The recent appearance of C. B. F. Walker's *Cuneiform Brick Inscriptions (CBI)* inspired an inventory of such objects housed in the Yale Babylonian Collection. My efforts turned up more than fifty bricks, the majority of which were published long ago (chiefly by F. J. Stephens in *YOS 9*), or are duplicates of well-known inscriptions. However, three previously-unknown pieces proved to be of particular interest and are therefore presented here in hand copy with brief editions.¹

No. 1 *YBC 13509* 31.0 \( \times \) 8.5 \( \times \) 3.5−4.3 cm
(cut-down edge)

**TRANSLITERATION**

1) \( \text{tlugal-marad-d[a]} \)
2) \( \text{lugal-a-ni-[r]} \)
3) \( \text{ka-da-\d{a}-m[a-an]} \)
4) \( \text{r\d{a}tu-ur-gl[u]} \)
5) \( \text{[ni]ta kalag-ga} \)
6) \( \text{lugal tin-tir^k_i} \)
7) \( \text{lugal ki[3^k_i]} \)
8) \( \text{\dot{e}-igi-kalam-m[a]} \)
9) \( \text{ka-da-\d{a}-ma-a[n]-} \)
10) \( \text{d-en-lil} \)
11) \( \text{mu-un-du-[a]} \)
12) \( \text{siskur-bi nu-ke\d{e}^3} \)
13) \( \text{ki\d{e}^3-gibil-la in-g[i^7]} \)
14) \( \text{\d{e}silim^7 diri-u-[b]-ta} \)
15) \( \text{[mj]-ni-dir[i]} \)

**TRANSLATION**

For Lugalmaradda, his king, Kada\d{a}man-Turgu, powerful man, king of Babylon (and) king of Kish, in a new place restored(?) the neglected(?) rites of Eigikalamma, (which) was built by Kada\d{a}man-Enlil. He increased its well-being(?), (making it) greater than before.

¹ As is usual with the finds of 'museum archaeology,' nothing certain may be said concerning the provenance of any of these pieces, although content suggests that No. 1 comes from Marada (modern Wannet as-Sa\d{u}dun) and No. 3 from Babylon or Kish. Nos. 1 and 3 were accessioned in 1962, and No. 2 was acquired in 1986. I would like to express my gratitude to W. W. Hallo, Curator of the Yale Babylonian Collection, for allowing me to publish these texts, as well as for his helpful comments. Thanks are also due to P.-A. Beaulieu, B. R. Foster, and A. K. Grayson for their assistance.

*ARRIM 5* (Toronto, 1987)
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COMMENTARY

Much of the surface of this brick has flaked away, and a number of signs have been lost entirely. Elsewhere only the deepest portion of the impression of a sign remains, rendering understanding of several lines problematic. Nonetheless the inscription is of importance, for it is the only brick known from the Kassite ruler Kadasman-Turgu, and it also fills a gap in the sequence of attestations of the temple mentioned here; the sanctuary of Lugalmaradda is mentioned most frequently in royal inscriptions of Nebuchadnezzar II, who restored it. However, this king reports the discovery of a foundation stone of Naram-Sin in the Eigikalamma (YOS 1.44 i 24ff), and a third-millennium text commemorating the completion of an unnamed temple for Lugalmaradda by Libetili, son of Naram-Sin (YOS 1.10), must also refer to this temple. Hitherto the only second-millennium reference to the Eigikalamma was in Kagal Boghazköy (KBo 2.28 + KUB 30.7: 2 + 7 [CTH 304]): e-igi-kala[m-ma] : [e-i-ki-ga] -lam-ma : bi-i-ni-nu-[ur-ti].

12) At the end of this line we seem to have nu-kēš written almost as a ligature. Does this stand for an underlying Akkadian lā raksātu, ‘untended, neglected’? For rakāsum as ‘to equip’ in a cultic context, see AHw 946b.

13) The reading of the initial sign is uncertain, since it certainly differs from the ki in line 6; read perhaps kisal-gibil-la, ‘in the New Court’? Only slight traces remain of the verb at the end of the line.

No. 2 YBC 16941 6.1 × 7.8 × 3.2 cm

TRANSLITERATION

1) a-na masTUKUL-ti-A.[E.SAA.RA ...]
2) šar, KUR.KUR.ME [šar-šu(?)]
3) diš ki-di-te-e šā x [...] 
4) û ar-rap-ḫa-ya [...]
5) ti-ri-iš šu x [...]
6) a-na E.GAL ḫu-u- [...]
7) (traces)

COMMENTARY

This fragment, which has been rounded on the edges to give the appearance of a complete object, preserves too little of the lines represented to permit a translation. Perusal of published texts of Tiglath-pileser I, II, and III did not lead to identification as a partial duplicate of any other inscription. The appearance of šar maḫātu [šarḫu(?)] makes it unlikely that the king here is Tiglath-pileser I, since this title seems to be attested first for Ašurnaṣirpal II.

See Seux, Épitèthes p. 316.

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1 See Brinkman, MSKH 1 pp. 153-62.
2 See Sjöberg and Bergmann, TCS 3 p. 127.
3 For these attestations, see E. Ebeling, RLA 2 (1938) p. 315.
4 See MSL 13 p. 151.
TRANSLATION

(For) Marduk, the great lord, compassionate god, dweller in the Esaggil, lord of Babylon, his lord, Sargon, mighty king, king of Assur, king of the universe, sakkan of Babylon, king of Sumer and Akkad, provider for Esaggil and Ez[ida], applied his intelligence: he ordered the fabrication of pure baked bricks. With bitumen and asphalt he built a quay beside the Ishtar-gate, (on) the bank of the Euphrates, in the Anzanunze. Upon it he founded the (walls) Imgur-Enlil and Nimittu-Enlil, like the heaped-up (earth) of a mountain. May Marduk, the great lord, gaze upon this work, and may he bestow life upon Sargon, the prince, its sustainer! May he establish his [regnal year]s like the foundation-stone of Eridu!

COMMENTARY

This brick of Sargon is a duplicate of inscriptions found at Babylon and Kish, and published by H. de Genouillac in RA 10 (1913) pp. 83–87 and by C. B. F. Walker in CBI pp. 64–65. It displays many divergences from these exemplars, but most of them are merely orthographic. In content, however, our text adds the mention of the Ishtar gate to the description of the site of the quay (line 13), and substitutes the foundation stone of Eridu for that of Babylon (line 23).