

Narunde

I. Introduction. *Elamite goddess.* N.'s exact origin (Susa, Anshan, Babylonia, or elsewhere) is unknown (VALLAT 1998: 336f). She has been equated with the Sumero-Akkadian goddess Inanna/→Ishtar owing to her associations with military victory and →lions (note also AMIET 1980: 590, where N. is identified as “Ninkhursag-of-Susa”).

The name of the goddess occurs in texts from the Old Elamite Period. Eshpum, governor of Elam, dedicated a statue of Manishtushu (c. 2269–2255) to the goddess (KOCH 1998–2001; KOCH 1995: 1960; VALLAT 1998: 336). The goddess is mentioned toward the end of a list of deities in the “treaty” between Naramsin and his vassal (Hita?) at Susa (KOCH 1998–2001; VALLAT 1998: 336). She is one of the few Elamite deities whose name occurs in theophoric personal names in the Old Elamite Period (VALLAT 1998: 336). Puzur-Inshushinak (c. 2100) dedicated a statue and temple at Susa to N., invoked her in his curses, and beseeched her assistance in battle (HINZ 1972: 49; POTTS 1999: 123, table 4.12 [no. 9]; VALLAT 1998: 337). She is named relatively rarely in inscriptions of the *sukkalmah* kings (first half of the 2nd mill.); e.g., Atta-hushu built a temple to her (VALLAT 1998: 336). After the *sukkalmah* Period she disappears from the Elamite sources. It seems noteworthy that her name does not occur in any of the inscriptions from Choga Zanbil (but she may have been subsumed under Ishtar; POTTS 1999: 223 for a list of the deities occurring in inscriptions from Choga Zanbil). Curiously, the goddess reappears in later Mesopotamian sources: a late Assyrian source describes her as “the sister of the seven demons,” a designation that is not easily interpreted (e.g., see KOCH 1998–2001; KOCH 1995: 1960; HINZ 1972: 49; see also VALLAT 1998: 336f). She is also described as the wife of the Igigi (VALLAT 1998: 337; on the Igigi see KOCH 1995: 1960).

Little survives by way of Elamite textual information about the role/function of N. One assumes that her roles overlapped to a large degree with Inanna/Ishtar. HINZ (1972: 48f) saw the goddess as connected to victory in warfare, and placed her within the second tier of Elamite deities (followed by KOCH 1995: 1960). HINZ (1972: 49) also noted the large number of female names compounded with the goddess's name in the *sukkalmah* Period and seems to infer from this evidence that the goddess had some other function which he does not specify.

II. Typology. N. may be one of the few Elamite deities who can be identified with some certainty in the visual record owing to her association with →lions. However, these depictions are often ambiguous; e.g., a late Early Dynastic seal impression from Susa shows no fewer than three goddesses, each with distinctive attributes, sitting on lions (HARPER et al. 1992: 6, fig. 6; AMIET 1970: 23f, apparently interprets one of these as N.).

A famous limestone statue presumably depicting N. was recovered in 1905 and 1907 by de Morgan in the temple located south of the →Ninkhursaga temple on the Acropole mound at Susa (1*). The inscriptions (one in Akkadian and one in linear Elamite) preserve the name of the dedicator, “Puzur-Inshushinak, prince [or governor] of Susa,” and the name of the goddess (in linear Elamite, although the reading of the goddess's name is not certain; see HINZ 1972: 49). Puzur-Inshushinak was the last king of the dynasty of Awan (c. 2100; see POTTS 1999: 122–125). The iconography and style of the statue are very similar to those seen in Sumer during the Neo-Sumerian Period. N. wears a flounced garment, a horned headdress, and a chignon. The backless throne has six lions, the definitive animal attribute of Inanna/Ishtar, one on each of the sides and two each on the front and back. A rosette, another attribute of Inanna/Ishtar, decorates the front of the throne.

Catalogue

1* Statue, limestone, 109 x 47 cm, Susa, 2100. Paris, Louvre Museum, Sb 54 and Sb 6617. HARPER et al. 1992: 90, no. 55; AMIET 1976: figs. 36a–e

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