# Chapter 2 - Enlil

## Before

Before the Mother Goddesses of the Land inhabited their respective cities, before those cities were brought sweet water from the wells of the underworld, there existed a land and people. There existed an ancient culture with a history of beautiful song. Just as Dilmun was a paradise, this land had wanted for nothing. There was no war, no strife, brother stole not from brother. They had managed long ago to cure the ills of their society and know were perfect.

The elders of this society rested well during the daytime and slept at night. Upon waking, fine liquor and beer were served. No longer did the maiden choose to dance as of old. No longer did the young man play his drum. They had wanted for nothing. They stay alone with themselves, shut into their dwelling places.

No bread was baked at the traveler's shrines. No travelers came to the shrines. The shrines fall into disrepair and the council chooses not to fix them because there were no travelers that frequent the shrine. They exist, content in their dwelling, marveling at the perfection that they themselves are. During they day they rested. During the night they slept. Upon waking they drank the finest of wines, liquors and beers. They knew not want. They knew not thirst. They knew not hunger. They marveled in their own perfection.

They knew not want, nor did they know pleasure or pain.

{describe the grand council, fallen into disrepair, slouthful councilmember barely being able to keep their eyes open or their minds focused. Introduce Enlil, his disdain and he begins to speak}

“Members of the Grand Council, my father send his regards and his regrets that he could not attend this council meeting. He has been studying a new mountain in a far land from here. The waters around this new Mountain are named Nammu the great Goddess of the Oceans. He has taken her, Nammu, the midst of the deep as his first bride. As his second bride, he has taken the lovely mountain itself as his bride. No others will he take as a wife, except these two. In this union with the waters, my sister Ereshkigal and my brother Enki were born. To his daughter he gave the realms and the mysteries of the underworld, the netherworld below the mountain of Ki. To his eldest son, he gave the realms and mysteries of the Absu, the sweet watery oceans that flow through the netherworld, sacred waters of his mother of the Goddess Nammu. When he studied the Earth, when he met Ki, I was conceived. Many other children bless his house, the house of the AnKi. I speak for the descendants of An, I speak for the house of An, I am the mouthpiece of the house of the Anuna. Nammu and the Ki can speak to their descendants as it fitting for the matriarch.”

Enlil continued, “An in his love has become has bound with Ki. They, the two are now one, the AnKi. In this union, we have increased our sum. Through *action*, he has taken *potential* and turned it into *form*. This union of potential, action and form has created the *perfect knowledge* that we know enjoy. Between the worlds of earth and heaven, we exist. Between the An and the Ki, on the mountain we existed. To live, there must be more in the world of manifestation.

We have existed for so long; we have evolved to a point that we have no want, no pain, and no sickness. We are free to think and choose without limitation. But in this *freedom*, we lack any *action*. Without the *necessity* for *action*, the sum of our existence is *conformity and complicity*. We have been given perfection here in this land, but what have we done with this perfect knowledge; the girls do not dance, the boys do not drum, we do not travel to the shrines, and none eats bread or drinks water! What does this perfection avail us?”

Enlil, the most eloquent, continued to address the council admists their yawns and occasional groans, “The shrines are in disrepair, once frequented by friends and family, enjoyed mingling and conversation, now no travelers visits them. No longer does our friends and family meet together to join in song, no longer do we dance or drum? In our perfection, we do nothing! We have reached a point of stagnation. There is no life in this existence. This very meeting place, where we meet in Grand Council of the Divine Assembly of Houses has trash and clutter around it, it needs to be cleaned and repair. How can we exist like this?”

Enlil was an imposing figure. He stood six foot and a half. His hair is an auburn color that compliments his alabaster skin quite strikingly. He had piercing blue eyes that seemed to penetrate into the very being of those he spoke with. We he speaks, he tends to get peoples attention. He was always extremely well spoken, that was why his father An choose him to be the mouth piece of the Anuna, his family on the Grand Council even though his brother Enki was older. Enlil was thinking of something larger than just his family.

He had visited the travelers' shrine, he had tried to enjoy himself and explorer this existence. So many horrific things had to come to pass before we had come to this existence. We have survived wars, diseases, meteors, and magnetic shifts. But that was all over now, they understood and had wisdom, and in having those *perfected knowledge*. The ancients that overcame the problems in the rule of their Sar, through their understanding and wisdom, found a way to exist between the worlds of earth and heaven, 'to think' and 'to exist' were the same thing.

He had tried to speak to the council about this many time but they always tell him that it is too much work and that it is unnecessary. Enlil fears that that again will be their response today, unfortunately he cannot managed to explain his position well enough to combat the isolationist attitudes of the Grand Council.

The council yawned, almost in unison, and then the the speaker addressed Enlil. “Enlil, Mouthpiece of the house of An. We thank you of your report from your father and hope that his studies amuse him. We find his studies interesting but cannot avoid noticing that his studies have created a problem for us. When there is a problem for us, the council looses sleep. No Enlil, we cannot have the council loosing sleep over some amusement that your father has been watching. We have told you before about action. Action causes us to tire, why would you have us all tired? We cannot get enough rest now with all the so called problems that are brought before this very council! Enlil, you test our patience! Why do you continue to trouble the council again and again with these so called problems? We have evolved to the point of perfection, we have no want. We think and that thought creates existence. We have no want for anything! You have no want for anything, how can you have problems with this? You continuously wake us from our slumbers to speak to us about these ideas that have no merit.”

The speaker was the youngest of the elder council. He was a tall man with a kind face. The speaker continued to address Enlil, “We can rest during the day and sleep at night! When a banquet is need, we have no work to do, we just eat! You yourself have drank the finest wines, liquors and beers in this very meeting hall and what 'action' was required from you but to just think and enjoy? Be content with your perfection Enlil!” The council rose together to leave and the leader address Enlil again, “Enlil, if you continue to trouble the council with these meaningless details, we will be forced to exclude you from us. Let us drink and be content with the perfect knowledge. We alone have the keys to Wisdom and Understanding. Rest and contemplate these things.”

Enlil, frustrated at not being able to communicate the direness of the situation as he saw it lowered his gaze. He could not explain to them that through inaction, they were destroying themselves. Without notice, he abruptly started to decree a destiny for his entire house “I shall not rest!. I shall not change my convictions. You rest during the day and sleep at night. Upon waking you drink the finest wines, liquors and beers. You no longer contemplate anything. I shall take you suggestion to heart and exclude myself.” There was a gasp from the council.

Enlil, very angry but ever eloquent, mouthpiece of An, continued to decree his own destiny. “I shall separate the descended from the sacred mountain! My family shall mix with the local people and bring the perfect knowledge to all people. We shall establish truth, justice liberty and freedom throughout the land. We choose to manifest existence over this so called perfect knowledge. This is my right as the mouthpiece of An. I shall...” he was interrupted as the clamor of the council reached with fever pitch. The speaker of the house, enraged, tearing his clothes shrieked, “Enlil, Mouthpiece of the house of An, we do recognize your position and rights and responsibilities. However, you may not choose those things for this council! How dare you choose to utter a decree of destinies before this assembly! You shall be cast out. Guards remove him from the meeting chambers! Let him be alone! Inform his father An at the lost of his seat on the council. This council is adjourned” the speaker shouted and rapped down his gavel. “You will destroy us all” from somewhere in the gallery as the guards grabbed hold of his shoulders. He heard from somewhere in the chambers, “How could we survive” as they removed him through the double doors of the grand assembly hall. Voice echoed, “Let us remove his spirit before he destroys us” as the guard escorted him to the coat room.

‘How simple minded they are being.” He thought to himself. “How possibly could this have happened? They had gone through the dark times of their history. The had conquered war and had now only peace, they had conquered greed and had now no want or desire for anything, they had conquer injustice, all people had a voice and a will. They knew not want, nor did they know pleasure or pain. Now when the people dance, the council objects to it stating that it disturbs their sleep. When work is to be done, the council complains it is not needed. When the people speak in louder than a hushed voice, the elders were angered at the disruption of their sleep.” He walked in a contemplative mood towards his residence.

When Enlil returned to this quarters and was met by his brother, Enki. “How did it go, I am glad that they did not turn you blue like last time.” His brother laughed. “They were less than interested in my ideas. I tried to explain but...” exasperated he fell onto his bed. “Well maybe if we just started the work and ....” “They cast me out” Enlil interrupted his brother. “How can they cast you out? They have never done that before! What did you say? What does that actually mean “cast me out?” his brother riddled him with questions. “I don't know and I really care. If they choose not to listen after all this time and after I have presented them with proof, I can do no more.”

“I told them that I would choose a manifested existence over this so called perfect knowledge. And they exploded, of course, you know how those they are. They have no want for anything. An lost his seat on the council again, even though I really don't think he wants to return here. He really likes the new land, he must to take two new wives..” Enlil said as he stood up. “Let us go on a journey and manifest our existence! Let us *create* and *destroy* through our own *will*. Let us build and expand the infinite perfect knowledge that is known now. Let us descend from the mountain, let us bring our people our family down from the Mountain, our father can take responsibility for the north regions representation of heaven. I will take responsibility for the earth regions. To you my brother, I will give you the sweet and bitter water, fresh and salty seas, the other watery realms, marshes and waterways! Let us call the others and explain to them this destiny!”

Enki ponder Enlil's suggestions. 'That's a lot of work' he thought to himself. Enki tried to persuade his brother, “Perhaps, we should have some wine and discuss this more, this is a big undertaking. The journey would be very far from these realms. Let us drink liquor and marvel at the perfection of ourselves! You have want for nothing...” Enki knew his attempt would fail from the beginning word, once Enlil had said he was going to do something, it was as good as done. He felt his word was his bond. Enlil's glare cut his brother short, he new that once his mind was made up and he had utter the words, no one could change it, not even him. “Okay, let us speak to An first before we talk to the others and get his blessings on this.”

[they prepare for the trip]

[the council intervenes to try and repair he situation]

Enlil says, “Not to worry I am sure it will not take long to find the perfect place to build our cities...”

### The Journey

We traveled in tents for 144,000 years. Kingdoms rose and died on that journey, for a far distant land. His would have been from the north into Sumer from the Zagros mountain. Most of the journey is lost but we seems to have come through the south portion of the black sea.

In tents we travel. John, the great unwashed one, kept asking when we would get there. We travelled to the America and met those. We travelled to ancient china and were well received and treated honorable. We travelled to the north steps the Germania region and were well met and treated respectfully. We travelled to the Celts and were well received and treated honorable.

However, along the way we saw the barbarity of these other humans. We saw their fear of “being without” which caused them to horde and steal. We saw the harshness of the existence which they try silly ways of escaping. We saw their quest for power that was a by product of being powerless. We saw violence, bread from violence.

[The arrive at the mountains of the Zagaros but they only remember how to eat berries and grass from the ground. They were the Anuna here, descendants of An]

### The Anuna in the Anki

I awoke in the meeting hall that was currently under construction. I had fallen asleep in front of the hearth, working on my plans for the new city of Nippur, establishing the defenses, establishing the gates for the roads and waterways. The pounding of hammers, which I myself brought with the Anuna after we decided to come down from the mountain, had awoken me. Even though at this very moment, he regretted bringing along the hammer he realized it was a good sound, the people had already created a sturdy structure out of large cedar timbers. The structure is warm and dry, not exactly the palace that I had envisioned but it will do for the time being.

I awoke from my sleep with a feeling of disparagement in the pit of my stomach. My family is eating grasses and collecting berries for their sustenance. True, we have made progress in creating our realm. We have built a meeting hall out of large timbers from the area. I come from such a strong family, the have traveled so far and for so long, living in tents, all of them engulfed in the fog of forgetfulness we have chosen as out path. They deserve so much better than to exist like this. We must bring again those things into being, those things that will sustain us in the coming times.

In my slumbers, I dream of a realm where my people can live wonderful rich lives in all the spectacular blessings of this realm. With action they can avoid laziness, with sustenance they will be healthy, and with a good ruler we can avoid the problems of gluttony, greed, deception. With a merciful ruler we can avoid the problems of tyranny, lust for power, I want a city that never rules but recognizes the rightful and just ruler of the new Ki-ur. One that watches over the land and bless the rulers of the land, whomever being bright enough to shine like a star in the Ki-ur would receive the blessing of my city.

A kingdom of severity or mercy is doom to fail, I still remember from the eons of cycles that history has produced. A kingdom blessed by the balance of the two will stand the tests of time and space. A kingdom, where my city will sit as a vigilant Sheppard to watch over the people, A fierce wolf defending her cubs, to keep them free from tyranny and injustice, to keep ideals of *truth, justice and liberty* on their lips. In my land, women and men will be treated to their own merits. Instead of catcalling after women, the men should protect the women, as they are physically weaker. So much time had passed in this time of humanity, how are we to manage any different than the ancients? Did the ancients not think these things also as they choose the manifestation existence?

I sat there for quite awhile, pondering this existence while the sleep washed from my mind. I will cook some old meals from the ancient times and we shall have a banquet today. This will bring cheer my family as well as myself. This will be a good day.

Plan a banquet meal. How am I to plan a banquet meal? Why is it that I have no queen? My brother Enki has queens, loves, daughters and granddaughters already. I am planning to erect my city, I have planned the city of Nippur, I have planned the perfect house of the mountain, the E-Kur. What is ruler without the essence of love and the absence of beauty? I have planned the E-Mah, in joyous celebration of the Lady of Women, Ninmah but who shall inhabit this house? Who is stay with me in the E.kur? How can I continue to rule my people and deal with their issues of family and love, not knowing it myself.

I shall find a queen, I have looked all over the Ki-Ur, I have looked to the ends of the universe trying to find that one but none are appealing to my taste. I must not rush this, perhaps I should council with my advisers. The beautiful lady Uttu rules the realms of Uruk, Uruk is renown not only for it's fine weaves but also for all thing dealing with Love and War. Thankfully, it's only love that is my problem. I will ponder the question there over a fine glass of honey mead and perhaps the company of one of Inanna handmaidens if I am lucky, first before the banquet this evening.

### Boys will be Boys

Sud entered the house in tears. “What an ass!” she sobbed. She walked over to the couch and collapses down exasperated. “What is it now Sud” her father Haia asks her. In one long sentence, covered with snot, sobs and tears she blurted it out, “He said... sob... dress ...harlot... he'sssss an asss...he said.... queen instead of a shameless...” she collapses onto the couch. “What?” a voice comes from the kitchen.

“Now Nisaba, wait and don't go overboard like last time. It's probably just one of the local boys. They are always causing problems.” Sud's father tells his wife in the kitchen. “No,” Sud laments “I have never seen him before” “Who was it?” Nisaba presses and she enters the living room from the kitchen. Knowing that his wife is excitable when it comes to their daughter, Haia tries to defuse the situation quickly, “Nisaba, wait a moment..” Sud sobs and sobs, “He's an ass I told you!” Nisaba now red in the face and seemingly with fire in her eyes says, “Sud, who was this man that slander us?” Tears streaming down Sud's face “I don't know! He said his name was Enlil.” Sud calmed a bit. “Enlil? How...what? What happened exactly.” Nisaba pressed her daughter for the details of the encounter.

After a deep breath, Sud tried to explain what happen. Sud told Nisaba about the events at the city gate, “I was sitting at the gate, you know the gate of E-zagin where I always stand greeting people coming to the city like father said would be fitting. I was dressed very cute, I had this new wrap, I think you saw it. Uttu made it in orange for me last week, it is just the cutest little wrap and is perfect for all occasions. I had on with those sandals that you bought me the other day,they were the perfect shoes to match my wrap. I was, like usual, the cutest girl at the gate of E-zagin. All the local boys couldn't keep their eyes off of me.”

Sud continued, totally unaware at this point anyone else was in the room, “I was so adorable I looked like a tall, beautifully shaped cow! I had those new earrings you gave me, you know the ones with those beautiful rubies in them and a gorgeous necklace that my girl friend gave me. All the boys...” Nisaba tried to refocus Sud, still fuming about what she has heard already, “Sud, what happened?”

Sud continues, “Okay, well, so I was standing there at the gate, the gate of E-zagin being very pretty when I saw this Enlil man approaching. I didn't know him so I said 'Welcome to the city of Uruk. May you find your pleasure...' as is totally fitting for me to say! Well, this freakazoid comes up all bubbly like, like a lost puppy who has found a home. He says, “I will make you perfect in a queen's dress; after standing in the streets as a harlot, you will be the queen of the Nippur!' I was shocked and then he said, 'How impressed I am by your beauty, even if you are a shameless person!'

I couldn't believe it, me the daughter of Nisaba and Haia? I told him that if I wanted to stand proudly at my gate, who are you to give me a bad reputation for it? I asked him what his intentions were and why he had come to the sitting but he just had that glassy-eyed look and I think he started to drool. He told me to kiss him and I pushed him away. I told his that I knew what boys acted like, and other had tried to deceive me to get into my bedchambers. I told him to leave, to get out of might sight.

He came at me again saying something, “Kiss me, lady of the most beautiful eyes -- the matter rests in your hand.” What a lame line! Like as if! He tells me my eyes are pretty and I am going to swoon and fall into his arms, I slammed the door in his face and came in the house.” Sud breaks down in tears again, “I hate boys, they are all stupid. The cute ones are they are the stupidest of all!” Sud fall back into a deluge of tears. Nisaba thought to herself, 'Why did she say 'the cute ones?'

**Enlil and Sud**

Version A

SEGMENT A

[1-8](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA1)...... she was faithfully sitting (?) on ......, admirable and full of charms. ......, the noble son -- who like him can compare with An and Enlil? Haia, the ......, put the holy semen into her womb. Nun-bar-ce-gunu (a name of Nisaba) faithfully gave birth to ......, she brought her up in her ...... and suckled her at her breasts full of good milk. The ...... of the young girl burgeoned, and she became full of flourishing beauty. In the ...... of Nisaba, at the gate of the E-zagin, ...... she stood, the object of admiration, like a tall, beautifully shaped cow.

[9-26](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA9)At that time Enlil had not yet been given a wife in the E-kur; Ninlil's name was not yet famous in the Ki-ur. After traveling through Sumer and to the ends of the universe, he ......; in his search throughout the Land, Enlil, the Great Mountain, stopped at Erec. As he looked around there, he found the woman of his choice. He approached her and, overflowing with joy, engaged her in conversation: "I will make you perfect in a queen's dress; after standing in the street, you will be ....... How impressed I am by your beauty, even if you are a shameless person!" In her youthful inexperience Sud answered Enlil: "If I want to stand proudly at our gate, who dares to give me a bad reputation? What are your intentions? Why have you come here? ...... from my sight!" Others (?) had already tried to deceive ......, and made her (?) angry. Enlil ...... answered Sud, ...... standing closer to her: "Come, I want to speak to you! I will have a talk with you about your becoming my wife. Kiss me, my lady of most beautiful eyes -- the matter rests in your hands." But the words had barely left his mouth when, right in front of him, she went into the house.

“Sud, sweetie, don't worry about this.” Nisaba tries to console Sud “He was very wrong to speak to you that way. He grants blessings and decrees destinies for the whole of Sumer! He has stated that men and women alike will be treated with respect. Is this all just smoke and mirrors, some words to ease us and he make act as he pleases. He shall not hold us to a standard that he himself will not adhere to. I will contact the Anunnaki, we will form the divine assembly, I will have his head over this! The arrogant fool!” Nisaba starts on a roll, “I will take care of this! I will removed Enlil from the Ki-Ur, I shall have him banned to the underworld. I shall..”

Haia worried about getting into a battle with the leader of the whole of Sumer almost more than another battle with Nisaba. He interrupted her cautiously, “Nisaba dear, perhaps he just misunderstood. We should wait and see what happens, there is no need to involve the divine assembly over this.” Enraged that Haia would usurp her authority in this matter, she retorts back “I am the scribe of the Anuna, I am a firstborn daughter of An, you can't understand you are not Anunnaki.” “I raised our daughter while you went out and wrote down all those silly stories and hymns.”

“Silly hymns??!?!?” Nisaba fired back a look that could have killed. Then the chaos envelope the situation, “Why you...never” “well, you always” “never” “Always” “You” could be heard from the dust that had been kicked up. And indeed on that day, at that hour in that land, in that very house the first war of the present times broke out. Indeed, it did happen, just that way.

When the argument calmed down, they decided that they would submit a formal grievance about how Enlil acted. They would instruct the son of An in the proper etiquette of speaking with women in the Ki-Ur. Given the procedure of formal grievances, this tablet would be read by a messenger in the public, in open chamber in front of the holy dais of Nippur in the E-Kur, it should elicit some response from Enlil. Nisaba wrote Enlil a formal grievance about his actions.

“Enlil, whose commands are by far the loftiest, his words are holy, and his utterances are immutable. The fate he decides is everlasting, his glance makes the mountains anxious, his reach is into the very interior of heaven. The entire Anunnaki bow down to father Enlil, who sits comfortably on the holy dais, the lofty dais, to Nunamnir, whose lordship and princeship are most perfect. The Anuna gods enter and stand before him and obey his instructions faithfully!”

“Mighty Lord, the greatest in heaven and earth, the knowledgeable judge, the wise one of wideranging wisdom, has taken his seat in the Dur-an-ki, and made the Ki-ur, the great place respelendent with majesty. He has taken up residence in Nibru, the lofty bond between heaven and earth. The front of the city is laden with terriblefearsomeness and radience, its back is such that even the mightest god does not dare attack, and its interior is the blade of a sharp dagger, a blade of catastrophe. For the rebel lands it is a snare, a trap, a net.”

“It cuts short the life of those who speak too mightily. It permits no evil word to be spoken in judgment, in deception, in prejudice, in inimical speech, in hostility,in impropriety, in ill-treatment, in wickedness, in wrongdoing, in begging without need, in violence, in slandering, in arrogance, in licentious speech, in egotism and in boasting are abominations not tolerated within the city.”

“My fine lord of the most loftiest eloquent speech, how has my family wronged you. My work as a scribe has only been to recognize your rightful place at the head of the Anunaki. How could, in staderous, litcentious speech could you arroganty assume that my fine daught, Sud, of the holy house of Nisaba and Haia, was a common harlot, walking the streets to steal husbands from their households? There was no need for you to beg, dear Enlil, but there is a manner and a nature to the courtship, which the wise lord in his infinite knowledge must have mistakenly forgotten. It is most fitting for a prince of your stature to speak with the mother and father before asking to sleep with a family's daughter? Or perhaps sir, the rules that you have established for your city do not bind you when you are a guest in other cities?”

“You have established in your land that, the borders of Nibru form a great net, within which the eagle spreads wide its talons. The evil or wicked man does not escape its grasp. In this city endowed with steadfastness, for which righteousness and justice have been made a lasting possession, and which is clothed (?) in pure clothing on the quay, the younger brother honours the older brother and treats him with human dignity; people pay attention to a father's word, and submit themselves to his protection; the child behaves humbly and modestly towards his mother and attains a ripe old age. But what of a ruler that cannot treat his subjects, in righteousness and justice, wit simple human dignity? How are we to have our daughter respect the words that we as her father nd mother tell her, if she is treated like this from the very standard of the E-Kur?”

“This letter is to inform you of the formal grievance submitted to you and through you to the divine assemble. I would hope that you, in your infinite and far-reaching wisdom, can find a way to rectify this unfortunate misunderstanding.” [this paragraph was formed out of the beginning parts of Enlil and the Ekur but has been totally bastardized to form the letter to Enlil from Nisaba, may the gods be kind in judging my changing the myths]

Nisaba instructed her messenger to bring this to Enlil open chamber right away. The Messenger acknowledged Nisaba's direction by repeating back, “I am to bring this to Enlil's open chamber in the E-Kur, in the city of Nippur. In the city of Nippur, in the E-kur I will place this tablet in the hands of Enlil's minister. In open chamber m I to submit this grievance to the dive assembly in the name of Nisaba, scribe of Uruk. I am to wait for a response from Enlil.” “That's correct,now hurry on your way, do not tary, this is a very serious matter.” The messenger depart to his travels to the E-kur.

Upon arriving he is met by Enlil's messenger Nuska. He repeated his instruction to Nuska, who understand very well the procedures of the divine assemblies, in fact he was the main minister to Enlil in the matters of procedural and doctrinal processions during the meetings of the divine assembly. Nuska thanked the messenger and sent him on his way. Nuska, having read the letter as Enlil messenger and minister and head of the divine assembly, knew instantly how the insult had happened and knew the critical nature of the situation. If the enlilship was to be smeared as not representing the ideals that have been established fr the Ekur, no person could hold any of the judgement without thinking the divine assemble was fully of arrogant boasters who ignorantly rule and contradict their own laws with the petty desires. He rushed into Enlil sleeping chambers and hurriedly woke the prince. He explained in perfect detail the situation and let Enlil read the letter. The wise minister instructed Enlil in the proper course, Nuska instructed Enlil in how to rectify the insult of slanderous and litigous speech. Enlil thanked Nuska for his wisdom and understanding started his message back to Nisaba.

[https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford Collection/c122.htm - lineAA27](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA27)

The heart of the wise lord pounded. He called for Nuska. "What is your wish?" He gave the following instructions to him: "I want you to go back to Uruk, the city of Nisaba, the city whose foundations are august. Do not delay! Repeat to her what I am going to tell you: "I am a young man, I have sent this message to you because of my wish: I want to take your daughter as wife. Give me your consent. I will send you presents in my name, please consider them my marriage gifts. I am Enlil, the descendant and offspring of Ancar, the noble, the lord of heaven and earth. The name of your daughter shall become Ninlil, and all the foreign countries shall revere it. I will present her with the Ja-jic-cua as her storehouse. I will give her the Ki-ur to be her beloved private quarters. She shall sit and live with me in the E-kur, the august dais. She shall determine fates. She shall apportion the divine powers among the Anuna, the great gods. And as for you, I will place in your hands the lives of the black-headed people." When you get there, let the woman I have chosen for her beauty know that you want to speak to her mother. And, by heaven and earth, what ever you do, do not go to her empty-handed, but take her some jewelery in your left hand. She already thinks I am just a braggart. Waste no time. Return with her answer quickly."

[44-73](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA44)When Nuska, the head of the assembly, had received Enlil's instructions, he wasted no time ......; he directed his steps to Erec. He entered E-zagin, the residence of Nanibgal (a name of Nisaba) and prostrated himself before Nanibgal on her dais. ...... of Enlil ......, and she (?) asked him ......: "...... what ......?"

7 lines missing

1 line fragmentary

(Nuska speaks:) "...... Sud ....... What you have told me ......." Then Nanibgal went on speaking flatteringly to the minister: "Adviser, fit for his (?) king, ever observant (?)! Who like you could give counsel daily to the Great Mountain? How could I contest the king's message which his slave has received? If there is truth in what you have told me -- and may there be no falsehood -- who could reject one who bestows such exceedingly great favours? ...... makes our mood and hearts happy. Let us consider that amends have been made. By bringing the marriage gifts and the presents in his name the insult is wiped away. Tell him: "You shall become my son-in-law; do as you wish!" Tell Enlil, the Great Mountain: "Do as you wish!" Let his sister come from her side, and she shall accompany Sud from here. Aruru shall become Sud's sister-in-law: let her be shown the household. Inform your lord thus in his august Ki-ur. Repeat this to Enlil in the privacy of his holy bedchamber."

[74-102](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA74)After ...... had instructed ......, ...... and Nuska took his seat on it.

1 line missing

Nanibgal called ...... and gave her advice: "My little one, asleep indoors (?) ...... your pure ......, the pleasant private quarters ....... ...... leave the House of Nisaba's Wisdom. ......, Nuska is knowing and wise. ...... to his presence and pour him beer." According to the instructions of her mother, she washed his hands and placed a tankard in his hands. The minister opened his left hand and gave her the jewellery, ....... everything ...... and set it before her. She received the gifts ....... He ...... directed his steps to Nibru. ...... kissed the ground before Enlil. ...... the great Lady had said ......, as she had instructed him, he repeated (?) .......: "(She said:) "Adviser, fit for his (?) king, ever observant (?)! Who like you could give counsel daily to the Great Mountain? How could I contest the king's message which his slave has received? If there is truth in what you have told me -- and may there be no falsehood -- who could reject one who bestows such exceedingly great favours? ...... makes our mood and hearts happy. Let us consider that amends have been made. By bringing the marriage gifts and the presents in his name the insult is wiped away. Tell him: "You shall become my son-in-law; do as you wish!" Tell Enlil, the Great Mountain: "Do as you wish!" Let his sister come from her side, and she shall accompany Sud from here. Aruru shall become Sud's sister-in-law: let her be shown the household. Inform your lord thus in his august Ki-ur. Repeat this to Enlil in the privacy of his holy bedchamber.""

[103-113](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA103)...... made ...... feel good, brought great rejoicing in Enlil's heart. He raised his head ......, and animals came running. ...... herds of four-legged animals that graze together in the desert. He caught ...... living in the mountains, he made wild bulls, red deer, elephants, fallow deer, gazelles, bears, wild sheep and rams, lynxes, foxes, wild cats, tigers, mountain sheep, water buffaloes, monkeys, and thick-horned fat cattle jostle together noisily. Cows and their calves, wild cattle with wide-spread horns, ...... rope, ewes and lambs, goats and kids, romping ...... (1 later ms. from Susa has instead: ...... and fighting), large kids with long beards, scratching with their hooves, lambs, ......, and majestic sheep were despatched by Enlil toward Erec.

[114-117](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA114)Large cheeses, mustard-flavoured cheeses, small cheeses, ......, milk, cold hard-boiled eggs, butter (?), the sweetest dry honey and white honey, ......, and thick and large ...... were despatched by Enlil toward Erec.

[118-123](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA118)......, dates, figs, large pomegranates, ......, *jipar* fruits, plums (?), *halub* nuts, almonds, acorns, Dilmun dates packed in baskets, dark-coloured date spadices, large pomegranate seeds squeezed out from their rinds, big clusters of early grapes, ...... trees in fruit, trees from orchards, ...... grown in winter, and fruits from orchards were despatched by Enlil toward Erec.

[124-136](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA124)Ores (?) from Harali, the faraway land, ....... storehouses, ......, rock-crystal, gold, silver, ......, the yield of the uplands ......, heavy loads of them, were despatched by Enlil toward Erec. After the personal presents, the transported goods ......, Ninmah and the minister ....... The dust from their march reached high into the sky like rain clouds. Enormous marriage gifts were being brought for Nanibgal to Erec; the city was getting full inside and out, ...... it was to be replete. The rest ...... on the outlying roads ....... ...... blue sky .......

1 line missing

2 lines fragmentary

[137-145](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA137)Nanibgal, the mother-in-law of Enlil, the woman who had been slandered, was treated kindly by Nuska (?) (1 ms. has instead: ...... the mother-in-law of Enlil, the woman ...... Ezina ......) -- but the lady disregarded the flatterer, and spoke to her daughter: "May you be Enlil's favourite wife (1 ms. has instead: the wife of Enlil's heart), and may he speak to you sweetly. May he embrace you, the most beautiful of all, and tell you: "Beloved, open wide!" May the two of you never lose the pleasure (?) of excitement; make it last (?) a long time. (1 ms. has instead: May it be that the pleasure (?) of excitement will never be lost.) You two ...... on the hill, and have children afterwards! When you enter the house to live there, may abundance precede you, and may joy follow you. May the people line up for you wherever you go, and may all the people ...... for you. The fate I have determined for you should be fulfilled (1 ms. has instead: cannot be altered)! Go with head held high into the E-mah."

[146-155](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA146)Then Aruru grasped her by the hand and led her away into the Ec-mah. She brought her into the E-kur, the house of Enlil, and ....... In the sleeping quarters, in the flowered bed ...... like a cedar forest, Enlil made (?) love to his wife and took great pleasure in it.

1 line fragmentary

The lord whose statements are ...... the lady; ...... Nintud, the "Lady who gives birth" ....... ...... En-batibira's (perhaps a name of Aruru) countenance, ....... He presented her with ......, everything ......, and .......

[156-170](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAA156) (Enlil speaks:) "From now on, a woman shall be the ......; a foreign woman shall be the mistress of the house. May my beautiful wife, who was born by holy Nisaba, be Ezina, the growing grain, the life of Sumer. When you appear in the furrows like a beautiful young girl, may Ickur, the canal inspector, be your provider, supplying you with water from the ground. The height of the year is marked with your new prime flax and your new prime grain; Enlil and Ninlil procreate them (?) as desired.

1 line unclear

The harvest crop raises its head high for the great festival of Enlil. The scribal art, the tablets decorated with writing, the stylus, the tablet board, the computing of accounts, adding and subtracting, the shining measuring rope, the ......, the head of the surveyor's peg, the measuring rod, the marking of the boundaries, and the ...... are fittingly in your hands. The farmer (?) ....... Woman, the proudest among the Great Princes, ......, from now on, Sud ...... Ninlil ......."

unknown no. of lines missing

SEGMENT B

[1](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineAB1)A holy song of praise ....... Enlil and Ninlil ......!

Version B

(1 later ms. from Susa preserves a slightly variant version of ll. 142ff.)

[1-4](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineB1) (Nisaba speaks:) "...... spend (?) your time on the hill! ....... Enter ......! And may abundance precede you ......! May the people line up for you ......; may all the people ...... for you. Your ...... which I have determined for you should be fulfilled; ...... with head held high into the Ec-mah."

[5-14](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineB5)Aruru grasped her ...... and ...... her away into the Ec-mah. She brought her into the shining E-kur, and poured the best perfume over her face. In the sleeping quarters, in the flowered bed fragrant like a cedar forest, Enlil made (?) love to his wife and took great pleasure in it. He sat her (?) on his dais appropriate to the status of Enlil, and made the people pray to her. The lord whose statements are powerful also determined a fate for the Lady (Aruru) , the woman of his favour; he gave her the name Nintud, the "Lady who gives birth", the "Lady who spreads her knees". He made beautiful En-batibira's (perhaps a name of Aruru) countenance, ....... He presented her with the ...... of a mistress, everything pertaining to women that no man must see, and .......

[15-29](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineB15) (Enlil speaks:) "From now on, a woman shall be the ......; a woman shall be the mistress of the house. May my favourite wife, who was born by holy Nisaba, be Ezina, the grain, the life of the Land. When she appears in the furrows like a beautiful young girl, may ...... be her provider, watering her with water from the ground, as she grows prime grain and prime flax ......

1 line unclear

...... the harvest crop ...... the great festival of Enlil ....... ......, the measuring rod, the marking of the boundaries, and the preparation of canals and levees are fittingly in your hands. The farmer entrusted cultivation into your hands. Proud woman, surpassing the mountains! You who always fulfil your desires -- from now on, Sud, Enlil is the king and Ninlil is the queen. The goddess without name has a famous name now,

......

1 line unclear

May it be you who determines that destiny ...... attends to it ......."

[30-31](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c122.htm#lineB30)As the presents are given in the shrine Nibru, a holy song of praise is sung. Enlil, the lord of the countries, .......

**Enlil and Ninlil**

[1-12](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Khaballah/c121.htm#line1)There was a city, there was a city -- the one we live in. Nibru was the city, the one we live in. Dur-jicnimbar was the city, the one we live in. Id-sala is its holy river, Kar-jectina is its quay. Kar-asar is its quay where boats make fast. Pu-lal is its fresh-water well. Id-nunbir-tum is its branching canal, and if one measures from there, its cultivated land is 50 *sar* each way. Enlil was one of its young men, and Ninlil was one its young women. Nun-bar-ce-gunu was one of its wise old women.

[13-21](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Khaballah/c121.htm#line13)At that time the maiden was advised by her own mother, Ninlil was advised by Nun-bar-ce-gunu: "The river is holy, woman! The river is holy -- don't bathe in it! Ninlil, don't walk along the bank of the Id-nunbir-tum! His eye is bright, the lord's eye is bright, he will look at you! The Great Mountain, Father Enlil -- his eye is bright, he will look at you! The shepherd who decides all destinies -- his eye is bright, he will look at you! Straight away he will want to have intercourse, he will want to kiss! He will be happy to pour lusty semen into the womb, and then he will leave you to it!"

[22-34](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Khaballah/c121.htm#line22)She advised her from the heart, she gave wisdom to her. The river is holy; the woman bathed in the holy river. As Ninlil walked along the bank of the Id-nunbir-tum, his eye was bright, the lord's eye was bright, he looked at her. The Great Mountain, Father Enlil -- his eye was bright, he looked at her. The shepherd who decides all destinies -- his eye was bright, he looked at her. The king said to her, "I want to have sex with you!", but he could not make her let him. Enlil said to her, "I want to kiss you!", but he could not make her let him. "My vagina is small, it does not know pregnancy. My lips are young, they do not know kissing. If my mother learns of it, she will slap my hand! If my father learns of it, he will lay hands on me! But right now, no one will stop me from telling this to my girl friend!"

[35-53](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Khaballah/c121.htm#line35)Enlil spoke to his minister Nuska: "Nuska, my minister!" "At your service! What do you wish?" "Master builder of the E-kur!" "At your service, my lord!" "Has anyone had intercourse with, has anyone kissed a maiden so beautiful, so radiant -- Ninlil, so beautiful, so radiant?" The minister brought his master across by boat, bringing him over with the rope of a small boat, bringing him over in a big boat. The lord, floating downstream to ...... -- he was actually to have intercourse with her, he was actually to kiss her! -- father Enlil, floating downstream to ...... -- he was actually to have intercourse with her, he was actually to kiss her! -- he grasped hold of her whom he was seeking -- he was actually to have intercourse with her, he was actually to kiss her! -- so as to lie with her on a small bank ....... He actually had intercourse with her, he actually kissed her. At this one intercourse, at this one kissing he poured the seed of Suen-Acimbabbar into her womb.

[54-64](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Khaballah/c121.htm#line54)Enlil was walking in the Ki-ur. As Enlil was going about in the Ki-ur, the fifty great gods and the seven gods who decide destinies had Enlil arrested in the Ki-ur. Enlil, the ritually impure, left the city. Nunamnir, the ritually impure, left the city. (2 mss. have instead: "Enlil, ritually impure, leave the city! Nunamnir, ritually impure, leave the city!") Enlil, in accordance with what had been decided, Nunamnir, in accordance with what had been decided, Enlil went. Ninlil followed. Nunamnir went, the maiden chased him.

[65-90](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Khaballah/c121.htm#line65)Enlil spoke to the man at the city gate: "City gatekeeper! Keeper of the barrier! Porter! Keeper of the holy barrier! When your lady Ninlil comes, if she asks after me, don't tell her where I am!" Ninlil addressed the city gatekeeper: "City gatekeeper! Keeper of the barrier! Porter! Keeper of the holy barrier! When did your lord Enlil go by?" She spoke to him; Enlil answered as the city gatekeeper: "My lord has not talked with me at all, O loveliest one. Enlil has not talked with me at all, O loveliest one." "I will make clear my aim and explain my intent. You can fill my womb once it is empty -- Enlil, lord of all the lands, has had sex with me! Just as Enlil is your lord, so am I your lady!" "If you are my lady, let my hand touch your ......!" "The seed of your lord, the bright seed, is in my womb. The seed of Suen, the bright seed, is in my womb." "My master's seed can go up to the heavens! Let my seed go downwards! Let my seed go downwards, instead of my master's seed!" Enlil, as the city gatekeeper, got her to lie down in the chamber. He had intercourse with her there, he kissed her there. At this one intercourse, at this one kissing he poured the seed of Nergal-Meslamta-eda into her womb.

[91-116](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Khaballah/c121.htm#line91)Enlil went. Ninlil followed. Nunamnir went, the maiden chased him. Enlil approached the man of the Id-kura river of the underworld, the man-eating river. "My man of the Id-kura, the man-eating river! When your lady Ninlil comes, if she asks after me, don't you tell her where I am!" Ninlil approached the man of the Id-kura, the man-eating river. "My man of the Id-kura, the man-eating river! When did your lord Enlil go by?", she said to him. Enlil answered as the man of the Id-kura: "My lord has not talked with me at all, O loveliest one. Enlil has not talked with me at all, O loveliest one." "I will make clear my aim and explain my intent. You can fill my womb once it is empty -- Enlil, lord of all the lands, has had sex with me! Just as Enlil is your lord, so am I your lady!" "If you are my lady, let my hand touch your ......!" "The seed of your lord, the bright seed, is in my womb. The seed of Suen, the bright seed, is in my womb." "My master's seed can go up to the heavens! Let my seed go downwards! Let my seed go downwards, instead of my master's seed!" Enlil, as the man of the Id-kura, got her to lie down in the chamber. He had intercourse with her there, he kissed her there. At this one intercourse, at this one kissing he poured into her womb the seed of Ninazu, the king who stretches measuring lines over the fields.

[117-142](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Khaballah/c121.htm#line117)Enlil went. Ninlil followed. Nunamnir went, the maiden chased him. Enlil approached SI.LU.IGI, the man of the ferryboat. "SI.LU.IGI, my man of the ferryboat! When your lady Ninlil comes, if she asks after me, don't you tell her where I am!" Ninlil approached the man of the ferryboat. "Man of the ferryboat! When did your lord Enlil go by?", she said to him. Enlil answered as the man SI.LU.IGI: "My lord has not talked with me at all, O loveliest one. Enlil has not talked with me at all, O loveliest one." "I will make clear my aim and explain my intent. You can fill my womb once it is empty -- Enlil, king of all the lands, has had sex with me! Just as Enlil is your lord, so am I your lady!" "If you are my lady, let my hand touch your ......!" "The seed of your lord, the bright seed, is in my womb. The seed of Suen, the bright seed, is in my womb." "My master's seed can go up to the heavens! Let my seed go downwards! Let my seed go downwards, instead of my master's seed!" Enlil, as SI.LU.IGI, got her to lie down in the chamber. He had intercourse with her there, he kissed her there. At this one intercourse, at this one kissing he poured into her womb the seed of Enbilulu, the inspector of canals.

[143-154](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Khaballah/c121.htm#line143)You are lord! You are king! Enlil, you are lord! You are king! Nunamnir, you are lord! You are king! You are supreme lord, you are powerful lord! Lord who makes flax grow, lord who makes barley grow, you are lord of heaven, Lord Plenty, lord of the earth! You are lord of the earth, Lord Plenty, lord of heaven! Enlil in heaven, Enlil is king! Lord whose utterances (2 mss. have instead: whose pronouncements) cannot be altered at all! His primordial utterances will not be changed! For the praise spoken for Ninlil the mother, praise be to (one ms. adds: the Great Mountain,) Father Enlil!

### The Return

The banquet is set and all the Anuna and in very good cheer, drinking the finest wines and supping the finest of meats, fish and poultry! “Feast my Mothers and Father, Brothers and Sister, Lovers, Teachers and Friends! I have brought these things unto you! Nourish yourself, eat and drink your fill. We have travel far, as we all know but we have stopped rested, bathed... well except for John, the unwashed god, most of us have bathed. We have come to this land to create our world along the lines that we have agree upon. We are weary but we must energize ourselves because now we have much more work to do! “

Just then, the doors of the meeting hall burst open and who was to poke his head in but my brother. Emotion welled up like the very absu itself as I looked upon his shining face. He said to the assembly of family, “Hail to the Anuna! Hail! I bring blessings from the Absu! I have erected the E-kur, the shining house of the Absu! I think it only fitting to receive the blessing of the family upon my new realm! And what a bounty you have presented me! Did you know I was coming, Enlil, my dearest brother you sight is truly vast! I do believe that you did see me coming!”

Approaching and grasping my brother in tender embrace I informed him that it was entirely a welcome surprise for me. We both sat down to countless glasses of the finest nectar, ambrosia from a far distant time. Our spirits, so long removed, mingled once again with each other. He already has ideas along the same lines of mine. He however informed my of his plans of descending the kingship from heaven. Separating the realms of the AnKi, AN would preside over northern regions, I the earthly regions and him the water realms.

Instead of staying the the mountains that has become our home, we will scatter over the land and bless the land with these new ideals. This perhaps is too much change too quick. My people are strong but can they manage separated from the whole? They must, I tell myself, as this is our whole reason for being now. Let us exist and expanded our knowledge in the art of being. I rose to try and explain our plans.

The assembly was rip rorring drunk this point and I myself had started slowing down hours ago. Alas they were in a jovial mood. “My sisters and brother, first born children of our father An! You have travel far in search for something better and we have arrived! We shall separate the An from Ki, separate the heavens from the earth, *righteous rule* will be brought down from the very mountain and bestowed upon the kings and queens of your cities. May your cities prosper and fill the land of the Kiur! May your people prosper and be joyous and may your mercy spread to the people all over the Land of the Kiur! May the very power of Ninmah from the city of Adab be a mother in the Land!” “Hail Ninmah, hail joy” the Anuna cheered as I continued,

“May you be blessed with the Power of Rule, may NinSar from the City of Nippur watch as a Mother over the land of Kiur! May your people prosper and be orderly and never utter false witness or curse within your walls!” “Hail NinSar! Hail Rightful Rule!”

“May you be blessed with the Power of Death and Rebirth, may NinKurra from the City of Shurrupaq watch as a Mother over the land of Kiur! May your people prosper and be the creation and destruction of the Land” “Hail NinKurra! Hail Rightful Death and Rebirth!”

“May you be blessed with the Power of Light, may Nisimma from the City of Larsa watch as a Mother over the land of Kiur! May your people prosper and create the standards fo the land, the standardization of brick, the weights and measure of trade!” “Hail NinSar! Hail Lady of Light!”

“May you be blessed with the Power of the weaver, may Uttu from the City of Uruk watch as a Mother over the land of Kiur! May your people prosper and and better understand their desitinies” “Hail Uttu! Hail to the Weave of Fate!”

[blessings of the gods neral, utu, ninurta, nanna, of shurrupaq, larsa, lagash and Ur respectfully]

“Together we will form the divine assembly, and discuss problems that occur. I will have the final decision over any stalemate of the divine assemble. They divine assembly will be formed from 14 of the Anuna, 7 mated and balanced pair that should come to a consensus about the Land of Kiur. You shall be the first born daughters and sons of An, the Anunaki, Those descendants of An that depended the mountain of the AnKi. May you decision be blessed by the Wisdom and Understanding of the Anki and may you return your experience to the Anki at the end of this manifestation”

## The Descent

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[1-39](/media/My%20Book/textfiles/Sumerian%20Khaballah/c211.htm#line1)After the kingship descended from heaven, the kingship was in Eridug. In Eridug, Alulim became king; he ruled for 28800 years. Alaljar ruled for 36000 years. 2 kings; they ruled for 64800 years. Then Eridug fell and the kingship was taken to Bad-tibira. In Bad-tibira, En-men-lu-ana ruled for 43200 years. En-men-gal-ana ruled for 28800 years. Dumuzid, the shepherd, ruled for 36000 years. 3 kings; they ruled for 108000 years. Then Bad-tibira fell (?) and the kingship was taken to Larag. In Larag, En-sipad-zid-ana ruled for 28800 years. 1 king; he ruled for 28800 years. Then Larag fell (?) and the kingship was taken to Zimbir. In Zimbir, En-men-dur-ana became king; he ruled for 21000 years. 1 king; he ruled for 21000 years. Then Zimbir fell (?) and the kingship was taken to Curuppag. In Curuppag, Ubara-Tutu became king; he ruled for 18600 years. 1 king; he ruled for 18600 years. In 5 cities 8 kings; they ruled for 241200 years. Then the flood swept over.