

Unpublished Cuneiform Prayer Text From  
NABŪ ŠA HARE Temple



نص مسماري غير منشور للصلاة من معبد  
نابو شخاري

أ.م.د. أحمد ناجي سبع

قسم الآثار القديمة / الدراسات المسمارية / جامعة بابل / كلية الآداب

البريد الإلكتروني Email : [art.ahmed.naje@uobabylon.edu.iq](mailto:art.ahmed.naje@uobabylon.edu.iq)

الكلمات المفتاحية: صلاة ، عبادة ، أدعية ، دين .

كيفية اقتباس البحث

سبع ، أحمد ناجي ، نص مسماري غير منشور للصلاة من معبد نابو شخاري ، مجلة مركز بابل  
للدراسات الانسانية ، تشرين الاول 2023 ، المجلد: 13 ، العدد: 4 .

هذا البحث من نوع الوصول المفتوح مرخص بموجب رخصة المشاع الإبداعي لحقوق التأليف  
والنشر ( Creative Commons Attribution ) تتيح فقط للآخرين تحميل البحث  
ومشاركته مع الآخرين بشرط نسب العمل الأصلي للمؤلف ، ودون القيام بأي تعديل أو  
استخدامه لأغراض تجارية .

Registered في  
مسجلة في  
**ROAD**

Indexed في  
مفهرسة في  
**IASJ**



## Unpublished Cuneiform Prayer Text From NABÛ ŠA HARE Temple

## Unpublished Cuneiform Prayer Text From NABÛ ŠA HARE Temple

**Dr. Ahmed Naje Sabee**

Department of Archaeology, College of Arts, The University of Babylon

**Keywords** : prayer , worship , supplications , Religion.

### How To Cite This Article

Sabee, Ahmed Naje, Unpublished Cuneiform Prayer Text From NABÛ ŠA HARE Temple, Journal Of Babylon Center For Humanities Studies, October 2023, Volume:13, Issue 4.

This is an open access article under the CC BY-NC-ND license  
(<http://creativecommons.org/licenses/by-nc-nd/4.0/>)

[This work is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License.](http://creativecommons.org/licenses/by-nc-nd/4.0/)

### المخلص :

مارس سكان العراق القديم العديد من الطقوس الدينية التي حاولوا من خلالها كسب مودة واستحسان الآلهة، وكان من بين هذه الطقوس والممارسات بناء المعابد، إقامة التماثيل للآلهة، تقديم القرابين، إقامة الاحتفالات الدينية، وغيرها الكثير من الأعمال ، وقد كانت الصلاة من أهم طرق العبادة التي سعى بها العراقيون القدماء إلى استرضاء الآلهة حيث شكلت الطريق بين الإنسان والإله حيث قصدوا من خلالها تجنب غضب الآلهة وعقابهم ، فضلاً عن ذلك فقد كانوا يلجأون إلى الآلهة بالصلوات والابتهالات لتحقيق رغباتهم وأمنياتهم، وإبعاد الأمراض عنهم وتحقيق رغباتهم وأمنياتهم.

لم تكن الصلاة في العراق القديم تؤدي بالدعاء فقط، بل كانت تشتمل على عدد من الأفعال والحركات، حيث ذكرت نصوص الصلاة المسمارية أن الصلاة في العراق القديم كانت تحتوي على عملية الركوع والسجود.

فضلاً عن ذلك هناك أيضاً إشارة إلى عملية رفع اليد أثناء عملية الصلاة للتضرع والدعاء إلى الآلهة ، بالإضافة إلى أن المصادر المسمارية ذكرت أن المتعبدين في العراق القديم كانوا أثناء تعبدهم امام تمثال الإله كانوا يمسون بحاشية ثوب تمثال الإله ، في إشارة إلى جدية الصلاة وثقة المصلين بآلهتهم.



## Unpublished Cuneiform Prayer Text From NABŪ ŠA HARE Temple



### Abstract

The ancient Iraqi people practiced many religious rituals through which they tried to gain the affection and approval of the gods, and among these rituals : builds the temples, erection the statues for the gods, offering sacrifices, holding religious ceremonies , and many other actions. As well as the prayer was one of the most important worship ways in which the ancient Iraqi people sought to appease the gods , where it constituted the path between man and god , where they intent through it of avoiding the wrath of the gods and thier punishment.

The prayer in ancient Iraq was not performed by supplication only, but rather it involved a number of actions and movements , where the Cuneiform prayer texts mentioned that the prayer in ancient Iraq was contenaing the process of bowing and prostration .

There is also a reference to the process of raising the hand during the prayer process to supplicate to the gods, in addition for what we mentioned , the cuneiform sources mentioned that the worshipers in ancient Iraq, when they worshipping in front of the statue of the god, would hold the hem of the dress of the statue of the god, in reference to the seriousness of prayer and the trust of the worshipers in their gods.

### Introduction :

Religion was one of the most sensitive and important things in all ancient societies throughout the ages. Where it occupied a prominent place in the lives of the peoples of the ancient Mesopotamian society. Where the ancient Iraqi people practiced many religious rituals through which they tried to gain the affection and approval of the gods, and among these rituals ( builds the temples, erection the statues for the gods, offering sacrifices, holding religious ceremonies ), and many other actions.

One of the most important worship ways in which the ancient Iraqi people sought to appease the gods was the prayer , where it constituted the path between man and god , where they intent through it of avoiding the wrath of the gods and thier punishment , as well as they turning to the gods with prayers and supplications to fulfill their desires and wishes , and to keep diseases away from them and to fulfill their desires and wishes .<sup>1</sup>

Cuneiform sources provided us with accurate details about the nature of prayer in the ancient Iraqi society, and showed us that there is more





## Unpublished Cuneiform Prayer Text From NABŪ ŠA HARE Temple



than one type of prayer , where these sources provided us with the Sumerian and Akkadian namings that referring to prayer , for example the Sumerian term (DUG<sub>4</sub>.GA) which mean (prayer , supplication ) opposite by Akkadian (qibītu )<sup>2</sup> , as well as the Sumerian Vocabulary (SUD) which has the same meaning (prayer , begged , blessing ) opposite by Akkadian (ikribu)<sup>3</sup>

In addition to the above, there is a large number of evidence confirming the existence of certain practices that precede and accompany the prayer process. For example, the worshiper is obligated to completely purify his body, wash his hands and put on his best clothes, and then begin to recite some prayers, supplications and chants with all reverence and submission, reaching the point of weeping.<sup>4</sup>

Cuneiform sources and artistic evidence have shown us that prayer in ancient Iraq was not performed by supplication only, but rather it involved a number of actions and movements , where the Cuneiform prayer texts mentioned the sumerian word (GŪR) opposite by Akkadian ( kanāšu ) referring bowing<sup>5</sup> , as well as, the prostration process which mentioned in Sumerian by the term (KI. ZA.ZA) opposite by Akkadian ( šukênu)<sup>6</sup> , there is also reference to process of raising the hand in prayer as the Sumerian term ( ŠU.ÍL.LÁ) opposite by Akkadian ( nīs qāti)<sup>7</sup> , in addition to the Akkadian term (sabatu sissiktu ) that refers to the process of holding the garment edge of the god statue , in reference to the seriousness of prayer and the confidence of the worshiper in his gods . Concerning to the cuneiform text that represents the topic material, it is included in the group of colophon scholastic texts that were revealed during the excavations undertaken by the Archaeological Project for the Resurrection of the Ancient City of Babylon inside the temple of Nabu Ša hare .

The most remarkable feature of these kinds of colophon texts : it is generally a short dedication texts that deity of the temple, and its mostly mentioning the aspirations of the worshiper or scribe, start with: So-and-so, son of so-and-so, for a decent and longevity life , for the safety of his offspring and to drives diseases away from them , and for the safety and health of the heart and body, as well as supplication to broadens wisdom in the mind , at last this text will dedicated in the temple of Nabu Ša hare

I.M-137705 7.3A

## Unpublished Cuneiform Prayer Text From NABŪ ŠA HARE Temple



### *Transliteration*

*Obv.*

1. *a-na* DIN ZI<sup>meš</sup>-šú GÍD.DA U<sub>4</sub><sup>meš</sup>-šú
2. *šá-la-mu* <sup>še</sup>NUMUN-šú *la ba-ši-i*
3. *mur-ši-šú kun-nu iš-di-šú*
4. *tu-ub lib-bi-šú tu-ub UZU-šú*
5. *pa-te-e* GEŠTU<sub>II</sub>-šú <sup>1.d+</sup>AG-GIN-A
6. <sup>1</sup>EN-šú<sup>1</sup> <sup>1.d</sup>EN-ka-šir A <sup>lu</sup>GAL.DÙ
7. [ x ] <sup>d</sup>AMAR.UTU *tup-pi iš-tur-ma*
8. *a-na* É.<sup>gis</sup>NÍG.GIDRI.KALAM-MA.SUM.MA *ú-kin*
9. *šá ha-re-e* EN-šú *id-din*
10. *at-ta* <sup>d+</sup>AG EN *še-e-ru*
11. GEŠTU<sub>II</sub>-šú *pi-i-ti*
12. U<sub>4</sub>.mu<sup>meš</sup>-šú <sup>1</sup>ur<sup>1</sup>-ri-<sup>1</sup>ik<sup>1</sup>
13. *lib-bi* É<sup>1</sup> *a-bi-šu ku-un*
14. *x x - šú la i-pa<sup>1</sup>-aḥ-ḥa-šú*
15. [x x x]-šú *x-x-ni*

### *Literal Translation*

1. For Saving and prolong his life
2. For the safety of his offspring , (and to ) drives away
3. (drives away ) his illness , In order to strengthen his foundation and his being
4. To satisfy his heart and his body
5. In order to expand his understanding and wisdom , Mr.Nabu.kin.apli .
6. His master Mr.enkašir.A <sup>LU2</sup>GAL.DU<sub>3</sub>
7. [ Mr] Marduk wrote on a tablet
8. He deposited it (tablet ) in the temple that grant the mace to the country
9. For the hare (vestival House ) , his master gave it .
10. You are the God Nabu the mighty lord



## Unpublished Cuneiform Prayer Text From NABŪ ŠA HARE Temple

11. Expand his understanding and wisdom
12. Prolong his life
13. Strengthen his father house .
14. [x x x] Do not neglect it / disappointed , fail .
15. [.....] shu.....ni

### *Vocabularies Explanation*

1. **DIN**: Sumerian vocabulary mean (protect , safe) , opposite by Akkadian (*balātu*)<sup>8</sup>  
**ZI<sup>meš</sup>-šú**: Sumerian term mean (his life, his livelihood ) , opposite by Akkadian (*napištu*)<sup>9</sup> .  
The ( **MES** ) represent the unreasonable Cmobination tool , and the ( *šu* ) represent the third person pronouns .  
**GID.DA U<sub>4</sub><sup>meš</sup>-šú**: Sumerian term mean (long days, long life) , opposite by Akkadian (*arāk v̄mī*).<sup>10</sup>
2. **ša-la-mu**: Akkadian Noun derived from a verb source (*salmu* ) , mean (safety, wellbeng )<sup>11</sup> .  
**NUMUN-šú<sub>2</sub>**: Sumerian vocabulary mean (offspring of children) , opposite by Akkadian (*zērišu*)<sup>12</sup> .  
**la ba-ši-i**: Akkadian Noun derived from a verb source (*bašû* ) , mean (to exist , to be available )<sup>13</sup> .  
And because of the existence of the negation tool, the meaning becomes (drive the illness away )
3. **mur-ši-šú<sub>2</sub>**: Akkadian Noun mean (his illness) from a the source (*mursu*)<sup>14</sup> .  
**kun-nu** : Akkadian Noun mean ( to be firm / to be strong ) , from the source (*kānu*)<sup>15</sup>  
**iš-di-šú<sub>2</sub>** : Akkadian Noun mean (its foundation, its being ) from a the source (*išdu*)<sup>16</sup> .
4. **tu-ub ŠA-bi-su tu-ub UZU-šú<sub>2</sub>** : A complex term that literally means (Healed his





## Unpublished Cuneiform Prayer Text From NABŪ ŠA HARE Temple



- heart and his flesh ) as well its mean ( goodness / wellbeng )<sup>17</sup>  
**tu-ub** : Akkadian Noun mean (goodness) from a the source  
 ( *tubu* )<sup>18</sup> .  
**ŠA-bi- šu<sub>2</sub>**: Sumerian term mean (heart / his heart ) , opposite by  
 Akkadian ( *libbišu* )<sup>19</sup> .  
**UZU-šu<sub>2</sub>** : Sumerian vocabulary mean (flesh / his own flesh ) ,  
 opposite by  
 adian ( *šīrišu* )<sup>20</sup> .
5. **pa-te-e** : Akkadian Noun mean (expands) from the source ( *petû* )  
<sup>21</sup> .  
**GEŠTU<sub>II</sub>-šu<sub>2</sub>** : Sumerian vocabulary mean ( his awareness  
 , wisdom, understsnding ) ,  
 opposite by Akkadian ( *uznišu* )<sup>22</sup>  
**AG.GIN.A**: Masculine proper name ( *nabû kin apli* ) , for  
 Comparison seen .<sup>23</sup>  
**A** : Sumerian vocabulary mean ( Heir,son ) , opposite by  
 Akkadian , ( *aplu* )<sup>24</sup>
6. **EN.ka.šir.A** : Masculine proper name .<sup>25</sup>  
<sup>LU<sub>2</sub></sup> **.GAL-DU<sub>3</sub>**: Masculine proper name .<sup>26</sup>
7. **tu-pi** : Akkadian vocabulary mean (my tablet / my destiny )  
 from a the source  
 ( *tuppu* )<sup>27</sup> .  
**iš-tur-ma** : Akkadian past tense verb for the (3th P.S.M) from  
 the simple formula (G) ,  
 from the source ( *šaṭāru* ) which mean (wrote/ copy/ inscription )  
<sup>28</sup> .
8. **E<sub>2</sub>.<sup>gis</sup>NIG<sub>2</sub>.GIDRI.KALAM-MA.SUM.MA** : Sumerian term  
 refer to the temple of  
<sup>d</sup>Nabû ša<sub>2</sub> ha-re-e opposite by Akkadian ( *bit<sup>gis</sup> haṭtu i-sar-tu ana  
 māti inadinu* ) .<sup>29</sup>  
 (the temple that grant the mace to the country ) .<sup>30</sup>  
**u<sub>2</sub>-kin** : Akkadian past tense verb for the (3th p.s.m) from the  
 formula (D) , from the  
 source ( *kānu* ) which mean ( placed / deposited ) .<sup>31</sup>
9. **ha-re-e** : With regard to the meaning of the Akkadian vocabulary  
 (Saharu), we would  
 like to point out here that there was no agreement on a single  
 meaning for it till now , like the rest of the Akkadian and  
 Sumerian vocabularies, where there is more than one opinion for  
 its meaning. For example, we find that the linguistic lexicon  
 (CAD) gave an explicit meaning to this term, while we find that



## Unpublished Cuneiform Prayer Text From NABŪ ŠA HARE Temple

the linguistic lexicon (AHw) did not mention anything concerning with this term, except that he included this vocabulary (haru) within the Akkadian term ( bit hare ) and translated it into a ( sacred sanctuary)<sup>32</sup> .

Likewise, the scientist Unger also linked this term to (bit hare) located in the city of Borsippa, where there was a temple of the god Nabu. He translated it as (the outer temple of the god Nabu )<sup>33</sup> .

The Researcher believes that it could be translated as (Ceremony / Festival ) , from the Akkadian source(*harû*) which Literally means (ceremony)<sup>34</sup> .

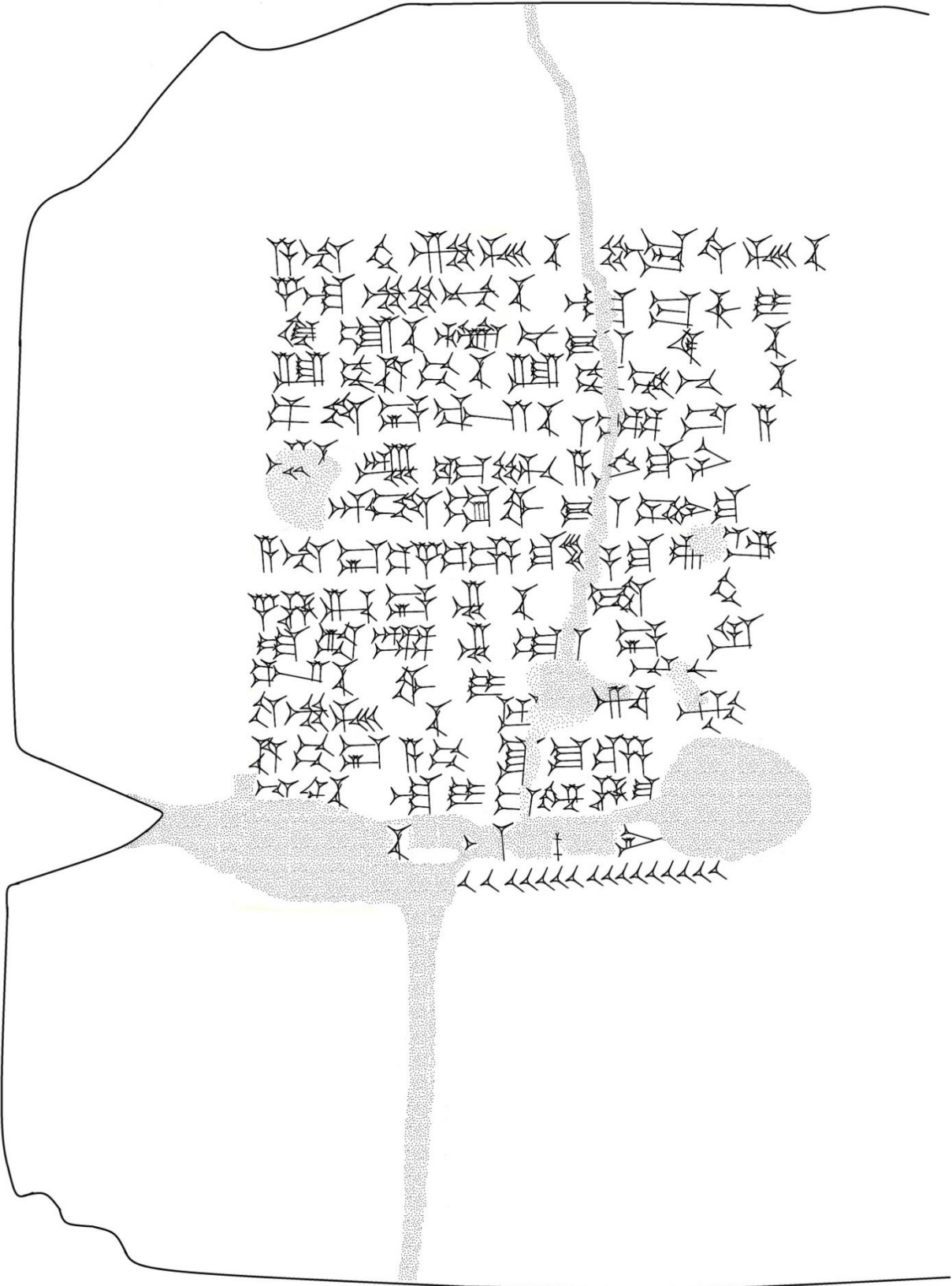
*id-din* : Akkadian past tense verb for the (3th p.s.m) from the simple formula (G) ,  
from the source (*nadānu*) which mean (gave ) .<sup>35</sup>

10. **AG EN *še-e-ru*** : Masculine proper name for comparison seen .<sup>36</sup>
11. ***pi-i-ti*** : Akkadian imperative verb , from the simple formula (G) , from the source (*petû*) which mean (expands )<sup>37</sup> .
12. **ur<sup>1</sup>-ri-ik<sup>1</sup>** : Akkadian imperative verb , from the double formula (D) , from the source (*arku*) which mean ( prolong ) .<sup>38</sup>
13. **lib-bi Ē<sup>1</sup>** : Sumerian term mean (my tablet / my destiny ) from a the source (*tuppu*)<sup>39</sup> .
- a-bi-šu** : Akkadian vocabulary mean (his father )<sup>40</sup> .
14. **[ x x x ]<sup>41</sup>**  
**la i-pa<sup>1</sup>-ah-ḥa-šú** : Akkadian present verb , from the simple formula (G) , from the source (*pahāšu*) which mean (disappointed , fail )<sup>42</sup> .





Unpublished Cuneiform Prayer Text From  
NABŪ ŠA HARE Temple





Unpublished Cuneiform Prayer Text From  
NABÛ ŠA HARE Temple



Journal of Babylon Center for Humanities Studies: 2023, Volume: 13, Issue: 4



## Unpublished Cuneiform Prayer Text From NABÛ ŠA HARE Temple



### Footnotes :

- <sup>1</sup> - Bottéro, J., *Religion in Ancient Mesopotamia*, Chicago, 2001, p.135 .
- <sup>2</sup> - Oppenheim, A.L. *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*, Gluchstadt (1956ff). *CAD,Q*, p.244:a
- <sup>3</sup> - *CAD,I/J*, p.62:a
- <sup>4</sup> - Reiner, E., *First Millennium Babylonian Literature* .*CAH*, Vol.3, Cambridge, 1991, p.310 .
- <sup>5</sup> - *CAD,K*, p.144:a
- <sup>6</sup> - *CAD,Š.III*, p.214:b
- <sup>7</sup> - *CDA*, p.256:a
- <sup>8</sup> - *CAD* . B, p.46:a:a ;  
Albert T. Clay ., *NEO BABYLONIANS LETTERS FROM ERECH* , *YOS*, 3, 1919 , 194:6 .
- <sup>9</sup> - Labat, R., *Manual d'epigraphie Akkadienne*, Paris (1976). *MDA*, p.77, No.84 . ; *YOS*, 3, 194:6
- <sup>10</sup> - *Cuneiform Texts from Babylonian Tablets in the British Museum* , *CT 22* , 6:4 ; *BIN 1* , 76:5 ; *TCL 9* , 85:6
- <sup>11</sup> - *CAD, Š/1* , p.256:a , ANTOINE CAVIGNEAUX , *Op.Cit*, p.39
- <sup>12</sup> - *CAD,Z*, p.89:b / 94:a ; ANTOINE CAVIGNEAUX , *Op.Cit*, p.39
- <sup>13</sup> - *CAD, B* , p.144:a ; ANTOINE CAVIGNEAUX , *Op.Cit*, p.40
- <sup>14</sup> - *CAD, M/2* , p.224:a .
- <sup>15</sup> - *CAD,K*, p.159:a/b
- <sup>16</sup> - *CAD, i/j* , p.235:a .
- <sup>17</sup> - *CAD, t* p.118:b ; *CT 22* , 6:4 ; *YOS:3, Op.Cit* , 46:3 - 194:6  
*BIN 1* , 76:5 ; *TCL 9* , 85:6
- <sup>18</sup> - *CAD, t* , p.118:b ; *YOS:3, 46:3 - 194:6*
- <sup>19</sup> - *YOS:3, 46:3 - 194:6* ; *BIN 1* , 76:5 ; *TCL 9* , 85:6
- <sup>20</sup> - *MDA*, p.109, No:171 ; *CAD, Š/3*, p.121-122 ; *BIN 1* , 76:5 ;  
*TCL 9* , 85:6
- <sup>21</sup> - *CAD,P* , p.340:b ; 346:a
- <sup>22</sup> - *CAD,U/W*, p.1162 :a -163 :b
- <sup>23</sup> - ANTOINE CAVIGNEAUX , *TEXTES SCOLAIRES du TEMPLE DE NABÛ ŠA HARE* , Vol,1 , p.41
- <sup>24</sup> - *MDA*, No:579, p.237 ; *CAD,A/2*, p.173:b .
- <sup>25</sup> - Tallqvist, K., *Neobablonisches Namenbuch*, Germany, 1950 , *NBN* , p.88 ;  
ANTOINE CAVIGNEAUX , *Op.Cit* , p.43, 65, 130 .
- <sup>26</sup> - Tallqvist, K., *Op.Cit* , p.88 ; ANTOINE CAVIGNEAUX , *Op.Cit* , p.43, 65, 130 .
- <sup>27</sup> - *CAD, t* , p.129:a .
- <sup>28</sup> - *CAD, Š/2* , p.221:b .
- <sup>29</sup> - ANTOINE CAVIGNEAUX , "LE TEMPLE DE NABÛ ŠA HARE rapport préliminaire sur les textes cuneiforms" , p.125 , *SUMER*, 1981 .
- <sup>30</sup> - ANTOINE CAVIGNEAUX , " NABÛ ŠA HARE TEMPLE AND CUNIEFORM TEXTS " p.28 . , *SUMER* 1979 ,
- <sup>31</sup> - *CAD,K* , p.163:a .
- <sup>32</sup> - *AHw*, p.328:b





## Unpublished Cuneiform Prayer Text From NABÛ ŠA HARE Temple

<sup>33</sup> - Ramadan Abid AL-Maqsoud Al-Qut " Texts of NABÛ ŠA HARE  
TEMPLE"p.107,  
SUMER.1982 .

<sup>34</sup> - CAD,H , p.116:b .

<sup>35</sup> - CAD,N/1 , p.42:a/b .

<sup>36</sup> - ANTOINE CAVIGNEAUX ,.Op.Cit, p.49 ; Tallqvist,K., Op.Cit , p.88

<sup>37</sup> - CAD,P , p.340:b ; 346:a

<sup>38</sup> - CAD,A/2 , p.283:b .

<sup>39</sup> - CAD,ṭ , p.129:a .

<sup>40</sup> - CAD,ṭ , p.129:a .

<sup>41</sup> - Concerning these broken signs, we thought we could read it as ( *iš-di-šú* ), which means its foundation, especially since the writer speaks about the father's house.

There is another possibility that we could read it as (*ša<sub>2</sub>-iš-ṭur-šú*), which means (what has been written should not be neglected or disappointed).

<sup>42</sup> - Black, J. and George, A. and Postgate, N., A Concise Dictionary of Akkadian , Wiesbaden, (1999) , CDA, p.261:a

