

## ON THE MEANING OF SAG—RIG<sub>7</sub>

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The term sag-rig<sub>7</sub> (PA.ĤÚB.DU)/ rig<sub>8</sub> (PA.ĤÚB)/ rig<sub>9</sub> (ĤÚB.DU)<sup>1</sup> occurs in various texts, including the ED Lu E text from Abū-Šalābīkh (*MSL* 12 p. 17 56) and lexical texts from Ebla (*MEE* 3 p. 28 Rev. III 6–7; p. 31 III 14–15; p. 207 IV 7). Th. Jacobsen pointed out that the phrase sag-šè—rig<sub>7</sub> had been “used typically of (1) votive offerings (including persons: votaries) presented to a deity and (2) the dowry given to a woman at her marriage” (*JNES* 5 (1946) p. 144).

Up to now this term<sup>2</sup> has traditionally been regarded as having the general meaning of “a present” (or “the act of presenting”),<sup>3</sup> and has not been subjected to further inquiry. G. Farber-Flügge, however, assumes in connection with ‘me’ that sag—rig<sub>7</sub> is a compound verb used to describe its endowment by specified gods (i.e., An and Enki).<sup>4</sup>

I. J. Gelb noted in *MAD* 3 p. 284 sub *šarākum* (also *MAD* 2<sup>2</sup> pp. 5 and 20–21) that “a logogram SAG.KAB.DU=Sum. sa(g)-rig<sub>x</sub> is used for an Akkadian verb *išruk* «he offered ex-vote»” and that “It occurs only in PSarg. From the Sarg. Period on it is replaced by A.MU.RU or A.MU.NA.RU.”

In fact, the term sag—rig<sub>7</sub> does appear in Sumerian texts also from the Sargonic period onward, being used to signify “granting (of a special thing(s)) by a superior to an inferior.” It is only in pre-Ur III royal inscriptions that it carries the reverse meaning of an offering by an inferior to a superior. The present article seeks to clarify the usages of the term by examining its occurrences in dedicatory inscriptions and in economic, legal, literary and lexical texts.

### 1. Occurrences of sag—rig<sub>7</sub> in dedicatory inscriptions<sup>5</sup>

The following examples are listed in roughly chronological order:

1. *FAOS* 5/II, AnSippar 1<sup>6</sup>: 1') [ ], 2') DUMU-, 3') *Luh-ḫa*, 4') <sup>d</sup>NIN.MEN, 5') SAG.RIG<sub>9</sub>.  
“[ ], son of Luhḫa, dedicated (this) to Ninmen.”
2. *Ibid.*, Uḫub 1: 1) <sup>d</sup>Za-[ba<sub>4</sub>-ba<sub>4</sub>], 2) Ú-ḫú[b], 3) én[si]-, 4) K[iš<sup>ki</sup>], .... 9) sag-ri[g<sub>9</sub>].  
“To Za[baba], Uḫu[b], ru[ler] of K[iš], .... dedic[ated] (this).”
3. *Ibid.*, Enna'il A1: 1) <sup>d</sup>Inanna, 2) *En-na-il*, 3) dumu-, 4) A-<sup>d</sup>[A]nzu<sup>mušen</sup>, .... Rev. 1) [sag]-ĤÚB-[ ].  
“To Inanna, Enna'il, son of A'anzu, .... [d]edica[ted] (this).”
4. *Ibid.* 5/I, E'annatum 2: VI 12) É-an-na-túm, 13) énsi-, 14) Lagaški-ke<sub>4</sub>, .... VII 3) <sup>d</sup>Nin-gír-su-ra,

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1) For the reading and variants of rig<sub>7</sub>, cf. G. Dossin, *RA* 29 (1932) pp. 193–196, 30 (1933) pp. 91–92 and 31 (1934) p. 48; M. Lambert, *CRAI* 1 (1950) pp. 2–4; A. Goetze, *JCS* 15 (1961) p. 108 n. 17.  
2) *ŠL* 115 182 provides Akk. equivalents a) *esû šá* [*awatim*], b) *nudunnû*, and c) *šarāku* for the Sum. sag—rig<sub>7</sub>.  
3) See *AHW* pp. 1183–1184 sub *šarāku(m)* I, p. 1216 sub *še/iriku(m)*, and also, A. Falkenstein, *NSGU* 1 pp. 128–129; Szlechter, *LS* p. 69 n. 5 and pp. 97–98.  
4) *StP* 10 (1973) pp. 131–132. He investigates the connection between ‘me’ and the verbs used to denote the endowment of ‘me’: *ibid.* pp. 130–137.  
5) For interpretation of the examples, cf. the works listed by H. Steible in *FAOS* 5/I–II and I. Kärki in *StOr* 49, 55/1 and 58, also, J. S. Cooper, *Sumerian and Akkadian Royal Inscriptions* I, 1986; and Hall, *The Sumerian Moon-God, Nanna/Suen* pp. 93–168.  
6) This inscription should be read as Old Akkadian using Sumerian logograms. For occurrences of Sum. logogram SAG.RIG<sub>9</sub> in Old Akkadian inscriptions, see e.g., Steible, *FAOS* 5/II AnSippar 2 l. 4'; AnHaf. 4 l. 5; AnHaf. 8 l. 10; AnHaf. 9 l. 2'; AnHaf. 10 l. 5'; AnAgr. 3 l. 4; AnAgr. 4 l. II 2'; *CT* V 2 BM 12146 l. 9; Thureau-Dangin, *RA* 31 (1934) p. 140 no. 174 l. 8; and A. Parrot, *MAM* 3, passim.

4) Lum-ma-gim-du<sub>10</sub>, 5) mu-na-ús, 6) sag-šè mu-ni-rig<sub>8</sub>,

"E'annatum, ruler of Lagaš, .... made Lummagimdu(-canal) flow(?) in Ningirsu's favor, (and) offered (it) to him (=Ningirsu) as a present,"

5. *Ibid.* 5/II, Giššakidu 1: 1) dŠára lugal-é-maḥ-ra, 2) Bára-ir-nun dam-Giš-šà-ki-du<sub>10</sub> lugal-ŠÁRxDIŠ-ka-ke<sub>4</sub>, .... 8) nam-ti-la-ni-da, 9) dŠára é-maḥ-šè sag-šè mu-ni-rig<sub>9</sub>.

"To Šára, master of the Emaḥ, Bara'irnun, wife of Giššakidu, king of Umma(?), .... dedicated (this) for her life as a present to Šára in the Emaḥ."

6. Gudea Cyl. B: XIII 14) é-e lú-é-dù-a-ke<sub>4</sub>, 15) Gù-dé-a énsi-, 16) Lagaški-ke<sub>4</sub>, 17) sag im-rig<sub>7</sub>-ge,

"A builder of the temple, Gudea, ruler of Lagaš, dedicates the temple (to Ningirsu),"

7. Gudea Stat. D: III 8) lú-má-gur<sub>8</sub>-bi, 9) nu-bànda-bi, 10) KA mu-na-kéš, 11) é-lugal-na-ke<sub>4</sub>, 12) sag-šè im-mi-rig<sub>7</sub>,

"(Gudea) made the boatmen and the captain bind up with him, (and) presented (them) to the temple of his king (=Ningirsu) as offerings,"

8. *StOr* 58, Šusuen 20b: I 30) [ ] nam-ur-sag-šè, 31) [t]u-da, 32) [ ] gištukul ti mar-uru<sub>5</sub>, 33) sag-šè rig<sub>7</sub>-a, .... IV 29) Si-ma-núm<sup>ki</sup>, 30) Ḫa-bu-ra<sup>ki</sup>, 31) ù ma-da-ma-da-bi, 32) nam-arad-da-ni-šè, 33) sag-šè mu-ni-rig<sub>7</sub>,

"[ ] [bo]rn to be a warrior, who was presented with a [ ], a mace, arrows (and) quiver, .... he (=Šusu'en) imposed servitude as a gift upon Simanum, Ḫabra and the surrounding districts,"<sup>7</sup>

9. *StOr* 49, Sîniddinam 6: 10) u<sub>4</sub> An-né dEn-líl dNanna dUtu-bi, 11) bala-du<sub>10</sub>-nì-si-sá, 12) u<sub>4</sub>-bi sù-sù-ud-rá, 13) gá-ra sag-e-eš-e<sup>1</sup> ma-ni-in-rig<sub>7</sub>-eš-a,

"When they (=An, Enlil, Nanna and Utu) had deigned to confer a lasting good reign of justice upon me (=Sîniddinam) as a gift,"

10. *Ibid.*, Waradsîn 4: 23) nam-tar-nam-ti-la, 24) bala-su<sub>13</sub>-rá, 25) gišgu-za-suḫuš-gi-na, 26) sag-e-eš, 27) ḫa-ma-ab-rig<sub>7</sub>-ge.

"May he (=Nanna) grant me (=Waradsîn) as gifts the power to determine the fate of lives, a long reign, (and) a throne with a foundation firmly established."

11. *Ibid.*, Waradsîn 6: 26) bala-ka-téš-sè-ge<sub>5</sub>, 27) mu-šà-du<sub>10</sub>-du<sub>10</sub>-ga, 28) sag-e-eš, 29) ḫu-mu-ni-rig<sub>7</sub>.

"May she (=Inanna of Zabalam) deign to grant unanimous reign (and) happy years to me (=Waradsîn) as gifts."

The term sag—rig<sub>7</sub> appears in the inscriptions of Waradsîn at the following lines, applying to the donors and recipients listed:

12. <i>Ibid.</i> , Waradsîn 7, l. 38:	Nininsina (donor) → Waradsîn (recipient)
13. <i>Ibid.</i> , Waradsîn 8, l. 50/49:	Inanna → Waradsîn
14. <i>Ibid.</i> , Waradsîn 9, l. 29:	Nanna → Waradsîn
15. <i>Ibid.</i> , Waradsîn 10, l. 50:	Nanna → Waradsîn
16. <i>Ibid.</i> , Waradsîn 11, ll. 46–47:	Nanna → Waradsîn
17. <i>Ibid.</i> , Waradsîn 12, l. 39:	Nergal → Waradsîn
18. <i>Ibid.</i> , Waradsîn 13, ll. 38–39:	Nergal → Waradsîn
19. <i>Ibid.</i> , Waradsîn 19, ll. II 14–15, v 20:	(illegible)
20. <i>Ibid.</i> , Waradsîn 29, l. 37:	Nanna → Waradsîn;
l. 112:	Nanna → Waradsîn
21. <i>Ibid.</i> , Waradsîn 33, l. 2':	[ ] → Waradsîn

7) Cf. M. Civil, *JCS* 21 (1967) pp. 24–38.

22. *Ibid.*, Waradsîn 36, l. II 34':

Nanna → Waradsîn

23. *Ibid.*, Waradsîn 38, l. II 16':

[ ] → Waradsîn

24. *Ibid.*, Rîmsîn 2: 27) u<sub>4</sub>-bal-a-na-še mu-bi su<sub>13</sub>-rá, 28) im-ḫé-gál-la, 29) ab-sîn-zi-kalam-ma, 30) sag-e-eš ḫé-en-na-rig<sub>7</sub>.

"May he (= Iškur) grant him (= Rîmsîn) his long reign, rain in abundance, (and) proper harvests of the land as gifts."

25. *Ibid.*, Rîmsîn 27: 6) [bala]-n[am-ḫ]é a nu-šilig-g[e], 7) [sag-e]-eš mu-u[n]-rig<sub>8</sub>-RE<sup>1</sup>-eš, .... 57) [ba]la-ḫé-gál-la ḡš<sup>8</sup>gu-za-suḫuš-gi-na, 58) [s]ag-e-eš ḫa-ma-ab-rig<sub>7</sub>-e-ne,

"(When...) they (= An, Enlil, Enki and Ninmah) had granted [a reign of pr]osp[erit]y (and) uninterrupted water (to Rîmsîn) as [gifts], .... May they (= An, Enlil, Enki and Ninmah) grant me (= Rîmsîn) a [re]ign of prosperity (and) a throne with a foundation firmly established as [gi]fts,"

Again, in the following citations, only donors and recipients are listed.

26. *StOr* 55/1, Samsuilūna Kalksteintafeln p. 23 l. IV 19:

great gods → Samsu'ilūna

27. *Ibid.*, Samsuilūna Tonnägel p. 29 l. 87:

Utu → Samsu'ilūna

28. *Ibid.*, Samsuilūna Tonfässchen p. 41 l. 89: An, Enlil, Marduk, Enki and Inanna → Samsu'ilūna

The above examples show that up through the Gudea inscriptions (i.e., in pre-Ur III dedicatory inscriptions), the term sag—rig<sub>7</sub> was always used to mean "consecration of an offering from a dignitary to a god," that is, a presentation to an honored superior; while in the Ur III and later periods sag—rig<sub>7</sub> was used exclusively to signify "granting of a special thing(s) by a deity(ies) to a king," that is, a presentation to an inferior. Before the Ur III period, sag—rig<sub>7</sub> was interchangeable with the term a—ru in dedicatory inscriptions, but from about the time of Ur III onward a—ru was the only term which represented the act of making votary offering.<sup>8</sup>

## 2. Occurrences of sag—rig<sub>7</sub> in economic and legal texts

1. *RTC* 12: 1) 1) 1 1/2 é-SAR, 2) 1 sag-nita, 3) sag-rig<sub>x</sub> (= TUK.DU), 4) A-ba-mu-da-ni-e, 5) ZUBI<sup>2</sup>, 6) PÙ.SAR, II 1) i-na-ba,

"Abamudani'e, ... endowed PU.SAR with a one-and-a-half-SAR house (and) a slave as dowry,"<sup>9</sup>

2. *ARET* 1 no. 5<sup>10</sup>: Rev. XIII 14) 2 gu-mug-TÜG, 15) ḪUB.SAG.DU, 16) d'À-da, 17) lú Ḫa-lam<sup>ki</sup>,  
"Two «gu-mug»-fabrics, offerings to Ḫadad<sup>11</sup> (presented by) a person of Ḫalam,"

3. *TCL* 5 6047 (Cf. Falkenstein, *NSGU* 2 214): Rev. 6) 2 sag-rig<sub>7</sub>-a-ni, 7) 1 sag dam-né in-na-an-ba, 8) 3 sag šeš-a-né in-na-an-ba,

"Two (slaves were) dowry (given to) her; A slave whom her husband apportioned to her; Three slaves whom her brother apportioned to her,"<sup>12</sup>

4. *ITT* 2 928 (Cf. *NSGU* 2 87): 7) géme-sag-rig<sub>8</sub>-[Nin-me-kal-la] dam-Ur-mes-nar-[ka-me], 8) ki-dBa-Ú-i-zu dumu-Ur-mes-nar-[ka], 9) i-gub-ba-à[m],

"Female slave[s], a dowry (given to) [Ninmekalla], a wife [of] Urmes, served in (the family of) Ba'U'izu, a daughter [of] Urmes,"

8) Dossin states that ru is just a variant of rig<sub>7</sub>: *RA* 29 p. 196.

9) For this Fara text, cf. D. O. Edzart, *SRD* 62; M. Lambert, *RA* 66 (1972) p. 191, 18. Lambert assumes that the term sag-rig<sub>x</sub> means "douaire".

10) Although written in the Eblaite language, the text is mentioned here since Eblaite is said to have been closely related to the languages of Abū-Šalābikh and of Kish.

11) For the god Ḫadad, see C. Gordon, *Eblatica* 1 (1987) p. 27.

12) Cp. *Sumerian Dictionary* B p. 3 sub 1.1.2.2. This record is an agreement for the transfer of slaves. There are three types of transactions involved, and it is logical to assume that sag-rig<sub>7</sub> is the term which differentiates one of them from the others. It seems that sag-rig<sub>7</sub> is appropriate to describe the dowry, but not the gift from the husband or the gift from the brother.

5. *ITT* 2 932 (Cf. *NSGU* 2 88): 2) <sup>1</sup>Géme-<sup>d</sup>Iškur géme, 3) sag-rig<sub>8</sub>(<sup><PA-></sup>ḪÚB)-šè, 4) mu-d[a]-10-ta, 5) Lú-<sup>d</sup>[Dumu-z]i šitim-e, 6) Nin-tur-ab-ba dumu-ni-ir i[n]-na-sum,

“Lu[dumuz]i, an architect, had provided Ninturabba, his daughter, with Geme’iškur, a female slave, as dowry ten years before,”

6. *ITT* 2 3529 (Cf. *NSGU* 2 103): 2') é-sag-rig<sub>8</sub> À[m-ma] dam-Ku-li-ke<sub>4</sub>, 3') Ama-kal-la dam-Ur-<sup><é></sup>-alim dumu-na-ka, 4') túg úr-ra si-ga-a-aš, 5') in-na-ba-a, 6') Ur-<sup>d</sup>Su'en šeš-Àm-ma-ke<sub>4</sub>, 7') inim bí-in-gá,

“Ursu'en, a brother of Amma, claimed that A[mma], a wife of Kuli, had allotted a house of dowry (given to Amma) to Amakalla, a wife of Ur<sup><é></sup>alim, her son, ...”<sup>13</sup>

7. *ITT* 3 6563 (Cf. *NSGU* 2 195): Rev. 5') <sup>1</sup>Lugal-urí ir<sub>11</sub>-<sup><sag></sup>-rig<sub>8</sub>-Nin-gizkim-zi dam-Ur-kisal-ka, 6') Nin-gizkim-zi-e Géme-<sup>d</sup>Šul-pa-è dumu-mí-a-né in-na-ba,

“Ningizkimzi had apportioned Lugaluri, a dowry slave belonging to Ningizkimzi, a wife of Urkisal, to Gemešulpa'e, her daughter,”

In extant economic and legal texts, only the nominal form, sag-rig<sub>7</sub>, is attested,<sup>14</sup> and its occurrences are rather few. Yet it is clear that in all such texts from the Fara period onward, with the exception of one use in Ebla economic text referring to an offering from a person to a god, sag-rig<sub>7</sub> is used exclusively to mean “a special thing of dowry.”<sup>15</sup>

### 3. Occurrences of sag—rig<sub>7</sub> in literary texts

The phrase sag—rig<sub>7</sub> is most frequently attested in literary texts, but unfortunately the extant compositions which are dated to pre-Ur III times are few, and do not necessarily suffice for purposes of comparison.

1. Sjöberg, *ZA* 65 (1975) p. 196 (Hymn to Inanna): 200) An-da <sup>d</sup>En-líl-da lú<sup>2</sup>-zu-a unkin-na gal-gal [ ] munus sag-e-eš mu-e-rig<sub>7</sub>,

“With An and Enlil .... in the assembly .... woman (=Inanna?), you(?) have presented as a gift,”

2. *STVC* 36 (Hymn to Ba'U for Gudea)<sup>16</sup>: 10) a-a-tu-da-zu An lugal-e, 11) me-nì-galam sag-e-eš mu-ri-in-rig<sub>7</sub>,

“The father who had begot you, An, king, has bestowed perfect ‘me’ upon you (=Ba'U) as a gift,”

3. Castellino, *ZA* 53 (1959) p. 108 (Urnammu Hymn B)<sup>17</sup>: 69) ki-lugal-a-ni-<sup>d</sup>En-líl-lá-ka sag-e-eš hé-[na-rig<sub>7</sub>],

“In the place of his king Enlil he (=Enlil) [bestowed it upon him (=Urnammu)] as a gift,”

4. *Ibid.* p. 118 (Urnammu Hymn C): 23) <sup>d</sup>En-ki-ke<sub>4</sub> mí-zi mu-un-du<sub>11</sub> a-eštub<sup>ku<sub>6</sub></sup> ašnan še-gu-nu sag-e-eš mu-un-rig<sub>7</sub>,

“Enki gently cared for you (=the city i.e., Ur) (and) donated spring floods, grain, (and) «šegunu»-wheat (to the city) as gifts,”

5. Hallo, *JCS* 20 (1966) p. 139 (Urnammu Hymn D): 21) <sup>d</sup>En-ki-<sup>1</sup>ke<sub>4</sub> giš-túg<sup>geštug</sup>-dag[al s]ag-e-eš m[u-rig<sub>7</sub>],

“Enki has [endowed] (Urnammu) with extens[ive] wisdom as a [g]ift,”

13) Since the phrase é-sag-rig<sub>8</sub> means what Amma brought from her parents' home, that is, her dowry, it seems that her brother was stating a claim of ownership.

14) The pre-Sargonic sign-group sag-rig<sub>8</sub> (PA.ḪÚB) frequently appears in the Ur III legal texts from Lagaš. For variants of sag—rig<sub>7</sub> in pre-Sargonic times, cf. M. Lambert, *CRAI* 1 pp. 2–4.

15) Falkenstein notes, at *NSGU* 1 p. 128 n. 3, that “Die Bezeichnung sag-rig<sub>x</sub> (rig<sub>7</sub>) ist anscheinend nur für die Schenkung der Eltern oder eines Elternteils an eine Tochter gebraucht. Obwohl die Belege wenig zahlreich sind, dürfte dies kein Zufall sein.”

16) Cf. Falkenstein, *SAHG* pp. 85–87 no. 16.

17) Cf. *ibid.* pp. 87–90 no. 17; Sjöberg, *OrSuec* 10 (1961) pp. 3–12.

6. Klein, *Three Šulgi Hymns*, 4. Šulgi Hymn A<sup>18</sup>: 96) <sup>d</sup>Suen-e é-kiš-nu-gál-ta, 97) nam-ur-sag nam-kalag-ga nam-ti-nì-du<sub>10</sub> sag-e-eš rig<sub>7</sub>-ga,

“(Šulgi, whom) Su'en, from the Ekišnugal, had endowed with heroism, power (and) a good life as gifts,”

7. *Ibid.*, 2. Šulgi Hymn D: 5) nita-zi <sup>d</sup>Utu-ù nì-si-sá sag-e-eš rig<sub>7</sub>-ga, .... 210) [ g]á<sup>2</sup>-ra sag-šè gú-mu-ni-rig<sub>7</sub>,

“A righteous man (=Šulgi), whom Utu had invested with justice, .... I (=Šulgi) will impose as a gift upon them<sup>2</sup> (=foreigners<sup>2</sup>),”

8. Sjöberg, *AOAT* 25 (1976) p. 418 (Hymn to Ninurta for Šusu'en): 117) [ Šu]l-gi-re ti-sù-ud mu-nam-ḥé sag-e-eš rig<sub>7</sub>-ga[?],

“... Šulgi ... (Ninurta) grants/granted<sup>2</sup> him (=Šusu'en) a long-lasting life (and) a year of abundance as gifts,”

9. *Id.*, *OrSuec* 19–20 (1970–71) p. 149 no. 4 (Hymn to Su'en for Ibbisîn): 61) [ ]-gál [ ] šul <sup>d</sup>Suen-na-?, 62) [sag]-éš mu-ni-in-rig<sub>7</sub> lugal-an-na-ra,

“... youthful Su'en, he/she<sup>2</sup> has presented (something) as (a gift) to him (=Su'en), the king of heaven,”

10. *Ibid.* p. 143 no. 1 (Hymn to Meslamta'e'a and Lugalgirra for Ibbisîn): 40') nam-tar-re-bi gal-bi mu-un-ú-ús, 41') [ ] <sup>d</sup>En-líl-le sag-e-eš mu-un-rig<sub>7</sub>,

“Their (=Meslamta'e'a and Lugalgirra) destiny greatly .... Enlil granted as a gift,”

11. Falkenstein, *SGL* 1 no. 1 (Hymn to Enlil) p. 12: 29) uru nì-gi-na sag-e-eš rig<sub>7</sub>-ga,

“The city (=Nippur), which had been invested with steadfastness (by Enlil<sup>2</sup>) as a gift,”

12. van Dijk, *SSA* p. 116 (Hymn to Ninurta): 13') lú-nam-kalag-ga si-ga sag-e-šè bí-in-rig<sub>7</sub>-ga,

“The strong who imposes (himself) as a gift upon the weak,”

13. *Ibid.* p. 122 (Man and his God — “Righteous Sufferer poem”): Obv. II 7) du-lum-ma ki-bíl-bíl-la-bi sag-e-eš mu-e-rig<sub>7</sub>,

“You (=God) bestowed upon me (=a man) hardship(s) of the hottest place as a gift,”<sup>19</sup>

14. Römer, *SKIZ* p. 84 (Hymn to Nusk<sup>2</sup> for? Išbi'erra): IV 3) [<sup>d</sup>Iš-bi-è]r-ra-ra sag-e-eš mu-ni-in-rig<sub>7</sub>,

“He had bestowed (it<sup>2</sup>) upon [Išbi'e]rra as a gift,”

15. Benito, *Enki and the World Order* pp. 93, 99: 132) [Mar-t]u máš-anše sag-e-eš mu-ni-ri[g<sub>7</sub>], .... 249) <sup>d</sup>En-ki-ke<sub>4</sub> Mar-tu máš-anše sag-e-eš mu-ni-ri[g<sub>7</sub>],

“To Martu, Enki prese[nted] the cattle as a gift,”

16. Farber-Flügge, *Inanna und Enki*, Tab. 2 p. 34 I 34) =p. 36 I 68) =p. 40 II 34) =p. 42 III 4) =p. 46 III 38) =p. 48 IV 8) =p. 52 IV 55): <sup>d</sup>Inanna me-sag-rig<sub>7</sub>-ga-ni má-an-na um-ma-da-an-kar,

“Inanna took away, on the boat of heaven, ‘me’ which had been invested in her (by Enki) as a gift,”

17. Civil, *JAOS* 103 (1984) pp. 52, 57, 58 (The Marriage of Sud/Ninlil): 36) gá-geš-šú-a nam-èrim-na-šè sag-e-eš ga-na-rig<sub>7</sub>, .... 155) [k]i-ni ì-gál gi-ti-le [ ] sag-e ḥé-na-ri[g<sub>7</sub>], .... 174) [è]š-Niburki sag-e-eš rig<sub>7</sub>-ga-ba,

“I (=Enlil) will present her (=Sud) with the Gagiššua as her storehouse, .... he (=Enlil) has gran[ted] a pl]ace set for her, honor, (and) a [favorable] protective spirit to her (=Sud) as a gift, .... when (all that) is donated in the Nippur [shr]ine as gifts,”

18. Cooper, *Angim dimma* (The Return of Ninurta to Nippur): 70) ní me-lám-An-na an-šà-ta sag-gá-eš mu-un-rig<sub>7</sub>-ga,

“The one (=Ninurta) who, in heaven's midst, was invested with An's awesome radiance (by An) as a

18) Cf. Falkenstein, *ZA* 50 (1952) pp. 61–91.

19) See *Sumerian Dictionary* B p. 153 sub bil<sub>2</sub>-la 1. ki-bil<sub>2</sub>-la.

gift,”

19. van Dijk, *Lugale*: 688) lugal-mè ki-bal-a u<sub>4</sub>-a[n<sup>2</sup>-n]a<sup>2</sup> sag-e-eš h<sub>é</sub>-rig<sub>7</sub>, 689) g<sup>ist</sup>ukul mar-uru<sub>5</sub> kur-re izi sum-mu, 690) ur-sag-an-ki-ke<sub>4</sub> sag-e-eš h<sub>é</sub>-rig<sub>7</sub>, .... 713) geštu-maḥ<sup>h</sup> dEn-ki du<sub>6</sub>-kù-ga-ta sag-e-eš rig<sub>7</sub>-ga,

“The king of war (=Ninurta), let me (=Enlil) present you (=Ninurta), at the rebellious land, with a storm of h[ea]ve[n]<sup>2</sup> as a gift. May a weapon and quiver which set fire to the foreign land be presented (by me i.e., Enlil) to the hero of heaven and earth (=Ninurta) as gifts, .... The one (=Ninurta) whom Enki, from the Duku, endowed with great intelligence as a gift,”

20. Shaffer, *Sumerian Sources of Tablet XII of the Epic of Gilgamesh* (Diss. Univ. of Pennsylvania, 1963): 13) =56) =100) dEreš-/dGa-ša-an-ki-gal-la-ra kur-ra sag-rig<sub>7</sub>-bi-še im-ma-ab-rig<sub>7</sub>-a-ba,

“After it had been presented (as a dowry) to Ereškigal in the Netherworld (by Enlil),”

21. S. Cohen, *Enmerkar and the Lord of Aratta* (Diss. Univ. of Pennsylvania, 1973): 614) [ ] dEn-líl-le sag-e-eš mu-ri-in-rig<sub>7</sub> [ -]a-la-gá<sup>2</sup> h<sub>é</sub>-zu-zu,

“[ ] Enlil has bestowed upon you (=Enmerkar?) ....”

22. Falkenstein, *op. cit.* no. 2 (Hymn to Ninurta) p. 82: II 11) me u<sub>4</sub>-ti-la-ke<sub>4</sub> sag mu-na-r[ig<sub>7</sub>] ur-sag-An-na-ke<sub>4</sub>,

“He (=Enki), the hero of An, had deigned to grant the ‘me’ for life to him (=Ninurta),”<sup>20</sup>

23. *Ibid.* no. 4 (Hymn to Martu) p. 122: 30) ḥur-sag-sikir kur-na<sub>4</sub>za-gìn-na sag-e-eš mu-ni-in-[rig<sub>7</sub>] kur-MAR.TU,

“(Father i.e., An) had [donated] pure mountain, Mount-Lapislazuli, Mount-Amurru (to Martu) as a gift,”

24. van Dijk, *Ibid.* 2 no. 1 (Hymn to Nergal) p. 7: 12) =17) ḥur-sag-ki-a ùku-gú-si-a, 13) =18) a-[a]-zu dEn-líl-le sag-e-eš mu-ri-in-r[ig<sub>7</sub>],

“Your fath[er], Enlil, had don[ated] mountains of earth and men all together to you (=Nergal) as gifts,”

25. Sjöberg, *Nanna-Suen* no. 2 p. 35: 7) a-a-zu An-kù-ge sag-e-éš mu-ri-in-rig<sub>7</sub>,

“Your father, holy An, had invested you (=Nanna) (with ‘me’) as a gift,”

Moreover, sag—rig<sub>7</sub> is found in the following literary texts, applying to the donors and recipients listed, respectively.

26. Id., *ZA* 63 (1973) p. 33 no. 5 (Hymn to Nanna) l. 46: [ ? ] (donor) → Nanna<sup>2</sup> (recipient)

27. Id., *JCS* 29 (1977) p. 7 no. 2 (Hymn to Martu) l. Rev. 12': Martu → king<sup>2</sup>

28. *Ibid.* 34 (1982) p. 67 no. 2 (Hymn to Nininsina) l. 4': An → Nininsina

29. Hall, *The Sumerian Moon-God, Nanna/Suen* p. 817 (Hymn to Su'en) l. 16:

Enlil<sup>2</sup> → Su'en

30. M. Cohen, *Eršemma* no. 166.1 (Lamentation of Ba'U) l. 21: Her father → Ba'U

31. *Ibid.* no. 166.2 (Lamentation of Ba'U) l. 23: Her father → Ba'U

32. Römer, *op. cit.* p. 129 (Hymn to Inanna)<sup>21</sup> l. 23: Her father Enki → Inanna

33. Sjöberg, *JCS* 29 p. 31 no. 7 (Hymn to Enki for Išmedagan) l. Rev. 10:

Enki → Išmedagan

34. Römer, *op. cit.* pp. 236, 238 (Hymn to Ba'U for Išmedagan) l. 22: An → Ba'U;

l. 64: Ba'U → Išmedagan

35. Hall, *op. cit.* pp. 802, 804 (Hymn to Nanna for Išmedagan) l. 16:

20) Falkenstein thought that Ninurta had given ‘me’ to Enki. D. Reisman in *JCS* 24 (1971) p. 8 and Farber-Flügge in *Inanna und Enki* p. 132 have suggested that the reverse is more likely, and I am of the same opinion.

21) Cf. Reisman, *Two Neo-Sumerian Royal Hymns* (Diss. Univ. of Pennsylvania, 1969) pp. 147–211.

- An, Enlil and Nanna → Išmedagan?<sup>22</sup>  
 l. Rev. 4': Enlil → Nanna
36. Sjöberg, *OrSuec* 23–24 (1974–75) p. 164 no. 3 (Hymn to the city Nippur for Išmedagan) l. Rev.  
 II 11': Enlil and Ninlil → Nusku
37. Römer, *op. cit.* p. 12 (Hymn to Lipitištar) l. 1 28: An → Lipitištar
38. *Ibid.* p. 23 (Hymn to Lipitištar) B I l. 17: Enki → Lipitištar
39. Falkenstein, *ZA* 49 (1950) pp. 80–150,  
 text a (Hymn to Inanna)<sup>22</sup> l. 19: An and Enlil → Urninurta;  
 text b (Hymn to Enki) ll. Rev. 17–18: Enki → Urninurta;  
 text c (Hymn to Ninurta) ll. 21, 40: Ninurta? → Urninurta
40. Id., *ZA* 52 (1957) p. 60 (Hymn to Inanna for Urninurta) l. 40: Inanna → Urninurta
41. Borger, *JCS* 21 (1967) pp. 11, 12 (Hymn to Utu. bīt rimki) ll. 32+a; 2+c.

Aside from texts which are ambiguous or illegible, in all of the above cases, as in Ur III and later dedicatory inscriptions, sag—rig<sub>7</sub> is used to signify “the granting of a special thing(s)” by a superior to an inferior (e.g., by an important god to a minor god, or by a god to a king).

In *MSL* 16 pp. 154–155 = *Nabnitu* XVII, under the catch line of *nadānu*, there is the following vocabulary of Akkadian and Sumerian equivalents:<sup>23</sup>

1	[sum]	[na-da-nu]
38	sag-rig <sub>7</sub>	nu-du-un-nu-ú
<hr/>		
44	gar	ša-ra-ku
49	i-ri	ša-ra-ku
50	a-ru-a	3
51	rig <sub>7</sub>	4
52	sag-rig <sub>7</sub>	5
61	arad-sag-rig <sub>7</sub>	ši-ir-ku
62	géme-sag-rig <sub>7</sub>	šar-rak-tu
65	uru-sag-rig <sub>7</sub>	URU šar-ra-ki
<hr/>		
67	ba	qa-šu
68	níg-ba	qiš-tu

It may be assumed that, in basic senses or in implications, there are subtle distinctions between the synonyms sum, sag—rig<sub>7</sub> and ba.

Hallo, in an investigation of the verbs used to describe endowment of ‘me’ by a god (*YNER* 3 p. 48f.), translated ḫal-ḫal as “distribute, assign,” sum as “give,” and ba as “bestow.” He stated that “the implication (of me-ba) is of an ‘act of grace’ on the part of the donor, not of a legal claim on the part of the recipient.” Considering the basic sense of ba (“abteilen”),<sup>24</sup> it would seem rather that it is the term sag—rig<sub>7</sub> which is used in the sense of “gracious bestowal” (occasionally, “gracious imposition”) upon a

22) Cf. Sjöberg, In *Finkelstein-Memorial essays* (=CAAS 19, 1977), pp. 189–195.

23) In addition, cf. *MSL* 2 p. 147 l. 12–17; *MSL* 13 p. 249 Section 12 8–9; *MSL* 16 p. 144 91; *MSL* SS 1 p. 19 49.

24) See J. Krecher, *ZA* 63 pp. 158–160, esp. p. 159.



recipient of inferior rank.

The term *sum* is 'ungenauer terminologie'<sup>25</sup> and seems to have the general meaning of "give."

In legal texts, *sag-rig<sub>7</sub>* is used to designate "dowry." In royal inscriptions, the term is used prior to the Ur III period to signify "offering to a superior," and in the Ur III and later periods to represent "granting (of a special thing(s)) to an inferior." In literary texts, however, it is consistently used to mean "presentation to an inferior." It is presently unclear whether the difference between the usages in literary texts and in dedicatory inscriptions is attributable solely to the paucity of pre-Ur III literary texts; alternatively, for example, the special usage of *sag-rig<sub>7</sub>* might have arisen only in dedicatory inscriptions prior to the Ur III period. The term *sag-rig<sub>7</sub>* invites further investigation, particularly as to the reason for the change in meaning.

\* \* \*

Abbreviations are those of the *Archiv für Orientforschung* with the following additions:

Benito, *Enki and the World Order*=C. Benito, "Enki and Ninmah" and "Enki and the World Order" (Diss. Univ. of Pennsylvania, 1969).

van Dijk, SSA=J. van Dijk, *La Sagesse Suméro-Accadienne* (Leiden, 1953).

Farber-Flügge, *Inanna und Enki*=G. Farber-Flügge, *Der Mythos "Inanna und Enki" unter besonderer Berücksichtigung der Liste der me*, StP 10 (Roma, 1973).

Hall, *The Sumerian Moon-God, Nanna/Suen*=M. G. Hall, *A Study of the Sumerian Moon-God, Nanna/Suen* (Diss. Univ. of Pennsylvania, 1985).

Sjöberg, *Nanna-Suen*=Å. Sjöberg, *Der Mondgott Nanna-Suen in der sumerischen Überlieferung* (Stockholm, 1960).

Szlechter, LS=E. Szlechter, *Le lois sumériennes*, *Studia et Documenta* 6 (Roma, 1983).

25) Falkenstein, *NSGU* 1 p. 128 C. Schenkung 1.