THE CITY UR AND ITS GOD NANNA(R) IN THE THIRD DYNASTY OF UR.

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The matter of the following pages has been collected from the 3rd Ur tablets hitherto published and from the John Rylands collection.

3rd Ur texts are chiefly temple records or administration tablets. The evidence on these is scattered and confused, and the religious matter is not religious theory but religious practice. An orderly presentation of either the material or the religious civilisation of the time may result from chasing some person, festival, fact or place in and out the abundance of complex material.

In these pages attention will be concentrated on one place Ur, the capital city of the 3rd Ur dynasty, and on its pantheon, in general, and on its chief god, the moon, both in and out of Ur, in particular.

The City Ur.

The matter recorded on the tablets of this dynasty, relative to the city Ur, is of two main kinds: (i) details of communication between Ur and other places; (ii) details of the religious life at Ur.

Hitherto little that has been found at Ur has been published. At the moment we must depend largely on information afforded by tablets found elsewhere, especially at Lagash, Umma and Drehem.

Such information is slight in the matter of the material civilisation, but comparatively large in the matter of religious civilisation of the time. On Lagash tablets we read of barley, dates, clothing, wool, foodstuffs for Ur. A Nippur text records fats, and a Drehem text records animals, for Ur.

1 TU. 95, I. 9; 114, III. 4; RTC. 379; ITT. IV. 7489, 7510.
2 TU. 114, II. 9f.
3 RTC. 271, 277; ITT. IV. 7693, 8089; RTC. 279.
4 CT. X. 17747, IV. 10.
5 STD. 298.
6 BEUP. 150; TD. 4689.

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There is explicit record of travel to or from Ur: of a man from Anshan,7 and another from Ḥuḫunjuri,8 who went to Ur. There is the man with the very Ur-ish name, Nu-ur-t-ḫi, who went from Ur to Susa;9 and there are men of Ur at Lagash.10

All this implies communication. There was communication with Ur by boat, thus: (i) from Lagash, "reçu d’orge chargé sur un bateau à destination d’Ur";11 wool má-a gar-ra Uriḫi-shû.12 and "8 barques de laine pour Ur";13 (ii) from Nippur, barley "she Uriḫi-shû . . . she má-si-ga";14 and oil "iā-gish, Uriḫi-ma-shû má-a gâ-ra";15 (iii) from Umma; "Ummaṭi-ta, Uriḫi-shû ū Nibrûḫi-shû má-gid-da."16

All one can say on the material side of the life of the city of Ur is very brief. What is known about it from this class of evidence is very nearly nothing. It amounts to no more than the few facts adduced on the previous page.

 Happily, we have more information about the pantheon and cult of the city Ur. But, here, too, our information is drawn chiefly from texts found in places other than, and within about 80 miles of, Ur: Umma, Lagash, and, especially, Drehem.

An inscription of Bur Sin, the third king of the dynasty, explicitly names the moon god "King of Ur."17 The records found at Ur show that the kings of the dynasty of Ur, at this date, had a special regard for the chief god of the pantheon of their royal city. To each is the moon god ‘his king.’18 To him Ur dNammu built a temple at Ur;19 so, too, did Gimil Sin.20 The former also prayed a blessing on those who renovate the dwelling place of Nanna(r),21 whilst Bur Sin who calls himself, as did Gimil Sin, the beloved of the moon god,22 expects disaster from the hand of Nanna(r) on those who remove his, the king’s statue.23 Dungi had two sons named Lǔ-dNanna(r) and Ur-dSin.24 A son of Bur Sin was named Ka-dNanna(r).25 And a Lagash tablet mentions a man of Ur named Azag-dNanna(r).26

In the matter of cult, besides the scanty direct evidence of the
tablets found at Ur itself, we have the indirect evidence of tablets found at Drehem, a large number, and an occasional Lagash tablet. Some of these locate a festival or an offering to deities at Ur (sha(g)-Ur-ti-ma). From such tablets we can learn the names of deities, the religious feasts and the cult terms in use at Ur. Of course, such information may fall far short of the realities in all their detail. For such completeness we must await the information of the texts recently found at Ur.

Here are three Drehem texts which record cult at Ur. They are typical and comparatively large.

(i) 6 fat sheep, for the end of the night (a-gi(g)-ba-a), 1 fat ox, the great propitiatory sacrifice (zur-gu-la), to Nanna(r), 1 fat ox for Gimil Sin the beloved of Nanna(r), 2 fat oxen for Ninsun, 1 fat ox for Gimil Sin the beloved of Ninsun, 2 oxen for Allatum, 1 ox for Meslamtaea, as food burnt and offered (nig-kiu bi(l)-bi-(l)-gar), in the evening (a-ud-temen-na), which the king brought in (lugal tu(r)-ra), on the 9th day in Ur, by Basha(g)-d Enlil exported, in the month of the great feast, the year when Gimil Sin built the temple of the god Shara of Umma.27

(ii) Oxen for the following :—Ninazagnunna, Nanna(r) e-mu-ri-na ba-gal (?), Ulmaskitum, Annunitum, Allatum, Meslamtaea, and An-na, for the end of the night, brought in by the king; oxen for the propitiatory sacrifice, for Nanna(r), in the evening, in Ur, the day when Ibi Sin received (ud d'Ibi d'Sin-ge shu-ba-an-ti-a), the third month; exported by Basha d'Enlil, . . . the month of the great feast, 9th year of Gimil Sin.28

(iii) 9 fat sheep, 2 sheep, 5 ka of milk (ga-she-a) for the e-mu, 1 fat sheep for the libation place of Ur dNammu (ki-a-nag Ur-dNammu), 1 lamb for each of the deities Geshtinanna diri(g)-tum, Ishara, Beladnakar, 2 sheep and 1 lamb for Al-la-. . ., 2 sheep each for Meslamtaea and Ninazagnunna, 1 sheep each for Lugaludda and Meslamtaea, which the king brought in; 5 lambs kin-gi-a, i.e. for the messenger (?), En-um d'Adad the official (mashkum); in Ur, month of the great feast, year when the high priest of Innina of Uruk was named, inducted (?).29

Of the details which occur on the texts given just now, a few

27 JR. 388. 28 UDT. 100. 29 TD. 5514.
suggest a passing note. The terms á-gi(g)-ba-a and á-ud-temen-na are found only on Drehem tablets during this period. The texts just quoted refer to Ur. But other texts which do not name the place to which they witness, also record ‘end-of-night’ and ‘evening’ cult. Some of them may be records of cult in Ur, though they do not say so. On these occasions, besides the deities named on the three specimen texts given above, the following were religiously honoured: ‘end of the night’—Adad, Bisila, Innina, Dungi, Enlil, Ninlil, Babbar, Nanna(r)-énunki, the é-mu, the dub-lal-mah and the é-dub-ba; ‘evening’: Adad, Nanana, Allagula, Ninégia, Enlil, Ninlil, Sin-igi-du-a and the é-mu.30

Perhaps both occasions were, at least at Ur, primarily in honour of the moon god, at the beginning and end of his rule over the night. Once the sun is mentioned as the object of cult at ‘the end of the night’—quite an appropriate circumstance at a moment when the sun would be beginning to rule over the day.

The phrase lugal-tu(r)-ra indicates the personal association of the king with such celebrations.31 One tablet describes offerings as the ‘gift of the king for (or on the occasion of) the ‘end of the night’; another, as gifts for (on) ‘ the evening’ (nig-ba-lugal á-gig-ba-a á-ud-temen-na).32 Both are located in Bashash dDagan.

On each of the three texts cited above, Allatum is immediately followed by Meslamtaea, i.e. the wife precedes the husband, the lord of the underworld.33 On the second and third text, Ulmashitum is coupled with Annunitum, the Ishtar of Agade. So, too, on four others.34 At a later date Hammurabi will record that he placed Ishtar in the temple of Ulmash in Agade-ribitim.35

The é-mu mentioned on the third text is usually translated as ‘kitchen’ or ‘bakery.’ There is a point of context which is worthy of remark. On the text quoted, the offering for the é-mu is immediately followed by the offering for the place of libation of (?) Ur-ánNammu.

A Drehem text in the John Rylands collection reads: ‘1 lamb

30 CT. 32, 43, IV.; JR. 384; TRU. 361, 363; JR. 384; TD. 18; Tr. D. 3; SRD. 17; JR. 384; TD. 5500; TRU. 364; CT. 32, 43, IV.; SRD. 5; KDD. 23; TRU. 371. 31 Cp. also TD. 5500; SRD. 17. 32 JR. 389; CT. 32, 15. 33 Cp. also UDT. 91, 336, and TRU. 282, 13, where not so. 34 TD. 5552; TRU. 273, 287; SA. XXVI. 35 Cod. Ham. 4, 46-51. 36 JR. 175.
for the 'é-mu, ki-a-nag 'Dungi.' Another Drehem tablet records an offering for the é-mu, followed by an offering to Ur 'Dummu.' Delaporte summarises a Lagash tablet as: dépense de petit bétail pour la cuisine, le ki-a-nag; Enlil, Ninlil, Nanna(r), Innina, Ninsun, Uta. The 'ki-na-nag,' usually translated as place of libation, occurs on tablets of this time only in connection with cult of kings (cf. Bulletin of John Rylands Library, Jan. 1918, p. 75 ff.). The evidence just adduced gives rise to the suspicion that the é-mu was perhaps in some way connected with the cult of kings. hardly a kind of charnel-house (mu = pagru, a dead body) ?

The third text mentions Ishara together with Beladna-šar (?). Another tablet records offerings to "Ishara and Beladna-gud (?) in Ur." The latter's name recalls that other unidentified couple Beladshunir and Beladdarraban who occur so frequently together. These had a temple in Ur (é ube-la-ad-suš-nir ube ube-la-ad-da-ra-ba-an, šabl(g) Uriki-ma). Only two Lagash tablets record cult at Ur. The first records "30 gur of ha-bi (λ), cooked fish, for the á-ki-ti; 30 for the great feast, ezen-mah, as máš-da-ri-a of the sukkal-mah, in Ur; the second records 30 gur as mášdaría in the month of á-ki-ti shu-numun" in Ur. Three texts from Drehem mention máš-da-ri-a ezen-mah. An Umma tablet details máš-da-ri-a ezen-shu-numun ube ezen-mah. There is not, as yet, sufficient evidence on which to determine the relation between the realities expressed by these terms. And the following note on akitu can only be tentative.

There seems to have been an akitu at Ur, and one at Nippur. The deity most frequently named in connection with akitu is the moon god, and always under the form Nanna(r). It may well be that all such texts record Ur cult. At any rate, the only text that records akitu at Nippur is concerned with the cult of Enlil, Ninlil and Adad.

Two Drehem tablets, speak of 'fat oxen to Nanna(r) before the emblem in akitu (gu(d)-še igi šu-nir-ra ša(g) á-ki-ti). One
Drehem text \(^49\) mentions sacrifices to the moon-god’s emblem “zūr šu-nîr-dNanna(r).” Where was this emblem of the moon-god precisely? We know that there was an emblem of Enlil in the temple of Enlil,\(^50\) as we should expect. As regards Nanna(r), perhaps it is right to suspect that the place of the emblem at Ur is identified on an inscribed door-socket of Bur Sin, found during the British-American excavations at Ur, 1924-1925, which Mr. Wooley reads: “To Nanna(r) his beloved king DUB.LAL.MAH, from of old an enclosure where daily offerings were laid before his heavenly emblem (?) etc.”\(^61\)

Certainly, the DUB.LAL.MAH is connected with the moon god. Thus: sheep in the name of the king, and of Me-dKa-di, for Nanna(r); sheep for \(^d\)KAL (?), are described as libation offerings of the dub-lal-maḫ.\(^62\) The tablet is dated the 5th year of Bur Sin: hence, the king is Bur Sin, and Me dKa-di is his daughter, as we know from another tablet.\(^63\) KAL is the ‘minister of the moon-god’ (sukkal \(^d\)Sin-na-ge).\(^64\)

Other references to the dub-lal-maḫ are not so suggestive: fat sheep for the dub-lal-maḫ;\(^65\) sheep and oxen for the dub-lal-maḫ, on the occasion of the end of the night.\(^66\) Probably another text\(^67\) should read ‘fat sheep for Nanna(r), and for DUB (instead of SI)-lal-maḫ.’ It is quite likely that one other Drehem tablet originally recorded offerings for the dub-lal-maḫ.\(^68\) If so, here we have a dub-lal-maḫ expressly located in Ur.

The cult term, of uncertain meaning, nig-ki-ha.a occurs occasionally, but never on any but Drehem texts. It occurs in connection with Adad: sheep, nig-ki-ha.a \(^d\)Adad;\(^69\) sheep, sā-di-d(g) nig-ki-ha.a \(^ē\)Adad;\(^70\) with Beladdarraban and Beladsuhnir;\(^71\) and with the new moon in the palace (ud-sar sha(g)-ē-gaZ-Za).\(^72\)

The inscription of Bur Sin, mentioned earlier, which named Nanna(r) ‘king of Ur,’ named his wife, Ningal ‘mother of Ur.’\(^73\) But very little sign is there of her cult. One Drehem text records fat sheep for Nanna(r) and Ningal.\(^74\) An Umma text mentions an offering to

\(^49\) TAD. 7 Rev. II. \(^50\) CT. 32, 41, I. \(^51\) Antiquaries’ Journal, Oct. 1925, p. 395. \(^52\) Tr. D. II. Rev. \(^53\) Me-dKa-di dumu-sal lugal, TRU. 303, 5, 4th year of BS. \(^54\) CT. 25, 19, 5. \(^55\) Adab. Tab. 4, 17: KDD. 1, 16. \(^56\) TD. 5500, I. II. \(^57\) UDT. 169, 2. \(^58\) SA. 217. \(^59\) JR. 12, 2. \(^60\) TRU. 272, 10. \(^61\) TRU. 273, 284; KDD. 1. \(^62\) TRU. 274, 16. \(^63\) SAK. 198 (d), 2, 7. \(^64\) UDT. 92, 1-2; cp. SA. 217; TRD. 9.
the lady of Ur (Nin-Uriki-ma), presumably the moon god’s consort. There was a diviner, PA.AL dNin-gal, and there are two personal names: Ur dNingal and Azag dNingal; these recall the names Ur dNanna(r) and Azag-dNanna(r), which were current in this period.

It is remarkable that, up to the present, no tablet of the third dynasty of Ur records offerings at Ur to Enlil, Ninlil and Babbar. This may be a mere coincidence. Indeed it would be easy to exaggerate the value and strain the nature of the evidence which has been brought forward in this section. The only safe method is to present that evidence as it is found on contemporary texts, and whilst reading it, to remember that it is largely drawn from non-Ur sources, which, though very valuable witnesses to the things of Ur, presume, rather than supply, acquaintance with local detail. For this latter we must rely on the archæological and literary finds of the excavators at present engaged on the site of the ancient capital of the kingdom of Ur and the centre of the cult of the moon god.

The Cult of the Moon God in Places other than Ur.

The evidence produced in the preceding pages has shown first, that the moon god was the head of the pantheon at Ur, the capital city of the Sumerian kingdom subject to the 3rd dynasty of Ur; second, that the kings of that dynasty honoured the moon god at Ur, though we may remind ourselves that those same kings honoured other gods elsewhere: Enlil in Nippur, Ningirsu in Lagash, Innina in Erech, Babbar in Larsa, and the ‘Lady of Susa’ at Susa; third, that no deity is named more frequently on texts which are concerned with Ur, than is the moon god.

It has been remarked already that on Ur-texts (sha(g) Uriki-ma) the name of the moon god is always Nanna(r). But, although the kings of Ur paid such honour to the moon god as Nanna(r), three of them have, as part of their names, the name of the moon god as EN.ZU or Sin. And one of them, Gimmil Sin called himself the beloved of Nanna(r) in his lifetime, and was honoured under that title, with an offering, after his death. The fact is that both forms of

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65 TEO. 6053. 66 JR. 328, 4; WTD. 103434, 13. 67 cp. JR. Ill. 2; 15, 5; 336, Rev. 2; 370 Rev. 1. 68 SAK. 186 (g), 188 (k), 198 (f), 190 (d), 192 (i), 186 (d), 186 (e), 190 (c). 69 SAK. 202 (d). 70 TD. 5482 I. 7.
the name were in use during this dynasty, and it is not easy to say what determined the form to be used in any particular case. For example, why was a father named $^a$Nanna(r)-ki-ŠG; whereas his son was named Ur-dEN.ZU? There are several instances of the use of both forms on the same text.

We may expect that the capital importance of the city Ur would give an exceptional authority and vogue to the moon god, the head of the Ur pantheon, in the other towns of the kingdom. But here evidence from each Sumerian city, of which we have contemporary records, must be examined separately, lest the theory come first and the facts second.

The nature of the evidence is from all places the same: proper names, cult terms, cult objects, festivals and year formulæ.

The year formulæ of the years of the third dynasty of Ur are substantially the same on all contemporary tablets, whether they come from Lagash, Umma, Adab, Drehem or Nippur. They commemorate the same religious, military or political events. They have all the appearance of standard formulæ, decided on, and issued by, some central authority, and ordered to be used throughout the land. In themselves, therefore, the universal year formulæ which tell of some fact of moon god cult, are no proof that the cult of the moon god obtained wherever those year formulæ were in use. It is likely, however, that such a ‘broadcasting’ of details of the cult of the moon god would lead to an increase in his popularity throughout the kingdom.

Very probably the year formulæ were decided at Ur, the capital city. In support of this is the circumstance that just as on Ur-tablets and on tablets which record offerings at Ur, the moon god’s name is Nanna(r), so in the year formulæ, the form of the moon god’s name is never EN.ZU but always Nanna(r), except in the writing of the names Bur Sin, Gimil Sin and Ibi Sin. A further observation: no god appears so frequently in the year formulæ as does the moon god, Nanna(r). This is natural if the formulæ were fixed at Ur, the centre of the cult of the moon god.

The following are the year formulæ in which the moon god occurs:

$^{mud}Nanna(r)$ kar-zi(d)-da $e$-a ba-tú(r), Dungi 5, 34; Bur Sin 9;
$^{mu}$ en-nir-zi an-na or $^{mu}$Nanna(r) másh-e-ni-pa(d), Dungi 11;

$^{71}$ ITT. IV. 7523. $^{72}$ ITT. II. 638, 728, etc.
Of these six formulae, four are concerned with the priest of Nanna(r) and two with the induction of Nanna(r) into Nippur and Karzida respectively.

The Calendar of the period is otherwise silent about the moon god: no festivals or month names explicitly and professedly commemorate him.

The greater part of the evidence in the present matter is in proper names and explicit records of cult: officials, offerings and cult objects.

Of proper names it need only be remarked here that personal names, of which Nanna(r) or Sin formed part, were current in Lagash, Umma and Drehem.

More to our present purpose is the specifically cult evidence. For the sake of accuracy and clearness, the various places for which we have evidence will be taken separately.

A Lagash tablet records that Ur dNammu dug a canal, presumably at Lagash, which was named "dNanna(r)-gu-la" in honour of Nanna(r), and he encourages any who renew the dwelling place of Nanna(r) with the assurance of good fortune.73

For much the greater part, the evidence of Lagash tablets is personal names compounded of name of the moon god, Nanna(r) or Sin. Other evidence is scarce. Several references to a shepherd of Nanna(r);74 to a priest of Nanna(r);75 to a temple of Nanna(r): "d'orge du champ dNin- . . . et du champ dingir-pi-li-ka, temple de dNanna(r)";76 food from the temple of Nanna(r):77 soldier of the temple of Nanna(r);78 a fisherman,79 and "AN.NA.NE.KUS of the temple of Nanna(r)."80 A temple of EN.ZU also: slaves who are officials: "kal, i.e. dEn.Zu, . . . AD-e-ne."81

The scanty record of offerings to Nanna(r) is the following: "Orge pour Enlil, Ninlil, Nanna(r) et Anum";82 "petit bétail pour

73 SAK. 188 (i). 74 CT. III. 21335, I, 94; IX. 19068, II; TU. 152, II. 17. 75 CT. III. 21335, I, 14; ITT. IV. 7887. 76 ITT. IV. 7034. 77 TU. 152; R. III. 6. 78 Chiera STA. 10, XII. 6f. 79 TU. 96, IV. 17. 80 CT. IX. 14315, II. 3. 81 STD. 220, 4; ITT. IV. 7310. 82 ITT. II. 629.
Enlil, Ninlil et Nanna(r)”; “Beurre pour dEn.Zu”; “Boeufs et moutons pour . . . et dEN.ZU”.

The association of Enlil and Nanna(r) on these Lagash texts would suggest that at Lagash too, Nanna(r) was considered as son of Enlil, as at Ur. On a tablet found at Ur, the moon god is the first son of Enlil (dumu-sag dEn-lil). Because Enlil was the chief god at Nippur, we expect to find his son in the Nippur pantheon. And we do.

The year formula of the tenth year of Dungi is “the year when Nanna(r) of Nippur was brought into the temple.”

Three Drehem tablets record details of the cult of the moon god at Nippur: 3 sheep, 1 lamb, 1 kid, to Enlil; 3 sheep, 1 lamb, 1 kid to Ninlil; 1 lamb to each of the following in order, Nanna(r), Nusku, Ninib; in the temple of Ninlil at Nippur; 8th month of Bur Sin I.

“So, too, offerings to Enlil, Ninlil, EN.ZU, in the temple of Ninlil at Nippur; 8th month of Ibi Sin I.”

“3 fat sheep for the place of Sin (ki.dEn.ZU . . . sha(g) Nibrukstu a-ki-ti.”

It will be noticed that the order of the deities is that which we have seen on the Lagash tablets: Enlil, Ninlil and Nanna(r).

The odd thing is that the moon god is never worshipped in the temple of his father, Enlil, but very frequently in the temple of Ninlil (sha(g) é.dNin-lil-lá). One text records offerings to Enlil, Ninlil and Sin “sha(g) é.dEn-lil-dNin-lil-lá,” though this does not necessarily mean that each offering was offered in the temple of both Enlil and Ninlil.

It is not easy to decide the precise political status of Drehem. Geographically Drehem was near Nippur. And it may be that many of the Drehem tablets do record cult at Nippur, even though they do not convey that circumstance by the words ‘in Nippur.’ One is led to suspect the possibility of this by two similarities between the offering-lists on texts which do contain those words—in Nippur—and those which do not: viz. the order in which Nanna(r) or Sin is named,
relative to the gods Enlil and Ninlil; and the place of offering, i.e. in
the temple of Ninlil.

One of the Drehem texts, already quoted, mentioned 'the place of
Sin.' There is a Lagash tablet which has “ki-\textsuperscript{d}Uta \textsuperscript{d}En.ZU,”\textsuperscript{93} and that is the only Lagash reference to such. But the Drehem texts
make frequent mention of “ki-\textsuperscript{d}En.ZU.” Thus:—

(a) animals \textsuperscript{ki-\textsuperscript{d}}Sin \ldots itu-\textsuperscript{ud}-30 ba-zal, itu XI, Dungi 44.\textsuperscript{94}

\(\textit{z\textsuperscript{u}r}\) \textsuperscript{ud}-29-kam \(\textit{II}^{95}\)

\(\textit{z\textsuperscript{u}r}\) \textsuperscript{ud}-28-kam

(b) \(\textit{ki-\textsuperscript{d}}\text{Sin} \textit{ud-sar, itu ezen-\textsuperscript{d}Nin-a-zu.}^{97}\)

(c) \(\textit{ki-\textsuperscript{d}}\text{Sin \textit{e-ud-sar, itu ud 28 ba-zal, itu XII}^{98}\}

Three things are noteworthy in connection with the place of Sin.
First, it is always \textit{ki-\textsuperscript{d}Sin}, never \textit{ki-\textsuperscript{d}Nanna(r)}; second, though the
months differ, the day is always either the 28th, 29th or 30th; third,
it would seem that other deities were honoured in connection with, or,
in the 'place of Sin,' viz. : 1 cow of two years for sacrifices of Anum,
the place of Sin;\textsuperscript{99} an Umma text reads '1 lamb for Enlil, 1 lamb
for Ninlil the place of Sin.'\textsuperscript{100}

The only other deities that have 'place' are Adad\textsuperscript{101} and Babbar.\textsuperscript{102}

There was a 'temple of Nanna(r)\textsuperscript{103} and one of Sin.'\textsuperscript{104}

Once there is an offering of a lamb to the sanctuary (bara) of
Nanna(r).\textsuperscript{105}

Evidence of moon god cult at \textit{Umma} is limited to one text\textsuperscript{106}
which records offering of a fat sheep to Nanna(r) \textit{in Umma}, the
month of shu-numun. Another Umma text records an offering of
a sheep to Sin.\textsuperscript{107}

From a Drehem text we learn that Nanna(r) was worshipped in
\textit{Sukurr}\textsuperscript{ki}. The text reads: "2 fat sheep to Nanna(r), 1 fat sheep
for \textit{Sukurr} \ldots itu ud 28 ba-zal \ldots \textit{sha(g) Su-kur-ru}\textsuperscript{ki}, itu
ezen-an-na."\textsuperscript{108}

Two building inscriptions of Bur Sin speak of Nanna(r) of
\textit{Karsida},\textsuperscript{109} which occurs also in the year formulæ. In another year
formula there is Nanna(r) of \textit{Ga-esh}\textsuperscript{ki}.\textsuperscript{110}

\textsuperscript{93} ITT. IV. 7402. \textsuperscript{94} JR. 107; GDD. 16, 8. \textsuperscript{95} TD. 5527.
\textsuperscript{96} CT. 32,12, 111; HG. 11. \textsuperscript{97} TAD. 27. \textsuperscript{98} TRU. III. Rev.
\textsuperscript{99} CT. 32, 12, III; HG. 11, III. \textsuperscript{100} TEO. 6053 IV. \textsuperscript{101} GDD. 16.
\textsuperscript{102} JR. 159; KDD. 3; TRU. 293. \textsuperscript{103} WTD. 103435 Rev. 7. \textsuperscript{104} STD.
\textsuperscript{105} 220, 3; SA. 163 Rev. I. \textsuperscript{106} TD. 5482, II. 13. \textsuperscript{107} Wengler 42.
\textsuperscript{108} STD. 272, 4. \textsuperscript{109} SA. 200. \textsuperscript{100} SAK. 198 (d) 200 (i).
\textsuperscript{110} ITT. II. 3677.