



## *The Hebrew University of Jerusalem*

### *Syllabus*

## *Sumerian and Akkadian Lements - 42709*

*Last update 06-09-2021*

*HU Credits: 2*

*Degree/Cycle: 2nd degree (Master)*

*Responsible Department: Archaeology & Ancient near East*

*Academic year: 0*

*Semester: 1st Semester*

*Teaching Languages: English*

*Campus: Mt. Scopus*

*Course/Module Coordinator: prof. uri gabbay*

*Coordinator Email: [gabbay.uri@mail.huji.ac.il](mailto:gabbay.uri@mail.huji.ac.il)*

*Coordinator Office Hours: upon appointment*

*Teaching Staff:*

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Prof Uri Gabbay

Course/Module description:

*we will read and discuss various Sumerian and Akkadian laments (private and communal) in their literary and performative context*

Course/Module aims:

*to encounter the place of laments in the mesopotamian religious context*

Learning outcomes - On successful completion of this module, students should be able to:

*knowledge of the genre of laments  
knowledge of secondary literature on laments*

Attendance requirements(%):

*90*

*Teaching arrangement and method of instruction: reading in class*

Course/Module Content:

*private laments  
Emesal laments  
ritual texts*

Required Reading:

*Sumerian and Akkadian Laments/ Uri Gabbay (2021/22, Semester I)*

*I. Introduction*

*Reading:*

*W.W. Hallo, "Lamentations and Prayers in Sumer and Akkad," in: J. Sasson (ed.)  
Civilizations of the Ancient Near East (New York 1995), pp. 1871-881*

*J.S. Cooper, "Genre, Gender and the Sumerian Lamentation," Journal of Cuneiform  
Studies 58 (2006), pp. 39-47.*

*Lesson 1: Introduction to laments: texts, genres, performance*

*II. Personal laments*

*Reading: W.W. Hallo, "Individual Prayer in Sumerian: The Continuity of a Tradition,"  
JAOS 88 (1968), pp. 71-89.*

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### Lesson 2: Akkadian personal laments

Text: *A Man and His God* (ll. 1-16). Editions: W. G. Lambert, "A Further Attempt at the Babylonian 'Man and His God'," in: F. Rochberg-Halton (ed.), *Language, Literature, and History: Philological and Historical Studies Presented to Erica Reiner* (New Haven 1987), pp. 187-202; N. Wasserman, *SEAL (Sources of Early Akkadian Literature)* no. 1808 (<https://seal.huji.ac.il/node/1808>); A. Lenzi, *Akkpm (Akkadian Prayers Miscellany)* (<http://akkpm.org/P492288.html>).

### Lesson 3: Sumerian personal laments

Text: *Bilingual Eršaruĝa to Madānu*. Edition: S.M. Maul, *Herzberuhigungsklagen: Die sumerisch-akkadischen Erschahunga-Gebete* (Wiesbaden 1988), pp. 206-213 (SBH 30 // Ešĝ. no. 37).

### III. City laments

#### Reading:

N. Samet, *The Lamentation over the Destruction of Ur* (Winona Lake 2014), pp. 1-31 (Chapter 1: Introduction).

### Lesson 4: The Ur lament

Text: *Ur Lament*, part of *Kirugu 7* (ll. 299-330). Edition: N. Samet, *The Lamentation over the Destruction of Ur* (Winona Lake 2014), pp. 68-73.

### IV. Cultic laments (Emesal prayers: Balaĝs)

#### Reading:

J.A. Black, "Eme-sal Cult Songs and Prayers," *Aula Orientalis* 9 (1991), pp. 23-36.  
P. Delnero, "Texts and Performance: The Materiality and Function of the Sumerian Liturgical Corpus," in: P. Delnero and J. Lauinger (eds.), *Texts and Contexts: The Circulation and Transmission of Cuneiform Texts in Social Space* (Berlin 2015), pp. 87-118.  
A. Löhnert, "Manipulating the gods. Lamenting in context," in: K. Radner and E. Robson (eds.), *The Oxford Handbook of Cuneiform Culture* (Oxford 2011), pp. 402-417.

### Lesson 5-6: Enlil Balaĝs

Text: *Balaĝ section dam-gàr-ra ba-da-kúr* (Balaĝ *dutu-gin7 è-ta* and other Enlil Balaĝs). Editions: M.E. Cohen, *The Canonical Lamentations of Ancient Mesopotamia* (Bethesda 1988), pp.102-105, 112-113 (// 132-133, 140-141, 163-164, 170-171); S.M. Maul, "Bilingual (Sumero-Akkadian) Hymns from the Seleucid-Arsacid Period," in: I. Spar and W. G. Lambert, *Literary and Scholastic Texts of the First Millennium B.C., Cuneiform Texts in the Metropolitan Museum of Art 2* (New York 2005), pp. 26-30 (no. 3); A. Löhnert, "Wie die Sonne tritt heraus!": *Eine Klage zum Auszug Enlils mit einer Untersuchung zu Komposition und Tradition sumerischer Klagelieder in altbabylonischer Zeit*, *AOAT 365* (Münster 2009), pp. 322-345.

### Lesson 7-8: Inana Balaĝs

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Text: *Balaĝ section im-ma-al-la ġù bí-dé (Balaĝ a-še-er ġi6-ta)*. Editions: J.A. Black, *J. A. 1985. "A-še-er Ġi6-ta, a Balag of Inana," ASJ 7*, pp. 12-87; M.E. Cohen, *The Canonical Lamentations of Ancient Mesopotamia (Bethesda 1988)*, pp. 711-714, 721-722 (ll. b+129-185).

*Lesson 9: Syllabic Old Babylonian Emesal prayer*

Text: *Eršema or Balaĝ section to Inana*. Copies: VS 2, 40 and PRAK C 54 (new copy: A. Cavigneaux, "Notes sumérologiques," *ASJ 9 (1987)*, p. 61.

*V. Akkadian city laments*

*Reading:*

P. Machinist, "Rest and Violence in the Poem of Erra," *JAOS 103 (1983)*, pp. 221-226.

*Lesson 10: Late Babylonian Akkadian city lament*

Text: *Erra and Išum Tablet IV*. Edition: L. Cagni, *L'épopée de Erra (Rome 1969)*, pp. 104-121.

*VI. Ritual texts*

*Reading:*

S. Mirelman, "Lament, Spectacle, and Emotion in a Ritual for Ištar," in: D. Stein et al (eds), *Ecstatic Experience in the Ancient World (forthcoming)*

*Lesson 11: The Mari ritual*

Text: *Ritual text from Mari, A.3165*. Editions: J.-M. Durand and M. Guichard, "Les Rituels de Mari," *Recueil d'études à la mémoire de Marie-Thérèse Barrelet, Mémoires de N.A.B.U. 4, Florilegium marianum 3 (Paris 1997)*, pp. 52-58, no. 2; N. Ziegler, *Les musiciens et la musique d'après les archives de Mari, Mémoires de N.A.B.U 10, Florilegium marianum 9 (Paris 2007)*, pp. 55-64.

*Lesson 12: First millennium BCE calendrical rituals*

Text: *Assur spring rituals*. Edition: S.M. Maul, "Die Frühjahrsfeierlichkeiten in Aššur," in: A. R. George and I. L. Finkel (eds.), *Wisdom, Gods and Literature: Studies in Assyriology in Honour of W. G. Lambert (Winona Lake 2000)*, pp. 389-420.

*Lesson 13: First millennium BCE non-calendrical rituals*

Text: *Restoration of divine image*. Editions: Ch. Walker and M. Dick, *The Induction of the Cult Image in Ancient Mesopotamia, SAA Literary Texts 1 (Helsinki 2001)*, pp. 230-233:1-22; W. Farber, "Singing an eršemma for the Damaged Statue of a God," *Zeitschrift für Assyriologie 93 (2003)*, pp. 208-213.

*VI. Conclusion*

*Reading:*

S.M. Maul, "Küchensumerisch oder hohe Kunst der Exegese? Überlegungen zur Bewertung akka-discher Interlinearübersetzungen von Emesal-Texten," in: B. Pongratz-Leisten, H. Kühne and P. Xella (eds.), *Ana šadi Labnani lu allik. Beiträge zu*

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*Altorientalischen und Mittelmeerischen Kulturen: Festschrift für Wolfgang Röllig, AOAT 247 (Neukirchen-Vluyn 1997), pp. 253-267.*

*Lesson 14: Conclusion: Emesal texts in scholarship and performance*

*Text: Late Babylonian Izbu VII commentary (ll. 1-19). Editions: I.L. Finkel, "On an Izbu VII commentary," in: A.K. Guinan et al (eds), *If a Man Builds a Joyful House: Assyriological Studies in Honor of Erle Verdun Leichty* (Leiden 2006), pp. 139-148; M. Frazer, "Commentary on Izbu 7 (CCP 3.6.3.A)," *Cuneiform Commentaries Project* (2016) (E. Frahm, E. Jiménez, M. Frazer, and K. Wagensonner) (<https://ccp.yale.edu/P415763>).*

*Additional Reading Material:*

*Course/Module evaluation:*

*End of year written/oral examination 0 %*

*Presentation 0 %*

*Participation in Tutorials 30 %*

*Project work 30 %*

*Assignments 0 %*

*Reports 40 %*

*Research project 0 %*

*Quizzes 0 %*

*Other 0 %*

*Additional information:*