»WHO IS DUMUZI'S FRIEND (ku-li)?«

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A relatively little known Sumerian composition is the myth, first entitled "Dumuzi's Dream" by Thorkild Jacobsen, who gave a short sketch of its contents based on 9 duplicates in JNES 12 [1953], 165–166. The dream which forms part of the beginning of the myth was translated by Th. Jacobsen in L. Oppenheim, *The Interpretation of Dreams* (Philadelphia 1956) 246; but the first to give a more detailed sketch of the myth was S. N. Kramer in *Mythologies of the Ancient World* (New York 1961), 109–115 (cf. also S. N. Kramer, *The Sumerians* (Chicago 1963), 155–160; here the myth is entitled "The Death of Dumuzi"). Also A. Falkenstein translated the dream in *La Divination en Mésopotamie, XIV^e Rencontre Assyriologique Internationale* (Paris 1966), 62–64; and S. N. Kramer gave a revised sketch of the entire myth in his book *The Sacred Marriage Rite* (London 1969), 121–127.

Up till now, 47 duplicates for "Dumuzi's Dream" are known, most of them having been identified by S. N. Kramer; but additions have been made by M. Civil, J. van Dijk, and A. Falkenstein (SLTNi 34, cf. CRRA III [1954] 55⁶⁶). Most of the duplicates are very small fragments. This involves a number of difficulties in reconstructing the myth, especially in the case of two passages (lines 89–109 and 126–150), which are crucial with regard to the proper understanding of the sequence of events. It was not until I had the opportunity, in January, 1970, to study an unpublished fragment from Ur in the British Museum, unnumbered, consisting of 8 badly preserved lines, that the duplicates could be placed correctly. This fragment, to which Professor Kramer had drawn

my attention, was joined, in 1969, by Professor Aaron Shaffer, to UET 6/2 187, and will be published in the forthcoming UET 6/3 volume. I am greatly indebted to Professor A. Shaffer for his permission to use this text before publication.¹

The myth begins by relating that Dumuzi had a dream which he reported to his sister Geštinanna. She interpreted the dream as an omen foreboding his death (lines 1–67). There follow about twenty lines which are too poorly preserved to warrant a connected translation (lines 68–86); but part of this passage seems to have been a conversation between Geštinanna and Dumuzi,² at the end of which she advises him to hide from the demons who will attack him and cause his death (lines 87–88). Following her advice, Dumuzi tells her that he will hide in one of four places, and she takes an oath not to betray him (lines 89–95). There follow six lines which are too badly preserved to make any connected sense (lines 96–101).³ When the context becomes clear again, we find Dumuzi repeating his decision to hide, to his

¹ It gives me great pleasure to express my gratitude to Professor S. N. Kramer who most generously entrusted to me copies and photographs of 27 unpublished tablets in The University Museum, Philadelphia, and The Museum of the Ancient Orient, Istanbul, and to Professor J. van Dijk for his permission to use his copies of two fragments from the Baghdad Museum as well as a number of excellent suggestions; to Professor Thorkild Jacobsen for providing me with transliterations of three 3N-T texts and especially for the letter to be quoted in this article; to Professor Åke Sjöberg, Tablet Curator of The University Museum, for the use of 18 excellent photographs of unpublished texts; to Mrs. J. Helmerdinger for providing me with copies of seven 3N-T texts; to Dr. Sollberger for permission to collate the duplicates in The British Museum, and to use the unpublished Ur fragment to be studied in this article; to Dr. P. Amiet for permission to collate the duplicates in the Musée du Louvre; to Mrs. M. Çiğ, for collations of a number of tablets in The Museum of the Ancient Orient, Istanbul; and to Professor J. Læssøe for his kind advice and help.

² It seems that Dumuzi in line 85 addresses Geštinanna as “my (female) friend” (ma-la-mu) (not ku-ll-mu), but the only two duplicates Ni 4240 and Ni 4506 are too poorly preserved to allow a definite interpretation. See refs. for ma-la(-g) = *rultu* in C. Wilcke, ZANF 25 [1969] 94⁹⁰ (“Sowit feststellbar bezieht sich ma-la durchweg auf ein (subjektives) Verhältnis zwischen Frauen”).

³ If we assume that Geštinanna is still talking in line 96—it is a constant difficulty in this composition that the passages of direct speech are in most cases not preceded by an introductory line, so that we have to conclude from the context who the speakers are—her words “your friend” (ku-ll-zu) imply that she is not

friend and the friend taking the same oath as Geštinanna that he will not betray Dumuzi (lines 102–108). Immediately afterwards, the demons arrive in order to find Dumuzi (line 109).⁴

There follows a transliteration (variants will be quoted in my forthcoming complete edition of the myth), and a translation, of lines 87–109:⁵

Dumuzi's friend (ku-li). In the following line, a *du₁₀-sa* = "companion" is mentioned. The two words *ku-li* and *du₁₀-sa* often occur together; cf. C. Wilcke, ZANF 25 [1969] 92–93 and *passim*.

⁴ We have to conclude from the context that Dumuzi immediately after line 108 left his friend and went away to hide. This stylistic effect that we have to read between the lines to understand the action, is constantly repeated in "Dumuzi's Dream". A similar, but much sharper effect is caused by the anacoluthon in CIRPL Entemena 28 III 5–14: In lines 5–10 we find Enannatum fighting against Umma, but from lines 11–14 we learn that Umma was defeated by his son Entemena. We must draw the conclusion that Enannatum was killed in the combat mentioned in line 10 (differently Th. Jacobsen, ZANF 18 [1957] 128⁸⁰). Another anacoluthon has been observed by A. Falkenstein in CIRPL Urukagina 4 X 20–32 and XI 1–18 (= SAK p. 52, 11: 20–31 and 32–12: 11), cf. OLZ 45, 1942, 454 and AfO 18 [1957–58] 96). See also CIRPL Urukagina 6 II 10'–14': *dumu-ukú-rá-ke₄ HAR.SAGxHA-na ù-mu-ak ku₆-bi lú ba-da_x-kar-ré lú-bé i₁-dutu l-e* "If a poor man made a fishing pond(?) a man took its fishes away. That man (= the poor man) said: "O God."." The logic continuation might have been: "But nobody helped him", but instead of this we find that a new section begins in line 15 (cf. also the repetition in III 6'–9' where the last line is omitted: *dumu-ukú-rá-ke₄ HAR.SAGxHA-na ù-ak ku₆-bi lú lú ba-da_x-kar-ré*) (differently A. Deimel, *Orientalia* 2 [1920] 10 and 27–28; M. Lambert, RA 50 [1956] 174–175; I. M. Diakonoff, RA 52 [1958] 11; E. Sollberger, SVIR 152; S. N. Kramer, *The Sumerians* 321). Cf. also note 7.

⁵ The following duplicates have been used in this article: N = 3N-T 661, Q = N 3295, S = Ni 4481, T = UET 6/1 18 (collated), U = Ni 4232, V = Ni 4524, W = CT 42, 34 (collated), X = 3N-T 511, Y = 3N-T 916, 321 (copied by J. Heimerdinger), Z = Ni 9825, a = Ni 4081 (= TAD 8/2 Lev. XXXV), c = UET 6/2 187 (collated; C. J. Gadd has copied the obverse only; joins d), d = BM unnumbered, to be published by A. Shaffer (cf. above; joins c), e = 3N-T 220, f = CBS 2160, g = UET 6/1 19 (collated), h = SLTNi 34, i = Ni 4070, k = IM 11053, 329 (joins Šumer XV Pl. 5, n. 4; copied by J. van Dijk), m = 3N-T 925, 505 (copied by J. Heimerdinger). S, U, V, Z, and i will be published in a forthcoming volume by M. Čiž, H. Kizilyay, and S. N. Kramer.

Line 89 with parallels: *šub* = *maqātu*, see AHW s. v. Cf. Inanna's Descent 293 and 314 (JCS 5 [1951] 12–13). *sag-ú* seems to mean "plant top". It should probably not be connected with *ú-sag* "early grass" (cf. *ú-sag-gá* in RA 8 [1911] 163: 22 (= VS 2, 2 I 19: *u₁-sag-gá*) parallel with *ú-egir-ra* "late grass"; the composition *edín-na ú-sag-gá* "In the desert in the early grass" (see Th. Jacobsen, PAPS 107 [1963] 478¹⁰); cf. also *numun-sag* (see refs. in W. Heimpel, *Tierbilder in der Su-*

104	W c(?)	sag-ú-gal-gal-la ga-an-šub ki-mu na-ab-pà-dè
105	W X Y c(?)	e-a-ra-li-ka ga-an-šub ki-mu na-ab-pà-dè
106	W X Y	u ₄ ki-zu ab-pà-dè-en-na-a ur-zu hu-mu-kú-e-en
107	W X Y	ur-gi ₆ ur-nam-sipa-da-zu
108	W X Y Z	ur-gi ₇ [ur-nam]-en-na-zu ur-zu hu-mu-kú-en
109	Q T W X Y Z	lugal-ra m[u-un-š]i-re ₇ ^{re} -eš-àm lú-he-he-a-me-cš

87 “[My brother(?)], your demons will come against you,
[throw yourself in the plant tops]

“[Dumuzi(?)], your demons will come against you,
[throw yourself] in the plant tops!

“My sister, I will throw (myself) in the plant tops,
tell not my place;

90 “I will throw (myself) in the top of the small plants,
tell not my place;

“I will throw (myself) in the top of the big plants,
tell not my place;

“I will throw (myself) in the ditches of Arali,
tell not my place!

“When I tell your place, may your dog devour me,

“The black dog, your dog of shepherdship,

95 “The noble dog, your dog of lordship, may your dog devour
me!

“[]x, on that day(?) . . . your friend.

97 “[] companions.

(Lines 98–101 are too badly preserved for translation).

102 “My friend, I will throw (myself) in the plant tops,
tell not my place;

“I will throw (myself) in the top of the small plants,
tell not my place;

“I will throw (myself) in the top of the big plants,
tell not my place;

- 105 "I will throw (myself) in the ditches of Arali,
 tell not my place.
 "When I tell your place, may your dog devour me,
 "The black dog, your dog of shepherdship,
 "The noble dog, your dog of lordship, may your dog devour
 me!
 109 "Those who went against the king (= Dumuzi) were creatures
 who oppose one man to his fellow . . .".

It has been hitherto assumed that line 102 followed directly upon line 88, and that *ku-li-mu*, "my friend", in line 102, refers to *Geštinanna*⁶ as we expect to find Dumuzi addressing her immediately after line 88. The present reconstruction indicates that they are two different persons as it will become apparent from the continuation of the myth: In the following passage the demons are describing as inhuman beings (lines 110–117), whereupon we find them going out in pairs to search for Dumuzi from four cities (Adab, Uruk [variant *Akšak*], Ur, and Nippur) (lines 118–125). Finally they arrive at *Geštinna*'s sheepfold and stall where they catch her and try to bribe her to tell them where Dumuzi is (lines 126–129). As she refuses, they decide to go to Dumuzi's friend (*ku-li*)—this definitely proves that the friend is not *Geštinanna*—whom they succeed in bribing into betraying Dumuzi (lines 130–138). He cannot say exactly where Dumuzi is, but enumerated the four possibilities in the same order as Dumuzi mentioned them (lines 89–92 and 102–105), whereupon the demons search for Dumuzi and find him in the last of these four places (lines 131–146).⁷ As soon as Dumuzi discovers the treachery of his friend, he begins to weep (lines 147–150).

⁶ See S. N. Kramer, *The Sacred Marriage* 124 ("... we find Dumuzi saying to *Geštinanna*, whom he here addresses as "friend", rather than "sister" ...") and C. Wilcke in his study of *ku-ii* in ZANP 25 [1969] 65–99, see p. 69–70 (lines 87, 116, and 125–127 in Wilcke's article correspond to lines 102, 139, and 147–150 in this article).

⁷ The text does not say explicitly that the demons found Dumuzi in the ditches of Arali (after line 146), but we have to surmise this from the context (cf. note 4).

Line 126: Cf. *Lugal-e* III 8–9: *lú-lm-ma-bi* ... = [*lāsim*]*āšu* ... (so CAD s. v. *ālu* lex. and *dāku* lex.; the restitution is, however, not certain, as we might expect a form of *šand*, cf. W. Heimpel, *Tierbilder* 260–262 and 516–517 and MSL 204, 18:

The following is a transliteration (variants will be fully quoted in my forthcoming edition of the myth) and translation of lines 126–150:

lú-fm-ma = *ša-nu-um*) and VS 10, 123 II 20: zā-še tuku fm me-ši-ib-kar-re “a rapid(?) one shall run against you” (cf. Å. Sjöberg, TCS III 139). Cf. also J. Krecher, Skly 217. — amaš-é-TURxSAL (collated) might be read amaš-é-tur_x, cf. the frequent é-tūr (e.g. UET 6/1 22, 5; CT 15, 28: 30; E. Gordon, JCS 12 [1958] 46 and 48: ŠL 324, 49; Ibbisin Lament 43 (= UET 6/2 124: 43; UET 6/2 127 obv. 10 (+ 126 III 14); BE 31, 3, rev. 15): é-tūr-ra l-garā (ur₃-ra) nu-aka-dè “That fat and butter should (absolutely) not be produced in the dairies” (cf. S. N. Kramer, ANET³ 176). Examples to the contrary—that TÜR has to be read šilam_x—are known: Gudea Cylinder B XVI 19–20: ná-bi ki-ná-a gub-ba-bi šilam_x (TÜR) ki-ná-ba du₁₀ gar-ra-àm “its bed, as it stood in the bedroom, was a mother cow kneeling on its lair” (so J. van Dijk); Å. Sjöberg, MNS 13, 1–2 (modified reading): me-a lu áb me-a lu-lu šilam_x (TÜR) (var. šilam)-^dsuen(-e) me-a lu-lu “où paît-elle, où paissent-elles, les vaches sauvages, où paissent-elles?” (so J. van Dijk, OLZ 60, 1965, 27—differently M. Civil in W. G. Lambert and A. R. Millard, Atrahasis (Oxford 1969) 168); Å. Sjöberg, MNS 13, 7: áb-lu-a šilam_x-lu-a-na; “Lugalbanda among the Hurrians of the mountains” 59 (A = TMHNF 3, 10 II 59; B = SEM 20 obv. I 8): imin-bé-ne ^duraš (A: uraš)-e tu-da šilam_x (var. šilam) ga kú-a (A omits)-me-eš (cf. C. Wilcke, ZANF 25 [1969] 79³⁴ and Das Lugalbandaeapos (Wiesbaden 1969) 49) (šilam seems to refer to the mothergoddess, cf. PRAK 1 B 471 I 13 where áb-e refers to Aruru); cf. also J. Krecher, Skly 216; BE 31, 4 I 2 and 4; SRT 14, 5; SRT 15, 33.

Lines 128–129 and 137–138: Cf. “Inanna’s Descent” 243–244 and 264–265 (JCS 5 [1951] 10–11). B. Landsberger’s translation “They allot to them the water of the river”, “they allot to them the grain of the field” (JCS 5 [1951] 17) is grammatically impossible.

Line 131: Cf. VS 2, 35 II 6: gal₃-lá-kù-zu gal₃-lá-gal-bi MURUB₄-ba ti-la “while the wise demon and the great demon sat in the center” (cf. A. Falkenstein, BiOr 22 [1965] 282 and UET 6/1 22: 28 and 32 for MURUB₄-ba ti-la). Cf. E. Gordon, SP 2, 70 and 2, 115 for kù-zu “clever”.

Line 133: For [ki]-šeš-àm, cf. UET 6/1 11, 59: ki-šeš-zu lá-ma-ra-ab.

Line 134: a-ba-gim-mu-ni-in-du₈ is probably a sandhi writing of a-ba(-a) igi mu-ni-in-du₈, cf. UET 6/1 11, 53; A. Falkenstein, ZANF 23 [1965] 92³⁴.

Line 136: For u₁-ne “that day”, cf. Th. Jacobsen, JNES 12 [1953] 186³⁴; “Curse of Agade” 271: ^dulu-u₁-ne-e-a “the sun of that day” (A. Falkenstein, ZANF 23 [1965] 64: 274, modified reading; differently S. N. Kramer, ANET³ 651: 271).

Line 147: Cf. G. Dossin, La pâleur d’Enkidu (Louvain 1931); J. Krecher, Skly 97³⁵; TMHNF 4, 4 II 11–12 (cf. p. 11); cf. also CAD s. v. *arāqu*.

Line 148: Cf. A. Falkenstein, CRRA III [1954] 55.

Lines 149–150: The translation is tentative; cf. C. Wilcke, ZANF 25 [1969] 70 and S. N. Kramer, The Sacred Marriage 125 with note 15.

126 a c	lú lú-ra ím-ma-ni íb-[e ²] amaš-é- [*] šilam-šè <mu-un> ší-re ₇ ^{re} -eš
127 a c	⁰ geštin-an-na-ke ₄ amaš-tùr-šè mu-ni-in- dab ₆ -bé-ne
128 a c	i ₇ a-ba mu-un- [*] na- [*] ba-e-ne šu [*] n[u- [*] um]-ma-gíd-dè
129 a c	a-šà še-ba mu-un-n[a-ba]-e-ne šu [nu]- ma-g[íd-dè]
130 a c	gal ₆ -lá-tur-re gá[l-lá-g]u-la-ra gù mu- u]n-na-dé-e
131 a	gal ₆ -lá-kù-zu [gal ₆ -lá-gal ² -ra gù mu-un- na-dé-e]
132 Z a	gal ₅ -lá-hul tab-ba-n[i-ir gù mu-un-na- dé-e]
133 T X(?) d	[nin ₉ k]i-šeš-àm mu-un-pà-dè-a
134 T X(?) d	[g]al ₆ -lá-ta a-ba-gim-mu-ni-in-du ₈
135 T X d	gá-nam-ma-an-zé-en ku-li-a-ni-ir ga-an- ši-re ₇ -en-dè-en
136 d	[u ₄]-ne ku-li-a-ni-ir
137 d e f	i ₇ a-ba mu-un-na-ba-e-ne šu àm-ma- gíd-dè{-en}
138 d e f	a-šà še-ba mu-un-na-ba-e-ne šu àm-ma- gíd-dè
139 d e f g	ku-li-mu sag-ú-a hé-en-šub ki-ni ba- ra-zu
139 a d	[^d dumu-zi-d]è sag-ú-a hé-en-šub [k]i-ni ba-ra-zu
140 W e f g	^d dumu-zi-dè sag-ú-a mu-ni-in-kin-kin- n[e]
g	nu-mu- [*] un- [*] pà- [*] dè
141 W e f g	sag-ú{-a}-di ₄ -di ₄ -lá hé-en-šub ki-ni ba-ra-zu
142 W e f g	^d dumu-zi-dè sag-ú-di ₄ -di ₄ -lá mu-ni-in- kin-kin-n[e]
g	nu-mu-un- [*] pà-{dè}
143 W e f g	sag-ú-gal-gal-la hé-en-šub ki-ni ba-ra-zu
144 W e f g h	^d dumu-zi-dè sag-ú-gal-gal-la mu-ni-in- kin-kin-n[e]
f(?) [g]	[nu-mu-un-p]à ² -dè

- 145 W e f g h i e-a-ra-li-ka hé-en-šub ki-ni ba-ra-zu
 146 U V W e f g h i ʔdumu-zi-dè e-a-ra-li-ka mu-ni-in-kin-kin-ne
 147 U V W e f g h i k ʔdumu-zi-dè ír im-ma-an-pá sig₇-sig₇ì-gá-gá
 148 U V W e f g h i k m uru-a nin₉-mu mu-un-ti-le-en ku-li-mu mu-un-ug₆-ge-en
 149 U V W e f g h i k m dumu nin₉-e sila-a hé-en-DU lú ne hé-su-ub-bé
 150 U V W e f g h k m dumu ku-li sila-a hé-en-DU lú ne na-an-su-ub-bé

- 126 "One man runs to his fellow, and they came to the sheepfold and cowhouse.
 "They catch Geštinanna at the sheepfold and stall.
 "They offer her a river as a water-gift; she accepts it not,
 "They offer her a field as a grain-gift; she ac[cepts it not].
 130 "The little demon speaks to the big demon;
 "The clever demon [speaks to the big(?) demon];
 "The evil demon [speaks to h]is companion;
 "Who among(?) the demons
 "has ever seen a sister revealing the place of a brother?
 135 "Come! Let us go to his friend!
 "on that [day] they offer
 "his friend a river as a water-gift; he accepts it;
 "They offer him a field as a grain-gift, he accepts it:
 "My friend has thrown (himself) in the plant tops,
 but I don't know his place".
 140 They search for Dumuzi in the plant tops,
 (but they find him not).
 "He has thrown (himself) in the top of the small plants,
 but I don't know his place".
 They search for Dumuzi in the top of the small plants
 (but they find him not).
 "He has thrown (himself) in the top of the big plants,
 but I don't know his place".
 145 "He has thrown (himself) in the ditches of Arali,
 but I don't know his place".
 "They search for Dumuzi in the ditches of Arali.

"Dumuzi began to weep, and turned exceedingly pale:
 "In the city my sister saved my life, but my friend killed me!
 "A son—may a sister let him walk on the street—
 may everybody kiss him!
 "A son—may a friend let him walk on the street—
 may nobody kiss him!"

The rest of the myth relates that the demons caught Dumuzi, that he received help three times from Utu to escape them, and that they finally caught him in Geštinanna's fold and caused his death (lines 151–253).

This new interpretation, according to which Geštinanna and the friend are two different persons, was anticipated by Thorkild Jacobsen—without knowing the crucial duplicates S and d—as will appear from a letter dated Jan. 22nd, 1970 (translated from the Danish): "The rules for Sumerian narrative art undoubtedly demand that Dumuzi tells his intention to hide and where, *both* to his sister and to his friend (ku-li) . . . When the *gallu*-gendarmes come, Geštinanna withstands their proposal to bribe her to betray Dumuzi, but the friend is more easily tempted . . . Thus quite a few lines [namely lines 89–101] must be lacking before the CT text starts [namely with line 102], and the assumption that ku-li refers to Geštinanna is scarcely warranted. It is only based on this text and seems quite unacceptable to me".

We are not likely to find the name of Dumuzi's friend since he does not seem to play any rôle in other Dumuzi compositions.⁸

⁸ UET 6/1 11, 55–72 (cf. S. N. Kramer, PAPS 107 [1963] 492–493 and 515–516; A. Falkenstein in Festschrift Werner Caskel, Her. von Erwin Gräf (Leiden 1968) 106–107; J. van Dijk, Illustreret Religionshistorie I [København 1968] 422–423; G. Castellino, Mitologia sumero-accadica (Torino 1966) 192–195) gives a different version of the topic found in "Dumuzi's Dream" lines 127ff., according to which the demons went to Geštinanna's "place" (ki-^dgeštin-an-na-še, line 58) where they tried without success to force her to betray her brother by torturing her. As they did not find him in her "house" (line 64), they decided to go to her sheepfold stall (ga-na[m-ma-an-zé-^en amaš-ku-ga-^{*}še ga-an-ši-re-dè-^{*}en: line 66, collated) where they found him. A *ku-li* is mentioned in line 54 (cf. C. Wilcke, ZANP 25 [1969] 86), but in a quite different context. — According to the well known version of "Inanna's Descent", edited in JCS 5 [1951] 1–14, Inanna let the demons catch Dumuzi (line 342) whereupon he escaped by receiving help from Utu (lines 352–363; the last four lines can now be partly restored from new duplicates in The British Museum, joined to UET 6/1 10, to be published by A. Shaffer).

According to "Inanna's Descent", Dumuzi was given to the demons by his wife Inanna as a substitute for herself as a punish-

Line 368, which can now be restored [kù-d¹inanna]-ke, mu-ud-na-ni [sag-gá]-ni-še [bi-in-sum] "[Pure Inanna gave] her husband as a [substitute] for herself", and line 394 (= UET 6/1 10 rev. 13, cf. A. Falkenstein, BiOr 22 [1965] 281) indicate, that Inanna again, and this time definitely gave her husband to the demons. (It should be noted, that UET 6/1 10 with unpublished joins seems to have a version of "Inanna's Descent" which differs considerably from the well known in JCS 5, 1-14). — Different from "Dumuzi's Dream" and "Inanna's Descent" is VS 2, 2 I 1—III 21 with the duplicate RA 8 [1911] 162-169, cf. S. N. Kramer, The Sacred Marriage 128-130 (note ku-li-na in VS 2, 2 III 4 and 6 and ku-li-ni in RA 8, 167, 85, cf. A. Falkenstein, ZANF 11 [1939] 176).

It might be mentioned without drawing any conclusions that Enkimdu, according to the end of the contest "Dumuzi and Enkimdu", became a friend of Dumuzi, see SRT 3 IV 9 (-11): engar ku-li-gá na-ba-ni-in-ku₁-ku₁-ra "farmer, you shall enter my friendship", cf. J. van Dijk, SSA 84-85 and C. Wilcke, ZANF 25 [1969] 95-96. — Note that a concretum (ku-li-gá) is always used in Sumerian instead of an expected abstractum (nam-ku-li-gá) to indicate a changing of a person into a quality of a social status, cf. C. Wilcke, "Das Lugalbandaepos" 102 line 107: ku-li-gá nam-ba-e-ni-ku₁-re-en (with variants); Gudea, Statue B VII 44-46 (with variants from Cylinder B XVIII 8-9): é dumu-ibila nu-tuku dunu-mf-bi l-bi-la (var. -lu)-ba mi-ni-ku₁ "the daughter of a family which had no successor entered upon the position of its successor" (cf. F. R. Kraus in *Studia et Documenta* IX [Leiden 1969] 40-41 and 49 and M. Civil AS 16, 6); A. Falkenstein, NG II 337 no. 204: 30-32: ad-da dumu-ni nam-ibila-ta ib-ta-an-é¹ lú-ba ibila-na ba-ni-ku₁ "(Uringišzida hat . . .) Adda, seinen Sohn, aus der Eigenschaft als Erbsohn ausgeschlossen (und) Luba hat ihn als seinen Erbsohn eintreten lassen" (for this particularly instructive example, cf. A. Falkenstein, NG III 120 s. v. ibila: "wohl aus nam-ibila-na . . . gekürzt"); A. Falkenstein, NG III 109 s. v. tu(-r): dumu-gi₇-ra ba-an-ku₁; lú-im-zú ba-an-ku₁; CIRPL Urukagina 4 VIII 16-27: é-en₅-si-ka gána-en₅-si-ka-ka ^dnin-gir-su lugal-ba l-gub é-é-mí gána-é-mí-ka ^dba-ba₆ nin-ba l-gub é-nam-dumu gána-nam-dumu-ka ^dšul-ša-ga-na lugal-ba l-gub "He established Ningirsu in the ownership of the houses and fields of the ensi . . .". gána-en₅-si-ka-ka can be analysed as a locative or better as a anticipatory genitive reassumed by -bi in lugal -ba. If so, we find three genitives in one syntagm: gána-en₅-si-ak-ak-ak. According to A. Shaffer, OrNs 38 [1969] 436, "a maximum of two genitive relationships in a single syntagm are represented graphically". This "triple genitive rule" has, however, not been sufficiently proved. A. Shaffer refers to A. Poebel, GSG 136 Q 370, but the examples cited there are all composed of proper names ending in -ak. The genitive ending of such names is often omitted, even where no further genitive is following. An unambiguous example of a triple genitive is A. Falkenstein, NG II 372 no. 212: 10: nam-dumu-gemé-dingir-ra-en₅-si-ka-ka-še; see also CIRPL Entemena 35 VIII 3-7: en-te-me-na [lú²]-giš-kis₁-rá-dù-a-^dnin-gir-su-ka-ka dingir-ra-ni ^dšul-udula₃-am₆ "Of Entemena, who constructed the sluice of Ningirsu, his god is Šuludula".

ment because he was not mourning while she was dead in the Nether World. The faithful and self-denying sister Geštinanna is, however, common to both compositions.

[*Additional remarks.*

Lines 128–129 and 137–138: J. van Dijk has drawn my attention to the parallel in the hymn to Aruru and Ninhursaga CT 36, 47–50 (cf. for this text J. van Dijk, *AcOr* 28 [1965] 33⁸⁸ and J. Krecher, *Skly* 50; for other hymns to the mothergoddesses, cf. G. Gragg in *TCS* III 160–164, and Å. Sjöberg, *OrNs* 38 [1969] 355), see CT 36, 48: 15: i_x (A+LAGABxA) a-bi mu-ra-an-ba a-šà še-bi mu-ra-an-ba, and passim in the same text (for the writing A+LAGABxA, which also occurs in “Dumuzi’s Dream” line 128 as a variant of i₇(-d) in text c (= UET 6/2 187 II¹ 11), cf. *MSL* VII 189 note to lines 90–95). Here a translation in accordance with B. Landsberger’s in *JCS* seems to be justified, although we might except *i_x-da . . . and *a-šà-ga . . .].

Dr. A. Shaffer, whom I had asked to confirm my reading of lines 126–127 by collation, kindly informs me that “the sign is TURxSAL in *both* UET 6/2 187 obv. 9 and 10. Thus the reading is amaš-é-šilam in 9 and amaš-šilam in 10”.