# Chapter 3 – The Cities

# Lady of the Stony Ground

{voice of Ninhursag – first person}

**Enki and Ninhursanga**

[1-4](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line1)Pure are the cities -- and you are the ones to whom they are allotted. Pure is Dilmun land. Pure is Sumer -- and you are the ones to whom it is allotted. Pure is Dilmun land. Pure is Dilmun land. Virginal is Dilmun land. Virginal is Dilmun land. Pristine is Dilmun land.

“Come and sit with me child, while I tell you a story. It's a wee bit of a story about a time a long time, in a place that is very different than the place you live in now. You see I had two brothers, well I had many a brother, but this story is about the two eldest brothers of my father An. Enlil, the younger of the two was a spiteful young child very arrogant as he knew from a young age that he would be the mouthpiece of father.

He constantly wanted us to address him [lofty title] but his older brother would retort with [pun on lofty title]. Even though I have taken the oath, I still remember glimpses of the old times even though I have told neither of my brothers. It is better that they think that I am clueless, but I frequently are terrified by the brutality and the very insanity of the old lands. I remember the disrepair the ancient cities fell into, the way that our friends fell ill to the effects of non-action. Let us hope that our actions continue to be fruitful.

I manifested through the union of An who's reign is in heaven and Ki. The Heavens came down and wrapped their soft cloak around the lush fertile soil of Ki. I was one of the First Mothers of the beautiful land of the KiUr. I took the stony ground for my home, the heart of the entrance to the mountain pass that separates heaven from below.

From the Absu or Earthly regions none may pass into the above unless by approval of the divine assembly, An, Enlil or Enki. This was done so that the senior gods, the Anunnaki could meet in peace without the troubles of the lower world. I think however sometimes becoming lethargic. Recently, after the separation, there has been a rush of creative energy around them. The Anunnaki buzz with excitement as the whole process of creation of the ways here creates their new world. They remember nothing from long ago, before the journey as far as I know. On occasion we have had a welcome guest or two.

I can remember speaking with my mind, being able to lift things without touching them. I can remember being in a realm that when thought and existence were the same. But that was then and I have a beautiful city with beautiful people. My family is still with me but removed around the countryside. We gather together on frequent occasion.

My beautiful city sit atop the first pass in the Zagaros mountain range, south of my city is the land of Umma, city of my beloved sister Nintu and the land of Shuruppak, city of my brother Nergal. Their cities both reside in the area of the steppes of the Mountain range.

Below Shuruppak, on the river Euphrates lies the lands of Uruk and Larsa; Uruk being the city of the weaver Uttu and Larsa, represents the sun. According to the plan of the Enlil, Larsa will be established as the trade center, being responsible for establishing the weights and measures for the land. Enlil will then establish another trading outpost about the KiUr, above the heavens, in the lands to the north. These lands he will call Sippar and will be a resting place for the caravans that travel to the Lands of the East and West. The young strapping bull Utu will be able to set his eye on this work and bring perfection.

Enki's plan calls for the following. We will incorporate both plans into the KiUr. Both of their plans will perfect the land. We will bring writing, dance, drum, song. We will return the arts of the craftsmen, the arts of the city and the country dwellers. But that will take some time if this future []

I enjoy this new writing that Enki has brought down from the mountain. The arts of writing are very intriguing. I guess they intrigue me so because even though I probably will go over these notes in the future and reminisce about the old times there is a chance that someone might see these in the future. We exist now in a linear time, a progression of seasons in moons creating the sense of time. The cycles of rules have been established, the Sar is set. The There will be people that are interested in how we created the cities. You see, the cities are alive. The land recovers are becomes pure in a matter of years. But the cities stay alive, they are vibrant changing entities. You are the inheritors of these cities we create right now. You are the ones that will live in these cities even if these cities are in a different location. The *spirit* of these cities shall last on.

Dear child, reader of these crazy thoughts, I don't know what will happen. I wish I could leave you the words that everything in my time was in perfect function, every planet on its sacred path and every person on their course. It has never in the history of the Earth been like that. It is the imperfection that creates art and beauty in this realm. Take care of these cities like they were your own children, for on a larger sense they are your only inheritance.

It's quite close to the holy city of Nippur yet very far from my brother, who lives in his E-Absu in the sea to the south. Enki has brought the watercourse to our city of Adab, my brother is so very clever. The local people have started to congregate around the area of my house and it seems my new city springs to life. They have built houses and have start to cultivate the some of the fields around the area. I am starting to believe that Enlil and Enki do have some sort of plan.

I have to admit, when Enlil, and Enki... I know he had his hand in this whole scheme, first brought up the idea of descending from the mountain, the senior gods becoming the Duranki, the bond between heaven and earth, I was wholly unsure. But the effects of the actions are amazing. The Igigi, the younger Anuna family members in my city and the other city are friendly and warm. They work very hard and when not working laugh until they fall down. They eat much more than they used to and are becoming very strong, both the men and women. The mercy, compassion and graciousness that they show each other and the senior Anunnaki should make Nintu proud and prove my brothers' theory that the individual spirit of the city, when attached to the whole through the blessings of Nippur, affects the whole.

Enki has assigned the junior Annunaki, the Igigi with duties as he saw fit. He informed me that the were what he called *me* and that these *me* would dictate the functions of society.

Oh dear, it seems that I have written all night. I need to open the gates of my cities and get onto my chore. You take care, dear one. I will write more later.”

### Adapa

“I like that one”, Enlil explained to Enki, “I find him to be very devout, exactly what I want to establish in all the temples in the land.” Enki thought for a moment, this is a very complex situation, before he proceeded. “Dear brother, if we elevate Adapa to the level of Anuna, it will establish among the locals a hierarchical nature, they will start to worship him as they worship us. This is the problem, they are worshiping *us* they are not just working, they have established amongst themselves ways of explaining the things that are too complex for their minds to understand at this point.”

Enlil, having already made up his mind on the situation, replied to Enki, “So what if we give them something to believe in? What harm can faith cause?“ “Faith in things that are unreal has never before in the history of the world turned out well. Already they start to pervert the ancient stories, they have started to talk about aliens, reptile gods and carnivorous rulership that defines the Anuna? We have shown them things that before they have never seen. We can control what we expose them too but we cannot control how they will internalize the information.”

“He cannot even think for himself, the only thing that he does is parrots back what I tell him to do. We must have the people think for them selves, this Will that they develop will be the only thing they can rely on in the coming times, not this faith in things that are not even real that you seem to think would benefit them more. With Will one can establish one's own destiny, with faith one is turning one's destiny over to something else, being just a slave.” Enlil smiles, “Enki, my dear brother, just have him come to talk with me, I will introduce him to the Anunnaki as a reward for his faithful service to the Anunnaki.” “I will see that it is done, Enlil” Enki ended the conversation as he walked out of the E-kur.

The stony ground cut my hands and fingers as I climbed the sacred mountain. Trying to remember everything that the divine Lord has instructed me in the ways of heaven, I continue on. I am the most devout, the most dedicated person of the temple of Eridu? The group seems to continue to give way, crumbing under my feet and hands. I have to almost craw on hands and knees to make my pilgrimage up the holy mountain. Perhaps the holy Anunnaki will bestow on me the power of flight, or perhaps the power to change lead into gold. My accomplishments will be renown throughout the ages! I will be as the gods in my knowledge of things and shall be called a Sage of the Ages due to my infinite knowledge. I just have to make it up this mountain first. Enki has instructed me not to accept the bread and water of death when they offer it.

The birth of the Igigi

“When the gods instead of man did the work, bore he loads, The gods' load was too great, The work too hard, the trouble too much, The great Anunnaki made the Igigi Carry the workload sevenfold. Anu their father was king, Their counselor warrior Ellil, Their chamberlain was Ninurta, Their canal-controller Ennugi.

They too the box (of lots)...

Cast the lots; the gods made the division.

Anu went up to the sky,

[And Ellil(?)] took the earth for his people (?).

The bolt which bars the sea

Was assigned to far sighted Enki.

When Anu had gone up to the sky, [And when the gods of] the Apsu had gone below, The Annunaki of the sky Made the Igigi bear the workload. The gods had to dig out canals, Had to clear channels, the lifelines of the land. The Igigi had to dig out canals, Had to clear channels, the lifeline of the land.

The gods dug out the Tigris river (bed)

And then dug out the Euphrates.

(In the deep they set up the E-Absu,

Enki's holy temple, the Apsu of the land,

inside it raise it's roof to have the vision

to see on top of all the mountains)

They were counting the years of their loads;

They were counting the years working in the great marsh,

They were counting the years of loads.

For 3,600 years they bore the excess, Hard work, night and day.”

Myths from Mesopotamia

Creation, The Flood, Gilgamesh, and Others

A new translation by Stephanie Dally with some modification

**Enki and Ninmah**

[1-11](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c112.htm#line1)In those days, in the days when heaven and earth were created; in those nights, in the nights when heaven and earth were created; in those years, in the years when the fates were determined; when the Anuna gods were born; when the goddesses were taken in marriage; when the goddesses were distributed in heaven and earth; when the goddesses ...... became pregnant and gave birth; when the gods were obliged (?) ...... their food ...... for their meals; the senior gods oversaw the work, while the minor gods were bearing the toil. The gods were digging the canals and piling up the silt in Harali. The gods, dredging the clay, began complaining about this life.

The story will continue with the creation of the Igigi in Enki and Ninhursag-Ki. The Igigi will need tools brought down from the mountain, hey will work on setting up the KiUr for 3600 years before they tired of their toils. They dug out the canals under Enbilulu's guidance. The dig out not only the Tigris but the Euphrates, a might river. They built canals and connected the waterways between the city. These waters ways became pathways between the realms, transportation between the cities for hauling very heavy loads that cart's can't carry.

**Enki and Ninhursanga**

[63-68](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line63)All alone the wise one, toward Nintud, the country's mother, Enki, the wise one, toward Nintud, the country's mother, was digging his phallus into the dykes, plunging his phallus into the reedbeds. The august one pulled his phallus aside and cried out: "No man take me in the marsh."

[69-74](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line69)Enki cried out: "By the life's breath of heaven I adjure you. Lie down for me in the marsh, lie down for me in the marsh, that would be joyous." Enki distributed his semen destined for Damgalnuna. He poured semen into Ninhursaja's womb and she conceived the semen in the womb, the semen of Enki.

[75-87](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line75)But her one month was one day, but her two months were two days, but her three months were three days, but her four months were four days, but her five months were five days, but her six months were six days, but her seven months were seven days, but her eight months were eight days, but her nine months were nine days. In the month of womanhood, like juniper oil, like juniper oil, like oil of abundance, Nintud, mother of the country, like juniper oil, gave birth to Ninsar.

[88-96](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line88)In turn Ninsar went out to the riverbank. Enki was able to see up there from in the marsh, he was able to see up there, he was. He said to his minister Isimud: "Is this nice youngster not to be kissed? Is this nice Ninsar not to be kissed?" His minister Isimud answered him: "Is this nice youngster not to be kissed? Is this nice Ninsar not to be kissed? My master will sail, let me navigate. He will sail, let me navigate."

[97-107](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line97)First he put his feet in the boat, next he put them on dry land. He clasped her to the bosom, kissed her, Enki poured semen into the womb and she conceived the semen in the womb, the semen of Enki. But her one month was one day, but her two months were two days, but her nine months were nine days. In the month of womanhood, like juniper oil, like juniper oil, like oil of abundance, Ninsar, like juniper oil, like juniper oil, like oil of abundance, gave birth to Ninkura.

[108-116](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line108)In turn Ninkura went out to the riverbank. Enki was able to see up there from in the marsh, he was able to see up there, he was. He said to his minister Isimud: "Is this nice youngster not to be kissed? Is this nice Ninkura not to kissed?" His minister Isimud answered him: "Kiss this nice youngster. Kiss this nice Ninkura. My master will sail, let me navigate. He will sail, let me navigate."

[117-126](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line117)First he put his feet in the boat, next he put them on dry land. He clasped her to the bosom, kissed her, Enki poured semen into the womb and she conceived the semen in the womb, the semen of Enki. But her one month was one day, but her nine months were nine days. In the month of womanhood, like juniper oil, like juniper oil, like oil of abundance, Ninkura, like juniper oil, like juniper oil, like oil of abundance, gave birth to Uttu, the exalted (?) woman.

(Insertion point for additional lines in a ms. of unknown origin:

[126A-126K](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line126A) Ninkura in turn gave birth to Ninimma. She brought the child up and made her flourish. Ninimma in turn went out to the riverbank. Enki was towing his boat along and was able to see up there, ....... He laid eyes on Ninimma on the riverbank and said to his minister Isimud: "Have I ever kissed one like this nice youngster? Have I ever made love to one like nice Ninimma?" His minister Isimud answered him: "My master will sail, let me navigate. He will sail, let me navigate."

[126L-126Q](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line126L) First he put his feet in the boat, next he put them on dry land. He clasped her to the bosom, lying in her crotch, made love to the youngster and kissed her. Enki poured semen into Ninimma's womb and she conceived the semen in the womb, the semen of Enki.

[126R-126CC](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line126R) To the woman its one month was but its one day, its two months were but its two days, its three months were but its three days, its four months were but its four days, its five months were but its five days, its six months were but its six days, its seven months were but its seven days, its eight months were but its eight days, and at its nine days, in the month of womanhood, like juniper oil, like juniper oil, like oil of abundance, Ninimma, like juniper oil, like oil of abundance, gave birth to Uttu, the exalted (?) woman.)

[127-146](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line127)Nintud said to Uttu: "Let me advise you, and may you take heed of my advice. Let me speak words to you and may you heed my words. From in the marsh one man is able to see up here, is able to see up here, he is; from in the marsh Enki is able to see up here, is able to see up here, he is. He will set eyes on you."

10 lines fragmentary

......

Uttu, the exalted (?) woman ......

3 lines fragmentary

[147-151](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line147) (Uttu said:) "Bring cucumbers in ......, bring apples with their stems sticking out (?), bring grapes in their clusters, and in the house you will indeed have hold of my halter, O Enki, you will indeed have hold of my halter."

[152-158](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line152)When he was filling with water a second time, he filled the dykes with water, he filled the canals with water, he filled the fallows with water. The gardener in his joy rose (?) from the dust and embraced him: "Who are you who ...... the garden?"

[159-166](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line159)Enki (said to) ...... the gardener:

4 lines missing

He brought him cucumbers in ......, brought him apples with their stems sticking out (?), brought him grapes in their clusters, filled his lap.

[167-177](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line167)Enki made his face attractive and took a staff in his hand. Enki came to a halt at Uttu's, knocked at her house (demanding): "Open up, open up." (She asked): "Who are you?" (He answered:) "I am a gardener. Let me give you cucumbers, apples, and grapes for your 'Yes'." Joyfully Uttu opened the house. Enki gave Uttu, the exalted (?) woman, cucumbers in ......, gave her apples with their stems sticking out (?), gave her grapes in their clusters. (1 line not in the ms. from Nippur: He poured beer for her in the large *ban* measure.)

[178-185](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line178)Uttu, the exalted (?) woman, ...... to the left for him, waved the hands for him. Enki aroused Uttu. He clasped her to the bosom, lying in her crotch, fondled her thighs, fondled her with the hand. He clasped her to the bosom, lying in her crotch, made love to the youngster and kissed her. Enki poured semen into Uttu's womb and she conceived the semen in the womb, the semen of Enki.

[186-189](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line186)Uttu, the beautiful woman, cried out : "Woe, my thighs". She cried out: "Woe, my liver. Woe, my heart." Ninhursaja removed the semen from the thighs.

2 lines fragmentary

[190-197](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line190)She grew the 'tree' plant, she grew the 'honey' plant, she grew the 'vegetable' plant, she grew the esparto grass (?), she grew the *atutu* plant, she grew the *actaltal* plant, she grew the ...... plant, she grew the *amharu* plant.

[198-201](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line198)Enki was able to see up there from in the marsh, he was able to see up there, he was. He said to his minister Isimud: "I have not determined the destiny of these plants. What is this one? What is that one?"

[202-210](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line202)His minister Isimud had the answer for him. "My master, the 'tree' plant," he said to him, cut it off for him and Enki ate it. "My master, the 'honey' plant," he said to him, pulled it up for him and Enki ate it. "My master, the 'vegetable' plant," he said to him, cut it off for him and Enki ate it. "My master, the alfalfa grass (?)," he said to him, pulled it up for him and Enki ate it.

[211-219](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line211)"My master, the *atutu* plant," he said to him, cut it off for him and Enki ate it. "My master, the *actaltal* plant," he said to him, pulled it up for him and Enki ate it. "My master, the ...... plant," he said to him, cut it off for him and Enki ate it. "My master, the *amharu* plant," he said to him, pulled it up for him and Enki ate it. Enki determined the destiny of the plants, had them know it in their hearts.

[220-227](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line220)Ninhursaja cursed the name Enki: "Until his dying day, I will never look upon him with life-giving eye." The Anuna sat down in the dust. But a fox was able to speak to Enlil: "If I bring Ninhursaja to you, what will be my reward?" Enlil answered the fox: "If you bring Ninhursaja to me, I shall erect two standards for you in my city and you will be renowned."

[228-234](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line228)The fox first anointed his body, first shook out his fur (?), first put kohl on his eyes.

4 lines fragmentary

[235-246](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line235) (The fox said to Ninhursaja:) "I have been to Nibru, but Enlil ....... I have been to Urim, but Nanna ....... I have been to Larsa, but Utu ....... I have been to Unug, but Inana ....... I am seeking refuge with one who is ......."

7 lines fragmentary

[247-253](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line247)Ninhursaja hastened to the temple. The Anuna slipped off her garment, made ......, determined its destiny and ....... Ninhursaja made Enki sit by her vagina. (1 line not in the ms. from Nippur: She placed (?) her hands on ....... and ....... on its outside.)

[254-263](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line254) (Ninhursaja asked:) "My brother, what part of you hurts you?" "The top of my head (*ugu-dili*) hurts me." She gave birth to Ab-u out of it. "My brother, what part of you hurts you?" "The locks of my hair (*siki*) hurt me." She gave birth to Ninsikila out of it. "My brother, what part of you hurts you?" "My nose (*giri*) hurts me." She gave birth to Ningiriudu out of it. "My brother, what part of you hurts you?" "My mouth (*ka*) hurts me." She gave birth to Ninkasi out of it.

[264-271](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line264)"My brother, what part of you hurts you?" "My throat (*zi*) hurts me." She gave birth to Nazi out of it. "My brother, what part of you hurts you?" "My arm (*a*) hurts me." She gave birth to Azimua out of it. "My brother, what part of you hurts you?" "My ribs (*ti*) hurt me." She gave birth to Ninti out of it. "My brother, what part of you hurts you?" "My sides (*zag*) hurt me." She gave birth to Ensag out of it.

[272-280](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line272) (She said:) "For the little ones to whom I have given birth may rewards not be lacking. Ab-u shall become king of the grasses, Ninsikila shall become lord of Magan, Ningiriudu shall marry Ninazu, Ninkasi shall be what satisfies the heart, Nazi shall marry Nindara, Azimua shall marry Ninjiczida, Ninti shall become the lady of the month, and Ensag shall become lord of Dilmun."

[281](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c111.htm#line281)Praise be to Father Enki.

# The Cities

### Kish

Kether

Crown

An

EHEIEH

### Nippur

Chokmah

Wisdom

Enlil

Duranki (Lofty bond between heaven and earth)

[309-317](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line309)He called to the rain of the heavens. He ...... as floating clouds. He made ...... rising at the horizon. He turned the mounds into fields ....... Enki placed in charge of all this him who rides on the great storms, who attacks with lightning bolts, the holy bar which blocks the entrance to the interior of heaven, the son of An, the canal inspector of heaven and earth -- Ickur, the bringer of plenty, the son of An.

### Adab

Binah

Understanding

Ninhursag

Lady of the Mountain

Jehovah Eloheim

Nance

[299-308](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line299)He filled the E-kur, the house of Enlil, with goods of all sorts. Enlil was delighted with Enki, and Nibru was glad. Enki placed in charge of all this, over the wide extent of the sea, her who sets sail ...... in the holy shrine, who induces sexual intercourse ......, who ...... over the enormous high flood of the subterranean waters, the terrifying waves, the inundation of the sea ......, who comes forth from the ......, the mistress of Sirara, ...... -- Nance.

### Umma

### Chesed

Mercy

Ninmah (Enki and Ninmah create human)

El

(Nungal) Lady of Mercy

Prison – Jail of the Gods

(Acnan) Cultivated Fields

Enkimdu Ploughs, Yokes and Teams

[318-325](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line318)He organised ploughs, yokes and teams. The great prince Enki bestowed the horned oxen that follow ......, he opened up the holy furrows, and made the barley grow on the cultivated fields. Enki placed in charge of them the lord who wears the diadem, the ornament of the high plain, him of the implements, the farmer of Enlil -- Enkimdu, responsible for ditches and dykes.

[326-334](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line326)The lord called the cultivated fields, and bestowed on them mottled barley. Enki made chickpeas, lentils and ...... grow. He heaped up into piles the early, mottled and *innuha* varieties of barley. Enki multiplied the stockpiles and stacks, and with Enlil's help he enhanced the people's prosperity. Enki placed in charge of all this her whose head and body are dappled, whose face is covered in syrup, the mistress who causes sexual intercourse, the power of the Land, the life of the black-headed -- Acnan, the good bread of the whole world.

### Shuruppak

Geburah

Severity

Instructions of Curuppag

(Badtibra)

El Gibor

Nininsina (An’s Mistress)

Mother to Hero Ninjirsu

(“Everything Medical…”)

Wife to Pabilsaj

Daughter of Enki

[403-405](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line403)"My illustrious sister, holy Nininsina, is to get the jewellery of *cuba* stones. She is to be An's mistress. She is to stand beside An and speak to him whenever she desires. "

[335-340](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line335)The great prince fixed a string to the hoe, and organised brick moulds. He penetrated the ...... like precious oil. Enki placed in charge of them him whose sharp-bladed hoe is a corpse-devouring snake that ......, whose brick mould in place is a tidy stack of hulled grain for the ewes -- Kulla, who ...... bricks in the Land.

### Larsa

Tiphareth

Beauty (Harmony)

Utu

Jehovah Aloah va Daath

Utu and Nisaba

Nisaba Measuring Reed

Demarcate boundaries and mark boarders

Scribe of the Land

Planning the Gods meals

[368-380](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line368)He filled the E-kur, the house of Enlil, with possessions. Enlil was delighted with Enki and Nibru was glad. He demarcated borders and fixed boundaries. For the Anuna gods, Enki situated dwellings in cities and disposed agricultural land into fields. Enki placed in charge of the whole of heaven and earth the hero, the bull who comes out of the *hacur* forest bellowing truculently, the youth Utu, the bull standing triumphantly, audaciously, majestically, the father of the Great City (an expression for the underworld), the great herald in the east of holy An, the judge who searches out verdicts for the gods, with a lapis-lazuli beard, rising from the horizon into the holy heavens -- Utu, the son born by Ningal.

[412-417](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line412)"My illustrious sister, holy Nisaba, is to get the measuring-reed. The lapis-lazuli measuring tape is to hang over her arm. She is to proclaim all the great powers. She is to demarcate boundaries and mark borders. She is to be the scribe of the Land. The planning of the gods' meals is to be in her hands."

**How grain came to Sumer**

[1-12](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c176.htm#line1)Men used to eat grass with their mouths like sheep. In those times, they did not know grain, barley or flax. An brought these down from the interior of heaven. Enlil lifted his gaze around as a stag lifts its horns when climbing the terraced ...... hills. He looked southwards and saw the wide sea; he looked northwards and saw the mountain of aromatic cedars. Enlil piled up the barley, gave it to the mountain. He piled up the bounty of the Land, gave the *innuha* barley to the mountain. He closed off access to the wide-open hill. He ...... its lock, which heaven and earth shut fast (?), its bolt, which .......

[13-20](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c176.htm#line13)Then Ninazu ......, and said to his brother Ninmada: "Let us go to the mountain, to the mountain where barley and flax grow; ...... the rolling river, where the water wells up from the earth. Let us fetch the barley down from its mountain, let us introduce the *innuha* barley into Sumer. Let us make barley known in Sumer, which knows no barley."

[21-27](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c176.htm#line21)Ninmada, the worshipper of An, replied to him: "Since our father has not given the command, since Enlil has not given the command, how can we go there to the mountain? How can we bring down the barley from its mountain? How can we introduce the *innuha* grain into Sumer? How can we make barley known in Sumer, which knows no barley?

[28-31](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c176.htm#line28)"Come, let us go to Utu of heaven, who as he lies there, as he lies there, sleeps a sound sleep, to the hero, the son of Ningal, who as he lies there sleeps a sound sleep." He raised his hands towards Utu of the seventy doors (?).

[32](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Oxford%20Collection/c176.htm#line32)Utu ...... table (?) .......

### Lagash

Hod

Glory

Nergal (The Great Watcher)

Eloheim Tzaboath (Hero Ninurta, Farmer of Enlil)

Son of Ninhursag

(Hero Ninjirsu) Jirsu is foremost city in the land of Lagash

*Nergal (The God of Death) and Nintud (The Goddess of Life)[[1]](#footnote-1)* (Hero Pabilsaj)

Nintud Goddess of Life

(Ninti) Midwife of the Land

(Lady Aruru)

[349-357](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line349)He raised a holy crown over the upland plain. He fastened a lapis-lazuli beard to the high plain, and made it wear a lapis-lazuli headdress. He made this good place perfect with grasses and herbs in abundance. He multiplied the animals of the high plain to an appropriate degree, he multiplied the ibex and wild goats of the pastures, and made them copulate. Enki placed in charge of them the hero who is the crown of the high plain, who is the king of the countryside, the great lion of the high plain, the muscular, the hefty, the burly strength of Enlil -- Cakkan, the king of the hills.

[395-402](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line395)"Aruru, Enlil's sister, Nintud, the lady of giving birth, is to get the holy birth-bricks as her prerogative. She is to carry off the lancet for umbilical cords, the special sand and leeks. She is to get the *sila-jara* bowl of translucent lapis lazuli (in which to place the afterbirth). She is to carry off the holy consecrated *ala* vessel. She is to be the midwife of the land! The birthing of kings and lords is to be in her hands."

### Uruk

Uruk (Unug, E-rech)

Netzach

Victory

Inana

Jehovah Tzaboath

Dumuzid (Fat and Cream from Sheep and Cattle)

Uttu (Goddess of Weaving)

[358-367](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line358)He built the sheepfolds, carried out their cleaning, made the cow-pens, bestowed on them the best fat and cream, and brought luxury to the gods' dining places. He made the plain, created for grasses and herbs, achieve prosperity. Enki placed in charge of all this the king, the good provider of E-ana, the friend of An, the beloved son-in-law of the youth Suen, the holy spouse of Inana the mistress, the lady of the great powers who allows sexual intercourse in the open squares of Kulaba -- Dumuzid-ucumgal-ana, the friend of An.

[381-386](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line381)He picked out the tow from the fibres, and adapted it for rags (?). Enki greatly perfected the task of women. For Enki, the people ...... in *suluhu* garments. Enki placed in charge of them the honour of the palace, the dignity of the king -- Uttu, the conscientious woman, the silent one.

### Lagash

Hod

Glory

Nergal (The Great Watcher)

Eloheim Tzaboath (Hero Ninurta, Farmer of Enlil)

Son of Ninhursag

(Hero Ninjirsu) Jirsu is foremost city in the land of Lagash

*Nergal (The God of Death) and Nintud (The Goddess of Life)[[2]](#footnote-2)* (Hero Pabilsaj)

Nintud Goddess of Life

(Ninti) Midwife of the Land

(Lady Aruru)

[349-357](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line349)He raised a holy crown over the upland plain. He fastened a lapis-lazuli beard to the high plain, and made it wear a lapis-lazuli headdress. He made this good place perfect with grasses and herbs in abundance. He multiplied the animals of the high plain to an appropriate degree, he multiplied the ibex and wild goats of the pastures, and made them copulate. Enki placed in charge of them the hero who is the crown of the high plain, who is the king of the countryside, the great lion of the high plain, the muscular, the hefty, the burly strength of Enlil -- Cakkan, the king of the hills.

[395-402](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line395)"Aruru, Enlil's sister, Nintud, the lady of giving birth, is to get the holy birth-bricks as her prerogative. She is to carry off the lancet for umbilical cords, the special sand and leeks. She is to get the *sila-jara* bowl of translucent lapis lazuli (in which to place the afterbirth). She is to carry off the holy consecrated *ala* vessel. She is to be the midwife of the land! The birthing of kings and lords is to be in her hands."

### Ur

Urim (Ur)

Yesod

Foundation

Nanna (Rules, Judgements and Standards)

Shaddai El Chai (Building and Purification Rites)

First born son of Enlil

Ninmug Metal Worker of the Land

*Nanna and Ninmug* (Asarluki) Deluge, Waterways, Metal Worker, Fisheries Inspector

[341-348](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line341)He tied down the strings and coordinated them with the foundations, and with the power of the assembly he planned a house and performed the purification rituals. The great prince put down the foundations, and laid the bricks. Enki placed in charge of all this him whose foundations once laid do not sag, whose good houses once built do not collapse (?), whose vaults reach up into the heart of the heavens like a rainbow -- Mucdama, Enlil's master builder.

[406-411](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line406)"My illustrious sister, holy Ninmug, is to get the golden chisel and the silver burin. She is to carry off her big flint *antasura* blade. She is to be the metalworker of the Land. The fitting of the good diadem when a king is born and the crowning with the crown when a lord is born are to be in her hands. "

### Eridu

Eridug Malkuth Kingdom Enki

(Eridu) Adonai Ha Aretz Ninki

(Damgalnuna) Enki’s Wife, Secrets of the Absu

*Enki and Ninki* (Nance) Matriarch of Enlil

Daughter of Enki

enkum and ninkum (p/s of purification rights)

Fisheries Inspector

[418-421](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line418)"Nance, the august lady, who rests her feet on the holy pelican, is to be the fisheries inspector of the sea. She is to be responsible for accepting delectable fish and delicious birds from there to go to Nibru for her father Enlil. "

"At Eridu at the head of the Persian Gulf were formerly the two rivers flowed into the sea and gradually produced the alluvial fertile delta, the human race was said to have been fashioned from clay by the sky-god Anu and endowed with the breath of life by Enki, the lord of the watery deep, whose temple 'the house of wisdom', was erected there. In its grove (engurra) stood the sacred kiskanu-tree, having the appearance it was said of lapis-lazuli and stretching towards the subterranean apsu where Enki had his abode. Being the almost certainly the black pine of the Babylonian paradise it was believed to have derived its vitalizing power from the waters of life and made operative in the tree of life." (p. 13. E. O. James. The Tree of Life: An Archaeological Study. Leiden, the Netherlands. E. J. Brill Publishers. 1966 & 1997)

"Now that his powers and prerogatives had been twice acclaimed by the Anunna-gods, especially those relating to the irrevocable, authoritive, universal laws known as me, Enki was all set to start HIS JOURNEY TO SUMER \_AND \_NEIGHBORING LANDS\_ . First, however, according to our poet, the cult personnel of his temple had to perform the necessary lustration rites for the purification of his temple. They also had to construct a staircase leading up to the good, noble quay of Eridu where his boat, the Ibex of the Abzu, would be moored, and to set up an usga-shrine where could offer prayers to him as he was about to board his boat, thus (lines 140-54):

For the great prince who was passing through his land,

all the lords, all the rulers,

all the incantation-priests of Eridu,

the "linen-wearers" of Sumer,

carry out the lustration rites of the Abzu,

stand watch over the holy places,

the precious places for [?] Father Enki,

cleanse the great house of the prince,

name its "stations,"

purify the noble shrine, the Abzu,

carry into its midst the tall juniper,

the pure plant,

straighten the holy...

the noble water-courses of Father Enki,

build with skill the staircase of Eridu at the good quay,

moor [?] the Ibex of the Abzu at the good quay,

the noble quay,

set up the holy usga-shrine,

give voice in prayer after prayer there to him...

"Therefore now follows a fragmentary and rather obscure passage that depicts Enki boarding his boat, the Ibex of the Abzu to the accompaniment of such picturesque deportment as that of fish waving their tails for him AMONG THE REEDS, following which various minor gods proceed to attend to the boat's paraphernalia, such as the standard, the mast, THE PUNTING POLE, and the scepter...And so a confident Enki...comes forth to his land, Sumer, and blesses it richly...

"Enki decrees its fate:

"Sumer, Great Kur,

mada of what is above and below,

robed in enduring light,

settling the me upon the people

from sunrise to sunset,

your me are lofty me,

untouchable...

Your king, the great Kur,

Father Enlil,

the father of the lands,

has blocked up...like a verdant tree.

"The Anunna-gods, the great gods,

have taken up dwellings in your midst,

consume their food in your giguna

among your rare [?] trees.

"House, Sumer,

have your many stalls built,

have your cows multiply,

have many sheepfolds set up,

have your sheep be many...

### Functions

[285-298](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c113.htm#line285)The lord established a shrine, a holy shrine, whose interior is elaborately constructed. He established a shrine in the sea, a holy shrine, whose interior is elaborately constructed. The shrine, whose interior is a tangled thread, is beyond understanding. The shrine's emplacement is situated by the constellation the Field, the holy upper shrine's emplacement faces towards the Chariot constellation. Its terrifying awesomeness is a rising wave, its splendour is fearsome. The Anuna gods dare not approach it. ...... to refresh their hearts, the palace rejoices. The Anuna stand by with prayers and supplications. They set up a great altar for Enki in the E-engura, for the lord ....... The great prince ....... ...... the pelican of the sea.

|  |  |  |  |
| --- | --- | --- | --- |
| Nance | Fisheries Inspector | Ur | Female |
| Ickur | Rains of Heaven | Nippur | Male |
| Enkimdu | Ploughs, Yokes and Teams | Umma | Male |
| Acnan | Cultivated Fields | Shuruppak | Female |
| Kulla | Bricks of the Land | Adab | Male |
| Mucdama | Building and Purification | Ur | Male |
| Cakkan | Wild goats and Ibex | Lagash | Male |
| Dumuzid-ucumgal-ana | Sheepfold (Fat and Cream) | Uruk | Male |
| Utu | Boarders and boundaries | Larsa | Male |
| Uttu | Weaving | Uruk | Female |
| Nintud-Ki | Midwife | Adab | Female |
| Nininsinai (Nininsina) | An’s mistress | Lasra | Female |
| Ninmug | Metalworker of the Land | Eridu | Female |
| Nisaba | Measuring –reed | Uruk | Female |
| Ickur | Rain of Heavens | Nippur | Male |
| Kulla | Bricks of the Land | Adab | Male |
| Acnan | Cultivated Fields | Umma | Female |
| Enkimdu | Ploughs, Yokes and Teams | Umma | Male |
| Nintud | Midwife | Shuruppak | Female |
| Utu | Boarders and Boundaries | Larsa | Male |
| Nisaba | Measuring Reed | Larsa | Female |
| Dumuzid | Sheepfold (Fat and Cream) | Uruk | Male |
| Uttu | Sheepfold (Multicolored Cloth) | Uruk | Female |
| Cakkan | Wild Goats and Ibex | Lagash | Male |
| Nance | Fisheries Inspector | Ur | Female |
| Mucdama | Building and Purification | Ur | Male |
| Ninmug | Metalworker of the Land | Eridu | Female |
|  |  |  |  |
| Enlil |  | Nippur | Male |
| Ninhursag |  | Adab | Female |
| Nintu |  | Umma | Male |
| Nergal |  | Shuruppak | Female |
| Utu |  | Larsa | Male |
| Inana |  | Uruk | Female |
| Ninurta |  | Lagash | Male |
| Nanna | Nance | Ur | Male/Female |
| Enki |  | Eridu | Male |

1. In Lagash, Nergal and Ninti are paired. The Goddess Nintud or Lady Aruru si well known as the Goddess of Life and Death (ref: ). Nergal and Ereshkigal spend many hours together in her land of Death.

   Ereshkigal also offers similar agricultural related decrees to the gala demons coming for Inana’s corpse: “[263-272](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c141.htm#line263)When she said "Oh my heart", they said to her "You are troubled, our mistress, oh your heart". When she said "Oh my liver", they said to her "You are troubled, our mistress, oh your liver". (Then she asked:) "Who are you? I tell you from my heart to your heart, from my liver to your liver -- if you are gods, I will talk with you; if you are mortals, may a destiny be decreed for you." They made her swear this by heaven and earth. They .......

   [273-281](https://d.docs.live.net/689095c1ae0a6f14/Writing/textfiles/Sumerian%20Articles/c141.htm#line273)They were offered a river with its water -- they did not accept it. They were offered a field with its grain -- they did not accept it. They said to her: "Give us the corpse hanging on the hook." Holy Erec-ki-gala answered the *gala-tura* and the *kur-jara*: "The corpse is that of your queen." They said to her: "Whether it is that of our king or that of our queen, give it to us." They were given the corpse hanging on the hook. One of them sprinkled on it the life-giving plant and the other the life-giving water. And thus Inana arose. “

   [↑](#footnote-ref-1)
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   [↑](#footnote-ref-2)