

1. To overturn the (appointed) time, to forsake the (preordained) plans,
2. The storms gather to strike like a flood.
3. To overturn the (divine) decrees of Sumer,
4. To lock the favorable reign in its abode,
5. To destroy the city, to destroy the temple,
6. To destroy the cattle pen, to level the sheep fold,
7. That the cattle not stand in the pen,
8. That the sheep not multiply in the fold,
9. That its watercourses carry brackish water,
10. That weeds grow in the fertile fields
11. That "mourning" plants grow in the steppe,
12. That the mother does not seek out her child,
13. That the father not say, "Oh, my (dear) wife!"
14. That the junior wife not take joy in (his) embrace,
15. That the young child not grow vigorous on (her) knee,
16. That the wetnurse not sing lullabies,
17. To change the location of kingship,
18. To defile the rights and decrees,
19. To take away kingship from the land,
20. To cast the eye (of the storm) on all the land,
21. To forsake the divine decrees by the order of An and Enlil,
22. After An had frowned upon all the lands,
23. After Enlil had looked favorably on an enemy land,
24. After Nintu had scattered the creatures that she had created,
25. After Enki had altered (the course of) the Tigris and Euphrates,
26. After Utu had cast his curse on the roads and highways,
27. In order to forsake the divine decrees of Sumer, to change its (pre-ordained) plans,
28. To alienate the (divine) decrees of the reign of kingship of Ur,
29. To defile the Princely Son in his (temple) Ekišnugal,

30. To break up the unity of the people of Nanna, numerous as ewes,
31. To change the food offerings of Ur, the shrine of magnificent food offerings,
32. That its people no longer dwell in their quarters, that they be given over (to live) in an inimical place,
33. That (the soldiers of) Šimaški and Elam, the enemy, dwell in their place,
34. That its shepherd be captured by the enemy, all alone,
35. That Ibbi-Sin be taken to the land of Elam in fetters,
36. That from the mountain Zabû, which is on the edge of the sealand, to the borders of Anšan,
37. Like a bird that has flown its nest, he not return to his city,
38. That on the two banks of the Tigris and Euphrates "bad weeds" grow,
39. That no one set out for the road, that no one seek out the highway,
40. That the city and its settled surroundings be razed to ruins,
41. To slaughter its numerous black-headed people,
42. That the hoe not attack the fertile fields, that seed not be planted in the ground,
43. That the sound of the song of the one tending the oxen not resound on the plain,
44. That butter and cheese not be made in the cattle pen, that dung not be laid on the ground,
45. That the shepherd not enclose the sacred sheep fold with a fence,
46. That the song of churning not resound in the cattle pen,
47. To decimate the animals of the steppe, to finish off (all) living things,
48. That the four-legged creatures of Šakan not lay dung on the ground,
49. That the marshes (be so dry as to) be full of cracks, that it not have any (new) seed,
50. That *saghul*-reeds grow in the canebrake, that they be covered by a stinking morass,
51. That there be no new growth in the orchards, that it all collapse by itself—
52. The city of Ur is a great charging aurochs, confident in its own strength,
53. It is the primeval city of Lordship and Kingship, built on sacred ground—
54. To quickly subdue it like a yoked ox, to bow its neck to the ground,
55. (the gods) An, Enlil, Enki, and Ninmaḥ decided its fate.
56. Its fate, which cannot be changed, who can overturn it—
57. Who can oppose the commands of An and Enlil?

58. An frightened the (very) dwelling of Sumer, the people were afraid,  
59. Enlil blew an evil storm, silence lay upon the city,  
60. Nintu bolted the door of the storehouses of the land,  
61. Enki blocked the water in the Tigris and Euphrates,  
62. Utu took away the pronouncement of equity and justice,  
63. Inanna handed over (victory in) strife and battle to a rebellious land,  
64. Ningirsu wasted Sumer like milk poured to the dogs.  
65. Revolt descended upon the land, something that no one had ever known,  
66. Something unseen, which had no name, something that could not be fathomed.  
67. The lands were confused in their fear,  
68. The god of that city turned away, its shepherd vanished.  
69. The people, in fear, breathed only with difficulty,  
70. The storm immobilizes them, the storm does not let them return,  
71. There is no return for them, the time of captivity does not pass.  
72. This is what Enlil, the shepherd of the black-headed people did:  
73. Enlil, to destroy the loyal household, to decimate the loyal man,  
74. To put the evil eye on the son of the loyal one, on the first-born,  
75. Enlil then sent down Gutium from the mountains.  
76. Their advance was as the flood of Enlil that cannot be withstood,  
77. The great storm of the plain filled the plain, it advanced before them,  
78. The teeming plain was destroyed, no one moved about there.  
79. The dark time was roasted by hailstones and flames,  
80. The bright time was wiped out by a shadow.  
80α. On that bloody day, *mouths* were crushed, heads were crashed,  
80β. The storm was a harrow coming from above, the city was struck (as) by a hoe.  
81. On that day, heaven rumbled, the earth trembled, the storm worked without respite,  
82. The heavens were darkened, they were covered by a shadow, the mountains roared,  
83. The sun lay down at the horizon, dust *passed over* the mountains,  
84. The moon lay at the zenith, the people were afraid.  
85. The city . . . stepped outside.  
86. The foreigners in the city (even) chase away the dead.  
87. Large trees were being uprooted, the forest growth was ripped out,  
88. The orchards were being stripped of their fruit, they were being cleaned of their offshoots,

89. The crop was drowning while it was still on the stalk, the (yield) of the grain was being diminished.
90. . . .
91. . . .
92. . . .
93. [ . . . ] they piled up in heaps [ . . . ] they spread out like sheaves.
94. There were corpses (floating) in the Euphrates, brigands roamed [the roads].
95. [The father turned away from his wife], he says not, "Oh, my wife!"
96. [The mother turned away from her child], she says not, "Oh, my child!"
97. (The one) who had a productive estate [says not], "Oh, my estate!"
98. The rich left his possessions and took an unfamiliar path.
99. In those days the kingship of the land was defiled,
100. The crown that had been on the head (of the king) [ . . . ] by itself.
101. The lands that had taken the same road (in obedience to Ur), were split into factions,
102. The food offerings of Ur, the shrine (that received) magnificent food offerings, were changed (for the worse).
103. Nanna traded away his people numerous as ewes.
104. Its king sat immobilized in the palace, all alone.
105. Ibbi-Sin was sitting in anguish in the palace, all alone.
106. In the Enamtila, the palace of his delight, he was crying bitterly.
107. The devastating flood was leveling (everything),
108. Like a great storm it roared over the earth, who could escape it?
109. To destroy the city, to destroy the temple,
110. That traitors would lay on top of loyal men, and
111. The blood of traitors flow upon loyal men,
112. *The first kirugu.*
113. The storms gather to strike like a flood.
114. —*the antiphone of the kirugu.*
115. The temple of Kiš, Ħursagkalama, was destroyed,
116. Zababa took an unfamiliar path away from his beloved dwelling,
117. Mother Ba<sup>3</sup>u was lamenting bitterly in her Urukug,
118. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
119. [ . . . ]
120. [ . . . ]
121. [ . . . ]
122. ["Alas, the destroyed city, my destroyed temple!" bitterly she cries.]

123. Kazallu, the city of teeming multitudes, was wrought with confusion,
124. Numušda took an unfamiliar path away from the city, his beloved dwelling,
125. His wife Namrat, the beautiful lady, was lamenting bitterly,
126. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
127. Its river bed was empty, no water flowed,
128. Like a river cursed by Enki, its opening channel was dammed up,
129. On the fields fine grains grew not, people had nothing to eat,
130. The orchards were scorched like an oven, its (surrounding) steppe was scattered,
131. The wild animals, the four legged creatures did not run about,
132. The four legged creatures of Šakan could find no rest.
133. Lugalmarada stepped outside his city,
134. Ninzuana took an unfamiliar path away from her beloved dwelling,
135. "Alas, the destroyed city, my destroyed temple!" bitterly she cries,
136. Isin, the shrine that was not a quay, was split by (onrushing) waters,
137. Ninisina, the mother of the land, wept bitter tears,
138. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
139. Enlil smote Duranki with a mace,
140. Enlil established lamenting in his city, the shrine of Nippur,
141. Mother Ninlil, the lady of the Kiur, wept bitter tears,
142. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
143. Keš, built all alone on the high steppe, was haunted,
144. Adab, which stretches out along the river, was deprived of water.
145. The snake of the mountain made his lair there, it became a rebellious land;
146. The Cutians bred there, issued their seed.
147. Nintu wept bitter tears over her creatures that she had created,
148. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
149. In Zabala the sacred Giguna was haunted,
150. Inanna abandoned Uruk, went off to enemy territory.
151. In the Eanna the enemy laid his eyes upon the sacred Gipar shrine.
152. The sacred Gipar of the *en*-ship was defiled,
153. Its En priest was snatched from the Gipar (and) carried off to enemy territory.
154. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
155. A violent storm blew over Umma, *the brickwork in the midst of the "highland,"*

156. Šara took an unfamiliar path away from the Emah, his beloved dwelling,
157. Ninmul cried bitter tears over her destroyed city,
158. "O my city, whose charms can no longer satisfy me!" bitterly she was crying.
159. Girsu, the city of heroes, was afflicted with a lightning storm,
160. Ningirsu took an unfamiliar path away from the Eninnu,
161. Mother Ba<sup>3</sup>u wept bitter tears in her Urukug,
162. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
163. On that day the word (of Enlil) was an attacking storm—who could fathom it?
164. The word of Enlil is destruction on the right, is . . . on the left,
165. This is what Enlil did in order to decide the fate of mankind:
166. Enlil brought down the Elamites, the enemy, from the highlands.
167. Nanše, the Noble Son, was settled outside the city.
168. Fire approached Ninmar in the shrine Guabba,
169. Large boats were carrying off its precious metals and stones.
170. The lady—sacred Ninmar—was despondent because of her perished goods.
171. Then the day, burning like . . . ,
172. The province of Lagaš was handed over to Elam.
173. And then the Queen also reached the end of her time,
174. Ba<sup>3</sup>u, as if she were human, also reached the end of her time:
175. "Woe is me, he (Enlil) has handed over (the city to the) storm,
176. He has handed (it) over to the storm that destroys cities,
177. He has handed (it) over to the storm that destroys temples!"
178. Dumuziabzu was full of fear in the temple of Kinunirša,
179. Kinunirša, the city of her noble youth, was ordered to be plundered.
180. The city of Nanše, AB×HA<sup>ki</sup>, was delivered to the foreigners,
181. Sirara, her beloved dwelling, was handed over to the evil ones,
182. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
183. Its sacred Gipar of *en*-ship was defiled,
184. Its En priest was snatched from the Gipar (and) carried off to enemy territory.
185. A mighty arm was set over the bank(s) of the Idnuna-Nanna canal,
186. The settlements of Edana-Nanna were destroyed like a mighty cattle pen.
187. Its refugees, like stampeding goats, were *chased by* dogs.

188. They destroy Gaeš like milk poured out to dogs,
189. Its finely fashioned statues they shatter,
190. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
191. Its sacred Gipar of *en*-ship was defiled,
192. Its En priest was snatched from the Gipar (and) carried off to enemy territory.
193. A lament was raised at the dais that stretches out toward heaven,
194. Its heavenly throne was not set up, it was not fit *to be crowned*,
195. Was cut down as if it were a date palm and tied together.
196. Aššu, the estate that stretches out along the river, was deprived of water,
197. At the place of Nanna where evil had never walked, the enemy walked,
198. Thus the temple was treated.
199. The Epuḫruma was emptied,
200. Kiabrig, which used to be filled with numerous cows and numerous calves, was destroyed like a mighty cattle pen,
201. Ningublaga took an unfamiliar path away from the Gabur,
202. Niniagara wept bitter tears all alone,
203. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
204. Its sacred Gipar of *en*-ship was defiled,
205. Its En priest was snatched from the Gipar (and) carried off to enemy territory.
206. Ninazu deposited (his) weapon in a corner in the Egida.
207. An evil storm swept over Ninḫursag at the Enutura,
208. Like a dove she flew from the window, she stood away on the plain.
209. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
210. In the Gišbanda, the temple that was filled with lamentation, "lamentation" reeds grew,
211. Ningizzida took an unfamiliar path away from the Gišbanda,
212. Ninazimua, the queen of the city, wept bitter tears,
213. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
214. On that day, the storm forced people to live in darkness,
215. In order to destroy Ku<sup>3</sup>ara, it forced people to live in darkness.
216. Nineḫama in fear wept bitter tears,
217. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
218. Asarluḫi put his robes on with haste . . . ,
219. Lugalbanda took an unfamiliar path away from his beloved dwelling,
- 219'. Ninsun [. . .],

220. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.  
221. Eridu, floating on great waters, *was deprived* of drinking water,  
222. In its outer environs, which had turned into haunted plains . . . ,  
223. The loyal man in a place of treachery . . .  
224. (The gods) Kaḥegala and Igiḥegala . . .  
225. "I am a young man . . . ,  
226. . . .  
227. . . .  
228. . . .  
229. "We are spilled out like figurines being cast in molds,  
230. We are being wiped out by the Gutians, the vandals.  
231. We turned to Enki in the Abzu of Eridu:  
232. [. . .] what can we say, what more can we add?  
233. [. . .] what can we say, what more can we add?"  
234. [. . .] went out from Eridu.  
235. [. . .] . . . a shadow . . .  
236. By night [. . .] . . . by day . . .  
237. ". . .  
238. . . .  
239. Enki, your city has been cursed, it has been given to an enemy land.  
240. We . . .  
241. Like a palm tree we . . . , why are we being destroyed?  
242. Like a new boat that . . . why are we being destroyed?"  
243. After Enki has cast his eyes on a foreign land,  
244. . . .  
245. . . .  
246. Enki took an unfamiliar path away from Eridu,  
247. Damgalnuna, the mother of the Emaḥ, wept bitter tears,  
248. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.  
249. Its sacred Gipar was defiled,  
250. Its En priest was snatched from the Gipar (and) carried off to enemy territory.  
251. In Ur no one went to fetch food, no one went to fetch drink,  
252. (But) the one who went to fetch food went away from the food, and so will not return,  
253. The one who went to fetch drink went away from the drink, and so will not return.  
254. To the south, the Elamites stepped in, slaughtering . . . ,



255. To the north, the vandals, the enemy . . . ,
256. The Tidnumites daily strapped the mace to their loins,
257. To the south, the Elamites, like an onrushing wave, were . . . ,
258. To the north, like chaff blowing in the wind, [they . . .] over the steppe,
259. Ur, like a great charging aurochs, bowed its neck to the ground.
260. This is what Enlil, the one who decides the fates, then did:
261. For the second time he sent down the Elamites, the enemy, from the mountains.
262. The foremost temple, firmly founded . . . ,
263. In order to destroy Kisiga, ten, [nay five me]n . . . ,
264. Three days and three nights did not pass [. . .] the city was raked (as by) a hoe,
265. Dumuzi went out of Kisiga like a prisoner of war, his hands were fettered.
266. . . .
267. "Rise up, ride away [. . .] rise up, ride away [. . .]!"
268. [. . .] rise up, ride away [. . .]!"
269. Small . . . had ridden away . . .
270. Large . . . , like a lead goat . . . captured.
271. She rode away from her possessions, she went to the mountains,
272. She loudly sang out a lament over those brightly lit mountains:
273. "I am a Lady, (but) I had to ride away from my possessions, and now I am a slave in these parts,
274. I had to ride away from my precious metals and stones, and now I am a slave in these parts,
275. There, slavery, . . . people, who can . . . it?
276. There, slavery, Elam . . . , who can . . . it?"
277. "Alas, the destroyed city, my destroyed temple!" bitterly she cries.
278. Her Majesty, though not the enemy, went to *enemy land*.
279. Amašumgalana [. . .] Kisiga,
280. [. . .] like a city [. . .]
281. [*The second*] k[irugu.]
282. [. . .]
283. [. . .]
284. [—*the antiphone of the kirugu.*]
285. [. . .]
286. [. . .]
287. [. . .]

288. [...]  
289. ...  
290. ...  
291. ... like a great ration ...  
292. Enlil threw open the door of the grand gate to the wind.  
293. In Ur no one went to fetch food, no one went to fetch drink,  
294. Its people rush around like water *churning* in a well,  
295. Their strength has ebbed away, they cannot (even) go on their way.  
296. Enlil afflicted the city with an inimical famine.  
297. He afflicted the city with something that destroys cities, that destroys temples,  
298. He afflicted the city with something that cannot be withstood with weapons,  
299. He afflicted the city with dissatisfaction and treachery.  
300. In Ur, which was like a solitary reed, there was not (even) *fear*,  
301. Its people, like fish being grabbed (in a pond) sought shelter,  
302. Everyone lay spread about, no one could rise.  
303. At the *royal station* that was on top of the platform there was no food,  
304. The king who was used to eating marvelous food grabbed at a (mere) ration,  
305. (As) the day grew dark, the eye (of the sun) was eclipsing, (the people) experienced hunger,  
306. There was no beer in his (the king's) beer-hall, there was no more malt (for making) it,  
307. There was no food for him in the palace, it was made unsuitable to live in,  
308. Grain filled not his lofty storehouse, he could not (send there for supplies) to save his life.  
309. The grain stacks and grain depots of Nanna held no grain,  
310. The evening meal in the great dining hall of the gods was defiled,  
311. Beer, wine, and honey ceased (to flow) in the great dining hall,  
312. The butcher knife that used to slay sheep and oxen lay hungry in the grass,  
313. Its mighty oven no longer processed sheep and oxen, it no longer emitted the aroma (of roasting meat).  
314. The sounds of the Bursag of Nanna were stilled,  
315. The temple, which used to bellow like a bull, was silenced,  
316. Its holy deliveries were no longer fulfilled, its ... were alienated,  
317. The mortar, pestle, and grinding stone lay idle, no one bends down (to use them).

318. The Shining Quay of Nanna was silted up.  
319. The sound (of water lapping against) the prow of the boat ceased, there was no rejoicing,  
320. The UnuRIbanda of Nanna was heaped with dust.  
321. The rushes grew, the rushes grew, the "mourning reeds" grew (and as a result),  
322. Boats and ships ceased docking at the Shining Quay.  
323. Nothing moved on the watercourse that was fit for large ships.  
324. The rites of the festivals at the place of the "plans" were altered,  
325. The boat with first fruit-offerings no longer brings the first fruit offerings to the father who begat him (Nanna),  
326. Its food offerings could not be taken to Enlil in Nippur.  
327. Its watercourse was empty, (and so) ships could not travel,  
328. There were no paths on both of its banks (for) long grasses grew (there).  
329. The reed fence of the fecund cattle pen of Nanna was torn out,  
330. The garden huts were overrun, (their) walls were breached,  
331. The cow and her young were captured (and) carried off to enemy territory.  
332. The *munzer*-fed cows took an unfamiliar path, in a steppe that they did not know,  
333. Gaia, who loves cows, dropped his weapon in the dung,  
334. Šunidu, who stores the butter and cheese, did not store the butter and cheese.  
335. Those who are unfamiliar with butter were churning the butter,  
336. Those who are unfamiliar with milk were . . . ing the cream.  
337. The sound of the churning vat did not resound in the cattle pen,  
338. Like mighty fire that used to burn (but now) its smoke is extinguished,  
339. [. . .] the great dining hall of Nanna [. . .],  
340. Su<sup>2</sup>en wept to his father Enlil:  
341. "O father who begot me, why have you turned away from Ur the city that *was built for you*?  
342. O Enlil, why have you turned away from Ur, the city that *was built for you*?"  
343. The boat with first fruit-offerings no longer brings the first fruit offerings to the father who begot him,  
344. Its food offerings could no longer be brought to Enlil in Nippur."  
345. The En-priests of the city and of the countryside were carried off by phantoms,

346. Ur, like a city that has been wrought by the hoe, became a ruined mound,  
347. The Kiur, the place of Enlil's flour offerings, became a haunted shrine.  
348. O Enlil, your city . . . an empty wasteland,  
349. Nippur, your city . . . an empty wasteland.  
350. The dogs of Ur no longer sniff at the base of the city wall.  
351. The one who (used to) drill large wells, (now just) scratches the ground in the market place.  
352. "My father who bore me, my city, which is all alone, return to your embrace,  
353. Enlil, my (city of) Ur, which is all alone, return to your embrace,  
354. My Ekišnugal, which is all alone, return to your embrace!  
355. May you bring forth offspring in Ur, may you multiply (its) people,  
356. May you restore the (divine) decrees of Sumer that have been forgotten!"  
357. *The third kirugu.*  
358. Oh, the righteous temple, the righteous temple! Oh, its people, its people!  
359. —*the antiphone of the kirugu.*  
360. Enlil then answers his son Su<sup>2</sup>en:  
361. "There is lamentation in the haunted city, 'mourning' reeds grow there,  
361a. In its midst there is lamentation, 'mourning' reeds grow there,  
362. In it (the population) pass their days in sighing.  
362a. My son, the Noble Son . . . , why do you concern yourself with crying?  
363. O Nanna, the Noble Son . . . , why do you concern yourself with crying?  
364. The judgment of the assembly cannot be turned back,  
365. The word of An and Enlil knows no overturning,  
366. Ur was indeed given kingship (but) it was not given an eternal reign.  
367. From time immemorial, since the land was founded, until the population multiplied,  
368. Who has ever seen a reign of kingship that would take precedence (for ever)?  
369. The reign of its kingship had been long indeed but had to exhaust itself.  
370. O my Nanna, do not exert yourself (in vain), leave your city!"  
371. Then, (upon hearing this), His Majesty, the Noble Son, became distraught,  
372. Lord Ašimbabbar, the Noble Son, grieved,  
373. Nanna, who loves his city, left his city,

*Composite Text and Translation*

374. Su<sup>3</sup>en took an unfamiliar path away from his beloved Ur.  
375. Ningal . . . in order to go to an alien place,  
376. Quickly clothed herself (and) left the city.  
377. (All) the Anunna stepped outside of Ur,  
378. Ur . . . approached,  
379. The trees of Ur were sick, the reeds of Ur were sick,  
380. Laments sounded all along its city wall.  
381. Daily there was slaughter before it.  
382. Large axes were sharpened in front of Ur,  
383. The spears, the arms of battle, were being launched,  
384. The large bows, javelin, and siege-shield gather together to strike,  
385. The barbed arrows covered its outer side like a raining cloud,  
386. Large stones, one after another, fell with great thuds.  
386a. Daily the evil wind returns to (attack) the city.  
387. Ur, which had been confident in its own strength, stood ready for slaughter,  
388. Its people, oppressed by the enemy, could not withstand (their) weapons.  
389. (Those) in the city who had not been felled by weapons, died of hunger,  
390. Hunger filled the city like water, it would not cease,  
391. (This) hunger contorts (people's) faces, it twists their muscles.  
392. Its people are (as if) surrounded by water, they gasp for breath,  
393. Its king breathed heavily in his palace, all alone,  
394. Its people dropped (their) weapons, (their) weapons hit the ground,  
395. They struck their necks with their hands and cried.  
396. They sought counsel with each other, they searched for clarification,  
397. "Alas, what can we say about it, what more can we add to it?  
398. How long until we are finished off by (this) catastrophe?  
399. Ur—inside it there is death, outside it there is death,  
400. Inside it we are being finished off by famine,  
401. Outside it we are being finished off by Elamite weapons.  
402. In Ur the enemy has oppressed us, oh, we are finished!"  
403. They *take refuge* behind it (the city walls), they were united (in their fear).  
404. The palace that was destroyed by (onrushing) waters has been defiled, its bolt was torn out,  
405. Elam, like a swelling flood wave, *left only the spirits of the dead*.

406. In Ur (people) were smashed as if they were clay pots,  
407. Its refugees were (unable) to flee, they were trapped inside the walls,  
407a. Like fish living in a pond, they seek shelter.  
407b. The enemy seized the Ekišnugal of Nanna.  
407c. ....  
408. The statues that were in the treasury were cut down,  
409. The great stewardess Niniagara *cut herself off from* the storehouse,  
410. Its throne was cast down before it, she threw herself down into the dust.  
411. Its mighty cows with shining horns were captured, their horns were cut off,  
412. Its unblemished oxen and grass-fed cows were slaughtered,  
412a. They were cut down as if they were date palms, and their (carcasses) were tied together.  
413. The palm tree, (strong) as mighty copper, the heroic weapon,  
414. Was torn out like (mere) rushes, was plucked like (mere) rushes, its trunk was turned sideways,  
415a. Its top lay in the dust, there was no one to raise it,  
416. The midribs of its palm fronds were cut off and their tops were burnt off,  
417. Its date clusters that used to fall on the well were torn out.  
418. The fertile reeds, which grew in the sacred . . . , were defiled,  
419. The great tribute that they had collected was hauled off to the mountains.  
420. The great *door ornament* of the temple was felled, its parapet was destroyed,  
421. The wild animals that were intertwined on its left and right  
422. Lay before it like heroes smitten by heroes,  
423. Its open-mouthed dragons (and) its awe-inspiring lions  
424. Were pulled down with ropes like captured wild bulls and carried off to enemy territory.  
425. The fragrant aroma of the sacred seat of Nanna was destroyed like that of a cedar grove,  
425a. Its architrave . . . gold, silver, and lapis.  
426. The admired temple that used (to receive) first class oil, its admiration was extinguished,  
427. Like a storm that fills all the lands, built there like twilight in the heavens,  
428. Its door . . .  
429. Great bronze pins . . . were torn out.

430. . . .  
431. Together with its . . . it<sup>2</sup> wept bitterly like a fugitive.  
432. The bolt, the holy lock . . .  
433. . . .  
434. . . . was placed on the wide street.  
435. . . . the food offerings of his *royal dining place* were altered (for the worse),  
436. In its sacred [. . .] the *tigi*, *šem*, and *ala* instruments did not sound their splendid notes,  
437. Its mighty *tigi* [. . .] did not sing its sacred song.  
438. Verdicts were not given at the *Dublamah*, the place where oaths used to be taken,  
439. The throne was not set up at its place of judgment, justice was not administered.  
440. *Alamuš* threw down his scepter, his hands *trembled*.  
441. (Musicians) no longer played the *balag* instrument in the sacred bed-chamber of *Nanna*,  
442. The sacred box that no one had set eyes upon was seen by the enemy,  
443. The divine bed was not set up, it was not spread with clean hay,  
444. The statues that were in the treasury were cut down,  
445. The temple cook, the dream interpreter, and the "seal keeper" did not prepare the ceremony,  
446. They stood in submission and were carried off by the foreigners.  
447. The holy *uzga*-priests of the sacred lustrations, the linen clad priests,  
448. Forsake the sacred rites and decrees, they go off to a foreign city.  
449. In his grief *Su'en* approached his father,  
450. He went down on his knee in front of *Enlil*, the father who begot him.  
451. "O father who begot me, how long will the enemy eye be cast upon my account, how long . . . ?  
452. The *en*-ship and the kingship that you bestowed [. . .] . . . ,  
453. Father *Enlil*, the one who advises with just words,  
454. The wise words of the land [. . .],  
455. Your inimical judgment [. . .],  
456. Look into your darkened heart, terrifying like waves!  
457. O father *Enlil*, the fate that you have decreed cannot be explained!  
458. . . . of *en*-ship, my ornament."  
459. . . . he put on a mourning garment.  
460. *Enlil* then provides a favorable response to his son:

461. "My son, the city that was built for you in joy and prosperity, it was given to you as your reign,
462. The destroyed city, the great wall, the walls with broken battlements: all this is part of the (appointed) reign,
463. . . .
464. . . . your dwelling—the Etemenniguru—that was properly built.
465. Ur shall be rebuilt in splendor, may the people bow down (to you),
466. There is to be bounty at its base, there is to be grain,
467. There is to be splendor at its top, the Sun will rejoice there!
468. Let an abundance of grain embrace its table,
469. May Ur, the city whose fate was pronounced by An, be restored for you!"
470. Having pronounced his blessing, Enlil raised his head toward the heavens (saying):
471. "May the land, north and south, be organized for Nanna,
472. May the road(s) of the land be set in order for Su<sup>2</sup>en!
473. Like a cloud hugging the earth, they shall submit to him,
474. By order of An and Enlil (abundance) shall be bestowed!"
475. Father Nanna stood in his city of Ur with head raised high (once again),
476. The hero Su<sup>2</sup>en entered into the Ekišnugal.
477. Ningal refreshed herself in her sacred living quarters,
- 477a. In Ur she entered into her Ekišnugal.
478. *The fourth kirugu.*
479. There is lamentation in the haunted city, "mourning" reeds grew there,
480. In its midst there is lamentation, "mourning" reeds grew there.
481. Its people spend their days in moaning.
482. —*the antiphone of the kirugu.*
483. O bitter storm, retreat O storm, storm return to your home!
484. O storm that destroys cities, retreat O storm, storm return to your home!
485. O storm that destroys temples, retreat O storm, storm return to your home!
486. Indeed, the storm that blew on Sumer, blew on the foreign lands,
487. Indeed, the storm that blew on the land, blew on the foreign lands,
488. It has blown on Tidnum, it has blown on the foreign lands,
489. It has blown on Gutium, it has blown on the foreign lands,
490. It has blown on Anšan, it has blown on the foreign lands,
491. (And) it leveled Anšan like a blowing evil storm.



492. Famine has overwhelmed the evil doer—may (that) people submit!
493. May An not change the decrees of heaven, the plans to treat the people with justice,
494. May An not change the decisions and judgments to lead the people properly,
495. Travel on the roads of the land—may An not change it,
496. May An and Enlil not change it—may An not change it,
497. May Enki and Ninmaḥ not change it—may An not change it,
498. That the Tigris and Euphrates (again) carry water—may An not change it,
499. That there (again) be rain in the skies and good crops on the ground—may An not change it,
500. That there be water courses with water and fields with grain—may An not change it,
501. That the marshes support fish and fowl—may An not change it,
502. That fresh reeds and new shoots grow in the canebrake—may An not change it,
503. May An and Enlil not change it,
504. May Enki and Ninmaḥ not change it,
505. That the orchards bear honey-plants and grapevines—may An not change it,
506. That the high plain bear the *mašgurum* plant—may An not change it,
507. That there be long life in the palace—may An not change it,
508. That the sealand bring forth abundance—may An not change it,
509. That the land be populated from north to south—may An not change it,
510. May An and Enlil not change it—may An not change it,
511. May Enki and Ninmaḥ not change it—may An not change it,
512. That cities be rebuilt, that the people be numerous—may An not change it,
513. That in the whole universe the people be cared for—may An not change it!
514. O Nanna, your kingship is sweet, return to your place!
515. May a good abundant reign be long lasting in Ur!
516. Let its people lie down in safe pastures, let them copulate!
517. O mankind . . . *egi<sub>2</sub>-re mu-lu a-še-re*.
518. O Nanna—oh, your city! Oh, your temple! Oh, your people!
519. *The fifth kirugu.*