

(ETCSL).

(<http://etcsl.orinst.ox.ac.uk/>),

1.1.4.

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: e_2 -engur-ra: e_2 (;) + engur (;)⁴

E_2 (-),

(kug -),
(1-8, 9-17, 117-129):

² Black, Jeremy, et al. 2010 *The Literature of Ancient Sumer*, Oxford University Press, (330).

³ , 2003 , « - » , (278-282).

⁴ George, A.R., 2004 *House Most High: The Temples of Ancient Mesopotamia*, Eisenbrauns, (82).



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18-25

(49-61).

(71-82).

92).

33-43).

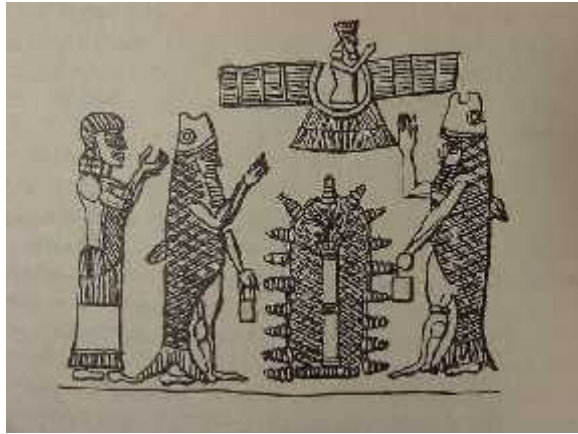
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ETCSL (71-82. ...

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⁶ Bottéro, Jean, 2004 *Religion in Ancient Mesopotamia*, The University of Chicago Press (125).

⁷ Wilson, E. Jan, *Inside a Sumerian Temple*, (in *The Temple in Time and Eternity*)

After the water of creation had been decreed,
 After the name hegal (abundance), born in
 heaven,
 Like plant and herb had clothed the land,
 The lord of the abyss, the king Enki,
 Enki, the lord who decrees the fates,
 Built his house of silver and lapis lazuli;
 Its silver and lapis lazuli, like sparkling light,
 The father fashioned fittingly in the abyss.

The (creatures of) bright countenance and
 wise, coming forth from the abyss,
 Stood all about the lord Nudimmud;
 The pure house he built, he adorned it with
 lapis lazuli,
 He ornamented it greatly with gold,
 In Eridu he built the house of the water-bank,
 Its brickwork, word-uttering, advice-giving,
 Its . . . like an ox roaring,
 The house of Enki, the oracles uttering.

...

When Enki rises, the fish.... rise,
 The abyss stands in wonder,
 In the sea joy enters,
 Fear comes over the deep,
 Terror holds the exalted river,
 The Euphrates, the South Wind lifts it in
 waves.

(ETCSL):

9-17

sañ, sa₁₂:
 sa₄,

, + ñe₂₆, ñá,).

(sá, ' ;

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⁸ Kramer, Samuel Noah (1988) *Sumerian Mythology*, University of Pennsylvania Press, West Port, Connecticut, (63).

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285-298, : « » (1.1.3) -

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2013 . Routledge

Worlds The Sumerian World (« »)

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¹¹ Crawford, Harriet, 2013, *The Sumerian World*, Routledge, New York (440).

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¹² Kramer, Samuel Noah (1988) *The Temple in Sumerian Literature* (in *Temple in Society*, Eisenbrauns, Winona Lake) (12-13).
¹³ Wasilewska, Ewa, 2000 *Creation Stories of the Middle East*, Jessica Kingsley Publishers Ltd, London, (47).
¹⁴ George A.R., 2004 *House Most High: The Temples of Ancient Mesopotamia*, Eisenbrauns, (82).
¹⁵ Black, Jeremy and Green, Anthony, 2004, *Gods, Demons and Symbols of Ancient Mesopotamia*, An Illustrated Dictionary, The British Museum Press, London (80).

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Enki's journey to Nibru

1-8. In those remote days, when the fates were determined; in a year when An brought about abundance, and people broke through the earth like green plants -- then the lord of the abzu, king Enki, Enki, the lord who determines the fates, built up his temple entirely from silver and lapis lazuli. Its silver and lapis lazuli were the shining daylight. Into the shrine of the abzu he brought joy.

1-8.

9-17. An artfully made bright crenellation rising out from the abzu was erected for lord Nudimmud. He built the temple from precious metal, decorated it with lapis lazuli, and covered it abundantly with gold. In Eridug, he built the house on the bank. Its brickwork makes utterances and gives advice. Its eaves roar like a bull; the temple of Enki bellows. During the night the temple praises its lord and offers its best for him.

9-17.

18-25. Before lord Enki, Isimud the minister praises the temple; he goes to the temple and speaks to it. He goes to the brick building and addresses it: "Temple, built from precious metal and lapis lazuli; whose foundation pegs are driven into the abzu; which has been cared for by the prince in the abzu! Like the Tigris and the Euphrates, it is mighty and awe-inspiring (?). Joy has been brought into Enki's abzu."

18-25.

(?).

resounded by themselves with a sweet sound.
The holy algar instrument of Enki played for him
on his own and seven {singers sang} {(some
mss. have instead:) tigi drums resounded}."

68-70. "What Enki says is irrefutable; is
well established (?)." This is what Isimud spoke
to the brick building; he praised the E-engura
{with sweet songs} {(1 ms. has instead:) duly}.

71-82. As it has been built, as it has been built;
as Enki has raised Eridug up, it is an artfully built
mountain which floats on the water. His shrine
(?) spreads (?) out into the reed-beds; birds
brood {(1 ms. adds:) at night} in its green
orchards laden with fruit. The su ur carp play
among the honey-herbs, and the eštub carp dart
among the small gizi reeds. When Enki rises,
the fishes rise before him like waves. He has the
abzu stand as a marvel, as he brings joy into the
engur.

83-92. Like the sea, he is awe-inspiring; like a
mighty river, he instils fear. The Euphrates rises
before him as it does before the fierce south
wind. His punting pole is {Nirah} {(some mss.
have instead:) Imdudu}; his oars are the small
reeds. When Enki embarks, the year will be full
of abundance. The ship departs of its own
accord, with tow rope held (?) by itself. As he
leaves the temple of Eridug, the river gurgles (?)
to its lord: its sound is a calf's mooing, the
mooing of a good cow.

93-95. Enki had oxen slaughtered, and had
sheep offered there lavishly. Where there were
no ala drums, he installed some in their places;
where there were no bronze ub drums, he
despatched some to their places.

96-103. He directed his steps on his own to
Nibru and entered the Giguna, the shrine of
Nibru. Enki reached for (?) the beer, he reached
for (?) the liquor. He had liquor poured into big
bronze containers, and had emmer-wheat beer
pressed out (?). In kukuru containers which
make the beer good he mixed beer-mash. By
adding date-syrup to its taste (?), he made it
strong. He its bran-mash.

104-116. In the shrine of Nibru, Enki provided a
meal for Enlil, his father. He seated An at the

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71-82. , ;
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83-92. ,
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104-116. , .

head of the table and seated Enlil next to An. He seated Nintud in the place of honour and seated the Anuna gods at the adjacent places (?). All of them were drinking and enjoying beer and liquor. They filled the bronze aga vessels to the brim and started a competition, drinking from the bronze vessels of Uraš. They made the tilimda vessels shine like holy barges. After beer and liquor had been libated and enjoyed, and after from the house, Enlil was made happy in Nibru.

117-129. Enlil addressed the Anuna gods: "Great gods who are standing here! Anuna, who have lined up in the Ubšu-unkena! My son, king Enki, has built up the temple! He has made Eridug {rise up (?)} {(1 ms. has instead:) come out} from the ground like a mountain! He has built it in a pleasant place, in Eridug, the pure place, where no one is to enter -- a temple built with silver and decorated with lapis lazuli, a house which tunes the seven tigi drums properly, and provides incantations; where holy songs make all of the house a lovely place -- the shrine of the abzu, the good destiny of Enki, befitting the elaborate divine powers; the temple of Eridug, built with silver: for all this, father Enki be praised!"

117-129.

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5 Enki, lord who decrees the fates,
 Built, of silver and lapis lazuli blended
 as one, his house:
 It's silver and lapis lazuli, luminous as
 the day,
 The shrine sent joy through the Abzu.
 The mûš-kù, with cunning hand turned
 out, breaking free of the Abzu,
 Press up to Nudimmud, the lord.
 ...

10 In Eridu by the bank he built the
 house,
 Its bricks discoursing and its echoes
 ring.
 ...

15 House built up of silver and lapis
 lazuli,
 Whose base is planted in the Abzu ...
 ...

35 House of Enki that fires the lalgar (lal₃-
 har),

Bull that presses closely to its king,
 That roars with lust,
 That reechoes in harmony,
 Sea House with reed hedges tied
 together by Enki,
 You from whose midst the lofty dais is
 raised up,
 Whose threshold is the arm of the
 heavenly müš-kù,
 Abzu, pure place, where the fates
 have been decreed, ...

50 Sea House, brimming over with hegal,
 ... (), ...
 ...



(2300–2200), . (89115, , ,).