

Created the god Kusug, high-priest of the great gods,  
to be the one who completes their rites and ceremonies.

Created the king to be the provider . . . ,

Created men to be the makers . . . ,

. . . the gods Anu, Enlil, Ea, . . .

. . .

(40)

## Program of the Pageant of the Statue of the God Anu at Uruk

A copy of this text was published by Clay, *Babylonian Records in the Library of J. Pierpont Morgan*, iv, No. 7; for a transcription and translation, see F. Thureau-Dangin, *RA*, xx (1923), 107 ff. and A. Falkenstein, *Topographie von Uruk*, I (Leipzig, 1941), 45 ff.; for another translation, see E. Ebeling, *AOT*, 313 f.

(45) At the command of the deities Anu and Antu, may (everything which I do) go well!<sup>1</sup>

(1) . . . after the (statue of the) god Anu has left the chapel (called) Enamenna and has reached the Exalted Gate, all the *mašmašu*-priests shall recite three times the incantation (entitled) "*Šarru ittašā*." The *mašmašu*-priests shall (then) stop (reciting), and the *urigallu*-priest, the *mašmašu*-priests, the *ēribbīti*-priests, and the brewers—who are harnessed to the cross-beam (supporting the moving statue of Anu)—(5) shall bless Anu with the blessing (entitled) "*Anu rabū šamē u eršetu likrubūka*."<sup>2</sup>

After the blessing, the *mašmašu*-priests shall (again) recite four times the incantation (entitled) "*Šarru ittašā*" as far as the Street of the Gods. The *urigallu*-priest, the *mašmašu*-priests, the *ēribbīti*-priests, and the brewers—who are harnessed to the cross-beam—shall (again) bless Anu with the blessing (entitled) "*Anu rabū šamē u eršetu likrubūka*."<sup>2</sup>

After the blessing, the *mašmašu*-priests (10) shall recite four times the incantation (entitled) "*Lugale ankia lugaltaea*" when they are in the Street of the Gods. They shall (then) stop (reciting) the incantation, and the *urigallu*-priest, the *mašmašu*-priests, the *ēribbīti*-priests, and the people carrying the cross-beam shall bless Anu exactly as before.

After the blessing, the *mašmašu*-priests shall recite seven times both the incantation (entitled) "*Lugale ezen šinmundu*" and the incantation (entitled) "*Egubbaḳu-gata*" as far as the Holy Quay, the Dike of the Ship of Anu, the Path of the Gods. They shall (then) stop (reciting) the incantation, and the *urigallu*-priest, (15) the *mašmašu*-priests, the *ēribbīti*-priests, and the people carrying the cross-beam shall bless Anu.

As soon as Anu is on the Dike of the Ship of Anu, the *mašmašu*-priests (and) the *ēribbīti*-priests shall recite with hand-raising gestures the incantation (en-

titled) "*Magur munu*" to Anu. Thereafter, the *urigallu*-priest, the *mašmašu*-priests, the *ēribbīti*-priests, and the people carrying the cross-beam shall bless Anu exactly as before.

(20) From the Upper Dike of the Holy Quay to the Royal Gate, the *mašmašu*-priests shall recite seven times the incantation (entitled) "*Lugaltaea sila ḳuga badi-bata*." They shall (then) stop (reciting) the incantation, and, in the Royal Gate, the *urigallu*-priest, the *mašmašu*-priests, the *ēribbīti*-priests, and the people carrying the cross-beam shall bless Anu exactly as before.

From the Royal Gate to the Akitu House (outside the city), the house of worship, the *mašmašu*-priests shall recite the incantations (25) (which they recited before) in the Street of the Gods. They shall (then) stop (reciting) the incantation, and the *urigallu*-priest, the *mašmašu*-priests, the *ēribbīti*-priests, and the brewers—who are harnessed to the cross-beam—shall bless Anu seven full times.

As soon as Anu has reached the Akitu House, the *mašmašu*-priests shall recite the incantation (entitled) "*Eḳuga edingirene*," the incantation (entitled) "*An lugalmu šadugazuše*," the incantation (entitled) (30) "*Unu ḳinsigannaḳe*," the incantation (entitled) "*Šubtu ša ilāni*."

(39) The following is the blessing with which the *urigallu*-priest, the *mašmašu*-priests, the *ēribbīti*-priests, (40) and the brewers—who are harnessed to the cross-beam—shall bless Anu seven times, on the way to the Akitu House from the Resh House:

Great Anu, may heaven and earth bless you! (32)

May the deities Enlil, Ea, and Beletile bless you joyfully!

May both the gods Sin and Shamash bless you when you appear!

May the deities Nergal and Sibi bless you with firm hearts! (35)

May the Igigi gods of heaven and the Anunnaki gods of earth bless you!

May the gods of the Deep and the gods of the Holy Shrine bless you!

May they bless you daily (every) day, month, and year!

(The next tablet of these instructions begins with the words:) Incantation (entitled) "*Šarru ittašā šarru ittašā*."

(Colophon:) Copied from an old tablet, verified and collated. Copy of an old tablet which is the property of (the temple of) Anu and Antu. (This) tablet (belongs) to Anuhaushabshi, the son of Kidinanu, the descendant of Ekurzakir, the *mašmašu*-priest of Anu and Antu, the *urigallu*-priest of the Resh Temple, citizen of the city Uruk. (This tablet was written by) the hand of Anubalatsuiqbi, his son. He wrote (this tablet) for his own instruction, for the prolongation of his days, for the continuation of his life, (and) for the "establishment of his foundation(s)"; and then he deposited it in the city of Uruk, in the Resh Temple,

<sup>1</sup> This is an invocation that appears quite frequently at the beginning of literary and scientific texts of the Seleucid period at Uruk.

<sup>2</sup> This blessing is given in full in lines 32-38.

the house of his (that is, Anu's) divinity. Whoever  
reveres Anu shall not steal it! (Dated at) Uruk, in the  
month Du'uzu, the twenty-*fifth* day, the year sixty-one  
(of the Seleucid Era, corresponding to the year 251 B.C.),  
Antiochus (being) king of the lands (at that time).