

STUDIES IN ANCIENT MAGIC AND DIVINATION

# Corpus of Mesopotamian Anti-Witchcraft Rituals

Volume One

Tzvi Abusch and  
Daniel Schwemer



# Corpus of Mesopotamian Anti-Witchcraft Rituals

# Ancient Magic and Divination

*Editors*

TZVI ABUSCH – ANN K. GUINAN – NILS P. HEESEL  
FRANCESCA ROCHBERG – FRANS A. M. WIGGERMANN

VOLUME 8/1

# Corpus of Mesopotamian Anti-Witchcraft Rituals

Volume One

*By*

Tzvi Abusch and Daniel Schwemer



B R I L L

LEIDEN • BOSTON  
2011

This book is printed on acid-free paper.

ISSN: 1566-7952  
ISBN: 978 90 04 18913 3

Copyright 2011 by Koninklijke Brill NV, Leiden, The Netherlands.  
Koninklijke Brill NV incorporates the imprints Brill, Hotei Publishing,  
IDC Publishers, Martinus Nijhoff Publishers and VSP.

All rights reserved. No part of this publication may be reproduced, translated, stored in  
a retrieval system, or transmitted in any form or by any means, electronic, mechanical,  
photocopying, recording or otherwise, without prior written permission from the publisher.

Authorization to photocopy items for internal or personal use is granted by Koninklijke Brill NV  
provided that the appropriate fees are paid directly to The Copyright Clearance Center,  
222 Rosewood Drive, Suite 910, Danvers, MA 01923, USA.  
Fees are subject to change.

## CONTENTS

PREFACE .....	ix
ABBREVIATIONS AND SYMBOLS .....	xiii

### INTRODUCTION THE CORPUS OF MESOPOTAMIAN ANTI-WITCHCRAFT RITUALS

1. ANCIENT MESOPOTAMIAN WITCHCRAFT BELIEFS	
1. “ <i>That man is bewitched ...</i> ” .....	1
2. <i>The Nature of Witchcraft</i> .....	2
3. <i>The Stereotype of the Witch</i> .....	4
4. <i>Witchcraft and Other Sources of Evil</i> .....	6
5. <i>Witch Trials and Witchcraft Accusations</i> .....	7
2. DIAGNOSTIC, THERAPEUTIC AND PHARMACEUTICAL TEXTS CONCERNED WITH WITCHCRAFT	
1. <i>Character and Formats of Anti-witchcraft Texts</i> .....	8
2. <i>Scope and Organization of the Present Corpus</i> .....	10
3. ASPECTS OF THE COMPOSITION AND DEVELOPMENT OF THE TEXTS .....	17
4. WITCHCRAFT THERAPIES: TYPICAL ELEMENTS, STRUCTURE AND FUNCTIONALITY	
1. <i>Ceremonial Rituals</i> .....	20
2. <i>Prescriptions</i> .....	24
5. INTRODUCTORY NOTES ON THE PRESENTATION OF THE TEXTS .....	24

### TEXTS OF GROUP ONE PRESCRIPTIONS FOR UNDOING WITCHCRAFT (*ANA PIŠERTI KIŠPI*)

1.1 A MIDDLE BABYLONIAN COLLECTION FROM BOĞAZKÖY <i>KUB</i> 37, 44 (+) 37, 46 (+) 37, 47 (+) 37, 49 (+) <sup>??</sup> 37, 48 // <i>KUB</i> 37, 43 .....	27
1.2 FRAGMENTS OF A COLLECTION COPIED BY A HITTITE SCRIBE <i>KUB</i> 37, 51 (+) 37, 53 (+) 37, 99 .....	40
1.3 A RELATED FRAGMENT FROM BOĞAZKÖY <i>KUB</i> 37, 52 .....	43
1.4 FRAGMENT FROM BOĞAZKÖY WITH VARIOUS PRESCRIPTIONS <i>KUB</i> 4, 60 + <i>KBo</i> 36, 38 .....	44
1.5 AN <i>ANA PIŠERTI KIŠPI</i> RITUAL <i>KUB</i> 4, 99 // <i>KBo</i> 9, 47 // <i>BAM</i> 317 // <i>KAR</i> 275 // <i>KAL</i> 2, 43 (+) 44 // <i>VAT</i> 12153 .....	46
1.6 AN <i>ANA PIŠERTI KIŠPI</i> FRAGMENT FROM AŠŠUR <i>BAM</i> 206 .....	53
1.7 AN <i>ANA PIŠERTI KIŠPI U MĀMĪTI</i> PRESCRIPTION FROM AŠŠUR <i>BAM</i> 197 .....	56
1.8 AN <i>ANA PIŠERTI KIŠPI</i> PRESCRIPTION ON FRAGMENTS FROM AŠŠUR <i>KAL</i> 2, 42 // <i>BAM</i> 161 // <i>BAM</i> 436 // <i>BAM</i> 282 .....	60

## TEXTS OF GROUP TWO

PRESCRIPTIONS TO BE USED FOR BEWITCHED PERSONS (*ŠUMMA AMĒLU KAŠIP*)

2.1	OLD BABYLONIAN <i>ŠUMMA AMĒLU KAŠIP</i> PRESCRIPTIONS <i>BAM</i> 393 .....	65
2.2	A COLLECTION OF ANTI-WITCHCRAFT THERAPIES FROM BOĞAZKÖY <i>KUB</i> 37, 55 + <i>KBo</i> 36, 32 // <i>KUB</i> 37, 9 // <i>BAM</i> 140 // <i>KAL</i> 2, 43 (+) 44 // <i>BAM</i> 208 // <i>AMT</i> 85/1 (+) 86/1 // Th 1905-4-9, 92 // <i>CTN</i> 4, 124 .....	67
2.3	A COLLECTION OF ANTI-WITCHCRAFT THERAPIES FROM NINEVEH <i>AMT</i> 85/1 (+) 86/1 // K 6586 ( <i>AMT</i> 85/1) (+) <i>AMT</i> 85/3 (+) 29/9 (+) 82-3-2, 103 (+) Sm 1960 // <i>KUB</i> 37, 56 // <i>KUB</i> 37, 55 + <i>KBo</i> 36, 32 // <i>BAM</i> 208 .....	83
2.4	FRAGMENTARY PRESCRIPTIONS AGAINST WITCHCRAFT <i>BAM</i> 208 .....	99
2.5	<i>ŠUMMA AMĒLU KAŠIP</i> PRESCRIPTIONS WITH SYMPTOM DESCRIPTIONS <i>BAM</i> 205 // 81-7-27, 73 // <i>KAR</i> 70 // <i>STT</i> 280 // K 9451 + 11676 + Sm 818 + 961 // BM 68033 // <i>LKA</i> 144 // <i>BAM</i> 207 // <i>BAM</i> 320 // <i>SpTU</i> 1, 9 .....	101

## TEXTS OF GROUP SEVEN

## UŠBURRUDA TEXTS

7.1	A SUMERIAN UŠBURRUDA INCANTATION FROM THE OLD BABYLONIAN PERIOD <i>VS</i> 17, 31 .....	115
7.2	TABLET 63 OF THE CANONICAL UŠBURRUDA SERIES <i>BAM</i> 438 // <i>BAM</i> 437 .....	117
7.3	TABLET 53 <sup>2</sup> OF THE CANONICAL UŠBURRUDA SERIES <i>BM</i> 128037 .....	122
7.4	TABLET 22 <sup>2</sup> OF THE CANONICAL UŠBURRUDA SERIES <i>CT</i> 51, 194 .....	124
7.5	UŠBURRUDA WITHIN THE THERAPEUTIC SERIES K 3661 // <sup>2</sup> <i>AMT</i> 44/7 .....	126
7.6	RITUALS AGAINST ENEMIES: THE INCANTATION KÚR-KÚR BÍL .....	129
7.6.1	<i>The Incantation Kúr-kúr bíl</i>	
7.6.2	<i>KAL</i> 2, 14	
7.6.3	<i>KAL</i> 2, 13	
7.6.4	<i>KAL</i> 2, 34	
7.6.5	<i>K</i> 8107	
7.6.6	<i>A</i> 2720 + 3022 (with <i>KAL</i> 2, 30 and 31)	
7.6.7	<i>STT</i> 256	
7.7	UŠBURRUDA AGAINST DEPRESSION <i>BAM</i> 443 + 444 + K 6240 + 16808 + 81-2-4, 393 // K 15055 // <i>KAR</i> 92 // VAT 14183 // <sup>2</sup> <i>BAM</i> 445 // <i>AMT</i> 35/3 // <i>BAM</i> 434 .....	150
7.8	AN EXTENSIVE COLLECTION OF UŠBURRUDA <i>HEILMITTEL</i> -RITUALS K 8079 (+) 8112 + 9666 (+) 8162 + 10357 (+) 8933 (+) 10358 (+) 11243 (ABRT 2, 18) (+) 12936 // Th 1905-4-9, 72 + 73 // K 13718 // Sm 275 + Rm 329 (+) Sm 352 // 80-7-19, 146 + K 10559 + 11993 + Sm 1330 // K 10341 // Rm 252 // K 9467 // <i>KAL</i> 2, 10 // <i>KAL</i> 2, 11 // CBS 1720 // PBS 1/2, 120 // <i>TCL</i> 6, 49 // RA 22, 154–56 // <i>SpTU</i> 4, 140 // Sm 756 // <i>KAL</i> 2, 36 // 81-7-27, 140 // BM 38635 // BM 38013 .....	159
7.9	AN APOTROPAIC UŠBURRUDA RITUAL <i>PBS</i> 1/1, 16 // BM 45419 .....	200

7.10	PRESCRIPTIONS AND DRUG LISTS FOR UŠBURRUDA .....	204
7.10.1	<i>BAM 434–36 with duplicates</i>	
7.10.2	<i>BAM 90</i>	
7.10.3	<i>BAM 190 with duplicates</i>	
7.10.4	<i>BAM 430 and BAM 431</i>	
7.10.5	<i>AMT 48/2</i>	

## TEXTS OF GROUP EIGHT

## CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

8.1	PIERCING FIGURINES OF WARLOCK AND WITCH <i>BAM 214 // K 3196 + 3344 // KAL 2, 22 (BAM 334) // KAL 2, 23 (LKA 156)</i> .....	246
8.2	BURNING THE WITCHES' FIGURINES AND PASSING WITCHCRAFT ON TO OTHERS <i>KAL 2, 25 (LKA 157) // KAL 2, 24 (LKA 154 + 155) // K 3394 (ŠRT pl. 7) + 9866</i> .....	256
8.3	BURNING THE WITCHES' FIGURINES BEFORE ŠAMAŠ AND PURIFYING THE PATIENT <i>SpTU 2, 19 // KAL 2, 28 // K 3360 + 8019 + 9149 + 14202 + 14734 + Sm 1143 // PBS 1/2, 133 // K 3379 + Sm 1178 (+) K 2585 // PBS 10/2, 18 // Sm 1115 // UET 7, 119 // LKA 158 (KAL 2, 29) // Bu 91-5-9, 143 + 176</i> .....	270
8.4	RITUAL BEFORE ŠAMAŠ WITH STANDARD INCANTATIONS FOR BURNING FIGURINES <i>KAL 2, 8 (KAR 80) // K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 (+) 3000 (+) 6996 (+) 7201 + 10819 (+) 9216 + 17321 // Bu 88-5-12, 95 // KAL 2, 15 // VAT 11567</i> .....	293
8.5	A COLLECTION OF ANTI-WITCHCRAFT RITUALS BEFORE ŠAMAŠ <i>KAL 2, 15 // KAL 2, 8 (KAR 80) // K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 (+) 3000 (+) 6996 (+) 7201 + 10819 (+) 9216 + 17321 // Bu 88-5-12, 95 // IV R<sup>2</sup> 17 + K 5326 + 16854 // Ki 1904-10-9, 108 // KAL 2, 20 // VAT 14215</i> .....	306
8.6	ANTI-WITCHCRAFT RITUALS ADDRESSED TO MARDUK AND IŠTAR <i>AMT 22/1 + K 3648 + 15966 + Sm 1280 // K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 (+) 3000 (+) 6996 (+) 7201 + 10819 (+) 9216 + 17321 // BAM 232 // STT 129 + 262 (+) 130 (+) 134 (+) 135 (+) 328 // K 2493 + 7102 + 9081 + 10352 (+) 8965 // K 5088 + 6918 + 11307 (+) 10353 + 11159 // LKA 58 (+)<sup>7</sup> VAT 13960 // K 10722 // K 15445</i> .....	318
8.7	BURNING THE WITCHES AND SENDING THEM TO THE NETHERWORLD .....	336
8.7.1	<i>The Library Version: BAM 231 (+)<sup>7</sup> KAL 2, 26 (+)<sup>7</sup> KAL 2, 27 // BAM 332 // CBS 1498 // RIAA 312</i>	
8.7.2	<i>The 'Memorandum' Version: K 888</i>	
8.8	ANOTHER CASE OF BURNING AND SENDING TO THE NETHERWORLD <i>K 3292 + 7788 + 7798 + 17984</i> .....	353
8.9	FRAGMENT OF A RITUAL BEFORE ŠAMAŠ <i>Sm 1923 // KAL 2, 58 (+)<sup>7</sup> KAL 2, 59 (LKA 161)</i> .....	355
8.10	FRAGMENTARY RITUAL PRECEDED BY DIAGNOSES <i>K 10203 + 11590</i> .....	358
8.11	FRAGMENT OF A DIAGNOSTIC SECTION <i>K 12765</i> .....	360
8.12	REPELLING THE SORCERIES OF AN ADVERSARY IN COURT <i>VAT 35</i> .....	362
8.13	RITUAL AGAINST AN ADVERSARY BEFORE IŠTAR <i>IV R<sup>2</sup> 55/2 // BM 66627</i> .....	365
8.14	FORCING BACK A BEWITCHED HUSBAND <i>STT 257</i> .....	372

TEXTS OF GROUP NINE		
ANTI-WITCHCRAFT INCANTATIONS WITHIN <i>BIT RIMKI</i> AND RELATED TEXTS		
9.1	THE AKKADIAN ŠAMAŠ PRAYER OF THE SECOND HOUSE OF <i>BIT RIMKI</i> K 2563 + 2820 + 2821 + 2843 + 5750 + 9601 + 10537 + 16716 // K 2368 + 9830 + 11661 + 11768 + 20281 (+) 13305 (+)? IV <i>R</i> <sup>2</sup> 23/3 (+) DT 120 // Sm 94 // PBS 1/2, 129 // <i>STT</i> 76 // <i>STT</i> 77 // BM 123376 .....	375
9.2	A PARALLEL TO THE SEGMENT OF <i>BIT RIMKI</i> CONTAINING THE <i>MAQLÛ</i> AND ŠURPU CYCLES PBS 1/1, 13 // Sm 635 + 1188 + 1612 // K 15234 (+) 16344 .....	387
9.3	A PARALLEL TO THE <i>MAQLÛ</i> CYCLE SEGMENT OF <i>BIT RIMKI</i> <i>SpTU</i> 2, 19 // <i>SpTU</i> 4, 139 .....	393
TEXTS OF GROUP TEN		
RITUALS AGAINST ZIKURUDÛ AND OTHER SPECIAL TYPES OF WITCHCRAFT		
10.1	FRAGMENT OF A COLLECTION OF ZIKURUDÛ THERAPIES <i>AMT</i> 44/4 + <i>KMI</i> 76a .....	399
10.2	ZIKURUDÛ BEFORE URSA MAJOR, THE WAGON STAR <i>PBS</i> 1/2, 121 .....	403
10.3	VARIOUS RITUALS AND PRESCRIPTIONS AGAINST ZIKURUDÛ <i>BAM</i> 449 (+) 458 // <i>BAM</i> 454 (+) 455 (+) 467 // Sm 1304 // <i>SMEA</i> 30, 245 no. 27 .....	407
10.4	VARIOUS PRESCRIPTIONS AGAINST ZIKURUDÛ K 2351 + 5859 + 8184 + <i>AMT</i> 13/4 + <i>BAM</i> 460 // <i>BAM</i> 454 (+) 455 (+) 467 // <i>BAM</i> 453, <i>BAM</i> 452 .....	416
10.5	A FRAGMENT WITH ZIKURUDÛ THERAPIES <i>BAM</i> 464 .....	423
TEXTS OF GROUP ELEVEN		
RITUALS IN CASE OF EVIL OMENS INDICATING WITCHCRAFT		
11.1	A CREAKING DOOR ANNOUNCES WITCHCRAFT <i>UET</i> 7, 125 // <i>KAR</i> 298 // K 9873 + 79-7-8, 240 // K 2481 .....	425
11.2	A SACK OF WITCHCRAFT AND FUNGUS UNDER A STONE <i>STT</i> 254 // A 3471 .....	430
TEXTS OF GROUP TWELVE		
DIAGNOSTIC TEXTS		
12.1	‘CUTTING-OF-THE-THROAT’, HATE-MAGIC AND ‘SEIZING-OF-THE-MOUTH’ <i>STT</i> 89 .....	434
BIBLIOGRAPHY .....		
CONCORDANCES .....		
REGISTERS		
1.	<i>Botanical and Mineral Substances Used in the Prescriptions</i> .....	468
2.	<i>Incantation Incipits</i> .....	474
3.	<i>Words Discussed</i> .....	477
4.	<i>Selected Texts</i> .....	478
COPIES OF CUNEIFORM TEXTS .....		pl. 1
COLLATIONS .....		pl. 129

## PREFACE

Forming a significant branch of the magical and medical literature written in the Sumerian and Akkadian languages, Mesopotamian anti-witchcraft texts attribute misfortune and ill-health to the machinations of people designated as witches and prescribe the various ceremonies, devices and treatments for dispelling witchcraft, destroying the witch and protecting and curing the patient. *The Corpus of Mesopotamian Anti-witchcraft Rituals* aims to present a reconstruction of the technical literature consulted by the Mesopotamian experts when they treated a patient who had been affected by witchcraft or felt threatened by witchcraft.

This project has been in the works on and off for some forty years. Abusch initiated it in 1968 and Schwemer joined the project in 2001. We have shared the work and are both responsible for the volume. We would like to sketch here a picture of some of the efforts that stand behind this volume and to acknowledge and thank the many individuals and institutions without whose help and support this project would not have succeeded and this volume would not now be appearing.

When Abusch began to study Mesopotamian witchcraft literature, he reviewed all the known published anti-witchcraft texts as well as all cuneiform publications that might contain new witchcraft texts or duplicates and joins. Indeed, he did find new materials in this way. But early on he realized that a proper reconstruction of the ancient corpus and a comprehensive understanding of the topic required the study of unpublished texts as well. For that reason, he followed the lead of several earlier students of Mesopotamian magic and took up the study of the copies of the late Frederick W. Geers. Over the course of several decades, Geers had copied thousands of tablets and fragments of religious and literary content in the Kuyunjik collections of the British Museum; in addition, Geers copied or transliterated many similar Assur texts in Berlin and Sippar texts in Istanbul. During research visits to the Oriental Institute in 1969 and again in 1973, Abusch systematically examined the Geers collection and read cursorily through most of the unpublished copies prepared by Geers. Abusch identified several hundred pieces that dealt with witchcraft, some of which had already been identified as duplicates by Geers himself, and reproduced those copies that he

had selected so that he might study them more carefully and at leisure.

Working on the published and unpublished pieces, Abusch transliterated during the 1970s almost all the texts known to him at that time and made many joins and identifications, thus restoring known witchcraft texts and piecing together unknown ones. To assist him in assembling and editing the corpus, he compiled a collection of photographs of virtually all witchcraft texts known to him in the British Museum; he also gathered photos from Istanbul, Philadelphia, Berlin and Brussels. In addition to reading the texts from copies and photos, he was able to collate a number of tablets in Berlin, London, New Haven and Philadelphia.

As the corpus grew, it became clear to Abusch that he had to prepare a detailed catalogue in order to keep track of the many texts and to study them. Accordingly, he created a database containing information on all the tablets that he had assembled, including lists of duplicates and parallels as well as reconstructions and descriptions of the textual compositions that make up the corpus.

In 1999, Abusch started working with Petra Gesche as she began sorting through the copies of Assur witchcraft texts for the Assur-text publication project directed by Stefan M. Maul in Heidelberg (now the *Forschungsstelle "Edition literarischer Keilschrifttexte aus Assur"* at the Heidelberger Akademie der Wissenschaften). After Gesche left the Assur project, Schwemer took over the responsibility of editing the new witchcraft texts from Assur. Knowing that Abusch was looking for a collaborator and that Schwemer was scheduled to edit the new witchcraft texts from Assur, Gernot Wilhelm in 2000 suggested to Abusch that he invite Schwemer to join him in preparing the edition of the Mesopotamian anti-witchcraft corpus. In spring 2001, Abusch and Schwemer met for two weeks and decided to work together on the edition of the corpus; they have worked together constantly ever since. They have met regularly on both sides of the Atlantic — in Waltham, Würzburg, Heidelberg and London — and have been in regular contact by email and phone. Abusch is appreciative of the scholarship, energy and dedication that Schwemer brought to the project. He believes that this volume would not have been brought to completion were it not for Schwemer's contribution.

Abusch placed his preliminary editions and materials at Schwemer's disposal for his work on the edition as well as for his work on the Assur witchcraft texts and a *Habilitationsschrift*.<sup>\*</sup> The textual findings of the latter two projects were shared with Abusch and incorporated by Schwemer into the text editions of the corpus. It should be said that all copies of cuneiform texts and most physical collations were made by Schwemer. In the course of the decade, Schwemer has copied and collated tablets for the corpus in Berlin, Jena, London, Brussels, Ankara, Istanbul and Philadelphia.<sup>\*\*</sup>

By the summer of 2003, the texts had been reviewed and reorganized, and the groupings described in the introduction had taken shape; needless to say, these groupings have since been overhauled more than once and new texts added. Based on Abusch's preliminary editions, his materials and our joint work, Schwemer prepared the text editions of this volume; these were then reviewed, revised and updated by both authors a number of times in collaboration and individually. The initial draft of the introduction to this volume was prepared partly by Abusch (section 3), partly by Schwemer (sections 1–2, 4–5) and then jointly reviewed and revised.

It should be obvious from even this very sketchy review of the history of the project how deeply indebted the authors of this volume are, both individually and jointly, to many scholars (alive and dead) for their advice and help and to many institutions for their hospitality and support.

Abusch began the project as part of his doctoral dissertation; he would again like to express his gratitude to his dissertation advisors, the late Thorkild Jacobsen and the late William L. Moran for their encouragement and forbearance. The late A. Leo Oppenheim placed the Geers collection at the Oriental Institute, Chicago, at Abusch's disposal and permitted him to reproduce some of the copies. The contribution of Geers' *Nachlaß* to this project cannot be emphasized enough. Abusch started working with photographs at the suggestion of the late Abraham Sachs. Special mention should be made of

Christopher Walker, who kindly examined numerous tablets and fragments in the British Museum in response to the many joins suggested by Abusch during the 1970s; he also processed extensive orders of photographs. At a later stage Walker provided lists of texts in the Babylon collection of the British Museum that had been provisionally identified as rituals or incantations for our perusal; Schwemer has examined these texts and made several new identifications. In 1975, Veysel Donbaz sent Abusch photographs of a number of tablets housed in the İstanbul Arkeoloji Müzeleri, İstanbul. Similarly, in 1995 Evelyn Klengel-Brandt sent Abusch photographs of a number of Assur tablets in the Vorderasiatische Museum, Berlin.

Here we would emphasize our gratitude to the directorates and staffs of the several institutions that have allowed us access to their tablets, provided assistance, and granted permission for publication: the Trustees of the British Museum, the Middle East Department (formerly Western Asiatic Antiquities) of the British Museum, and curators Christopher Walker, Irving L. Finkel and Jon Taylor; the Vorderasiatische Museum, Berlin, its directors Liane Jakob-Rost, Evelyn Klengel-Brandt and Beate Salje, and curator Joachim Marzahn; the Hilprecht-Sammlung, Jena, and curator Manfred Krebernik; the Collections Proche-Orient et Iran of the Musées Royaux d'Art et d'Histoire, Brussels, and curators Denise Homès-Fredericq and Eric Gubel; the Oriental Institute, University of Chicago, and curators Ignace J. Gelb, John A. Brinkman and Walter Farber; the Babylonian Collection, University of Pennsylvania, and curators Åke Sjöberg, Erle Leichty, Barry Eichler and Stephen Tinney; the Yale Babylonian Collection, and curators William W. Hallo, Benjamin Foster and Ulla Kasten; the Ashmolean Museum, Oxford, and curator Jack Green as well as Stephanie Dalley; the Anadolu Medeniyetleri Müzesi, Ankara, its directors Hikmet Denizli and Melih Arslan, and curators Rukiye Akdoğan, Ismet Aykut, Şerife Yılmaz and Mine Çifçi; and the İstanbul Arkeoloji Müzeleri, İstanbul, its director Zeynep Kızıltan, and curators Veysel Donbaz and Asuman Dönmez.

We have worked on the corpus in a number of teaching and research institutions, and we are grateful to them for their support and hospitality: Abusch thanks Harvard University; the Hebrew University of Jerusalem; Brandeis University; the Center for Judaic Studies, University of Pennsylvania; the Netherlands Institute for Advanced Study; the Institute for Advanced Study, Princeton; the W. F. Albright In-

\* Schwemer completed the *Habilitationsschrift* in 2005; an Assur volume was published in 2007 (Schwemer, *KAL* 2) and a study of Mesopotamian witchcraft beliefs was published later in the same year (*Abwehrzauber und Behexung*).

\*\* Schwemer has also copied and collated tablets of *Maqlû* in support of Abusch's edition of that text and for that purpose has visited Chicago and Oxford in addition to the collections mentioned above. The *Maqlû* copies will be published separately.

stitute of Archaeological Research, Jerusalem; and the Institute for Advanced Studies at the Hebrew University of Jerusalem. Schwemer thanks Julius-Maximilians-Universität, Würzburg; Ruprecht-Karls-Universität, Heidelberg; and the School of Oriental and African Studies, University of London.

Each of us has received financial aid in support of work on the project. In addition to the institutions mentioned in the preceding paragraph, Abusch thanks the American Philosophical Society (1972), the American Council of Learned Societies (1973), the National Endowment for the Humanities (1976–77, 1989–90, 2004), the Fulbright Commission (1994) and the Deutscher Akademischer Austauschdienst (2003); Schwemer thanks the Jubiläumsstiftung der Julius-Maximilians-Universität, Würzburg (2002), the Arts and Humanities Research Council (2009) and the British Academy (2007, 2009).

A number of scholars have been helpful and have generously communicated their knowledge of texts to us, sometimes even sharing their copies, transliterations, or photos: Richard I. Caplice, Irving L. Finkel, Andrew R. George, the late Oliver R. Gurney, Nils P. Heeßel, the late Stephen J. Lieberman, Wiebke Meinhold, Anais Schuster-Brandis, Marten Stol, Christopher Walker, Egbert von Weiher, Gernot Wilhelm, and most notably, Rykle Borger, Markham J. Geller, Wilfred G. Lambert, Erle Leichty and Stefan M. Maul. Special mention should be made of Gernot Wilhelm, who was Schwemer's teacher, Abusch's friend, and our matchmaker, and

Stefan Maul, who brought Schwemer into the Assur project and gave us his support.

Several students assisted Abusch in the preparation of the catalogue, most notably Aviva Schwartzfeld (1974–76), Tamar Kamionkowski (1990–94) and Ely Levine (1998–99). A number of students inputted Abusch's transliterations and editions during the 1990s, most notably Diane Feinman Baum, Tamar Kamionkowski, Benjamin Studevent-Hickman and Chris Wyckoff. Abusch read some of the texts published in this volume with students at Brandeis, and Schwemer did the same with colleagues and students in the London 'Cuneiform'; this volume has benefitted from their comments and corrections.

After the volume was completed, Gene McGarry subjected it to a light copy editing and Nils Heeßel reviewed it from a scholarly point of view. Our editors at Brill, Jennifer Pavelko, Michael Mozina and Katelyn Chin, have been very understanding, helpful and generous.

We are deeply grateful to all the aforementioned individuals.

Finally, we express our heartfelt gratitude to our families who have lived with this project for many years and have given us their love and support throughout.

June 2010

Tzvi Abusch

Waltham, Massachusetts

Daniel Schwemer

London



## ABBREVIATIONS AND SYMBOLS

### BIBLIOGRAPHICAL ABBREVIATIONS

See generally R. Borger, *Handbuch der Keilschriftliteratur*, vol. II, Berlin – New York 1975, pp. XI–XXXIII; in addition the following abbreviations are used:

- AMD* *Ancient Magic and Divination.*  
*AMD 1* *Mesopotamian Magic. Textual, Historical, and Interpretative Perspectives, AMD 1*, ed. T. Abusch – K. van der Toorn, Groningen 1999.  
*AMRP* *Ancient Magic and Ritual Power*, ed. M. Meyer – P. Mirecki, Leiden – Boston 1995.  
*ARM 26/2* D. Charpin – F. Joannès – S. Lackenbacher – B. Lafont, *Archives épistolaires de Mari I/2, ARM 26*, Paris 1988.  
*AuOr* *Aula Orientalis*, Sabadell.  
*BaF* *Baghdader Forschungen.*  
*BSA* *Bulletin on Sumerian Agriculture*, Cambridge.  
*CM* *Cuneiform Monographs.*  
*CM 6* *Mesopotamian Poetic Language: Sumerian and Akkadian*, ed. M.E. Vogelzang – H.L.J. Vanstiphout, *CM 6*, Groningen 1996.  
*CM 36* *Disease in Babylonia*, ed. I.L. Finkel – M.J. Geller, *CM 36*, Leiden – Boston 2009.  
*CM 37* *Advance in Mesopotamian Medicine from Hammurabi to Hippocrates. Proceedings of the International Conference “Oeil malade et mauvais oeil,” Collège de France, Paris, 23<sup>rd</sup> June 2006*, ed. A. Attia – G. Buisson, *CM 37*, Leiden – Boston 2009.  
*Ebla 1975–1985* *Ebla 1975–1985. Dieci anni di studi linguistici e filologici. Atti del convegno internazionale (Napoli, 9–11 ottobre 1985)*, ed. L. Cagni, *IUO 27*, Napoli 1987.  
*HANES* *History of the Ancient Near East: Studies.*  
*HANES 6* *Drinking in Ancient Society. History and Culture of Drinks in the Ancient Near East*, ed. L. Milano, *HANES 6*, Padova 1994.  
*HTR* *Harvard Theological Review*, Cambridge, MA.  
*JMC* *Le Journal des médecines cunéiformes*, Saint-Germain-en-Laye.  
*JuMau* *Jurer et maudire: pratiques politiques et usages juridiques du serment dans le Proche-Orient ancien. Actes de la table ronde organisée par Francis Joannès et Sophie Lafont le Samedi 5 octobre 1996 à l’Université de Paris X - Nanterre, Méditerranées. Revue de l’association Méditerranées N° 10–11*, ed. S. Lafont, Paris – Montréal 1997.  
*KAL* *Keilschrifttexte aus Assur literarischen Inhalts*, ed. S.M. Maul, Wiesbaden.  
*KAL 2* D. Schwemer, *Rituale und Beschwörungen gegen Schadenzauber (KAL 2)*, WVDOG 117, Wiesbaden 2007 (*KAL 2*).  
*KAL 4* S.M. Maul – R. Strauß, *Ritualbeschreibungen und Gebete I (KAL 4)*, Wiesbaden 2010 (in press).  
*KAL forthcoming* W. Meinhold, *Ritualbeschreibungen und Gebete II (KAL)*, Wiesbaden, forthcoming.  
*MARI* *Mari. Annales de recherches interdisciplinaires*, Paris.  
*MC* *Mesopotamian Civilizations.*  
*NABU* *Nouvelles assyriologiques brèves et utilitaires*, Paris.  
*Natural Phenomena* *Natural Phenomena. Their Meaning, Depiction and Description in the Ancient Near East*, ed. D.J.W. Meijer, Amsterdam et al. 1992.

- PNA *The Prosopography of the Neo-Assyrian Empire*, ed. K. Radner – H. Baker, Helsinki 1998–.
- SAA *State Archives of Assyria*, Helsinki.
- SAA 16 M. Luukko and G. van Buylaere, *The Political Correspondence of Esarhaddon*, SAA 16, Helsinki 2002.
- SAM 27 *Magic and Rationality in Ancient Near Eastern and Graeco-Roman Medicine*, ed. H.F.J. Horstmannshoff – M. Stol, *Studies in Ancient Medicine* 27, Leiden – Boston 2004.
- Studies Abusch* *Gazing on the Deep. Ancient Near Eastern and Other Studies in Honor of Tzvi Abusch*, ed. J. Stackert – B.N. Porter – D.P. Wright, Bethesda 2010.
- Studies Biggs* *Studies Presented to Robert D. Biggs, June 4, 2004*, ed. M.T. Roth et al., AS 27, Chicago 2007.
- Studies Birot* *Miscellanea Babylonica. Mélanges offerts à Maurice Birot*, ed. J.-M. Durand – J.-R. Kupper, Paris 1985.
- Studies Borger* *Festschrift für Rykle Borger zu seinem 65. Geburtstag am 24. Mai 1994. tikip santakki mala bašmu ...*, ed. S.M. Maul, CM 10, Groningen 1998.
- Studies Falkenstein* *Heidelberger Studien zum Alten Orient*, ed. D.O. Edzard, Wiesbaden 1967.
- Studies Greenfield* *Solving Riddles and Untying Knots. Biblical, Epigraphic, and Semitic Studies in Honor of Jonas C. Greenfield*, ed. Z. Zevit – S. Gitin – M. Sokoloff, Winona Lake 1995.
- Studies Güterbock* *Recent Developments in Hittite Archaeology and History. Papers in Memory of Hans G. Güterbock*, ed. K. Aslıhan Yener – H.A. Hoffner, Jr., Winona Lake 2002.
- Studies Houwink ten Cate* *Studio historiae ardens. Ancient Near Eastern Studies Presented to Philo H. J. Houwink ten Cate on the Occasion of His 65th Birthday*, ed. Th.P.J. Van den Hout – J. de Roos, *Publications de Stamboul (PIHANS)* 74, Leiden 1995.
- Studies Jacobsen* *Riches Hidden in Secret Places. Ancient Near Eastern Studies in Memory of Thorkild Jacobsen*, ed. T. Abusch, Winona Lake 2002.
- Studies Lambert* *Wisdom, Gods and Literature: Studies in Assyriology in Honour of W.G. Lambert*, ed. A.R. George and I.L. Finkel, Winona Lake 2000.
- Studies Landsberger* *Studies in Honor of Benno Landsberger on His Seventy-fifth Birthday, April 21, 1965*, AS 16, Chicago 1965.
- Studies Leichty* *If a Man Builds a Joyful House. Assyriological Studies in Honor of Erle Verduin Leichty*, ed. A. Guinan et al., CM 31, Leiden – Boston 2006.
- Studies Moran* *Lingering over Words. Studies in Ancient Near Eastern Literature in Honor of William L. Moran*, ed. T. Abusch – P. Steinkeller – J. Huehnergard, HSS 37, Atlanta 1990.
- Studies Parpola* *Of God(s), Trees, Kings, and Scholars. Neo-Assyrian and Related Studies in Honour of Simo Parpola*, ed. M. Luukko – S. Svärd – R. Mattila, *Studia Orientalia* 106, Helsinki 2009.
- Studies Sachs* *A Scientific Humanist. Studies in Memory of Abraham Sachs*, ed. E. Leichty – M. deJong Ellis – P. Gerardi, *Occasional Publications of the Samuel Noah Kramer Fund* 9, Philadelphia 1988.
- Studies Singer* *Pax hethitica. Studies on the Hittites and their Neighbours in Honour of Itamar Singer*, ed. Y. Cohen – A. Gilan – J. Miller, *StBoT* 51, Wiesbaden 2010.
- Studies Sjöberg* *dumu-e<sub>2</sub>-dub-ba-a. Studies in Honor of Åke W. Sjöberg*, ed. H. Behrens – D. Loding – M.T. Roth, *Occasional Publications of the Samuel Noah Kramer Fund* 11, Philadelphia 1989.
- Studies Tadmor* *Ah, Assyria .... Studies in Assyrian History and Ancient Near Eastern Historiography Presented to Hayim Tadmor*, ed. M. Cogan – I. Eph'al, Jerusalem 1991.

<i>Studies Talmon</i>	<i>Sha'arei Talmon. Studies in the Bible, Qumran, and the Ancient Near East Presented to Shemaryahu Talmon</i> , ed. M. Fishbane – E. Tov, Winona Lake 1991.
<i>Studies Westenholz</i>	<i>A Woman of Valor: Jerusalem Ancient Near Eastern Studies in Honor of Joan Goodnick Westenholz</i> , ed. W. Horowitz – U. Gabbay – F. Vukosavović, <i>Biblioteca del Próximo Oriente Antiguo</i> 8, Madrid 2010.
<i>Studies Wilcke</i>	<i>Literatur, Politik und Recht in Mesopotamien. Festschrift für Claus Wilcke</i> , ed. W. Sallaberger – K. Volk – A. Zgoll, Wiesbaden 2003.
<i>Studies Wilhelm</i>	<i>Festschrift für Gernot Wilhelm anlässlich seines 65. Geburtstages am 28. Januar 2010</i> , ed. J. Fincke, Dresden 2010.
<i>TMaqlû</i>	K.L. Tallqvist, <i>Die assyrische Beschwörungsserie Maqlû nach den Originalen im British Museum</i> , vols. I–II, ASSF 20/6, Helsingforsia 1895 ( <i>TMaqlû</i> ).
<i>TUAT NF</i>	<i>Texte aus der Umwelt des Alten Testamentes, Neue Folge</i> .
<i>TUAT NF 4</i>	<i>Omina, Orakel, Rituale und Beschwörungen</i> , ed. B. Janowski – G. Wilhelm, Gütersloh 2008.
<i>TUAT NF 5</i>	<i>Texte zur Heilkunde</i> , ed. B. Janowski – D. Schwemer, Gütersloh 2010.
<i>Uḥ</i>	M.J. Geller, <i>Evil Demons. Canonical Utukkū Lemnūtu Incantations, SAA Cuneiform Texts</i> 5, Helsinki 2007 ( <i>Udug-hul</i> ).

## SYMBOLS AND FURTHER ABBREVIATIONS

<i>šu<sup>!</sup></i>	emended, but certain reading (against unidentifiable or irregular sign on tablet)
<i>šu<sup>!</sup>(ma)</i>	emended, but certain reading (against identifiable sign on tablet)
<i>šu<sup>?</sup></i>	emended, but uncertain reading (against unidentifiable or irregular sign on tablet)
<i>šu<sup>?</sup>(ma)</i>	emended, but uncertain reading (against identifiable sign on tablet)
<i>šu<sup>sic!</sup></i>	collated reading according to tablet against modern copy (used selectively and only if no revised copy or collation is provided)
<i>šu<sup>?</sup></i>	uncertain reading of a single sign
x	undecipherable damaged sign
:	cuneiform division marks
[ ]	break
[x]	indicates space available in break
↑ ↓	partially broken sign(s)
{ }	sign(s) to be deleted from the text
< >	sign(s) to be added to the text
* *	sign(s) written over erasure
*{ }*	erased signs to be deleted from the text
...	untranscribed, untranslated sign(s), word(s) or passage(s) of text
(( ))	indication of a variant reading in the transcription and translation
—	indicates a missing word in a given manuscript in relation to a duplicate edited in the same score
/	indicates the end of a line if two or more lines in a given manuscript are edited on one line
→	indicates the continuation of a line if one line in a given manuscript is spread over more than one line in the edition
\	indentation
+	joined to
(+)	indirectly joined to
//	duplicate of
n', n''	line x+n, line x+y+n etc.
Ass.-Mitt.	Assyro-Mittanian
col.	column
coll.	collated; collation
ctd.	continued
e.	edge
fem.	feminine

frg.	fragment; fragmentary
l.	left
l., ll.	line(s)
LB	Late Babylonian
lit.	literally
lo.	lower
MA	Middle Assyrian
masc.	masculine
MB	Middle Babylonian
ms(s).	manuscript(s)
NA	Neo-Assyrian
NB	Neo-Babylonian
OA	Old Assyrian
OAkk.	Old Akkadian
OB	Old Babylonian
obv.	obverse
ph. coll.	photo collated
pl.	plural
r.	right
rev.	reverse
s.v.	sub voce
sg.	singular
u.	upper
unpubl.	unpublished

## INTRODUCTION

# THE CORPUS OF ANCIENT MESOPOTAMIAN ANTI-WITCHCRAFT RITUALS

### 1. ANCIENT MESOPOTAMIAN WITCHCRAFT BELIEFS

#### 1. “That man is bewitched ...”\*

Nabû-erība, a court-official of fairly high rank active during the reign of the Neo-Assyrian king Esarhaddon, had suddenly fallen ill. He was tormented by unrelenting headache and neck pain, experienced vertigo, suffered from insomnia, lost his appetite and grew weaker by the day. Soon he was bedridden, and his limbs started to fail him. Even before his illness Nabû-erība’s life had not

been untroubled. His attempts to place his son in a favourable position at court had met with hostility, and his own reputation had been tarnished by accusations levelled against him by one of his many rivals for the favour of the royal family. Inevitably, this recent decline in his fortunes weighed even heavier on him when his unwonted lack of success was compounded by what appeared to be a severe illness.

When Nabû-erība’s condition continued to deteriorate and an extispicy performed on his behalf produced unfavourable signs, an *āšipu* (‘exorcist’) was called in. His family hoped that this healing expert, who was trained to treat severe illnesses by the performance of rituals and the application of drugs in various forms, would be able to determine the cause of their patriarch’s suffering and recommend a suitable cure. After examining Nabû-erība’s symptoms and being informed of his recent disappointments, the *āšipu* confirmed that the patient’s condition was serious and was probably caused by some form of *kišpū* (‘witchcraft’) that had been brought about either by evil rituals performed against the patient or by manipulated substances that the victim had unknowingly ingested with food or drink. In short, Nabû-erība probably suffered from a witchcraft-induced disease, and his cure required the performance of an anti-witchcraft ritual which could, if necessary, be supplemented by the administration of a potion or salve containing drugs that had previously been shown to be effective against this kind of witchcraft-induced suffering. The exorcist determined the next New Moon as an auspicious day for the performance of the ritual. The proceedings would be carried out at sunrise, when Šamaš, the sun-god and divine judge, rose from the netherworld and crossed the mountains to the east of Mesopotamia to start his daily journey across the sky.

During the night prior to the appointed day the ritual paraphernalia were set up on the flat roof of Nabû-erība’s house. To begin with, the exorcist purified

\* The present introduction is intended as a brief account of the ideas underlying Mesopotamian anti-witchcraft rituals and as an overview of the groups and subgenres of texts edited within the present corpus. We do not include references and evidence that can easily be obtained from the authors’ monographic studies or general overviews of Mesopotamian witchcraft and magic. We refer the reader to Abusch’s *Babylonian Witchcraft Literature* (1987) and *Mesopotamian Witchcraft* (2002; a collection of articles published during the period 1974–2002) as well as Schwemer’s *Abwehrzuber und Behexung* (2007). For a list of further articles by the authors that are relevant for this introduction, see the general bibliography at the end of this volume. Another important description of Mesopotamian witchcraft beliefs was given by M.-L. Thomsen (*Zauberdiagnose und schwarze Magie in Mesopotamien*, 1987). For recent overviews of Mesopotamian magic and witchcraft, see W. Farber’s “Witchcraft, Magic, and Divination in Ancient Mesopotamia” in the third volume of *Civilizations of the Ancient Near East* (1995), M.-L. Thomsen’s “Witchcraft and Magic in Ancient Mesopotamia” in the first volume of *Witchcraft and Magic in Europe* (2001), Abusch’s “Witchcraft Literature in Mesopotamia” in *The Babylonian World* (2007) and Schwemer’s introduction to *KAL 2* (2007) as well as his “Mesopotamian Magic: Texts, Practice and Underlying Ideas” in *The Oxford Handbook of Cuneiform Cultures* (2011), all with further literature.

As evident from their publications, the present authors do not always concur in their understanding of individual texts and also disagree on some more general points of interpretation. The present introduction attempts to cover the common ground while the reader is referred to the individual publications for the more contentious issues of interpreting the history and structure of Mesopotamian anti-witchcraft texts and their underlying ideas.

the area by sweeping the floor and sprinkling it with pure water. Then he set up an offering table, a censer and a crucible; next to the latter he put a small bowl with burning sulphur. A whole set of small anthropomorphic male and female figurines made of various materials such as tallow, wax, dough, clay and bitumen was arranged in pairs alongside the crucible. Shortly before sunrise, Nabû-erība was helped to the roof to join the exorcist for the performance of the ritual. The exorcist placed a portion of emmer bread on the offering table, strewed the glowing acacia charcoal in the censer with juniper incense and libated beer for the rising sun-god. Next he loaded the crucible with fast-kindling poplar twigs and bound the hands and feet of the figurines with string. Then he lit a torch in the sulphur fire and, reciting the short standard incantation beginning with the words “I raise the torch”, he lit the fire in the crucible with the torch. Once the fire in the crucible was burning, the exorcist put the figurines into the blaze and, taking Nabû-erība by the hand, he recited three times on his patient’s behalf an extensive prayer addressed to Šamaš. The prayer, which had a fixed text and formed a standard part of the ritual, praised Šamaš as the divine judge and lord of justice, presented the figurines as representations of the evil warlock and witch, described the witches’ evil activities against the patient at some length and, most importantly, asked that the witchcraft be returned to the evildoers, thereby reversing the unjust verdict imposed on Nabû-erība and inflicting his evil fate on those who had caused it by practising witchcraft against him. When the figurines had been burnt — the wax, tallow and bitumen melted, the clay burst, the dough was charred — and the symbolic destruction of the witches had thus been accomplished, the exorcist extinguished the fire, reciting a standard incantation that was typically used at that point in a burning ritual. Then Nabû-erība stripped off his clothes and donned a clean garment, reciting with the exorcist’s help a short standard incantation that focused on the transfer of his impurity to the sorcerers. This rite marked the end of the ritual. Nabû-erība had been purified, and the witchcraft affecting him had been returned to its initiator(s) whose figurines the fire had destroyed. It was left to the exorcist to dispose of the burnt remains by throwing them into a river or by taking them out of the city to an uninhabited place in the ‘steppe’.

To the great relief of the patient and his family, the evil witchcraft had been repelled. Subsequent to the performance of the ritual, the patient’s condition was found much improved, though some of the

symptoms persisted even after a potion against witchcraft had been drunk. The unexpected installation of Nabû-erība’s son in a promising position at court was generally interpreted as a sign of the ritual’s success. When Nabû-erība died two months later, it was a sad occasion, but his death was not interpreted as the result of a sorcerous attack by ill-wishing fellow-humans — this danger had been removed by the performance of the anti-witchcraft ritual two months earlier.

Nabû-erība, of course, is an invented figure, and his story, while inspired by surviving anti-witchcraft rituals such as those edited here as texts 8.3 and 8.4, was conceived by the authors of the present lines in an attempt to imagine what kind of cases a time-traveling anthropologist would encounter if he were to study ancient Mesopotamian witchcraft beliefs in a seventh-century BC Neo-Assyrian city like Nineveh. While studies of contemporary witchcraft beliefs can rely on first-hand observation and on interviews with patients, their relatives and healing experts, the student of the ideas associated with witchcraft in ancient Babylonia and Assyria has to base his conclusions on fragmentarily preserved cuneiform texts. Some of these, especially letters and legal documents, provide an almost immediate glimpse of cases of witchcraft suspicions and accusations and of the practice of the *āšipu* and other experts who could be consulted when someone had fallen seriously ill or witchcraft was perceived to be an imminent threat. But the bulk of our sources is formed by the corpus of the technical literature of the exorcist, the lore of *āšipūtu*, an extensive body of traditional texts that provides a wealth of information, but, unfortunately, contains not one actual case description. Nevertheless, the rituals and prescriptions used by the *āšipu* and the recipes for remedies administered by his colleague the physician (*asṭu*) form our most important source of information on Mesopotamian witchcraft beliefs, and the goal of the *Corpus of Mesopotamian Anti-witchcraft Rituals* is to provide Assyriologists and students of magic and witchcraft generally with reliable editions of these all too often fragmentary sources. It is our hope that these editions will further stimulate the study of the various aspects of Mesopotamian magic and serve as a useful basis for future comparative research.

## 2. The Nature of Witchcraft

Akkadian *kišpū* “witchcraft” designates both the evil actions performed by the witch and the resulting evil which takes possession of the patient, makes him impure and binds him. The witchcraft

affecting the patient was often conceived of as a foul substance that could be washed off like dirt or stripped off like a soiled garment. The concept of witchcraft as a transferable quality or substance is also implied in the ubiquitous motif of returning the witchcraft to those who performed it; the similar theme of the witch sending her witchcraft against the patient sometimes presupposes the same concept, though this theme is often associated with concrete embodiments of evil omens sent by the witch to her victim.

Since E. E. Evans-Pritchard's seminal studies of Central African witchcraft beliefs, anthropologists commonly distinguish between 'witchcraft' as the activity of someone whose innate character and abilities identify him or her as a witch, on the one hand, and 'sorcery' as a learned technique of performing harmful rituals and applying magically manipulated substances, on the other. This distinction is not reflected in the Akkadian and Sumerian terms belonging to the semantic field of witchcraft and indeed is largely irrelevant to the Mesopotamian evidence. In our sources, an innate witchcraft character is clearly implied only in occasional descriptions of the witch as a demonic, superhuman being, while in most texts the stereotype of warlock and witch represents them as fellow-humans who have used specific sorcerous techniques or who have acquired a professional knowledge of such techniques and have been employed by other people to deploy their skills against the patient.

A great variety of terms can be used in Akkadian to refer to witchcraft, and some of these terms seem to have been largely divested of their specific connotations in the preserved textual record. The main term for illegal, evil witchcraft is *kišpū* "witchcraft",<sup>1</sup> a noun that is usually used in the plural. It is derived from the corresponding verb *kašāpu*, which also forms the basis of the agent nouns *kaššāpu* "warlock" and *kaššāptu* "witch". Many other terms that refer to witchcraft, its performance and its agents are derived from the verb *epešu* "to do", "to perform, practise rituals" and then also "to perform, practise witchcraft rituals". Since most of these terms are, in principle, ambiguous and can refer both to acts of legitimate, healing magic and to evil witchcraft, they are mostly rendered with terms derived from sorcery in our translations (e.g., *ēpišu*

"sorcerer", *ēpištu* "sorceress", *ipšū* "sorceries", *upišū* "sorcerous devices", *upšāšū* "machinations").

Besides *kišpū*, the two nouns *ruhū* and *rusū* serve as the main general terms for witchcraft in Akkadian texts; often the three words are found in the formulaic sequence *kišpū ruhū rusū upšāšū lemnūtu* translated here as "witchcraft, magic, sorcery, evil machinations". The specific semantic connotations of *ruhū* and *rusū* may be inferred from their respective etymologies, but these seem to have had little significance for the actual usage of the two words in our texts. *ruhū* is derived from *reḥū* "to beget, inseminate", also "to overcome", and refers to the image of the casting of the evil spell or spittle upon the body of the victim, where it then unfolds its evil power just as the male semen grows in the female body; probably also the more general notion of being overcome by a superior force is implied. The meaning of the verb *russū* that underlies *rusū* is more difficult to establish. CAD R 425b argues for a meaning "to sully", "to wet", which would tally nicely with the well-attested image of witchcraft as the spittle of the witch (see *infra*). But there is also evidence for a verb *russū* "to bind" (whether or not connected with *russū* "to wet"), and this meaning would, of course, fit the context of witchcraft as well.<sup>2</sup>

A number of other terms refer to specific methods or techniques of witchcraft. The most important among them are *zikurudū* (ZI.KU<sub>5</sub>.RU.DA) 'cutting-of-the-throat' magic, *kadabbedū* (KA.DAB.BÉ.DA) 'seizing-of-the-mouth' magic, *dibalū* (DI.BAL.A) 'distortion-of-justice' magic and *zīru* (ḪUL.GIG) hate-magic. The first three seem to be Sumerian loanwords, but they may well represent artificial Sumerian renderings of Akkadian phrases within the context of rubrics from which the technical terms were then derived. 'Cutting-of-the-throat' magic was regarded as an especially dangerous and often deadly kind of witchcraft<sup>3</sup> whose performance regularly involved the invocation of astral deities and the sending of evil-portending omens against the victim. Both 'seizing-of-the-mouth' and 'distortion-of-justice' made its victim helpless and unable to defend himself before judges and superiors generally, though *kadabbedū* was held responsible for actual speech disorders, too (see here text 12.1, ll. 96–101). Hate-magic caused the victim to become the object of social isolation and hostility,

<sup>1</sup> For a rare exception to this negative connotation of *kišpū* (probably due to a scribal mistake when translating from Sumerian to Akkadian), see Schwemer, *NABU* 2008/16.

<sup>2</sup> See here the note on text 9.1, l. 20 with further references.

<sup>3</sup> For this deadly dimension of *zikurudū*, see Abusch, *Studies Stol*, 63–66.

just as its antonym *rāmu* (KI.ÁG.GÁ) “love-magic” was thought to make its object fall in love with another person.

Love-magic (cf. here text 8.14) and a number of other forms of aggressive magic, such as rituals for bringing back a runaway slave, for weakening one’s adversary at court or for attracting customers to a tavern, fall into a category of rituals that belong to a grey area between illegal witchcraft, i.e., black magic, and the legal art of the exorcist (*āšipūtu*), i.e., white magic. These types of rituals, some of which can be included in lists of various methods of witchcraft (a prescription for inflicting *kadabbedū* on one’s adversary has even come down to us), are not mentioned in the *Exorcist’s Manual* and are suspiciously absent from the royal libraries at Nineveh. On the other hand, manuscripts of such rituals were found in other libraries, and there can be no doubt that exorcists not only studied them, but put them to good use when required to do so.

The Sumerian term for witchcraft is *uš*, written syllabically (*uš*) or with the word signs *uš<sub>7</sub>* (KAXLI) and *uš<sub>11</sub>* (KAXÚŠ) in the Old Babylonian period; from the mid-second millennium the latter becomes the predominant writing and the standard logogram for *kišpū*, *ruhū* and *rusū*. The basic meaning of *uš* is “spittle” (then also “poison”), and when referring to witchcraft *uš* is often further qualified as *uš<sub>7/11</sub>-ri-a* “cast (i.e., expectorated) spittle”; occasionally witchcraft is referred to as *úb* (*ab<sub>6</sub>*), another word for spittle and phlegm. It is significant that the logogram KAXLI not only stands for *uš<sub>7</sub>* “witchcraft”, but also for *tu<sub>6</sub>* and *mu<sub>7</sub>*, the two basic words for “spell” or “incantation”. The close association of pouring spittle and casting a spell emerges most clearly in two passages, one describing the witch’s evil activities, the other referring to Ea’s life-giving spell. *CT* 17, 32 rev. 16–17 reads *uš<sub>11</sub>-du<sub>11</sub>-ga uš<sub>11</sub>-a dé-a ba-da-an-he*, which is translated as *kišpū ša ina ru’ti nadīti bullulū* “witchcraft (Sumerian: “spoken witchcraft”) that is mixed into the cast spittle”. A first millennium incantation begins with the words ÉN *iddi Ea Šipat Ea ru’tu Ea* “Incantation: Ea cast (it), the incantation of Ea, the spittle of Ea”.<sup>4</sup> Ea’s son Marduk is praised as “the lord of incantation, spittle and spell”.<sup>5</sup> Just as a spell can be evil or life-giving, spittle is regarded as an ambivalent substance. On the one hand, probably on analogy to the

ejaculation of male semen, the casting of spittle by the gods grants life and recovery (cf. also *Atrahasis* I 231–34); on the other hand, the witch’s spittle and spell spread contamination and illness. The latter theme is frequently attested in Sumerian and Akkadian anti-witchcraft incantations, while the motif of Marduk’s and Ea’s healing spittle seems to disappear from the later incantation literature.<sup>6</sup>

In principle anyone can become the victim of witchcraft, but most Babylonians and Assyrians went about their daily business without the constant fear of being bewitched; witchcraft belief became virulent only in situations of crisis, illness, insecurity and conflict. Pregnant women and infants were regarded as potential victims, but most descriptions of sufferings diagnosed as induced by witchcraft give the impression that witchcraft affected first and foremost men, an observation that agrees well with the stereotypes of the agents of witchcraft (see *infra*). The person of the king always deserved special protection; the texts of the *Bīt rimki* ritual in particular show that because of his many adversaries and enemies the king was regarded as a prime potential victim of witchcraft. One war ritual accuses the foreign enemies of having tried to bewitch the king’s weapons and soldiers by wooing the favour of the Mesopotamian gods. Sumerian and Akkadian texts are silent about bewitching whole villages, cities or countries; also animals, canals, wells, fields or orchards do not seem to be typical victims of witchcraft, though purification rituals for stables and agricultural areas are well known.<sup>7</sup> This overall impression may to some degree be due to the fact that our main source of information on Mesopotamian witchcraft beliefs is a corpus of texts that, in modern terms, forms part of human medicine and focuses primarily on male elites. On the other hand, it seems hardly possible to dismiss the concentration of relevant sources in this segment of Babylonian technical literature as insignificant.

### 3. The Stereotype of the Witch

The incantations and prayers that were recited during the performance of anti-witchcraft rituals provide colourful and detailed descriptions of those who are accused of having practised witchcraft

<sup>4</sup> BAM 338 rev. 27' with parallels (cf. also *Uḥ* II 20; for these and related attestations, see in more detail Schwemer, *Abwehrzauber*, 16–21).

<sup>5</sup> *bēl ūpti ru’tu u tē*, see BAM 338 rev. 3' // K 8104: 10'.

<sup>6</sup> Note that *BRM* 4, 18 rev. 20–21 // frg. Rm 2, 314 rev. 18–19 (ed. Schwemer, *Abwehrzauber*, 17–18, fn. 52) harks back to a Sumerian incantation of the Marduk-Ea type; for the text as a whole and its dependency on an older model, see Abusch, *MesWi*, 12–13.

<sup>7</sup> See, e.g., ll. 21–24 of the *Exorcist’s Manual* (ed. Geller, *Studies Lambert*, 242–54, and Jean, *Magie*, 72–75).

against the patient. These descriptions, of course, must not be read as accounts of the doings of individual persons, but represent the narrative realization of conventional ideas associated with the agents of witchcraft. Thus, one can reconstruct the typical characteristics and activities ascribed to witches by Babylonians and Assyrians — i.e., the stereotype of the witch — based on the relevant passages of the incantations and on the description of the various forms of witchcraft in the diagnostic sections of anti-witchcraft rituals and in exclusively diagnostic texts.

The incantations often refer to the agents of witchcraft as a pair; most commonly the texts call them *kaššāpu u kaššāptu* “warlock and witch”, other designations include *ēpišu u ēpištu* “sorcerer and sorceress” or *bēl dabābi u bēlet dabābi* “male and female adversary”. This uncertainty with regard to the gender of the accused perpetrator forms part of a general tendency in the incantations and prayers to leave the identity of the evildoers undetermined, a characteristic that is most obvious when the texts have the patient profess not to know who his witches are, but can also be expressed by lists of alternatives of the type “be it a man or be it a woman, be it a living or a dead person” or by the common phrase *attīmannu kaššāptu* “whoever you are, witch”. The motif of the unknown identity of the witches forms an important rhetorical ploy in the plea of the patient who stresses his complete innocence and ignorance in the matter. It also prevents the anti-witchcraft ritual from creating even further social tensions through public witchcraft accusations against specific persons. This, of course, says little about the actual suspicions individual patients may have had about who had performed or instigated the witchcraft against them, and a few anti-witchcraft rituals instruct the exorcist to inscribe the figurines representing the witches with their names. Texts that give instructions in case the name of the evildoer is unknown indicate that these inscriptions could consist of actual names rather than generic designations like “my witch”.<sup>8</sup>

The common reference to the potential witches as a pair and as either male or female must not distract us from the fact that the Babylonian stereotype of the witch is clearly gendered. The witch is primarily a female character, and while many incantations address or describe the *kaššāptu* (“witch”), her male counterpart, the *kaššāpu* (“warlock”) is never

attested on his own; his existence is restricted to the aforementioned undetermined expressions that refer to the evildoers as the pair *kaššāpu u kaššāptu*. In addition to the female stereotype of the *kaššāptu*, the texts also know a male agent of witchcraft in the form of the *bēl dabābi*. Just as the *kaššāpu* serves only as the male counterpart of the *kaššāptu* and plays no independent role, the *bēlet dabābi* (the female counterpart of the *bēl dabābi*, the “adversary”, “litigant” or “accuser”) is only mentioned alongside her male partner in lists that arrange the potential evildoers afflicting the patient in pairs. Both stereotypes, the female *kaššāptu* and the male *bēl dabābi*, can be readily understood against the background of Babylonian and Assyrian society. The professional art of magic and healing (*āšipūtu*) was restricted to males, but at the same time women, on a lower and more private social level, were widely involved in the preparation of remedies and food, the care of the sick and the safe delivery of newborns;<sup>9</sup> these activities provided a ready background for the formation of gender polarization and the creation of the stereotype of the female witch. Certain female cultic officials like the *nadītu* and the *qadištu* were involved in various ritual and therapeutic activities, and when these professions, certainly from the mid-second millennium onward, lost their earlier prestige, they came to be part of the stereotype of the witch. The *bēl dabābi* (equivalent designations include *bēl dīni*, *bēl amāti* and *bēl lemutti*), on the other hand, represents the stereotypical opponent and competitor of a male Babylonian who is actively involved in business, public affairs and at court; it is not due to chance that a group of anti-witchcraft rituals whose symptomologies focus on social failure and degradation hold a *bēl dabābi* responsible for the witchcraft performed against the patient (see here text group 7.6). But, all in all, the texts in which the *bēl dabābi* is the main opponent and agent of witchcraft form a small group within the body of anti-witchcraft texts and may possibly be a later development. It should be noted that both stereotypes, that of the female witch and that of the male adversary, are formulated from a predominantly male perspective, a fact that agrees well with the observation that many descriptions of witchcraft-induced illnesses include exclusively male symptoms.

<sup>8</sup> For examples, see Schwemer, *Abwehrzauber*, 200–201 with fn. 42.

<sup>9</sup> Whether the ‘professional’ term *kaššāptu* was originally a designation for a female healing expert has been a point of discussion; see especially Abusch, *BWiL*, 131–39, and *MesWi*, 3–25, 65–66, 84–87, and differently Schwemer, *Abwehrzauber*, 139–46.

The texts describe the evil activities of the sorcerers at great length: They bewitch the patient and recite their evil spell against him. They chase, seize and destroy him. They scheme, they are angry, they slander their victim before gods and men. They bind and sully the victim and cause him to suffer all kinds of ailments; the descriptions of the ailments can be quite concrete and sometimes resemble the symptomologies of anti-witchcraft rituals with regard to their vocabulary and phrasing. They transfer their sorceries to the victim by means of food, drink, bathwater, ointments and presents; they send messages of witchcraft (often in the form of evil-portending omens). They fashion figurines and identify them with the patient by pronouncing his name and by using materials that have been in contact with him. They gag the figurines, dirty them, pierce them, burn and dissolve them in different ways. They immure them in a wall; they inter them in a grave (symbolizing the death of the victim) or under a launderer's mat (making sure that all the dirty laundry water constantly runs over the figurine); they bury them under a threshold, in a gate, on a bridge or under a crossroads, places where people constantly trample over them. They make funerary offerings for the patient by pouring out water; they perform evil rituals before the stars or other deities, including Šamaš himself.

Some incantations, not least within the ritual *Maqlû*, describe the *kaššāptu* not as a mere human who has employed evil rituals or substances that have been bewitched against the patient, but as a demonic superhuman figure who roams the earth and bewitches humans and gods alike. One incantation describes a group of seven demonic witches who descend to the land. They carry water from the sea, but unlike the helpful Daughters of Anu, they do not use it as a remedy for the patient — quite the opposite: they spill the water on the streets and spread silence and death everywhere (see here text 7.8, 1.). Possibly connected to this group of seven heavenly witches, who seem to represent a perverted counterpart of the Daughters of Anu, is the goddess Kanisurra, the “lady of the witches”, a young goddess of Ištar's circle who is, by her name, associated with the netherworld. In the anti-witchcraft rituals known thus far, however, Kanisurra is only mentioned within stereotypical formulas that give little information on her actual role and character.

#### 4. Witchcraft and Other Sources of Evil

In Babylonian medicine and magic witchcraft is regarded as only one of the possible causes of serious illness and calamity. And while anti-witchcraft

rituals form a body of their own within Babylonian ritual literature, their underlying ideas were naturally not isolated from those associated with other potential sources of evil in the Mesopotamian worldview, and often these different causes of evil were linked together.

Neither the evil tongue (*eme-hul*, *lišānu lemuttu*) nor the evil eye (*igi-hul*, *tnu lemuttu*), as such, features prominently in Akkadian anti-witchcraft incantations. The evil tongue and the related *ka-hul* “evil mouth” are mainly attested in Sumerian incantations directed against slander that do not explicitly refer to witchcraft; of course, slander as such is one of the activities routinely ascribed to witches, and the witch can occasionally be represented by a clay model of a tongue rather than by an anthropomorphic figurine.<sup>10</sup> The evil eye was considered to be a demonic force in its own right, and a number of Akkadian incantations address the evil eye directly without mentioning witchcraft, even though its description leaves no doubt that it quintessentially represents the hostile, baneful glance of a fellow-human.<sup>11</sup> In Sumerian anti-witchcraft incantations the *igi-hul* plays a prominent role, and later Akkadian incantations also describe the witch roaming the streets peering out for her victims, the prime example being *Maqlû* III 1–16.<sup>12</sup>

A fair number of prescriptions give instructions for remedies that are effective not only against witchcraft, but also against *māmītu* (nam-érim), the curse or ‘ban’ a person inflicts on himself by breaking a taboo.<sup>13</sup> Rituals against witchcraft and *māmītu* are also connected by the fact that they both use burning as a prominent ritual technique: in the case of anti-witchcraft rituals, to burn representations of the witches or their witchcraft; in the case of rituals against ‘ban’, to burn substances representing the patient's transgressions and sins. The two extensive rituals against witchcraft and ‘ban’, respectively *Maqlû* and *Šurpu*, were regarded as a pair by the ancient scholars, and ušburru and namerimburru-

<sup>10</sup> See here text 7.8, 2., and cf. also *UET* 6/2, 410, ed. Gurney, *Iraq* 22 (1960) 221–27.

<sup>11</sup> See Thomsen, *JNES* 51 (1992) 19–32, Geller, *Studies Wilcke*, 115–34 and *idem*, *ZA* 94 (2004) 52–58.

<sup>12</sup> In addition to the image of the evil eye, this incantation refers to the poisonous spittle of the witch (see Abusch, *Studies Parpola*).

<sup>13</sup> This includes outright murder and other crimes (e.g., the performance of witchcraft), but also less tangible offenses like arrogance against gods or fellow-humans and mere contact with an accursed person or substances touched by such a person.

da rituals are likewise mentioned together in the *Exorcist's Manual* (ll. 12–14). Furthermore, there seems to be a certain complementary relationship between the symptoms indicating that a person suffered from witchcraft and those indicating that a person suffered from a curse. The symptoms of the upper part of the body (epigastrium, lungs) indicate witchcraft as the source of the patient's ailment and those of the lower parts of the body indicate a curse. The texts themselves do not state any reasons why *māmitu*-curse and witchcraft were associated with each other, but it seems noteworthy that both concepts seek the origin of the evil in humans: witchcraft in persons other than the patient, curse in the actions of the patient himself. In this sense the two concepts are set apart from the other sources of evil and form, at the same time, complementary opposites. The fact that witches can curse and contaminate their victim may also have played a role in the association of the two motifs, and even though *māmitu* is foremost a self-inflicted curse, the witch is occasionally accused of having inflicted this kind of curse on the patient (see *BRM* 4, 18 obv. 6; cf. *Maqlū* VII 140).

A concept closely related to both witchcraft and curse is that of the anger of the gods. Of course, a person's wrongdoings and transgressions were believed to incite the anger of the gods, but also witchcraft-induced suffering was interpreted as a sign of the anger and absence of one's personal gods. The ultimate source of the patient's unjustified suffering is, of course, the sorcery of warlock and witch; among other charges levelled against them, they are accused of having driven off the patient's protective deities and of having slandered him before the divine and human authorities, thereby causing his dismissal and rejection. On another level, within a concept that is based less on analogy with interhuman personal relations and more on the Mesopotamian understanding of destiny and divine will, the witch can ritually change a person's fate (*šimtu*) for the worse and can send evil-portending omens to her victim; the actual manifestations of these omens, the 'messages of witchcraft', have to be disposed of by an anti-witchcraft ritual, just as manifestations of 'normal' evil-portending omens have to be removed through the performance of namburbi rituals.

Finally, witches can not only send out bad omens against their victim, but can also incite the ghost of a deceased person to pursue the patient, e.g., by handing over a figurine representing the patient to a skull representing a ghost (cf., e.g., *Maqlū* IV 16–19, *BRM* 4, 18 rev. 16). It is therefore not due to

chance that the symptomologies of witchcraft- and ghost-induced illnesses are sometimes very similar and that anti-witchcraft rituals can seek the dismissal of a pursuing ghost at the same time as they fight witchcraft (see here text 8.6).

### 5. Witch Trials and Witchcraft Accusations

Law collections from all periods of Mesopotamian history, from the late third millennium to the first half of the first millennium, impose a severe punishment, usually the death penalty, on those who have been found guilty of practising witchcraft against other people. In Akkadian the criminal offense is usually referred to as *kišpū* or *kašāpu*. Only the *Neo-Babylonian Laws* use *nēpešu* "ritual" and *takpertyu* "purification rite" (see § 7). The latter are non-judgemental terms, and the rites are regarded as criminal here because the act of purification is performed by a woman who causes the miasma removed from an object to contaminate and negatively affect someone else's property. Of course, a witchcraft accusation was notoriously difficult to prove, and false witchcraft accusations would be punished as severely as the crime itself (*Laws of Hammurāpi*, § 2). This legal principle may have contributed to the fact that witchcraft suspicions seem to have led to public court cases only in exceptional cases and were usually dealt with on a ritual level by the performance of an anti-witchcraft ritual.

There are, however, a number of letters from the Old Babylonian, Middle Babylonian and Neo-Assyrian periods that deal with cases where witchcraft accusations were publicly made against specific people and resulted in legal proceedings. The accusations arise within small social circles, usually within one (extended) family or village. They are regularly embedded in preexisting conflicts and concern persons who have been isolated within their social group. In all cases so far known, the accused persons are women, a fact that agrees with the primarily female characterization of the witch in the stereotypes found in the incantations and prayers of the anti-witchcraft rituals.

Also the methods and effects of witchcraft as described in the letters are in line with the evidence from the ritual and medical texts. A man in an Old Babylonian village accuses his daughter-in-law and her mother of witchcraft because his son has become estranged from him — a typical case of what the *ăšipūtu*-texts would refer to as *zīru* "hate-magic" (*AbB* 9, 268 and 269, cf. also *AbB* 9, 270–72). Letters from Old Babylonian Mari attest two

cases of women being accused of having practised witchcraft by mixing bewitched herbs or spices (*Šammū ša kišpī* and *iṣṣū kišpī* respectively) into their victim's food (ARM 26/2, 253 as well as 312 and 314). This method of witchcraft is, of course, well known from the ritual texts. A Neo-Assyrian official reports to King Esarhaddon about problems and conflicts in the city of Guzana (SAA 16, 63). The complaints focus on the powerful clan of a certain Tarṣī; the women of that family, the official claims, are able to "bring down the moon from the sky". This is very likely an allusion to the performance of witchcraft before astral deities (including the moon), a technique that the diagnostic texts, rituals and incantations primarily associate with 'cutting-of-the-throat' magic (*zikurudū*).

As in all societies, in Mesopotamia too witchcraft belief became virulent only in situations of crisis, illness and conflict. But the evidence suggests that, in contrast to early modern Europe, it never took hold of whole segments of society, even though the hothouse atmosphere of the royal courts probably formed an especially fertile matrix for witchcraft

suspicions. The apparent absence of large-scale witch crazes from Mesopotamian history — and with it the absence of large numbers of legal documents referring to witch trials — may be explained by a number of factors, two of which should be mentioned here. According to the standards set out by the *Laws of Hammurāpi*, one who made a public witchcraft accusation ran a high risk of severe punishment. In the absence of direct proof, the accused was required to undergo an ordeal; if he was cleared by the ordeal, the accuser was treated as if he had brought a false charge and was executed, thereby suffering the very punishment that would have been imposed on someone found guilty of practising witchcraft. Another factor that contributed to limiting the public impact of witchcraft suspicions lies in the fact that anti-witchcraft rituals themselves were never delegitimized and labelled as illegal magic during Mesopotamian history but continued to act as an important way of coping with the social aggressions and tensions produced and invigorated by witchcraft belief.

## 2. DIAGNOSTIC, THERAPEUTIC AND PHARMACEUTICAL TEXTS CONCERNED WITH WITCHCRAFT

### *1. Character and Formats of Anti-witchcraft Texts*

The corpus of Babylonian magical and medical literature<sup>14</sup> can in the main be subdivided into three major categories: *Diagnostic texts* associate brief descriptions of symptoms with a diagnosis that provides either the name of the given illness or information on the cause of the illness (etiology); diagnostic texts usually also offer prognoses on the further prospects of the patient and the treatability of his illness. *Therapeutic texts* detail instructions for the cure of specific illnesses or crises; they give directions either for the execution of a ritual or for the preparation and application of a medicine. *Pharmaceutical texts* list individual plants, parts of plants, minerals and stones, supplying information on their appearance, therapeutic effects and application.

In principle, the Babylonian magical and medical literature dealing with witchcraft can be divided into the same three categories (to be sure, illness is the major though not the only concern of this corpus). However, only within the category of therapeutic texts did the ancient scribes tend to organize anti-witchcraft rituals and prescriptions together as a type in its own right. Nevertheless, anti-witchcraft therapeutic texts always continue to form part of general compendia (such as the Therapeutic Handbook, see here text 7.5) or of collections arranged according to an overriding theme, such as pregnancy and birth or impotency. In the case of the diagnostic and pharmaceutical texts, witchcraft-themed entries, as a rule, form part of more general compendia, though this does not exclude the occasional formation of specific sections devoted to witchcraft in particular. An evident example of such a section is contained in the older Diagnostic Handbook; in this handbook a considerable number of entries concerned with witchcraft-induced illnesses are brought together in a single chapter (tablet 33<sup>7</sup>, see here text 12.1).

Diagnostic, therapeutic and pharmaceutical texts are interconnected in various ways. Rituals and pre-

<sup>14</sup> The phrase 'magical and medical' is used as a convenient way to refer to the whole body of Babylonian therapeutic and diagnostic texts; we do not wish to imply that the internal structure of the Babylonian texts reflects a dichotomy (or, for that matter, antagonism) between what would be called in contemporary everyday speech (irrational, superstitious, supernatural) 'magic' and (rational, empirical, pre-scientific) 'medicine'.

scriptions can include a symptom description, diagnosis and prognosis, and in some cases these sections can be shown to correspond directly with identical entries in diagnostic texts and can even include the negative prognoses given by the corresponding diagnostic text (see here texts 10.1 and 10.3). The dividing line between pharmaceutical and therapeutic texts is not always easy to draw, and it has been argued that extensive enumerations of up to 51 plants effective against witchcraft should be interpreted as pharmaceutical lists from which the expert could pick individual drugs for application; but note that these lists form part of collections of prescriptions for the preparation mainly of potions containing a mixture of various botanical and mineral ingredients (see here text group 7.10, cf. also text 7.2).<sup>15</sup>

The therapeutic texts concerned with witchcraft split into two major groups: (a) instructions for the performance of ceremonial rituals, typically comprising offerings, the recitation of prayers and incantations, the manipulation of representations of the witches and various purification rites; and (b) instructions for the preparation of drugs ('prescriptions'), detailing the effective ingredients, the carrier substances (mostly without an indication of quantities and ratios), the basic steps of the production process and brief advice on the application of the medication. Usually the texts of these two groups are transmitted separately, but collections of prescriptions against witchcraft sometimes contain instructions for the performance of simple rituals (see here, e.g., texts 1.1 or 7.10.1); instructions for ceremonial rituals are sometimes followed by prescriptions for medications that served the same therapeutic purpose as the ritual and could be used if the ritual failed to thoroughly cure the patient's condition (e.g., *LKA* 144 and duplicates, ed. by Farber, *BID*, as *Hauptritual B*), and some tablets contain indiscriminate collections of anti-witchcraft rituals and prescriptions (e.g. *KAL* 2, 36+). Based on the rituals and prescriptions concerned with witchcraft, the mutual relationship between these two basic therapeutic strategies is best described as complementary. The specific symptoms and individual diagnosis indicated which strategy had the best pro-

spects of success.<sup>16</sup> It seems that in principle both types of cures were regarded as self-sufficient and could be used on their own.<sup>17</sup> But in many cases, both methods would have been employed, especially when the first therapeutic approach failed. The strict association of the two strategies with the professions of the exorcist (*āšipu*) and the physician (*asū*), respectively, reflects the ideal organization of the technical literature of Babylonian therapeutics, but must not be given too much weight with regard to the actual practise and competence of individual Mesopotamian experts and practitioners.

The therapeutic texts exhibit a number of variable formats and layouts that share a certain number of common elements. While Sumerian anti-witchcraft incantations generally follow the formats identified and described by Falkenstein in his *Haupttypen der sumerischen Beschwörung* and consist only of one continuous incantation text into which the ritual instructions are integrated, the Akkadian rituals and prescriptions are subdivided into several parts. One frequent format found with both ceremonial rituals and prescriptions uses 'rubrics', usually a single-line purpose clause introduced by KA.INIM.MA "wording"; the most basic rubric in anti-witchcraft texts is KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.KAM "It is the wording (of the incantation) to undo witchcraft", but more extensive rubrics, sometimes in Akkadian, can be found. The rubric, set off by rulings, stands after the text of the incantation or prayer and is followed by the instructions, which are introduced by the formulaic DÙ.DÙ.BI or KÌD.KÌD.BI "the pertinent actions" or, more simply, "its ritual". Within this format, the *legomena* are presented at the very beginning of the text; the point at which the *legomena* are to be recited within the proceedings is indicated by the ritual instructions, which refer to them as "this incantation". Rubrics introduced by KA.INIM.MA and followed by instructions introduced by DÙ.DÙ.BI or KÌD.KÌD.BI can also be integrated into more complex formats that include several additional elements.

The fullest opening of a ritual or prescription text begins with a symptom description introduced by Šumma amēlu "if a man ...". The description of the

<sup>15</sup> See Abusch, *MesWi*, 85–86, and *Studies Leichty*; he argues that these lists originate in "inventory lists of therapeutic plants". Schwemer interprets even the long lists as enumerations of the individual components of one single medication (see *Abwehrzauber*, 194; cf. now also Worthington, *CM* 37, 74).

<sup>16</sup> Cf. Schwemer, *Abwehrzauber*, 185–92.

<sup>17</sup> But note that it has been argued with regard to other bodies of magical and medical texts that the successful application of drugs was thought to require the prior performance of a ritual that removed the basic cause of the illness, while the drugs provided the remedy for the symptoms (see Maul, *SAM* 27, 79–95, and Scurlock, *MMTGI*, 78–83).

symptoms is concluded by a diagnosis which can just state *amēlu šū kašip* “that man is bewitched” or can be more extensive; often the methods by which the bewitchment had been brought about are described in more detail. The diagnosis may then be connected to the following instructions — be they for the performance of a ritual or for the preparation of a medicine — by a bridging phrase, as a rule an infinitive construction. Its simplest form is *ana buluṭšu* “to cure him: ...”, but extended variants occur, especially in the introduction of rituals against the adversary (see here texts 7.6.6, 7.6.7 and 8.13). Depending on the overall layout, this bridging phrase may be followed by the *recitanda*, rubric and instructions. Alternatively, it may be followed directly by the instructions; in that case, the full text of an incantation that is to be recited as part of the proceedings can be imbedded into the ritual instructions (longer recitations are usually set off by rulings). Or, the incantation can be referred to only by its incipit, and the actual text placed after the instructions, especially if it is not a standard incantation that an exorcist would know by heart.

As noted above, a text may begin with a conditional clause detailing the patient’s symptoms followed by a diagnosis of witchcraft. Texts can also be introduced by a diagnosis phrased as a conditional clause (*šumma amēlu kašip* “if a man is bewitched”) which may be extended by a short description of the symptoms (*šumma amēlu kašip-ma* ..., see text 2.5) or by a more detailed description of the witchcraft employed against the patient (*šumma amēlu zikurudū epussu-ma* ..., see text 10.3). Alternatively, texts may begin with just a purpose clause, such as *ana pišerti kišpī* “for undoing the witchcraft ...” or a more extensive infinitive phrase; the latter is typical for rituals or prescriptions with prophylactic intention (*ana ... ana amēli lā teħē* “so that ... will not come near a man”).

Many texts conclude with a positive prognosis for the patient on whose behalf the ritual or remedy had been employed. Prescriptions often conclude with a simple *iballuṭ* or *inēš* “he will recover”; rituals often make statements like *kišpū pašrū* “the witchcraft will be undone”.

It is worth pointing out that for all the differences with regard to their actual content and to their length, the general structure and format of texts with instructions for ceremonial rituals and texts with instructions for the preparation of remedies are remarkably similar. The concrete arrangement and realization of the typical elements described above differ from text to text and thus cannot be used as an

easy formal instrument for dividing the corpus of anti-witchcraft texts into neat subgroups that are formally and thematically coherent. Nevertheless, some manuscripts show a tendency to pull together texts of a specific format, and it makes sense to treat such formally coherent groups together (see here text groups 1 and 2 for texts introduced by the *ana pišerti kišpī* and the *šumma amēlu kašip* formula, respectively). Other texts, such as the rituals against the adversary (*bēl dabābi*), are clearly related thematically and also show significant similarities in their format and phrasing. Generally, however, anti-witchcraft texts do not exhibit a systematic agreement between format and contents.

## 2. Scope and Organization of the Present Corpus

The goal of the *Corpus of Mesopotamian Anti-witchcraft Rituals (CMAwR)* is to provide up-to-date editions of Babylonian magical and medical texts that are primarily concerned with witchcraft and witchcraft-induced illnesses. Because of its length, complexity and unique importance, the ritual *Maqlū* has been excluded from *CMAwR*. A new edition of this ritual is being prepared by Abusch and will be published separately.<sup>18</sup> This edition of *Maqlū* will also include the non-canonical fragments that are closely related to *Maqlū*.<sup>19</sup>

Since the ancient scholars did not organize a comprehensive corpus of all anti-witchcraft rituals and prescriptions, our arrangement and presentation of the texts cannot simply follow the ancient sources. Nevertheless, the modern editions should reflect the different textual contexts in which the individual units — i.e., separate and independent prescriptions and rituals — were transmitted in antiquity. It was therefore decided not to organize *CMAwR* according to single units. Rather, we present the discrete units, as far as possible, within their original contexts; moreover, we provide the different contexts in the form of separate texts. When, however, the manuscript contains much material that is of a non-witchcraft nature, as is often the case especially

<sup>18</sup> The most recent edition of *Maqlū* is that of G. Meier (*Die assyrische Beschwörungssammlung Maqlū*, 1937) which is supplemented by posthumously published notes that Meier wrote in preparation of a revised edition (*AfO* 21 [1966] 70–81). A new German translation of *Maqlū* based on all manuscripts known at the time has recently been published by the present authors (*TUAT NF*, vol. 4, 2008, 128–86).

<sup>19</sup> Some of them have been recently edited elsewhere (for texts from Aššur, see *KAL*, vols. 2 and 4 [with new editions of *KAR* 226 and 269]; for a fragment from Nimrud, see Schwermer, *Abwehrzauber*, 44–53).

with collections of prescriptions, the non-witchcraft parts of the edited texts are presented in the form of summaries.<sup>20</sup>

As for the overall organization of the texts, it was decided to roughly subdivide the extant sources into more or less coherent groups according to their specific content and format.

Groups 1–3 mainly comprise prescriptions with instructions for the preparation of remedies against witchcraft; the subgrouping of the texts reflects the various introductory formulas that are used in these texts:

- Group 1: Prescriptions for Undoing Witchcraft (*ana pišerti kišpī*)
- Group 2: Prescriptions to be Used for Bewitched Persons (*šumma amēlu kašip*)
- Group 3: Prescriptions for Symptoms Indicating Witchcraft

A number of anti-witchcraft therapies form part of larger groups of texts that are devoted to specific kinds of patients, specific illnesses or particular forms of remedies; these groups include but are not limited to witchcraft-induced illnesses:

- Group 4: Cures for the Witchcraft-induced Loss of Potency
- Group 5: Protecting Pregnant Women and Infants against Witchcraft
- Group 6: Instructions for the Fabrication of Amulet Necklaces against Witchcraft

As briefly described above, the rubric KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.KAM can in principle be used to classify any anti-witchcraft incantation or, more precisely, any incantation used within a ritual or prescription against witchcraft. At the same time, the ušburruda label became the name of the most comprehensive series of anti-witchcraft rituals and prescriptions. It was therefore decided to group texts with this label together, even though we are far from being able to reconstruct the ušburruda series, and, in any case, many of the ušburruda texts included in this group may never have been integrated into the extensive series of that name. A similarly heterogeneous group was established for all ceremonial rituals that are transmitted outside a larger series context:

Group 7: Ušburruda Texts

Group 8: Ceremonial Rituals for Undoing Witchcraft

The royal purification ritual *Bīt rimki* contains a number of ritual sections that are directed against witches and adversaries threatening the king, among them a ‘cycle’ of incantations also found in *Maqlū*. While *CMAwR* is not the place for an edition of *Bīt rimki* as such, the sections primarily concerned with witchcraft will be included, especially since some of them were also transmitted outside the context of the *Bīt rimki* ritual:

Group 9: Anti-witchcraft Incantations within *Bīt rimki* and Related Texts

A number of rituals and prescriptions address particular forms of witchcraft, most notably ‘cutting-of-the-throat’ magic (*zikurudū*), hate-magic (*zīru*) and ‘seizing-of-the-mouth’ magic (*kadabbedū*). They were assigned a group of their own, as were rituals against ominous signs announcing the imminent threat of witchcraft:

Group 10: Rituals against *zikurudū* and Other Special Types of Witchcraft

Group 11: Rituals in Case of Evil Omens Indicating Witchcraft

The texts belonging to groups 1–11 all belong to the corpus of therapeutic texts. A final separate section is reserved for the diagnostic texts concerned with witchcraft-induced illnesses:

Group 12: Diagnostic Texts

The decision to follow the lead of the ancient sources in the arrangement of the individual units inevitably results in some inconsistencies in the assignment of certain rituals and prescriptions to specific groups. While the definition of the twelve groups outlined above is guided by the arrangements, conventions and lines of transmission found in the sources themselves, the corpus of anti-witchcraft texts as a whole as well as the individual manuscripts are by no means as strictly organized as a modern editor might wish. Further, more serious problems, in particular with regard to the texts assigned to the seventh group, arise from our still very limited understanding of the overall character, structure and extent of the ušburruda series.

A more detailed characterization of each of the aforementioned groups is called for, and since the present volume presents only a selection of texts, a

<sup>20</sup> For more technical details on the structure and arrangement of the editions, see part 5 of this introduction and the list of abbreviations and symbols.

more detailed overview of all the sources available at present is also in order. We arrange this overview according to the group headings under which the texts are edited in this volume and will be edited in a future volume.<sup>21</sup>

*Group 1 – Prescriptions for Undoing Witchcraft (ana pišerti kišpī):* The formula *ana pišerti kišpī* “for undoing witchcraft” can be used as an introductory formula of prescriptions and, occasionally, of simple anti-witchcraft rituals. Prescriptions of this type were sometimes transmitted together with prescriptions that follow a different format. Some collections, however, consist mostly of *ana pišerti kišpī* units (especially from 13<sup>th</sup> cent. Boğazköy [text 1.1], but apparently also from 7<sup>th</sup> cent. Aššur [text 1.5, ms. D]). Nevertheless, a proper series of this name was never established, and it seems that the format became less common in the first millennium. The introductory formula itself corresponds to Sumerian uš<sub>11</sub>-bür-ru-da, but only in a very few cases does UŠ<sub>11</sub>.BÚR.RU.DA serve as a logographic writing for *ana pišerti kišpī*. Except for BM 47695 + 47781, a Late Babylonian collection of *ana pišerti kišpī* prescriptions,<sup>22</sup> all texts of this type known to us are edited in the present volume.

*Group 2 – Prescriptions to be Used for Bewitched Persons (šumma amēlu kašip):* Another common formula used to introduce prescriptions for the preparation of remedies against witchcraft is *šumma amēlu kašip* “if a man is bewitched”; in a group of first millennium texts this formula is extended by a short symptom description (see here text 2.5). The format itself goes back at least to the Old Babylonian period where entries introduced by *šumma awīlum kašip* can be found in collections of various medical prescriptions (see here text 2.1).<sup>23</sup> Later, collections consisting mainly of *šumma amēlu kašip*

<sup>21</sup> All texts listed here have been prepared in one form or another. We would greatly appreciate public or private communications regarding anti-witchcraft texts not found in our listing. Some texts will surely be unknown to us; others will have been omitted either by accident or as the result of a decision — perhaps erroneous — not to include the text in *CMAwR*. In either case, we welcome additional information.

<sup>22</sup> This tablet was brought to our attention by M.J. Geller; unfortunately, its identification came too late for an inclusion in the present volume. For provisional comments on individual passages, see pp. 35–36, 54, 63 and 128.

<sup>23</sup> Another, still unpublished example of an Old Babylonian medical text with *šumma awīlum kašip* entries is kept in the Schøyen Collection, Oslo (MS 3277); we would like to thank A.R. George for providing us with his provisional copy of the tablet.

units were established, but there is no evidence for the formation of an actual series with this title. With the exception of MS 3277 all texts of this type known to us are edited in the present volume.

*Group 3 – Prescriptions for Symptoms Indicating Witchcraft:* The vast majority of prescriptions for the preparation of remedies against witchcraft are introduced by a brief description of the patient’s symptoms followed by a simple diagnosis, often just *amēlu šū kašip* “that man is bewitched”. Texts of this type are frequently found within collections of medical prescriptions that have various purposes or alongside anti-witchcraft therapies with a different format; examples of the latter can be found especially in the texts edited within groups 1, 2 and 7.10 of the present volume. The following texts have been assigned to group 3 and are scheduled for edition within a future volume of *CMAwR*:

- KUB 4, 27 (fragmentary prescriptions).
- KUB 37, 3 (fragmentary prescriptions, possibly a partial duplicate of KUB 4, 27).
- KUB 37, 4 (fragmentary prescriptions); note that KUB 37, 3 and 37, 4 may originally belong to the same tablet as KUB 37, 2 and 5–9 (see Köcher, *KUB* 37, p. II; for KUB 37, 9, see here text 2.2).
- BM 64174 (ed. Geller, *AfO* 35 [1988] 21–22) with relevant duplicates (passages in *STT* 95 + 295, *BAM* 326 and *BAM* 446) and parallels (passages in *BAM* 315 // Bu 91-5-9, 214, *BAM* 316, *SpTU* 2, 22 + 3, 85); see the editions and discussion by Abusch, *MesWi*, 38–45.
- LKA 102 with its duplicate *BAM* 369.
- KAL 2, 39 (= VAT 13606 + *BAM* 198).
- AMT 31/4–32/1; for a partial parallel, cf. here text 7.8, 5.
- The fragments AMT 50/3, AMT 55/2 and AMT 87/3.
- BM 42328 + 43127 + 43310 with its duplicates BM 42250 and BM 43123 + 43219 (ed. Finkel, *Studies Lambert*, 203–6).
- *SpTU* 2, 22 + 3, 85 with its partial duplicate AMT 92/1.

*Group 4 – Cures for the Witchcraft-induced Loss of Potency:* The loss of potency is one of the typical symptoms of bewitchment in male patients. It is therefore not a surprise that a number of the therapeutic rituals and prescriptions against impotency state explicitly that witchcraft was the cause of the patient’s suffering. Though the same etiology may be implicated also in other texts of this genre, only those texts that state explicitly that the patient’s impotence is witchcraft-induced will be included in *CMAwR*. Aside from a small group of texts that are edited here within the *šumma amēlu kašip* section (text 2.5), the following relevant texts have become known so far:

- Biggs, *TCS* 2, no. 4 (AMT 88/3 with its duplicates LKA 96 and 100).

- Biggs, *TCS* 2, no. 11–12 (*KAR* 236 with its partial duplicates *KAR* 243, *LKA* 99b, 99d, *STT* 280 and K 11076; for other sections of *STT* 280, see here text 2.5).
- *SpTU* 1, 10.

*Group 5 – Protecting Pregnant Women and Infants against Witchcraft:* A few of the rituals and prescriptions for amulets for the protection of pregnant and delivering women specifically address witchcraft. Most common are prescriptions for the preparation of strings with stone beads that are attached to the woman's hands, arms, legs and thighs (cf. text group 6). The following texts can be assigned to this group:

- Farber, *MC* 2, 110–14: § 39, 39A, 40 with the partial duplicate *SpTU* 3, 84 rev. 56–61 (note the use of a typical incantation for calming a baby in the preparation of an anti-witchcraft bracelet for a pregnant woman).
- Farber, *MC* 2, 184 § 15, ll. 219–22 (protection of an infant against witchcraft).
- *TCL* 6, 49 obv. 8–25, ed. Thureau-Dangin, *RA* 18 (1921) 64–71 (amulet strings for pregnant women; for the incantation *Itardāni ana māti*, see here text 7.8, 1.; cf. also *ibid.*, Summary 12.).
- *KAL* 2, 41 (amulet strings for pregnant women).
- *LKA* 9 rev. I' 2'–6' (phylacteries for pregnant women).
- K 3025 + 5982 + 8917 // K 879 + 2769 + 10527, ed. Borger, *OrNS* 54 (1985) 14–18, cf. now also Polonsky, *Studies Leichty*, 297–300 (bilingual incantation addressed to Šamaš for the protection of a woman giving birth).
- *SpTU* 5, 248 (rituals for women encountering difficulties in childbirth; only the first ritual [obv 1–rev. 11'] is certainly directed against witchcraft, cf. *KAR* 247).
- *BAM* 237 rev. IV 29–40 (prescription to cure watery discharge from the vagina that is caused by sorcerous herbs; not specifically for pregnant women).

*Group 6 – Instructions for the Fabrication of Amulet Necklaces against Witchcraft:* A number of mostly large tablets record the stone beads to be used for necklaces (occasionally also bracelets and anklets) that served as amulets against various threats, witchcraft being only one of them. Typical manuscripts of this type include *CTMMA* 2, 32, *SpTU* 2, 22 + 3, 85, *STT* 271, 273 + 202 and 275 as well as *BAM* 370 and 373–76. Of special interest are texts that contain full symptomologies, as they can be shown to be related to other, more fully worded therapeutic texts and to diagnostic entries of the older Diagnostic Handbook (see here the notes on the relationship of text 12.1: 48–49, 52–56 and 57–58 to corresponding entries in *BAM* 361 and other therapeutic texts). A comprehensive edition of this text group was recently published by A. Schuster-Brandis; for a convenient overview of the necklaces used against witchcraft, see Schuster-Brandis, *Steine*, 94–98.

*Group 7 – Ušburruda Texts:* As pointed out above, the Sumerian and Akkadian incantations provided in antiquity with the label ušburruda do not form a homogeneous group of texts, even though at least in the first millennium this label became the eponymous title for an extensive series known from tablets written for Ashurbanipal's library (highest tablet number: 63). Apparently, an ušburruda series, but in a different form from that of Nineveh, is also known from tablets of the N 4 Library at Aššur. Very few tablets can be assigned to the extensive ušburruda series with any certainty (see here texts 7.2–4; for Aššur, see *KAL* 2, 14, here text 7.6.2), and the integration of typical ušburruda rituals into the relevant parts of the large Therapeutic Series (see here text 7.5) cautions us against assigning specific fragments to this series without explicit evidence. The tablets which can be assigned to the Nineveh ušburruda series exhibit a uniform single-column format and a comparatively large script; each tablet of this type usually comprised no more than one or two units, and therefore a differently formatted version of the series could have consisted of far fewer tablets than the 63+ tablets attested for the single-column version.<sup>24</sup> It has been argued that the Nineveh ušburruda series was actually compiled at Nineveh for the kings Esarhaddon and Aššurbanipal,<sup>25</sup> but this remains uncertain and a Babylonian origin of the series cannot be excluded.

Among the ušburruda texts outside the ritual *Maqlū* — rubrics in some manuscripts of *Maqlū* indicate that in principle the incantations of this ritual were regarded as ušburruda incantations — we can distinguish a number of typical groups: Sumerian incantations of various types (cf. here text 7.1), incantations to be recited over substances used as, or in the preparation of, remedies against witchcraft (see here text group 7.8), short rituals using figurine magic usually performed before Šamaš (see, e.g., texts 7.6.2 and 7.6.3) and, finally, prescriptions for the preparation of potions and salves whose ingredients are designated as “drugs for ušburruda”, some of them containing extensive lists of drugs effective against witchcraft (see here text group 7.10). Apart from the texts edited within the present volume the following texts of this group are known to us at present:

<sup>24</sup> Note that small tablets containing only one or two ušburruda units are also known from first-millennium Babylonia; see, e.g., *SpTU* 4, 140 (text 7.8, ms. k), BM 38635 (text 7.8, ms. t) as well as *SpTU* 1, 19.

<sup>25</sup> See Schwemer, *Abwehrzauber*, 56–61.

- K 1289 obv. 1–rev. 7 with its duplicates *AMT* 92/1, K 15177 + Rm 491, Rm 2, 314, K 2351 + 3293 (*BAM* 460) + 5859 + 8184 + 10639 and K 10221 (bilingual ušburruda incantation to be recited over drugs effective against witchcraft; for a full edition of K 2351+, see here text 10.4).
- K 1289 rev. 8–17 with its duplicates (ušburruda and namerimburruda incantation *Anāku nubattu ahāt Marduk*, ed. Stol, *Natural Phenomena*, 251–55; see here text 7.10.1, Summary 5. ad BM 42272 obv. 9–17).
- *BRM* 4, 18 with its duplicates *AMT* 92/1, K 15177 + Rm 491, Rm 2, 314 (ušburruda incantation; the pertinent ritual instructions are not preserved).
- K 885 + 4538 with its duplicates *LKU* 27 and BM 45482 (ušburruda and namerimburruda incantation to be recited in the preparation of a potion against witchcraft).
- K 2785 + 7237 + 9026 (ušburruda ritual to be performed before Šulpae, i.e., Jupiter).
- BM 35672 (ušburruda incantation addressed to the *annullū*-plant).
- BM 40568 (bilingual ušburruda incantation, ed. Geller, *AfO* 42–43 [1995–96] 245–48, Schwemer, *OrNS* 78 [2009] 58–66).
- BM 47451 (bilingual ušburruda incantation, ed. Schwemer, *OrNS* 78 [2009] 46–58).
- BM 47806 + 48445 + 48997 + 49040 (ušburruda ritual for banning warlock and witch to the netherworld, ed. Schwemer, *Iraq* 72 [2010] 63–78).
- *KAL* 2, 9 (fragmentary ušburruda ritual involving figurines of warlock and witch).
- *KAL* 2, 3 (fragmentary ušburruda ritual for burning figurines of warlock and witch).
- *KAL* 2, 12 (collection of ušburruda rituals to be performed before Šamaš).
- *LKA* 151 with its duplicate *LKA* 152 (ušburruda and namerimburruda incantation to be recited over a substitute bird).
- *SpTU* 2, 25 with its partial duplicate K 9046 (ušburruda and namerimburruda incantation to be recited in the preparation of a potion; the catchline shows that the text forms part of a collection).
- *SpTU* 5, 241 (ušburruda ritual for burying a figurine of the witch in a river).
- Less well preserved fragments with ušburruda rubrics include the following: *KAL* 2, 10; K 6840 (*TMaqlū* 2, 97), K 13236, K 17905, K 19529; Sm 76; BM 42317 (ušburruda and namerimburruda), BM 53806; Si 17, Si 96; *SpTU* 1, 13, 15 and 19.

**Group 8 – Ceremonial Rituals for Undoing Witchcraft:** This category is at least as heterogeneous as the preceding text group; it comprises all ceremonial rituals against witchcraft that have not been edited within one of the other more specific groups. Ceremonial anti-witchcraft rituals (as opposed to prescriptions for the preparation of remedies against witchcraft) typically include offerings, prayers or incantations addressed to one or several deities; in addition, they often include the manipulation of substitute figurines representing the sorcerers and, occasionally, the patient (see in more detail *infra*,

section 4 of this introduction). Many of these rituals are introduced by a symptom description and witchcraft diagnosis (see here texts 8.1–4, 8.6–7, 8.10, 8.13), but this is not obligatory. Apart from the standard rituals which accomplish the destruction of the sorcerers or the adversary by burning or burial and the transfer of the patient's impurity back onto the evildoers by means of washing rites, this text group also includes a few more unusual rituals, such as a war ritual that accuses the enemy of having performed witchcraft against the king's weapons, a piece of 'counter love-magic' that addresses Ištar with the goal of bringing back an estranged husband to his wife (here text 8.14) and a ritual for protecting the *sūrtu-plate*<sup>9</sup> of the diviner against witchcraft. Here, then, is a list of the relevant texts not included in group 8 of the present volume:

- *KUB* 30, 1 (+) 37, 109 with its duplicates *PBS* 1/2, 122, Rylands Box 24 P 28 and *CBS* 11933, ed. Geller, *Studies Sjöberg*, 193–205 (Sumerian and bilingual anti-witchcraft incantation preserved in Old and Middle Babylonian manuscripts; cf. also *KBo* 36, 13).
- Meturan A with its duplicates Meturan B, *CT* 58, 79, *CT* 44, 34 and *UET* 6/2, 149, ed. Cavigneaux – Al-Rawi, *ZA* 85 (1995) 19–46 (Sumerian anti-witchcraft incantation preserved in Old Babylonian manuscripts).
- *Th* 1905–4–9, 93, copy Meek, *AJS* 35 (1918–19) 141–42 (bilingual anti-witchcraft incantation, late copy of an Old Babylonian text).
- *MDP* 57, 2 (bilingual incantation[s] addressed to Girra and Šamaš; the text's main concern may not be witchcraft).
- *CT* 44, 25 (Sumerian incantation, perhaps against witchcraft, cf. Schwemer, *Abwehrzauber*, 26–27, and Veldhuis, *CM* 22, 290–91).
- *UET* 6/2, 193 (fragmentary Old Babylonian incantation concerned with witchcraft, ed. Cavigneaux – Donbaz, *OrNS* 76 [2007] 331–35).
- *YOS* 11, 15 obv. 1–rev. 20 // 29 rev. 24–26 (Old Babylonian anti-witchcraft ritual for the protection of a house).
- *KAR* 26 = *KAL* 2, 21 with duplicates, ed. Mayer, *OrNS* 68 (1999) 145–63 (ritual addressed to Marduk; for the preparation of an apotropaic *urdimmu*-figurine against witchcraft).
- *BMS* 12+ with duplicates, ed. Mayer, *OrNS* 62 (1993) 313–37 (ritual addressed to Marduk; for the preparation of an apotropaic salve and necklace).
- Si 34 (+)<sup>9</sup> 745 + 818 // 722 + 725 (ritual addressed to Sîn and Šamaš involving the preparation of a pouch and a potion against witchcraft).
- *KAR* 227 with its duplicates *LKA* 89 + 90, K 9860 + 13272 + 13796, K 6793 + Sm 41 + 617 + 717 + 1371 + 1877, Si 747 and BM 98638 (ritual addressed to Šamaš, Gilgameš, the Anunnakki and ghosts; for banning warlock and witch to the netherworld).
- BM 54650 and its duplicates, ed. Farber, *BID*, Hauptritual B to which add *KAL* 2, 36 + VAT 13628 (ritual addressed to Ištar and Dumuzi; for banning warlock and witch to the netherworld).

- KAR 92 rev. 4'–33' and its duplicates (ritual addressed to Ištar, uses the same Ištar-prayer as the preceding entry; against witchcraft-induced depression, cf. here text 7.7).
- UET 6/2, 410, ed. Gurney, *Iraq* 22 (1960) 221–27, with its duplicates CTN 4, 121 and BM 36310 + 36468 (collection of anti-witchcraft rituals against enemies and slander; one ritual is transmitted with an alternative ritual instruction drawn from a second tablet [UET 6/2, 410 obv. 21'], another ritual uses the incantation Ša īpušanni uštepišanni [ibid. rev. 2–6, cf. *Maqlû* III 116–24]).
- 83-1-18, 427 (BBR 2, 80) + Ki 1904-10-9, 118 with its partial duplicate BBR 2, 16 (ritual for protecting the *sūrtu* of the diviner against witchcraft; the ritual uses an incantation related to Ša īpušanni uštepišanni in *Maqlû* III 116–24).
- Ki 1904-10-9, 18, ed. Schwemer, *Iraq* 69 (2007) 29–42 (war ritual accusing the enemies of witchcraft).
- BBR 2, 52, ed. Scurlock, *MMTGI*, 543–45 (fragmentary ritual for banning warlock and witch to the netherworld).
- BMS 20 (+) 49 with its duplicates, ed. Mayer, *OrNS* 59 (1990) 466–69 ('Kaksisa 1').
- BMS 51 with its duplicates, ed. Mayer, *OrNS* 59 (1990) 474–76 ('Sipazianna 2').
- BMS 7 rev. with its duplicates BMS 57 and AOAT 34, 25, ed. Ebeling, *AGH*, 58–61 ('Išhara 1', fragmentary prayer to Scorpius, the astral manifestation of Išhara; see Mayer, *UFBG*, 388, and Seux, *HPDBA*, 343–45). Note that the fragmentary Akkadian prayer with Hittite rubric and ritual instructions preserved in KBo 21, 20 rev. 1'–18' may represent an early version of 'Išhara 1' (see Schwemer, Gauging the Influence of Babylonian Magic, forthcoming).
- BMS 21+(+) obv. 42–rev. 25, ed. Schwemer, *Wettergottgestalten*, 668–71 ('Adad 1b', prayer to Adad with secondary witchcraft theme).
- BAM 325 = KAL 2, 51 (fragmentary ritual for the preparation of a phylactery against witchcraft; Middle Assyrian manuscript).
- KAL 2, 30 (fragmentary anti-witchcraft rituals; cf. here text 7.6.6).
- KAL 2, 33 (fragmentary anti-witchcraft ritual with prayer addressed to Girra and prescription for a salve).
- KAL 2, 32 (fragmentary anti-witchcraft rituals addressed to Šamaš).
- K 2395 (fragmentary burning ritual before Šamaš).
- K 2467 + 80-7-19, 116 (fragmentary collection of incantations against witchcraft).
- K 6418 (fragmentary anti-witchcraft incantation; cf. here the note on text 9.1: 44–49).
- K 7930 // BM 17004 (fragmentary anti-witchcraft ritual addressed to Šamaš).
- K 8183 (fragmentary anti-witchcraft rituals addressed to Sîn).
- K 3387 (*ŠRT* pl. 10), ed. Mayer, *UFBG*, 515–16 ('Šamaš 88', fragmentary prayer mentioning witchcraft).
- Rm 2, 155 (fragmentary prayer to Girra concerned with witchcraft).
- BAM 468 with its duplicate STT 63 rev. 47'–66' (fragmentary ritual against all evils, among them witchcraft).

*Group 9 — Anti-witchcraft Incantations within Bīt rimki and Related Texts:* Some of the sections of the

*Bīt rimki* ritual are directed against witchcraft that threatened the king; this is explicitly stated in the rites of the first, second, fourth and sixth houses of the Šamaš-cycle.<sup>26</sup> The Akkadian prayers recited within these sections focus on witchcraft and the pertinent rituals use substitute figurines of warlock and witch (for the second house, see here text 9.1; for the Šamaš-prayer of the fourth house, see text 8.5: 77"–99"; the fragments K 2380 [*ŠRT*, pl. 3] // Rm 447 represent the Akkadian prayer of the first house; K 3214 perhaps preserves the beginning of the Akkadian prayer of the sixth house). Apart from the anti-witchcraft rites in the individual houses, *Bīt rimki* includes the recitation of a cycle of incantations also known from *Maqlû*. The same cycle is used in a few anti-witchcraft rituals whose proceedings are very similar to the relevant sections of *Bīt rimki*; the two texts of this type are edited here as texts 9.2 and 9.3. The series of šu'ilā prayers recited within *Bīt rimki* also includes several that are directed against witchcraft; they too will be edited within *CMAwR*:

- KAR 59 obv. 29–rev. 24 and its duplicates, ed. Mayer, *UFBG*, 442–49 ('Ea 1a'; for its recitation within *Bīt rimki*, see BRR 2, 26 obv. III 45).
- KAR 25 obv. II 27–34 and its duplicates, ed. Ebeling, *AGH*, 14–19 ('Nabû 2'; see Mayer, *UFBG*, 400, and Seux, *HPDBA*, 294–97; for its recitation within *Bīt rimki*, see BRR 2, 26 obv. III 57).
- BMS 50 (K 2808 + 9490) with its duplicates AOAT 34, 68 and 69 ('Sipazianna 1', see Mayer, *UFBG*, 431; for its probable recitation within *Bīt rimki*, see BRR 2, 26 obv. III 65).

*Group 10 — Rituals against zikurudû and Other Special Types of Witchcraft:* The most prominent special type of witchcraft was 'cutting-of-the-throat', and a number of rituals are preserved that address this affliction, even though the prognoses given in the *zikurudû*-section of the older Diagnostic Handbook mostly predict the patient's death. Rituals to counter *zikurudû* are typically performed before astral deities, just as the *zikurudû* magic itself was believed to have been practised in the presence of the stars (for examples, see here texts 10.1 and 10.2); another feature particularly associated with *zikurudû* is the interpretation of rodents as evil-portending messages of witchcraft sent by the witch (see here texts 10.3 and 10.5). Potions and salves likewise were employed against *zikurudû* (see here texts 10.3 and 10.4), and such prescriptions can be found together with instructions for the preparation

<sup>26</sup> These house numbers follow PBS 1/1, 15 and various incantation tablets; they correspond to houses two, four, six and seven of the Nineveh ritual tablet (BBR 2, 26+ //).

of remedies against other special forms of witchcraft, such as ‘seizing-of-the-mouth’ (*kadabbedû*), hate-magic (*zīru*) and ‘distortion-of-justice’ (*dibalû*). The same combination of different types of special witchcraft can be found in the witchcraft chapter of the older Diagnostic Handbook (*STT* 89 obv. I 1–II 43, see here text 12.1), a text whose composition is closely associated with corresponding therapeutic texts. We add a list of texts of this group not edited within the present volume:

- *KAR* 121 = *BAM* 203 = *KAL* 2, 35 (prescription against *zikurudû* performed before Scorpius, cf. *STT* 89 obv. I 52–56, here text 12.1).
- *K* 72 (IV R<sup>2</sup> 59/1) + 3400 + 9648 // *K* 2565 (ŠRT pl. 9) + 3509 + 9612 + 10634 + 10760 // *K* 9285 + 13861 // *K* 7140 (+) 12483 (rituals against *zikurudû* sorceries that have appeared in a man’s house; for a partial edition, see Mayer, *UFBG*, 510–15; for *K* 72+ rev. 11–20, cf. Seux, *HPDBA*, 401).
- *BMS* 56 and its duplicates, ed. Mayer, *OrNS* 59 (1990) 469–74 (ritual against *zikurudû* with a prayer addressed to Kaksisa [‘Kaksisa 2 = 3 = Ninurta 4’]).
- The text group *BAM* 473 // 209 // 461 // 463 // *KUB* 37, 58 (prescriptions for various salves against *zikurudû*, *kadabbedû*, *dibalû* and *zīru*). Note that the indirect join between *KUB* 37, 57 and 58, tentatively proposed by Köcher (*KUB* 37, p. III), is not confirmed by collation, for the fragments have different size scripts.
- Prescriptions for potions against *kadabbedû* can be found in *SpTU* 1, 58, AO 17622 (Labat, *RA* 54 [1960] 171), CBS 14161 (Leichty, *Studies Sachs*, 261–62), *BAM* 190 rev. 13–16 (see here text 7.10.3, 1.) and *AMT* 78/1 (K 2418) + K 2465 + 2458 + 2488 + 5893 + 9140 + 10174 + 11127 + 16410 + Rm 141 + Rm 2, 143 + Sm 1397 rev. VI (for its partial duplicate *CTN* 4, 124 obv. 1'–6', see here text 2.2, 4.; for a discussion and partial edition of the text, see Kinnier-Wilson – Reynolds, *CM* 36, 72–76). For a necklace against *kadabbedû*, see *BM* 36330 rev. 4–7.
- Fragments of rituals against *zikurudû*: *BAM* 466 (*zikurudû* before Nimru, i.e., Cygnus), *K* 6763 (witchcraft before Ereqqu, i.e., Ursa Major), *K* 13447, *K* 13477.

*Group 11 – Rituals in Case of Evil Omens Indicating Witchcraft:* A small group of anti-witchcraft rituals were designed to be performed as a preventive measure when an omen indicated that a witchcraft attack had been initiated. Naturally, the namburbi rituals against witchcraft form part of this group (cf. here text 11.2), as do amulet-shaped tablets bearing an anti-witchcraft prayer addressed to Ea, Asalluhi and Šamaš. These amulet-shaped tablets were mounted in a house in order to protect the family and guests from sorcerous attacks. Other anti-witchcraft rituals are elicited by a creaking door indicating that a witchcraft attack had been initiated (see here text 11.1) or by an evil dream that por-

tended a witchcraft attack. The following relevant texts are not edited within the present volume:

- *K* 2773+ with its duplicates, ed. Maul, *BaF* 18, 445–52 (namburbi ritual against witchcraft; cf. now also VAT 13607 + 13970 + 14027, to be edited in *KAL*, vol. 4).
- Tablet amulets against witchcraft (all with the same prayer to Ea, Asalluhi and Šamaš): *KAR* 35, *KAR* 36 + 261, *LKA* 129 (all ed. by Maul, *BaF* 18, 181–84), *KAL* 2, 40. The most complete example is kept in the Schøyen collection (MS 3187, written for Nabû-zēru-iddina; to be edited by A.R. George).
- *BM* 49141 + 65953 + 68455 (incantations for amulets against witchcraft; to be edited by I.L. Finkel).
- *LKA* 115, ed. Maul, *BaF* 18, 502–4 (ritual for protecting a house against witchcraft with an incantation addressed to Išum and a prescription for a potion with the same purpose).
- 81-2-4, 166, ed. Oppenheim, *Dreams*, 306–7, 344, pl. 3, and Butler, *Dreams*, 407–10, pl. 13 (threat of witchcraft announced by a bad dream).

*Group 12 – Diagnostic Texts:* Already the oldest preserved diagnostic texts from the Old Babylonian period mention witchcraft as a cause of illness (see *TLB* 2, 21 obv. 17–rev. 21, ed. Geller, *AfO* 48–49 [2001–2] 73–74). While none of the known major sections of the later Diagnostic Handbook (*SA.GIG*) is concerned primarily with witchcraft-induced diseases, the older Diagnostic Handbook contained a chapter devoted exclusively to symptoms caused by ‘cutting-of-the-throat’ magic (*zikurudû*), hate-magic (*zīru*) and ‘seizing-of-the-mouth’ magic (*kadabbedû*). This chapter, preserved on the Neo-Assyrian tablet *STT* 89, is edited here as text 12.1.

Finally it must be mentioned that many small fragments of anti-witchcraft rituals and prescriptions could not as yet be assigned definitively to a specific group. Future joins, identification of duplicates and new texts will certainly contribute to a better understanding of these fragmentary texts and place them in their proper context.

The following fragments have been scheduled for inclusion in *CMAwR*: *KBo* 8, 4; *KBo* 9, 46; *KUB* 4, 35; *KUB* 37, 54, 72 (// Beckman – Foster, *Studies Sachs*, no. 19), 89, 90, 94, 98; *KAR* 136; *KAL* 2, 2, 53, 54, 56, 57, 61, 62, 63; *CTN* 4, 97; *BMS* 47; *K* 4735, *K* 4912 + 10827, *K* 5648, *K* 6838, *K* 6855 (reference to the performance of *Maqlû* by the king in the middle of the night), *K* 7988, *K* 8326, *K* 8943, *K* 9028 // 9496, *K* 9208, *K* 10246, *K* 14170, *K* 14714, *K* 15189 (cf. *BM* 42317), *K* 19529, *K* 20043; *Sm* 310, *Sm* 468 (+) 1424, *Sm* 1415, *Sm* 1426, *Sm* 1554; *Rm* 278; *Rm* 2, 566; 82-3-23, 36; *Bu* 89-4-26, 101; *BM* 42733, *BM* 71958; *VS* 24, 104; *SpTU* 2, 18 rev. 1'–9'; *Si* 1 // 738, *Si* 727, *Si* 860; *VAT* 12004 (Meinhold, *KAL*, forthcoming); *A* 2731 (Istanbul).

Fragments that might be relevant, but cannot be assigned to our body of texts with reasonable certainty have not been listed here.

### 3. ASPECTS OF THE COMPOSITION AND DEVELOPMENT OF THE TEXTS

Many Babylonian rituals and incantations exhibit clear signs of having been rewritten and expanded over time. Such transformations, which sometimes lead to the creation of new types of texts, may be the result of an internal development within one body of texts, but they can also reflect the contact between different streams of therapeutic thought, modes of ritual behaviour and forms of literature. Anti-witchcraft texts display numerous similarities and points of contact with other groups of texts belonging to the lore of the *āšipu*.

Some of these similarities reflect general cultural currents or common epistemological or phenomenological structures that become prominent in one period or another and are shared by different bodies of diagnostic and therapeutic texts. Other similarities between texts reflect specific contact and intrusion or adaptation, and here we should note that even when we describe the influence as a one-way process from the point of view of witchcraft, we are usually dealing with an interactive process involving mutual influence between rituals against witchcraft and other bodies of ritual literature. It may be that sometimes when witchcraft makes use of other materials, this reflects the growing importance of witchcraft; but in other instances, it can equally well reflect the importance of the other group of texts, an importance which has led to its being adapted for use against witchcraft, thereby redefining witchcraft in terms of the other group.

Here we cannot enter into questions of religious and cultural history, rather we shall point to clear textual similarities, influences and adaptations between anti-witchcraft texts and other rituals and incantations. Contact may be seen in descriptions of illnesses (symptomologies), diagnoses, statements of purpose, in the rites themselves and in the prayers and incantations recited during the performance of the relevant rituals. Examples from a few select areas of contact may be noted here.

*Anti-witchcraft and namburbi rituals:* There is significant contact between anti-witchcraft rituals and rituals used to counteract evil omens (namburbi). This contact was fostered by the idea that witches could send evil signs, which led to the use of namburbi types against witchcraft. Examples include K 2773+ with duplicates (ed. Maul, *BaF* 18, 445–52 [see above, texts of group 11]; cf. also Abusch, *Studies Stol*), a namburbi ritual that seems to have

been expanded to accommodate witchcraft as the cause of evil omens, and *KAR* 35 and its duplicates (ed. Maul, *BaF* 18, 181–85 [see above, texts of group 11]), an amulet directed primarily against witchcraft, but derived from a namburbi amulet type. Moreover, witchcraft is one of the targets of the namburbi amulet type directed against all evil (see *LKA* 128 with duplicates, ed. Maul, *BaF* 18, 185–89). It is of interest to note that the list of evils in this group was used in full in the *Maqlū* incantation *Amsi qātīya* (VII 114–40, cf. *infra*). Not surprisingly, rituals against *zikurudū* — a method of witchcraft that often involved the sending of evil-portending omens by the witch — have features in common with namburbi rituals.

*Anti-witchcraft and anti-ghost rituals:* Of course, any influence, whether unidirectional or mutual, will often have operated on more than one level. An example where both ritual structure and even precise prayers were taken over is *KAR* 227 and duplicates (see above, texts of group 8). This ritual against witchcraft in which the witch is sent to the netherworld makes use of ritual structures and materials that were originally unrelated to witches and witchcraft, but derive instead from rituals that dealt with ghosts and demonic personifications of evil, usually entailing their exorcism and relegation to the netherworld. Compare K 2001+ and duplicates (ed. Farber, *BID*, Hauptritual A IIa); note particularly that close genetic parallels to the incantations addressed to the Anunnakki and to the family ghosts in *KAR* 227 // appear in K 2001+ //. Other examples of the adaptation of motifs and techniques from anti-ghost rituals are texts 8.7 and 8.8, edited in the present volume.

*Anti-witchcraft rituals and rituals for soothing the anger of the gods:* Often there are differences in the introductions to related texts. Compare, e.g., *BAM* 316 obv. II 5'–25', its forerunner *STT* 95 + 295 rev. III 130–44 // *BM* 64174 obv. 1–8, its parallel *BAM* 315 rev. III 1–16 // *Bu* 91-5-9, 214, and the latter's variant duplicate *SpTU* 2, 22+ obv. I 39'–46'.<sup>27</sup> In this group of texts, a statement that witchcraft was performed against the patient was introduced into a text group that originally ascribed the patient's problems to the anger of gods; witchcraft was even

<sup>27</sup> For an edition and discussion of these texts, see Abusch, *MesWi*, 31–45.

sometimes made into the cause of the divine anger and the primary cause of suffering.

Here we should add a comment on changes that are discernible in the ‘scribal context’ — i.e., the description, diagnosis, ritual purpose and prognosis — of therapeutic texts. These statements will often reflect the latest purpose for which the ritual was intended. Thus, a ritual that was originally directed primarily against the anger of a deity may be redirected against witchcraft, and the text containing that ritual may be rewritten in such a way as to make that purpose explicit, thereby turning the combatting of witchcraft into the primary purpose of the ritual. An excellent example of such revision is the Marduk ritual *BMS* 12+ with duplicates (ed. Mayer, *OrNS* 62 [1993] 313–37); in addition to revisions in the prayer, a new statement of purpose (l. 1) was composed to introduce the ritual after it had been transformed into an anti-witchcraft ritual.

Turning now to the oral rites that are often the centrepiece of our texts, we discuss first incantations and then prayers addressed to deities. Within the first group we limit our examples to incantations found in *Maqlû*. Some incantations that were commonly used and were originally of a general or at least a non-witchcraft type were taken over for use against witchcraft. Sometimes this was done without explicit adaptation or mention of witchcraft. For example:

- *Šamnu ellu* (*Maqlû* VII 29–46), an incantation that was recited over oil.
- *Isâ isâ* (*Maqlû* V 158–75), an exorcistic incantation used at the climax of an exorcism.

Sometimes the incantations were revised by the addition of a line mentioning witchcraft:

- *Araħħēka ramānī* (*Maqlû* VII 22–28). This incantation was recited over oil meant to infuse the patient’s body with the power of the incantation. The incantation was adapted by the addition of l. 28.
- *Ina šeri mesâ qâtaya* (*Maqlû* VII 162–69). This incantation against evil portended by a bad dream was adapted by the addition of l. 168.

A more interesting example is provided by *Amsi qâtaya*, *Maqlû* VII 114–40. This text originally described the washing off of general miasma (*mimma lemnu*) onto a substitute and had nothing to do with witchcraft. This short incantation was expanded first by the insertion of a list of evils, the most important of which was witchcraft, and then by a further expansion at its end. Thus, it was tripled in length and grew from about 9 lines to 27 lines. This incantation, like *Attîmannu kaššâptu* (*Maqlû* VII 55–79),

reflects the use of motifs from namburbi rituals in anti-witchcraft texts (see Abusch, *Studies Wilhelm*).

The interaction of witchcraft texts with prayers that originally were not concerned with witchcraft can best be illustrated by examining occurrences of the witchcraft theme within šu’ila prayers. The structure of the šu’ila prayers was taken over for the purpose of combatting witchcraft and applied to various gods,<sup>28</sup> stars<sup>29</sup> and ritual substances.<sup>30</sup>

In some cases, it is of course possible — perhaps likely — that a special šu’ila prayer used in an anti-witchcraft ritual was a fresh creation, though surely it drew upon ritual motifs that reflect the basic anti-witchcraft ritual.<sup>31</sup> But in other cases, we can trace textually how the šu’ila form evolved. In this context, we draw attention to one group of related texts that attest to a series of changes in an address to the sun-god Šamaš. The texts of this group are edited here as text 7.8, 7., text 7.5 and text 9.2. The centre of the prayer forms a not atypical witchcraft address in which the speaker invokes Šamaš, describes his ritual actions and expresses the wish that he live but the witch perish. In one group of texts, the address is followed by a short hymnic section at its end (text 7.8, 7.); in another, a new line is affixed at the beginning (text 7.5). But finally, a long hymnic section is added as an introduction, and our address becomes a typical šu’ila-type prayer (text 9.2).

In other cases, witchcraft themes seem to be intrusions into general šu’ila prayers. We may distinguish here between (1) those cases where the intrusion transforms the text into an anti-witchcraft text and (2) those where the intrusion seems not to change the text into an anti-witchcraft text, but simply adds another entry to a longer list of evils.

- (1) The revisions of several texts share some similarities: The revision of the Marduk šu’ila *BMS* 12+ //

<sup>28</sup> Note especially the construction of šu’ila-type prayers for gods of fire: e.g., *Maqlû* II 1–17 (Nuska), 19–75 (Girra; this incantation has been greatly expanded, hence it looks less like a šu’ila than the others), 77–103 (Girra), 105–25 (Girra), 127–34 (Girra), and 136–48 (Girra).

<sup>29</sup> ‘Sipazianna 2’ (ed. Mayer, *OrNS* 59 [1990] 474–76); ‘Kaksisa 2 = 3 = Ninurta 4’ (ed. Mayer, *OrNS* 59 [1990] 469–74). ‘Kaksisa 2 = 3’ may have undergone revision and thus might be better assigned to the šu’ila prayers that have been changed by means of intrusions. But while it is true that this prayer seems to contain several groups of evils, these are similar to those in *Maqlû* II 19–75 (Girra) — cf. ll. 13–15 with *Maqlû* II 61–69.

<sup>30</sup> E.g., salt in *Maqlû* VI 119”–26”.

<sup>31</sup> See, e.g., *Maqlû* II 131–34 and, in a more expanded form, *Maqlû* II 108–16.

is extensive (see Abusch, *BWiL*, 61–75). Some similar revisions are to be found as well in ‘Ea 1a’ (ed. Mayer, *UFBG*, 442–49). For this text, note especially the variant in *SptU* 3, 78 which has *kišpī-šunu ruhēšunu rusē[šunu] lemnetu lā tābūtu* instead of *Ea ina téka ša balāti mimma lemnu mimma lā tābu* in l. 15; this variant expands the already added section in ll. 14 and 17–18.<sup>32</sup> Finally, note ‘Nabû 2’ (*KAR* 25 obv. II 27–34 //, ed. Ebeling, *AGH*, 14–19), a šu’ila which reflects the transformation of a text originally concerned simply with illness into one where witchcraft is the cause of the illness. The prayer ‘Adad 1b’ (*BMS* 21+(+), ed. Schwemer, *Wettergottgestalten*, 668–71) has been adapted for use against witchcraft by means of the insertion of ll. 14–15 ([*h*]ull[i]q ayyābīya *turrud lem[nūtīya]*, [*ay it*]būni kišpī ruhē rusē upšāšē [lemnūti]) between *šime tes[lītī]* of l. 13 and [*kīniš*] *naplisannima* of l. 16. Without the insertion, the emphasis of the original text was on the relationship between Adad and the personal god. Certainly, *BMS* 12+ // has been transformed into a prayer to be used in an anti-witchcraft ritual. This may also be the case with ‘Ea 1a’, ‘Kaksisa 1’ and ‘Adad 1b’, since witchcraft seems to have become the central element in each of these prayers, even though the attached rituals and rubrics show no indication of such a usage.

(2) As noted, witchcraft may be an addition that now forms part of a longer list of evils without changing the overall character of the text. Examples include ‘Šamaš 88’ (ed. Mayer, *UFBG*, 515–16), l. 16, and ‘Nabû 3’ (ed. Mayer, *UFBG*, 473–75), l. 12. In the latter text, ll. 11–12 — in which the hand of a ghost, *ušburruda* and *māmītu* are mentioned — were added secondarily; note that these lines are omitted in ms. E (*LKA* 56) and that l. 10 leads directly into l. 13, as clearly indicated by the related text ‘Marduk 2’ (*BMS* 9 obv. //).<sup>33</sup>

In the main, what we have seen till now in the incantations and prayers involves insertions of various sorts. There are other kinds of activity involved in the construction of oral rites. We choose two prayers dealing with witchcraft to illustrate how texts could be composed or combined.

The prayer ‘Išhara 1’<sup>34</sup> is not a simple witchcraft text in the form of a prayer nor a simple šu’ila that

has been modified by stereotypical additions. That this (still fragmentary) text is some form of composite is clear from the following:<sup>35</sup> (1) whereas ll. 1–25 are addressed not only to Išhara but to other deities as well, ll. 26ff. seem to be addressed only to Išhara; (2) there are two addresses or openings: ll. 1–4 and l. 26; (3) ll. 17–25 are directed against witchcraft, whereas ll. 14–15 deal with sin, a theme that normally does not occur alongside witchcraft; (4) the ‘request’ is broken up, and requests against different evils occur at different places in the text: sin (l. 15), witchcraft (ll. 23–25), evil (ll. 37–38). The text is a composite that, at the very least, combines the šu’ila form and content (ll. 1–15) with an anti-witchcraft section (ll. 16–25) and possibly another independent prayer (ll. 26ff.). It is difficult to specify with certainty the stages of the development of this prayer: it is possible that two prayers have been joined together (ll. 1–25 and 26ff.). But if so, we must treat ll. 14–15 as a later addition, and it would then look as if the theme of sin has been added to a witchcraft text. This scenario, however, seems unlikely. Perhaps it is simpler to assume that a witchcraft section was added on to a fully developed text addressed to Išhara and others; if so, l. 26 would serve rather as a *Wiederaufnahme* inserted after the addition of the witchcraft section ll. 16–25.

K 2563+ // (see here text 9.1) is a prayer to Šamaš that was recited during the second house of the *Bīt rimki* ritual. It is the most developed anti-witchcraft Šamaš prayer in that ritual. While not particularly difficult to understand, the prayer seems to be somewhat jumbled and in disarray. This is due — in this text at least — not to textual development or change, but probably to a form of composition in which major themes are repeated over and over again.

(1) The speaker’s full description of the ritual of washing oneself over the representation of the witch occurs three times:

ll. 32b–34b:	<i>ana muḥfiša mē arammuk</i>	(a)
	<i>arša utārši limḥuranni-ma</i>	(c)
	... <i>elīša umtassa</i>	(b)
1. 39	<i>elīša umtassa</i>	(b)
	<i>ana muḥfiša mē arammuk</i>	(a)
ll. 53–54	<i>elīša umtassa</i>	(b)
	<i>ana muḥfiša mē arammuk</i>	(a)
	<i>arša utārši limḥuranni-ma</i>	(c)

<sup>32</sup> Cf. ‘Kaksisa 1’ (ed. Mayer, *OrNS* 59 [1990] 466–69), ll. 17–20, which are similar to the intrusion in ‘Ea 1a’ and seem to be an insertion.

<sup>33</sup> For *BMS* 9 obv. //, see Abusch, *JAOS* 103 (1983) 3–15.

<sup>34</sup> *BMS* 7 rev. // *BMS* 57 // *AOAT* 34, 25, ed. Ebeling, *AGH*, 58–61, cf. Mayer, *UFBG*, 388, Seux, *HPDBA*, 343–45.

<sup>35</sup> Note that the prayer addressed to Scorpius-Išhara fragmentarily preserved in *KBo* 21, 20 rev. 1’–8’ possibly represents an early version of ‘Išhara 1’ (see Schwemer, Gauging the Influence of Babylonian Magic, forthcoming).

The patterns are a–c–...–b, b–a and b–a–c.

(2) Lines 40, 42–43 are repeated in ll. 55–57.

<sup>40</sup>*kīma mū ša zumrīya iššah̄aṭū-ma ana muḥbīša u lānīša illakū*  
...  
<sup>42</sup>*mimma lemnu ša ina zumrīya šīrīya šer'ānīya bašū*  
<sup>43</sup>*kīma mē ša zumrīya liššah̄iṭ-ma ana muḥbīša u lānīša lillik*  
<sup>55</sup>*kīma mū ša zumrīya iššah̄aṭū-ma ana muḥbī annīti illakū*  
<sup>56</sup>*mimma lemnu ša ina zumrīya šīrīya šer'ānīya bašū*  
<sup>57</sup>*kīma mē ša zumrīya liššah̄iṭ-ma ina zumrīya lītāsi*

(3) In ll. 11–15 there are two chains of five parallel items (ll. 11–13a // 13b–15):

<sup>11</sup>*ša ... ina akali ušākilanni ina šikari išqānni*  
<sup>12</sup>*ina mē urammikanni ina šamni ipšušanni*  
<sup>13</sup>*ina ukullē ušākilanni*  
*aššum mimma šumšu ša ušākilu*  
<sup>14</sup>*aššum mimma šumšu ša išqū aššum mimma šumšu ša urammiku((ni))*  
<sup>15</sup>*aššum mimma šumšu ša ipšušu ina šubulti ušebila*

The repetitions actually make the text seem amorphous and difficult. Moreover, in each case there is a change of some sort introduced in the repetition. In (1) there is a difference in order of the elements in each of the three occurrences. In (2) the evil is rinsed off his body and flows upon the witch in l. 43, while the evil is rinsed off his body and flows away from him in the parallel l. 57. In (3) the last item in the first chain seems to be identical with the first item in that chain, while it should have been identical with the last item of the second chain. Do these differences reflect intentionality? While in (1) one might find some literary form (e.g., the chiastic arrangement between a–(c–...–)b of ll. 32–34 and b–a of l. 39), it seems forced to attribute much significance to these forms. It is therefore more likely that the composer was careless or was following a patchwork pattern of composition.

#### 4. WITCHCRAFT THERAPIES: TYPICAL ELEMENTS, STRUCTURE AND FUNCTIONALITY

##### 1. Ceremonial Rituals

In ancient Mesopotamia, witchcraft was one of the explanations for evil that befalls the individual; it imputes illness and misfortune to the actions of other humans. In general terms, the basic goal of most Babylonian anti-witchcraft rituals is a simple reversal of the patient's and the witches' fate. The witchcraft that warlock and witch employed against their victim is removed from the latter and returned to its originators: warlock and witch are destroyed by having their witchcraft sent back to them and by the ritual destruction of their representations. The patient regains his former position in life, while those who wished him ill are brought down by their own evil schemes.

Naturally, the ritual enactment of this reversal within the anti-witchcraft ritual bears much resemblance to the evil ritual activities that warlock and witch are accused of in the diagnoses and, more elaborately, in anti-witchcraft incantations; often the anti-witchcraft ritual gives the impression of being a mirror-image of the acts that the witches are accused of having performed (cf., e.g., the structure of the ritual edited here as text 8.1). The difference between an anti-witchcraft ritual and actions that would have been regarded as evil witchcraft may therefore seem to be merely a matter of perspective. But in fact there are some significant differences between anti-witchcraft rituals and the actions commonly imputed to warlock and witch. Anti-

witchcraft rituals employ a consistently defensive rhetoric and regularly emphasise the patient's ignorance of the identity of the witch. The rituals claim to be (and probably mostly were) performed openly, while the sorcerers are accused of having acted in secret. Any form of contact with the accused (but usually unknown) sorcerers is avoided — witchcraft ingested with food is not returned to the witch by putting it into her food; scraps of an alleged witch's clothing, her hair, her fingernails — i.e., identifying materials — are never used in defensive figurine magic. Rather, the occasional naming of the figurine (sometimes by means of an inscription on its shoulder) had to suffice to ensure its identification with the person it was meant to represent. There certainly was a grey area between what was regarded as illegal *kišpū* “witchcraft” and legitimate ritual practice. However, this grey area was formed not by the anti-witchcraft rituals, which were part of legitimate ritual practice,<sup>36</sup> but by the various types of aggressive magic briefly discussed above (see section 1.2).

Many anti-witchcraft rituals, and certainly most texts of this group addressed to Šamaš, the divine judge, are clad in the language of a ritual lawsuit. Within this image the patient takes the role of a wronged party who has been unfairly attacked by

<sup>36</sup> Though, of course, the performance of anti-witchcraft rituals would have fueled witchcraft beliefs.

the evildoers. He argues his case, and, at the end of the ritual, he is purified and acquitted, while the witches suffer the evil they had intended for their innocent victim; their punishment thus conforms with one of the basic principles of ancient Mesopotamian law. Some texts accuse the witches of having performed their witchcraft before a god. In those cases, it would seem that the witches were accused of having slandered their victim before the divine authority and of having elicited thereby a divine verdict against the patient that manifested itself in his illness and misfortune. The patient then appeals to the gods to gain a just and favourable verdict. In this form, the image of the lawsuit was part of a systematic reconciliation between a theistic conception of the world and witchcraft beliefs.

Anti-witchcraft rituals usually involved only the patient and the exorcist as active participants and were performed in a private setting. Their performance was not restricted to a specific locale or time. Typical places where these rituals were performed include the patient's house (often on the roof), the uninhabited 'steppe' outside the city or the bank of a river or canal. When the ritual was performed in the patient's house the impure remains of the performance were disposed of in the 'steppe' or thrown into the river. The time of the performance largely depended on which deity was invoked in the ritual. If Šamaš was addressed, the time when the sun-god leaves or enters the netherworld to judge the living and the dead, sunrise or sunset, usually plays an important role in the ritual proceedings. If an astral deity was addressed, the performance took place after sunset, when the stars illuminate the night sky. If Sîn was invoked, the fifteenth day of the lunar month, when the full moon can be seen, was an obvious time for the ritual. The period of the new moon was regarded as especially auspicious for the performance of anti-witchcraft rituals; one ušburuda incantation addresses the personified New Moon thus:

Purifier of heaven and of the subterranean ocean, day of the New Moon, who undoes witchcraft (and) magic. The messages of the night and of the whole day which you (scil. the witches) keep sending against me — day of the New Moon, may your day of wrath overpower them! (text 7.8, 3.: 2'-6')

The performance of certain anti-witchcraft rituals seems to have been prohibited on holidays.<sup>37</sup> Though Abu, the month of the dead, was regarded as a favourable time for the performance of *Maqlû*, and

some other rituals recommended a performance on specific dates (cf. here text 9.3), anti-witchcraft rituals generally did not have a fixed calendrical setting, but could be performed on any auspicious day, whenever the occasion arose and circumstances demanded it.

Typical elements of a ceremonial anti-witchcraft ritual include offerings presented to the deities invoked in the ritual, prayers and incantations (both referred to as *šiptu* in Akkadian), the fabrication and manipulation of substitutes representing the witches or their witchcraft and various rites of purification of the patient, which rites could also serve apotropaic purposes.

The offerings of an anti-witchcraft ritual were usually presented at the beginning of the proceedings and conform to the regular offering arrangements known from other types of *ašipūtu*-rituals. After the purification of the locale by sweeping and sprinkling water, a portable altar and a censer with juniper incense were set up. The altar was loaded with bread and with a confection made of honey (or date syrup) and ghee; dates and fine flour were strewn on top. If a sheep was sacrificed, the various meat portions were put on the altar as well. A libation of beer was made; often a special libation vessel was set up for this purpose, but sometimes the beverages were provided in bottles that were then placed on the altar. The offering arrangement could be set off from the rest of the ritual area by lines drawn with flour; in any case, the destructive rites carried out at a later point in the ritual would often take place at some distance from the offering arrangement.

Once the offerings had been set up, the deity or deities invoked in the ritual were addressed in a prayer with a fixed text that asked for divine presence and help, for a just — that is, favourable — verdict for the patient; the witches were accused of their evil deeds, and the speaker asked that they be convicted of their crimes. The length of these prayers ranges from short invocations to lengthy compositions of more than a hundred lines. Sometimes the whole procedure is condensed in the simple ritual instruction "you convict them before Šamaš" (*ana mahar Šamaš tadānšunūti*).

As already noticed, a great number of anti-witchcraft rituals address the sun-god Šamaš. But he was not the only god that could be invoked against a witch. Especially *zikurudû*-rituals were performed before various astral deities as well as the moon-god Sîn, just as the evil *zikurudû* witchcraft itself was believed to have been performed before these deities.

<sup>37</sup> See BAM 461 obv. II 37 (*zikurudû* therapies): *ina īmi rīqi ul inneppeš* "it is not performed on a holiday".

A number of anti-witchcraft rituals address Marduk (cf. here text 8.6). This may be due to Marduk's position as the most prominent male god in the first millennium Babylonian pantheon, but these prayers also reflect Marduk's role as the divine exorcist. This function certainly explains his role in the anti-witchcraft prayers that address the divine exorcistic triad of Ea, Šamaš and Asalluhi-Marduk or invoke Ea and Marduk. Some of the anti-witchcraft rituals that invoke Ištar clearly refer to her function as the goddess of sexual desire and love (see Biggs, *TCS* 2, no. 11, and Farber, *BID*, Hauptritual B). In other rituals, however, she is not invoked for this reason (cf. here text 8.13); in those cases, her preeminent role as *the* goddess of the Mesopotamian pantheon may have prompted the composers to address the text to her. Within ritual contexts that focus on transferring the witches to the netherworld, underworld deities such as the Anunnakki, Gilgameš, Namtar, Bidu and Dumuzi may be addressed; in such contexts ghosts of deceased people may also be addressed and asked to accompany the witches to the netherworld (see *KAR* 227 and duplicates, Farber, *BID*, Hauptritual B, and here text 8.7). Some anti-witchcraft rituals invoke personified and deified natural phenomena that play an important role in the ritual proceedings: within burning rites Girra, the deified fire, was called upon; when materials were disposed of in the river, the deified River could be addressed; when clay for figurines was taken from the clay-pit, the latter was often invoked, just as one addressed the grain-goddess Nissaba as the divine flour (cf. *infra*, 4.2, for *Heilmittel* incantations in the context of prescriptions).

Since anti-witchcraft rituals were not performed in temples or shrines, they could not rely on ready representations of the deities addressed in the rituals. In a few cases the texts include instructions for setting up divine images; this instruction may be implicit in other ritual texts which make no mention of this activity. Mostly, however, the gods would have been addressed in the form of their natural manifestation: Šamaš as the rising or setting sun, Sîn as the full moon in the night sky; Ištar was visible as Venus, just as other astral deities such as Sipazian-na, Kaksisa and Ereqqu could be seen in the night sky. And, of course, Girra, the divine fire flaring up in the crucible, and the divine River with its purifying waters were not represented by images.

Besides incantations addressed to deities (in our terminology 'prayers'), anti-witchcraft rituals also use incantations addressing the witch directly; this type of incantation is more common in prescriptions than

in ceremonial rituals. During the performance of the extensive ritual *Maqlû*, incantations of both types were recited. In addition, there are standard incantations that are not witchcraft-specific and were spoken as accompaniment to certain common ritual actions, such as dousing the fire (*Attunu mû*), stripping off impure clothes (*Ašhuť ašhuť*) or removing the impure ritual remains from the house (*Udughul edinnazuše*). Finally, it should also be mentioned that ritual instructions sometimes enjoin the patient to speak an extemporized prayer (usually with the phrase *mala libbašu sabtu ana DN liqbi* "Let him tell DN everything that worries him"), though this type of utterance is not a standard element in anti-witchcraft rituals.

In the case of the extemporized prayer, it was certainly the patient who spoke. How the fixed prayers and incantations were recited is less certain. Their text is always written from the perspective of the patient: the "I" of a Babylonian prayer is the ritual client. The instruction for reciting an incantation is usually written logographically *ŠID-nu* or *DU<sub>11</sub>.GA*, and often it is difficult to tell whether a second or third person verb form is hidden behind the logogram. Some rituals instruct the exorcist to hold the patient's hand during the recitation of the incantation; it seems likely that the exorcist in these cases recited the text on behalf of the patient, and this would certainly have been the case when the patient was too ill to recite a lengthy text. Other rituals instruct the exorcist to "have the patient speak" the prayer (*tušadbabšu*, *tušaqbabšu*); in these cases, the exorcist probably spoke a few lines at a time, which were then repeated by the patient, and this mode of recitation may have been widely practised. It is highly unlikely that the average patient could read the prayers and incantations from a tablet or would know them by heart.

A regular feature of anti-witchcraft rituals is the use of substitute figurines representing the warlock and witch. A number of prayers explicitly justify the use of figurines with the fact that the warlock and witch themselves were not present during the performance of the ritual: *kīma šunu lā izzazzū* "since they are not present" (see here texts 8.3: 19, 38; 8.4: 54; 9.1: 31). Most commonly, the rituals — in line with the rhetoric of the incantations — use pairs consisting of a male and a female figurine; often the rituals prescribe employing a whole series of such pairs of palm-sized, anthropomorphic figurines, each pair made of a different material. The typical materials used for making these figurines include, among others, clay, tallow, wax, bitumen, dough, sesame

pomace, wood and reed. Sometimes, a clear correlation between the particular material and the method of destroying the figurine can be observed. In text 8.7 the materials of the figurines correspond to the type of oven that was used to burn them (figurines of clay in a potter's kiln, figurines of dough in a bread oven, figurines of beer mash and beer bread in a brewer's oven). In text 8.4 figurines of tallow, wax, bitumen, cedar and tamarisk wood are burnt, while figurines of clay and dough are put in water, crushed by the patient and then buried. In many rituals, however, figurines of clay and dough are burnt. Fire turns the dough into coal, it bursts and deforms the clay; although fire does not fully destroy these materials, their transformation by the fire is regarded as a sufficient symbol of the annihilation of warlock and witch.

Burning and burying were the most common ways of destroying the figurines and ritually killing the sorcerers represented by them. Burning symbolizes the complete annihilation of the evildoers, while burying symbolizes their banishment to the netherworld.<sup>38</sup> If the figurines were exposed to the fire, their burnt remains had to be eliminated at the end of the ritual; usually they were either thrown into a river or carried out to the uninhabited steppe. The final destruction of the figurines was often preceded by other actions which served to humiliate, defile and hurt the evildoers: twisting their arms behind them or binding them symbolized their imprisonment; they were smeared with malodorous fish oil or black paste; the patient washed himself over the figurines, thereby transferring the impure witchcraft back to the warlock and witch; the figurines were pierced with thorns of the date palm or beaten with an iron spike; the patient crushed them under his foot symbolizing the victorious triumph over his enemies.

While substitute figurines of the warlock and witch are the most common feature of anti-witchcraft rituals, the evildoers are not the only beings that can be represented by figurines.<sup>39</sup> A ritual segment of *Maqlû* (III 102–15, ritual tablet 50'–52') employs a clay figurine of a goddess to represent the deified fate (*šimtu*) of the witch; the *šimtu*-goddess is doused with a black liquid and thereby transformed

into an evil fate for the witch whose death is decreed by this rite. Some rituals use figurines as a representation of the patient. In text 8.1, a thorn similar to the thorn which the witches are accused of having stuck into the patient's figurine is removed from a figurine representing the patient and stuck into figurines representing the witches.<sup>40</sup> In Farber, *BID*, Hauptritual B, a figurine representing a patient who had been sent down into the netherworld by means of figurine magic is brought up from the world of the dead, whereas figurines of the warlock and witch are buried, thereby banning the evildoers to the netherworld.

Besides anthropomorphic figurines, the witch would sometimes be represented by the model of a tongue (here text 7.8, 2., cf. also *UET* 6/2, 410 //), the instrument the witch used for uttering her spell and slandering her victim (cf. *Maqlû* I 31–33). In *Maqlû* hands of wax and tallow representing the witch and her evil manipulations were melted (ritual tablet 58'–59'); a sherd from the street could also serve as a representation of the witch (*Maqlû* III 136–53 and ritual tablet 56'; IV 123–51 and ritual tablet 70'). Both anthropomorphic figurines and tongue models were placed in boats and sent across the waters of death to the netherworld (*UET* 6/2, 410 // and *Maqlû*, ritual tablet 53'–55'). The witchcraft itself could be represented by knotted strings which were burnt (*Maqlû*, ritual tablet 67'–69'). One ritual employs a purse filled with precious stones as a substitute for the patient, thereby passing his witchcraft on to a passerby who picks up the leather bag (see here text 8.2), but usually witchcraft was transferred onto figurines of the warlock and witch.

Washing was the most common purification rite that was performed by the patient, often over figurines of the warlock and witch. The patient's full body or just his hands were washed; sometimes purifying substances were added to the water that was prepared in the 'holy water vessel' (*egubbû*) before its use in the washing rite. The washing-of-the-mouth rite formed a special type of washing and was occasionally employed in anti-witchcraft rituals (see text 7.6.5 and *Maqlû*, ritual tablet 3'; cf. also text 8.5: 94"). Alternatively, the patient achieved purification by chewing purifying substances or just taking them into his mouth (see here text 7.8, 4. and 7. with par-

<sup>38</sup> Similarly, casting the figurine into the river can symbolize banishment to the netherworld (e.g., *SpTU* 5, 241), though often it refers to sending the witches to the *Apsû*, the realm of Ea.

<sup>39</sup> For the (rare) use of figurines representing the deities addressed in the ritual, see *supra*.

<sup>40</sup> Note that the accompanying prayer designates this figurine as "figurine that the warlock and the witch made of me". Strictly speaking, the figurine of the patient represents the figurine of the patient that was used by the warlock and witch.

allels). Standing on black stone or on tar pitch purified the patient, as did looking onto silver or gold (see here texts 10.3 and 7.8, 7. with parallels). More conventional purification rites involve donning a clean garment, moving a censer, torch and holy water vessel past the patient or fumigating the patient.

Finally, it should be noted that a few anti-witchcraft rituals, such as the Marduk-rituals *KAR* 26 = *KAL* 2, 21 // and *BMS* 12+ // (ed. Mayer, *OrNS* 68 [1999] 145–63 and *OrNS* 62 [1993] 313–37), include detailed instructions for the production and ceremonial consecration of apotropaia effective against witchcraft. A ritual to be performed before Šin and Šamaš (Si 34 (+)<sup>7</sup> 745 + 818 // 722 + 725) involves the preparation and consecration of a pouch and a potion against bewitchment. But usually the instructions for the preparation of potions, salves, phylacteria or amulet necklaces are given in the form of brief prescriptions.

## 2. Prescriptions

Besides the introductory passage containing a symptom description (phrased as a conditional clause), a diagnosis and/or a purpose clause, prescriptions for remedies against witchcraft-induced illnesses provide information on the ingredients to be used, usually botanical or mineral substances, instructions on how these basic ingredients should be processed, advice on the application of the finished medication and a short prognosis regarding the patient's recovery. Only a few prescriptions provide information on the quantities of each ingredient to be used; many texts give no information about which parts of the plants were to be used. Apparently, educated exorcists knew such typical details from memory.

Drugs against witchcraft come in various forms; the most common are salves, potions, phylacteries (drug-filled leather pouches worn around the neck) and necklaces to which plants or stone beads were attached. Washing with water to which another substance was added is attested several times. Rarely, drugs were to be ingested in a dry form; enemas are virtually absent from anti-witchcraft prescriptions

(but cf. here text 2.2, 1.: 92''–117''). If the individual botanical ingredients — usually between three and ten — were administered as a salve or in a potion, they were usually dried and pounded together before they were mixed with oil or another liquid (beer, wine and water are the most common). Potions and wash water were often left outside overnight “under the stars”; this served the double purpose of maceration and exposure to the influence of the astral deities. The potions prescribed often served as emetics; it was probably assumed that the witchcraft residing in the patient's body was discharged with the vomit. Prescriptions often give instructions to apply potions and salves repeatedly; sometimes a seven-day rhythm is apparent (see text 1.6: 1'; cf. also text 1.1, 1.: 10'-12', 69'', 75''), but other combinations of days are also attested (see, e.g., text 1.1, 1.: 101''''–102''''').

For therapeutic and prophylactic necklaces, typically either stone beads or plants were strung on a wool thread and then placed around the patient's neck as amulets. The plants were attached with knots. Sometimes plants or beads were not used, and only knots were made in the string. The accompanying incantation was usually recited over these knots; the knots then absorbed and retained the incantation's power (for examples, see especially text group 7.8). Incantations were regularly recited over salves, sometimes also over potions. The incantations used within these contexts often refer directly to the main ingredient(s) used in the medication (*Heilmittel* incantations, for numerous examples, see text group 7.8).

Some plants were regarded as especially effective against witchcraft. Most lists of ingredients contain *tarmuš* (lupine?), *imhur-l̄t̄m*, *imhur-ešrā*, *maštakal*-soapwort and *sikillu*; these plants are also named in the list of ‘simplicia’ as effective against witchcraft (*KADP* 1 rev. V 19, 24, 27–28, 30). Other plants whose effectiveness against witchcraft is praised in incantations include *an̄hullū* and *GAN.U<sub>5</sub>*-wood, the latter probably identical with *is pišri* “wood of release” and *bukānu* (see the register of botanical and mineral substances, s.v.).

## 5. INTRODUCTORY NOTES ON THE PRESENTATION OF THE TEXTS

As explained above, the texts in *CMAwR* are arranged in groups; this volume contains editions of texts from groups 1–2 and 7–12. Each separate edition of a text or a set of related texts comprises at its maximum the following sections:

- *Content*. A short general characterization of the relevant sources and their contents.
- *List of Manuscripts*. A catalogue of the relevant cuneiform manuscripts. This list provides the

following information regarding each manuscript: the sigla in the edition; museum number(s); the location of hand-copies (both those published elsewhere and in this volume); form, date and provenance of each individual cuneiform source.

- *Synopsis of Text Units.* An overview of the individual rituals and/or prescriptions ('units') that are contained in the edited text or set of texts. Each unit is characterized by a brief heading and given a number, and its place both in the individual manuscripts and in the present edition is indicated by line numbers.
- *Previous Editions.* Information regarding previous editions of the text or of its parts.
- *Transliteration.* A transliteration of all relevant cuneiform manuscripts laid out in synoptic ('score') fashion. This transliteration is almost always based on an examination of the original tablet; in the few cases where this was impossible, photographs could usually be consulted.

In the score, words partially preserved in an individual manuscript are usually fully restored. Words that are entirely lost in a manuscript are restored in the transliteration of that manuscript only if they are not preserved in any of the other manuscripts (and the manuscript in question is regarded as the 'lead manuscript' in that line) or if the expected wording and/or spelling to be restored differ from that in the better preserved manuscripts.

- *Summaries* of those parts of the individual manuscripts that were excluded from the edition because they do not deal with witchcraft. When non-witchcraft sections form a very minor part of a manuscript, however, these sections were usually included in the edition.
  - *Bound Transcription, Translation.* A bound transcription (normalization) and translation laid out in parallel columns. The text in this section is based upon the synoptic transliteration. The transcription provides a composite text, but also indicates significant variants between individual manuscripts. These variants are either placed within double curved brackets or given in footnotes. Especially because of the fragmentary nature of many of our sources, the text presented in the transcription usually has to draw on multiple sources and often therefore does not follow one 'lead' manuscript.
- A bound transcription of Standard Babylonian texts preserved in multiple manuscripts written

at different times and in different places can only achieve a certain degree of consistency in its rendering of logographic writings<sup>41</sup> and in its normalization of syllabic spellings. It should be noted that in the transcription of logograms, conventional triptotic case-endings were used, except when syllabically written words in agreement with the logogram suggested otherwise. The transcription is an attempt to represent the language in which the texts were composed, but, of course, it is to some extent a modern artifice, and the reader is encouraged to consult the transliterations, though they represent writing more than language.

- *Notes.* Comments on the text that usually deal primarily with epigraphical and philological matters. Normally, notes do not repeat information readily available in the dictionaries.

---

<sup>41</sup> The correct Akkadian reading of logograms cannot always be ascertained, even if the basic reading of the logogram is well known. In the magical and medical texts, certain common actions are regularly written logographically and their exact rendering is sometimes not clearly defined by the context or by a phonetic complement. Thus, for example, it is often uncertain whether NAG stands for *šatū* "to drink" or for *šaqū* "to give to drink" or whether ŠID stands for *taman-nu* "you recite" or for *imannu* "he recites". In these cases, the transcription should be taken *cum grano salis*.



## TEXTS OF GROUP ONE

### PRESCRIPTIONS FOR UNDOING WITCHCRAFT (*ANA PIŠERTI KIŠPİ*)

#### TEXT 1.1 A MIDDLE BABYLONIAN COLLECTION FROM BOĞAZKÖY

##### *Content*

The two tablets contain collections of rituals and recipes for undoing witchcraft. Many (but not all) of the units are introduced by the formula *ana pišerti kišpī*, followed by a specification of the kind of magically manipulated food or beverage that had brought about the bewitchment. Most of the units prescribe short recipes for potions or simple lists of herbs, minerals and metals to be consumed by the patient. Normally this is connected with advice regarding the time and circumstances for taking the

medication. Gula, the goddess of healing and patron of the art of *asûtu*, is involved in the ritual actions in two of the preserved units. One section includes an invocation of a demonic (female) witch(?) — represented by an ankle-bone within the ritual — as an ally against an evil (male) witch. A<sub>6</sub>, a fragment that might belong to manuscript A, preserves parts of a typical incantation formula. The units are separated by paragraph dividers, which are occasionally also used for marking off sections within single units.

##### *List of Manuscripts*

A <sub>1</sub>	614/b + 157/c + 1433/c (+)	<i>KUB</i> 37, 44	coll.	Frgs. of a 2-col. tablet, MB script,	Hattuša, Büyükkale
A <sub>2</sub>	409/c + 669/c (+)	<i>KUB</i> 37, 45	coll.	14 <sup>th</sup> –13 <sup>th</sup> cent.	
A <sub>3</sub>	350/c (+)	<i>KUB</i> 37, 46	coll.		
A <sub>4</sub>	173/c + 200/c (+)	<i>KUB</i> 37, 47	coll.		
A <sub>5</sub>	216/c (+) <sup>??</sup>	<i>KUB</i> 37, 49	coll.		
A <sub>6</sub>	1317/c	<i>KUB</i> 37, 48	coll.		
B	231/g	<i>KUB</i> 37, 43	coll.	Frg. of a 2-col. tablet, ‘Ass.-Mitt.’ script, 14 <sup>th</sup> –13 <sup>th</sup> cent.	Hattuša, Büyükkale

##### *Synopsis of Text Units*

###### 1<sup>st</sup> Part

i'	Fragmentary prescription .....	]1'–12'
	A <sub>1</sub> obv. I 1'–12'	
ii'	Prescription ( <i>ana pišerti kišpī</i> ).....	13'–20'
	A <sub>1</sub> obv. I 13'–20' // B obv. I 1'–6'	
iii'	Prescription ( <i>ana pišerti kišpī</i> ).....	21'–32'[
	A <sub>1</sub> obv. I 21'–27' // B obv. I 7'–19'	
iv''	Fragmentary prescription .....	]33"–35"
	A <sub>4</sub> obv. II 1'–3'	
v''	Fragmentary prescription .....	36"–46"
	A <sub>4</sub> obv. II 4'–14'	
vi''	Fragmentary prescription .....	47"–52"[
	A <sub>4</sub> obv. II 15'–20'	

vii'''	Fragmentary prescription(s) .....	[53'''–63'''[
	B obv. II 1'–11'	
viii'''	Prescription ( <i>ana pišerti kišpī</i> ) .....	[64'''–73'''
	A <sub>2</sub> rev. III 1–10 // B rev. III 1'–5'	
ix'''	Fragmentary prescription ( <i>ana pišerti kišpī</i> ) .....	[74'''–78'''[
	A <sub>2</sub> rev. III 11–14 // B rev. III 6'–10'	
x''''	Fragmentary prescription .....	[79''''–89''''[
	A <sub>3</sub> rev. III 1'–11'	
xi''''	Fragmentary prescription .....	[90''''–91''''[
	A <sub>3</sub> rev. III 12'–13'	
xii'''''	Fragmentary prescription .....	[92'''''–103'''''
	A <sub>2</sub> rev. IV 1–12 // B rev. IV 1–9	
	(possibly a new unit begins in l. 98'''''')	
xiii'''''	Ritual and incantation .....	[104'''''–16''''' or –117'''''[
	A <sub>2</sub> rev. IV 13'–14' // B rev. 10–23	
xiv'''''	Fragmentary prescription(s) .....	[118'''''–27'''''[
	A <sub>3</sub> rev. IV 1'–10'	
2 <sup>nd</sup> Part		
i'	Fragmentary prescription(s) .....	[1'–7'[
	A <sub>5</sub> : 1'–7'	
3 <sup>rd</sup> Part		
i'	Fragmentary prescription .....	[1'–10'[
	A <sub>6</sub> : 1'–10'	

*Previous Editions*

None.

*Transliteration*1. A<sub>1</sub> (+) A<sub>2</sub> (+) A<sub>3</sub> (+) A<sub>4</sub> // B

1'	A <sub>1</sub> obv. I 1'	[x x x x x] x x [
2'	A <sub>1</sub> obv. I 2'	[x x x x x s]u- <sup>3</sup> a-a-d[i
3'	A <sub>1</sub> obv. I 3'	[x x x x x m]u-ur-du-d[a-a
4'	A <sub>1</sub> obv. I 4'	[x x x x x] <sup>ú</sup> la-al-[la-ga(?) <sup>ú</sup> im- <sup>h</sup> u-ur-lim(?)]
5'	A <sub>1</sub> obv. I 5'	[ <sup>ú</sup> ]im- <sup>h</sup> u-ur <sup>1</sup> -[áš-r]a <sup>ú</sup> ta-ar-m[u-uš tasâk-ma]
6'	A <sub>1</sub> obv. I 6'	[i-n]a KAŠ.SAG ÚLUŠIN ka-ra-na x [
7'	A <sub>1</sub> obv. I 7'	[d]i-iš-pa <sup>h</sup> i-mé-ta ru-u <sup>3</sup> -ti-t[a]
8'	A <sub>1</sub> obv. I 8'	[i]m-bu-u <sup>3</sup> ta-am-ti KÙ.SI <sub>22</sub> KÙ.BABBAR pa-ar-[zi-il-la]
9'	A <sub>1</sub> obv. I 9'	sa-an-ta uq-na-a ba-al-tú-su-nu ta-r[a-as-sà-an]
10'	A <sub>1</sub> obv. I 10'	[p]a-na tu-ka-at-ta-am i-na mu-ši U <sub>4</sub> .6.KAM m[a-ħar MUL(?)]
11'	A <sub>1</sub> obv. I 11'	[t]u-ka-a-an i-na se-bi-i u <sub>4</sub> -mi ba-lu [pa-tan]
12'	A <sub>1</sub> obv. I 12'	[NA]G-šu-ma i-ba-al-lu-ut
	A	
13'	A <sub>1</sub> obv. I 13'	[a-na pi]- <sup>r</sup> še <sub>20</sub> <sup>1</sup> -[e]r-ti ki-iš-pi ša i-na ši-ka-r[i šaqū]
14'	A <sub>1</sub> obv. I 14'	[x x x x x (x) e]r-ku-ul-la im-bu-u <sup>3</sup> ta-am-ti]
	B obv. I 1'-2'	[(x)] x x [ ] / [K]A A.A[B.BA] →
15'	A <sub>1</sub> obv. I 15'	[x x x x x (x)] a-na li-ib-bi [l.GIŠ]
	B obv. I 2'-3'	[ ] / <sup>r</sup> ana ŠA-bi <sup>2</sup> <sup>l</sup> .GIŠ <sup>21</sup> →

16'	A <sub>1</sub> obv. I 16'	[tu-bal-lal p]a <sup>2</sup> -na t[u-ka-at-ta-am]
	B obv. I 3'	]
17'	A <sub>1</sub> obv. I 17'	[ina ka-ka]- <sup>r</sup> bi <sup>1</sup> t[u-uš-bat]
	B obv. I 4'	ina MUL tuš-bat →
18'	A <sub>1</sub> obv. I 18'	[ina šér-t]i <sup>d</sup> UTU l[a i-im-mar ī.GIŠ]
	B obv. I 4'	ina š[er-ti]
19'	A <sub>1</sub> obv. I 19'	[tu-še-e]l-le ša-am-mi ku-u[l <sup>2</sup> -la-as-su-nu(?)]
	B obv. I 5'	tu-še-el-le ša- <sup>r</sup> am <sup>1</sup> -[mi]
20'	A <sub>1</sub> obv. I 20'	[ù ka]-ra-a-na [ ]
	B obv. I 6'	ù KAŠ.GEŠTIN [NAG(-šu)]
	A, B	
21'	A <sub>1</sub> obv. I 21'	[a-na pi-š]e <sub>20</sub> -er-ti ki-iš-pi ša i-na š[u-mi]
	B obv. I 7'	a-na p[i]-še-er-ti kiš-pi ša ina SUM <sup>sar</sup> šu- <sup>r</sup> kúl <sup>1</sup>
22'	A <sub>1</sub> obv. I 22'	[ha-še]- <sup>r</sup> e <sup>1</sup> ti-ia-ta a-ta-i-ši [ ]
	B obv. I 8'-9'	ūHAR.HAR NU.LUH.HA <sup>sar</sup> Ú.KUR.KUR.RA / GURUN G[A <sup>?</sup> .RAS <sup>?</sup> ] <sup>sar</sup> →
23'	A <sub>1</sub> obv. I 23'	[ni-né]- <sup>r</sup> e <sup>1</sup> ši-ib-bu-ur-ra-ta [ ]
	B obv. I 9'-10'	Ú.KUR.RA ūsi-ib-bu-ra-ta / <sup>giš</sup> SINIG ūIN.NU.US →
24'	A <sub>1</sub> obv. I 24'	[si-ki-i]l-la ša-ki-re-e qa-an [ ]
	B obv. I 10'-12'	ūSIKIL / ūSAKIR.RA GI ap-pa-ri GI.ŠUL.ḤI.A / <sup>giš</sup> GIŠIMMAR →
25'	A <sub>1</sub> obv. I 25'	[a-a]r-ti ba-al-ti a-[ar-ti]
	B obv. I 12'	PA <sup>giš</sup> DÌH PA <sup>giš</sup> KIŠI <sub>16</sub>
26'	A <sub>1</sub> obv. I 26'	[ ] šu]- <sup>r</sup> ū-ša [ ]
	B obv. I 13'	giš NAM.TAR šu-ú-ša la-a-pa-at A.ŠÀ
27'	A <sub>1</sub> obv. I 27'	[x x x x x] x [ ]
	B obv. I 14'	ūhu-ur-ra-ta mu-ur-du-da-a ar-ta-tìl-la
	(A <sub>1</sub> obv. I breaks)	
28'	B obv. I 15'	ḥa-aš-ḥu-ra-ka ūLAL mé-er-ru-ta
29'	B obv. I 16'	ūEME-UR.GI <sub>7</sub> PA ḥu-lu-up-pí ūim-ḥur-lim
30'	B obv. I 17'	ūim-ḥur-áš-na ūtar-muš ūsi-i-ḥa
31'	B obv. I 18'	ūar-ga-an-na ūba-ri-ra- <sup>r</sup> ta ti <sup>1</sup> -[x(-x)]
32'	B obv. I 19'	ra <sup>1</sup> -ḥe-e GU <sub>7</sub> -šu [(x x x x)]
	A, B	
	(end of B obv. I)	
	break	
33''	A <sub>4</sub> obv. II 1'	[ ] x <sup>r</sup> i <sup>1</sup>
34''	A <sub>4</sub> obv. II 2'	i-n]a še-er-ti
35''	A <sub>4</sub> obv. II 3'	tu-ša]-ak-ka-al-šú
	A <sub>4</sub>	
36''	A <sub>4</sub> obv. II 4'	ina m]e-e ra-am-ku
37''	A <sub>4</sub> obv. II 5'	] me-e na-a-ri
38''	A <sub>4</sub> obv. II 6'	] -x-ti te-ḥe-eb-bu
39''	A <sub>4</sub> obv. II 7'	] qa-an aš-la-al-l[i]
40''	A <sub>4</sub> obv. II 8'	i].GIŠ ī.SAG ī.GIŠ x [(x)]
41''	A <sub>4</sub> obv. II 9'	ina KA]Š ta-nam-di
42''	A <sub>4</sub> obv. II 10'	pa-na] tu-ka-at-ta-am
43''	A <sub>4</sub> obv. II 11'	n]i-ik-*ku*
44''	A <sub>4</sub> obv. II 12'	ana li-i]b-bi ta-nam-di
45''	A <sub>4</sub> obv. II 13'	it-ti a]-ḥa-mi-iš
46''	A <sub>4</sub> obv. II 14'	p]a-an *x*
	A <sub>4</sub>	

47'''	A <sub>4</sub> obv. II 15'	[	] tu-ra-a
48'''	A <sub>4</sub> obv. II 16'	[	ḥa-a]š-ḥu-ra-ak-k[a]
49'''	A <sub>4</sub> obv. II 17'	[	s]ú-pa-la
50'''	A <sub>4</sub> obv. II 18'	[	] ḥa <sup>1?</sup> -na
51'''	A <sub>4</sub> obv. II 19'	[	] x su- <sup>1</sup> a-a-d[i]
52'''	A <sub>4</sub> obv. II 20'	[	] x x [

*break (A<sub>4</sub> obv. II breaks, B obv. II for the most part lost)*

53'''	B obv. II 1'	ʳÉ <sup>1</sup> [	
54'''	B obv. II 2'	Ú.ḤI.A ḥki <sup>1</sup> -[	
55'''	B obv. II 3'	ina imšU.GAR.ʳLAGAB <sup>1</sup> .N[A	
56'''	B obv. II 4'	it-ti a-ḥa-m[iš]	
	B	—	
57'''	B obv. II 5'	ᵘIN.NU.UŠ ḫu <sup>1</sup> [	
58'''	B obv. II 6'	mu-ur-du-da a[r-ta-til-la]	
59'''	B obv. II 7'	ḥa-aš-ḥu-ra-kà ḫu <sup>1</sup> [	
60'''	B obv. II 8'	gīšU.ŪR.MÌN sú-p[a-la]	
61'''	B obv. II 9'	ʳsim <sup>1</sup> LI li-b[a-a-ra]	
62'''	B obv. II 10'	x [ ] x [	
63'''	B obv. II 11'	x [ ]	

*break (three lines missing to the end of B obv. II)*

64'''	A <sub>2</sub> rev. III 1	a-na pi-še <sub>20</sub> -er-ti ki-iš-[p]i ša i-na ša-[am-mi šu-kúl(?)]	
65'''	A <sub>2</sub> rev. III 2	im-bu-u <sup>1</sup> ta-am-ti ru-u <sup>1</sup> -ti-i-[ta	
66'''	A <sub>2</sub> rev. III 3	ta-sa-a-ak a-na li-ib-bi ḥ.GIŠ KU <sub>6</sub> [ḥ.GIŠ x (x)]	
67'''	A <sub>2</sub> rev. III 4	ù ḥ.GIŠ šu-ur-mé-ni ta-ba-al-l[a-al]	
68'''	A <sub>2</sub> rev. III 5	pa-na tu-ka-at-ta-am it-ti me-e N[AG-šú]	
	A <sub>2</sub>	—	

69'''	A <sub>2</sub> rev. III 6	i-na se-bi-i u <sub>4</sub> -mi ki-ma ḫUTU it-ta-a[p-ḥa]	
	B rev. III 1'	ʳi <sup>1?</sup> -[na ]	
70'''	A <sub>2</sub> rev. III 7	me-e MUL.MEŠ ù me-e em-mu-ti *ta*-t[a-ba-ak]	
	B rev. III 2'	A.MEŠ [ ]	
71'''	A <sub>2</sub> rev. III 8	ù-ḥu-ul-ta te-se-er-šu-[ma <sup>?</sup> ]	
	B rev. III 3'	ša x (x) [ ]	
72'''	A <sub>2</sub> rev. III 9	me-e šu-nu-ti tu-ra-am-ma-a[k-šu]	
	B rev. III 4'	A.MEŠ šu-ʳnu-ti <sup>1</sup> [ ]	
73'''	A <sub>2</sub> rev. III 10	ša-am-na ša-a-šu ta-pa-aš-ša-a[s-su]	
	B rev. III 5'	Ú.ḤI.A ša-a-[šu ]	
	A <sub>2</sub> , B	—	

74'''	A <sub>2</sub> rev. III 11	a-na pi-še <sub>20</sub> -er-ti ki-iš-pi ša i-na a-ka-li [šu-kúl]	
	B rev. III 6'	a-na pi-še-er-t[i ]	
75'''	A <sub>2</sub> rev. III 12	i-na ši-ka-ri *ša*-qu-ú i-na U <sub>4</sub> .7.KAM [	
	B rev. III 7'	ina KAŠ ša-qu-ʳu <sup>1</sup> [ ]	
76'''	A <sub>2</sub> rev. III 13	ba-lu pa-ta-an [ ]	
	B rev. III 8'	ba-lum pa-tan <sup>an</sup> [ ]	
77'''	A <sub>2</sub> rev. III 14	ʳi-na <sup>1</sup> [ ]	
	B rev. III 9'	ina ka-ap-ʳpi <sup>1</sup> [ ]	
	(A <sub>2</sub> rev. III breaks)	—	

78'''	B rev. III 10'	šup-pu-ʳul <sup>1</sup> -[tV
-------	----------------	------------------------------

*break (lower half of B rev. III lost)*

79''''	A <sub>3</sub> rev. III 1'	x x [ ]
--------	----------------------------	---------

80""""	A <sub>3</sub> rev. III 2'	<i>ar-ga-<sup>r</sup>an<sup>1</sup>-[na</i>
81""""	A <sub>3</sub> rev. III 3'	<i>su-<sup>3</sup>a-a-di [</i>
82""""	A <sub>3</sub> rev. III 4'	<i>sum-la-le-e ni-[ki-ip-ta(?)</i>
83""""	A <sub>3</sub> rev. III 5'	<i>i-na KAŠ.SAG <sup>r</sup>ta<sup>1</sup>-[nam-di-ma(?)]</i>
84""""	A <sub>3</sub> rev. III 6'	<i>a-na pa-an <sup>d</sup>gu-[la</i>
85""""	A <sub>3</sub> rev. III 7'	<i>mu-ši-ta tu-uš-<sup>r</sup>ba-a<sup>1</sup>-a[t i-na še-ri]</i>
86""""	A <sub>3</sub> rev. III 8'	<i><sup>d</sup>UTU la i-im-ma-ar [</i>
87""""	A <sub>3</sub> rev. III 9'	<i>ta-ša-ab-<sup>3</sup>ha-al-ma [</i>
88""""	A <sub>3</sub> rev. III 10'	<i>la-a-am še-ep-šu [ana qaqqari išakkanu]</i>
89""""	A <sub>3</sub> rev. III 11'	<i>ta-ša-aq-qí-šu-ma [iballu]</i>
	A <sub>3</sub>	
90""""	A <sub>3</sub> rev. III 12'	[x] x ba Į.NUN [
91""""	A <sub>3</sub> rev. III 13'	[x x] ha <sup>r</sup> ú <sup>1</sup> x [
	(A <sub>3</sub> rev. III breaks)	
		<i>break</i>
92""""	A <sub>2</sub> rev. IV 1	[ ] <i>t]u-<sup>r</sup>ub-bá<sup>1</sup>-al <sup>r</sup>ta-ha-áš<sup>1</sup>-ša-al</i>
93""""	A <sub>2</sub> rev. IV 2	<i>[ta-na-ap-pi] <sup>r</sup>a<sup>1</sup>-na li-<sup>r</sup>ib<sup>1</sup>-bi KAŠ.<sup>r</sup>SAG<sup>1</sup> ta-nam-di</i>
94""""	A <sub>2</sub> rev. IV 3	[ ] x bi a-na pa-an <sup>d</sup> gu-la
	B rev. III end-IV 1	[ ] / [ana I]GI <sup>d</sup> gu-la
95""""	A <sub>2</sub> rev. IV 4	[ ] <i>éšu]-<sup>r</sup>tùk-ki GAR mu-ší<sup>1</sup>-ta tu-uš-ba-a-at</i>
	B rev. IV 1-2	<i>ana éšu-tùk-ki GAR-an / [mu-š]i-ta tuš-bat →</i>
96""""	A <sub>2</sub> rev. IV 5	[ ] <sup>d</sup> UTU la i-im-mar
	B rev. IV 2	<i>ina še-ri <sup>d</sup>UTU NU i-mar</i>
97""""	A <sub>2</sub> rev. IV 6	[ ] NAG-šú
	B rev. IV 3	<i>ba-lum pa-tan NAG-ma</i>
	A <sub>2</sub> , B	
98""""	A <sub>2</sub> rev. IV 6-7	[ ] <i>e-ri]-bi pe-še-e su-pa-la / [<sup>ú</sup>IN.NU.U]Š →</i>
	B rev. IV 4	<i>SAG.DU e-ri-bi BABBAR sú-pa-la <sup>ú</sup>IN.NU.[U]Š</i>
99""""	A <sub>2</sub> rev. IV 7-8	<i>im-<sup>r</sup>hu-ur-li-i-mi im-<sup>r</sup>hu-aš-ra / [ta-ar-mu-u]<sup>š</sup> →</i>
	B rev. IV 5	<i><sup>ú</sup>im-<sup>r</sup>hu-lim <sup>ú</sup>im-<sup>r</sup>hu-áš-na-an <sup>ú</sup>tar-m[u]š]</i>
100""""	A <sub>2</sub> rev. IV 9-10	<i>il-te-ni-iš t[a-s]a-a-ak / [ ] →</i>
	B rev. IV 6	<i>il-te-ni-iš ta-sa<sub>15</sub>-ak ana ŠA Į.GIŠ</i>
101""""	A <sub>2</sub> rev. IV 10-11	<i>[š]u-ur-mé-ni ta-na-[a]m-di / [ ] U<sub>4</sub>.20.KAM →</i>
	B rev. IV 7	<i>giš<sup>š</sup>SU.ÚR.MÍN ŠUB-di ina U<sub>4</sub>.15.KAM U<sub>4</sub>.20.KAM</i>
102""""	A <sub>2</sub> rev. IV 11	<i>ù bi-ib-li t[a-ap-t]a-na-ša-su-ma</i>
	B rev. IV 8	<i>u *U<sub>4</sub>*.NÁ.A ŠÉŠ-sú-ma</i>
103""""	A <sub>2</sub> rev. IV 12	[ ] <i>pa]-aš-ru a-na a-m[é-li i-f]e<sub>4</sub>-eħ-hu-u</i>
	B rev. IV 9	<i>kiš-pu pa-aš-ru ana LÚ NU i-te<sub>4</sub>-eħ-hu-u</i>
	A <sub>2</sub> , B	
104""""	A <sub>2</sub> rev. IV 13	[ka-ba-ar-t]i <i><sup>r</sup>mi-i<sup>1</sup>-t[i š]u-me-la</i>
	B rev. IV 10	<i>ka-ba-ar-ti mi-i-ti ša GÙB</i>
105""""	A <sub>2</sub> rev. IV 14	[ ] x [ Į.GIŠ <i>tu-pa-ša-as-sú <sup>túg</sup>BAR.SI.IG</i>
	B rev. IV 11	
	(A <sub>2</sub> rev. IV breaks)	
106""""	B rev. IV 12	<i>tu-ša-ar-kà-as-sú LÚ kiš-pu</i>
107""""	B rev. IV 13	<i>ki-a-am i-qáb-bi um-ma šu-ú-ma</i>
108""""	B rev. IV 14	<i>Į.GIŠ ap-šu-uš-ki ka-ba-ar-ta-ki</i>
109""""	B rev. IV 15	<i>pár-ši-ig-ga ar-ku-us ša kiš-pi ru-he-e</i>
110""""	B rev. IV 16	<i>ru-se-e up-ša-še-e la ta-bu-ti</i>

111'''''	B rev. IV 17	<i>is-ju-ra iš-te-a-a ša-ab-ti-šu-ma</i>
112'''''	B rev. IV 18	<i>la tu-ma-aš-ša-ri-šu ma-la i-<sup>r</sup>pu-šu<sup>1</sup></i>
113'''''	B rev. IV 19	<i>a-na UGU-šú te-er-ri ia-a-ši tu-<sup>r</sup>ú<sup>?</sup>-[ri<sup>?</sup>]</i>
114'''''	B rev. IV 20	<i>šu-ú li-ir-bi-iš-ma <sup>r</sup>a-na<sup>1</sup>-k[u lu-ut-bi(?)]</i>
115'''''	B rev. IV 21	<i>šu-ú li-mu-ut-ma <sup>r</sup>a<sup>1</sup>-[na-ku lubluť]</i>
116'''''	B rev. IV 22 B	<i>an-na-a LÚ DU<sub>11</sub>.<sup>r</sup>GA<sup>1</sup> x [</i>
117'''''	B rev. IV 23 ( <i>B rev. IV breaks</i> )	MUŠEN AN-e [
		<i>break</i>
118'''''	A <sub>3</sub> rev. IV 1'	[ ] x
119'''''	A <sub>3</sub> rev. IV 2'	[ ] x x x x ri <i>ta-nam-di</i>
120'''''	A <sub>3</sub> rev. IV 3' A <sub>3</sub>	[ ] x <i>tu-ša-kal</i>
121'''''	A <sub>3</sub> rev. IV 4'	[ ] za-la-qa <i>as-qí-qá-a</i>
122'''''	A <sub>3</sub> rev. IV 5'	[ ] iš aš-nu-ga-al-la
123'''''	A <sub>3</sub> rev. IV 6'	[ ] il-la-at <i>ta-am-ti</i>
124'''''	A <sub>3</sub> rev. IV 7'	[ ] pa-ar-zí-il-la
125'''''	A <sub>3</sub> rev. IV 8'	[ ] im-bu-u <sup>?</sup> <i>ta-am-ti</i>
126'''''	A <sub>3</sub> rev. IV 9' A <sub>3</sub>	[ ] x <sup>r</sup> ta-ša-ak <sup>1</sup> -ka-an-šú
127'''''	A <sub>3</sub> rev. IV 10'	[ ] x <sup>r</sup> me <sup>1?</sup>

2. A<sub>5</sub> (original position unknown)

1' A <sub>5</sub> : 1'	[ ] x [
2' A <sub>5</sub> : 2'	<i>qanni(?) M]AŠ.DÀ [</i>
3' A <sub>5</sub> : 3'	[ ] nu-ju-u[r-ta
4' A <sub>5</sub> : 4'	[ ]- <sup>r</sup> ri <sup>1</sup> -i-it [
5' A <sub>5</sub> : 5'	<i>il-te-ni-i]š ta-sa-a-a[k</i>
6' A <sub>5</sub> : 6' A <sub>5</sub>	<i>ina M]UL.MEŠ tu-uš-ba-a[t</i>
7' A <sub>5</sub> : 7'	[ ] x di (x) x x x [

3. A<sub>6</sub> (indirect join to A<sub>1-5</sub> doubtful; if part of the tablet, the fragment probably belongs to rev. III or IV)

1' A <sub>6</sub> : 1'	[ ] x [
2' A <sub>6</sub> : 2'	[ ] x [ a]m [
3' A <sub>6</sub> : 3'	[ ] x [ ] šu [
4' A <sub>6</sub> : 4'	[x] <sup>r</sup> i <sup>1</sup> ú [ ] am [
5' A <sub>6</sub> : 5'	[ ] [x x x (x)] x šu [
6' A <sub>6</sub> : 6'	[ši-i]p- <sup>r</sup> tum <sup>1</sup> ul ia-ut-tu-un
7' A <sub>6</sub> : 7'	[šipat] <sup>r</sup> da-mu ù <sup>d</sup> nin-kar-r[a-ak]
8' A <sub>6</sub> : 8'	[šipat ap]-ka-al i-li <sup>d</sup> AMAR.UTU [šu-nu]
9' A <sub>6</sub> : 9'	[iqbū-ma a-n]a-ku ú-ša-an-[ni]
10' A <sub>6</sub> : 10'	[ ] x [

*Bound Transcription*1. A<sub>1</sub> (+) A<sub>2</sub> (+) A<sub>3</sub> (+) A<sub>4</sub> // B

<sup>1'</sup>[ ... ] ... [ ... ] <sup>2'</sup>[ ... s]uād[ī] ... ]  
<sup>3'</sup>[ ... m]urdud[ā] ... ] <sup>4'</sup>[ ... ] lal[laga  
*imhur-līm*(?)] <sup>5'</sup>*imhur-[aśr]ā* tarm[uš  
*tasāk-ma*] <sup>6'</sup>[in]a šikari ulušinni karāna ...  
[ ... ] <sup>7'</sup>[d]išpa himēta ru<sup>2</sup>tīt[a] <sup>8'</sup>[i]mbu<sup>2</sup>  
tāmti hūrāṣa kaspā par[zilla] <sup>9'</sup>sānta uqnā  
*balṭūssunu* tar[assan] <sup>10'</sup>[p]āna tukattam  
ina mūši šešset ūmī m[ahar kakkabi(?)]  
<sup>11'</sup>[t]ukān ina sebī ūmi balu [patān] <sup>12'</sup>[ta-  
šaq]qīšu-ma iballu<sup>2</sup>

<sup>13'</sup>[ana pī]šerti kišpī ša ina šikar[i šaqū]  
<sup>14'</sup>[ ... e]rkulla imbu[<sup>2</sup> tāmti] <sup>15'</sup>[ ... ]  
ana libbi ša[mni] <sup>16'</sup>[tuballal p]āna t[ukat-  
tam] <sup>17'</sup>ina kakkabi tušbat <sup>18'</sup>ina š [ērt]i  
Šamaš l[ā immar šamna] <sup>19'</sup>tušelle šammī  
ku[llassunu(?)] <sup>20'</sup>u karāna [tašaqqi(šu)]

<sup>21'</sup>ana p[i]šerti kišpī ša ina šūmī šūkul(u)  
<sup>22'</sup>hašē tīyata atā'išt inib ka[raši(?)] <sup>23'</sup>nīnē  
šibburata bīna maštakal <sup>24'</sup>sikilla šakirē  
qan appāri qan-šalāli gišimmara <sup>25'</sup>arti  
balti arti ašāgi <sup>26'</sup>pillā šūša lapat eqli  
<sup>27'</sup>hurrata murdudā artatilla <sup>28'</sup>hašhūrakka  
ašqulālu merruta <sup>29'</sup>lišān-kalbi arti huluppi  
*imhur-līm* <sup>30'</sup>*imhur-aśna* tarmuš sīha <sup>31'</sup>ar-  
ganna barīrāt[a] ... <sup>32'</sup>aḥē tušakkalšu  
[...])

break

<sup>33''</sup>[ ... ] ... <sup>34''</sup>[ ... in]a šerti <sup>35''</sup>[ ... tu-  
š]akkalšu

<sup>36''</sup>[ ... ina m]ē ramk<sup>ū</sup>/ <sup>37''</sup>[ ... ] mē nāri  
<sup>38''</sup>[ ... ] ... tehebbu <sup>39''</sup>[ ... ] qan-aślal-  
l[i] <sup>40''</sup>[ ... šam]ni šaman rūšti šaman(?) [ ... ]  
<sup>41''</sup>[ ... ina šik]ari(?) tanamdi <sup>42''</sup>[ ... pāna] tukattam <sup>43''</sup>[ ... ] ... <sup>44''</sup>[ ... ana  
li]bbi tanamdi <sup>45''</sup>[ ... itti a]ḥāmiš <sup>46''</sup>[ ... p]ān ...

<sup>47''</sup>[ ... turā <sup>48''</sup>[ ... ha]šyūrakk[a]  
<sup>49''</sup>[ ... s]upāla <sup>50''</sup>[ ... ] ana(?) <sup>51''</sup>[ ... ]  
... suād[ī] <sup>52''</sup>[ ... ] ... [ ... ]

break

*Translation*1. A<sub>1</sub> (+) A<sub>2</sub> (+) A<sub>3</sub> (+) A<sub>4</sub> // B

<sup>5'</sup>[You pound] <sup>1'</sup>[ ... ] ... [ ... ] <sup>2'</sup>[ ... su]ād[u-plant ... ]  
<sup>3'</sup>[ ... m]urdudū-plan[t ... ] <sup>4'</sup>[ ... ] lal[lagu-pea, 'heals-a-  
thousand'-plant], <sup>5'</sup>'heals-twenty'-plant, (and) *lup[ine]*. <sup>6'</sup>[I]n  
beer (and) emmer beer <sup>9'</sup>you s[teep] <sup>6'</sup>wine, ... [...], <sup>7'</sup>[s]yrup,  
ghee, *ru<sup>2</sup>tītu-sulph[ur]*, <sup>8'</sup>[im]bu<sup>2</sup> tāmti-mineral, gold, silver,  
ir[on], <sup>9'</sup>carnelian, (and) lapis lazuli, (all of) them fresh.  
<sup>10'</sup>You cover the [o]pening (of the vessel); <sup>11'</sup>you set it out  
<sup>10'</sup>during the night be[fore the star(s)] for six days. <sup>11'</sup>On the  
seventh day, <sup>12'</sup>[you have] him [dr]ink (the potion) <sup>11'</sup>on an  
empty stomach, <sup>12'</sup>and he will recover.

<sup>13'</sup>[For un]doing witchcraft which (the patient) [was given to  
drink] in bee[r]: <sup>16'</sup>[You mix] <sup>14'</sup>[ ... e]rkulla-plant, *imbu<sup>2</sup>*  
tā[mti-mineral], <sup>15'</sup>[ ... ] in o[il]. <sup>16'</sup>Y[ou cover the o]pening;  
<sup>17'</sup>you leave (it) out overnight under the star(s). <sup>18'</sup>It must n[ot  
be exposed to] the sun(-god) in the mo[rni]ng. <sup>19'</sup>You take up  
<sup>18'</sup>[the oil]. <sup>20'</sup>[You have (him) drink] a[ll] the herbs and wine.

<sup>21'</sup>For undoing w[i]tchcraft which (the patient) was given to  
eat with garlic: <sup>32'</sup>You have him eat <sup>22'</sup>hašūu-plant, *tīyatū*-plant,  
atā'išu-plant, the bulb of a *l[ee]k*, <sup>23'</sup>nīnū-plant, šibburatu-  
plant, tamarisk, *maštakal*-soapwort, <sup>24'</sup>sikillu-plant, šakirū-  
plant, 'marsh'-reed, šalālu-reed, date palm, <sup>25'</sup>leaves of *baltu*-  
thorn, leaves of *ašāgu*-thorn, <sup>26'</sup>pillū-plant, licorice, 'field'-  
turnip, <sup>27'</sup>madder, *murdudū*-plant, *artatillu*-plant, <sup>28'</sup>'apple'-  
bush, *ašqulālu*-plant, *merrutu*-plant, <sup>29'</sup>'dog's-tongue', leaves  
of the *huluppu*-tree, 'heals-a-thousand'-plant, <sup>30'</sup>'heals-twen-  
ty'-plant, *lupine*, *sīhu*-plant, <sup>31'</sup>*argannu*-plant, *barīrātū*-plant,  
(and) ... , (all these herbs) <sup>32'</sup>you have him eat separately.  
[...])

break

<sup>33''</sup>[ ... ] ... <sup>34''</sup>[ ... i]n the morning <sup>35''</sup>[ ... you] have him  
eat [ ... ].

<sup>36''</sup>[ ... ] soaked [in w]ater <sup>37''</sup>[ ... ] river water <sup>38''</sup>You scoop  
[ ... ]. <sup>39''</sup>[ ... ] šalālu-reed, <sup>40''</sup>[ ... o]il, fine oil, [ ... ] oil,  
<sup>41''</sup>[...] you put [ ... into be]er. <sup>42''</sup>[ ... ]. You cover [the  
opening]. <sup>43''</sup>[ ... ] ... <sup>44''</sup>You put [ ... in]to (it). <sup>45''</sup>[ ... ]  
to]gether <sup>46''</sup>[ ... b]efore ... [ ... ].

<sup>47''</sup>[ ... ] *turū*-garlic <sup>48''</sup>[ ... 'ap]ple'-bus[h] <sup>49''</sup>[ ... s]upālu-  
juniper <sup>50''</sup>[ ... ] for <sup>51''</sup>[ ... ] ... suād[u-plant] <sup>52''</sup>[ ... ] ... [ ... ]

break

<sup>53"</sup> ... [ ... ] <sup>54"</sup>šammīt ... [ ... ] <sup>55"</sup>ina  
tinūr[i ... ] <sup>56"</sup>itti ahām[iš ... ]

<sup>57"</sup>maštakal [ ... ] <sup>58"</sup>murdudā a[ratilla]  
<sup>59"</sup>bašħūrakka [ ... ] <sup>60"</sup>šurmēna sup[ala  
... ] <sup>61"</sup>burāša lib[āra ... ] (ll. 62"-63":  
traces)

break

<sup>64"</sup>ana pišerti kiš[p]ı ša ina š [ammīt  
šūkul(u)(?)] <sup>65"</sup>imbu' tāmti ru'tt[ta ... ]  
<sup>66"</sup>tasāk ana libbi šaman nūni [šaman ... ]  
<sup>67"</sup>u šaman šurmēni taball[al] <sup>68"</sup>pāna tu-  
kattam itti mē taš[aqqīšu]

<sup>69"</sup>ina sebī ūmi kīma Šamaš itta[pħa]  
<sup>70"</sup>mē kakkabī u mē emmūti tat[abbak]  
<sup>71"</sup>uhulta teséršu-[ma<sup>2</sup>] <sup>72"</sup>mē šunūti tu-  
ramma[kšu] <sup>73"</sup>šamna (var.: šammīt) šāšu  
tapašša[ssu]

<sup>74"</sup>ana pišerti kišpī ša ina akali [šūkul(u)  
<sup>75"</sup>ina šikari šaqū ina sebī ūmi [ ... ]  
<sup>76"</sup>balu patān [ ... ] <sup>77"</sup>ina kappi [ ... ]  
<sup>78"</sup>šuppul[tV ... ]

break

<sup>79"</sup> ... [ ... ] <sup>80"</sup>argan[na ... ]  
<sup>81"</sup>suādt [ ... ] <sup>82"</sup>sumlalē ni[kip-  
ta(?)...] <sup>83"</sup>ina šikari ta[namdī-ma(?)]  
<sup>84"</sup>ana pān Gu[la ... ] <sup>85"</sup>mušīta tušbā[t  
ina šeri] <sup>86"</sup>Šamaš lā immar [ ... ]  
<sup>87"</sup>tašāħħal-ma [ ... ] <sup>88"</sup>lām šepšu [ana  
qaqqari išakkānu] <sup>89"</sup>tašaqqīšu-ma  
[iballut]

<sup>90"</sup>[ ... ] ... bimēta [ ... ] <sup>91"</sup>[ ... ] ...  
[ ... ]

break

<sup>92"</sup>[ ... t]ubbal taħaħsal <sup>93"</sup>[tanappi]  
ana libbi šikari tanamdi <sup>94"</sup>[ ... ] ... ana  
pān Gula <sup>95"</sup>ana šutukki tašakkan mušīta  
tušbāt <sup>96"</sup>ina šeri Šamaš lā immar <sup>97"</sup>ba-  
lu patān tašaqqīšu (var. adds -ma)

<sup>98"</sup>qaqqad eribī pešē supāla maštakal  
<sup>99"</sup>imħur-līm imħur-ašnan (var.: -ašrā)  
tarmuš <sup>100"</sup>iltēniš tasāk ana libbi šaman  
<sup>101"</sup>šurmēni tanamdi ina šapatti ešrī  
<sup>102"</sup>u bibli taptanaššassu-ma <sup>103"</sup>kišpū  
pašrū ana amēli lā iteħħū

<sup>53"</sup> ... [ ... ] herbs ..[... ...] <sup>55"</sup>in an ove[n ... ] <sup>56"</sup>to-  
geth[er ... ]

<sup>57"</sup>maštakal-soapwort [ ... ] <sup>58"</sup>murdudū-plant, a[ratilla]-  
plant <sup>59"</sup>apple'-bush [ ... ] <sup>60"</sup>cypress-(resin), supālu-  
juni[per ... ] <sup>61"</sup>burāšu-juniper lib[āru-fruit ... ] (ll. 62"-  
63": too fragmentary for translation)

break

<sup>64"</sup>For undoing witcher[a]ft which (the patient) [was given to  
eat] with he[rbs]: <sup>65"</sup>You pound <sup>65"</sup>imbu' tāmti-mineral,  
ru'tt[tu]-sulphur, [and ... ]. <sup>67"</sup>You mi[x] (it) <sup>66"</sup>in fish oil,  
[ ... oil], <sup>67"</sup>and cypress oil. <sup>68"</sup>You cover the opening. You  
have [him drink] (it) with water.

<sup>69"</sup>On the seventh day, at sunr[ise], <sup>70"</sup>you p[our] 'water of  
the stars' and warm water. <sup>71"</sup>You smear him with soda ash  
[and] <sup>72"</sup>was[h him] with those (two kinds of) water. <sup>73"</sup>You  
anoin[t him] with that oil.

<sup>74"</sup>For undoing witchcraft which (the patient) [was given to  
eat] with bread <sup>75"</sup>(and) to drink in beer: On the seventh day,  
[ ... ] <sup>76"</sup>on an empty stomach [ ... ] <sup>77"</sup>in a bowl [ ... ]  
<sup>78"</sup> ... [ ... ]

break

<sup>83"</sup>You [put] <sup>79"</sup> ... [ ... ] <sup>80"</sup>argan[nu-plant, ... ],  
<sup>81"</sup>suādu-plant, [ ... ], <sup>82"</sup>sumlalē-spice, nik[iptu-plant,  
... ] <sup>83"</sup>into beer; and <sup>84"</sup>[you place it ( ... )] before Gu[la].  
<sup>85"</sup>You leave (it) out overnight. [In the morning], <sup>86"</sup>it must  
not be exposed to the sun(-god). <sup>87"</sup>You crush <sup>86"</sup>[ ... ], and  
[you ... ]. <sup>88"</sup>Before [he sets] his foot [on the floor], <sup>89"</sup>you  
have him drink (it), and [he will recover].

<sup>90"</sup>[ ... ] ..., ghee, [ ... ] <sup>91"</sup>[ ... ] ... [ ... ]

break

<sup>92"</sup>[ ... y]ou dry, crush, <sup>93"</sup>[(and) sieve]. You put (it) into  
beer. <sup>95"</sup>You place (it) <sup>94"</sup>[ ... ] ... before Gula into the  
reed-hut. <sup>95"</sup>You leave (it) out overnight. <sup>96"</sup>In the morning,  
it must not be exposed to the sun(-god); <sup>97"</sup>you have him  
drink (it) on an empty stomach.

<sup>100"</sup>You pound together <sup>98"</sup>the head of a white locust,  
supālu-juniper, maštakal-soapwort, <sup>99"</sup>'heals-a-thousand'-  
plant, 'heals-twenty'-plant, (and) lupine. <sup>101"</sup>You put (it)  
<sup>100"</sup>into cypress oil. <sup>101"</sup>On the fifteenth day, on the twen-  
tieth day, <sup>102"</sup>and on (the day of) the new moon, you rub him  
each time, and then <sup>103"</sup>the witchcraft will be undone; it will  
not approach the man (any more).

<sup>104</sup>“*kabarti mīti ša šumēla* <sup>105</sup>“*šamna tupašsassu paršigga* <sup>106</sup>“*tušarkassu amēl kišpū* <sup>107</sup>“*kītam iqabbi umma šū-ma* <sup>108</sup>“*šamna apšuški kabartaki* <sup>109</sup>“*paršigga arkus ša kišpī ruhē* <sup>110</sup>“*rusē upšāsē lā* <sup>111</sup>“*ṭabūti ishura ište<sup>2</sup>â sabtīšu-ma* <sup>112</sup>“*lā tumaššarīšu mala ṫpušu* <sup>113</sup>“*ana muhītīšu terrī yāši tū[ri(?)]* <sup>114</sup>“*šū lirbiš-ma anāku[lutbi(?)]* <sup>115</sup>“*šū limūt-ma a[nāku lubluṭ]* <sup>116</sup>“*annā amēlu iqabbi* ... [ ... ]

<sup>105</sup>“You have him (the patient) anoint <sup>104</sup>“the ankle-bone from the left (foot) of a dead person <sup>105</sup>“with oil. <sup>106</sup>“You have him gird (it) <sup>105</sup>“with a headband. <sup>106</sup>“The man (whom) witchcraft (keeps hold of) <sup>107</sup>“speaks as follows: <sup>108</sup>“Herewith I anoint you (fem.) with oil! Your ankle-bone <sup>109</sup>“I gird with a headband! <sup>110</sup>“Seize <sup>109</sup>“the one who <sup>111</sup>“turned to (and) sought <sup>109</sup>“witchcraft, magic, <sup>110</sup>“sorcery (and) wicked machinations <sup>111</sup>“against me, and <sup>112</sup>“do not release him! Whatever he did <sup>113</sup>“send back to him! To me *tu[rn in favour]!* <sup>114</sup>“Let him lie down (on the sick-bed), but let me [*arise (from it)!*]! <sup>115</sup>“Let him die, but let me [*live!*]!” <sup>116</sup>“The man says this. [...].

<sup>117</sup>“*iṣṣūr šamē* [

*break*

<sup>118</sup>“[ ... ] ... <sup>119</sup>“[ ... ] ... *tanamdi*  
<sup>120</sup>“[ ... ] *tušakkal*

<sup>121</sup>“[ ... ] *zalāqa asqiqā* <sup>122</sup>“[ ... ] ...  
<sup>123</sup>“*ašnugalla* <sup>124</sup>“[ ... ] *illāt tāmti* <sup>125</sup>“[ ... ]  
*parzilla* <sup>126</sup>“[ ... ] *imbu' tāmti* <sup>127</sup>“[ ... ]  
... *tašakkanšu*

<sup>127</sup>“[ ... ] ...

## 2. A<sub>5</sub>

<sup>1</sup>[ ... ] ... [ ... ] <sup>2</sup>[ ... *qanni(?) s]abīti*  
[ ... ] <sup>3</sup>[ ... ] *nuḥu[rta* ... ] <sup>4</sup>[ ... ] ...  
[ ... ] <sup>5</sup>[ ... *iltēni]š tasā[k* ... ] <sup>6</sup>[ ... ]  
*ina k]akkabī tušbā[t* ... ]

<sup>7</sup>[ ... ] ... [ ... ]

## 3. A<sub>6</sub>

(ll. 1'-5' only traces) <sup>6</sup>[*ši]ptu ul yā'uttun*  
<sup>7</sup>[*šipat*] *Damu u Ninkarr[ak]* <sup>8</sup>[*šipat*  
*ap]kal ilī Marduk* [*šunu*] <sup>9</sup>[*iqbū-ma*  
*an]āku ušan[ni]* <sup>10</sup>[ ... ] ... [ ... ]

<sup>117</sup>“A wild bird [

*break*

<sup>118</sup>“[ ... ] ... <sup>119</sup>“You put ... [ ... ] <sup>120</sup>“You have  
(him) eat [ ... ].

<sup>121</sup>“[ ... ] *zalāqu-stone, arsenic,* <sup>122</sup>“[ ... ] ..., alabaster,  
<sup>123</sup>“[ ... ], ‘spittle-of-the-sea’, <sup>124</sup>“[ ... ], iron, <sup>125</sup>“[ ... ],  
*imbu'* *tāmti-mineral.* <sup>126</sup>“You place it (or: for him) [ ... ].

<sup>127</sup>“[ ... ] ...

## 2. A<sub>5</sub>

<sup>1</sup>[ ... ] ... [ ... ] <sup>2</sup>[ ... *horn of a glazelle* [ ... ] <sup>3</sup>[ ... ]  
*nuḥu[rtu-plant* ... ] <sup>4</sup>[ ... ] ... [ ... ] <sup>5</sup>You crus[h together]  
[ ... ] <sup>6</sup>You leave (it) out overni[ght under the s]tars. [ ... ]

<sup>7</sup>[ ... ] ... [ ... ]

## 3. A<sub>6</sub>

(ll. 1'-5' only traces) <sup>6</sup>The incantation is not mine! <sup>7</sup>[It is the  
incantation] of Damu and Ninkarr[ak], <sup>8</sup>[it is the incantation  
of the s]age of the gods, Marduk! [They] <sup>9</sup>[spoke (it), but] I  
did only repe[at (it)]! <sup>10</sup>[ ... ] ... [ ... ]

### Notes

General: A<sub>1</sub>–A<sub>6</sub> were identified as part of the same tablet by F. Köcher whose work was based on photographs of the fragments (*KUB* 37, p. III; see now also Košak, *StBoT* 39, 56 and modify Schwermer, *THeth* 23, 5, fn. 19 accordingly). Collation of the originals led to an approximate placement of the fragments A<sub>1</sub>–4: A<sub>1</sub> belongs to obv. I, A<sub>4</sub> to obv. II (probably upper half or middle), A<sub>2</sub> represents the upper part of the reverse, while A<sub>3</sub> belongs to the middle or lower half of the reverse. The original position of A<sub>5</sub> remains uncertain. The reddish colour and the clay texture of A<sub>1</sub>–5 is identical, and there

can be no doubt that these fragments originally belonged to the same tablet. The light brown colour of fragment A<sub>6</sub>, however, differs significantly from that of the other fragments and calls into question the possibility of an indirect join of A<sub>6</sub> to A<sub>1</sub>–5 even though the script is very similar to that of the other fragments.

1.: 1'-12': A very similar prescription is partially preserved on BM 47695 + 47781, a fragmentary Late Babylonian collection of *ana pišerti kišpī* prescriptions (obv. 8'-19'). The tablet was brought to our attention by M.J. Geller; but, unfortunately, the

identification of the tablet came too late for an inclusion in the present volume. The portions of text preserved in BM 47695+ do not add significantly to the text as it is known from the Boğazköy manuscript.

3': The corresponding passage in BM 47695+ obv. 15' suggests that *ardadillu* and *hašhūr api* are to be restored in the break after *murdudâ*.

5'-6': The restoration *tasâk-ma* in l. 5' follows BM 47695+ obv. 16' (cf. the preceding note).

The apparent accusative form of *karâna* militates against an interpretation of this word as dependent on *ina*. The restoration of the following break remains unclear; the corresponding passage in the late duplicate BM 47695+ is also fragmentary.

KAŠ.SAG is rendered as *šikaru*, cf. Stol, *HANES* 6, 161–64 and Borger *MesZ*, p. 321 (with further literature) for the interchangability of KAŠ.SAG and KAŠ after the Old Babylonian period. It is not excluded, however, that the present manuscripts differentiated between KAŠ.SAG (*šikaru rēštû*) and simple *šikaru* (KAŠ, cf. ll. 13', 75''').

7': For *dišpu* “(date-)syrup, honey”, see Stol, *HANES* 6, 156–57, Volk, *BBVO* 18, 283–90.

8': *balṭūssunu* indicates the fresh, untouched condition of plants (cf. *CAD* and *AHw* s.v. *balṭūtu* with reference to *BAM* 482 obv. II 61', 578 obv. II 21, Labat – Tournay, *RA* 40 [1945–46] 114–16 obv. 6). Here it is used to refer to syrup, ghee, metals and minerals. This indicates probably that the substances are not reused leftovers, but were processed for the first time for this potion. The translation “dans leur intégrité” given by Labat and Tournay has not been accepted by the dictionaries and is contradicted by the present context where the minerals are certainly understood to have been pounded.

9': The reading *ta-r[a-as-sâ-an]* is certain; cf. collation, pl. 129, no. 1.

10': Alternatively, restore a deity's name at the end of the line, possibly <sup>d</sup>*gu-la*.

15': For the reading in B, cf. collation, pl. 129, no. 2.

16': A restoration *taballal* is equally possible (cf. ll. 6' and 67'''').

19': The restoration at the end of the line remains doubtful; it fits the traces, but the expression has no parallels in other prescriptions of this type.

20': KAŠ.GEŠTIN in ms. B corresponds to *karānu* in ms. A; there is no room for a restoration *šikaru* (KAŠ) before *karānu* in ms. A. This usage agrees with scribal customs at Ugarit and Alalah (*CAD* Š II 428). In Emar rituals, the logogram KAŠ.GEŠTIN is used for the West Semitic word *hamru* “wine” (see Fleming, *Installation*, 142–43); in Hittite texts, KAŠ.GEŠTIN serves — alongside the abbreviated variant GEŠTIN — as the normal logogram for “wine” (see Del Monte, *Studies Houwink ten Cate*, 211–24). Like the Hittite cuneiform orthography and Syrian scribal customs, the present ms. B — written in the ‘Assyro-Mittanian’ script — follows Upper-Mesopotamian scribal traditions.

21': As indicated by *šaqû* in l. 75''', *šukil(u)* should be understood as a subordinate form. The subject of the relative clause must be the patient (see *GAG*<sup>3</sup> § 145h for the passive stative construction of verbs with two accusatives; for the active construction of *šaqû* with two accusatives, cf., e.g., Koch-Westenholz, *Liver Omens*, no. 19: 90). The frozen *šukul*-form is used in a similar context even with a feminine subject (*BAM* 237 rev. IV 29).

22'–24': The syllabic spellings in ms. A show clearly that *hašē*, *atā'išt*, *nīnē* and *šakirê* are plural forms, while the logographic writings of ms. B have no plural markers. The grammatical plural apparently refers to the plurality of (pieces of) leaves; cf. the *plurale tantum* words *sahlû* “cress” (seed) and *šūmū* [*SUM<sup>SAT</sup>*] “garlic”, and cf. also the phrase *ha-ši-i [ar-q]u-ti* in *AMT* 85/1 rev. V 15–16, here text 2.3, 1.: 112'''–13'''.

22': The expected Akkadian rendering of NU.LUH.HA<sup>sar</sup> is *nuhurtu* (here attested syllabically in A<sub>6</sub>: 3', if restored correctly), whereas *tīyatū* was tentatively identified with <sup>d</sup>NU.LUH by Thompson (*DAB*, 357–58). The lexical lists do not confirm such an assumption: The Ugarit recension of H<sub>h</sub> XVII offers for both *tīyatū* and *nahurutu* (a variant of *nuhurtu*) Sumerian *ù-luh<sup>sar</sup>* (*MSL* 10, 113: 173–74); later lists differentiate *nu-luh-ha<sup>sar</sup>* | *nuhurtu*, *nahurutu* from (<sup>d</sup>)KU-nu-luh-ha<sup>sar</sup> | *tīyatū* (*MSL* 10, 93: 285–86, Landsberger – Gurney, *AfO* 18 [1957–58] 329: 74–75). Both drugs, *nuhurtu* and *tīyatū*, are frequently used together, and, according to the lexical lists, are closely associated with each other. It is therefore difficult to decide whether the syllabic spelling in ms. A is due to a mistake of the copying scribe (confusing *nuhurtu* and *tīyatū*) or should be interpreted as a genuine attestation of the use of NU.LUH.HA<sup>sar</sup> for *tīyatū* as well as for *nuhurtu*. Neither hypothesis would contradict Thompson's identification of <sup>d</sup>NU.LUH with *tīyatū*.

The logogram Ú.KUR.KUR.RA is a variant form of the more frequently attested 𒌆KUR.KUR. At least in the present writing, an etymology “plant of the foreign lands” is clearly intended (therefore Ú is not treated as a determinative here).

28': A plant name *merrutu* is not attested in the Babylonian lexical tradition. The same writing occurs in *KUB* 37, 55 rev. IV 11' (here text 2.2, 1.: 134''): *mé-er-ru-ta*, accusative sg.), where the context suggests an interpretation as a plant name as well. A connection with the better known plant name(s) *errû*, *merrû* seems possible (therefore better *merrûtu*?), whereas *marrûtu* “bitter onions” (pl.) should be kept separate.

30': For 𒌆im-*hur-áš-na* instead of 𒌆im-*hur-áš-na-an*, cf. *KADP* 1 rev. V 28 (MA) and RS 17.155 rev. 38' (Nougayrol, *Ugaritica* 5, 29–40, no. 17). The form *imhur-ašna(n)* is typical for second millennium sources (cf. here 1. 99''), furthermore *KUB* 37, 32: 4', *BAM* 325: 3' [MA]) and corresponds to *imhur-ešrā* in first millennium manuscripts.

31': For the reading at the end of the line, cf. collation, pl. 129, no. 3.

33''–52'': The beginning of the curvature of the right edge is preserved in ms. A<sub>4</sub>.

39'': *qan-ašlalli* is a variant form of *qan-šalāli* (GI.ŠUL.ḪI, see *CAD* Š I 195–96 without reference to the present attestation); for the logographic writing, cf. here 1. 24'.

40'': Cf. collation, pl. 129, no. 4.

41'': *ana li-ib-b]i ta-nam-di* is equally possible (cf. 1. 44'').

43'': Cf. collation, pl. 129, no. 5.

54'': The reading of *ki* before the break is beyond doubt, and one might suggest a restoration 〔*ki*〕-[*iš-pi*] “magical plants”. The phrase *šammū kišpī* occurs hitherto only outside ritual texts, where it refers to plants used for witchcraft with evil intent (OB Mari: *ARM* 26/2, 314 rev. 26, cf. also 26/2, 253 rev. 8'; Šunašsura treaty, Akkadian version: *KBo* 1, 5 rev. III 30, 34, corresponding Hittite paragraphs not preserved). One could therefore, within the present context, think of a fuller restoration *šammī kišpī pašāri*, which would correspond to Ӯ UŠ<sub>11</sub>.BÚR.RU.DA, well attested in later texts (cf. Abusch, *MesWi*, 79–88, especially 80, 85–86).

55'': The writing ֤šu-GAR.LAGAB-na instead of the usual ֤šu-rin(LAGAB)-na can also be

found in Hittite texts, but is proved to originate in Babylonia by CBS 4852, an unpublished forerunner to Hb X quoted by M. Civil within the framework of his discussion of ֤tu-ru-na etc. “oven” (*JCS* 25 [1973] 174). The evidence offered by Civil — on etymological grounds — is much in favour of a reading ֤šu-rin-na, even though the present variant and its parallels seem to suggest a reading \*֤šu-nig<sup>n</sup>ín-na. The restoration of the sign NA at the end of the preserved line is quite likely, but note that in peripheral Akkadian also a shortened variant ֤SU.RIN is in use (Huehnergard, *RA* 77 [1983] 35 with fn. 91, Tsukimoto, *Priests and Officials*, 199 obv. 3).

59'': Restore 〔*ú*〕[LAL … ] after *hašhūrakku* (cf. 1. 28')?

60'': *CAD* Š III 352 draws attention to the fact that *šurmēnu* is measured by volume in *AMT* 55/1 obv. 11'; therefore a meaning “cypress resin” might be intended there and elsewhere in medical prescriptions. Note that different kinds of woods are used as medications within the present text (ll. 23', 24').

61'': For the restoration, cf. *KUB* 37, 55 rev. IV 6' (here text 2.2, 1.: 125''); for further references, see *CAD*, *AHw* s.v. *lipāru*).

62'': Cf. collation, pl. 129, no. 6.

65'': At the end of the line a restoration *iltēniš* (*tasâk*) is quite likely.

69'': Of course, a restoration *it-ta-a*[*p-hu*] is equally possible.

70'': *mē kakkabī* “water of the stars” refers to water that stayed outside under the stars overnight; it was thereby exposed to the influence of the astral deities as it cooled; see Schwemer, *THeth* 23, 122.

72'': For the reading in ms. B, cf. collation, pl. 129, no. 7.

73'': In view of the following *šāšu* the variant Ӯ.ḪI.A (*šammī*) is probably a mistake for *šamna*.

74'': The same purpose clause is quoted in the catalogue *LKA* 94 rev. III 7': *ana BÚR-ti kiš-pi 〔šā〕 [ina NIN]DA.MEŠ [šu-kul]*.

74'''–78'': The prescriptions for the ailment specified in ll. 74'''–75''' begin with the seventh day. The instructions for the previous diagnosis (ll. 64'''–73''') probably applied here as well, and the scribe did not bother to repeat them *in extenso*; this

would explain the odd use of a paragraph divider within the preceding section (after l. 68'') to separate the initial prescriptions from those of the seventh day.

78'': The restoration is virtually certain; for *šuppultu* of uncertain meaning, see now *CAD Š III 326*.

79''''–89'': This prescription is fairly similar to ll. 92''''–97'''' and may perhaps be restored accordingly.

85'': A restoration [ ... *i-na šer-ti*] is equally possible.

91'': Read [NU.LUH].HA<sup>u</sup>x [ ... ]?

92'': Above the first line of ms. A rev. IV a few traces of an erased line are visible. The position of this erased line is slightly higher than that of rev. III 1, while the actual rev. IV 1 stands a bit lower than its counterpart in rev. III.

The syllabic value *bá* (PA) is unexpected in ms. A, for this source normally follows Babylonian orthography and may well have been imported from Babylonia; it was certainly not written by a Hittite scribe.

94'': A restoration of the beginning of the line remains difficult. The line- and column-division of ms. B suggest that the broken phrase, traces of which are preserved in ms. A, is an independent sentence, probably dealing with the container of the potion and its handling (cf. *pāna tukattam* ll. 10', 16', 42'', 68'') or the setting up of the reed hut. On the other hand, it cannot be excluded that the whole phrase was omitted in ms. B, and that this manuscript provides additional information on the ritual action that followed (e.g., an indication of the time of the day).

95'': For the reading in ms. A, cf. collation, pl. 129, no. 8. The reed hut (*šutukku*) is a typical feature of Babylonian rituals. Being a kind of *ad hoc* sanctuary, it served especially as a place where representations of deities could be set up.

98'': For the usage of body parts of insects as *materia medica*, cf. *KBo 36, 27 obv. 9'–10'*, where — besides the tail of a scorpion — the following ingredients are named: the tail of a wasp (*adummū*, variant form of or mistake for *adammū-mu*), the tail of a bee, and the head of a red ant (see Schwemer, *ZA 94* [2004] 59–69 with commentary).

104''''ff.: The ritual and incantation given in ll. 104''''–16'''' form a unit of their own, probably to

be continued by the following broken section beginning with l. 117''''. This unit lacks the usual incipit *ana pišerti kišpī* etc.; therefore it probably provides an alternative ritual to the preceding prescription and shares the same goal. However, the scribe did not make this explicit by beginning with KIMIN (cf. also commentary on ll. 74''''–78''''). The incipit formula of the preceding unit xii'''' is not preserved and has to be restored within the broken passage preceding l. 92'''''.

The whole section was probably misunderstood and therefore erroneously emended by *CAD K 19*. The incantation addresses a female, which can be neither the *kabartu* (*kabartaki* in l. 108'''''), nor the evildoer (note the 3<sup>rd</sup> sg. masc. forms in ll. 111''''–15'''''), nor the dead person (*mītu* in l. 104'''' is masculine). Furthermore, the following *kabartaki* ... *apšuš* leaves no doubt that *apšuški* means “Herewith I anoint you” (accusative, not dative, *pace CAD*, loc. cit.). That the D-stem of *pašāšu* has a causative meaning is clearly shown by the Š-stem *tušarkassu* in the following, strictly parallel phrase (*pace AHw 844a*). Our form should be added to the one example of *pašāšu* D quoted by Kouwenberg, *Geminatio*n, 222; Kouwenberg's overall conclusion that “we never find the D-stem as causative of transitive verbs in Akkadian” (p. 266) is hard to reconcile with the present attestation. Note that *pašāšu* — like most verbs of the structure \**Cšš* — has no Š-stem.

Taking into account the correspondence between ritual action and incantation, the overall sense of the proceedings becomes clear: The ankle-bone, serving as a *pars pro toto* representation of a certain female person, is treated with oil and clothed by the patient; apparently this is done in order to assure the favourable disposition of this female towards the patient. Then the patient addresses the female person: after having mentioned the kind treatment the invoked person receives (represented by her ankle-bone), she is beseeched to send the evil magic back to the male sorcerer. Unfortunately, the text does not state the identity of the invoked female person. The context suggests that she is neither a living human (for a human bone would probably not be used as a representation of a living person) nor a goddess (who would have been named and venerated in the form of a cultic symbol, certainly not in the form of a part of a human body). She is apparently demonic, but also human. Since her opponent is the male witch, it seems likely that a demonic female witch is invoked here as an ally of the patient (for this argument, cf. also Schwemer, *Abwehrzauber*, 115–16; for the

demonic dimension of the witch in Babylonian literature, see Abusch, *MesWi*, 3–25, and for the witch as an ally, see *ibid.*, 188–91).

104": The word *kab(b)artu* was studied most recently by Adamson, *RA* 87 (1993) 158–59, who concludes that it “seems to refer to the whole of the ankle joint” (159, cf. already *CAD* K 18–19 with similar results). In the present context (not discussed by Adamson), *kab(b)artu* almost certainly designates a distinct bone of the human skeleton, rather than the whole joint. Among the possible candidates the ankle-bone seems to be the best choice (rather than calcaneum, shin- or splint-bone). For a similar prescription involving the use of a dead person’s *mahartu*-bone, see *KUB* 37, 55 rev. VI 38'–42' // (here text 2.2, 1.: 157"–61").

106": Rather than being a mistake for *amēl kišpū* or *amēlu kašpu*, the phrase LÚ kiš-pu should be interpreted as a shortened expression for *amēl kišpū šabtūšu* (or similar) and is translated accordingly.

113"–14": The restorations are based on the visible traces (l. 113", cf. collation, pl. 129, no. 9), the context, and the usual phraseology of incantations and prayers.

116": Cf. collation, pl. 129, no. 10.

119": The traces suggest a reading 'a-na-na-a<sup>l</sup>-ri ta-nam-di, but this is unexpected within the present context.

122": A reading SAHAR for IŠ is extremely unlikely within the present context. The name of a stone used as medication is certainly expected. Perhaps one should read [ ... al-ga-mi]-iš. The unusual spelling without an Akkadian case-ending could possibly be influenced by the Sumerian form of this foreign stone-name (<sup>na<sup>4</sup></sup>al-ga-mes, <sup>na<sup>4</sup></sup>algames).

123": *CAD* R 437 s.v. *ru'tu* concludes “The Akk. equivalent of the medicinal substance ÚH A.AB.BA, lit. ‘spittle of the sea’ ... is unknown.” The present mineral *illat tāmti*, however, is a likely candidate. ÚH A.AB.BA is referred to besides *ru'tūtu* (ÚH.<sup>a</sup>ID “spittle of the river”), likewise a mineral (see *BAM* 434 rev. IV 6–7 //, 16–17, *AMT* 48/2 obv. II 8, here texts 7.10.1, 1.: 96"–97", 7.10.5: 8'), and ÚH as logographic writing for *illatū* is attested otherwise (see Farber, *MC* 2, 125, on *BAM* 183 obv. 8 // *BAM* 248 rev. IV 40).

**2.**: 2': For the restoration proposed here, cf. *KUB* 37, 55 rev. VI 24' (text 2.2, 1.: 143"). For animal horns used as medication, see *CAD* Q 136.

4': Cf. collation, pl. 129, no. 11.

**3.**: 6'–9': For the restorations, cf. the similar incantations quoted in *CAD* Š I 400–401 and Š III 88. In the break at the end of 1. 6' there is room for a restoration, but the usual wording of the *ul yāttun* formula suggests that nothing is missing. In 1. 9' a restoration [*iddū-ma a-n]a-ku* is equally possible.

## TEXT 1.2

### FRAGMENTS OF A COLLECTION COPIED BY A HITTITE SCRIBE

#### *Content*

Three small fragments of a tablet copied by a Hittite scribe with Akkadian prescriptions and incantations effective against witchcraft; at least one of the preserved units follows the *ana pišerti kišpī* format.

#### *List of Manuscripts*

A <sub>1</sub>	598/b (+)	<i>KUB</i> 37, 51	coll.	Small frgs. of a 2-col. tablet, Hittite script, late 13 <sup>th</sup> cent.	Hattuša, Büyükkale
A <sub>2</sub>	2787/c (+)	<i>KUB</i> 37, 53	coll.		Hattuša, Büyükkale
A <sub>3</sub>	478/c	<i>KUB</i> 37, 99	coll.		Hattuša, Büyükkale

#### *Synopsis of Text Units*

i'	Fragmentary prescription .....	]1'-8'[
	A <sub>2</sub> obv. I 1'-8'	
ii"	Fragmentary prescription .....	]9"-11"
	A <sub>1</sub> obv. II 1-3	
iii"	Fragmentary prescription ( <i>ana pišerti kišpī</i> ) .....	12"-13"[
	A <sub>1</sub> obv. II 4-5	
iv""	Fragmentary incantation: <i>Keš libiš kedeš</i> .....	]14""-20""
	A <sub>2</sub> obv. II 1'-7'	
v""	Fragmentary .....	21""-23""[
	A <sub>2</sub> obv. II 8'-10'	
vi"""	Fragmentary incantation .....	]24"""-25"""
	A <sub>3</sub> obv. II 1'-2'	
vii"""	Fragmentary .....	26"""-
	A <sub>3</sub> obv. II 3'	
viii""""	Fragmentary anti-witchcraft prescription .....	]27"""-28"""
	A <sub>3</sub> rev. III 1'-2'	
ix""""	Fragmentary .....	29"""-33"""[
	A <sub>3</sub> rev. III 3'-7'	
x"""""	Fragmentary anti-witchcraft prescription .....	]34"""-40"""[
	A <sub>1</sub> rev. III 1'-7'	

#### *Previous Editions*

Schwemer, *THeth* 23, 143 (ms. A<sub>2</sub>).

#### *Transliteration*

1' A <sub>2</sub> obv. I 1'	[	i]t- <i>hi</i>
2' A <sub>2</sub> obv. I 2'	[	]
3' A <sub>2</sub> obv. I 3'	[	<sup>u</sup> <i>im-<i>hu</i>]<i>r-aš-ra</i></i>
4' A <sub>2</sub> obv. I 4'	[	]· <i>hi</i> <sup>2</sup>
5' A <sub>2</sub> obv. I 5'	[	] x

6'	A <sub>2</sub> obv. I 6'	[		]
7'	A <sub>2</sub> obv. I 7'	[		] x
8'	A <sub>2</sub> obv. I 8'	[		] x-ra-aš
<i>break (A<sub>2</sub> obv. I breaks)</i>				
9'''	A <sub>1</sub> obv. II 1	KI.MIN <i>nu-hu-ur-tá AN.DAH.ŠUM<sup>1sar</sup></i> [		
10'''	A <sub>1</sub> obv. II 2	<i>ina A.MEŠ ta-ra-as-sà-an pa-an<sup>1d</sup></i> [		
11'''	A <sub>1</sub> obv. II 3 A <sub>1</sub>	NAG-ma                    TI-ut                    [ (nothing missing)		
12'''	A <sub>1</sub> obv. II 4	[ana] <sup>1pi-šer-ti</sup> kiš-pi EME x [		
13'''	A <sub>1</sub> obv. II 5	[ ] x x [		
<i>break (A<sub>1</sub> obv. II breaks)</i>				
14''''	A <sub>2</sub> obv. II 1'	ÉN <sup>1ke</sup> -[e-eš(?)		
15''''	A <sub>2</sub> obv. II 2'	a-ri-bi-[iš		
16''''	A <sub>2</sub> obv. II 3'	ra-ki-ib š[a-(a)-ri		
17''''	A <sub>2</sub> obv. II 4'	ka-ṣa <sup>1</sup> (a)-a-ṣa i-za-[nnun		
18''''	A <sub>2</sub> obv. II 5'	GIM-ma <li->te- <sup>1ru</sup> -[ba-ma		
19''''	A <sub>2</sub> obv. II 6'	ÉN GAL-t[u?		
20''''	A <sub>2</sub> obv. II 7' A <sub>2</sub>	ki- <sup>1ib</sup> x [		
21''''	A <sub>2</sub> obv. II 8'	x [		
22''''	A <sub>2</sub> obv. II 9'	ana [		
23''''	A <sub>2</sub> obv. II 10'	x [		
<i>break (A<sub>2</sub> obv. II breaks)</i>				
24'''''	A <sub>3</sub> obv. II 1'	[		] x x x [
25'''''	A <sub>3</sub> obv. II 2' A <sub>3</sub>	[		ÉN] <sup>1É</sup> .NU.RU
26'''''	A <sub>3</sub> obv. II 3'	[		] x x x x [
<i>break (A<sub>3</sub> obv. II breaks)</i>				
27'''''	A <sub>3</sub> rev. III 1'	[		] x x x [
28'''''	A <sub>3</sub> rev. III 2' A <sub>3</sub>	[		] x ru-hu-u pa-aš-[ru]
29'''''	A <sub>3</sub> rev. III 3'	[		] x šim ḥa x [
30'''''	A <sub>3</sub> rev. III 4'	[		] x ša di ba <sup>1a</sup> ? [
31'''''	A <sub>3</sub> rev. III 5'	[		] za qu x [
32'''''	A <sub>3</sub> rev. III 6'	[		] x ša [
33'''''	A <sub>3</sub> rev. III 7'	[		] x [
<i>break (A<sub>3</sub> rev. III breaks)</i>				
34''''''	A <sub>1</sub> rev. III 1'	[	u]k <sup>2</sup> <sup>1ri</sup> [	
35''''''	A <sub>1</sub> rev. III 2'	[	] x ŠE.BAR <sup>2</sup> x [	
36''''''	A <sub>1</sub> rev. III 3'	[	] x SUM <sup>giš</sup> GIŠIMMAR [	
37''''''	A <sub>1</sub> rev. III 4'	[	š]e-er-a-ni A.MEŠ tū-kāš-[sa	
38''''''	A <sub>1</sub> rev. III 5'	[	] ru-he-e ta at te e ga x [	
39''''''	A <sub>1</sub> rev. III 6'	[	] x dur ana UGU t[a <sup>2</sup> -	
40''''''	A <sub>1</sub> rev. III 7'	[	kaš]- <sup>1šap</sup> -tū ru-hu mim-ma [	
<i>(end of rev. III, rev. IV lost)</i>				

*Notes*

General: The script and syllabary are those of a late Hittite scribe copying Babylonian tablets — i.e., Hittite script with certain distinctly late sign

forms adopted from the Assyro-Babylonian scribal tradition as well as frequent disregard of the Akkadian opposition between voiceless and voiced

stops. The indirect joins have been confirmed by collation; all of them are certain. *Pace* Köcher's suggestion of an indirect join of *KUB* 37, 53 and 54 (*KUB* 37, p. III) and the tentative suggestion by Schwemer, *THeth* 23, 143–44, *KUB* 37, 54, 90 and 96 do not belong to this tablet and indeed are fragments of different tablets.

9": Probably KI.MIN does not represent the *ana pišerti kišpī* formula found at the beginning of the following paragraph. It may indicate the repetition of a symptom description or of a šumma amēlu kašip opening.

14"-20)": This is a variant form of the incantation *Kēš libiš kedeš* of *Maqlū* II 150–59. It seems that the text is partly corrupt. This Boğazköy version is the earliest attestation of a *Maqlū* incantation; the 'abracadabra' quality may be a function of its early date and would have rendered it susceptible to corruption.

37"": The restoration še-er-a-ni seems certain; in any case, we do not know any plausible

alternatives. Since there is evidence for the usage of sinews in the fabrication of potions (*KUB* 4, 48 l. e. 5, cf. Biggs, *TCS* 2, 56), šer'ānī might represent the last member of a long list of ingredients (continued from the preceding line, where the preserved text lists garlic and wood of the date palm). Alternatively one could understand this line as "you cool (his) sinews with water".

38"":": The second half of the line is apparently corrupt. Possibly the scribe misunderstood and misreconstructed a damaged *up-ša-še-e* of the original; if that is correct, the succeeding signs might be read *kà-á[š-ša- ... ]* or the like.

39"":": The broken sign at the beginning is either *tu* or *sar*. A plausible reconstruction of the word eludes us; one might even think of a reading [ ... -']<sup>u</sup>*túr*.

40"":": The restoration at the beginning is fairly certain, even though one might expect a genitive form within a list of evils. Note the unusual spelling *ru-ḥu*, which undoubtedly stands for *ruḥū*.

## TEXT 1.3

### A RELATED FRAGMENT FROM BOĞAZKÖY

#### *Content*

Small fragment with ritual instructions.

#### *List of Manuscripts*

A 337/e	KUB 37, 52	coll.	Small frg., ‘Ass.-Mitt.’ script, 14 <sup>th</sup> – 13 <sup>th</sup> cent.	Hattuša, Büyükkale
---------	------------	-------	---	--------------------

#### *Synopsis of Text Units*

- i' Fragmentary ritual.....]1'-13'[  
A: 1'-13'

#### *Previous Editions*

None.

#### *Transliteration*

1' A: 1'	x [
2' A: 2'	x [
3' A: 3'	im x [
4' A: 4'	ALAM [
5' A: 5'	túg sú-u-[na?]
6' A: 6'	tu-hal-la[p
7' A: 7'	a-bu-us- <sup>r</sup> sá(-)[
8' A: 8'	na <sup>4</sup> GUG [
9' A: 9'	slk HÉ.ME.DA [
10' A: 10'	NÍG.<SILA <sub>11</sub> > <sup>??</sup> GÁ an x [
11' A: 11'	tu-la-ap-[pa-ap
12' A: 12'	ta-ša-a[k-ka-ak(?)
13' A: 13'	x x [

#### *Notes*

General: The inclusion of this fragment in the present corpus is prompted by its overall similarity to *KUB* 37, 43 (text 1.1, ms. B), noted already by F. Köcher (*KUB* 37, p. III). The few signs preserved, however, contain none of the usual keywords of anti-witchcraft rituals. Therefore, the text could address the expulsion of demons just as well. The present fragment might actually belong to rev. IV of

*KBo* 36, 29 (see Schwemer, *THeth* 23 and Scurlock, *MMTGI*, nos. 220, 221 with further bibliography).

4'-6': These lines deal with the fabrication of a substitute figurine.

12': A reading *ta-ša-a[k-ka-an ... ]* is equally possible.

TEXT 1.4  
FRAGMENT FROM BOĞAZKÖY WITH VARIOUS PRESCRIPTIONS

*Content*

Small fragment with instructions against witchcraft. While the second unit follows the *ana pišerti kišpi* format, the first prescription serves apparently pro-

phylactic purposes; similarly, the reverse seems to contain a list of amulet stones.

*List of Manuscripts*

A	Bo 9014 (Istanbul) + 209/g	KUB 4, 60 KBo 36, 38	coll. coll.	Small frg., ‘Syrian’ script, 14 <sup>th</sup> –13 <sup>th</sup> cent.	Hattuša, Büyükkale
---	-------------------------------	-------------------------	----------------	--	--------------------

*Synopsis of Text Units*

- |      |   |          |
|------|---|----------|
| i    | Fragmentary therapeutic ritual.....                               | 1–7      |
|      | A obv. 1–7  |          |
| ii   | Fragmentary therapeutic ritual ( <i>ana pišerti kišpi</i> ) ..... | 8–14[    |
|      | A obv. 8–14   |          |
| iii' | Fragmentary ritual .....  | ]15'–19' |
|      | A rev. 1'–6'  |          |

*Previous Editions*

None.

*Transliteration*

1	A obv. 1	šum <sub>4</sub> -ma <sup>1</sup> ki <sup>1</sup> -[iš-pu
2	A obv. 2	ba-lum pa-t[an
3	A obv. 3	ŠE ana ša <sup>2</sup> -x [
4	A obv. 4	ša pa-an x [
5	A obv. 5	ŠA-šu e-e[m
6	A obv. 6	ŠA-šu um-m[a
7	A obv. 7	šum-ma mim-m[a
	A	
8	A obv. 8	a-na p[i-š]e-er-ti [kiš-pi
9	A obv. 9	<sup>17</sup> qa-qa <sup>1</sup> -ad ūs[i-ki-il-li(?)
10	A obv. 10	tu-ur-ra-ar ta <sup>2</sup> -x [
11	A obv. 11	ba-lum pa-tan <sup>an</sup> tu-[šakkalšu
12	A obv. 12	UZU <sup>1</sup> ša lu-ur-mi x [
13	A obv. 13	<sup>1</sup> ba <sup>1</sup> -lu pa-tá-an tu-[šakkalšu
14	A obv. 14	[x (x)] x a ta- <sup>1</sup> ha-ša <sup>17</sup> -[al <sup>2</sup>
	break	
15'	A rev. 1'	[x] x x x [
16'	A rev. 2'	<sup>1</sup> NA <sub>4</sub> <sup>1ia</sup> GÚ [
17'	A rev. 4'	sa-ab- <sup>1</sup> ha-a [

18'	A rev. 5'	na <sup>a4</sup> GUG na <sup>a4</sup> [
19'	A rev. 6'	na <sup>a4</sup> hu <sup>1</sup> -lu-uh-ha [
	A	

---

(remaining space blank, no colophon or catchline visible)

### Notes

General: The join between the two fragments housed in the İstanbul Arkeoloji Müzeleri and the Anadolu Medeniyetleri Müzesi, Ankara, has been checked on the basis of modern digital photographs and collation of both originals.

1: For the introductory phrase of this unit, cf. *KUB* 37, 55 obv. II 30'–31' // (here text 2.2, 1.: 71"–72").

5–6: Both lines deal with similar symptoms: *libbašu ēm*, *libbašu umm[a ukāl* (or: *irši*)] “his stomach is hot”. Does this symptom description form the introductory part of a second prescription within the first unit? Perhaps it introduced supplementary instructions in case the first cure had failed.

9: The designation of the top part of various plants as *qaqqadātu* “heads” is well attested (*CAD Q* 109). Occasionally medical prescriptions demand the usage of seven-headed ‘crow’s foot’ (*šēp āribi*) or *hašūtu* (cf. perhaps also *KUB* 4, 27

obv. 7?). The present text uses only the ‘heads’ (i.e., the buds?), probably of the *sikillu*-plant, although the restoration of the plant name remains doubtful.

12: Ostrich meat is very rarely used as a medication, but cf. *BAM* 318 rev. III 4.

16': The few signs preserved can hardly mean anything but *aban kišādi* “stone amulet(s)”. The sign *ia* is bothersome, but may be explained as a gloss to the preceding sign (NA<sub>4</sub>, IA<sub>4</sub>), indicating that the latter represents a logogram, not a determinative. For indications that scribes occasionally read and pronounced logograms as logograms, especially during dictation, cf. Finkel, *Studies Lambert*, 139, fn. 4.

17'–19': These three lines form part of an extensive list of minerals. In the light of 1. 16', one might suggest that they were to be threaded on a string and worn as amulets.

## TEXT 1.5

### AN ANA PIŠERTI KIŠPĪ RITUAL

#### *Content*

The main body of this text (1<sup>st</sup> Part, unit iii', ll. 11'–19') follows the *ana pišerti kišpī* format. It contains a short ritual involving the fabrication of substitute figurines of warlock and witch, their presentation before Šamaš, the burning of these figurines and their final disposal in the river. Preceding this ritual, manuscript A gives another prescription against witchcraft, apparently following a different format; the *materia magica* used consists mainly of 14 small pieces of different minerals. Manuscript C offers a number of prescriptions to be used in case of several ailments connected with the *libbu* (inner

pains, emotional disorder), most of them supposed to have been caused by the anger of the personal god. Apparently, only two of these units address witchcraft (cf. the summary below); the obverse of the tablet, however, is largely destroyed. Manuscript D contains several short prescriptions of the *ana pišerti kišpī* type, all badly broken; one unit gives a ritual included in a *šumma amēlu kašip* collection from Hattuša (see here text 2.2). Due to their state of preservation, the overall character of manuscripts B and E remains unclear.

#### *List of Manuscripts*

A	212/n	<i>KBo</i> 9, 47	coll.	Small frg., ‘Ass.-Mitt.’ script, 14 <sup>th</sup> –13 <sup>th</sup> cent.	Hattuša, Büyükkale
B	Bo 5206 (Istanbul)	<i>KUB</i> 4, 99	coll.	Small frg., MB <sup>7</sup> script, 14 <sup>th</sup> –13 <sup>th</sup> cent.	Hattuša, Büyükkale
C	VAT 13786	<i>BAM</i> 317	coll.	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
D <sub>1</sub>	VAT 14051 (+)	<i>KAL</i> 2, 43	coll.	Frgs. of a 3-col. tablet, NA script,	Aššur, Library N 4 (?)
D <sub>2</sub>	VAT 14052	<i>KAL</i> 2, 44	coll.	8 <sup>th</sup> –7 <sup>th</sup> cent.	
E	VAT 11603	<i>KAR</i> 275 <i>KAL</i> 2, 45	coll.	Small frg. of a 2 <sup>7</sup> -col. tablet, MA script, 13 <sup>th</sup> –11 <sup>th</sup> cent.	Aššur
F	VAT 12153	Meinholt, <i>KAL</i> , forthcoming	coll.	Small frg., MA script, 13 <sup>th</sup> –11 <sup>th</sup> cent.	Aššur

#### *Synopsis of Text Units*

1 <sup>st</sup> Part				
i'	Fragmentary therapeutic ritual.....	A: 1'–3'		1'–3'
ii'	Fragmentary therapeutic ritual.....	A: 4'–10' // B: 2'–3'		4'–10'
iii'	Therapeutic ritual ( <i>ana pišerti kišpī</i> ) .....	A: 11'–18' // B: 4'–13' // C rev. 4–8 // D <sub>1</sub> m. col. 1'–7' // E r. col. 1'–6' // F: 2'–6'		11'–19'
iv'	Fragmentary .....	B: 14'–16'		20'–21'[
2 <sup>nd</sup> Part				
i'	Fragmentary therapeutic ritual ( <i>ana pišerti kišpī</i> ) .....	D <sub>1</sub> m. col. 8'–11'		1'–4'
ii'	Fragmentary therapeutic ritual.....	D <sub>1</sub> m. col. 12'–14'		5'–7'
iii'	Fragmentary therapeutic ritual.....	D <sub>1</sub> m. col. 15'–19'		8'–12'

iv'	Fragmentary therapeutic ritual .....	13'–15'[
	D <sub>1</sub> m. col. 20'–22'	
v''	Fragmentary unit.....	]16"–18"[
	D <sub>1</sub> r. col. 1'–3'	
vi'''	Fragmentary unit.....	]–19""
	D <sub>2</sub> rev. VI <sup>2</sup> 1'	
vii'''	Fragmentary unit.....	20"–26"
	D <sub>2</sub> rev. VI <sup>2</sup> 2'–8'	
viii'''	Fragmentary therapeutic ritual ( <i>ana pišerti kišpī</i> ) .....	27"–30"[
	D <sub>2</sub> rev. VI <sup>2</sup> 9'–12'	
3 <sup>rd</sup> Part		
i	Therapeutic prescription for curing <i>qāt amēlūti</i> .....	1–3
	C rev. 24–26 (cf. <i>KAR</i> 186 = <i>BAM</i> 311 obv. 14')	

### Previous Editions

Schwemer, *KAL* 2, nos. 43–44 (mss. D and E).

Meinhold, *KAL*, forthcoming (ms. F).

### Transliteration

1. A // B // C rev. 4–8 // D<sub>1</sub> m. col. 1'–7' // E // F

1' A: 1'	[ ] x [
2' A: 2'	[ ] x x x [
3' A: 3'	[ ] x GAR-an [
A	
4' A: 4'	[BAD <sup>2</sup> ] KIMI]N <sup>2</sup> < <sup>na4</sup> >NÍR.MUŠ. <sup>r</sup> GÍR <sup>1</sup> x [
5' A: 5'	[ <sup>na4</sup> D]UR.MI.NA <sup>na4</sup> ŠE.TI[R
6' A: 6'	[ <sup>na4</sup> PÍR]IG.GÚN.A <sup>na4</sup> HAR.HU.BA.[ŠIR
7' A: 7'	[x (x)] x bu <sup>na4</sup> hu-luh-ha [
8' A: 8'	[NA <sub>4</sub> M]UŠ BABBAR 14 ni-bu x [
B: 1'	[ ] x [
9' A: 9'	[x (x)] x <sup>r</sup> ga <sup>1</sup> GAR-an-šú <sup>lú</sup> U[Š <sub>11</sub> .ZU
B: 2'	[ ] x šú x [
10' A: 10'	[x x x (x)] ú [
B: 3'	[ ] x ša [
(unclear traces in F: I')	
A, B, C, F <sup>2</sup>	
11' A: 11'	[a-n]a <sup>1</sup> pí-šér-ti      kiš-[pí ]
B: 4'–5'	[a-na pí-šér]-ti      kiš-pí [ša / la    ti-du]- <sup>r</sup> ú <sup>1</sup> →
C rev. 4	ana      BÚR-ti      kiš-pi    šá    NU    ZU-u      →
D <sub>1</sub> m. col. 1'	[a-na] <sup>r</sup> pí <sup>1</sup> -[še-er-ti      ]
F: 2'	[ ]      ] NU    ZU-u      →
12' A: 12'	[NU DU] <sup>r</sup> LÁL <sup>1</sup> ša <sup>lú</sup> UŠ <sub>11</sub> .Z[U ]
B: 5'–6'	NU    DU <sup>r</sup> .LÁL    [ša] / [ <sup>lú</sup> UŠ <sub>11</sub> .ZU]    u <sup>munus</sup> UŠ <sub>11</sub> .ZU
C rev. 4	NU    DU <sup>r</sup> .LÁL    šá <sup>lú</sup> UŠ <sub>11</sub> .ZU    u <sup>munus</sup> <sup>r</sup> UŠ <sub>11</sub> .ZU <sup>1</sup> →
D <sub>1</sub> m. col. 2'	ALAM —      —      kaš- <sup>r</sup> ša <sup>1</sup> -[pi    u kaš-šap-ti]      →
F: 2'–3'	NU    D[U <sup>r</sup> .LÁL] / [ <sup>munus</sup> <sup>us</sup> UŠ <sub>11</sub> .ZU      →

- 13' A: 13' [NIT]A u [MU]NUŠ DÙ-uš a-na [ ]  
 B: 7' [ ] D]Ù-uš ana IGI <sup>d</sup>UTU  
 C rev. 4-5 — — — <sup>r</sup>DÙ-uš / ana IGI <sup>d</sup>UTU →  
 D<sub>1</sub> m. col. 2'-3' — — — [ ] / — ma-har <sup>d</sup>UTU →  
 F: 3'-4' — — — DÙ-u[š] / [ ] →
- 14' A: 14' [t]a-a-da-an-šu-nu-<sup>r</sup>ti<sup>1</sup> [ ]  
 B: 8' [ta-da-an-š]u-nu-ti <sup>uzu</sup>I.U[DU] →  
 C rev. 5 ta-da-an-šú-nu-te I.UDU [M]U<sub>4</sub>.MU<sub>4</sub>-s[u-n]u-t[i] →  
 D<sub>1</sub> m. col. 3'-4' t[a-dáñšunúti] / I.UDU MU<sub>4</sub>.MU<sub>4</sub>-<sup>r</sup>su-nu<sup>1</sup>-ti →  
 E r. col. 1' (preceding lines lost in E) ] / MU<sub>4</sub>.MU<sub>4</sub>-s[u-nu-ti] →  
 F: 4'-5' [ta-da-a]n-šú-nu-ti I.UDU / [ ] →
- 15' A: 15' [ina <sup>d</sup>]ugSILA.GAZ GAR-an-šu-n[u-ti] [ ]  
 B: 9' [ ] GAR-a]n-šú-nu-ti ta-qa[l-lu-šu-nu-ti] →  
 C rev. 6 ina <sup>dug</sup>SILA.GAZ GAR-an-šú-nu-ti BÍL-šú-nu-te →  
 D<sub>1</sub> m. col. 4'-5' ina <sup>d</sup>[ugSILA.GAZ] [ ] / ta-qal-<sup>r</sup>lu<sup>1</sup>-[šu]-<sup>r</sup>nu-ti<sup>1</sup> →  
 E r. col. 1'-2' [ ] / ta-qál-lu-<sup>r</sup>šú-nu<sup>1</sup>-[ti] →  
 F: 5'-6' [ <sup>d</sup>]ug[SILA].GAZ GAR-šú-nu-<sup>r</sup>ti<sup>1</sup> / [taqallúšunú-ti] →
- 16' A: 16' <sup>d</sup>UTU ú-pí-šu-šu-n[u ]  
 B: 10'-11' [ ú-pí-š]u-šu-nu a-na UG[U-šu-nu / ] →  
 C rev. 6-7 <sup>d</sup>[UTU] ú-pi-<sup>r</sup>ši<sup>1</sup>-[šú-nu] / ina <sup>r</sup>UGU<sup>1</sup>-šú-nu li-tu-ru →  
 D<sub>1</sub> m. col. 5'-6' <sup>d</sup>UT[U ] / ana UGU-šú-nu li-tu-rù →  
 E r. col. 2'-3' [ ] / [ina] UGU-šú-nu li-[tu-ru]  
 F: 6' <sup>r</sup>dUTU ú<sup>1</sup>-pi-še-<sup>r</sup>šú<sup>1</sup>-[nu] /  
 (F breaks)
- 17' A: 17' [š]a — ia-a-ši it-<sup>r</sup>ti<sup>1</sup> H[UL ]  
 B: 11' [š]a — ia-ši Á H[UL ]  
 C rev. 7 šá ana iá-a-ši <sup>r</sup>Á<sup>1</sup> HUL-t[im ]  
 D<sub>1</sub> m. col. 6'-7' š[a ] / iz-zí-zu-nim →  
 E r. col. 4' [ a-n]a iá-ši Á H[UL-tim ] →
- 18' A: 18' <sup>r</sup>UR<sub>5</sub>.GIM — DU<sub>11</sub>.GA u <sup>dug</sup>I[S]ILA.GAZ  
 B: 12'-13' [UR<sub>5</sub>.GIM 3-š]ú DU<sub>11</sub>.GA [ù / ] →  
 C rev. 8 — 3-[šú D]U<sub>11</sub>.GA-ma ù <sup>dug</sup>SILA.GAZ →  
 D<sub>1</sub> m. col. 7' — — — — NU →  
 E r. col. 4'-5' — / [ D]U<sub>11</sub>.GA-ma <sup>d</sup>[ugSILA.GAZ]  
 (A breaks)
- 19' B: 13'-14' <sup>r</sup>a<sup>1</sup>-du qí-lu-[ti] / [ f]D [ ]  
 C rev. 8 EN<sup>1</sup> <sup>r</sup>qí<sup>1</sup>-l[u-t]i ana íD [ŠUB-di]  
 D<sub>1</sub> m. col. 7' — — — ana f[D ]  
 E r. col. 6' [ x x q]í<sup>2</sup>-l[u<sup>2</sup>-ti<sup>2</sup>?]  
 (E breaks)  
 B, C, D<sub>1</sub>  
 (for the remaining text in C, see 3. and Summary 4., for the continuation of D<sub>1</sub>, see 2.)
- 20' B: 15' [x x x (x)] x DÙ [  
 21' B: 16' [x x x (x)] x [

2. D<sub>1</sub> m. col. 8'-22', r. col., D<sub>2</sub> rev. VI?

- 1' D<sub>1</sub> m. col. 8' a-<sup>r</sup>na<sup>1</sup> [p]í-še-er-ti kiš-pi <sup>r</sup>si<sup>2</sup> ik<sup>2</sup> x [  
 2' D<sub>1</sub> m. col. 9' ki-bal-tu <sup>gis</sup>NAM<sup>1</sup>.TAL <sup>r</sup>NÍTA<sup>1</sup> x [  
 3' D<sub>1</sub> m. col. 10' <sup>r</sup>ù<sup>1</sup> N[UM]UN <sup>ü</sup>er-gu-<sup>r</sup>la KA A.AB.BA<sup>1</sup> [  
 4' D<sub>1</sub> m. col. 11' [k]ak-ku-sà tu-šá-<sup>r</sup>ah<sup>1</sup>(-)ba<sup>2</sup> x x [(x)]  
 D<sub>1</sub>  
 5' D<sub>1</sub> m. col. 12' [DIŠ] <sup>r</sup>LÚ<sup>1</sup> x x x-šú<sup>2</sup> <sup>r</sup>ú<sup>1</sup>-za-qat x x x [

6'	D <sub>1</sub> m. col. 13'	[x] x x PIŠ <sub>10</sub> .díD x x x x [x (x)]
7'	D <sub>1</sub> m. col. 14'	[ ] ḫI <sup>1</sup> .GIŠ gišER[E]N ḫE.HE <sup>1</sup> x x [x] x
D <sub>1</sub>		
8'	D <sub>1</sub> m. col. 15'	[ ] x ḫú <sup>2</sup> ga <sup>2</sup> 1 [x] x ḫú <sup>2</sup> x x x
9'	D <sub>1</sub> m. col. 16'	[ ] x [n]ir u k[a x x] x x x
10'	D <sub>1</sub> m. col. 17'	[ ] x x su x x x x [x]
11'	D <sub>1</sub> m. col. 18'	[ ] x ḫútar-muš <sub>8</sub> ḫak-tam <sup>1</sup>
12'	D <sub>1</sub> m. col. 19'	[ ] x ra ḫNAG <sup>1</sup> -šú-ma TI
D <sub>1</sub>		
13'	D <sub>1</sub> m. col. 20'	[ ] x x x x
14'	D <sub>1</sub> m. col. 21'	[ ] B[Ú]R
15'	D <sub>1</sub> m. col. 22'	[ ] x x
<i>break</i>		
16''	D <sub>1</sub> r. col. 1'	x [
17''	D <sub>1</sub> r. col. 2'	x [
18''	D <sub>1</sub> r. col. 3'	x [
<i>break (mutual position of D<sub>1</sub> and D<sub>2</sub> unknown)</i>		
<i>(for D<sub>2</sub> obv. I //, see text 2.2, ll. 39''–61'')</i>		
19'''	D <sub>2</sub> rev. VI <sup>2</sup> 1'	<i>illegible</i>
D <sub>2</sub>		
–26'''	D <sub>2</sub> rev. VI <sup>2</sup> 2'–8'	<i>illegible</i>
D <sub>2</sub>		
27'''	D <sub>2</sub> rev. VI <sup>2</sup> 9'	[a-na p]i-še-er-ti kiš-p[i
–30'''	D <sub>2</sub> rev. VI <sup>2</sup> 10'–12'	<i>illegible</i>

## 3. C rev. 24–26

1 C rev. 24 DIŠ NA IG.I.MEŠ-šú NIGIN-du ME.DÍM.MEŠ-šú DUB.DUB-ka ḫu-us-şa GAZ [ŠÀ]  
 2 C rev. 25 pi-rit-tum TUK.TUK-ši ŠU NAM.LÚ.U<sub>18</sub>.LU UGU-šú GÁL-[ši]  
 3 C rev. 26 KÙ.BABBAR KÙ.SI<sub>22</sub> ZABAR AN.BAR na<sup>4</sup>AN.ZAH na<sup>4</sup>MIN BABBAR na<sup>4</sup>MIN GE<sub>6</sub>  
 na<sup>4</sup>ZÁLAG ina [KUŠ]

## 4. Summary of the paragraphs in C not included in the transliteration

obv.

- 7'–15' Only a part of the symptom description is preserved (*ḥūṣ ḥipi libbi*), cf., e.g., *BAM* 445 obv. 10–16 (see here text 7.7: 47–53), *BAM* 438 obv. 1–13 (see here text 7.2: 1–13).  
 16' Only the very first signs of the symptom description are preserved (*ḥipi* [*libbi* etc.]).

rev.

- 1–3 Ritual and incantation against the anger of the personal god (only last few lines preserved // *BAM* 316 rev. VI 11'–13').  
 4–8 = 1.5, 1.: 11'–19'.  
 9 Fragmentary rubric referring to the personal god and goddess.  
 10 Instruction for the fabrication of a leather bag filled with medical plants to be worn in case of depression (// *BAM* 316 obv. III 23'–25').  
 11 Identical purpose (ditto): Instruction for the fabrication of a leather bag filled with medical plants.  
 12 Identical purpose (ditto): Prescription involving the usage of various insects and minerals.  
 13–15 Instruction for the fabrication of a leather bag filled with medical plants and minerals to be worn in case of depression and occasional states of panic caused by the anger of the personal deities (// *BAM* 316 obv. III 8'–11').  
 16–18 Instruction for the fabrication of a leather bag filled with medical plants and minerals to be worn in case of depression and persistent states of panic caused by the anger of the personal god (// *BAM* 316 obv. III 13'–16').  
 19 Identical purpose (ditto): Instruction for the fabrication of a leather bag filled with medical plants (// *BAM* 311 obv. 7').

- 20–21 Instruction for the fabrication of a leather bag filled with insects, minerals, medical plants and human bone to be worn in case of depression.
- 22 List of drugs effective against depression (no specification of their processing).
- 23 List of drugs used in powder form against depression (no specification of its application // *BAM* 311 obv. 5').
- 24–26 = 1.5, 3.: 1–3.
- 27–30 Instruction for the fabrication of a leather bag filled with seven medical plants to be worn in case of inner pains while eating and other worries caused by Marduk's wrath (// *STT* 95 + 295 obv. I 7–11).
- 31–32 Instruction for the fabrication of a leather bag filled with medical plants and minerals to be worn in case of emotional upset and confusion (// *BAM* 316 obv. III 20'–22').

*Bound Transcription*

1. A // B // C rev. 4–8 // D<sub>1</sub> m. col. 1'–7' // E  
// F

(ll. 1'–10': too fragmentary for transcription)

<sup>11'</sup>*ana pišerti kišpī ša lā tīdū* <sup>12'</sup>*salam ((iš-kūri ša)) kaššapi u kaššapti* <sup>13'</sup>*(([zik]ari u [sin]ništi)) teppuš ((ana)) mahar Šamaš*  
<sup>14'</sup>*tadānšunūti lipā tulabbissunūti* <sup>15'</sup>*ina hupē tašakkanšunūti taqallūšunūti* <sup>16'</sup>*Šamaš upišūšunu ana (var.: ina) muhbišunu litūrū* <sup>17'</sup>*ša ((ana)) yāši idi (or: idat) lemutt[i] iżżiżūni* <sup>18'</sup>*((kītam)) ((šalāšū)) taqabbi((ma)) ((u)) hupā* <sup>19'</sup>*adi (var.: adu) qilū[t]i ana nāri [tanaddi] (var. for ll. 18'–19' in D: salma ana nā[ri tanaddi])*

(ll. 20'–22': too fragmentary for transcription)

2. D<sub>1</sub> m. col. 8'–22', r. col., D<sub>2</sub> rev. VI<sup>7</sup>: too fragmentary for transcription.

3. C rev. 24–26

<sup>1</sup>*šumma amēlu pānūšu iššanundū minātūšu ittanašpākā lušša lušša [libbi] <sup>2</sup>pirittu irtan-ašši qāt amēlūti eltšu ibašši <sup>3</sup>kaspu hūrāšu siparru parzillu anzahhu buluhhu kutipū zalāqu ina [maški]*

*Translation*

1. A // B // C rev. 4–8 // D<sub>1</sub> m. col. 1'–7' // E // F

(ll. 1'–10': too fragmentary for translation)

<sup>11'</sup>For undoing witchcraft which you do not know, <sup>12'</sup>you make figurines ((of wax)) of the warlock and the witch, <sup>13'</sup>((of a man and of a woman)). <sup>14'</sup>You convict them <sup>13'</sup>before Šamaš. <sup>14'</sup>You coat them with tallow, <sup>15'</sup>you put them in a disposable pot. You burn them: <sup>16'</sup>“Šamaš, may their sorcerous devices return to them <sup>17'</sup>who turned to evi[l] against me!” (or: who stood as an evil sign against me”) <sup>18'</sup>((Thus)) you speak ((three times)), then <sup>19'</sup>[you throw] <sup>18'</sup>the disposable pot <sup>19'</sup>together with the burnt mater[ia]l into the river. (var. for ll. 18'–19' in D: [You throw] the figurine(s) into the ri[ver])

(ll. 20'–22': too fragmentary for translation)

2. D<sub>1</sub> m. col. 8'–22', r. col., D<sub>2</sub> rev. VI<sup>7</sup>: too fragmentary for translation.

3. C rev. 24–26

<sup>1</sup>If a man has vertigo, his limbs are ‘poured out’, <sup>2</sup>he continually suffers <sup>1</sup>from depression <sup>2</sup>(and) fear, (then) there is ‘hand of mankind’ against him. <sup>3</sup>(To cure it:) Silver, gold, bronze, iron, *anzahhu*-glass, *buluhhu*-glass, black frit, *zalāqu*-stone in [a leather (bag around his neck)].

*Notes*

1.: General: Note that an indirect join between manuscripts E and F seems to be excluded because of ductus differences.

4'–8': The space available in the beginning of this section does not allow the restoration of a full introductory formula. The copied traces suggest [BAD KIMI]N (cf. *KUB* 37, 9; see here text 2.2); but note that if this restoration is correct, one is then forced to assume that the scribe mistakenly omitted

the determinative of the following mineral name. The following list of minerals (and metals?) is summarized in 1. 8' as 14 *nibū*, “14 small pieces” (cf. *CAD* N II 206). The sign after *nibū* is half broken, but certainly either DUGUD or GIG. Parallels favour a reading G[IG <sup>giš</sup>MA.NU ... ] “a cuſt piece of *eru*-wood ... ”; cf. especially *BAM* 237 rev. IV 39–41: DIŠ KIMIN tu-ka-ṣar-ši <sup>na4</sup>hal-ta <sup>na4</sup>ŠUBA Á.ZI.DA <sup>na4</sup>ŠU[BA] <sup>Á1</sup>.[GÙB.BU] / <sup>na4</sup>GUG ša ÚŠ la-

*tik-ta* 7 *he-er-si šá* <sup>giš</sup>MA.NU *ta-pa-la-áš* (after which the perforated tokens are to be strung on a thread). For the writing of “one *herṣu*” with the bare logogram, cf. *AMT* 33/3 obv. 8: *GIG* <sup>giš</sup>MA.NU. Only eight mineral names from a total of 14 remain; all are well known from lists of magically effective stones: *muššaru*-stone, *turminū* “breccia”, *pindū*-stone, *piriggunū*-stone, *ḪAR.HU.BA.ŠIR*-stone, *huluhhu*-glass, and white ‘snake stone’. The first four are described as speckled, grained or multicoloured by the ancient scribes (cf. the dictionaries, and, for *piriggunū*, cf. Steinkeller, *ZA* 77 [1987] 92–95, Civil, *Ebla* 1975–1985, 151). We are not able to provide a reading for the beginning of 1. 7'. [<sup>kuš</sup>]E<sup>1</sup>.SÍR does not fit the present context; read perhaps <sup>[na4i]</sup>a<-aš>-pu?

9': Restore [ ... ] / [ina UD Š]E.GA *tašakkanšu*?

11'–19': The introductory formula characterizes the following ritual as effective against cases of witchcraft whose technique cannot be identified. The corresponding formulas in other *ana pišerti kišpī* texts leave no doubt that the present phrase does not refer to the anonymity of warlock and witch (otherwise a common motif in anti-witchcraft incantations).

14': [t]a-a-da-an-šu-nu-<sup>r</sup>ti<sup>1</sup> in A: 14' is certainly a mistake for *ta-da-a-an-šu-nu-ti* (cf. Schwemer, *Abwehrzauber*, 206–7). In B: 8' the scribe wrote several signs on the edge or, if it is not the right column, on the space between the columns.

15': In contexts like the present one <sup>dug</sup>SILA.GAZ “disposable pot”, “sherd (of a disposable pot)” should be read *hupū* according to syllabic spellings; see Schwemer, *OrNS* 78 [2009] 64, commentary on BM 40568 rev. 2 (with further literature).

17': The same phrase also occurs in the ušburruda-incantation *KAL* 2, 11 r. col. 24' // K 11243 (*ABRT* 2, 18) r. col. 6 // K 9467: 13' (*ša ia-ši i-da-at ḪUL-tim GUB-za*) and in the closely related text K 3661 rev. IV 7'–8' ([ ... *ša yāši*] / Á *ḪUL-ti izzi-za*), see here texts 7.8 and 7.5 (cf. also fragmentary *BAM* 461 obv. II 18). An interesting variant of the phrase is preserved in *PBS* 1/1, 13 obv. 16: *šá* <sup>r</sup>a<sup>1</sup>-[na i]a-a-ši Á *ḪUL-tim i-pu-šá* (see here text 9.2: 16, cf. *KAL* 2, 15 obv. I 9', here text 8.5: 9', cf. also *ana i-di lemutti izzazzū-ma* in *BBS* 7 ii 1). The translation above — preferred by Schwemer — is based on the assumption that the phrase in mss. B, C, D<sub>1</sub> and E of the present text as well as the quoted passages from *KAL* 2, 11 // and K 3661 are equivalent to the shorter phrase *ana lemutti izzazzam-ma*,

attested, e.g., in *KAR* 80 = *KAL* 2, 8 obv. 33 (here text 8.4: 33). Consequently, the form *idāt* in *KAL* 2, 11 // would represent an adverbial accusative plural of *idu* (“arm; side; strength”, also “purpose”), therefore: “who stood on (or: stepped over to) the side (or: purpose) of evil against me”, i.e., “who had evil intentions against me”. The Á of the variant in *PBS* 1/1, 13, however, serves as the direct object of *īpuša* and must certainly be interpreted as the plural of *ittu* “ominous sign”, therefore: “who produced evil signs against me”. The form *it-ti* in ms. A of the present text seems to suggest that this manuscript had a similar variant. But since the verb is not preserved and might not have been *īpuša*, it cannot be excluded that the scribe of ms. A simply confused *idu* and *ittu*. Abusch (*Studies Stol*, 56–59) disputes this translation (and transcription *idi*). He argues that *ittu* “sign” is the underlying word in all variants of the formula and that *idat lemutti izzīza* and *idat lemutti īpuša* are semantically equivalent. Abusch prefers to translate the present text as “who stood as an evil sign against me”, pointing to the use of *izuzzu* in *Maqlū* V 78. He sees the usage here as an example of a form of witchcraft in which the witch harmed her victim by means of ominous signs. Note that Maul (*BaF* 18, 6–7) differentiates \**ittu* I (plural *idātū*) “(negative) power, influence (of an ominous sign)” from *ittu* II (plural *ittātū*) “ominous sign” without discussing the relationship between \**ittu* I and *idu* “arm; side; strength”.

18'–19': The wording in ms. D<sub>1</sub> differs from the rest, but gives essentially the same instruction.

19': *adi* (*adu*) *qilūti* is fragmentary in both manuscripts, but the reading is tolerably certain. The variant form *adu(m)* of *adi* occurs — *pace AHw, CAD, CDA* — not only in OAKk., OA and NA, but also in different scribal traditions of mid- and late-second-millennium Upper Mesopotamia (for Emar, see Seminara, *L'Accadico di Emar*, 497, for Nuzi, e.g., *JEN* 239 obv. 11, 430 obv. 8, *HSS* 19, 3 obv. 25, for Ugarit *RSO* 7, 1 rev. 21'). The designation of the burnt remains of a substitute figurine as *qilūti* can be found elsewhere: a ritual against the ghost of a deceased person, which can alternatively be used against the demon called Spy, instructs the exorcist to throw the *qilūti* into wasteland upon having burnt the figurine of the demon in a *burziggallu*-container accompanied by an incantation addressed to Girra (*KAR* 267 obv. 9–11 // *LKA* 85 rev. 29–32, ed. Scurlock, *MMTGI*, 352–58, no. 119). Cf. also fragmentary *Maqlū* ritual tablet 91' (*qí-l[u<sup>2</sup>-tu<sup>2</sup>* in K 2961 obv. II 4').

What looks like a double paragraph divider in the copy of ms. B is in fact the expected single one. The upper ruling is a line ruling and not as deep as the following paragraph divider (cf. also ms. B: 3'-4').

**2.: *passim*:** Both fragments are in a poor state of preservation; the readable signs suggest that most units contained the usual prescriptions for potions and salves. Copy and transliteration must remain preliminary and will certainly need thorough review when a duplicate becomes available. For D<sub>2</sub> obv. I 1'-14', see text 2.2.

**3.: *passim*:** A very similar prescription is given in *KAR 186 = BAM 311* obv. 14' as part of a section summarized as "15 *mēlu*-bags, if a person suffers continually from depression" (l. 22'). But the list of ingredients given there is slightly different from the present one, and, following the rubric, symptom description and diagnosis are also different (in 14' only KIMIN, referent not preserved).

## TEXT 1.6

### AN ANA PIŠERTI KIŠPĪ FRAGMENT FROM AŠŠUR

#### *Content*

The small tablet is a school exercise and contained no more than one or two prescriptions. Based on the catchline, probably referring to the young scribe's next exercise, it is very likely that the fragmentary ritual recorded on the present tablet was also intro-

duced by the *ana pišerti kišpī* formula. This is confirmed by the presence of the same prescription within a Late Babylonian collection of *ana pišerti kišpī* prescriptions; unfortunately, the introductory formula is lost there too (see Notes).

#### *List of Manuscripts*

A	A 245	BAM 206	coll.	Frg. of a single-col., landscape-format tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
---	-------	---------	-------	--	--------------------

#### *Synopsis of Text Units*

- |    |  |         |
|----|--|---------|
| i  | Fragmentary therapeutic ritual .....                                 | ]1'-14' |
|    | A rev. 1'-14'  |         |
| ii | Catchline of a therapeutic ritual ( <i>ana pišerti kišpī</i> ) ..... | 15'     |
|    | A rev. 15'   |         |
|    | Colophon.....  | 16'     |
|    | A rev. 16'   |         |

#### *Previous Editions*

None.

#### *Transliteration*

(beginning broken; no more than 1–3 lines are missing)

- |               |   |
|---------------|---|
| 1' A obv. 1'  | ina U <sub>4</sub> .7.KAM U <sub>4</sub> . <sup>1</sup> 14 <sup>1</sup> .KAM U <sub>4</sub> .21.KAM U <sub>4</sub> .[x.KAM x x x] |
| 2' A obv. 2'  | x kul ŠUR ba-lu pa-tan x [  |
| 3' A obv. 3'  | <sup>z</sup> <NÍG>.SILA <sub>11</sub> .GÁ šá ZÌ ŠE.MUŠ <sub>5</sub> ZÌ ZÍZ.A.[AN ZÌ x x]  |
| 4' A obv. 4'  | [Z]ì <sup>še</sup> IN.NU. <sup>ḥ</sup> A ina ḥ.NUN.NA ta[r <sup>?</sup> -bak <sup>?</sup>   |
| 5' A obv. 5'  | [x] x DÍDA GU.LA <sup>1</sup> MUNU <sub>4</sub> <sup>1</sup> ? [  |
| 6' A obv. 6'  | DÍDA šá pa x [  |
| 7' A obv. 7'  | [DÍ]DA ki is [  |
| 8' A lo. e. 1 | [x x] <sup>1</sup> lum kur [  |
| 9' A lo. e. 2 | [DÍD]A na-aš-p[í  |
| 10' A rev. 1  | [DÍ]DA na-aš-pí sag x [   |
| 11' A rev. 2  | DÍDA mu-re-e tir [  |
| 12' A rev. 3  | DÍDA mu-re-e x [  |
| 13' A rev. 4  | 1 GÍN.TA.ÀM ina SÚN TÉŠ.BI tu-b[al-lal-ma]  |
| 14' A rev. 5  | ba-lu pa-tan N[AG-šú(-ma TI.LA)]  |
| A             |   |

- |  |  |
|--|--|
| 15' A rev. 6                             | <i>a-na pi-še-er-ti kiš-pi šá ina UZ[U šūkulu]</i>     |
|  | blank line   |
| 16' A rev. 7<br>( <i>A rev. breaks</i> ) | <sup>im</sup> GÍD. <sup>DA</sup> <sup>1</sup> ki-sir-[ |

### Notes

General: For collations, see pls. 129–30 no. 12–18. The same prescription is partially preserved on BM 47695 + 47781, a fragmentary Late Babylonian collection of *ana pišerti kišpī* prescriptions (rev. 1'–4'). The tablet was brought to our attention by M.J. Geller; but, unfortunately, the identification of the tablet came too late for an inclusion in the present volume. The portions of text preserved in BM 47695+ do not add anything to the text known from BAM 206.

1': The whole series of days on which the medication is to be administered probably extended over one month; the exact restoration of the line, however, remains uncertain. VAT 13607 + 13970 + 14027 rev. 4'–5' prescribes repeated treatment on the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>st</sup>, 27<sup>th</sup>, 28<sup>th</sup> and 29<sup>th</sup> day of the month; a slightly different series is found in KUB 37, 45 rev. IV 11 // (see here text 1.1, 1.: 101"'"–102"'"": 15<sup>th</sup>, 20<sup>th</sup> and the day of the New Moon. It seems most likely that only one further date followed U<sub>4</sub>.[28.KAM in the break and that the beginning of 1.2' gives the immediate continuation of the text.

2': The logogram ŠUR is probably to be read *taṣahhat*: “On the 7<sup>th</sup>, 14<sup>th</sup>, 21<sup>th</sup> (and) [...<sup>th</sup>] day you strain [...] ... and [have him drink (it)] on an empty stomach ... [(and he will recover)].” A reading *teterri* (SUR) is highly unlikely, since *terū* occurs in medical prescriptions only within a well-defined set of contexts (see Farber, *BiOr* 33 [1976] 331–33). *ṣalṭu* (ŠUR) “pressed, squeezed” does not fit the context either. The adjective regularly qualifies *karānu* (“wine”, “grape mash”, see CAD § 64),

One expects N[AG-šu(-ma)], *taṣaqqīšu(-ma)*, but the traces preserved before the break cannot be reconciled with this reading. It is also open to doubt whether the final phrase (...-ma) *iballuṭ* “(and) he will recover” was actually written on the tablet or skipped for the sake of brevity. It is possible that 1.2' is the end of the first preserved prescription on the tablet; note, however, that a paragraph divider is missing and the following is not introduced by an introductory formula.

3'–4': Probably one more flour variety was listed after the break in 1. 3'. Likely candidates include flour of *arsuppu*-barley (ŠE.EŠTUB), of peas (*hallūru*, GÚ.GAL), of lentils (*kakkū*, GÚ.TUR) or of wheat (*kibtu*, ſeGIG). Also the restoration at the end of 1. 4' remains uncertain. Parallels suggest that the mush was applied as a poultice. One could, therefore, restore: *līša ša qēm šegušši qēm kunā[ši qēm ... ] / [qe]m inninni ina ḥimēti tar[abbak? taṣammid?]* “You sti[r] a dough made from flour of šeguššu-barley, emmer, [...] / and *ennēnu*-barley into ghee; [you apply (the resulting paste) as a poultice]”.

5'–14': This section gives a list of ingredients; apparently, most or all of them form part of the process of beer brewing. Lines 13'–14' summarize the whole section: *ištēnā šiqla ina narṭabi ištēniš tub[allal-ma] / balu patān ta[ṣaqqīšu(-ma iballuṭ)]* “You m[i]x one shekel of each in beer mash [and] you [have him drink (it)] on an empty stomach, [(and he will recover)].” For the restoration of the final phrase, cf. our cautionary remark in the note on 1. 2'. Besides other ingredients, the list contains several varieties of *billatu*-substance; unfortunately, the broken text does not admit a satisfying reconstruction of this section.

5': No obvious restoration for the beginning of the line comes to mind. Probably another ingredient preceded DÍDA; one could think of *bappiru* (BAPPIR), a malt-product (see Powell, *HANES* 6, 97–99), but the traces preserved do not support this. DÍDA(.GU.LA is not attested elsewhere. The following traces look like MUNU<sub>4</sub>; therefore, the text could be emended to DÍDA MUNU<sub>4</sub>.GU.LA, that is, *billat biglēti* “billatu-substance made from germinating malt (and ...)”. For *billatu*, a dry crumbly substance which was used as an additional (sweetening?) ingredient in the beer brewing process and also as a sort of instant-beer to be mixed with water, see most recently Maul, *BaF* 18, 51 with further references.

6': DÍDA here is qualified as *ša ...* “made from ...”. Köcher’s copy suggests *giš mu<sup>1</sup>* for the following signs, but collation shows that one must read *pa mu<sup>1</sup>/kul<sup>1</sup>*.

9'–10': Apparently, these two lines mention two different sorts of *billat našpi*, though the further qualifications are lost or inintelligible (read *reš-t[aa ... ]* “first-quality” in l. 10'?). The word *našpu* denotes a certain kind of light-coloured beer (see Powell, *HANES* 6, 105–6); *billat našpi* then probably means “*billatu*-substance used for the production of *našpu*-beer”.

11'–12': As in the preceding lines, two similar varieties of *billatu* are listed. Both are qualified as *mu-re-e* and probably further differentiated in the broken, inintelligible parts of the lines. The meaning of *mu-re-e* remains unclear: None of the applic-

able known words makes much sense in the present context; could it be an unusual writing for *murrū* “myrrh”?

15': *ana pišerti kišpī ša ina šīr[i šūkulu]*  
“For undoing witchcraft, which (the patient) [was given to eat] with mea[t]”. The restoration of the line follows the usual *ana pišerti kišpī* format.

16': The tablet was written either by Kişir-Aşsur or by Kişir-Nabû, both central persons of the N 4 texts from Aşsur (see *PNA* 2/I, 623–24, 627–28). It is explicitly labelled as a school exercise (“<sup>im</sup>GÍD.DA = *liginnu*”).

# TEXT 1.7

## AN ANA PIŠERTI KIŠPI U MĀMĪTI PRESCRIPTION FROM AŠSUR

### *Content*

*BAM* 197 contains a small collection of instructions for the cure of diseases caused by a ghost; it was probably compiled for practical purposes. At least the first two prescriptions on the obverse refer to ailments affecting the arms of the patient; this might be the reason for the inclusion of a short inventory

of drugs to be used against witchcraft and curse, which is accompanied by an incantation directed against (witchcraft-induced) numbness or paralysis. At the end of the tablet a recipe for a salve against all diseases is added.

### *List of Manuscripts*

A	A 236	BAM 197	coll.	Single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur, Library N 4
---	-------	---------	-------	---	--------------------

### *Synopsis of Text Units*

- |   |   |     |
|---|---|-----|
| i | Fragmentary therapeutic ritual ( <i>ana pišerti kišpī u māmīti</i> )..... | 1–4 |
|   | A rev. 22–25  |     |

### *Previous Editions*

None.

### *Transliteration*

#### 1. A rev. 22–25

1	A rev. 22	[a-na pi-š]ér-ti kiš-pi u NAM.ÉR[IM]
2	A rev. 23	[x x x P]iš <sub>10</sub> .dÍD ūKUR.[KUR]
3	A rev. 24	[x x x (x)] IN <sub>6</sub> .ÚŠ 5 Ú.ME[Š]
4	A rev. 25 A	[x x x (x)] ÉN kiš-pi ze-r[u-ti]

#### 2. Summary of the paragraphs in A not included in the transliteration

obv.

- 1–5 Prescription against ‘hand-of-a-ghost’ affecting the right arm of the patient; he is to be cleaned with various plants mixed in water that have been exposed to the stars overnight.
- 6–7 Continuation of the preceding prescription: ‘[ ... ] of a shrew’ and ‘cobweb’ are tied to the patient’s [ ... ]; then he will recover.
- 8–13 Prescription against ‘hand-of-a-ghost’ affecting the left arm of the patient; he is to be cleaned with various plants mixed in water that have been exposed to the stars overnight; afterwards he is rubbed with oil.
- 14–16 Continuation of the preceding prescription: Plants are wrapped in a tuft of wool and tied to the patient’s neck with a red thread.
- 17–21 Identical purpose (ditto): Various plants are crushed together; the patient drinks one (?) shekel of the drug in beer.

rev.

- 22–25 = 1.7  
 26–29 Recipe for a potion against ‘hand-of-a-ghost’.  
 30–31 Recipe for a salve against ‘hand-of-a-ghost’ (// *BAM* 471 rev. III 21'–22').  
 32–36 Prescription for the fumigation of 13 plants against ‘hand-of-a-ghost’ mixed in cedar balsam (catalogue of duplicates: Scurlock, *MMTGI*, 707).  
 37–41 Recipe for a salve against all diseases (catalogue of duplicates: Scurlock, *MMTGI*, 707).

*Bound Transcription*

<sup>1</sup>[ana piš]erti kišpī u māmī[ti] <sup>2</sup>[ ...  
 ki]brītu atā'išu] <sup>3</sup>[ ... ] maštakal  
 hamšat šamm[u] <sup>4</sup>[ ... ] ÉN kišpī zēr[ūti]

*Translation*

<sup>1</sup>[For dispe]lling witchcraft and cur[se]: <sup>2</sup>[ ... , sul]phur,  
 atā'išu-plant], <sup>3</sup>[ ... ,] maštakal-soapwort – five drug[s]  
<sup>4</sup>[against ... ]. Incantation: “Odio[us] witchcraft”.

*Notes*

General: All prescriptions on *BAM* 197 but the present one and rev. 37–41 are edited in Scurlock, *MMTGI* (see the overview with references to the single units on p. 707).

4: The incantation *Kišpū zērūtu* occurs in a variety of contexts. It was recited within the ritual *Muššu'u* accompanying the rubbing of the patient's right calf and foot; the incipit is quoted in *BAM* 215 obv. 13 as [ÉN] *kiš-pu ze-ru-tum* (// *kiš-pi ze-ru-tú* in K 3996+; see Köcher, *AfO* 21 [1966] 16: 13, and ibid., 19 for the identification of the text; cf. furthermore Finkel, *AuOr* 9 [1991] 101, and, for an edition of the ritual instructions, Böck, *JNES* 62 [2003] 1–16). Its recitation is also prescribed by incipit in Rm 265: 12' (von Oefele, *Keilschrift-medicin*, Tf. II = A, coll.), a small fragment providing prescriptions of fumigations against paralysis. Essentially the same prescription is preserved in *AMT* 91/1 (K 7845) + Rm 533 obv. 13'–16' (= B, coll.); but the overall format differs and the incantation is omitted:

A, B

- 1 A: 10' [DIŠ KIMIN(?) ūKUR.KUR]  
 B obv. 13' DIŠ NA šim-mat GIG ūKUR.KUR  
 A ctd. [ši]m<sup>m</sup>LI kib-ri-ti →  
 B ctd. šim<sup>m</sup>LI PIŠ<sub>10</sub>.d<sup>d</sup>[D]  
 2 A: 10'–11' gišEREN.BAD GI DU<sub>10</sub><sup>sic!</sup>.G[A]<sup>sic!</sup> /  
 B obv. 14' gišEREN.BAD GI DU<sub>10</sub>.GA  
 A ctd. [DUH.LĀL ɬ.UD]U ÉLLAG UDU.NÍTA →  
 B ctd. DUH.L[ĀL] ɬ<sup>t</sup>U DU ÉLLAG UDU.NÍTA  
 3 A: 11' 7 Ú.HI.A qu<sub>5</sub>-taru<sub>5</sub> šá šim-mat  
 B obv. 15' 7 Ú.HI.A qu<sub>5</sub>-taru<sub>5</sub> [šá ſ]i-ma-ti

4 A: 12' [ SAR-š]ū<sup>2</sup>u<sup>2</sup> ÉN kiš-pu ze-ru-ti MIN  
 B obv. 16' [ina M]ÚD gišEREN HE.HE [tu-qat]-tar-šú  
 A, B

<sup>1</sup>If a man is stricken with paralysis: *atā'išu*-plant, *burāšu*-juniper, sulphur, <sup>2</sup>*šupuhrū*-cedar, ‘sweet’ reed, wa[x, ca]lū fat which is around the kidneys of a ram: <sup>3</sup>Seven drugs (as) fumigation in case of paralysis. <sup>4</sup>You mix it [in] cedar [re]sin, [you fumi]gate him, and the incantation “Odious witchcraft” — ditto (= you recite)<sup>42</sup>.

Both fragments, Rm 265 and *AMT* 91/1+, seem to be concerned with paralysis (*šimmatu*) exclusively; but only a small portion of each tablet has survived. Contents and phraseology of Rm 265 show close parallels to what, at least in Seleucid times, is known as the series *Qutāru* “Fumigation” (see Finkel, *AuOr* 9 [1991] 103 with further references); it remains uncertain whether Rm 265 originally also contained prescriptions of fumigations for diseases other than *šimmatu*, or rather provided further prescriptions against *šimmatu* involving other techniques (like salves etc.). The latter is the case in *AMT* 91/1+.

The full text of the incantation *Kišpū zērūtu* is known from a number of sources, again from various contexts. In *BAM* 124 (catchline, rev. 34) and *BAM* 128 (rev. IV 33'–38') it follows an incantation and ritual against *sagallū*, a muscle-disease closely associated with *šimmatu* and *rimūtu* (cf. Geller, *Studies Lambert*, Text E: 32). In *AMT* 67/3 = Rm

<sup>42</sup> The ditto-sign in A: 12' prescribes the recitation of the incantation; cf. the preceding paragraph-endings: [x Ú.HI.A qu<sub>5</sub>-taru<sub>5</sub> šim-mat ÉN<sup>1</sup> šim-mat MIN ŠID-n[u] (l. 5'); [x Ú.HI.A q]u<sub>5</sub>-taru<sub>5</sub> šá ÉN šim-mat MIN [MIN<sup>1</sup>] (l. 9').

545 (r. col. 8'-12'), however, it forms part of a collection of 'self-incantations' (nigašdeda), a genre studied in detail by Cavigneaux, *AMD* 1, 258–71. Note that the preceding incantation in *AMT* 67/3 (*Uššapka ramānī*) was secondarily adapted in *Maqlū* as an anti-witchcraft incantation (VII 22–28, cf. Abusch, *MesWi*, 199 and idem, *Studies Westenholz*). Furthermore several sources of *Muššu'u* VIII preserve portions of the text: BM 45483+ obv. II 19–31 (Böck, *Muššu'u*, pl. 38–39), Sm 312 obv. 15'–16' (Böck, *Muššu'u*, pl. 48), K 12910 obv. II 1'–3' (Böck, *Muššu'u*, pl. 45) and *STT* 136 obv. II 32'–44'. The opening section was edited and commented on by Cavigneaux, *AMD* 1, 268–69 with fn. 84 and fn. 85; a synoptic edition of the full text has now been provided by Böck, *Muššu'u*, 279–81. For the convenience of the reader we add a transliteration and translation of the received text here; the sigla follow Böck's edition.<sup>43</sup> Where possible, our presentation of the text follows *AMT* 67/3. This source seems to preserve a more conservative version of the text that is close to a now lost OB fore-runner of the incantation:

- 1 A, O, f, l, j [ki]š-pu ze-ru-tum i-ta-ši-a ana ki-di-im  
 2 A, O, f, l [x x] x x šim-ma-tum a-na lib-bi  
     a'(ud)-mi-lim  
 3 A, f, l [uš-te-l]i ar-da-tam ina su-un mu-ti-šá  
 4 A, f, l [uš-te-l]i eṭla(GURUŠ) ina 'su-un'  
     ardati(KI.SIKIL)  
 5 A, E, f, l u ardata(KI.SIKIL) ina [s]ūn([Ú]R) eṭli  
     (GURUŠ)  
 6 A, E, l li-is-su[ḥ-ka ina zumr]i(S)U?  
     <sup>r<sup>d</sup>AMAR<sup>2</sup>.UTU? m[aš]<sup>??</sup>-maš<sup>??</sup>-šú<sup>??</sup>  
 7 A, E li-lu-uṭ-ka [<sup>d</sup>nin-gi]rima be-l[et šipti]  
 8 A, E at-'lak<sup>1</sup> ta-ṣ[i-i šim-m]a-[tum ( ... )]  
 9 A, E tal-li-ki ana x [ ]  
 10 A, E ip-pal-lis-ki-ma eṭlu(GURUŠ) k[a-su-ú  
     ītereb zumuršu]  
 11 A, E šá in-né-ep-šú etl[a(GURUŠ)] Ea lip-  
     šúr]  
 12 A, E ū ardata(KI.SIKIL) 'ú-kas-su-ú<sup>1</sup> [lipšur  
     mašmaš ilī Asalluhi]  
 13 A, E <sup>d</sup>Marduk(AMAR.UTU) ma-x (x)x [x lip?]-  
     šur im [ ]  
 14 A, E šá zumur(SU) eṭli(<sup>r</sup>GURUŠ) 'u<sup>1</sup> [ar]dati  
     ([KI.S]IKIL) x x <sup>d</sup>é-a pa-ši-[ir]</sup>

- 15 A, E, M kiš-pi-šá liq<sup>2</sup>-qa<sup>2</sup>-lu<sup>2</sup>?-u šá e-piš-ti :<sup>sic</sup>  
     ina qí-bit x [ ]  
 16 A, E, M ÉN KÙ-<sup>r</sup>tum<sup>3</sup> šá<sup>2</sup>? x x x li-bal-li qin-na-  
     a[t]<sup>4</sup>

<sup>1</sup>Odious [sorc]eries, get out to the countryside!

<sup>2</sup>Paralysis [(was) ...] led in(to) a person.

<sup>3</sup>[It snatch]ed the girl from her husband's lap,

<sup>4</sup>[it snatched] the young man from the girl's lap

<sup>5</sup>and the girl from the young man's lap.

<sup>6</sup>May *Marduk*, the exorcist, remove [you from the body],

<sup>7</sup>may [Ningi]rima, the la[dy of the incantation], im-prison you!

<sup>8</sup>Go away, get o[ut, paralysis ( ... )]!

<sup>9</sup>You went to ... [ ... ],

<sup>10</sup>when the young man saw you, bi[nding entered his body].

<sup>11</sup>[May Ea undo] what has been performed against the you[ng man],

<sup>12</sup>and (what) bound the girl, [may the exorcist of the gods, Asalluhi, undo (it)].

*ll. 13–16 too fragmentary for a continuous translation.*

#### Variorum and Notes on *Kišpū zērūtu*:

1: Ms. A and probably also ms. j have ÉN at the beginning of the line; ms. A: ze-ru-tú; mss. A, O, l, j: it-ta-ṣu-ú; ms. O: a-na; mss. O, l, j: ki-di. Following Cavigneaux, *AMD* 1, 269, fn. 85, we have preferred the imperative Gtn *itaṣṣiā* of ms. f (cf. also *AHw* 1477b) to the preterite forms in the other manuscripts. For the use of an apparent Gtn imperative of (w)aṣū where a Gt form is expected, cf. *CT* 16, 39: 13 (= Geller, *Uḥ IX 25'*) and the pertinent note in *AHw*, loc. cit. (but cf. *taṣi* here in l. 8). It is possible, however, that the preterite form *it-ta-ṣu-ú* is to be preferred, because the following lines give a description of the doings of personified paralysis, and therefore the first line might better be understood as part of this description; note, moreover, that the demand that the evil depart occurs in l. 8, where the incantation uses a Gt of (w)aṣū.

2: Ms. A: š[im-ma-tú ana] 'lib-bi<sup>1</sup> a-me-<sup>r</sup>lu<sup>1</sup> (coll.); ms. l: ana ŠÀ LÚ.

3: Ms. A has here and in the following line *iš-ta-da-ad* "it has dragged off", instead of what is almost certainly to be restored as *[uš-te-l]i* or *[u-še-l]i* in ms. f (cf. the close parallel in *BAM* 398 rev. 9'-10' //, see Böck, *Muššu'u*, 272: 36–37); the verb is not preserved in ms. l. Mss. A, l: KI.SIKIL; ms. l: ÚR DAM-šá.

4: In ms. A read probably: *iš-ta-da-[a]d* <GURUŠ> (coll.); mss. A, l: ÚR.

<sup>43</sup> A: BM 45483+ (coll.); E: *STT* 136 (coll.); M: K 12910 (coll.); O: Sm 312 (coll.); f: *AMT* 67/3 (coll.); l: *BAM* 128; j: *BAM* 124 (lower case letters indicate sources not belonging to *Muššu'u*). The incipits quoted in *BAM* 197 (= text 1.7) and in Rm 265 are not included in the following.

5–8: The traces preserved in ms. E obv. II 32'–36' cannot be assigned with certainty to the individual lines.

6: Note that ms. A regularly uses *-ka* instead of *-ki*; for the tentative restoration, cf. the similar lines in Böck, *Muššu'u*, 272: 67b and 278: 73.

8–12: The restorations are based on the parallel passage in the incantation *Šimmatu šimmatu*; see Böck, *Muššu'u*, 275: 49–53.

10: Ms. E (STT 136) reads *ip-pa-lis-ki-ma* <sup>1sic</sup> *k[a-su-ú ... ]*.

11: Ms. E: *in-né-ep-šu GURU[š ... ]*. In ms. A one sign is partially preserved after *in-né-ep-šú*; but it is difficult to reconcile the traces with a reading *GUR[Uš ... ]* or *et-[lu ... ]*.

12: Ms. A: *t[u-kassî]*.

13–16: We follow the line division in ms. E which does not necessarily conform with the syntax of the text; unfortunately, the fragmentary state of all three available sources does not permit a full reconstruction of the text.

13: Böck restores *ma-ʳáši-[ma]-ʳáši*, but such a spelling of *mašmaššu* would be quite unusual, and collation does not support this restoration (read perhaps *ma-ʳlik AD<sup>1</sup>-[šú lip]-šur im [ ... ]?*). Note that ms. A has *ša zumur etli u ardati* at the end of l. 13.

14–16: For ms. E obv. II 42'–44', see collations.

16: Ms. A: *ina šip-tum*.

## TEXT 1.8

### AN ANA PIŠERTI KIŠPİ PRESCRIPTION ON FRAGMENTS FROM AŠŠUR

#### *Content*

Manuscript A is a small fragment containing prescriptions for potions against ailments caused by witchcraft (*ana pišerti kišpī* format). Basically only one unit is preserved. The same prescription forms part of a large collection of therapies against various

diseases (ms. B). The latter source contains a number of related prescriptions for medications against witchcraft-induced diseases (// mss. C and D) as well as simple lists of drugs effective against witchcraft and ‘ban’ (see Summary 3.).

#### *List of Manuscripts*

A	VAT 11015	<i>KAL</i> 2, 42	coll.	Small frg., early NA script, 9 <sup>th</sup> –8 <sup>th</sup> cent.	Aššur
B	A 239	<i>BAM</i> 161	coll.	Frg. of a large 6-col. tablet, early NA script, 9 <sup>th</sup> –8 <sup>th</sup> cent.	Aššur, Library N 4
C	K 3461	<i>AMT</i> 29/5 <i>BAM</i> 436	coll.	Frg. of a 3-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
D	VAT 13925	<i>BAM</i> 282	coll.	Small frg., NA script, 7 <sup>th</sup> cent.	Aššur

#### *Synopsis of Text Units*

##### 1<sup>st</sup> Part

i'	Fragmentary prescription.....	]1'
	A: 1'	
ii'	Prescription ( <i>ana pišerti kišpī</i> ) .....	2'–6'
	A: 2'–6' // B obv. IV 11'–15'	
iii'	Fragmentary prescription ( <i>ana pišerti kišpī</i> ) .....	7'–9'[
	A: 7'–9'	

##### 2<sup>nd</sup> Part

i'	Fragmentary prescription against various methods of witchcraft .....	]1'–10'
	B obv. IV 1'–10'	
ii'	B obv. IV 11'–15' = 1 <sup>st</sup> Part, unit ii'	
iii'	Prescription against witchcraft that was given to eat .....	16'–28'
	B obv. IV 16'–29' // C rev. VI 12'–19' // D: 1'–8'	
iv'	Fragmentary prescription.....	29'[
	D: 9'	

#### *Previous Editions*

Thompson, *PRSM* 19 (1926) 73 (ms. C).

Schwemer, *KAL* 2, no. 42 (ms. A).

Scurlock – Andersen, *Diagnoses*, 503 (2<sup>nd</sup> Part, unit iii', ll. 16'–21').

*Transliteration*

## 1. A // B obv. IV 11'-15'

1' A: 1'	[(x)] x x x [
(for the preceding units in B, see 2. and Summary 3.)	
A, B	
2' A: 2' B obv. IV 11'	[a]na BÚR-ti kiš-pi šá ina sah-lé-e šu <sup>1</sup> -k[ul] ana BÚR kiš-pi šá <ina> sah-lé-e šu-ku-lu
3' A: 3' B obv. IV 12'	úKUR <sup>1</sup> .KUR úúr-né-e <sup>1</sup> úNU.LUH úKUR.KUR úúr-nu-u úNU.LUH
4' A: 4' B obv. IV 13'	[NU]MUN <sup>š[i]</sup> mLI NUMUN <sup>tu</sup> tu- <sup>lal</sup> l ina K[AŠ] — <sup>šim</sup> LI NUMUN <sup>ú</sup> túl-lal ina KAŠ →
5' A: 5' B obv. IV 13-14'	LÀL <sup>1</sup> KUR.RA ba-lu pa-tan NAG <sup>1</sup> KA <sup>1</sup> -[šu] LÀL KUR-e / NU pa-tan NAG-šú KA-šú →
6' A: 6' B obv. IV 14'-15'	[um-t]a-as-sa- <sup>r</sup> ma <sup>1</sup> il-la-t[u]- <sup>r</sup> šú <sup>1</sup> K[U <sub>5</sub> -sa] [um <sup>1</sup> -ta-as-sa-ma / <sup>r</sup> el <sup>1</sup> -la-tu-šú KU <sub>5</sub> -sa <sup>1</sup>
A, B	
(for the following units in B, see Summary 3.)	
7' A: 7'	[ana BÚR-ti] kiš <sup>1</sup> -pi <sup>r</sup> ša <sup>1</sup> ? x x [x] x [
8' A: 8'	[x x úN]AM.TAR NÍTA x [
9' A: 9'	[ ] x x N[A]G <sup>2</sup> [
(A breaks)	

## 2. B obv. IV 1'-10', 16'-29' // C rev. VI 12'-19' // D: 1'-9'

1' B obv. IV 1'	x [
2' B obv. IV 2'	NUMUN gišx [
3' B obv. IV 3'	15.TA.ÀM x x [
4' B obv. IV 4'	GAZ SIM lu ina KAŠ lu ina GA lu ina G[EŠTIN <sup>2</sup> ]
5' B obv. IV 5'	lu ina KAŠ <sup>lú</sup> KÚRUN.NA NAG.MEŠ-ma
6' B obv. IV 6'	kiš-pu ru-ju-u ru-su-u DI.BAL.A
7' B obv. IV 7'	KA.DAB.BÉ.DA ana NA NU TE-a
8' B obv. IV 8'	ŠÀ-šú šap-lu <sup>sic!</sup> GUB.GUB-za ḤAR.MEŠ-šú
9' B obv. IV 9'	KÚM SÈD e-piš KA-šú UGU DINGIR
10' B obv. IV 10'	u LUGAL <sup>fà</sup> -ab lat-ku šá ana ŠU šu-šu-u
B	
11'-15' B obv. IV 11'-15'	see 1 <sup>st</sup> Part, unit ii'.
B	
(for the preceding units in C, see Summary 4.)	
16' B obv. IV 16'	DIŠ NA ina DU <sub>11</sub> .DU <sub>11</sub> -šú el-la-tú-šú DU-ka
C rev. VI 12'	DIŠ NA ina DU <sub>11</sub> .DU <sub>11</sub> -šú il-la-tú-šú DU.MEŠ
17' B obv. IV 17'	ru-us <sup>sic!</sup> -su ana IGI a-wi-lim
C rev. VI 13'	ÚH-su ina IGI LÚ →
18' B obv. IV 18'	i-[šal-l]u <sup>r</sup> INIM.MEŠ-šú <sup>1</sup> im-ta-x-x-x
C rev. VI 13'	i-šal-lu INIM.MEŠ-šú im-ta-na-[áš-ši]
19' B obv. IV 19'	KA-šú iḥ-ta-na-aṭ-taš-šu
C rev. VI 14'	KA-šú iḥ-ta-na-aṭ-taš-šu →
(undecipherable traces in D: 1')	
20' B obv. IV 20'-21'	zi-qí — KA-šú te-bu-u LÚ BI nu-u/-ul <sup>1</sup> -la-a-ti šu-kul — — →
C rev. VI 14'-15'	zi-i-qu ša K[A-šú] / NA BI nu-ul-la-a-ti šu-ku[l ana bulluṭišu(?)]
D: 2'	/ [ ] nu-ul-la-a-tu šú-k[ul] — —

D

- 
- 21' B obv. IV 21'-22' šimGÍR / šimMAN.DU NUMUN šimLI ūŠAKIRA  
C rev. VI 16' šimGÍR šimMAN.DU NUMUN ši[<sup>m</sup>LI ]  
D: 3'-4' [ši]<sup>m</sup>GÍR šimMAN.DU NUMUN šimLI / [ ] →
- 22' B obv. IV 23' NUMUN gišDÌH NUMUN gišKIŠI<sub>16</sub> ūúr-nu-u  
C rev. VI 17' NUMUN gišDÌH NUMUN gišKIŠI<sub>16</sub> ū[ ] →  
D: 4' [NU]MUN gišDÌH NUMUN gišKIŠI<sub>16</sub> ūúr-n[e-e]
- 23' B obv. IV 24' ūti-iá-tú NA<sub>4</sub> ga-bé-e ūKUR.KUR  
C rev. VI 17'-18' [ ] / NA<sub>4</sub> ga-bi-i ū[KUR.KUR] →  
D: 5' [ ] / NA<sub>4</sub> ga-bé-e šimGÚR.GÚR →
- 24' B obv. IV 25' ūIGI-lim ūIN<sub>6</sub>.ÚŠ NUMUN gišbi-nu  
C rev. VI 18'-19' [ ] / NUMUN gišŠINIG [ ]  
D: 5'-6' ū[IGI-lim ] / [ ] →  
(C rev. VI breaks, undecipherable traces in C rev. VI 20')
- 25' B obv. IV 26' ZÚ.LUM.MA ūSIKIL AN.DAH.ŠUM  
D: 6' [ZÚ.LUM].MA gišal-la-na ūAN.DA[H.ŠUM]
- 26' B obv. IV 27' 16'(15) Ú.HI.A'(Ú.a.hi) ŠEŠ GAZ SIM NU pa-tan  
D: 7' [ ] ba-lu pa-tan →
- 27' B obv. IV 28' NAG.MEŠ-šú zi-qí ZÚ!<sup>?</sup>(NAG<sup>1</sup>).MEŠ-šú  
D: 7' — zi-i[q-qí ]
- 28' B obv. IV 29' TAG.MEŠ-ma KA-šú um-ta-sa-ma (end of B obv. IV, beginning of obv. III broken)  
D: 8' [ ] um-t]a-sa-ma KA-[šú x x (x)]  
(for the following text in B, see Summary 3. and text 7.10.1)
- D
- 29' D: 9' [ ] x aš GÍR.PAD.D[U  
(D breaks)
- 

### 3. Summary of the paragraphs in B not included in the transliteration

obv. III Fragmentary prescriptions.

obv. IV

- 1'-10' = 1.8, 2.  
11'-15' = 1.8, 1.  
16'-29' = 1.8, 2.

obv. V

- 1'-7' List of drugs against witchcraft and ‘ban’, see text 7.10.1.  
8'-10' List of drugs against witchcraft and ‘ban’, see text 7.10.1.  
11'-14' Prescription for a potion against ‘hand-of-a-ghost’, ed. Scurlock, *MMTGI*, no. 304a.  
15'-18' Prescription for a potion against ‘hand-of-a-ghost’, ed. Scurlock, *MMTGI*, no. 305.  
19'-25' Prescription for a potion against ‘hand-of-a-ghost’, ed. Scurlock, *MMTGI*, no. 194.  
26'-29' Prescription for a potion against ‘hand-of-a-ghost’, ed. Scurlock, *MMTGI*, no. 195.

obv. VI Prescriptions for urinary tract problems, see Geller, *BAM* VII, nos. 5, 9, and the overviews by Köcher, *BAM*, vol. II, p. xvi, and Scurlock, *MMTGI*, p. 705.

rev. VII Prescriptions for urinary tract problems, see Geller, *BAM* 7, nos. 7, 8, and the overviews by Köcher, *BAM*, vol. II, p. xvi, and Scurlock, *MMTGI*, p. 705.

rev. VIII, IX Prescriptions for anus diseases and internal diseases, see Geller, *BAM* 7, nos. 35, 36, and the overviews by Köcher, *BAM*, vol. II, p. xvi, and Scurlock, *MMTGI*, p. 705.

### 4. Summary of the paragraphs in C not included in the transliteration

rev. V

- 1'-6' Prescription and incantations against the adversary (*bēl dabābi*), see text 7.10.1.

rev. VI

1'-3' Fragmentary.

4'-11' Prescription for a bandage and potion against the adversary (*bēl dabābi*), see text 7.10.1.*Bound Transcription*

1. A // B obv. II 11'-15'

(l. 1' too fragmentary for transcription)

<sup>2'</sup>ana pišerti kišpī ša ina sahlē šūkulu  
<sup>3'</sup>atā'iša urnē NU.LUH<sup>4'</sup>(([z]ēr)) burāši zēr  
 tullal ina šikari <sup>5'</sup>dišip šadī balu patān ta-  
 řaqqīšu pāšu <sup>6'</sup>umtassā-ma illātūšu parsā!

(ll. 7'-9' too fragmentary for transcription)

2. B obv. II 1'-10', 16'-29' // C rev. VI

12'-19' // D: 1'-9'

<sup>1'</sup>... [ ... ] <sup>2'</sup>zēr [ ... ] <sup>4'</sup>tahašsal  
<sup>3'</sup>15.TA.ÀM ... [ ... ] tanappi lū ina šikari lū ina šizbi lū ina  
 [karāni(?)] <sup>5'</sup>lū ina šikar sābī ištanattī-ma  
<sup>6'</sup>kišpū ruhū rusū dibalū <sup>7'</sup>kadabbedū ana  
 amēlu ul iṭebħħā <sup>8'</sup>libbašu řaplu ittanazzazza  
 hašūšu <sup>9'</sup>emmūti kašū epiš pīšu eli ili <sup>10'</sup>u  
 řarri ţab latku ša ana qāti šūšū

ll. 11'-15', see 1<sup>st</sup> Part, unit ii'.

<sup>16'</sup>šumma amēlu ina dabābīšu illātūšu illa-  
 kā <sup>17'</sup>ru'ussu ana maħar amēlu <sup>18'</sup>išallu  
 amātīšu imtana[šši] <sup>19'</sup>pūšu iħtanaqħaššu  
<sup>20'</sup>zīqī pīšu (var.: zīqū ša p[īšu]) tebū amēlu  
 ū nullāti šūkul (([ana bulluṭišū(?)])) <sup>21'</sup>asu  
 suādu zēr burāši šakirū <sup>22'</sup>zēr balti zēr ašā-  
 gi urnū <sup>23'</sup>tīyatū aban gabē atā'išu (var.:  
 kukuru) <sup>24'</sup>imħur-līm maštakal zēr bīni <sup>25'</sup>sul-  
 luppū sikillu (var. allāna) andahšu <sup>26'</sup>16'  
 šammīt annūti taħašsal tanappi balu patān  
<sup>27'</sup>((taštanaqqīšu)) ziqqī šinnišu(<sup>28'</sup>tulap-  
 pat-ma pāšu umtassā-ma pū[šu ... ]

(l. 29' too fragmentary for transcription)

*Translation*

1. A // B obv. II 11'-15'

(l. 1' too fragmentary for translation)

<sup>2'</sup>For undoing witchcraft which (the patient) was given to eat with *cress*: <sup>5'</sup>You have him drink <sup>3'</sup>atā'išu-plant, *urnū*-plant, *NU.LUH*-plant, <sup>4'</sup>((seed of)) *burāšu*-juniper (and) seed of the *tullal*-plant in beer <sup>5'</sup>(and) in mountain honey on an empty stomach. <sup>6'</sup>He washes <sup>5'</sup>his mouth, <sup>6'</sup> and his flow of saliva will be stopped.

(ll. 7'-9' too fragmentary for translation)

2. B obv. II 1'-10', 16'-29' // C rev. VI 12'-19' // D: 1'-9'

<sup>1'</sup>... [ ... ] <sup>2'</sup>seed [ ... ] <sup>3'</sup>15 ... [ ... ] <sup>4'</sup>you crush (and) sieve. <sup>5'</sup>He shall drink it repeatedly <sup>4'</sup>either in beer or in milk or in [wine] <sup>5'</sup>or in brewer's beer. Then <sup>6'</sup>witchcraft, magic, sorcery, 'distortion-of-justice' magic, <sup>7'</sup>'seizing-of-the-mouth' magic, will not come near that man. <sup>8'</sup>His depression will gradually dissipate, his <sup>9'</sup>hot <sup>8'</sup>lungs <sup>9'</sup>will be cool, his speech <sup>10'</sup>will be pleasant <sup>9'</sup>to god <sup>10'</sup>and king — tested (prescription) that is well proven.

ll. 11'-15', see 1<sup>st</sup> Part, unit ii'.

<sup>16'</sup>If a man's saliva flows when he speaks, <sup>18'</sup>he sprays <sup>17'</sup>his spittle in public (lit.: "in front of a man"), <sup>18'</sup>he keeps forge[tting] his words, <sup>19'</sup>his mouth constantly fails him, <sup>20'</sup>he is belching, that man has been fed maliciousness. (([To cure him])): <sup>21'</sup>Myrtle, *suādu*-plant, *burāšu*-juniper seed, *šakirū*-plant, <sup>22'</sup>seed of the *baltu*-thorn, seed of the *ašāgu*-thorn, *urnū*-plant, <sup>23'</sup>*tīyatū*-plant, alum, *atā'išu*-plant (var.: *kukuru*-plant), <sup>24'</sup>'heals-a-thousand'-plant, *maštakal*-soapwort, tamarisk seed, <sup>25'</sup>dates, *sikillu*-plant (var.: oak), *andahšu*-plant: <sup>26'</sup>These <sup>16'</sup> plants you crush (and) sieve. <sup>27'</sup>((You have him repeatedly drink it)) <sup>26'</sup>on an empty stomach. <sup>28'</sup>You smear (it) <sup>27'</sup>on the edges of his teeth, <sup>28'</sup>then he will wash his mouth, and [his] mouth [ ... ].

(l. 29' too fragmentary for translation)

*Notes*

1.: 2'-6': This prescription is also preserved on BM 47695 + 47781, a fragmentary Late Babylonian collection of *ana pišerti kišpī* prescriptions. The tablet was brought to our attention by M.J. Geller; but, unfortunately, the identification of the

tablet came too late for an inclusion in the present volume. The relevant passage reads: *ana BÚR kiš-pu šá ina sah-le-e šu-ku-rlu* <sup>ü</sup>KUR.KUR<sup>1</sup> <sup>ü</sup>ú[r-nu-u], <sup>ü</sup>NU.LUH.HA <sup>sim</sup>LI NU[MUN ... ], NAG.NAG-šú-ma KA-šú u[m-ta-as-sa-ma ... ] (obv. 5'-7').

6': Collation of ms. B reveals that the problematic form *uh-ta-as-sa-ma* in A 239 obv. IV 14', 29' (so in *KAL* 2, based on Köcher's copy, *BAM* 161) does not exist.

2.: 3': After the number we expect *šammīt annūti* or similar (cf. here l. 28'). The traces preserved would admit a reading <sup>1</sup>NA<sub>4</sub> Ú<sup>1</sup> [ ... ], but this remains quite uncertain.

8': *libbašu šaplu ittanazzazza*, lit. “his low heart will stand up again and again”; the phrase *libbu šaplu* (*šapku* “heaped up” can hardly be correct) seems to be without parallel, but note that *libbašu šapil* is a common idiom to describe the depressed state of the patient's mind.

10': The phrase *ša ana qāti šūṣū* is now commonly understood to mean “what is at hand, available” (see *CAD* A II 371, Black, *BiOr* 44 [1987] 34, fn. 7); for objections against this interpretation, cf. Schwemer, *KAL* 2, p. 114, note on *BAM* 190 obv. 19 and note Reiner, *OrNS* 30 (1961) 10, fn. 1: “which are suitable for use(?)”.

18': *amāttšu imtanašši* “he keeps forgetting his words” usually forms part of a description of a confused state. In view of the context here, however, it seems to refer to his physical inability to speak. Note, however, that the form *imtanašši* is

partially restored in ms. C and that the corresponding traces in ms. B remain undeciphered; the last sign in the line may well be -šú (cf. coll., pl. 130, no. 25).

20': *zīqī pīšu tebū*, lit. “the winds of his mouth are rising”. The second half of the line in ms. C is broken and the duplicates have no corresponding text; it seems most likely that ms. C added the optional phrase *ana bulluṭīšu* “to cure him” which often introduces the instruction section of prescriptions. Note that the word *nullāti* is written over two lines in ms. B. This is highly unusual, and the corrupt form of *ul* at the beginning of obv. IV 21' (see coll.) indicates that the scribe misunderstood the text.

27': *zi-qí* <sup>1</sup>NAG<sup>1</sup>.MEŠ-šú TAG.MEŠ-ma is apparently corrupt, therefore ZÚ<sup>1</sup>(<sup>1</sup>NAG<sup>1</sup>).MEŠ-šú. The phrase *ziqqī šinnī* probably refers to the edges or the tops of the teeth (following *CAD* Z 128a, derived from a basic meaning “crest” for *ziqqu*; differently *AHw* 1531b “eye-tooth”, derived from a basic meaning “pillar”). Note the similarity of this phrase to that at the beginning of l. 20' (is it possible that this similarity is more than superficial?).

28': See the note on 1., ll. 5'-6'.

## TEXTS OF GROUP TWO

### PREScriptions TO BE USED FOR BEWITCHED PERSONS (*ŠUMMA AMĒLU KAŠIP*)

#### TEXT 2.1

#### OLD BABYLONIAN *ŠUMMA AMĒLU KAŠIP* PRESCRIPTIONS

##### *Content*

Two short recipes for drugs against witchcraft form part of this Old Babylonian collection of medical prescriptions. Both prescriptions are introduced by the formula *šumma awīlum kašip*.

##### *List of Manuscripts*

a	HS 1883	BAM 393	coll.	Single-col. tablet, early OB script (cf. Notes)	Nippur
---	---------	---------	-------	--	--------

##### *Synopsis of Text Units*

1 <sup>st</sup> Part	
i	Prescription against witchcraft ( <i>šumma awīlum kašip</i> ) .....
A	obv. 1–3
2 <sup>nd</sup> Part	
i	Prescription against witchcraft ( <i>šumma awīlum kašip</i> ) .....
A	rev. 13–14

##### *Previous Editions*

Haussperger, *Würzburger medizinhistorische Mitteilungen* 16 (1997) 131–49.  
Geller, *JMC* 8 (2006) 7–12.

##### *Transliteration*

###### 1. a obv. 1–3

- 1 a obv. 1      *šumma?*(6,40?) *a-wi-lum ka-ši-ip la-ba-at ar-ma'(ba)-nim'*(at) *tà-`ab¹-ti ku-pa-ad*  
2 a obv. 2      *ka-li-it ka-lu-mi-im ša a-di-ni ša-am-ma-am la iḥ-ru-ṭám*  
3 a obv. 3      *er-ni-ni tu-ra-ar-ma i-ka-al-ma i-né-a-aš*

###### 2. a rev. 13–14

- 1 a rev. 13      *šumma?*(6,40?) *a-wi-lum ka-ši-ip i-ši-id nu-ḥu-ur-t[im]<sup>sic</sup>*  
2 a rev. 14      *i-na e-li-im i-ša-ti-ma i-né-a-aš*

## 3. Summary of the paragraphs not included in the transliteration

obv.

- 1–3 = 2.1, 1.  
 4–7 Medical prescription against jaundice.  
 8–14 Medical prescriptions against toothache.  
 14–18 Medical prescriptions against *gergiššum* skin complaint.  
 19–20 Medical prescription against scorpion sting.  
 21–22 Medical prescription against eye disease.  
 23–26 Medical prescription against *sētum* ('heat').  
 27 Medical prescription, fragmentary.

rev.

- 1–2 Medical prescription, fragmentary.  
 3–4 Medical prescription against a 'heavy' forehead.  
 5–8 Medical prescription against dog bite.  
 9–10 Medical prescription against toothache.  
 11–12 Medical prescription against inner disease (*libbu*).  
 13–14 = 2.1, 2.  
 15–18 Medical prescription against anal disease.  
 19–21 Medical prescription against *bibirrum*-disease of the feet.  
 22–25 Medical prescription against *sētum* ('heat') of the head.  
 26–27 Medical prescription against inner disease (*libbu*).

*Bound Transcription**Translation*

1. a obv. 1–3

<sup>1</sup>šumma awīlum kašip labat armannim  
 tābti kupad <sup>2</sup>kalīt kalūmim ša adīni šam-  
 mam lā iħruṭam <sup>3</sup>ernīnī turrar-ma ikkal-  
 ma ine<sup>2</sup>aš

1. a obv. 1–3

<sup>1</sup>If a man is bewitched: You parch 'apricot-turnip', *kupad*-salt, <sup>2</sup>the kidney of a lamb that has not yet eaten grass, <sup>3</sup>(and) *ernīnu*-(plants). He eats it and will recover.

2. a rev. 13–14

<sup>1</sup>šumma awīlum kašip išid nūhur[tim] <sup>2</sup>ina  
 ellim išattī-ma ine<sup>2</sup>aš

2. a rev. 13–14

<sup>1</sup>If a man is bewitched: He drinks root of *nūhurtu*-plant <sup>2</sup>in sesame oil and will recover.

*Notes*

General: Finkel, *AMD* 1, 213, fn. 3 observes that the tablet might possibly be a later copy of an Old Babylonian tablet; this later copy would then have imitated the script and language of the older tablet. Collation did not produce any unambiguous support for this observation.

2: For the use of "the kidney of a lamb that has not yet eaten grass", see Stol, *BSA* 7 (1993) 107 ("rennet"?).

## TEXT 2.2

### A COLLECTION OF ANTI-WITCHCRAFT THERAPIES FROM BOĞAZKÖY

#### *Content*

The main manuscript underlying text 2.2 (ms. A) contains a collection of rituals for dispelling witchcraft. Most of these prescriptions are introduced by the formula *šumma amelu kašip*. They give short recipes for potions and — less often — enemas or prescribe washing and rubbing with special fluids and powders; one of the *šumma amelu kašip* texts contains a ritual using substitute figurines of warlock and witch. The other preserved units in manuscript A are introduced by several kinds of *šumma-*

sentences, either giving a symptom description and diagnosis of the ailment (witchcraft of various types) or the purpose of the prescription (protection against witchcraft). One of these prescriptions provides a lengthy ritual involving the fabrication of substitute figurines of warlock and witch as well as an incantation addressed to Šamaš. Even though the overall character of the other manuscripts is similar to the collection in manuscript A, the actual number and combination of the units differ from tablet to tablet.

#### *List of Manuscripts*

A	373/b + 423/c + 450/c + 468/c + 472/c + 2693/c + 323/c	<i>KUB</i> 37, 55 <i>KBo</i> 36, 32	pls. 1–5	Frg. of a 3-col. tablet, Ass.-Mitt. script, 14 <sup>th</sup> –13 <sup>th</sup> cent.	Hattuša, Büyükkale
B	166/d	<i>KUB</i> 37, 9	coll.	Frg. of a 2-col. tablet, Ass.-Mitt. script, 14 <sup>th</sup> –13 <sup>th</sup> cent.	Hattuša, Büyükkale
C	VAT 14427	<i>LKA</i> 160 <i>BAM</i> 140 cf. <i>KAL</i> 2, 46	coll.	Frg. of a single-col. tablet, early NA script, 9 <sup>th</sup> –8 <sup>th</sup> cent.	Aššur, Library N 4
D <sub>1</sub>	VAT 14051 (+)	<i>KAL</i> 2, 43	coll.	Frgs. of a 3-col. tablet, NA script,	Aššur, Library N 4 (?)
D <sub>2</sub>	VAT 14052	<i>KAL</i> 2, 44		8 <sup>th</sup> –7 <sup>th</sup> cent.	
E	VAT 10088	<i>KAR</i> 189 <i>BAM</i> 208	coll.	Frg. of a 2 <sup>2</sup> -col. tablet, MA script, 13 <sup>th</sup> –11 <sup>th</sup> cent.	Aššur, Archive M 2 (?)
F <sub>1</sub>	Sm 385 + 757 (+)	<i>AMT</i> 86/1 (+)	pls. 6–14	Frgs. of a 3-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
F <sub>2</sub>	K 6488	<i>AMT</i> 85/1			
G	Th 1905-4-9, 92 = BM 98586	—	pl. 16	Frg. of a 2 <sup>2</sup> -col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
H	ND 4405/23	<i>CTN</i> 4, 124	pl. 15	Frg. of a 2 <sup>2</sup> -col. tablet, NA script, 7 <sup>th</sup> cent.	Nimrud, Temple of Nabû

#### *Synopsis of Text Units*

##### 1<sup>st</sup> Part

i'	Fragmentary prescription .....	1' <sup>–</sup> 8'
	A obv. I 1' <sup>–</sup> 8'	
ii'	Prescription against bewitchment contracted by contact with dirty water .....	9' <sup>–</sup> 24'
	A obv. I 9' <sup>–</sup> 24' // B obv. I 10' <sup>–</sup> 14'	
iii'	Fragmentary prescription .....	25' <sup>–</sup> 35'
	A obv. I 25' <sup>–</sup> 35'	
iv'	Fragmentary prescription .....	36' <sup>–</sup> 37'[
	A obv. I 36' <sup>–</sup> 37'	

v''	Anti-witchcraft ritual .....	38''–70''
	C obv. 7'–rev. 10 // D <sub>2</sub> obv. I <sup>?</sup> 1'–15' // A obv. II 1'–29'	
vi''	Prophylactic ritual against witchcraft .....	71''–78''[
	A obv. II 30'–31' // C rev. 11–14 // H obv. I 7'–13'	
vii'''	Fragmentary prescription .....	]79'''–91'''
	A rev. V 1'–13'	
viii'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	92'''–119'''[
	A rev. V 14'–41'	
ix'''	Fragmentary prescription .....	]120'''–22'''
	A rev. VI 1'–3'	
x'''	Prescription ( <i>šumma amēlu kašip</i> ) .....	123'''–37'''
	A rev. VI 4'–18'	
xi'''	Prescription ( <i>šumma amēlu kašip</i> ) .....	138'''–42'''
	A rev. VI 19'–23' // E r. col. 3–5 // F <sub>2</sub> rev. V 3–4	
xii'''	Prescription ( <i>šumma amēlu kašip</i> ) .....	143'''–48'''
	A rev. VI 24'–29' // E r. col. 13–14	
xiii'''	Prescription ( <i>šumma amēlu kašip</i> ) .....	149'''–56'''
	A rev. VI 30'–37' // F <sub>2</sub> rev. IV 1–5	
xiv'''	Prescription ( <i>šumma amēlu kašip</i> ) .....	157'''–61'''
	A rev. VI 38'–42' // F <sub>2</sub> rev. IV 6–7	
2 <sup>nd</sup> Part		
i'	Fragmentary prescription .....	]1'–3'
	G obv. I 1'–3'	
ii'	Prescription against witchcraft ( <i>ana pišerti kišpī</i> with preceding symptom description) .....	4'–9'
	C obv. I 1'–6' // G obv. I 4'–9'	
iii'	Fragmentary prescription .....	10'–12'[
	G obv. 10'–12'	
3 <sup>rd</sup> Part		
i'	Fragmentary prescription .....	]1'–9'
	B obv. I 1'–9'	
ii'	Prescription against bewitchment = 1 <sup>st</sup> part, unit ii'	
	B obv. I 10'–14'	
iii''	Fragmentary prescription .....	]10''–15''
	B obv. II 1'–6'	
iv''	Fragmentary prescription .....	16''–22''
	B obv. II 7'–rev. III 2	
v''	Fragmentary prescription .....	23''–28''[
	B rev. III 3–8	
vi'''	Fragmentary prescription .....	]29'''–30'''
	B rev. IV 1–2	
vii'''	Fragmentary prescription .....	31'''–34'''
	B rev. IV 3–6	
viii'''	Fragmentary prescription .....	35'''–36'''
	B rev. IV 7–8	
ix'''	Fragmentary prescription .....	37'''–38'''
	B rev. IV 9–10	
x'''	Fragmentary prescription .....	39'''–40'''
	B rev. IV 11–12	
xi'''	Fragmentary prescription .....	41'''–42'''[
	B rev. IV 13–14	
4 <sup>th</sup> Part		
i'	Fragmentary prescriptions .....	]1'–4'
	H obv. I 1'–4'	

	Subscript(?).....	5'-6'
H obv. I 5'-6'		
ii'	Prophylactic ritual against witchcraft = 1 <sup>st</sup> part, unit vi''	
B obv. I 7'-13'		
iii''	Fragmentary .....	]7''-13''[
H obv. II 1'-7'		

*Previous Editions*

Thompson, *AJS* 47 (1930) 11-15 (translation of ms. F).  
*KAL* 2, no. 43, no. 44, no. 46 (transliterations and translations of mss. C and D).

*Transliteration*

1. A // B obv. I 10'-14' // C obv. 7'-rev. 14' // D<sub>2</sub> obv. I<sup>7</sup> 1'-14' // E r. col. 3'-5', 13'-14' // F<sub>2</sub> rev. V 3-4,  
IV 1-7 // H obv. I 7'-13'

1' A obv. I 1'	[	] -šú
2' A obv. I 2'	[	] x
3' A obv. I 3'	[	] ši
4' A obv. I 4'	[	] x
5' A obv. I 5'	[	] ka
6' A obv. I 6'	[	-m]a
7' A obv. I 7'	[	a-n]a me <sup>1</sup> (diš)-e
8' A obv. I 8'	[	] NAG-šú

(B obv. I 1'-9' is apparently not parallel with A, see 3.)

A, B

9' A obv. I 9'	BAD [LÚ	] x šu
B obv. I 10'	[ ] →	
10' A obv. I 10'	i-ra-[áš-ša-a-šu]	ša <sup>1</sup> -pu-la-a-šu
B obv. I 10'	[i-r]a-áš-ša-a-šu	ša-pu-la-šu
11' A obv. I 11'	it-ta-na-a[b-l]a- <sup>1</sup> ak <sup>1</sup> -ka- <sup>1</sup> ta-*šu* <sup>1</sup> !	
B obv. I 11'	[ ] →	
12' A obv. I 12'	ú-ba-na-at še-pi-šu	
B obv. I 11'	[ -a]t <sup>2</sup> GI.R.MEŠ-šú →	
13' A obv. I 13'	it-te-né-en-si- <sup>1</sup> la <sup>1</sup> -a-šu	
B obv. I 11'	iq-qa-an-na-na <sub>7</sub>	
14' A obv. I 14'	me-e ri-im-ki ša <sup>1</sup> -bi-is <sup>1</sup> (it)	
B obv. I 12'	[ ] ka-bi-is	
15' A obv. I 15'	si-ki-il-la [b]a- <sup>1</sup> še <sup>1</sup> -e	
B obv. I 13'	[ ] →	
16' A obv. I 16'	[b]i-i-na ša <sup>1</sup> -[na]-a [f]a-a-ba	
B obv. I 13'	[ ] GI SIKIL	
17' A obv. I 17'	gišGIŠIM[MAR x x x (x)] gišMA.NU	
B obv. I 14'	[ ] →	
18' A obv. I 18'	i-na me- <sup>1</sup> e <sup>1</sup> [(x x x)] te-se-ek-ke-er	
B obv. I 14'	[i-n]a A.MEŠ te-se-ker	
(B obv. I breaks or is uninscribed, beginning of obv. II lost; for the remaining text of B, see 3.)		
19' A obv. I 19'	še-pi-šu [tu-p]a-aš-ša-ah	

20'	A obv. I 20'	<i>ta-ar-mu-uš [im-ḥu-u]r-li-i-mi</i>
21'	A obv. I 21'	<i>im-ḥ[u]-ur-aš-ra x [x (x)-r]a?</i>
22'	A obv. I 22'	x [x] x x [ ] x
23'	A obv. I 23'	x [ ]
24'	A obv. I 24'	[ ]
	A	
25'	A obv. I 25'	[ ] x
26'	A obv. I 26'	[ ]
27'	A obv. I 27'	[ ] x
28'	A obv. I 28'	[ ]
29'	A obv. I 29'	x [ ]
30'	A obv. I 30'	x [ ]
31'	A obv. I 31'	x [ ]
32'	A obv. I 32'	x [ ]
33'	A obv. I 33'	x [ ]
34'	A obv. I 34'	<i>i-n[a]</i>
35'	A obv. I 35'	ud x [ ] / [ ] TI.LA ( <i>between columns</i> )
	A	

36' A obv. I 36' BAD [LÚ?]

37' A obv. I 37' x [ ]

(A obv. I breaks; for C obv. 1'-6' // G, see 2.)

*break*

38''	C obv. 7'	DIŠ LÚ SU.MEŠ-šú šim-ma-tum ú-kal-lu i-te-ne-mi-im-[ma]
39''	C obv. 8'	[U]ZU.MEŠ-šú ú-tab-ba-tú u a-na MUNUS →
	D <sub>2</sub> obv. I <sup>?</sup> 1'	[ ] 'ú <sup>1</sup> -t[ab-ba-tú] →
40''	C obv. 8'-9'	a-la-kám la i-le- <sup>2</sup> i / [NU <sup>2</sup> .MEŠ-šú] šá IM šu-nu-lu →
	D <sub>2</sub> obv. I <sup>?</sup> 2'-3'	[a-la]- <sup>1</sup> kam la <sup>1</sup> i- <sup>1</sup> le- <sup>2</sup> i <sup>1</sup> A[LAM.MEŠ-šú] / <sup>1</sup> ša <sup>1</sup> [ ] šu-nu-lu →
41''	A obv. II 1'	a-na ku-u[l-la-ti] →
	C obv. 9'	ina kul-la-tim DU-ma →
	D <sub>2</sub> obv. I <sup>?</sup> 3'	ana kul-la-te DU →
42''	A obv. II 2'	ut- <sup>1</sup> te <sup>1</sup> -et [ ]
	C obv. 9'	1 ŠE KÙ.BABBAR 1 ŠE KÙ.SI <sub>22</sub>
	D <sub>2</sub> obv. I <sup>?</sup> 3'-4'	1 ŠE [ ] / [ ] ŠE KÙ.SI <sub>22</sub> →
43''	A obv. II 3'	a-na ku-ul-[la-ti] →
	C obv. 10'	[ ] ŠU]B- <sup>1</sup> ma <sup>1</sup> →
	D <sub>2</sub> obv. I <sup>?</sup> 4'	ana KI.GAR ŠUB-ma →
44''	A obv. II 4'	ti-da <sup>1</sup> [ ]
	C obv. 10'	IM ta-šam →
	D <sub>2</sub> obv. I <sup>?</sup> 4'	IM ta-šam-ma →
45''	A obv. II 5'	sa-la-am [ ]
	C obv. 10'	ALAM UŠ <sub>11</sub> .ZU →
	D <sub>2</sub> obv. I <sup>?</sup> 4'-5'	A[LAM] / <sup>1</sup> UŠ <sub>11</sub> .ZU →
46''	A obv. II 6'	ù ka-aš-[ša-ap-ti] →
	C obv. 10'	u <sup>1</sup> munus UŠ <sub>11</sub> .ZU DÙ-uš-ma
	D <sub>2</sub> obv. I <sup>?</sup> 5'	u <sup>1</sup> munus UŠ <sub>11</sub> .ZU DÙ-ma →
47''	A obv. II 7'	šu-um- <sup>1</sup> šu <sup>1</sup> -[nu] →
	C obv. 11'	[ ] →
	D <sub>2</sub> obv. I <sup>?</sup> 5'-6'	šu[m-šú-nu] / ina →
48''	A obv. II 8'	a-ḥi-šu-nu [ ]
	C obv. 11'	'a-ḥi-šú-nu <sup>1</sup> SAR-ár →
	D <sub>2</sub> obv. I <sup>?</sup> 6'	'a <sup>1</sup> -ḥi-šú-nu S[A]R-ár →

49"	A caret		
C obv. 11'-12'	i-di-šu-nu	ana EGIR-šu-nu / [	ta-kà]s- <sup>r</sup> su <sup>1</sup> →
D <sub>2</sub> obv. I <sup>7</sup> 6'-7'	Ā <sup>II</sup> -šú-nu	ana E[GIR-šú-nu] / ina aš-lim	ta-kàs-su →
50"	A obv. II 9'	mu-ša-ti [ ]	
C obv. 12'	mu-šá-ti	NIGIN-šú-nu-ti →	
D <sub>2</sub> obv. I <sup>7</sup> 7'	mu-šá-ti	NIG[IN-šú-nu-ti]	
51"	A obv. II 10'	ku-ur-ra 'a <sup>1</sup> -[na ]	
C obv. 12'-rev. 1	l.ḤAB / [ana UG]U-šú-nu tu-ra-ak	→	
D <sub>2</sub> obv. I <sup>7</sup> 8'	l.ḤAB 'ana <sup>1</sup> UGU-šú-nu tu-ra- <sup>r</sup> ak <sup>1</sup>	→	
52"	A obv. II 11'	ina bu-ur-z[i-gal-li(?)]	
C rev. 1	— ub-ga-tim	la-a sa-ri-ip-tim	
D <sub>2</sub> obv. I <sup>7</sup> 8'-9'	— 'ub <sup>1</sup> -[x-tum]	la sa-ri-ip-tum →	
53"	A obv. II 12'	ta-na-aš-ši-[šu-nu-ti ]	
C rev. 2	ta- <sup>r</sup> an <sup>1</sup> -na-ši-šú-nu-ti	ma-har <sup>d</sup> UTU →	
D <sub>2</sub> obv. I <sup>7</sup> 9'-10'	ta-an-na- <sup>r</sup> ši <sup>1</sup> -š[ú-nu-ti] / 'ma <sup>1</sup> -har <sup>d</sup> UTU-ši →		
54"	A obv. II 13'	ta-da-an-š[u-nu-ti ]	
C rev. 2-3	ta-dan <sup>an</sup> -šú-nu-te / ina A.GÚB.BA	→	
D <sub>2</sub> obv. I <sup>7</sup> 10'	ta-dan-šú-nu-ti[i] [ ]		
55"	A obv. II 14'	qa-ti-ka [ ]	
C rev. 3	ŠU <sup>II</sup> -ka	ù GÌR <sup>II</sup> -ka →	
D <sub>2</sub> obv. I <sup>7</sup> 11'	'ŠU <sup>1</sup> <sup>II</sup> - <sup>r</sup> ka <sup>1</sup> u GÌR <sup>II</sup> -ka →		
56"	A obv. II 15'	a-na mu-uh-hi-š[u-nu ]	
C rev. 3	ana UGU-šú-nu	ta-šá-hat	
D <sub>2</sub> obv. I <sup>7</sup> 11'	ana UG[U-šú-nu ]		
57"	A obv. II 16'	ina li-i-ši [ ]	
C rev. 4	— z <sup>i</sup> NÍG.SILA <sub>11</sub> .GÁ	Z <sup>i</sup> (ki) GIG NUNUZ →	
D <sub>2</sub> obv. I <sup>7</sup> 12'	ina z <sup>i</sup> NÍG.SILA <sub>11</sub> .GÁ	Z <sup>i</sup> ſe GIG NUNU[Z] →	
58"	A obv. II 17'	re-e-eš <sub>15</sub> li-i[b-bi-šu ]	
C rev. 4	SAG ŠÀ-šú tu-kap-pár-ma		
D <sub>2</sub> obv. I <sup>7</sup> 12'-13'	[ ] / [t]u-kap-pár-ma →		
59"	A obv. II 18'	a-na mu-uh-hi-[šu-nu ]	
C rev. 5	ana UGU-šú-nu	ŠUB-di →	
D <sub>2</sub> obv. I <sup>7</sup> 13'	ana UGU-šú-nu	ŠUB-[di] →	
60"	A obv. II 19'	a-na pa-an <sup>d</sup> U[TU ]	— —
C rev. 5-6	ina ma-har <sup>d</sup> UTU ki-a-am	tu-šad-bab-šú / um-ma at-ta-ma →	
D <sub>2</sub> obv. I <sup>7</sup> 13'-14'	[ ] / [ki]- <sup>r</sup> a <sup>1</sup> -[a]m <sup>r</sup> tu-šad <sup>1</sup> -bab-šú um-ma a[t-ta-ma]		
61"	A obv. II 20'	<sup>d</sup> UTU ša-ar [ ]	
C rev. 6	<sup>d</sup> UTU MAN AN-e u KI-t[e]		
D <sub>2</sub> obv. I <sup>7</sup> 15'	[ ] 'KI <sup>1</sup> -[ti]		
	(D <sub>2</sub> obv. I <sup>7</sup> breaks; for D <sub>2</sub> rev. and D <sub>1</sub> , see 1.5)		
62"	A obv. II 21'	da-a-a-an i-l[i ]	
C rev. 7	da-a-a-an DINGIR u LÚ at-ta-ma →		
63"	A obv. II 22'	<sup>d</sup> UTU ša a-na [ ]	
C rev. 7	<sup>d</sup> UTU — ana iá-ti kiš-pi ru-he- <sup>r</sup> e <sup>1</sup>		
64"	A obv. II 23'	ru-si-i u[p-ša-še-e ]	
C rev. 8	ru-si-i up-ša-še-e NU DU <sub>10</sub> .MES →		
65"	A obv. II 24'	i-pu-ša [ ]	
C rev. 8	DÙ-šá NIGIN-ra i-ši-am →		

66''	A obv. II 25'	<i>ul-tu</i> $^{\text{r}}u_4^1$ -[ <i>mi ša</i> <sup>2</sup> ]
	C rev. 8	<i>iš-tú</i> $u_4^1$ - <i>m[i]</i> —
67''	A obv. II 26'	<i>i-na</i> <i>ma-ab-[ri-ka</i> ]
	C rev. 9	<i>in[a</i> IG] $^{\text{I}}$ - $^{\text{r}}ka^1$ ( <i>ši</i> ) DU <sub>11</sub> .GA →
68''	A obv. II 27'	<i>lu pa-at-ra-</i> $^{\text{r}}a^1$ -[ <i>ni</i> ]
	C rev. 9	<i>lu DU<sub>8</sub>-ni</i> <i>lu KÉŠ-ma</i> →
69''	A obv. II 28'	<i>da-li-li-k[a</i> ]
	C rev. 9	<i>da-li-li-ka lud-[lul]</i>
70''	A obv. II 29'	<i>7-šú i-[qa-ab-bi-ma</i> ]
	C rev. 10	[ ] D[U <sub>11</sub> .G]A- <i>ma</i> BÚR- <i>i[r]</i>
	A, C	—

(preceding lines in H differ from A and C, see 4.)

71''	A obv. II 30'	BAD <i>ki-iš-[pu</i> ]
	C rev. 11	[ <i>ru-ḥu]-<math>^{\text{r}}ú</math> <i>ru</i><math>^1</math>-<i>su-ú</i> →</i>
	H obv. I 7'	DIŠ <i>kiš-pu</i> <i>ru-ḥu]-<math>^{\text{r}}ú</math> <i>ru-su-u</i> →</i>
72''	A obv. II 31'	$^{\text{r}}up^1$ - <i>ša-š[u-ú</i> ]
	C rev. 11	<i>up-šá-šú-u</i> <i>ana LÚ NU T[E-ú<sup>2</sup>]</i>
	H obv. I 7'	<i>up-šá-šú-u</i> <i>ana LÚ NU TE</i>
73''	A obv. II 32'	$^{\text{r}}\frac{1}{2}$ [GÍ]N <i>u[r-ne-e</i>
	C rev. 12	[X X <i>úr-ne]-<math>^{\text{r}}e^1</math> 1 GÍN NU.LUḤ.ḤA <math>\frac{1}{3}</math> GÍN <i>ha-še-[e]</i></i>
	H obv. I 8'	$\frac{1}{2}$ GÍN $^1$ <i>úr-ni<sub>5</sub>-i</i> 1 GÍN NU. $^{\text{r}}LUH^1$ .ḤA $\frac{1}{3}$ GÍN <i>ha-ší-i</i>

(A obv. II breaks; obv. III lost)

74''	C rev. 13	[ GÍ]N $^{\text{r}}GEŠTIN^1$ Š[UR] →
	H obv. I 9'	[X GÍ]N LÀL KUR.RA <i>ina</i> 10 GÍN gíš $^{\text{r}}GEŠTIN$ ŠUR.RA
75''	C rev. 13–14	[ ] IGI $^{\text{d}}UTU$ NA[G- <i>šu</i> ] / [ ] →
	H obv. I 10'	[ <i>ina ma-ḥar</i> $^{\text{d}}UTU$ NAG- <i>šú</i> <i>man-[nu]</i> <i>šá iá-ší</i>
76''	C rev. 14	[ <i>i-še-</i> <sup>2</sup> <i>a]-a-am</i> →
	H obv. I 11'	[ <i>is-ḥu]-<math>^{\text{r}}ra^1</math>-am <i>i-še-</i><sup>2</sup><i>a-a-a[m]</i> ]</i>
77''	C rev. 14	x [
	H obv. I 12'	[X X X] x [x]- <i>hi-ir-ma iá-[ši</i>

(C rev. breaks)

78''	H obv. I 13'	[X X X X X] X X X [
	(H obv. I breaks; for the rest of H, see 4.)	

break (end of A obv. II, A obv. III, rev. IV and beginning of rev. V are lost)

79'''	A rev. V 1'	[(x)] x (x) [
80'''	A rev. V 2'	[m]u-ur-d[u-da-a
81'''	A rev. V 3'	gíšHAŠHUR $^{\text{r}}a^1$ -[pi
82'''	A rev. V 4'	<i>ba-ri-ra-[ta</i>
83'''	A rev. V 5'	<i>me-e bi-</i> $^{\text{r}}i^1$ -[ni
84'''	A rev. V 6'	gíšGIŠIMMAR [( ...) tesekker(?)]
85'''	A rev. V 7'	<i>i-na me-e</i> x [
86'''	A rev. V 8'	<i>ta-ar-ta-n[a-ḥa-as-sú(?)]</i>
87'''	A rev. V 9'	<i>e-nu-ma ul-[tu tinūri(?)]</i>
88'''	A rev. V 10'	<i>i-te-la-a</i> [
89'''	A rev. V 11'	<i>il-te<sub>9</sub>-[ni-iš (...)]</i>
90'''	A rev. V 12'	<i>ta-sa-a-ak</i> [tanappi(?)]
91'''	A rev. V 13'	ù <i>ina</i> ɬ.GIŠ [NAG- <i>šu-ma</i> TI.LA(?)]
	A	—
92'''	A rev. V 14'	BAD LÚ <i>ka-š[i-ip</i>
93'''	A rev. V 15'	<i>re-eš<sub>15</sub></i> $^{\text{r}}šA^1$ - <i>š[ú</i>

- 94''' A rev. V 16'      ù [  
 95''' A rev. V 17'      NINDA u A.MEŠ [  
 96''' A rev. V 18'      ni-na-a k[a-x-x] iltēniš(?)  
 97''' A rev. V 19'      ta-sa-a-ak [ina ɿ.GIŠ ta-nam-di(?)]  
 98''' A rev. V 20'      ina šu-bu-ur-[ri-šu tašappak(?)]  
 99''' A rev. V 21'      ina u<sub>4</sub>-mi-šu-m[a  
 100''' A rev. V 22'      ur-né-e x [  
 101''' A rev. V 23'      nu-ḥu-ur-t[a  
 102''' A rev. V 24'      qa-na-a t[a-a-ba  
 103''' A rev. V 25'      ša-am-ma(-)ni [  
 104''' A rev. V 26'      ma-al-la(-)r<sup>a</sup> x [  
 105''' A rev. V 27'      ta-ḥa-aš-ša-al [  
 106''' A rev. V 28'      it-ti a-ḥa-mi-i[š  
 107''' A rev. V 29'      a-na 3-šú [  
 108''' A rev. V 30'      x x r<sup>a</sup> am ḥi x [x (x)] x x [  
 109''' A rev. V 31'      [i-na š]u-r<sup>b</sup>u<sup>1</sup>-u[r-r]i-šu t[a-šappak(?)]  
 110''' A rev. V 32'      [ú-š]e-eš<sub>15</sub>-še-ra-[a]m-ma i-na [u<sub>4</sub>-mi-š]u-r<sup>c</sup>ma<sup>1</sup>  
 111''' A rev. V 33'      [i-n]a ka-ra-a-r<sup>n</sup>i<sup>1</sup> i-ša-ap-pa-ak  
 112''' A rev. V 34'      ú-še-eš<sub>15</sub>-še-ra-ma i-na u<sub>4</sub>-mi-šu-ma  
 113''' A rev. V 35'      r<sup>d</sup>-na ši-iz-bi ma-at-qí  
 114''' A rev. V 36'      r<sup>d</sup>-ša-ap-pa-r<sup>e</sup>ak<sup>1</sup> ú-še-eš<sub>15</sub>-še-r[a-ma]  
 115''' A rev. V 37'      r<sup>f</sup>mu<sup>1</sup>-ru-us-r<sup>g</sup>su<sup>1</sup> i-ta-r<sup>h</sup>at<sup>1</sup>-[la-ak]  
 116''' A rev. V 38'      in[a u<sub>4</sub>-mi-š]u-r<sup>i</sup>ma<sup>1</sup> ɿ.GIŠ ḥ[a-al-ṣa]  
 117''' A rev. V 39'      [i-ša-ap-p]a-ak-ma [  
 118''' A rev. V 40'      [x x] x [  
 119''' A rev. V 41'      [x x x] x [

*break (end of A rev. V lost)*

- 120''' A rev. VI 1'      [i]+r<sup>a</sup>na še<sup>b</sup>-ri [  
 121''' A rev. VI 2'      tu-še-el-la-am-ma x [x x (x)]  
 122''' A rev. VI 3'      ta-ar-ta-na-ḥa-aṣ x [x x (x)]  
 123''' A rev. VI 4'      BAD LÚ ka-ši-r<sup>c</sup>ip<sup>1</sup> [(x x)]  
 124''' A rev. VI 5'      sú-lu-up-pi ha-aš-hu-ri t[i-n]a<sup>d</sup>-r<sup>e</sup>ti<sup>f</sup>(ḥu)  
 125''' A rev. VI 6'      li-ba-a-ra mu-un-r<sup>g</sup>zi-iq<sup>1</sup>-qí  
 126''' A rev. VI 7'      ze-er ḥu-lu-up-pi il-te-ni-iš  
 127''' A rev. VI 8'      ina me-e [ta-r]a-as-sà-an-šu-nu-ti  
 128''' A rev. VI 9'      ina MUL.MEŠ [tu]-uš-bat  
 129''' A rev. VI 10'      ina še-er-[ti me]-e šu-nu-ti  
 130''' A rev. VI 11'      [x x x x] x mé-er-ru-ta  
 131''' A rev. VI 12'      [ta-ḥa-aš-ša-al(?)] a-na li-ib-bi  
 132''' A rev. VI 13'      r<sup>a</sup>ta-[ba-al-la-al] ta-ša-qí-šu  
 133''' A rev. VI 14'      ù r<sup>b</sup>in-bi<sup>c</sup> ki-i an-nu-ti-ma  
 134''' A rev. VI 15'      ta-ḥa-aš-ša-r<sup>d</sup>al<sup>e</sup> ina KAŠ.SAG  
 135''' A rev. VI 16'      ta-ma-ḥa-aṣ ina r<sup>f</sup>MUL.MEŠ tu<sup>g</sup>-uš-bat  
 136''' A rev. VI 17'      ina še-er-t[i] KAŠ.SA[G] tu-r<sup>h</sup>sà-a-ak<sup>i</sup>  
 137''' A rev. VI 18'      ba-lu r<sup>j</sup>pá<sup>k</sup>-[t]a-a-an NAG-šú-ma TI.LA  
 A

*(preceding lines in E and F<sub>2</sub> differ from A, see texts 2.3 and 2.4)*

- 138''' A rev. VI 19'      BAD LÚ ka-ši-ip — sú-<sup>b</sup>a-a-di ḥa-še-e  
 E r. col. 3      DIŠ KIMIN      MUN      šimIM.<sup>c</sup>DU<sup>d</sup> ú[  
 F<sub>2</sub> rev. V 3      DIŠ LÚ ka-šip — ba-lu-ḥa      ḫHAR.HAR →

139''''	A rev. VI 20' E r. col. 4 F <sub>2</sub> rev. V 3–4	<i>nu-ḫu-ur-ta      ṭa-ab-ta ina me-e</i> ⁹NU.LUH.HA      —      ina A → ⁹NU.LUH.HA / —      ina A →
140''''	A rev. VI 21' E r. col. 4 F <sub>2</sub> rev. V 4	<i>ta-ra-as-sà-an ina MUL.MEŠ tu-uš-bat</i> <i>tara-sà-an      ina [ ]</i> <i>tàra-sà-an      ina UL      tuš-bat →</i>
141''''	A rev. VI 22' E r. col. 5 F <sub>2</sub> rev. V 4	<i>ina še-er-ti tu-sà-a-ak</i> <i>ina šèr-ti      tu-sak<sub>6</sub></i> <i>ina šèr-ti      — →</i>
142''''	A rev. VI 23' E r. col. 5 F <sub>2</sub> rev. V 4 A, E, F <sub>2</sub>	<i>ba-lu pa-tá-an NAG-šú-ma TI.LA</i> <i>ba-lu pa-[tan</i> <i>ba-lu pa-tan      NAG-ma      TI</i> <i>(following lines in E and F<sub>2</sub> differ from A, see texts 2.3 and 2.4)</i>
143''''	A rev. VI 24' E r. col. 13	BAD LÚ <i>ka-ši-ip qa-an-[n]i ša-bi-ti</i> DIŠ KIMIN SI MAŠ.[DÀ] →
144''''	A rev. VI 25' E r. col. 13–14 (E r. col. breaks)	<i>tu-ur-ra-ar t[a]-sà-a-ak</i> [ ] / x x [
145''''	A rev. VI 26'	<i>ina me-e ki-ma ú-ḫu-li ḫtu<sup>1</sup>-ra-am-ma-ak-šu</i>
146''''	A rev. VI 27'	<i>u ar-ki-i-šu uh-[h]u-ul-ta</i>
147''''	A rev. VI 28'	<i>i-ra-am-mu-uk-ma ša-am-na</i>
148''''	A rev. VI 29' A	<i>ip-pa-aš-ši-iš-ma TI.LA</i>
<i>(preceding lines in F<sub>2</sub> differ, but cf. Notes)</i>		
149''''	A rev. VI 30' F <sub>2</sub> rev. IV 1	BAD LÚ <i>ka-ši-ip</i> — <i>bu-ur-i-ša-na</i> DIŠ LÚ <i>ka-šip</i> ú-kaš-ši-pu-nin-n[i <sup>2</sup> ] ]
150''''	A rev. VI 31' F <sub>2</sub> rev. IV 2	<i>tu-ub-bá-ṭal<sup>1</sup> ta-ḥa-aš-ša-ṭal<sup>1</sup></i> <i>ú-bal      i-ḥaš-šal-ma →</i>
151''''	A rev. VI 32' F <sub>2</sub> rev. IV 2	<i>ṭul<sup>1</sup>-tu me-e u ú-ḫu-ṭul<sup>1</sup>-t[e]</i> <i>iš-tu ḫA<sup>1</sup> [ ] →</i>
152''''	A rev. VI 33' F <sub>2</sub> rev. IV 2–3	<i>[ir-t]a-am-ku</i> — <i>ša-a-šú</i> [ ] / u      šu-a-tum →
153''''	A rev. VI 34' F <sub>2</sub> rev. IV 3	<i>[ki-ma] ša-am-ni ta-pa-aš-ša-as-ṭsú<sup>1</sup></i> <i>ki-ma ḫ.GIŠ ip-ṭa<sup>1</sup>-a[š-šá-aš] →</i>
154''''	A rev. VI 35' F <sub>2</sub> rev. IV 3–4	<i>[ù<sup>2</sup> k]i-ma ḫ.GIŠ ip-pa-aš-ši-iš-ṭma<sup>1</sup></i> [ ] / ḫ.GIŠ ip-ṭa-na-aš-šá-a[s-su] →
155''''	A rev. VI 36' F <sub>2</sub> rev. IV 4–5	<i>[a-di(?)] ba<sup>2</sup>-a]l-ṭú ki-iš-pu</i> [ ] / kiš-pu →
156''''	A rev. VI 37' F <sub>2</sub> rev. IV 5 A, F <sub>2</sub>	<i>[la i-te-e]h-ḫu-ú-šu</i> <i>la i-[teḥḥušu]</i>
157''''	A rev. VI 38' F <sub>2</sub> rev. IV 6	<i>[BAD LÚ ka-ši]-ip ma-ḥi-ir-ti mi-i-ti</i> DIŠ LÚ <i>ka-šip</i> <i>ma-ḥi-ir-ti LÚ.[ÚŠ] →</i>
158''''	A rev. VI 39' F <sub>2</sub> rev. IV 6	<i>[ša šu-me-la(?)] ina ša-ra-at</i> [ ] →
159''''	A rev. VI 40' F <sub>2</sub> rev. IV 6	<i>[x x (x x)] ta-la-ap-pa-ap</i> [ ]

160''' A rev. VI 41'  
 F<sub>2</sub> rev. IV 7 [      *ta-ša(-ap)-p]u ina i-ša-t[i]*  
 Į.GIŠ *ta-šap-pu* — — →

161''' A rev. VI 42'  
 F<sub>2</sub> rev. IV 7 [x-x-x-x]-<sup>r</sup>*ma*<sup>1</sup> T[I.LA]  
 (A rev. VI breaks)

F<sub>2</sub>  
 (for following lines in F<sub>2</sub>, see text 2.3)

## 2. C obv. 1'-6' // G

1'	G obv. I 1'	[ ] x x <sup>ū</sup> x [
2'	G obv. I 2'	[ N]AG <sup>ū</sup> AN.DAH.[ŠUM
3'	G obv. I 3'	[x x x x x <i>ina</i> ] <sup>r</sup> U <sub>4</sub> <sup>1</sup> .14.KAM U <sub>4</sub> .21.KAM <sup>r</sup> U <sub>4</sub> <sup>1</sup> .[NÁ.A(?)
4'	C obv. 1' G obv. I 4'	[ ] x <sup>r</sup> LÚ <sup>1</sup> [
5'	C obv. 2'-3' G obv. I 5'	[DIŠ LÚ <i>a</i> - <i>ha-šú bir-ka-šú kab-ta-a-šú</i> <sup>r</sup> (u) : SA[G [ <i>a-na B</i> ]ÚR- <i>ti kiš-pi</i> <sup>giš</sup> <i>bi-n[i]</i> <sup>ū</sup> aš x [ ]
6'	C obv. 3'-4' G obv. I 6'	[x x] <sup>giš</sup> !? <sub>1</sub> G[IŠIMMA]R <sup>?</sup> A <i>pa-ši-ri šá</i> ÍD → [x x <sup>giš</sup> G]IŠIMMAR A <i>pa-ši-ri ša</i> ÍD →
C ctd.	<i>ina</i> KAŠ [ ] / <i>ina</i> I[M.ŠU.RIN.N]A →	
G ctd.	<i>ina</i> KAŠ ud x [ ]	
7'	C obv. 4'-5' G obv. I 7'	<i>te-sek-ker ana šá</i> ŠUB.ŠUB- <i>šu</i> → [BAD- <i>er ana šá</i> ŠUB.ŠUB- <i>šú</i> →
C ctd.	<i>su-x-x</i> NUMUN <i>ti-ia-[ti]</i> / NUMUN <sup>ū</sup> SIKIL	
G ctd.	[ <i>ku</i> <sup>1</sup> x [(x) NUMUN] <i>ti-ia-šú</i> NU[MUN] ]	
8'	C obv. 5'-6' G obv. I 8'	NUMUN <sup>giš</sup> ŠINIG <sup>ū</sup> HAR.HAR <sup>ū</sup> KUR.KUR → [NUMUN <sup>giš</sup> b]i- <i>ni</i> <sup>ū</sup> HAR.HA[R] <sup>ū</sup> KUR.KUR →
C ctd.	<i>ta-sák ina KAŠ.[SAG]</i> / <i>ina MUL tuš-bat</i> →	
G ctd.	— <i>ina KAŠ.S[AG]</i> ]	
9'	C obv. 6' G obv. I 9'	<i>ina šér-ti</i> NAG- <i>šú-ma</i> <i>ina ITI.1.KÁM 7-šú DÙ-uš-ma</i> BÚR-[ <i>ir</i> ] [ <i>ina šér</i> - <i>ti</i> NAG- <i>šú-ma</i> <i>ina ITI.1.KÁM 7-šú DÙ-uš-[ma</i> ]
C, G	(for C obv. 7'-rev. 14 // A, D <sub>2</sub> , see 1., ll. 45"-76")	
10'	G obv. I 10'	[DIŠ NA EN] DU <sub>11</sub> .DU <sub>11</sub> - <i>šú ú-šag-ga-ar-[šu</i>
11'	G obv. I 11'	[MÁŠ.GE <sub>6</sub> ]. <sup>r</sup> MEŠ- <i>šú</i> <sup>1</sup> <i>ma-a-da</i> INIM.ME[Š
12'	G obv. I 12'	[x x x] x <i>ku pi</i> <sup>2</sup> x x x [
	(G rev. IV <sup>2</sup> as far as preserved uninscribed)	

## 3. B obv. I 1'-9', II, rev.

1'	B obv. I 1'	[ ] x x [x x x]
2'	B obv. I 2'	[ -ma- <i>šú</i> <sup>r</sup> šu <sup>1</sup> [x x]
3'	B obv. I 3'	[ ] x <i>mi-ji-ir</i> <sup>2</sup> [x (x)]
4'	B obv. I 4'	<sup>ū</sup> SIK]IL <sup>?</sup> <sup>giš</sup> ŠINIG x [x]
5'	B obv. I 5'	GI]Š <sup>2</sup> .HJ.I.A EDIN.NA PA GIŠ.HJ.I. <sup>r</sup> A <sup>1</sup> [
6'	B obv. I 6'	[ h̄i a- <i>šar-mu</i> <sup>sar</sup> (sic?) MUN
7'	B obv. I 7'	[ x KI NAGA <i>i-ra-muk</i>
8'	B obv. I 8'	[ x <sup>ū</sup> ti-ia-ti ina GA NAG- <i>šú</i>
9'	B obv. I 9'	[ TI.LA
10'-14'	B obv. I 10'-14'	see 1., ll. 9'-18'.

*break*

15''	B obv. II 1'	BAD K[IMIN
16''	B obv. II 2'	x [
17''	B obv. II 3'	<sup>d</sup> UT[U
18''	B obv. II 4'	LÚ x [
19''	B obv. II 5'	ia- <sup>r</sup> a <sup>l</sup> -š[i
20''	B obv. II 6'	ti x [
21''	B obv. II 7'	BAD KIMIN 15 GÍ[N
22''	B obv. II 8'	15 GÍN x [
23''	B obv. II 9'	2 GÍN ſí[ <sup>m</sup>
24''	B obv. II 10'	HE. HE a-na [
25''	B obv. II 11'	AN u K[I
26''	B rev. III 1	A.MEŠ šu-nu-ti [
27''	B rev. III 2	te-te-néq-qi-ma [
28''	B rev. III 3	BAD KIMIN <sup>uzu</sup> I.UD[U
29''	B rev. III 4	<sup>uzu</sup> I.UD[U
30''	B rev. III 5	<sup>uzu</sup> I.U[DU
31''	B rev. III 6	<sup>uzu</sup> I. <sup>r</sup> I.[UDU
32''	B rev. III 7	x [
33''	B rev. III 8	d[u
<i>break</i>		
34'''	B rev. IV 1	] <sup>ú</sup> EME-UR.GI <sub>7</sub> erasure
35'''	B rev. IV 2	i-n]a KAŠ.SAG NAG-ma TI.LA
36'''	B rev. IV 3	] -šú i-ba-aš-šu
37'''	B rev. IV 4	b]i <sup>l</sup> ta-ḥaš-šal
38'''	B rev. IV 5	mu]b-ḥi-*šu* erasure
39'''	B rev. IV 6	] i-ne-eš
40'''	B rev. IV 7	] úkam-ka-dá-am
41'''	B rev. IV 8	in]a KAŠ < NAG-ma > i-néš
42'''	B rev. IV 9	G]Ú.GAL *šá e x*
43'''	B rev. IV 10	] x TI.LA
44'''	B rev. IV 11	SAḤA]R a-sú-ur-ri
45'''	B rev. IV 12	] TI.LA
46'''	B rev. IV 13	] x ù ku x [(x)]
47'''	B rev. IV 14	] x ta-żar-[ra-aq]
(B rev. IV breaks)		

## 4. H obv. I 1'-6', II 1'-7'

1'	H obv. I 1'	[	K]A- <sup>r</sup> šú i <sup>l</sup> -k[a-bar]
2'	H obv. I 2'	[ù ina KAŠ NAG-ma]	TI- <sup>r</sup> u <sup>l</sup>
3'	H obv. I 3'	[DIŠ KIMIN <sup>ú</sup> nu-ṣa-bu] <sup>ú</sup> IGI-lim ina KAŠ NAG-ma TI-u <sup>l</sup>	
4'	H obv. I 4'	[DIŠ KIMIN <sup>ú</sup> nu-ṣa-bu SUḪ]U <sup>š</sup> <sup>ú</sup> EME-UR.GI <sub>7</sub> ina KAŠ NAG-ma TI-u <sup>l</sup>	
5'	H obv. I 5'	[3 maš-qá]- <sup>r</sup> a <sup>l</sup> -tum GABA.RI eri-du <sub>10</sub>	
6'	H obv. I 6'	[la]- <sup>r</sup> a <sup>l</sup> -ka-a-tum	

(for H obv. I 7'-13' // A, C, see 1., ll. 71"-78")

*break*

7"	H obv. II 1'	x [
8"	H obv. II 2'	x [
9"	H obv. II 3'	x [
10"	H obv. II 4'	<i>ana?</i> I[GI?]
11"	H obv. II 5'	ÉN x [
12"	H obv. II 6'	<i>lugal</i> [
13"	H obv. II 7'	a [
(H obv. II breaks)		

*Bound Transcription*

1. A // B obv. I 10'-14' // C obv. 7'-rev.  
14' // D<sub>2</sub> obv. I<sup>2</sup> 1'-14' // E r. col. 3'-5',  
13'-14' // F<sub>2</sub> rev. V 3-4, IV 1-7 // H  
obv. I 7'-13'

(ll. 1'-8': too fragmentary for transcription)

<sup>9'</sup>summa [amēlu ... ]šu <sup>10'</sup>iraššāšu  
šapūlāšu <sup>11'</sup>ittana[bl]akkatāšu <sup>12'</sup>ubānāt'  
šeptišu <sup>13'</sup>ittenenšilāšu (var.: iqqannanā)  
<sup>14'</sup>mē rimki kabis <sup>15'</sup>sikilla [b]lašē <sup>16'</sup>[b]ra  
qa[n]â [t]āba <sup>17'</sup>gišimm[ara ... ] ēra <sup>18'</sup>ina  
mē tesekker <sup>19'</sup>šeptišu [tup]aššah <sup>20'</sup>tarmuš  
[im]hu[r-l̥imi <sup>21'</sup>imh[u]r-ašrā [ ... ] (ll. 22'-  
24': too fragmentary for transcription)

(ll. 25'-37': too fragmentary for transcription)

break

<sup>38"</sup>šumma amēlu zumrūšu šimmatu ukallū  
itenemmim-[ma] <sup>39"</sup>[š]irūšu utabbatū u  
ana sinništi <sup>40"</sup>alāka lā ile<sup>2</sup>i s[almūšu] ša  
fidī šunullū <sup>41'</sup>ana (var.: ina) kullati tal-  
lak((ma)) <sup>42"</sup>uṭtet kaspa uṭtet ḥurāša <sup>43'</sup>ana  
kullati tanaddī-ma <sup>44"</sup>ṭīda tašām((ma))  
<sup>45'</sup>salam kaššāpi <sup>46"</sup>u kaššāpti teppuš-ma  
<sup>47'</sup>šumšunu ina <sup>48"</sup>ahīšunu tašaṭtar  
<sup>49"</sup>((idīšunu ana arkīšunu ina ašli takassu))  
<sup>50'</sup>mušāṭt talamnišunūti <sup>51'</sup>kurra (var.:  
ikūka) ana muḥḥīšunu turāk <sup>52"</sup>((ina)) ... lā  
ṣaripti <sup>53'</sup>tanaššišunūti (var.: tannašši-  
šunūti) mahar Šamaš (var.: Šamši) <sup>54"</sup>ta-  
dānšunūti ina mē egubbē <sup>55"</sup>qāṭīka u šepti-  
ka <sup>56"</sup>ana muḥḥīšunu tašaḥhat <sup>57"</sup>ina līš(i)  
qēm kibti pelī <sup>58"</sup>rēš libbišu tukappar-ma  
<sup>59'</sup>ana muḥḥīšunu tanaddi <sup>60"</sup>ana pān (var.:  
mahar) Šamaš kīam tušadbabšu ((umma  
attā-ma))

<sup>61"</sup>Šamaš šar šamē u erşete

<sup>62"</sup>dayyān ili u amēli attā-ma

<sup>63"</sup>Šamaš ((ša)) ana yāti kišpī ruḥē <sup>64"</sup>rusī  
upšāšē lā ṭabūti <sup>65"</sup>tpuša iṣhura iṣṭa

*Translation*

1. A // B obv. I 10'-14' // C obv. 7'-rev. 14' // D<sub>2</sub> obv. I<sup>2</sup> 1'-  
14' // E r. col. 3'-5', 13'-14' // F<sub>2</sub> rev. V 3-4, IV 1-7 // H  
obv. I 7'-13'

(ll. 1'-8': too fragmentary for translation)

<sup>9'</sup>If a [man ... , his ... ] <sup>10'</sup>develop <sup>9'</sup>[ ... ] ..., <sup>10'</sup>his two up-  
per thighs <sup>11'</sup>keep twi[st]ing out of place, <sup>12'</sup>(and) the toes of  
his feet <sup>13'</sup>are more and more contracted (var.: immobilized),  
<sup>14'</sup>he has stepped into (unclean) wash water. <sup>18'</sup>You heat <sup>15'</sup>si-  
killu-plant, [th]yme, <sup>16'</sup>[ta]marisk, [s]weet re[e]d, <sup>17'</sup>date palm,  
[ ... ], and ēru-wood <sup>18'</sup>in water. <sup>19'</sup>[You r]elax his feet (ap-  
plying the liquid). <sup>22'</sup>[You put] <sup>20'</sup>lupine, ['heal]s-a-thousand'-  
plant, <sup>21'</sup>'he[a]ls-twenty'-plant, (and) [ ... ] (ll. 22'-24': too frag-  
mentary for translation)

(ll. 25'-37': too fragmentary for translation)

break

<sup>38"</sup>If a man's body is afflicted with paralysis, he is constantly  
feverish, <sup>39"</sup>his [f]lesh is being ruined, and <sup>40"</sup>he cannot have  
intercourse <sup>39"</sup>with a woman, <sup>40"</sup>(then) f[igurines] of clay  
representing him have been buried (in a grave). <sup>41"</sup>You go to  
the clay pit, and <sup>43"</sup>you put <sup>42"</sup>one grain of silver (and) one  
grain of gold <sup>43"</sup>into the clay pit. <sup>44"</sup>You buy clay, <sup>46"</sup>(then)  
you make <sup>45"</sup>figurines of the warlock <sup>46"</sup>and the witch. <sup>48"</sup>You  
then write <sup>47"</sup>their names on <sup>48"</sup>their sides. <sup>49"</sup>((You tie their  
arms with a rope on their back.)) <sup>50"</sup>You wrap them with  
combed-out hair. <sup>51"</sup>You pour out tanning fluid (var.: rancid  
oil) over them. <sup>53"</sup>You lift them up <sup>52"</sup>in an unfired ...-bowl.  
<sup>53"</sup>Before Šamaš <sup>54"</sup>you convict them. <sup>56"</sup>You wash <sup>55"</sup>your  
hands and your feet <sup>56"</sup>over them <sup>53"</sup>with water from the holy  
water vessel. <sup>58"</sup>You rub his epigastrium <sup>57"</sup>with dough made  
of wheat flour (and) egg; then <sup>59"</sup>you put (the dough) on them.  
<sup>60"</sup>You make him recite before Šamaš as follows; ((thus you  
speak)):

<sup>61"</sup>“Šamaš, lord of heaven and earth,

<sup>62"</sup>you alone are the judge of god and man!

<sup>63"</sup>Šamaš, <sup>65"</sup>he (var.: <sup>63"</sup>the one who) performed, turned to,  
(and) sought witchcraft, magic, <sup>64"</sup>sorcery, (and) wicked  
machinations <sup>65"</sup>against me —

<sup>66</sup>"*ultu* (var.: *ištū*) *ūmi* [ša<sup>2</sup>] <sup>67</sup>"*ina mah[rī-k]a aqabbū* (or: *aqtabū*)

<sup>68</sup>"*lū paṭrāni lū raksā-ma* <sup>69</sup>"*dalīlīka ludlul*

<sup>70</sup>"*sebīšu i[qabb]ī-ma pašer*

<sup>71</sup>"*šumma?* (or: *ana*) *kišpū ruhū rusū* <sup>72</sup>"*up-šāšū ana amēli lā itehjū?* (or: *tehē*) <sup>73</sup>"*mišil šiqil urnē 1 šiqil nuhurta šaluš šiqil hašē*  
<sup>74</sup>"[x ſi]qil dišip šadī *ina eſeret šiqil karāni ſahtī* <sup>75</sup>"[*ina*] *mahar Šamaš tašaqqīšu man-[nu]* *ša yāsi* <sup>76</sup>"[*ishū*]ra *iše'a* (ll. 77"-78": too fragmentary for transcription)

break

<sup>79</sup>"[(...)] ... [ ... ] <sup>80</sup>"[*m]urd[udā* ... ]  
<sup>81</sup>"*hašbūr a[pi* ... ] <sup>82</sup>"*barīra[tā* ... ]  
<sup>83</sup>"*mē bī[ni* ... ] <sup>84</sup>"*gišimmara [( ... )*  
*tesekker(?)*] <sup>85</sup>"*ina mē [ ... ]* <sup>86</sup>"*tartan[ah-hassu]* <sup>87</sup>"*enūma ul[tu tinūri(?)]* <sup>88</sup>"*ītelā [ ... ]*  
<sup>89</sup>"*iltē[niš ( ... )]* <sup>90</sup>"*tasāk [tanappi(?)]*  
<sup>91</sup>"*u ina šamni [tašaqqīšu-ma iballuṭ(?)]*

<sup>92</sup>"*šumma amēlu kaš[ip* ... ] <sup>93</sup>"*rēš libbī-š[u* ... ] <sup>94</sup>"*u [ ... ]* <sup>95</sup>"*akala u mē [ ... ]*  
<sup>96</sup>"*nīnā [ ... ]* <sup>97</sup>"*iltēniš(?)* <sup>98</sup>"*tasāk [ina šamni tanamdi(?)]* <sup>99</sup>"*ina ūbur[rīšu tašap-pak(?)]* <sup>100</sup>"*urnē [ ... ]* <sup>101</sup>"*nuhurta [ ... ]* <sup>102</sup>"*qanā t[aba* ... ] <sup>103</sup>"*šammānī(?) [ ... ]* <sup>104</sup>"*... [ ... ]*  
<sup>105</sup>"*tahaššal [ ... ]* <sup>106</sup>"*itti ahāmi[š* ... ]  
<sup>107</sup>"*ana šalāšīšu [ ... ]* (l. 108": too fragmentary for transcription) <sup>109</sup>"[*ina š]ubu[rr]īšu t[a-šappak(?)]*] <sup>110</sup>"[*uš]eššeram-ma ina [ūmīš]u-ma* <sup>111</sup>"[*in]a karāni išappak* <sup>112</sup>"*ušeššeram-ma ina ūmīšu-ma* <sup>113</sup>"*ina šizbi matqi*  
<sup>114</sup>"*išappak ušeššer[am-ma]* <sup>115</sup>"*murussu ittāt[lak]* <sup>116</sup>"*in[a ūmīš]u-ma šamna b[al-sa]* <sup>117</sup>"[*išapp]ak-ma [ ... ]* (ll. 118"-19": too fragmentary for transcription)

break

<sup>120</sup>""*[i]na šeri [ ... ]* <sup>121</sup>""*tušellām-ma [ ... ]*  
<sup>122</sup>""*tartanahħaṣ [ ... ]*

<sup>123</sup>""*šumma amēlu kašip [(...)]* <sup>124</sup>""*suluppī hašbūrī t[īn]āti(?)* <sup>125</sup>""*libāra munziqqī*  
<sup>126</sup>""*zēr buluppi iltēniš* <sup>127</sup>""*ina mē [tar]as-sanšunūti* <sup>128</sup>""*ina kakkabī [t]ušbāt* <sup>129</sup>""*ina šer[ti m]ē šunūti* <sup>130</sup>""*[ ... ]* ... *merruta*  
<sup>131</sup>""*[tahaššal(?) ana libbi* <sup>132</sup>""*ta[ballal] tašaqqīšu* <sup>133</sup>""*u inbī kī annūti-ma* <sup>134</sup>""*ta-ħaššal ina šikari* <sup>135</sup>""*tamaħħaṣ ina kakkabī*

<sup>68</sup>"may they be dispelled from me, may they be attached (to him)

<sup>66</sup>"from the (very) day that <sup>67</sup>"I speak (this prayer) before you,  
<sup>68</sup>"then <sup>69</sup>"I shall proclaim your glory!"

<sup>70</sup>"He recites (this) seven times, and it will be undone.

<sup>71</sup>"*If* (or: so that) witchcraft, magic, sorcery, <sup>72</sup>"(and) machinations are not to approach a man, <sup>75</sup>"before Šamaš you have him drink <sup>73</sup>"half a shekel of *urnū*-plant, one shekel of *nuhurtu*-plant, a third of a shekel of *hašū*-plant, <sup>74</sup>"[ ... she]kel of mountain honey in ten shekels of grape juice. (ll. 75"-78": too fragmentary for translation)

break

<sup>84</sup>"[*You heat* ... ] <sup>79</sup>"[(...)] ... [ ... ], <sup>80</sup>"[*m]urd[udū*-plant, ... ], <sup>81</sup>"mar[sh]-apple, [ ... ], <sup>82</sup>"*barīra[tu*-plant, ... ], <sup>83</sup>"*ta*[marisk]-extract, [ ... ], <sup>84</sup>"(and) date palm. <sup>86</sup>"*You wa[sh him]* repeatedly <sup>85</sup>"with water [ ... ]. <sup>87</sup>"As soon as (the plants) have come *ou[t of the oven]*, <sup>90</sup>"you pound <sup>88</sup>"[ ... ] <sup>89</sup>"together[er (...)], <sup>90</sup>"[*you sift (them)*], <sup>91</sup>"and you [*have him drink*] (them) in oil; [then he will recover].

<sup>92</sup>"If a man is bewitch[ed ... ] <sup>93</sup>"*hi[s] epigastrium [ ... ]*  
<sup>94</sup>"and [ ... ] <sup>95</sup>"bread and water [ ... ], <sup>96</sup>"*nīnū*-plant, [ ... ] <sup>97</sup>"you pound <sup>98</sup>"[*together*], <sup>97</sup>"[*you put (it) into oil*]. <sup>98</sup>"[*You pour (it)* into [his] *anu[s]*. <sup>99</sup>"At the appropriate time [ ... ] <sup>100</sup>"*urnū*-plant, [ ... ], <sup>101</sup>"*nuhurtu*-plant, [ ... ], <sup>102</sup>"*s[weet] reed*, [ ... ], <sup>103</sup>"[(...)] herbs [ ... ] <sup>104</sup>"[ ... [ ... ] <sup>105</sup>"you crush [ ... ] <sup>106</sup>"together[er ... ] <sup>107</sup>"three times [ ... ] (l. 108": too fragmentary for translation) <sup>109</sup>"[*You pour (it) into his [a]n[u]s*; <sup>110</sup>"[he] will have a bowel movement. Then, at the [appropriate time] <sup>111</sup>"he pours (it into his anus) [wi]th wine; <sup>112</sup>"he will have a bowel movement. Then, at the appropriate time, <sup>114</sup>"*h[e] pours (it into his anus)* <sup>113</sup>"with sweetened milk; <sup>114</sup>"he will have a bowel movement. <sup>115</sup>"(After) his illness has le[ft], <sup>116</sup>"at the appro[priate] [time], <sup>117</sup>"[he po]urs filt[ered] <sup>116</sup>"oil (into his anus) <sup>117</sup>"and [ ... ] (ll. 118"-19": too fragmentary for translation)

break

<sup>120</sup>""*[I]n the morning [ ... ]* <sup>121</sup>""*you take up, [ ... ]* <sup>122</sup>""*you wash repeatedly, [ ... ]*

<sup>123</sup>"If a man is bewitched [(...)], <sup>127</sup>"[*you s]teep* <sup>124</sup>"*dates, apples, f[ig]s,* <sup>125</sup>"*libāru*-fruit, raisins, <sup>126</sup>"(and) seed of the *buluppi*-tree together <sup>127</sup>"in water. <sup>128</sup>"[*You* leave (it) out overnight under the stars. <sup>130</sup>"[*You* ... ] <sup>129</sup>"this water in the morn[in]g, <sup>131</sup>"[*you crush*] <sup>130</sup>"[ ... ] (and) *merrutu*-plant, <sup>132</sup>"(and) you [mix (the plants)] <sup>131</sup>"within (the water). <sup>132</sup>"*You have him drink (it).* <sup>133</sup>"Just like these (herbs), <sup>134</sup>"*you crush the fruit.* <sup>135</sup>"*You stir (it)* <sup>134</sup>"*into beer.* <sup>135</sup>"*You*

*tušbāt* <sup>136</sup>"*ina šert[i] šikara tusāk* <sup>137</sup>"*balu pa[t]ān tašaqqīšu-ma iballut*

<sup>138</sup>"*šumma amēlu kašip suādī* (var.: *balubῆba*) *hašē* <sup>139</sup>"*nuʃurta tābta*<sup>44</sup> *ina mē* <sup>140</sup>"*tarassan ina kakkabī tušbāt* <sup>141</sup>"*ina šerti tusāk* <sup>142</sup>"*balu patān tašaqqī((šu))-ma iballut*

<sup>143</sup>"*šumma amēlu kašip qan[n]i sabīti*  
<sup>144</sup>"*turrar t[a]sāk* <sup>145</sup>"*ina mē kīma uħūli turammakšu* <sup>146</sup>"*u arkīšu ub[h]ulta*  
<sup>147</sup>"*irammuk-ma šamna* <sup>148</sup>"*ippaššiš-ma iballut*

<sup>149</sup>"*šumma amēlu kašip ((ukaššipūninni(?)) ... )) burrišāna* <sup>150</sup>"*tubbal tahaššal* (var.: *ubbal iħaššal-ma*) <sup>151</sup>"*ultu* (var.: *ištū*) *mē u uħulte* <sup>152</sup>"*[irt]amku ((u)) šāšu* (var.: *šuātu*) <sup>153</sup>"*kīma šamni tapaššassu* (var.: *ipt[aššaš]*) <sup>154</sup>"*[u k]īma šamni ippaššiš* (var.: *iptanašša[ssu]*) <sup>155</sup>"*[adi ba]lṭu(?) kišpū* <sup>156</sup>"*lā i[te]lħušu*

<sup>157</sup>"*šumma amēlu kašip mahirti mīti*  
<sup>158</sup>"*[sa šumēla(?)] ina šārāt* <sup>159</sup>"*[ ... ] talappap* <sup>160</sup>"*šamna tašappu* (var.: *tašappi*) ((*ina ištāti*)) <sup>161</sup>"*tuqattar<sup>2</sup>-ma* (var.: [ ... ]-*ma*) *ib[allut]*

## 2. C obv. 1'-6' // G

(ll. 1'-3': too fragmentary for transcription)

<sup>4</sup>'[*šumma amēlu a]ħašu berkāšu kabtašu u ... amēlu(?) [ ... ] s'[ana pi]šerti kišpīt bīn[i] mašta[ka]l(??) GI [ ... ]* <sup>5</sup>'[ *... ] gišimmara mē pāširi ša nāri ina šikari ... [ ... ] ina t[inu]ri* <sup>7</sup>'[*tesekker ana libbi tattanaddīšu supāla(?) zēr tīyati zēr sikilli* <sup>8</sup>'*zēr bīni hašē atā'iša ((tasāk)) ina šikari ina kakkabi tušbāt* <sup>9</sup>'*ina šerti tašaqqīšu-ma ina arħi sebīšu teppuš-ma pašer*

(ll. 10'-12': too fragmentary for transcription)

3. B obv. I 1'-9', II, rev.: too fragmentary for transcription.

4. H obv. I 1'-6', obv. II 1'-7': see Notes.

leave (it) out overnight under the stars. <sup>136</sup>"In the mornin[g], you strain the beer. <sup>137</sup>"You have him drink (it) on an empty sto[m]ach, then he will recover.

<sup>138</sup>"If a man is bewitched, <sup>139</sup>"you steep <sup>138</sup>"*suādu*-plant (var.: *balubῆba*-plant), *hašū*-plant, <sup>139</sup>"*nuʃurtu*-plant, and salt in water. <sup>140</sup>"You leave (it) out overnight under the stars. <sup>141</sup>"In the morning, you strain (it). <sup>142</sup>"You have him drink (it) on an empty stomach, then he will recover.

<sup>143</sup>"If a man is bewitched, <sup>144</sup>"you parch (and) pound <sup>143</sup>"a gazelle's horn. <sup>145</sup>"[Yo]u wash him with water (containing the crushed gazelle's horn) like potash; <sup>146</sup>"and afterwards <sup>147</sup>"he washes himself <sup>146</sup>"with soda ash and <sup>148</sup>"rubs himself <sup>147</sup>"with oil; <sup>148</sup>"then he will recover.

<sup>149</sup>"If a man is bewitched, <sup>150</sup>"you dry (and) crush (var.: he dries and crushes) <sup>149</sup>"*burrišānu*. <sup>151</sup>"After <sup>152</sup>"[he has w]ashed himself <sup>151</sup>"with water and soda ash, <sup>153</sup>"you rub him (var.: he ru[bs himself]) (with the crushed *burrišānu*) like (with) oil. <sup>154</sup>"[And] he rubs himself (var.: he rub[s him] repeatedly) (with the crushed *burrišānu*) [li]ke (with) oil. <sup>155</sup>"[As long as he l]ives, witchcraft <sup>156</sup>"will not ap[pro]ach him.

<sup>157</sup>"If a man is bewitched, <sup>159</sup>"you wrap <sup>157</sup>"the *mahirtu*-bone <sup>158</sup>"[from the left] (leg [or: foot]) <sup>157</sup>"of a dead person <sup>158</sup>"with hair of <sup>159</sup>"[a] ... ]. <sup>160</sup>"You soak (it) with oil. <sup>161</sup>"You fumigate (it) <sup>160</sup>"((with fire)), and <sup>161</sup>"he will [recover].

## 2. C obv. 1'-6' // G

(ll. 1'-3': too fragmentary for translation)

<sup>4</sup>'[If a man]'s [a]rms (and) knees feel heavy, and ... ; [ ... ] person [ ... ]. <sup>5</sup>'[For dis]pelling the witchcraft <sup>6</sup>'you ... <sup>5</sup>'*tama[risk]*, *maštal*-soapwort, [ ... ] <sup>6</sup>'[ ... ] date palm (and) water from a river-fed pool in beer. <sup>7</sup>'You heat (it) <sup>6</sup>'in the o[ve]n. <sup>7</sup>'You apply it to him internally. <sup>8</sup>'You ((pound)) <sup>7</sup>'*supālu*-juniper, seed of the *tīyatu*-plant, seed of the *sikillu*-plant, <sup>8</sup>'*tamarisk*-seed, *hašū*-plant, (and) *atā'išu*-plant. You leave (it) out overnight under the star(s) in beer. <sup>9</sup>'In the morning you have him drink it. You do this seven times within one month, then it (the witchcraft) will be undone.

(ll. 10'-12': too fragmentary for translation)

3. B obv. I 1'-9', II, rev.: too fragmentary for translation, cf. Notes.

4. H obv. I 1'-6', obv. II 1'-7': see Notes.

<sup>44</sup> Note that *tābta* is missing in ms. F and stands before *suādī* in ms. E.

## Notes

General: None of the duplicate manuscripts offers a continuous text parallel to ms. A; the units that they have in common with ms. A are transliterated within the score; for the other portions of these manuscripts, see here Parts 2–4. as well as texts 1.5, 2.3 and 2.4. Thus, for example, besides ll. 39"–61" (first part, unit v") ms. D contains short prescriptions of the *ana pišerti kišpti*-type (see text 1.5).

1.: 9': The gap probably contains the name of a body part which should perhaps be restored at the end of the line, -šu representing the 3<sup>rd</sup> sg. pronominal suffix (read ]-x-me-šu?). Note, however, that a body part would normally be the subject of the sentence and would stand in the first position; thus the body part would be mentioned first, and the affliction affecting the body part would appear in second position as an accusative object immediately preceding the verb. This may still be the case here, but there is no obvious restoration of an affliction ending in -šu.

10'–13': Cf. CAD Š II 492 s.v. *šapūlu*. Note the parallel description of symptoms in *AMT* 54/3 rev. 7'–8': šá-pu-la-šú BAL.BAL-šú, [ŠU.SI.(MEŠ)] GÍR<sup>II</sup>-šú iq-qa-an-na-an.

16': SIKIL in ms. B is probably a mistake for DU<sub>10</sub>.GA; the erroneous writing of SIKIL here is probably due to *sikillu* (‘SIKIL) in the preceding line.

38": CAD Š III 7 renders SU.MEŠ-šú here as *zumuršu*; but the plural form of the predicate (*ukallū*) indicates that the scribe had a real plural in mind (probably by analogy to šírū [UZU.MEŠ]).

40": In ms. C obv. 9' [ALAM.MEŠ-šú] is expected, but the space available suggests the restoration of a shorter sign.

48": The reading in ms. C is beyond any doubt (cf. already Ebeling's *editio princeps* and the collation report in *KAL* 2, ad no. 46).

51": For *kurru*, see Deller, *OrNS* 54 (1985) 327–30, and — with respect to the present attestation — idem, *NABU* 1991/75. An interpretation of the present word as a defective, syllabolographic writing for *naptu* (I.KUR.RA), hence <I>KU.UR.RA, appears less likely, but should not be excluded.

52": Ms. D<sub>2</sub> confirms the enigmatic ubga-tim of ms. C. The corresponding word in ms. A

is fragmentarily preserved, but is almost certainly to be restored as syllabic *bu-ur-z[i-gal-li ... ]* or pseudo-logographic BU.UR.Z[I.SAL.LA ... ] (even *bu-ur-z[i-sal-li ... ]* cannot be excluded; cf. Maul, *BaF* 18, 149, fn. 153). Reading ár-qá-tim as *raqqati* would provide a counterpart to BU.UR.Z[I.SAL.LA ... ] (but cf. CAD R 171, where BUR.ZI SAL.LA is rendered provisionally *pursītu raqqatu*); of course, the unusual syllabograms used ('inverse spelling' ár for *ra*, archaizing qá) cast serious doubt on such an interpretation. For a <sup>dug</sup>BUR.ZI.SAL.LA *lā šaripu* used in a *namburbi*-ritual, cf. Caplice, *OrNS* 40 (1971) 148: 53, and Maul, *BaF* 18, 133: 73 (partially restored).

53": Note that both manuscripts from Aš-sur have N-stem forms (ingressive “to pick up and keep holding”).

60": *umma attā-ma* in mss. C and D<sub>2</sub> shows that the ritualist recites the words of the prayer first, with the patient repeating them after him.

63"–68": The syllabic writing in ms. A indicates a reading *paṭrā(ni)* and *raksā* for the two stative forms; these statives must refer to the preceding list of evils (i.e., *kišpti ruhē rusī upšāšē lā tābūti*; for comparable phrases, see Šurpu VIII 43–47, 49, 55, 79–82). The relative clause in ms. A (ša in l. 63", omitted by ms. C), therefore, has no explicit point of reference within the main sentence; perhaps this reference is to be sought in the presently destroyed form in ms. A that corresponds to KÉšma in ms. C: \*ša ... lā paṭrāni lā raksā(šu) “may they (the evils) be dispelled from me, may they be attached to him who ...”. Nevertheless, the sentence remains awkward, and the version of ms. C is preferred in the present translation.

71": Note that a conditional clause (šumma with durative “if ... is to ...”, cf. GAG<sup>3</sup> § 161i) is very unusual within the present context; one expects instead the more common infinitive construction (*ana* with infinitive, “so that ...”). But the writing BAD in ms. A is in favour of a reading šumma; DIŠ in ms. H is ambiguous.

79"–91)": Due to the fragmentary state of the text, the reconstruction remains rather uncertain.

96)": Restore perhaps *k[a-si-i ... ]* or *k[a-ra-ša ... ]?*

100'': Restore *b[a-še-e ... ]?*

104'': *ma-al-la(-)’a<sup>1</sup>* is apparently corrupt; read <*tu->**ma-al-la-*’*a<sup>1</sup>*?

109''–17'': In part of this section, the third person is apparently used for both the healing expert and the patient, though one could also assume that a part of the medication is self-administered by the patient.

124'': For the reading *t[i-n]a<sup>2</sup>-ti<sup>1?</sup>*, cf. *AHw* 1363 s.v. *titu*.

130''–31'': For *merrutu*, see the note on *KUB* 37, 43 obv. I 15' (text 1.1, 1.: 28'). The proposed restorations are based on the usual phraseology and the logic of the prescription.

144'': For *urruru* “to parch”, see Köcher, *Studies Landsberger*, 323–25.

149''–56'': *CAD A* I 90 understands (*a*)*burriṣā-nu* to be an insect (*CDA* 3: “mng. unkn.”). This is far from certain, but may very well be correct (of course, one could also think of a small reptile or the like); the lexical attestations seem to exclude an interpretation as a plant name. Ms. F<sub>1</sub> is only partially preserved, and what can be read is even more confusing. Reading the *ú* following *kašip* as a determinative of a plant name is certainly possible, but a satisfactory reading of the following signs escapes us. Therefore, a reading *ukaššipūninni* “they have bewitched me” seems preferable. Either this represents an — otherwise not attested — artificial plant name (cf. *imlur-līm* etc.), or F<sub>1</sub> continued with a *verbum dicendi* (DU<sub>11</sub>.GA or similar): “If a man is bewitched, [he says:] ‘They bewitched me!'; he dries (and) crushes [...].”

Further difficulty is caused by the fact that ms. F<sub>1</sub> renders the actions of both participants, the ritualist and the patient, in 3<sup>rd</sup> sg. verbal forms throughout this unit. This is a particular problem in ll. 153''–54''. In both manuscripts the patient is rubbed twice with powder that was produced beforehand. Ms. A indicates quite clearly that the first time the ritualist rubs the patient with the powder, while the second time the patient rubs himself (*tapašassu* in l. 153'' vs. *ippašsiš* in l. 154''). In l. 153'' of ms. F<sub>1</sub> the visible traces suggest the restoration of a reflexive Gt-stem (*ipta[ššaš]*); thus the subject of the broken form must be the patient, which would logically correspond to the N-stem in l. 154'' of ms. A. But ms. F<sub>1</sub> in l. 154''' has a 3<sup>rd</sup> sg. Gtn-stem expressing a transitive action; given the transitive verbal form, the restoration of the 3<sup>rd</sup> sg. accusative pronominal suffix referring to the patient is fairly

certain. Thus here the ritualist rubs the patient (*iptanašša[ssu]*). According to this reconstruction, both manuscripts have approximately the same text, though the order of actors in ms. A is first ritualist, then patient, whereas in ms. F<sub>1</sub> it is first patient, then ritualist. Given the difficulties, one might try to emend ms. F<sub>1</sub>. But since the text of ms. F<sub>1</sub> makes sense as it stands, we have chosen to treat it as a legitimate variant.

157''–58'': In *KUB* 37, 43 rev. IV 10–22 // (here text 1.1, 1.: 104''–16'') a dead person's left ankle-bone (*kabarti mīti ša šumēla*) is used as a magical substitute. According to the lexical lists *mahirtu* designates a specific bone of the ankle or lower leg (grouped with *kabartu* “ankle-bone” and *kappaltu* “groin” in *MSL* 18, 38: 217–19, preceded by *kursinnētu* “ankles, fetlocks” in *MSL* 9, 13: 237–38); the most likely candidate is the splint-bone (fibula, cf. *CAD M* I 92); for shin (tibia) one would rather expect Akkadian *kurītu*, for calcaneum Akkadian *asīdu*.

159'': An animal's name should probably be restored at the beginning of the line; note that within such contexts goat's hair is frequently used in magical texts.

160''–61'': Rather than *ina išāti* one expects *ina pēnti* (cf. Mayer, *OrNS* 47 [1978] 453, Stol, *Studies Borger*, 350–51 and *CAD P* 325). A reading *tanappaḥ* for SAR (MŪ) is not excluded, but unlikely within the present context.

2.: 4'–5': At the end of 1. 4' one might suggest a restoration *amēlu* [*šu-ú ka-šip*] “[that] man [is bewitched]”. Given their fragmentary state, it is not even certain that both manuscripts have the same text in these lines; the coordination of the texts suggested in the transliteration of 1. 5' remains doubtful. After tamarisk and *maštakal*-soapwort, one would expect GI.[ŠUL.HI].

6': The exact meaning of the phrase *mē pa-ši-ri ša nāri* remains difficult to determine. Besides the present spelling the following writings are attested: *mē pa-šir nāri*, *mē pa-ši-rì nāri* (see *CAD P* 253a); simple *mē pa-ši-ri* occurs once (Th 1905-4-9, 72+ obv. II 8'; see here text 7.8, 4.: 14'). *AHw* 844–45 and *CAD P* 252–53 interpret *pāširu* as an adjective (*AHw*: “dissolving”, “purging”, “clarifying”; *CAD* without translation) and compare the phrase to *mū pāširūtu*, also attested in magical rituals (for the latter, see also Maul, *BaF* 18, 88 with fn. 45, who gives preference to a literal translation of the term). River water is associated with the spell-dissolving qualities of the Apsū and its lord

Ea, and is therefore commonly used in rituals as a purifying substance. Accordingly, one could assume that *pāšir(i ša) nāri* is an epithet of this kind of water, lit. “dissolver from the river” (cf. *CDA* 269); however, a literary epithet is not what we would expect within the context of ritual instructions. As first pointed out by Landsberger, *MSL* 8/2, 90, fn. 25, *mû pāširūtu* is used by lexical lists to explain *lā’irānu* “standing (high) water” (see *CAD* A/2, 63 for the relevant attestations). This cannot be separated from the fact that *pāširu* and *avirānu* (variant of *lā’irānu*) are attested as equivalents of Sumerian (a-)nigin “dammed up water”, “water reservoir”, “pond” (see *PSD* A I 125–26). It therefore seems likely that *mē pāširi* within our contexts refers to standing water drawn from a pool fed by river water.

Note that the correlation of the manuscripts in the second half of the line remains rather uncertain; the transliteration offers what seems to be the most likely reconstruction in the absence of a further duplicate.

7': The reading of the beginning of the line is uncertain in both manuscripts, which seem to differ from each other.

**3.: General:** According to Köcher, *KUB* 37, p. II, this fragment originally belonged to the same tablet as *KUB* 37, 2–8; this, however, remains uncertain.

1'–47'': The diagnosis in the beginning of the units is either lost or “if ditto”. The text is poorly preserved, but the overall format and the ingredients used for the potions seem to suggest that the tablet contained prescriptions of the type *šumma amēlu kašip*.

4': See collation (pl. 130, no. 28).

**4.: 1'–6':** The text can be restored according to the duplicate *AMT* 78/1 (K 2418) + *AMT* 28/7 (Sm 1397) rev. VI 19'–22'. *AMT* 78/1+ is now joined to the following fragments: *AMT* 78/1 (K 2418) + K 2465 + 2458 + 2488 + 5893 + 9140 + 10174 + 11127 + 16410 + Rm 141 + Rm 2, 143 + Sm 1397. The relevant section of the text records recipes for potions against *kadabbedû* (cf. Kinnier-Wilson – Reynolds, *CM* 36, 72–76); this section will be fully edited together with other texts of the *kadabbedû* type.

## TEXT 2.3

### A COLLECTION OF ANTI-WITCHCRAFT THERAPIES FROM NINEVEH

#### *Content*

After an introductory section of witchcraft diagnoses (and symptomologies?), the main manuscript A provides numerous recipes for potions, salves and other medicines against witchcraft. Many of these are introduced by the *šumma amēlu kašip* formula, others by detailed symptomologies followed by the

diagnostic statement *amēlu šū kašip* or by an exact diagnosis of the method the witch employed to harm the victim. Also a few prescriptions of the prophylactic type are included. Manuscript D seems to be a similar collection of anti-witchcraft texts, but the tablet is still very fragmentary.

#### *List of Manuscripts*

A <sub>1</sub>	Sm 385 + 757 (+)	<i>AMT</i> 86/1 (+)	pls. 6–14	Frgs. of a 3-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
A <sub>2</sub>	K 6488	<i>AMT</i> 85/1			
B	373/b + 423/c + 450/c + 468/c + 472/c + 2693/c + 323/c	<i>KUB</i> 37, 55 <i>KBo</i> 36, 32	pls. 1–5	Frg. of a 3-col. tablet, Ass.-Mitt. script, 14 <sup>th</sup> –13 <sup>th</sup> cent.	Hattuša, Büyükkale
C	VAT 10088	<i>KAR</i> 189 <i>BAM</i> 208	coll.	Frg. of a 2 <sup>?</sup> -col. tablet, MA script, 13 <sup>th</sup> –11 <sup>th</sup> cent.	Aššur, Archive M 2 (?)
D <sub>1</sub>	K 6586 (+)	<i>AMT</i> 85/1	pl. 16	Frgs. of a multi-col. tablet, NA	Nineveh, ‘Ashurbanipal’s Library’
D <sub>2</sub>	K 2441 (+)	<i>AMT</i> 85/3	pl. 16	script, 7 <sup>th</sup> cent.	
D <sub>3</sub>	Sm 380 (+)	<i>AMT</i> 29/9	pl. 17		
D <sub>4</sub>	82-3-2, 103 (+)	—	pl. 17		
D <sub>5</sub>	Sm 1960	—	pl. 17		
E	Bo 7925 (Ankara)	<i>KUB</i> 37, 56	coll.	Small frg.	Hattuša, Büyükkale

#### *Synopsis of Text Units*

##### 1<sup>st</sup> Part

i	Symptomologies and witchcraft diagnoses.....	1–16[
	A <sub>1</sub> obv. I 1–16	
ii'	Fragmentary prescription .....	17'–18'
	A <sub>1</sub> obv. II 1–2	
iii'	Prescription introduced by symptom description and witchcraft diagnosis .....	19'–27'
	A <sub>1</sub> obv. II 3–11	
iv'	Prescription introduced by symptom description and witchcraft diagnosis .....	28'–37'[
	A <sub>1</sub> obv. II 12–21	
v''	Fragmentary prescription .....	]38"–41"
	A <sub>2</sub> obv. II 22'–25'	
vi''	Prescription introduced by symptom description and witchcraft diagnosis .....	42"–53"
	A <sub>2</sub> obv. II 26'–37'	
vii''	Prescription introduced by symptom description and witchcraft diagnosis .....	54"–71"
	A <sub>2</sub> obv. II 38'–A <sub>1</sub> obv. III 13	
viii''	Fragmentary prescription .....	72"–[
	A <sub>1</sub> obv. III 14	
ix''	Fragmentary prescription against witchcraft .....	]73'"–75""
	A <sub>2</sub> obv. III 15'–17'	

x'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	76'''–77'''
	A <sub>2</sub> obv. III 18'–19'	
xi'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	78'''–79'''
	A <sub>2</sub> obv. III 20'–21'	
xii'''	Prescription ( <i>šumma amēlu kašip</i> ).....	80'''–84'''
	A <sub>2</sub> rev. IV 1–5 // B rev. VI 30'–37'	
xiii'''	Prescription ( <i>šumma amēlu kašip</i> ).....	85'''–86'''
	A <sub>2</sub> rev. IV 6–7 // B rev. VI 38'–42'	
xiv'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	87'''–88'''
	A <sub>2</sub> rev. IV 8–9	
xv'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	89'''–91'''[
	A <sub>2</sub> rev. IV 10–12	
xvi'''	Fragmentary prescription.....	92'''–95'''
	A <sub>1</sub> rev. IV 13'–16'	
xvii'''	Prescription for prophylaxis against witchcraft .....	96'''–97'''
	A <sub>1</sub> rev. IV 17'–18'	
xviii'''	Prescription ( <i>šumma amēlu kašip</i> ).....	98'''–99'''
	A <sub>2</sub> rev. V 1–2	
xix'''	Prescription ( <i>šumma amēlu kašip</i> ).....	100'''–101'''
	A <sub>2</sub> rev. V 3–4 // B rev. VI 19'–23' // C r. col. 3–5	
xx'''	Prescription ( <i>šumma amēlu kašip</i> ).....	102'''–103'''
	A <sub>2</sub> rev. V 5–6	
xi'''	Prescription ( <i>šumma amēlu kašip</i> ).....	104'''–106'''
	A <sub>2</sub> rev. V 7–9 // D <sub>1</sub> r. col. 1'	
xxii'''	Prescription ( <i>šumma amēlu kašip</i> ).....	107'''–11'''
	A <sub>2</sub> rev. V 10–14 // C r. col. 6–9 // D <sub>1</sub> r. col. 2'–4'	
xxiii'''	Prescription ( <i>šumma amēlu kašip</i> ).....	112'''–13'''
	A <sub>2</sub> rev. V 15–16 // D <sub>1</sub> r. col. 5'	
xxiv'''	Prescription ( <i>šumma amēlu kašip</i> ).....	114'''–15'''
	A <sub>2</sub> rev. V 17–18 // D <sub>1</sub> r. col. 6'	
xxv'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	116'''–17'''
	A <sub>2</sub> rev. V 19 // D <sub>1</sub> r. col. 7'	
xxvi'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	118'''–21'''
	D <sub>1</sub> r. col. 8'–9'	
xxvii'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	122'''–23'''
	D <sub>1</sub> r. col. 10'	
xxviii'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	124'''–27'''
	D <sub>1</sub> r. col. 11'–12'	
xxix'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	128'''–29'''
	D <sub>1</sub> r. col. 13'	
xxx'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	130'''–33'''
	D <sub>1</sub> r. col. 14'–15'	
xxxi'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	134'''–[
	D <sub>1</sub> r. col. 16'	
xxxii'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	135'''–36'''
	A <sub>1</sub> rev. V 20'–21'	
xxxiii'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	137'''–38'''
	A <sub>1</sub> rev. V 22'–23'	
xxxiv'''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	139'''–41'''
	A <sub>1</sub> rev. V 24'–26'	
xxxv'''	Fragmentary prescription.....	142'''–47'''[
	A <sub>2</sub> rev. VI 1–6	
	Colophon .....	]148'''–53'''
	A <sub>1</sub> rev. VI 7'–12'	

2<sup>nd</sup> Part

i'	Prescription ( <i>šumma amēlu kašip</i> ) .....	]1'-2'
	D <sub>2</sub> r. col. 1-2	
ii'	Prescription ( <i>šumma amēlu kašip</i> ) .....	3'-4'
	D <sub>2</sub> r. col. 3-4	
iii'	Prescription against witchcraft or subscript? .....	5'-6'
	D <sub>2</sub> r. col. 5-6	
iv'	Prescription ( <i>šumma amēlu kašip</i> ) .....	7'-8'
	D <sub>2</sub> r. col. 7-8	
v'	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	9'-10'
	D <sub>2</sub> r. col. 9-10	
vi'	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	11'-12'[
	D <sub>2</sub> r. col. 11-12	

3<sup>rd</sup> Part

i'	Fragmentary prescription .....	]1'
	E: 1'-2'	
ii'	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	]2'-3'
	D <sub>3</sub> r. col. 1' // <sup>?</sup> E: 3'-4'	
iii'	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	4'-6'
	D <sub>3</sub> r. col. 2'-4' // <sup>?</sup> E: 5'-7'	
iv'	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	7'-9'
	D <sub>3</sub> r. col. 5'-7'	
v'	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	10'[
	D <sub>3</sub> r. col. 8'	

4<sup>th</sup> Part

i'	Fragmentary prescription ( <i>ana pišerti kišpī</i> ) .....	]1'-3'
	D <sub>4</sub> (+) D <sub>5</sub> l. col. 1'-3'	
ii'	Fragmentary prescription with Sumerian ušburrua-incantation .....	4'-9'
	D <sub>4</sub> (+) D <sub>5</sub> l. col. 4'-9'	
iii'	Fragmentary .....	10'-11'[
	D <sub>4</sub> (+) D <sub>5</sub> l. col. 10'-11'	

*Previous Editions*

Thompson, *AJS* 47 (1930) 11-15 (translation of mss. A and D<sub>1</sub>).

Various excerpts in Thomsen, *Zauberdiagnose*: A<sub>2</sub> rev. V 10-14 (64 with fn. 156); A<sub>1</sub> obv. II 3-7 (51 with fn. 119); 3-11 (66 with fn. 165); 12-14 (52 with fn. 123); III 3 (36 with fn. 69).

*Transliteration*1. A // B rev. VI 30'-42', 19'-23' // C r. col. 3-5, 6-9 // D<sub>1</sub>

1	A <sub>1</sub> obv. I 1 A <sub>1</sub>	[DIŠ NA	ALAM.MEŠ-šú(?) š]u-nu-lu
2	A <sub>1</sub> obv. I 2 A <sub>1</sub>	[	ALAM.MEŠ(?)]-[šú] <sup>?</sup> šu-nu-lu
3	A <sub>1</sub> obv. I 3 A <sub>1</sub>	[	ALAM.M]EŠ-[šú šd <sup>1</sup> ]UDU šu-nu-lu
4	A <sub>1</sub> obv. I 4 A <sub>1</sub>	[	A]LAM.MEŠ-šú šá DUḪ.LÀL šu-nu-lu
5	A <sub>1</sub> obv. I 5 A <sub>1</sub>	[	] x-tum ALAM.MEŠ-šú šá IM šu-nu-lu

6	A <sub>1</sub> obv. I 6	[	] ALAM.MEŠ-šú šá NÍG.SILA <sub>11</sub> .GÁ šu-nu-lu
7	A <sub>1</sub> obv. I 7	[	] ALAM.MEŠ-šú šá Ī.UDU šu-nu-lu
8	A <sub>1</sub> obv. I 8	[	A]LAM.MEŠ-šú šá DU᷑.ŁĀŁ šu-nu-lu
9	A <sub>1</sub> obv. I 9	[	] x ́šu <sup>1</sup> -te-mu-du-ma ana ÍD ŠUB-ú
10	A <sub>1</sub> obv. I 10	[	šu-t]e-mu-du-ma ana IZI ŠUB-ú
11	A <sub>1</sub> obv. I 11	[	kiš-p]u DAB-šu
12	A <sub>1</sub> obv. I 12	[	] ep-šú-šum
13	A <sub>1</sub> obv. I 13	[	š]u-kul
14	A <sub>1</sub> obv. I 14	[	š]u-kul
	A <sub>1</sub>		
15	A <sub>1</sub> obv. I 15	[	t]i <sup>?</sup>
16	A <sub>1</sub> obv. I 16	[	] x

(A<sub>1</sub> obv. I breaks)

break

17'	A <sub>1</sub> obv. II 1	DIŠ KIMIN MUN NAGA ina A gišx [
18'	A <sub>1</sub> obv. II 2	ta-hab-bu A šu-nu-ti x [
	A <sub>1</sub>	
19'	A <sub>1</sub> obv. II 3	DIŠ NA SAG.DU-su iš-şa-na-bat-su šit-t[um]
20'	A <sub>1</sub> obv. II 4	MÁŠ.GI <sub>6</sub> .MEŠ-šú pár-da ina šit-ti-šú ig-́da <sup>1</sup> -n[a-lu-ut]
21'	A <sub>1</sub> obv. II 5	bir-ka-šu ka-si-a ba-ma-as-su šim-́ma <sup>1</sup> -[tum ú-kal]
22'	A <sub>1</sub> obv. II 6	UZU-šú ru-ti-ib-[ta] im-ta-́na-al-lu-u <sup>1</sup>
23'	A <sub>1</sub> obv. II 7	LÚ ́BI <sup>1</sup> ka-ši-ip giššIN]IG rúIN <sup>1</sup> .NU.UŠ
24'	A <sub>1</sub> obv. II 8	PA gišHA.LU.ÚB TÉŠ.BI ta-́sák <sup>1</sup> ina A t[u-ra-ma-a]k-šu
25'	A <sub>1</sub> obv. II 9	ì giššEREN ŠÉŠ-su EGIR-š[u giššI]NIG
26'	A <sub>1</sub> obv. II 10	úIN.NU.UŠ u NAGA ina [A <sup>2</sup> GA]R-an
27'	A <sub>1</sub> obv. II 11	ina imšU.RIN.NA te-sek-ker TU <sub>5</sub> -[šu-m]a TI
	A <sub>1</sub>	
28'	A <sub>1</sub> obv. II 12	DIŠ NA GU <sub>7</sub> NAG-́ma <sup>1</sup> ana UZU.BI NU i-ṭe <sub>4</sub> -eḥ-he za-mar SIG <sub>7</sub>
29'	A <sub>1</sub> obv. II 13	za-mar SA <sub>5</sub> za-mar pa-nu-šú iš-şa-na-al-li-mu
30'	A <sub>1</sub> obv. II 14	ú-ta-ad-dar ́uš-ta-na <sup>1</sup> -ah
31'	A <sub>1</sub> obv. II 15	ana da-ba-bi ŠÀ-́šu <sup>1</sup> N[U ÍL-šú iš-š]u-́uš <sup>1</sup>
32'	A <sub>1</sub> obv. II 16	qá-ad-di-iš i[l-la-ka
33'	A <sub>1</sub> obv. II 17	ma-a-a-al-šú [lā inašši(?)
34'	A <sub>1</sub> obv. II 18	LÚ BI lúUŠ <sub>11</sub> .Z[U u munusUŠ <sub>11</sub> .ZU
35'	A <sub>1</sub> obv. II 19	ALAM lúUŠ <sub>11</sub> .Z[U u munusUŠ <sub>11</sub> .ZU DÙ-uš]
36'	A <sub>1</sub> obv. II 20	IGI d <sup>4</sup> UTU GAR-an-šu-́nu <sup>1</sup> -t[i
37'	A <sub>1</sub> obv. II 21	lu NITA lu M[UNUS

(traces of two signs in A<sub>1</sub> obv. II 22, then A<sub>1</sub> obv. II breaks)

break

38''	A <sub>2</sub> obv. II 22'	́KA A.AB.BA ú <sup>1</sup> x [
39''	A <sub>2</sub> obv. II 23'	ì giššEREN ́.GIŠ <sup>1</sup> gišš[UR.MÌN
40''	A <sub>2</sub> obv. II 24'	́ana <sup>1</sup> ŠÀ dugA.GÚB.BA ́SHUB <sup>1</sup> -[di
41''	A <sub>2</sub> obv. II 25'	[ina š]er-ti tu-ra-ma-a[k-šu-ma TI]
	A <sub>2</sub>	
42''	A <sub>2</sub> obv. II 26'	[DIŠ N]A IGI <sup>II</sup> -šú iš-şa-nun-du UGU-́šu <sup>1</sup> [
43''	A <sub>2</sub> obv. II 27'	[u <sup>?</sup> ] i-da-im ši-kin-šú it-t[a-na-ak-ki-ir(?)]
44''	A <sub>2</sub> obv. II 28'	[ši <sup>?</sup> -ki]n <sup>?</sup> -šu u-ta-at-ṭa at-mu-́šu <sup>1</sup> [
45''	A <sub>2</sub> obv. II 29'	[hu-u]š-şa GAZ ŠÀ TUK.TUK ana MUNUS a-la-ka ́ú <sup>?</sup> -[ma-aṭ-ṭa(?)]
46''	A <sub>2</sub> obv. II 30'	[ik]-ka-šu ik-te-né-er-rù GEŠTU <sup>II</sup> -šú i-ša[g-gu-ma]
47''	A <sub>2</sub> obv. II 31'	[NA B]I ALAM.MEŠ-šá ša IM šu-n[u-lu]
48''	A <sub>2</sub> obv. II 32'	[ze <sup>?</sup> -r]i ša NAGA SI ka-mun gišb[i-ni]
49''	A <sub>2</sub> obv. II 33'	[x (x)] x AN KI-tím ZÌ GÚ.GAL ZÌ GÚ.T[UR]
50''	A <sub>2</sub> obv. II 34'	[GI.ŠÀ.G]I ša ŠÀ GI DU <sub>10</sub> .GA ta-́sák <sup>1</sup>
51''	A <sub>2</sub> obv. II 35'	[ina ́.GIŠ giššU]R.MÌN ŠUB ÉN eż-ze-ta ana ŠÀ ŠID-nu

52"	A <sub>2</sub> obv. II 36'	[ina U <sub>4.2</sub> ]7.KAM U <sub>4.28</sub> .KAM <i>ina šēr-ti</i>
53"	A <sub>2</sub> obv. II 37'	[AN.BAR <sub>7</sub> <i>u ši-me-tan t]a-ap-ta-na-aš-šá-as-su-ma</i> TI
54"	A <sub>2</sub> obv. II 38'	[DIŠ NA x x x (x)] x ub <i>ki-in-şa-a-šú ir-ta-nam-ma-a-šú</i>
55"	A <sub>2</sub> obv. II 39'	[x x x (x) <i>ił'-t]a-ńna-za-zu u i-ta-na-şa-aš</i>
56"	A <sub>2</sub> obv. II 40'	[ ] x- <sup>am</sup> GEŠTU <sup>II</sup> - <i>šú GÙ.GÙ-a</i>
57"	A <sub>2</sub> obv. II 41'	[ ] - <i>şú ił-kàs-şa-şú-şú</i>
58"	A <sub>2</sub> obv. II 42'	[ ] <i>bu]r-ba-şú TUK.TUK</i>
59"	A <sub>1</sub> obv. III 1	[x (x)] x x <i>ma-li-a(-)at ru<sup>1</sup> x x-ma-a-[şu<sup>2</sup>]</i>
60"	A <sub>1</sub> obv. III 2	[ŞA]- <i>şú i-ta-[n]a-aš-şa-aš ip-ta-na-a[r-r]u<sup>2</sup></i>
61"	A <sub>1</sub> obv. III 3	[L]Ú BI ALA[M.MEŠ]- <i>şú ina lZ.ZI pé-ḥu-řú</i>
62"	A <sub>1</sub> obv. III 4	gišŠE.Ü.SUH <sub>5</sub> 1 G[IN <sup>7</sup> x (x)] x <i>ana<sup>1</sup> ŞÀ Į.GIŠ gišŠUR.MÌN HE.HE</i>
63"	A <sub>1</sub> obv. III 5	ÉN <i>ez-ze-ta şam-[ra-ta nad-r]a-řta<sup>1</sup> ga-ap-şa-ta</i>
64"	A <sub>1</sub> obv. III 6	<i>gaş-şa-ta [lem-né(?)t]a dan-na-ta</i>
65"	A <sub>1</sub> obv. III 7	<i>şa la dě-řa<sup>1</sup> [man-nu ú-n]a-ah-ka</i>
66"	A <sub>1</sub> obv. III 8	<i>şa la dasal-l[ú-ḥi man-nu ú-p]a-aš-şaḥ-ka</i>
67"	A <sub>1</sub> obv. III 9	dDIŠ ḤUN.GÁ-ka <sup>d</sup> a[sal-lú-ḥi li-pa-aš-š]iḥ-ka TU <sub>6</sub> ÉN
68"	A <sub>1</sub> obv. III 10	<i>ana ŞÀ Į.GIŠ gišŠUR.MÌN [ta-n]a-ad-di-ma</i>
69"	A <sub>1</sub> obv. III 11	U <sub>4.21</sub> .KAM U <sub>4.22</sub> .KAM U <sub>4.2</sub> [3.KAM <i>ina</i> ] řēr-ti AN.BAR <sub>7</sub> <sup>1</sup>
70"	A <sub>1</sub> obv. III 12	<i>u ši-me-tan ŠE[S.MEŠ-su-m]a [x x (x)]</i>
71"	A <sub>1</sub> obv. III 13	<i>mu-şá-ap-şí-ir řNITA u<sup>1</sup> M[UNUS NA B]I ina-[eš]</i>
	A <sub>1</sub>	
72"	A <sub>1</sub> obv. III 14	'DIŠ LÚ <sup>1</sup> x x x x [x x] x [
		(undecipherable trace of one sign in A <sub>1</sub> obv. III 15, A <sub>1</sub> obv. III breaks)
		break
73""	A <sub>2</sub> obv. III 15'	x [
74""	A <sub>2</sub> obv. III 16'	<i>ina U<sub>4.N</sub>[Á.ÀM</i>
75""	A <sub>2</sub> obv. III 17'	<sup>munus</sup> U <sub>8.11</sub> .ZU x [
	A <sub>2</sub>	
76""	A <sub>2</sub> obv. III 18'	DIŠ LÚ <i>ka-şí[p</i>
77""	A <sub>2</sub> obv. III 19'	EGIR-şú NAG[A
	A <sub>2</sub>	
78""	A <sub>2</sub> obv. III 20'	DIŠ LÚ <i>ka-şíp qu-lip-ti K[U<sub>6</sub></i>
79""	A <sub>2</sub> obv. III 21'	<i>ina A i-ra-muk Į [</i>
	A <sub>2</sub>	
		(preceding lines in B differ from A, see text 2.2)
80""	A <sub>2</sub> rev. IV 1	DIŠ LÚ <i>ka-şíp ú-ka-ş-şi-pu-nin-n[i?</i>
	B rev. VI 30'	BAD LÚ <i>ka-şí-ip</i> — bu-ur-i-şa-na
81""	A <sub>2</sub> rev. IV 2	ú-bal i-ḥa-ş-şal-ma i-ş-tu řA <sup>1</sup> [
	B rev. VI 31'-33'	<i>tu-ub-bá-al ta-ḥa-aš-şa-řal<sup>1</sup> / řul-tu me-e u ú-ḥu-řul-t[e] / [ir-t]a-am-ku →</i>
82""	A <sub>2</sub> rev. IV 3	u şu-a-tum ki-ma Į.GIŠ ip-řta <sup>1</sup> a-[ş-şá-aš
	B rev. VI 33'-35'	— şa-a-şú / [ki-ma] şa-am-ni ta-pa-aš-şa-as-řsú <sup>1</sup> / [u <sup>2</sup> k]i-ma →
83""	A <sub>2</sub> rev. IV 4	Į.GIŠ ip-ta-na-aš-şá-[as-su
	B rev. VI 35'-36'	Į.GIŠ ip-pa-aš-şí-iş / [a-di(?) ba <sup>2</sup> -a]l-řtū →
84""	A <sub>2</sub> rev. IV 5	ki-ş-pu la i-[teḥḥūşu]
	B rev. VI 36'-37'	ki-i-ş-pu / [la i-ṭe-e]ḥ-ḥu-ú-şu
	A <sub>2</sub> , B	
85""	A <sub>2</sub> rev. IV 6	DIŠ LÚ <i>ka-şíp ma-ḥi-ir-ti LÚ.[ÚŠ</i>
	B rev. VI 38'-40'	[BAD LÚ <i>ka-şí]-ip ma-ḥi-ir-ti mi-i-ti / [şa şu-me-la(?)] ina şa-ra-at / [x x (x x)]</i>
	A <sub>2</sub> ctd.	[
	B ctd.	<i>ta-la-ap-pa-ap</i>

86''''	A <sub>2</sub> rev. IV 7 B rev. VI 41'-42' (B rev. VI breaks)	Ì.GIŠ ta-ṣap-pu — — SAR-ma [ ] [ ta-ṣa(-ap)-p]i ina i-ṣa-t[i] / [x-x-x-x]-rma <sup>1</sup> T[I.LA]
87'''	A <sub>2</sub>	DIŠ LÚ ka-šip ūNAGA [
88'''	A <sub>2</sub> rev. IV 8 A <sub>2</sub>	tu-uš-te-mi-id x [
89'''	A <sub>2</sub> rev. IV 10 A <sub>2</sub>	DIŠ LÚ ka-šip NUMUN x [
90'''	A <sub>2</sub> rev. IV 11 A <sub>2</sub>	ša ūN[AGA] <sup>2</sup>
91'''	A <sub>2</sub> rev. IV 12 (A <sub>2</sub> rev. IV breaks)	x x [
	break	
92''''	A <sub>1</sub> rev. IV 13'	[ ] x ka x [
93''''	A <sub>1</sub> rev. IV 14'	[ ] x rina LÀL <sup>1</sup> KUR u ì.[GIŠ]
94''''	A <sub>1</sub> rev. IV 15'	'tu-uš-ta <sup>1</sup> -bal iš-tu SAG-šú EN GİR <sup>II</sup> -š[u]
95''''	A <sub>1</sub> rev. IV 16' A <sub>1</sub>	'ra <sup>1</sup> -man-šu ŠEŠ-ma KIN BI NU TE-š[u]
96''''	A <sub>1</sub> rev. IV 17'	[a]na kiš-pu NU TE-e <sup>na4</sup> AN.BAR URUDU NÍTA GAR-ma
97''''	A <sub>1</sub> rev. IV 18' A <sub>1</sub>	[U]Š <sub>11</sub> NU TE-šú
98''''	A <sub>2</sub> rev. V 1	'DIŠ <sup>1</sup> LÚ ka-šip SUM <sup>sar</sup> ta-sàk-ma ina AGARIN <sub>4</sub> GU <sub>7</sub> -ma
99''''	A <sub>2</sub> rev. V 2 A <sub>1</sub>	KAŠ.SAG NAG u ì.ŠAH ū-na-ṣab-ma AL.TI
	(the preceding lines in B and C differ from A; for B, see text 2.2, for C, see text 2.4)	
100''''	A <sub>2</sub> rev. V 3 B rev. VI 19'-20' C r. col. 3-4	DIŠ LÚ ka-šip — ba-lu-ḥa ūHAR.HAR ūNU.LUH.HA — BAD LÚ ka-ši-ip — sú-'a-a-di ḥa-še-e / nu-hu-ur-ta ṣa-ab-ta → DIŠ KIMIN MUN ūsim.IM.'DU <sup>1</sup> ! ū[ ] / ūNU.LUH.HA —
101''''	A <sub>2</sub> rev. V 4 B rev. VI 20'-23' C r. col. 4-5	ina A tāra-sà-an ina UL tuš-bat ina šér-ti — ina me-e / ta-ra-as-sà-an ina MUL.MEŠ tu-uš-bat / ina še-er-ti tu-sà-a-ak / ina A tara-sà-an ina [ ] / ina šér-ti tu-sak <sub>6</sub>
	A <sub>2</sub> ctd. B ctd. C ctd.	ba-lu pa-tan NAG-ma TI ba-lu pa-tá-an NAG-šú-ma TI.LA ba-lu pa-[tan]
	A <sub>2</sub> , B, C	
	(the following lines in B differ from A; for B, see text 2.2, for C, see ll. 107'''-11'''')	
102''''	A <sub>2</sub> rev. V 5	DIŠ LÚ ka-šip ūHAR.HAR ti-ia-tu
103''''	A <sub>2</sub> rev. V 6 A <sub>2</sub>	nu-ḥur-tú te-ri-tú a-da-mu-ti 1 GÍN NAG-ma TI
104''''	A <sub>2</sub> rev. V 7	DIŠ LÚ ka-šip ÉLLAG ka-lu-mi TUR ša a-di-na šam-mu
105''''	A <sub>2</sub> rev. V 8 D <sub>1</sub> r. col. 1'	la i-le-em-mu tu-bal ta-ḥaš-šal ta-ḥaš-ša]l
106''''	A <sub>2</sub> rev. V 9 D <sub>1</sub> r. col. 1' A <sub>2</sub> , D <sub>1</sub>	ina NAGA tuš <sup>uš</sup> -te-mid ina A TU <sub>5</sub> -ma AL.TI ina NAGA t[u-štēmid]
107''''	A <sub>2</sub> rev. V 10 C r. col. 6 D <sub>1</sub> r. col. 2'	DIŠ LÚ ka-šip ḥa-ṣa-ab-ti ÍD u ku-up-ra DIŠ KIMIN ḥa-ṣa-ab-tú ša ina SILA ŠUB-at → [DIŠ LÚ ka-š]ip ḥa-ṣa-ab-ti ÍD u k[u-up-ra] →
108''''	A <sub>2</sub> rev. V 11 C r. col. 6-7 D <sub>1</sub> r. col. 2'-3'	ina urudu ŠEN.TUR iš-te-niš su-lu-uq-ma — — KAŠ.SAG i-di in[a ] / ana ŠA KAŠ.SAG ŠUB-di → [ ] / — — 'KAŠ.SAG <sup>1</sup> i-di →

109''''	A <sub>2</sub> rev. V 12 C r. col. 7 D <sub>1</sub> r. col. 3'	<i>ina U<sub>4</sub>.NÁ.ÀM</i> — IGI <sup>d</sup> UTU <i>ši-ti-ma ki-a-am qí-bi</i> <i>ina U<sub>4</sub>.NÁ.A</i> <i>ana</i> IGI [ ] <i>ina U<sub>4</sub>.NÁ.ÀM</i> — IGI [ <sup>d</sup> UTU ] →
110''''	A <sub>2</sub> rev. V 13 C r. col. 8 D <sub>1</sub> r. col. 3'-4'	<i>kaš-šap-tum</i> <i>kiš-pu-ki i-sa-ab-ḥa-ru-ni-ik-ki-im-ma</i> <i>kaš-šap-ti</i> <i>kiš-pu-ki li-ís-ḥ[u-ru-ni-ik-ki-im-ma]</i> [ ] / <i>kiš-pu-ki i-sa-ab-ḥa-ru-ni-ik-[ki-im-ma]</i> →
111''''	A <sub>2</sub> rev. V 14 C r. col. 9 D <sub>1</sub> r. col. 4'	<i>i-ṣa-ab-ba-tu-ki</i> <i>i-qa-ab-bi-ma</i> TI <i>li-iṣ-ba-tu-ki</i> <i>t[a<sup>sic!</sup>-qabbī-ma</i> ] [ ]
	A <sub>2</sub> , C, D <sub>1</sub>	(following lines in C differ from A, see text 2.4)
112''''	A <sub>2</sub> rev. V 15 D <sub>1</sub> r. col. 5'	[DIŠ LÚ <i>k</i> ] <i>a-šip</i> <i>an-nu-ḥa-ra a-ru-uq-tú ḥa-ši-i</i> DIŠ LÚ <i>ka-šip</i> <i>an-nu-ḥa-ra a-ru-uq-tú ḥ[a-ši-i]</i> →
113''''	A <sub>2</sub> rev. V 16 D <sub>1</sub> r. col. 5'	[ <i>ar-q</i> ] <i>u-ti</i> <sup>ū</sup> IN.NU.UŠ <i>a-ru-uq-tú i-kal-ma</i> T[I] [ ]
114''''	A <sub>2</sub> rev. V 17 D <sub>1</sub> r. col. 6'	[ <sup>šá</sup> U] <i>DU.NÍTA u</i> NINDA <i>tur-ár ta-sàk ina A GIM NA[GA]</i> DIŠ LÚ <i>ka-šip</i> <sup>šá</sup> <sup>45</sup> <i>UDU.NÍTA</i> — NINDA <i>tur-ár ta-s[àk</i> ] →
115''''	A <sub>2</sub> rev. V 18 D <sub>1</sub> r. col. 6'	[ <i>turammakšu u EGI</i> ] R- <sup>r</sup> Š <u>u</u> <sup>1</sup> NAGA TU <sub>5</sub> - <i>ma</i> [AL.TI] [ ]
116''''	A <sub>2</sub> rev. V 19 D <sub>1</sub> r. col. 7' (A <sub>2</sub> rev. V breaks)	[ ] x (x) [ ] DIŠ LÚ <i>ka-šip ḥa-ši-i nu-ḥur-tú úr-n[u-u</i> ] →
117''''	D <sub>1</sub> r. col. 7' D <sub>1</sub>	[ ]
118''''	D <sub>1</sub> r. col. 8'	[D] IŠ LÚ <i>ka-šip an-nu-ḥa-ra GAZI<sup>sar</sup> u</i> [ ] →
119''''	D <sub>1</sub> r. col. 8'	[ ]
120''''	D <sub>1</sub> r. col. 9'	[I.GI] Š <sup>?</sup> <i>i-ṣap-pu</i> { *ina* } KA-ŠÚ <i>a-d[i</i> [ ] →
121''''	D <sub>1</sub> r. col. 9' D <sub>1</sub>	[ ]
122''''	D <sub>1</sub> r. col. 10'	[DIŠ LÚ <i>ka-šip</i> <sup>ū</sup> tar-muš N[UMUN [ ] →
123''''	D <sub>1</sub> r. col. 10' D <sub>1</sub>	[ ]
124''''	D <sub>1</sub> r. col. 11'	[DIŠ LÚ <i>k</i> ] <i>a-šip</i> <sup>ū</sup> im- <i>ḥur-aš-la ta-sàk ba-l[u pa-tan]</i> →
125''''	D <sub>1</sub> r. col. 11'	[ ]
126''''	D <sub>1</sub> r. col. 12'	[ (x x) <i>ta(-a)k<sup>2</sup>-t</i> ] <i>a-na-<sup>3</sup>a-ra-šum-ma</i> [ ] →
127''''	D <sub>1</sub> r. col. 12' D <sub>1</sub>	[ ]
128''''	D <sub>1</sub> r. col. 13'	[DIŠ LÚ <i>ka-ši</i> ] <i>ip SUḤUŠ nu-ḥur-ti</i> [ ] →
129''''	D <sub>1</sub> r. col. 13' D <sub>1</sub>	[ ]
130''''	D <sub>1</sub> r. col. 14'	[DIŠ LÚ <i>ka-ši</i> ] <i>p</i> <sup>ū</sup> sim-ri kab-ba-ra x [ ] →
131''''	D <sub>1</sub> r. col. 14'	[ ]
132''''	D <sub>1</sub> r. col. 15'	[ ] x <sup>r</sup> te <sup>1</sup> MUN <i>kù-pad ni bu uš k[i</i> [ ] →
133''''	D <sub>1</sub> r. col. 15' D <sub>1</sub>	[ ]
134''''	D <sub>1</sub> r. col. 16' (D <sub>1</sub> r. col. breaks; in l. col. only few traces preserved)	[DIŠ LÚ <i>ka-ši</i> ] <i>p</i> x x x x (x) <sup>ū</sup> x [ ]
	break	

<sup>45</sup> Below the ŠÀ the scribe of ms. D<sub>1</sub> noted a variant reading in small script: SI.

135"""	A <sub>1</sub> rev. V 20'	DIŠ <sup>1</sup> L[Ú ka-šip
136"""	A <sub>1</sub> rev. V 21'	ina x [
	A <sub>1</sub>	
137"""	A <sub>1</sub> rev. V 22'	DIŠ LÚ ka- <sup>1</sup> šip x [
138"""	A <sub>1</sub> rev. V 23'	ina <sup>1</sup> A GAR-an <sup>1</sup> n[i?
	A <sub>1</sub>	
139"""	A <sub>1</sub> rev. V 24'	DIŠ LÚ k[a-šip ] x
140"""	A <sub>1</sub> rev. V 25'	la i-x-[ t]a-sàk
141"""	A <sub>1</sub> rev. V 26'	ina re-eš x [ ] TI
	A <sub>1</sub>	
142"""	A <sub>2</sub> rev. VI 1	[ ]
143"""	A <sub>2</sub> rev. VI 2	[ ] x
144"""	A <sub>2</sub> rev. VI 3	[ ] x
145"""	A <sub>2</sub> rev. VI 4	[ ] x
146"""	A <sub>2</sub> rev. VI 5	[ ] x
147"""	A <sub>2</sub> rev. VI 6	[ ] x
		break

ll. 148"""-53"""(A<sub>1</sub> rev. VI 1'-6'): Last lines of Ashurbanipal colophon, type c (Hunger, *ABK*, no. 319).

## 2. D<sub>2</sub>

1'	D <sub>2</sub> r. col. 1	DIŠ LÚ ka-šip mu-úh-ḥa ša SILA <sub>4</sub> la-ki-i ša šam-[mu lā ilemmu]
2'	D <sub>2</sub> r. col. 2	tu-bal ta-haš-šal ta-nap-pi ina NA[GA tuštēmid ina mē irammuk-ma iballuṭ]
3'	D <sub>2</sub> r. col. 3	
4'	D <sub>2</sub> r. col. 4	DIŠ LÚ ka-šip <sup>ū</sup> a-nu-nu-tú ú-bal i-haš-šal i-nap-pi ina [
	D <sub>2</sub>	ina KAŠ i-ra-sà-an ina UL uš-bat ina šèr-ti ú-sak <sub>6</sub> -ma [
5'	D <sub>2</sub> r. col. 5	
6'	D <sub>2</sub> r. col. 6	17 ni-bu [ e-pi-šum an-nu-ú ina U <sub>4</sub> .NÁ.A [teppuš-ma iballuṭ(?)]]
	D <sub>2</sub>	
7'	D <sub>2</sub> r. col. 7	[DIŠ] LÚ ka-šip LU.ÚB <sup>sar</sup> ár-ma-nim MUN kù-pad <sup>uzu</sup> ÉLLAG ka-l[u-mi ša šammu lā ilemmu turrar(?)]
8'	D <sub>2</sub> r. col. 8	[t]u-dak-kak ana ŠÀ KAŠ ta-mah-ḥaṣ-ma ina N[AGA tuštēmid ina mē irammuk-ma iballuṭ(?)]]
	D <sub>2</sub>	
9'	D <sub>2</sub> r. col. 9	[DIŠ L]Ú ka-šip šu-ru-uš NU.LUḤ.HA <sup>sar</sup> <sup>ū</sup> HAR.HA[R
10'	D <sub>2</sub> r. col. 10	[ina U]L uš-bat ina šèr-ti [
11'	D <sub>2</sub> r. col. 11	
12'	D <sub>2</sub> r. col. 12	[DIŠ LÚ ka-ši]p <sup>er</sup> re-e ha-še-e ba-l[u-uh-hu(?)
	(D <sub>2</sub> breaks)	[x x x x x (x) ina U]L <sup>u</sup> s <sup>1</sup> -b[at ina šèrti

## 3. D<sub>3</sub> //<sup>?</sup> E

1'	E: 1'	ta-mah- <sup>1</sup> ḥa-aṣ ana <sup>2</sup> NA[GA <sup>?</sup> ] \ TI-ut
	E	
2'	E: 2'	BAD ZA ka-šip ḥi-i-la x [
3'	D <sub>3</sub> : 1'	[Á.GÚ.ZI.(?)].GA ú š[i?
	E: 3'	tuš-ba-at A.KU.ZE.EN.GA [
	D <sub>3</sub> , E	
4'	D <sub>3</sub> : 2'	[DIŠ LÚ ka-ši]p qu-lip-ti bi-ni x [
	E: 4'-5'	BAD ZA ka-šip qu-lip-ti bi-ni x (x) [ ] /
	D <sub>3</sub> ctd.	
	E ctd.	[IN <sup>1</sup> .NU.UŠ NUMUN <sup>sic!</sup> ú-ra-nim [

5' D <sub>3</sub> ; 3'	[x x x] A.GAR.GAR MAŠ.DÀ šá x [
E; 6'	[ ] A].'GAR.GAR MAŠ.DÀ¹ [
(E breaks)	
6' D <sub>3</sub> ; 4'	[x x x s]ag <sup>2</sup> ta nu x [
D <sub>3</sub>	
7' D <sub>3</sub> ; 5'	[DIŠ LÚ ka-ší]p ZÚ.LUM.MA x [
8' D <sub>3</sub> ; 6'	[ ] x šú x [
9' D <sub>3</sub> ; 7'	[x (x)] 'bi an-nu¹-[
D <sub>3</sub>	
10' D <sub>3</sub> ; 8'	'DIŠ LÚ¹ ka-šip [
D <sub>3</sub>	
(D <sub>3</sub> breaks)	

4. D<sub>4</sub> (+) D<sub>5</sub>

1' D <sub>4</sub> l. col. 1'	'a-na UŠ <sub>11</sub> ¹.BÚR.RU.D[A
2' D <sub>4(+5)</sub> l. col. 2'	ŠE.UM ZÍZ.A.AN GI[G (x x) GÚ.NÍG.HAR(?).R]A <sup>na4</sup> KÙ.SI <sub>22</sub> <sup>na4</sup> ZÁ.GÌN¹
3' D <sub>4(+5)</sub> l. col. 3'	<sup>na4</sup> GUG <sup>na4</sup> NÍR x [x x x te-t]em-me-er-ma UŠ <sub>11</sub> .BÚR.RU.DA.KÁM
D <sub>4(+5)</sub>	
4' D <sub>4(+5)</sub> l. col. 4'	én é-nu-ru <sup>d+</sup> en:z[u <sup>?</sup> x (x)] x an-e <sup>d+</sup> en-ki-ke <sub>4</sub>
5' D <sub>4(+5)</sub> l. col. 5'	lugal-mu-ra [x x (x)] x <sup>d</sup> asal-lú-hi
6' D <sub>4(+5)</sub> l. col. 6'	tum-gu dingir-re-n[e (x x)] nam-mu-un-da-an-búr-re
D <sub>4(+5)</sub>	
7' D <sub>4(+5)</sub> l. col. 7'	KA.INIM.MA [(x x x x)] UŠ <sub>11</sub> .BÚR.RU.DA.KÁM
D <sub>4(+5)</sub>	
8' D <sub>4(+5)</sub> l. col. 8'	DÙ.DÙ.BI bad <sup>2</sup> x [x x x x x] x x x ta-sàk
9' D <sub>4</sub> l. col. 9'	ina ī.G[IŠ
D <sub>4</sub>	
10' D <sub>4</sub> l. col. 10'	šu-ru-uš <sup>rá?</sup> [
11' D <sub>4</sub> l. col. 11'	x x x [
(D <sub>4</sub> breaks; only a trace of the beginning of one line is preserved in D <sub>5</sub> r. col.)	

## Bound Transcription

## Translation

1. A // B rev. VI 30'-42', 19'-23' // C r.  
col. 3-5, 6-9 // D<sub>1</sub>

(ll. 1-16: too fragmentary for transcription)

<sup>17'</sup>šumma KIMIN tābta uħūla ina mē ...  
[ ... ] <sup>18'</sup>taħabbu mē šunūti ... [ ... ]

<sup>19'</sup>šumma amēlu qaqqassu iṣṣanabbassu  
šitt[u ... ] <sup>20'</sup>šunatūšu pardā ina šittū  
igd[anallut] <sup>21'</sup>berkāšu kasiā bāmassu šim-  
ma[tu ukāl] <sup>22'</sup>štrūšu ruṭib[ta] imtanallū  
<sup>23'</sup>amēlu šū kašip [bī]na maštakal <sup>24'</sup>arti  
ħaluppi ištēniš tasâk ina mē t[uramma]kšu  
<sup>25'</sup>šaman erēni tapašassu arkīš[u bī]na  
<sup>26'</sup>maštakal u uħūla ina [mē(?)] taša]kkān  
<sup>27'</sup>ina tinūri tesekker turammak[šu-ma]  
iballuṭ

<sup>28'</sup>šumma amēlu ikkal išattī-ma ana štrīšu  
la itēħħe zamar aruq <sup>29'</sup>zamar sām zamar  
pānūšu iṣṣanallimū

(ll. 1-16: continuous translation not possible, cf. Notes)

<sup>17'</sup>If ditto, [you ...] salt (and) potash in [ ... ] juice.  
<sup>18'</sup>You scoop <sup>17'</sup>[ ... ]. <sup>18'</sup>This liquid [ ... ]

<sup>19'</sup>If a man's head keeps on hurting him, slee[p ... ], <sup>20'</sup>his dreams are terrifying, he is constan[tly frightened] in his sleep, <sup>21'</sup>his knees are immobilized, his chest [is afflicted with] paralysis, <sup>22'</sup>(and) his flesh is full of dampne[ss] all over, <sup>23'</sup>that man is bewitched. <sup>24'</sup>You pound <sup>23'</sup>[tama]risk, maštakal-soapwort, <sup>24'</sup>(and) leaves of the ħaluppu-tree together. Yo[u was]h him with water (to which the aforementioned substances have been added), <sup>25'</sup>you rub him with cedar oil. Afterwar[ds] <sup>26'</sup>you put <sup>25'</sup>[tam]arisk, <sup>26'</sup>maštakal-soapwort and potash in [water]; <sup>27'</sup>you heat (it) in the oven (and) wash [him] (with it), [then] he will recover.

<sup>28'</sup>If a man eats and drinks, but it (the food) does not 'approach' his flesh, he is sometimes pale, <sup>29'</sup>sometimes flushed (and) sometimes his face grows darker and darker,

<sup>30'</sup>ūtaddar uštannaḥ <sup>31'</sup>ana dabābi libbaš[u  
lā inaššu išš]uš <sup>32'</sup>qaddiš i[llaka] ... ]  
<sup>33'</sup>mayyālšu [lā inašši(?) ... ] <sup>34'</sup>amēlu šū  
kaššāp[u u kaššāptu ... ] <sup>35'</sup>šalam kaššā-  
p[i u kaššāpti teppuš] <sup>36'</sup>maħar Šamaš ta-  
šakkanšunūt[i ... ] <sup>37'</sup>lū zikar lū si[nniš ...

break

<sup>38''</sup>imbu' tāmti ... [ ... ] <sup>39''</sup>šaman erēni  
šaman š[urmēni] ... ] <sup>40''</sup>ana libbi egubbē  
tanaddi [ ... ] <sup>41''</sup>[ina š]er̄ti turamma[kšu-  
ma iballuṭ]

<sup>42''</sup>[šumma amē]lu pānūšu iššanundū muħ-  
hašu [ ... ] <sup>43''</sup>[u<sup>2</sup>] ida<sup>3</sup>im šikinšu  
itt[anakkir(?)] <sup>44''</sup>[šiki]nšu(?) ūtaṭṭa atmūšu  
[ ... ] <sup>45''</sup>[bu]ss̄a h̄ipi libbi irtanašši ana  
sinništi alāka u[maṭṭa(?)] <sup>46''</sup>[ik]kašu ik-  
tenerru uznašu iša[ggumā] <sup>47''</sup>[amēlu š]ū  
salmūšu ša t̄di šun[ullū] <sup>48''</sup>[z̄er]i(?) ša  
uhūli qarnān̄ kamūn b[īni] <sup>49''</sup>[ ... ]  
šamē er̄seti qēm hallūri qēm kak[k̄]  
<sup>50''</sup>[hand]ē ša libbi qanē t̄abi tasâk <sup>51''</sup>[ina  
šaman šu]rmēni tanaddi ÉN ezz̄eta ana  
libbi tamannu <sup>52''</sup>[ina 2]7 [ūmi] 28 ūmi ina  
šer̄ti <sup>53''</sup>[mušlāla u šimētān t]aptanašsas-  
ma iballut

<sup>54''</sup>[šumma amēlu ... ] ... kinšašu irtan-  
ammāšu <sup>55''</sup>[ ... ilt]anazzazū u irtanaššaš  
<sup>56''</sup>[ ... ] ... uznašu ištanassâ <sup>57''</sup>[ ...  
-š]u ikasšašūšu <sup>58''</sup>[ ... h̄u]rbāšu  
irtanašši <sup>59''</sup>[ ... ] maliat(?) ... <sup>60''</sup>[libba]-  
šu irtanaššaš iptana[rr]u(?) <sup>61''</sup>[amē]lu šū  
šal[mū]šu ina igāri peħū <sup>62''</sup>terinnata 1  
š[iqil](?) ... ] ana libbi šaman šurmēni  
tuball[al]

<sup>63''</sup>ÉN ezz̄eta šam[rāta nadr]āta gapšāta

<sup>64''</sup>gaššāta [lemnēt]a(?) dannāta

<sup>65''</sup>ša lā Ea [mannu un]āħka

<sup>66''</sup>ša lā Asall[uħi mannu up]aššaħka

<sup>67''</sup>Ea linēħka A[salluħi lipašš]iħka TU<sub>6</sub> ÉN

<sup>68''</sup>ana libbi šaman šurmēni [tan]addī-ma

<sup>69''</sup>U<sub>4</sub>.21.KAM U<sub>4</sub>.22.KAM U<sub>4</sub>.2[3.KAM ina]  
šer̄ti mušlāla <sup>70''</sup>u šimētān taptanašsas[su-  
m]a [ ... ] <sup>71''</sup>mušapšer zikari u si[nništi  
amēlu š]ū inē[š]

(l. 72": too fragmentary for transcription)

break

<sup>73'''</sup> ... [ ... ] <sup>74'''</sup>ina bi[bli] ... ]  
<sup>75'''</sup>kaššāptu ... [ ...

<sup>30'</sup>he becomes gloomy, is depressed <sup>31'</sup>(and) does [not w]ant to talk, [he is sa]d, <sup>32'</sup>he w[alks] hunched [ ... ], <sup>33'</sup>[he cannot stand] his bed, <sup>34'</sup>(then) war[lock and witch have ... ] that man. <sup>35'</sup>[You make] figurines of the warl[ock and the witch]. <sup>36'</sup>You place them before Šamaš. [ ... ] <sup>37'</sup>either male or fe[male] ...

break

<sup>38''</sup>'spittle of the sea', [ ... ], <sup>39''</sup>cedar oil, c[yypress] oil  
[ ... ] <sup>40''</sup>You place [ ... ] in a holy water vessel [ ... ]  
<sup>41''</sup>[In the mo]rning you was[h him and he will recover].

<sup>42''</sup>[If a ma]n continually has vertigo, his head [ ... ],  
<sup>43''</sup>[and] is dark, his appearance *constantly [changes]*, <sup>44''</sup>his  
[appearan]ce is darkened, his ability to speak [ ... ], <sup>45''</sup>he  
becomes more and more depressed, he *is not able* to have  
intercourse with a woman, <sup>46''</sup>he is constantly irritable, his  
ears bu[zz], <sup>47''</sup>(then) clay figurines representing [th]is [man]  
have been bu[ried]. <sup>50''</sup>You pound <sup>48''</sup>[see]d of the ‘horned’  
salt-plant, ta[marisk] ‘grain’, <sup>49''</sup>[ ... ] of heaven (and)  
earth’, pea flour, lentil flour <sup>50''</sup>(and) [pit]h from the inside of  
‘sweet’ reed. <sup>51''</sup>You put (it) [into cyp]ress oil; you recite the  
incantation “You are angry” over (it). <sup>53''</sup>[Y]ou rub him (with  
it) <sup>52''</sup>[on the 2]7<sup>th</sup> [day] (and on) the 28<sup>th</sup> day in the morning,  
<sup>53''</sup>[at midday and in the evening], then he will recover.

<sup>54''</sup>[If a man’s ... ] ... , his legs are limp all the time,  
<sup>55''</sup>[ ... per]sist, and he is always distressed, <sup>56''</sup>[ ... ] ...,  
his ears buzz continually, <sup>57''</sup>[ ... , h̄is] [ ... ] cause him a  
gnawing pain, <sup>58''</sup>[ ... ], he gets cold tremors repeatedly,  
<sup>59''</sup>[ ... ] are filled [with ... ] ... , <sup>60''</sup>his [heart] is al-  
ways distressed (and) he repeatedly vo[mits], <sup>61''</sup>(then) fig[urines]  
representing that [ma]n have been enclosed in a wall.  
<sup>62''</sup>You mi[x] a cone (and) one s[hekel of] ... ] in cypress  
oil. <sup>68''</sup>You recite over the cypress oil

<sup>63''</sup>the incantation: “You are furious, [you are] wil[d], you are

[agressive], you are proud,

<sup>64''</sup>you are cruel, you [are evil], you are strong!

<sup>65''</sup>[Who] is able to [ca]lm you but Ea?

<sup>66''</sup>[Who] is able to [pa]cify you but Asall[uħi]?

<sup>67''</sup>May Ea calm you, [may] A[salluħi] pacify you!”  
Incantation-formula.

<sup>70''</sup>You rub [him] (with it) <sup>69''</sup>on the 21<sup>st</sup>, 22<sup>nd</sup> (and) 2[3<sup>rd</sup>] day  
[in] the morning, at midday <sup>70''</sup>and in the evening; [a]nd  
[ ... ] <sup>71''</sup>who dispells (the evil) of man and wo[man]. Th]is  
[man] will recov[er].

(l. 72": too fragmentary for translation)

break

<sup>73'''</sup> ... [ ... ] <sup>74'''</sup>on (the day) of ne[w moon] ... ]  
<sup>75'''</sup>the witch ... [ ...

<sup>76</sup>"šumma amēlu kaši[p ...] <sup>77</sup>"arkīšu  
uhū[la ...]

<sup>78</sup>"šumma amēlu kašip qulipti nū[ni ...]  
<sup>79</sup>"ina mē irammuk šam[na ...]

ll. 80""–84"": see text 2.2, 1.: 149""–56""

ll. 85""–86"": see text 2.2, 1.: 157""–61""

<sup>87</sup>"šumma amēlu kašip uhūla [ ...]  
<sup>88</sup>"tuštēmid ... [ ...]

<sup>89</sup>"šumma amēlu kašip zēr ... [ ...]  
(ll. 90""–91"": too fragmentary for transcription)

break

<sup>92</sup>""[ ... ] ... [ ... ] <sup>93</sup>""[ ... ]  
... ina dišip šadî u šam[ni] <sup>94</sup>"tuštabbal  
ištu rēštu adi šeptiš[u] <sup>95</sup>"ramānšu ipaš-  
saš-ma šipru šū ul itehhēš[u]

<sup>96</sup>"[a]na kišpū lā tehē <sup>na4</sup>AN.BAR erâ zikara  
tašakkan-ma <sup>97</sup>"[kiš]pū ul ițehhūšu

<sup>98</sup>"šumma amēlu kašip šūmī tasâk-ma ina  
agarinni ikkal-ma <sup>99</sup>"šikara išatti u nāha  
unaşşab-ma iballuṭ

ll. 100""–101"": see text 2.2, 1.: 138""–42""

<sup>102</sup>"šumma amēlu kašip hašū tīyatu <sup>103</sup>"nu-  
hurtu terītu adamuti 1 šiqil išatti-ma  
iballuṭ

<sup>104</sup>"šumma amēlu kašip kalīt kalūmi şehri  
şa adīna şammu <sup>105</sup>"lā ilemmu tubbal  
tahaššal <sup>106</sup>"ina uhūli tuštēmid ina mē  
irammuk-ma iballuṭ

<sup>107</sup>"šumma amēlu kašip haşabti nāri u  
kupra (var.: haşabtu şa ina sūqi nadât)  
<sup>108</sup>"ina tamgussi išteňiš suluq-ma ((ana  
libbi)) šikari idi <sup>109</sup>"ina bibli ((ana)) mařhar  
Šamaš šitī-ma kiām qibi <sup>110</sup>"kaşşāptu kiş-  
pūki isahharūnikkim-ma (var.: lish[urūnik-  
kim-ma]) <sup>111</sup>"işabbatūki (var.: lişbatūki)  
iqabbī-ma (var.: t[aqabbī-ma]) iballuṭ

<sup>112</sup>"šumma amēlu kašip annuħara aruqtu  
hašē <sup>113</sup>"[arq]ūti maštakal aruqtu ikkal-ma  
iball[ut]

<sup>76</sup>"If a man is bewitch[ed], ... ], <sup>77</sup>"afterwards [ ... ]  
pota[sh] ...

<sup>78</sup>"If a man is bewitched, [ ... ] the scaly skin of a fi[sh]  
... ] <sup>79</sup>"he bathes in water, with oi[l] ...

ll. 80""–84"": see text 2.2, 1.: 149""–56""

ll. 85""–86"": see text 2.2, 1.: 157""–61""

<sup>87</sup>"If a man is bewitched, [ ... ] potash [ ... ], <sup>88</sup>"you  
mix [ ... ]

<sup>89</sup>"If a man is bewitched, [ ... ] seed ... [ ... ] (ll. 90""–  
91"": too fragmentary for translation)

break

<sup>92</sup>""[ ... ] ... [ ... ] <sup>94</sup>"You mix <sup>93</sup>"[ ... ] ... in  
mountain honey and oi[l]. <sup>95</sup>"He rubs himself <sup>94</sup>"from head to  
foo[t], <sup>95</sup>"then this affliction will not approach hi[m].

<sup>96</sup>"[So] that witchcraft does not approach (him), you lay  
down 'iron stone' (and) 'male' copper, then <sup>97</sup>"[witch]craft  
will not approach him.

<sup>98</sup>"If a man is bewitched, you pound garlic and he eats it in  
beer mash. <sup>99</sup>"He then drinks beer and sucks lard, and he will  
recover.

ll. 100""–101"": see text 2.2, 1.: 138""–42""

<sup>102</sup>"If a man is bewitched: hašū-plant, tīyatu-plant, <sup>103</sup>"nuhur-  
tu-plant, silt, adamutu-plant. He drinks one shekel (of each  
substance), then he will recover.

<sup>104</sup>"If a man is bewitched, <sup>105</sup>"you dry (and) crush <sup>104</sup>"the  
kidney of a young lamb that has <sup>105</sup>"not yet eaten <sup>104</sup>"grass.  
<sup>106</sup>"You mix it with potash; he washes himself with water  
(and the potash-mixture), then he will recover.

<sup>107</sup>"If a man is bewitched, <sup>108</sup>"boil <sup>107</sup>"a sherd from the river  
and pitch (var.: a sherd that lies in the road) <sup>108</sup>"in the tam-  
gussu-pot, then put it into beer. <sup>109</sup>"Drink (it) on (the day of)  
the New Moon before Šamaš and speak thus: <sup>110</sup>"Witch,  
your witchcraft shall (var.: may your witchcraft) return to you  
and <sup>111</sup>"they shall (var.: may they) seize you!" He (var.: You)  
say(s) (this), then he will recover.

<sup>112</sup>"If a man is bewitched, <sup>113</sup>"he eats <sup>112</sup>"fresh annuħara-  
alum, <sup>113</sup>"[fr]esh <sup>112</sup>"hašū-plant (and) <sup>113</sup>"fresh maštakal-  
soapwort, then he will recover.

<sup>114</sup>"*šumma amēlu kašip libba* (var.: *qarna*)  
*ša immeri ((u)) akala turrar tasâk ina mê*  
*kīma ub[ūli] <sup>115</sup>"[turammakšu u ar]kīšu*  
*ubūla irammuk-ma [iballuf]*

<sup>116</sup>"*šumma amēlu kašip hašē nuhurtu*  
*urn[ū ... ] <sup>117</sup>"[ ... ]*

<sup>118</sup>"*[šu]mma amēlu kašip annuhara kasâ u*  
*[ ... ] <sup>119</sup>"[ ... ] <sup>120</sup>"[šam]na(?) išappu*  
*pîšu ad[i ... ] <sup>121</sup>"[ ... ]*

<sup>122</sup>"*[šummu am]ēlu kašip tarmuš z[er ... ]*  
<sup>123</sup>"*[ ... ]*

<sup>124</sup>"*[šumma amēlu k]ašip imbur-ašlā tasâk*  
*bal[u patān] <sup>125</sup>"[ ... ] <sup>126</sup>"[(...) tak-*  
*tana]arašsum-ma(?) [ ... ] <sup>127</sup>"[ ... ]*

<sup>128</sup>"*[šumma amēlu kaš]ip šuruš nuhurti*  
<sup>129</sup>"*[ ... ]*

<sup>130</sup>"*[šumma amēlu kaš]ip šimri kabbara ...*  
<sup>131</sup>"*[ ... ] <sup>132</sup>"[ ... ] ...*  
*ṭābat kupad ... [ ... ] <sup>133</sup>"[ ... ]*

(l. 134": too fragmentary for transcription)

break

ll. 135"—47": too fragmentary for transcription.

break

ll. 148"—53" (A<sub>1</sub> rev. VI 1'-6'): Last lines of Ashurbanipal colophon, type c (Hunger, *ABK*, no. 319).

## 2. D<sub>2</sub>

<sup>1</sup>"*šumma amēlu kašip muḥḥa ša puḥādi lakâ*  
*ša šam[mu lā ilemmu] <sup>2</sup>tubbal taḥaššal*  
*tanappi ina ub[ūli tuštēmid ina mē iram-*  
*muk-ma iballuṭ]*

<sup>3</sup>"*šumma amēlu kašip anunūtu ubbal*  
*iḥaššal inappi ina [ ... ] <sup>4</sup>ina šikari*  
*irassan ina kakkabi ušbāt ina šerti usāk-*  
*ma [ ... ]*

<sup>5</sup>'*17 nībū [ ... ] <sup>6</sup>epišu annū ina*  
*bibi [teppuš-ma iballuṭ(?)]*

<sup>7</sup>"*šumma amēlu kašip lapat armanni ṭābat*  
*kupad kalīt kal[ūmi ša šammu lā ilemmu*  
*turrar(?)] <sup>8</sup>[t]udakkak ana libbi šikari*  
*tamahhaṣ-ma ina ub[ūli tuštēmid ina mē*  
*irammuk-ma iballuṭ(?)]*

<sup>114</sup>"If a man is bewitched, you parch (and) pound the heart (var.: horn) of a sheep (and) bread. <sup>115</sup>"[You wash him] <sup>114</sup>"with water (into which the crushed sheep's heart and bread have been mixed), like with potash. <sup>115</sup>"[After]wards he washes himself with potash, then [he will recover].

<sup>116</sup>"If a man is bewitched, [ ... ] *hašū*-plant, *nuhurtu*-plant, min[t ... ] <sup>117</sup>"[ ... ]

<sup>118</sup>"[I]f a man is bewitched, [ ... ] *annuhara*-alum, mustard and [ ... ] <sup>119</sup>"[ ... ] <sup>120</sup>"He soaks (it) with [oi]l. [ ... ] his mouth ... [ ... ] <sup>121</sup>"[ ... ]

<sup>122</sup>"[If a man is bewitched, [ ... ] *lupine*, se[ed of ... ]

<sup>124</sup>"[If a man is be]witched, you pound 'heals-twenty'-plant. On an empt[y stomach] <sup>125</sup>"[ ... ] <sup>126</sup>"[You rub his [ ... ] repeatedly [ ... ] <sup>127</sup>"[ ... ]

<sup>128</sup>"[If a man is bewit]ched, [ ... ] root of *nuhurtu*-plant, [ ... ] <sup>129</sup>"[ ... ]

<sup>130</sup>"[If a man is bewitch]ed, [ ... ] <sup>131</sup>"[ ... ] <sup>132</sup>"[ ... ] very thick *šimru*-fennel(-leaves), ... [ ... ] <sup>131</sup>"[ ... ] <sup>132</sup>"[ ... ] ... *kupad*-salt, ... [ ... ] <sup>133</sup>"[ ... ]

(l. 134": too fragmentary for translation)

break

ll. 135"—47": too fragmentary for translation.

break

## 2. D<sub>2</sub>

<sup>1</sup>'If a man is bewitched, <sup>2</sup>you dry, crush and sift <sup>1</sup>the brain of an unweaned lamb that had not yet eaten grass. <sup>2</sup>[You mix it] with pot[ash; he washes himself with water (and the potash-mixture), then he will recover].

<sup>3</sup>'If a man is bewitched, he dries, crushes (and) sifts *anunūtu*-plant. [He ... ] (it) in [ ... ], he steeps (it) in beer (and) leaves (it) out overnight under the stars. In the morning he strains (it) and [ ... ].

<sup>5</sup>'*17 ... [ ... ]. <sup>6</sup>[You perform] this ritual on (the day of) the New Moon, [then he will recover].*

<sup>7</sup>'If a man is bewitched, [you parch] 'apricot-turnip', *kupad*-salt (and) the kidney of a la[mb that had not yet eaten grass].

<sup>8</sup>'You grind (it) up and stir (it) into beer. Then you [mix] (it) with pot[ash; he washes himself with water (and the potash-mixture), then he will recover].

<sup>9'</sup>[šumma am]ēlu kašip šuruš nuħurti haš[ē]  
... ] <sup>10'</sup>[ina kakk]abi ušbāt ina šerti  
[ ... ]

<sup>11'</sup>[šumma amēlu kaši]p errē hašē bal[uħ-  
hu(?)] ... ] <sup>12'</sup>[ ... ina kakk]abi ušbāt  
ina šerti ...  
(text breaks)

3. D<sub>3</sub> //<sup>2</sup> E

... <sup>1'</sup>tamahhaṣ ana ub[ūli(?)] ... ] iballuṭ

<sup>2'</sup>šumma amēlu kašip hīla ... [ ... ]  
<sup>3'</sup>tušbāt šera [ ... ]

<sup>4'</sup>šumma amēlu kašip qulipti bīni ... [ ... ]  
maštakal zēr urāni [ ... ] <sup>5'</sup>[...] piqan  
šabīti ... <sup>6'</sup>[ ... ] ... [ ... ]

<sup>7'</sup>[šumma amēlu kaši]p suluppī ... [ ... ]  
<sup>8'</sup>[ ... ] ... [ ... ] <sup>9'</sup>[...] ... [ ... ]

<sup>10'</sup>šumma amēlu kašip [ ... ]

(text breaks)

4. D<sub>4</sub> (+) D<sub>5</sub>: too fragmentary for transcription, cf. Notes.

<sup>9'</sup>[If a man is bewitched, [he ... ] root of *nuħurtu*-plant,  
hašū-pla[nt, ... ]. <sup>10'</sup>He leaves (it) out overnight [under the  
sta]rs. In the morning [ ... ]

<sup>11'</sup>[If a man is bewitch]ed, [he ... ] *coccygine*, hašū-plant,  
bal[uħħu-plant ... ]. <sup>12'</sup>[ ... ]. He leaves (it) out overnight  
[under the sta]rs. [In the morning ...  
(text breaks)

3. D<sub>3</sub> //<sup>2</sup> E

... <sup>1'</sup>you stir; *into pot[ash* ... ]; he will recover.

<sup>2'</sup>If a man is bewitched, [you ... ] resin [ ... ] <sup>3'</sup>you leave  
(it) out overnight. In the morning [ ... ].

<sup>4'</sup>If a man is bewitched, [you ... ] tamarisk bark ... [ ... ]  
maštakal-soapwort, *urānu-fennel* seed [ ... ] <sup>5'</sup>[...] gazelle  
droppings ... <sup>6'</sup>[ ... ] ... [ ... ].

<sup>7'</sup>[If a man is bewitch]ed, [you ... ] dates ... [ ... ] <sup>8'</sup>[ ... ]  
... [ ... ] <sup>9'</sup>[...] ... [ ... ].

<sup>10'</sup>If a man is bewitched, [ ... ].

(text breaks)

4. D<sub>4</sub> (+) D<sub>5</sub>: too fragmentary for translation, cf. Notes.

## Notes

General: Stol, *JEOL* 32 (1991–92) 47, fn. 31 designates ms. A<sub>2</sub> as “a faithful copy of an OB original”. Indeed ms. A offers more syllabic spellings than one might normally expect in this type of literature; moreover, the syllabary occasionally shows archaic features restricted in the late period to literary manuscripts (e.g., *qá* A<sub>1</sub> obv. II 16, *sā* A<sub>2</sub> rev. V 4, *pí* A<sub>1</sub> obv. III 3); uncontracted *ma-li-a(-at)* (A<sub>1</sub> obv. III 1) and *ka-si-a* (*ibid.* obv. II 5) point in the same direction, and also the wording of the incantation *Ezzēta Šamrāta* (ll. 63"–67") seems to represent a comparatively early form of this text. On the whole, however, ms. A represents a typical seventh century Ashurbanipal library tablet, and conclusions regarding the exact character of its original are difficult to establish as long as the colophon remains fragmentary. In any case, the text of the present ms. A cannot be treated as early in its entirety if one accepts the hypothesis that only “later texts differentiate between the ways by which the witch has reached his / her goal” (art. cit., p. 47): cf. ms. A<sub>2</sub> obv. 31', A<sub>1</sub> obv. III 3 and, especially, the opening section preserved in ms. A<sub>1</sub>.

Note that parts of mss. A and C are edited above with text 2.2, which gives a full edition of the units that ms. B shares with the present text; for ms. C, cf. also text 2.4.

1.: 1–16: The tablet begins with a list of diagnoses. This section covers at least the first 14 lines, each line probably providing a short symptom description accompanied by the pertinent diagnosis. Certainly the first eight lines and probably the first ten refer to witchcraft performed by means of figurines. The purpose of the opening section may have been that of giving a concise overview of the ailments for which the following lines offer cures. The fragmentary state of ms. A prevents an overall structural analysis of the text. But there is little support for the assumption that the order of the diagnoses corresponds to the arrangement of the prescriptions: Only the units of obv. II and III are introduced by detailed symptomologies and diagnoses. Lines 47" and 61" refer to the manipulation of figurines representing the patient, and only 1. 47" finds a literal counterpart in 1. 5. Beginning no later than 1. 76" the therapeutic sections are introduced

by the stereotypical *šumma amēlu kašip* formula, which can refer to any kind of bewitchment. These two types seem to be arranged in blocks.

The attempt to determine the nature of the opening lines is not made easier by the fact that the present series of diagnoses is without parallel in the Diagnostic Handbook. The burying of the patient's figurines is referred to in a general way in *Sakikkū XXII 2–3* (Heeßel, *Diagnostik*, 250–51, 258, 263): *šumma sīmūtu imtanaqqussu rēš libbišu iṣṣanabbassu magal innessil murussu qāt amēlūti šalmūšu šunullū ašipu ana bulluṭšu qabā ul iṣakkan* “If *sīmūtu* afflicts a person constantly, his epigastrium seizes him continually (and) he suffers bad flatulence, his illness is caused by humans ('the hand of mankind'), figurines representing him have been buried. The exorcist shall not give a prognosis concerning his therapy”. *Sakikkū XXII 5* has the diagnosis *amēlu šū ana maštak/qti kišpt šūkul* “that man has been given witchcraft to eat for ...” (Heeßel, *Diagnostik*, 251, 258, 263). But therapeutic texts show that this is certainly not the only possible restoration of our ll. 13–14. There are two small fragments that seem to follow a similar overall format: K 10203 + 11590 (see here text 8.10) gives in obv. 1–2 two short symptomologies with their pertinent diagnoses ([ ... NU.M]EŠ-šū šu-nu-lu in both lines). After a paragraph divider a more detailed symptom description follows accompanied by the diagnosis *šalmūšu ina kimah mīti šunullū*. This is followed immediately by the first therapeutic instruction; the rest of the tablet is lost. Similarly, K 12765 (here text 8.11) has a series of symptom descriptions and diagnoses in obv. 1–7, among them: [ ... *salm*]ušu ša līši šun[ullū], [ ... *šalmūšu*] ša tīdi šun[ullū], [ ... *šalmūšu*] ša lip̄ ū[unullū] (cf. here ll. 3, 5–7).

9–10: *šutemudu* probably refers to distorting the images of the patient by squeezing them together before their final destruction in river water or fire.

11: *kišpū šabtūšu* “witchcraft keeps hold of him” is a well-known formula; the restoration therefore is reasonably certain.

17': A *gišx* [ is probably “water of the [...]–tree”, i.e., some kind of juice or extract; it is uncertain whether *mē šunūti* in the following line refers to the same liquid.

19': Note that Thomsen, *Zauberdiagnose*, 51 translates “sein Kopf ist immer wieder angegriffen”. *iṣṣanabbassu*, however, has a transitive meaning; for ill members of the body “seizing” the dis-

eased person, cf., e.g., *TDP* 214: 21. The phrase probably refers to repeated sudden attacks of pain. The reading *šit-ta* given by Thomsen, *Zauberdiagnose*, 83, fn. 119, does not agree with the traces preserved.

20': The reading *iq-b[i]* (Thomsen, *Zauberdiagnose*, 83, fn. 119) is excluded by the traces.

21': There is no room for a restoration *irtanašši* instead of the *ukāl* proposed in the main text.

24': “*tu-[la-ba]-ak-ma*” (Thomsen, *Zauberdiagnose*, 88, fn. 165) is excluded: the last sign is certainly *-šu*, and not *-ma*.

28': Thomsen, *Zauberdiagnose*, 52, 83, fn. 123 translates: “Wenn ein Mensch ißt und trinkt, aber Fleisch und Bier sich nicht nähert”. Though the signs permit this interpretation (*ana UZU KAŠ lā iṭehhe*), the specification of a person's diet is unexpected in the framework of the symptom description. Therefore we prefer a reading *ana UZU.BI* here. The meaning of the phrase is most probably that the patient, though regularly eating and drinking, loses weight rapidly (see now also Scurlock – Andersen, *Diagnoses*, 160).

30': The reading *i[t-t]a-na-ah* (Thomsen, *Zauberdiagnose*, 83, fn. 123) would represent a rather unusual spelling of *ītannah*; the traces visible on the tablet are in favour of the reading *uš*.

31'–33': For the proposed restoration, cf. the parallels given in *CAD N II 105* (l. 31'), *CAD Q 47* (l. 32') and *CAD M I 118* (l. 33').

34': Restore *amēlu šū kaššāp[u u kaššāptu šalamšu īpušūšu]*?

37': This may belong to a short address to Šamaš.

42''–44'': Cf. the excerpt of this passage in Fincke, *Augenleiden*, 157, fn. 1195. Parallels and the verbal form *iṣṣanundū* suggest that *IGI<sup>II</sup>* in this instance stands for *pānū* (IGI.MEŠ) “face” (different Fincke, loc. cit., but cf. already *CAD* § 58). The interchange between the dual- and the plural-determinative is also attested with *UZU*, see Schwermer, *BiOr* 66 (2009) 174.

43'': There seems to be space for one sign only in the break at the beginning of the line.

44'': The broken sign in the beginning looks very much like the distinctive form of *KIN* used by our scribe (EN excluded). Only one sign is missing in the beginning, so that [*ši-ki*]n-*šu* seems

to be the best restoration, though the repetition of symptoms affecting the *šiknu* is odd. After *atmūšu* one expects *maṭi*: “his ability to speak is reduced”; cf. *KAL* 2, 15 rev. III 17: *atmâya umâṭû* “they (sorcerer and sorceress) reduced my ability to speak” (here text 8.5: 108”).

45'': Neither *ana sinništī alāka lā ile*''*i* nor *ana sinništī alāka muṭṭu* can be reconciled with the traces before the break; the restoration proposed has no parallels (but cf. *‘u<sup>l</sup>-ma-at-ṭa* in *KUB* 4, 27 obv. 3 in fragmentary context), but it fits the traces and would be equivalent to the attested phrases.

48'': The restoration at the beginning of the line remains uncertain, but there is hardly any alternative to reading *-r]i* and an archaic construct state *zēri* is not entirely unexpected in ms. A, which contains a number of features that point to the possibility that this manuscript was copied from an Old Babylonian original (see *supra*).

49'': The reading *AN KI-tim* is clear but difficult within the present context, which demands the restoration of a plant name. In general terms one might compare *‘ulullu ša šamē*, an alternative name for *habšallurhu* (see *AHW* 305), and *šammi qaqqari* mentioned in Uruanna (see *CAD Q* 113b). One should also envisage the possibility of an emendation [x] *‘u<sup>l</sup>an-ki-<nu->-tim* (*ankintūtū*); the traces before *AN*, however, are not in favour of a reading *‘*. For *AN.KI<sup>sar</sup>* in Hittite texts, see Haas, *OLZ* 97 (2002) 503 with fn. 9.

51'': For the incantation *Ezzēta šamrāta*, cf. ll. 63''–67''.

53'': Cf. ll. 69''–70''.

55'': For the restoration, cf. *CAD A* II 424. Alternatively, one could think of [*itt*]*anazzazzū* “they stand still”. But this expression usually characterizes a disorder of the eyes (cf. Fincke, *Augenleiden*, 112–13), and the form should have been *ittanazzazzā*.

59'': Instead of *maliat*, one could also read *maliā*. The rest of the line remains problematic; the clear LI before *ma-a* in Thompson’s copy gives a wrong impression of the traces visible on the tablet today; in fact, a reading LI is unlikely.

60'': \**ip-ta-na-a[r-ru]d* “he is terrified” would fit the context better than *iptana[rru]* “he vomits repeatedly”, but the traces are not in favour of reading *-ru]d* nor is there enough space for reading *-ru-u]d*.

63''–67'': The incantation “You are furious” (cf. Abusch, *MesWi*, 158, fn. 95) serves primarily as a spell recited over salves; cf. here 1. 51'' (incipit only), and furthermore *BMS* 12+//: 117 (incipit only, see Mayer, *OrNS* 62 [1993] 323), *UET* 7, 125 obv. 3–5 (// *KAR* 298 rev. 42 // *K 9873+* rev. IV' 6' [Wiggermann, *CM* 1, 207; see here text 11.1, 1.: 3–5]), *AMT* 97/1 obv. 8–15 (full text, salve against ‘hand-of-a-ghost’), *BAM* 221 rev. III 25'–31' // *BAM* 385 rev. IV 20–26 // *BAM* 471 rev. III 25'–27' (full text, salve against ‘hand-of-a-ghost’, see Scurlock, *MMTGI*, 444–45), *DT* 186 rev. VI 2–4 // *SpTU* 5, 247 rev. V 16–19 (full text, see Wiggermann, *CM* 1, 33, 200).

The wording of the incantation within the present manuscript is restored according to the parallels. The sequence in the beginning, however, varies slightly from the *qāṭ etemmi* texts (there consistently: *ezzēta šamrāta nadrāta gaṣṣāta gapṣāta dannāta paṣqāta lemnēta ayyabāta*); therefore one could restore *paṣqāta* or *ayyabāta* instead of *lemnēta*. Note that Thompson’s copy gives an incorrect impression of the space available in the break; restorations like those given in *CAD Š I* 332 are therefore excluded.

The *Ezzēta* incantation is closely related to *Maqlū*’s *Ezzētunu šamrātunu* (V 132–41) and *Muššu’u*’s *Ezzēti šamrāti gaṣṣāti* (see Böck, *Muššu’u*, 294–95). Cf. furthermore the incipit quoted in *TCL* 6, 49 obv. 27 (*ez-ze-ta ša-am-ma-rat dan-na-at*; prescriptions for a woman in childbirth).

70''–71'': *mušapšer zikari u sinništī* seems to be part of an incantation incipit or short utterance; most likely it is an epithet of a deity or of a divinized substance.

104'': For the use of “the kidney of a lamb that has not yet eaten grass”, see Stol, *BSA* 7 (1993) 107 (“rennet”?).

107'''–11'': Note that the instructions in this unit are formulated in the imperative. This suggests that the present collection of prescriptions drew upon more than one source and that these sources were styled differently.

108'': *tamgussu* is a small metal pot used regularly in the preparation of medicines.

114'''–15'': Cf. *KUB* 37, 55 rev. VI 24'–29' (here text 2.2, 1.: 143'''–48''''). *CAD R* 114 reads *TU<sub>5</sub>.TU<sub>5</sub>* (*irammuk*); calculations of the space available in the break and the unexpected reduplication of the logogram seem to be in favour of the reading proposed here.

120"": Cf. 1. 86"".

**2.**: 3'-4': Cf. *BAM* 208 r. col. 10–12 (here text 2.4: 22"-24"), which may even be a duplicate.

5'-6': It is unclear whether this entry is a subscript summarizing 17 preceding units (in which case *nībū* is perhaps to be interpreted as *nību* A "name", "number") or an independent unit prescribing the use of 17 small pieces of stones or metal (cf. *CAD N II* 206 s.v. *nību* B and *KBo* 9, 47: 8'; see here text 1.5: 8'). *e-pi-šum* seems to be a singular form of *upišū*, *epišū*, otherwise regularly used in the plural.

7'-8': A similar prescription is known from an Old Babylonian medical tablet (*BAM* 393 obv. 1–2; see here text 2.1: 1–2).

8': Cf. ms. E: 1'-2'?

**3.**: 6': Read perhaps [ ... ] x *pa-ta-nu*?

**4.**: 1': This is one of the very few logo-graphic writings of the *ana pišerti kišpī* formula. UŠ<sub>11</sub>.BÚR.RU.DA.KÁM at the end of the unit (l. 3') probably stands for Akkadian *kišpū pašrū*.

6': *tum-gu* is certainly a syllabic spelling which probably stands for orthographic tu<sub>6</sub>-du<sub>11</sub>-ga: "May no one be able to undo the spell of the gods!". For the formula, cf. *Uḥ I* 37', VI 128, 152 and *PSD B* 192b with further parallels.

TEXT 2.4  
FRAGMENTARY PRESCRIPTIONS AGAINST WITCHCRAFT

*Content*

As far as preserved, the tablet contains short therapeutic prescriptions against witchcraft introduced by the *šumma amēlu kašip* formula.

*List of Manuscripts*

A	VAT 10088	KAR 189	coll.	Frg. of a 2 <sup>2</sup> -col. tablet, MA script, 13 <sup>th</sup> –11 <sup>th</sup> cent.	Aššur, Archive M 2 (?)
		BAM 208			
		cf. KAL 2, 47			

*Synopsis of Text Units*

i'	Fragmentary prescription .....	]1'–2'
	A l. col. 1–2	
ii'	Fragmentary prescription(s) .....	3'–12'[
	A l. col. 3–12	
iii''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	13''–14''
	A r. col. 1–2	
iv''	= text 2.2, unit xi''' and 2.3, unit xix''' .....	15''–17''
	A r. col. 3–5 // ...	
v''	= text 2.3, unit xii''' .....	18''–21''
	A r. col. 6–9 // ...	
vi''	Fragmentary prescription ( <i>šumma amēlu kašip</i> ) .....	22''–24''
	A r. col. 10–12	
vii''	= text 2.2, unit xii''' .....	25''–26''[
	A r. col. 13–14 // ...	

*Previous Editions*

None.

*Transliteration*

1'	A l. col. 1	[	]	x x x
2'	A l. col. 2	[	]	AL.TI
	A			
3'	A l. col. 3	[	]	ŠUB-di
4'	A l. col. 4	[	]	NÍG.AK.A
5'	A l. col. 5	[	]	x da
6'	A l. col. 6	[	]	x tu
	A			
7'	A l. col. 7	[	]	x ib
8'	A l. col. 8	[	]	d]u

9'	A l. col. 9	[		] x
10'	A l. col. 10	[		] x
	A			
11'	A l. col. 11	[		] x
12'	A l. col. 12	[		] x
	(A l. col. breaks)			
	break			
13''	A r. col. 1	[DIŠ] <sup>sic!</sup> KIMIN GA <sup>U<sub>8</sub></sup> MAŠ.TAB.BA <sup>U</sup> .TU <sup>1</sup> [x x x x (x)]		
14''	A r. col. 2	u 7-šú DU <sub>11</sub> .GA-ma <sup>ū</sup> SIKIL ina GEŠT[IN <sup>2</sup> x x (x)]		
	A			
15''–17''	A r. col. 3–5	see text 2.2, 1.: 138'''–42''' and text 2.3, 1.: 100'''–101'''		
	A			
18''–21''	A r. col. 6–9	see text 2.3, 1.: 107'''–11'''		
	A			
22''	A r. col. 10	DIŠ KIMIN <sup>ū</sup> <a->nu-nu-tú tu- <sup>r</sup> bal GAZ <sup>1</sup> [		
23''	A r. col. 11	NUMUN <sup>ū</sup> BABBAR.HI <sup>sar</sup> ina [		
24''	A r. col. 12	tu-sak <sub>6</sub> ba-lu [patān		
	A			
25''–26''	A r. col. 13–14	see text 2.2, 1.: 143'''–44'''		
	(A r. col. breaks)			

*Notes*

13'': “milk from an ewe that has given birth to twins” (cf. *CAD M I* 402).

14'': A reading 17-šú seems unlikely.

22''–24'': Cf. *AMT* 85/3(+) r. col. 3–4 (here text 2.3, 2.: 3'–4'), which may even be a duplicate.

## TEXT 2.5

### *ŠUMMA AMĒLU KAŠIP PRESCRIPTIONS WITH SYMPTOM DESCRIPTIONS*

#### *Content*

A few short therapeutic rituals of the *šumma amēlu kašip* type exhibit an extended form of the opening formula where a number of symptoms are added to the introductory phrase. They all deal with potency problems and sexual impurity and prescribe potions, salves or substances for leather bags that are to be worn around the neck by the patient. Overlaps with other potency-related prescriptions that do not explicitly address witchcraft can be observed in a number of places. Therefore, a clear definition of the text units relevant to the present corpus is not always possible. Usually the *šumma amēlu kašip* texts of this special type form part of larger collections of *šaziga*-texts or medical prescriptions dealing with potency problems. Apparently, they

were not handed down within the framework of larger *šumma amēlu kašip* collections or other collections of anti-witchcraft texts. In one case, medical prescriptions of this type were added to an extensive ceremonial anti-witchcraft ritual that serves as a therapy for witchcraft-induced sexual impurity (Farber, *BID*, Hauptritual B, here mss. G, M and n). There seems to be only a very limited common textual tradition of arranging the single units in a specific order. Some manuscripts contain anti-witchcraft prescriptions that do not follow the pattern of our main text; these will be edited with their text groups. Ms. J gives only therapeutic instructions without the introductory symptom description and diagnosis.

#### *List of Manuscripts*

A	A 2715	BAM 205	coll.	Large frg. of a single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur, Library N 4
B	81-7-27, 73	TCS 2, pl. 2	coll.	Small frg. of a 2-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
C	VAT 8916	KAR 70	coll.	Single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur, Library N 4
D	SU 52/139 + 161 + 170 + 250 + 250A + 323 + 379	STT 280	coll.	2-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Sultantepe
E	K 9451 + 11676 + Sm 818 + 961	TCS 2, pl. 1	—	Frg. of a 2-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
f	BM 68033	—	pl. 18	Small frg., NB/LB script, 6 <sup>th</sup> –3 <sup>rd</sup> cent.	Babylonia, unknown provenance
G	VAT 13616	LKA 144	—	Single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur, Library N 4
H	VAT 13917	BAM 207 <i>BID</i> , pl. 24	—	Frg. of a small single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur
J	VAT 13893 + 13982	BAM 320	—	Small single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur, Library N 4
k	W 22307/4 + 68	SpTU 1, 9	—	Frg. of a single <sup>2</sup> -col. tablet, NB/LB script, 4 <sup>th</sup> –3 <sup>rd</sup> cent.	Uruk, U 18
L	A 522	BAM 318	coll.	Large frg. of a 2-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur, Library N 4
M	VAT 14111	BAM 319	—	Frg. of a single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur, Library N 4
n	BM 54650	BID, pl. 19–21	coll.	Frg. of a 2-col. tablet, NB/LB script, 6 <sup>th</sup> –3 <sup>rd</sup> cent.	Babylonia, unknown provenance

*Synopsis of Text Units*1<sup>st</sup> Part

i	Fragmentary .....	[1'
	A obv. 1'	
ii	Fragmentary prescription ( <i>šumma amēlu kašip-ma</i> ) .....	2'–6'
	A obv. 2'–6'	
iii	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	7'–13'
	A obv. 7'–13' // B obv. II 9'–15' // C obv. 11–14	
iv	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	14'–16'
	A obv. 14'–16' // B obv. II 16'–17'	
v	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	17'–18'
	A obv. 17'–18'	

2<sup>nd</sup> Part

i	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	1–2
	C obv. 15–16 (possibly two units)	
ii	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	3–5
	C obv. 17–19 // D obv. I 18–20 // E obv. I 2'–4'	
iii	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	6–7
	C obv. 20–21 // D obv. I 21 // E obv. 5'–6'	

3<sup>rd</sup> Part

i	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	1–4 and 12–13
	D obv. I 22–27 // f rev. <sup>?</sup> 9'–11' // G rev. 23–26 and 31–32 //	
	H obv. 10'–rev. 1(?) // J obv. 13'–15'	
ii	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	5–7
	G rev. 26–28 // J obv. 7'–9' (missing in D and f)	
iii	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	8–11
	G rev. 29–30 // J obv. 10'–12' (missing in D and f)	
iv	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	5–11
	H obv. 1'–9' (closely related to G rev. 26–30 and J obv. 7'–12', combining elements of both and therefore scored with them)	
v	Prescription ( <i>šumma amēlu kašip-ma?</i> ) .....	14
	D obv. I 28 // G rev. 33 // H rev. 2–3(?) // J obv. 16' (part of preceding unit?)	
vi	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	15
	D obv. I 29	
vii	Prescription ( <i>šumma amēlu kašip-ma?</i> ) .....	16–19
	D obv. I 30–33	

4<sup>th</sup> Part

i	Prescription ( <i>šumma amēlu kašip-ma</i> ) .....	1–10
	D obv. I 8–17 // k obv. 19'–25'	
ii	Prescription ( <i>šumma amēlu kašip-ma?</i> ) .....	11–12
	k obv. 26'–27'	
iii	Prescription ( <i>šumma amēlu kašip-ma?</i> ) .....	13–14
	k obv. 28'–29'	

5<sup>th</sup> Part

1) i	Prescription against witchcraft .....	1–3
	f rev. <sup>?</sup> 6'–8'	
2) i	Prescription against witchcraft .....	1–3
	A rev. 31'–33' // D rev. II 8–9 // f rev. <sup>?</sup> 6'–8' // G rev. 21–22 // J obv. 5'–6' //	
	L rev. III 16–18 // M rev. 3'–4' // n rev. IV 12'–16'	

*Previous Editions*

Ebeling, *MAOG* 1/1, 28–31 (ms. A).

Biggs, *TCS* 2, 53–54 (ms. C), 65 (ms. E), 66–68 (ms. D), 68–69 (ms. B).

Hunger, *SptU* 1, no. 9 (ms. k).

Farber, *BID*, 234–35, 260 (ms. G and relevant parts of mss. A, D, H [new copy] and J).

Scurlock – Andersen, *Diagnoses*, 256–57 (excerpts from mss. A, D, f, G, H, J and k).

*Transliteration*

1. A obv. 1'–18' // B obv. 9'–17' // C obv. 11–14

1' A obv. 1'	[x (x)] x x [
A	
2' A obv. 2'	DIŠ NA ka-šip-ma UZ[U.MEŠ-šú rihūssu(?)]
3' A obv. 3'	pi-qa NU pi-qa GI[N-ak(?)]
4' A obv. 4'	SUHUŠ gišNU.ÚR.MA x [
5' A obv. 5'	“IN.NU.UŠ x [x x x x x] x [
6' A obv. 6'	1-niš SÚD ina KA[S <sup>2</sup> .SAG <sup>2</sup> ] NA[G.MEŠ]
(the preceding lines in B and C differ from A, see <i>infra</i> Summary 7. and 8.)	
A, B, C	
7' A obv. 7'	DIŠ NA ka-šip-ma UZ[U.MEŠ-šú ta]b-ku mun-ga T[UK-šú]
B obv. II 9'	「DIŠ」 NA ka-šip-ma UZU.MEŠ-šú tab-ku mun-ga TU[K-šú]
C obv. 11	DIŠ NA ka-šip-ma — — mu-un-ga i-šu
8' A obv. 8'	u bir-ka-šú ga-[an-n]a ŠÀ-šú MUNUS ha-šib-[ma]
B obv. II 10'	ù bir-ka-a-šú ga-an-na ŠÀ-šú MUNUS ha-ši[ib]-ma]
C obv. 11–12	— bir-ka-šú 「ga <sup>1</sup> -a[n <sup>1?</sup> -na ŠÀ-šú] / 「MUNUS ha-šib-ma <sup>1</sup> →
9' A obv. 9'	MUNUS IGI.BAR-ma ŠÀ-[šú GU]R-ár <sup>sic!</sup> — NA BI ri-ḥu-[su]
B obv. II 11'–12'	MUNUS IGI.BAR-ma ŠÀ-šú GUR-[ra] / — NA BI ri-ḥu-su →
C obv. 12	「MUNUS IGI-ma <sup>1</sup> ŠÀ-šú i-tu-ra šá N[A BI ri-ḥu-su]
10' A obv. 10'	KI ADDA šu-nu-[lat] ana TI-šú Ú.KUR.RA
B obv. II 12'–13'	KI ADDA šu-[nu-lat] / ana TI-šú Ú.KUR.RA →
C obv. 13	KI [ADDA] 「šu-nu-lat ana TI-šú ́NU.LUH.HA <sup>1</sup> (sic!) →
11' A obv. 11'	úHAR.HAR úIGI-lim úNU.LUH.HA
B obv. II 13'–14'	úHAR.HAR ú[IGI-lim] / úNU.LUH.HA →
C obv. 13	úH[AR.HAR] →
12' A obv. 12'	úsu-pa-lam útu-lal úAŠ.TÁL.TÁL
B obv. II 14'	úNIGIN <sup>sar</sup> útu-lal úA[Š.TÁL.TÁL]
C caret	
13' A obv. 13'	1-niš SÚD ina [G]EŠTIN ŠUR NU pa-tan NAG.MEŠ —
B obv. II 15'	「1 <sup>1</sup> -niš SÚD ina GEŠTIN ŠUR.RA NU pa-tan NAG.[MEŠ] —
C obv. 13–14	[ ] / ina G[EŠTIN Š]UR {NU 「pa <sup>1</sup> } (erased) NAG.MEŠ-ma [iballut(?)]
A, B, C	
(the following lines in C differ from A and B, see <i>infra</i> 2.)	
14' A obv. 14'	DIŠ KIMIN úKUR.KUR at-ma BIL.ZA.ZA SIG <sub>7</sub> gišHAŠHUR GIŠ.GI
B obv. II 16'–17'	[ ] <sup>ú</sup> KUR.KUR 「at <sup>1</sup> -ma BIL.ZA.ZA [ ] / [ ] →
15' A obv. 15'	ina ɿ.GIŠ gišEREN EŠ.MEŠ-su NA BI EN TI.LA
B obv. II 17'	[ ] gišER]EN <sup>sic!</sup> EŠ.M[EŠ-su] /
(B obv. II breaks, for rev. III, see Summary 7.)	
16' A obv. 16'	「ŠÀ <sup>1</sup> -šú ɿL-šú kiš-pi NU TE-šú
A	

17' A obv. 17' DIŠ KIMIN <sup>šim</sup>GÚR.GÚR <sup>giš</sup>LI<sup>sic!</sup> MUN *a-ma-nim*

18' A obv. 18' <sup>'u'</sup>KUR.KUR *ina* <sup>ł.</sup>GIŠ <sup>giš</sup>ŠUR.MÌN EŠ.MEŠ-*s*[*u*]

A

(for the remaining units in A, see Summary 6.)

2. C obv. 15–21 // D obv. I 18–21 // E: 2'–6'

1 C obv. 15 DIŠ K[IMI]N <sup>na4</sup>*mu*-<sup>r</sup>*sa* <sup>na4</sup>]KA.A.AB.BA AN.BA[R<sup>sic!</sup> SÚ]D-ma *ina* [x NAG.MEŠ]

C

2 C obv. 16 <sup>'u'</sup>GAN.U<sub>5</sub> <sup>'u'</sup>*tar*<sup>sic!</sup>-*muš* *ina* KUŠ GAG.GAG-<sup>r</sup>*pí* *ina* GÚ-<sup>šú</sup> <sup>r</sup>GAR<sup>1</sup>-[*an*]

(for the preceding unit in D, see 4.; for the preceding line in E, see Summary 10.)  
C, D, E

3 C obv. 17 DIŠ KIMIN <sup>ú</sup>IGI-lim <sup>ú</sup>*tar*<sup>sic!</sup>-*muš* AN.BAR KA *tam-tim* <sup>giš</sup>ESI

D obv. I 18 [ <sup>ú</sup>*ta*]r-*muš* AN.BAR KA A.AB.BA <sup>giš</sup>ESI

E obv. I 2' [ <sup>ú</sup>I]GI-lim <sup>ú</sup>*tar*-*muš* AN.BAR KA A.AB.BA <sup>giš</sup>E[SI]

4 C obv. 18 MÚD [BU]RU<sub>5</sub>.HABRUD<sup>ru</sup>.DA<sup>mušen!(uš)</sup> NITA<sup>!(na<sub>4</sub>)</sup> *zap*<sup>!-pí</sup> ŠAH<sup>!</sup> šá *ana* U<sub>5</sub> ZI-ú

D obv. I 19–20 [ BURU<sub>5</sub>.HABRUD.DA]<sup>mušen</sup> NÍTA *zap-pí* ŠAH šá *ana* U<sub>5</sub> / [ZI]-<sup>r</sup>ú →

E obv. I 3' [ BURU<sub>5</sub>.HABRU]D.DA<sup>mušen</sup> NÍTA *zap-pí* ŠAH šá *ana* U<sub>5</sub> ZI-u

5 C obv. 19 *ina* KUŠ GAG.GAG-*pí* *ina* GÚ-<sup>šú</sup> GAR-an

D obv. I KUŠ<sup>1</sup> GAG.GAG *ina* GÚ-<sup>šú</sup> <sup>r</sup>GAR<sup>1</sup>-an

E obv. I 4' [ KU]Š GAG.GAG *ina* <sup>r</sup>GÚ-<sup>šú</sup> GAR-an

C, D, E

6 C obv. 20 DIŠ KIMIN <sup>ú</sup>IN.NU.UŠ <sup>ú</sup>EM[E-U]R.GI<sub>7</sub> Ú.K[U<sub>6</sub>] <sup>ú</sup>AŠ.TÁL.TÁL

D obv. I 21 [ <sup>ú</sup>IN<sub>6</sub>.UŠ <sup>ú</sup>EME-UR.GI<sub>7</sub> Ú.KU<sub>6</sub> <sup>ú</sup>AŠ.TÁL.TÁL →

E obv. I 5' [ <sup>ú</sup>IN<sub>6</sub>.UŠ <sup>ú</sup>EME-UR.GI<sub>7</sub> Ú.KU<sub>6</sub> <sup>ú</sup>AŠ.TÁL'(ud).TÁL'(ud)

7 C obv. 21 *ina* KUŠ GAG.GAG-*pí* *ina* [G]Ú-<sup>šú</sup> GAR-an

D obv. I 21 *ina* KUŠ — — — —

E obv. I 6' [ KU]Š GAG.GAG *ina* GÚ-<sup>šú</sup> GAR-an

C, D, E

(for the following units in C, see Summary 8.; for D, see 3.; for E, see Summary 10.)

3. D obv. I 22–27 // f rev.<sup>?</sup> 9'–11' // G rev. 23–33 // H obv. 1'–rev. 1 // J obv. 7'–15'

(preceding units: see 5. for f, 2. for D; for G, see Summary 12.)

1 D obv. I 22 [ k]a-*šip*-ma UZU.MEŠ-<sup>šú</sup> *tab-ku lu* *ina* DU-<sup>šú</sup> *lu* *ina* <sup>r</sup>GUB<sup>1</sup>-[<sup>šú</sup>]

f rev.<sup>?</sup> 9' DIŠ NA *ka-šip*-ma UZU.MEŠ-<sup>šú</sup> *tab-ku lu-u* *ina* DU-<sup>šú</sup> *lu-u* *ina* KI.GUB-<sup>šú</sup> →

G rev. 23 [ k]a-*šip*-ma UZU.MEŠ-<sup>šú</sup> *tab-ku lu* *ina* DU-<sup>šu</sup> *lu-u* *ina* i-<sup>šu</sup>-<sup>r</sup>zi-<sup>šu</sup><sup>1</sup>

2 D obv. I 23 [ KI.NÁ-<sup>šú</sup> *lu* *e-nu-ma* KÀŠ<sup>sic!</sup>.MEŠ-<sup>š[u]</sup> i-[<sup>šat-t</sup>]i-nu

f rev.<sup>?</sup> 9'–10' *lu-u* *ina* K[I].N[A-<sup>šú</sup>]/*lu* U<sub>4</sub>-*ma*<sup>1</sup>(*lu*) KÀŠ i-<sup>šá</sup>-*tin-ni* →

G rev. 24 [ i-tul-i-<sup>šu</sup> *lu-u* i-*nu*<-*ma*> KÀŠ-<sup>[š]u</sup> i-<sup>šá</sup>-*ti-nu* →

3 D obv. I 24 [ri-*b*]u-su DU-ak GIM MUNUS *su*<sup>2</sup>*u*-su l[a e-l]il

f rev.<sup>?</sup> 10' ri-*hu*-<sup>1</sup>*us*<sup>1</sup>-*su* <DU-ak> GIM <sup>r</sup>MUNUS *šu*<sup>1</sup>*u*-<sup>šú</sup> <sup>r</sup>la e<sup>1</sup>-[el]

G rev. 24–25 ri-*hu*-*su* <sup>r</sup>DU-ak<sup>1</sup> / [ ] MUNUS *su*<sup>2</sup>*u*-su NU e-el →

4 D obv. I 25 [ B]I ri-*hu*-*su* KI ADDA *ina* KI <sup>r</sup>šu<sup>1</sup>-*nu*-*lat*<sup>1</sup> ana TI-<sup>šú</sup>

f caret

G rev. 25–26 NA BI ri-*hu*-*su* KI ÚŠ.MEŠ *ina* KI <sup>r</sup>šu<sup>1</sup>-*nu*-*lat* / [ TI]-<sup>šú</sup> →

(ll. 5–11 are not in D and f. The preceding lines in H are lost, but the unit there probably had three more drugs in the beginning; note that also in ll. 5–11 H is not a strict duplicate of G or J. For the preceding units in J, which partly duplicate A and f, see Summary 6.)

5 G rev. 26 SUḪUŠ <sup>giš</sup>DÌH SUḪUŠ <sup>giš</sup>KIŠI<sub>16</sub> — — <sup>na4</sup>*an-nu-ḥa-ra* NA<sub>4</sub> <sup>r</sup>ga<sup>1</sup>-bi-i

H obv. 1'–3' SU[ḪUŠ] / NUMUN x [ ] / NA<sub>4</sub> [g]a-[bi-i] →

J obv. 7'–8' SUḪUŠ <sup>giš</sup>DÌH SUḪUŠ <sup>giš</sup>KIŠI<sub>16</sub> — — <sup>na4</sup>[*an-nu-ḥa-ra*] / NA<sub>4</sub> <sup>r</sup>ga<sup>1</sup>-bi-i →

6	G rev. 27 H obv. 3'-4' J obv. 8'-9'	[AN.BA]R ŠITA <sup>giš</sup> NU.ÚR.MA 「SAHAR íd-ru <sup>1</sup> 」 7 Ú.HI.A <i>an-nu-ti</i> [ ] / ŠITA <sup>giš</sup> NU.ÚR.MA ] — — AN.BAR ŠITA <sup>giš</sup> NU.ÚR.MA /SAHAR íd-ru — — →
7	G rev. 28 H caret J obv. 9' G, J	[1- <i>niš</i> ] SÚD <i>ina GEŠTIN ŠUR NU pa-tan NAG-ma TI</i> — — <i>ina GEŠTIN ŠUR</i> — — NA[G] —
8	G rev. 29 H obv. 5' J obv. 10'	[K]A.KÉŠ <sup>naa4</sup> šadâ-nu DAB GÚ.GAL <sup>ú</sup> LAL → — — — GÚ.GAL <sup>ú</sup> LAL → KA.KÉŠ <sup>naa4</sup> šadâ-nu DAB GÚ.GAL <sup>ú</sup> [LAL]
9	G rev. 29 H obv. 5'-6' J obv. 11'	úIN <sub>6</sub> .ÚŠ úa[k-ta]m úNU.ŁUH <sup>1</sup> .[HA] úIN <sub>6</sub> .Ú[Ş] / úak-tam úNU.LUH.H[A] úIN <sub>6</sub> .ÚŠ úak-tam úNU.L[UH.HA]
10	G rev. 30 H obv. 7'-8' J obv. 12'	[ <sup>giš</sup> S]INIG 7 Ú.MEŠ ŠEŠ TÉŠ.BI SÚD 「lu ina KAŠ <sup>1</sup> 」 → [ ] <sup>giš</sup> b-i-ni 16 Ú.HI.ŁA <sup>1</sup> / [a]n-nu-ti 1- <i>niš</i> SÚD lu in[a ] PA <sup>giš</sup> ŠINIG — — — — — — — — ina KU[Ş]
11	G rev. 30 H obv. 9' J caret G, H, J	<i>lu ina G[EŠTI]N NU pa-tan N[AG-ma TI]</i> [ <i>lu ina GEŠTIN la pa-tan N[AG]</i> —
(for the preceding lines in D and f, see ll. 1-4)		
12	D obv. I 26 f rev. <sup>?</sup> 11' G rev. 31 H obv. 10'-11' J obv. 13'-14'	[úLA]L <sup>ú</sup> DILI <sup>ú</sup> SIKIL <sup>1</sup> <sup>ú</sup> NA-a-na NUMUN <sup>1</sup> úIN <sub>6</sub> .ÚŠ úLÁL <sup>ú</sup> DILI <sup>ú</sup> SIKIL <sup>ú</sup> NA-a-nu NUMUN úIN <sub>6</sub> .ÚŠ → [ú]LAL <sup>ú</sup> DILI <sup>ú</sup> SIKIL <sup>ú</sup> NA-a-nu NUM[UN] úIN.NU.UŠ → úLAL <sup>ú</sup> DILI <sup>ú</sup> SIKIL / <sup>ú</sup> NA-a-nu NU[MUN] ] úLAL <sup>ú</sup> DILI <sup>ú</sup> SIK[IL] ] / [NU]MUN úIN <sub>6</sub> .ÚŠ →
13	D obv. I 27 f rev. <sup>?</sup> 11' G rev. 31-32 H lo. e. J obv. 14'-15'	[ ú]ŠAKIRA SUHUS <sup>giš</sup> DÌH <sup>ř</sup> ša <sup>1</sup> U[GU KI.MA]H NUMUN ú]ŠAKIRA SUHUS <sup>1</sup> <sup>giš</sup> DÌH — — — ] NUMUN ú]ŠAKIRA / [ ] šá UGU KI.MAH [ ] — — — — (sic?) NUMUN ú]ŠA[KIRA ] \ šá UGU KI.MA[H]
	D ctd. f ctd. G ctd. H rev. 1 J ctd.	i[na] KUŠ — <i>ina GÚ-šú GAR</i> — [ ] — — — — — <i>ina</i> KUŠ GAG.GAG <i>ina</i> GÚ-šú GAR-ma TI <i>ina</i> <sup>2</sup> [ ] — — — — — (sic?)
	D, f, G, H, J	(for the following unit in f, see 5.)
(the wording of the text in H deviates from the rest in the following and therefore has not been coordinated with the other manuscripts; nevertheless it seems to present basically the same therapy)		
14	D obv. I 28 G rev. 33 J obv. 16' H rev. 2-3	[ UD]U.NÍTA <sup>sic!</sup> ŠIKA [SILA LÍMMU]-tú <sup>ř</sup> šá <sup>sic!</sup> -rat <sup>sic!</sup> UR.M[AH <i>ina</i> ] KUŠ [ UD]U.NÍTA ŠIKA SILA LÍMMU SÍK UR.MAH <i>ina</i> KUŠ ÉL[LAG] UDU.NÍTA ŠIKA SILA LÍMMU SÍ[K ] <i>ina</i> <sup>2</sup> KUŠ x [ ] / [ŠI]KA SILA LÍMMU SÍK
	D ctd. G ctd. J ctd.	— <i>ina</i> GÚ-šú GAR-an — GAG.GAG <i>ina</i> GÚ-šú GAR-ma TI — — — — —
	D, G, H, J	(for the remaining units of G and J, see Summaries 12. and 13.; in H, a few fragmentary lines follow upon a second ruling)
15	D obv. I 29	DIŠ KIMIN PIŠ <sub>10</sub> . <sup>d</sup> ÍD <sup>1</sup> [Ú]H <sup>12</sup> (x.'a'). <sup>d</sup> ÍD <i>in[a KUŠ<sup>2</sup> in]a MÚRU-šú KÉŠ</i>

D	
16 D obv. I 30	DIŠ KIMIN SUḪ[UŠ <sup>ú</sup> ]EME-UR.GI <sub>7</sub> <sup>ú</sup> [LUM].HA SUḪUŠ <sup>ú</sup> SI.SÁ
17 D obv. I 31	SUḪUŠ <sup>ú</sup> SAG {SUḪUŠ <sup>ú</sup> SAG} [SUḪUŠ] <sup>ú</sup> [A].ZAL.LÁ
18 D obv. I 32	SUḪUŠ <sup>ú</sup> kám-ka-d[u] S[UḪUŠ] <sup>ú</sup> AŠ.TÁL.T[ÁL]
19 D obv. I 33	[SUḪUŠ] <sup>ú</sup> ka-zal-l[ <sup>a</sup> sic! ú.ŠÀ.Z]I.GA ina [KUŠ in]a G[Ú-šú GAR-an]
D	

(for the following units in D [in all probability not šumma amēlu kašip], see Summary 9.)

#### 4. D obv. I 8–17 // k obv. 19’–29’

(for the preceding units in D, see Summary 9.; for the preceding units in k, see Summary 14.)

1 D obv. I 8 k obv. 19’	[ TU]K- <sup>r</sup> ši <sup>1</sup> b[ir-k]a-šú [DIŠ NA] ka-šip-ma mun-ga TUK-ši bir-ka-šú →
2 D obv. I 9 k obv. 19’–20’	[ ] <sup>r</sup> DU-ak <sup>1</sup> ŠÀ-šú [x]-ub-tú ga-an-na k[a]-la-tu-šú DU-k[a] <sup>?</sup> / [ ] →
3 D obv. I 10 k obv. 20’	[ ] NU ÍL-šú ÍL [Š]À-šú [x(-x)]-x-ma ana e-peš Á.ÁŠ NU ÍL-šú ni-i[š] →
4 D obv. I 11 k obv. 20’–21’	[ LA]L ŠÀ-šú MUNUS ha-[ši]b-ma DAB-ma ana MUNUS DU-k[a] / [ ha-ši]b-ma
5 D obv. I 12 k obv. 21’	[ GU]R-ra NA BI ri-[bū-s]u MUNUS IGI-ma ŠÀ-šú GUR-ra NA BI r[i-bū-s]u →
6 D obv. I 13 k obv. 21’–22’	[ ] šu-nu-lat GÌŠ-šú <sup>r</sup> ka <sup>1</sup> -[nik-ma] KI ADD[A] / [GÌ]š- <sup>r</sup> šu <sup>1</sup> [k]a-nik-ma →
7 D obv. I 14 k obv. 22’ k	[ <sup>d</sup> UTU.ŠÚ]. <sup>r</sup> A <sup>1</sup> ÚŠ-ji ana BÚR → ina KI.GAR <sup>d</sup> UTU.ŠÚ. <sup>r</sup> A <sup>1</sup> [ ] <sup>r</sup> ana <sup>1</sup> [ ]
8 D obv. I 14–15 k obv. 23’	<sup>ú</sup> t[ar-muš] / <sup>ú</sup> HAR.HAR <sup>ú</sup> ]KUR.KUR <sup>ú</sup> ak-tam <sup>ú</sup> E[ME-UR.GI <sub>7</sub> ] <sup>ú</sup> KUR.KUR <sup>ú</sup> ]tar-muš <sup>ú</sup> HAR.HAR <sup>ú</sup> ak-tam <sup>ú</sup> EME-UR. <sup>r</sup> GI <sub>7</sub> →
9 D obv. I 16 k obv. 23’–24’ D ctd. k ctd.	[ TÉŠ.BI SÚ]D lu ina KAŠ.SAG túb-[bal] / [šum-ma ana] <sup>r</sup> gis <sup>1</sup> [GE]ŠTIN ŠUR.RA lu ina GEŠTIN ŠUR ŠU[B-ma] šum-ma ana KAŠ ŠUB-ma →
10 D obv. I 17 k obv. 24’–25’ D ctd. k ctd. D, k	[ÉN su-zí MIN] 3-šú ana <sup>r</sup> lib-bi <sup>1</sup> ŠID-nu-ma ÉN su-z[i su-zí šà-zí-ga] / [šà-z]i-ga gur — ana ŠÀ ŠID-nu-ma NA[G.MEŠ] — NAG.MEŠ-ma [ŠÀ.ZI.GA]
11 k obv. 26’	[DIŠ KIMIN(?)] <sup>ú</sup> EME-UR.GI <sub>7</sub> GIM <sup>d</sup> UTU.ŠÚ.A tu-qad-daš ina še-rim ana IGI <sup>d</sup> UTU G[UB <sup>??</sup> -az(?) (...)]
12 k obv. 27’ k	[x x] x x x ina GÍR ZABAR TA šur-ši-šú ZI-ah-šú SÚD ina KAŠ NA[G.MEŠ(-ma ŠÀ.ZI.GA)]
13 k obv. 28’	[DIŠ KIMIN(?) Š]À BURU <sub>5</sub> .HABRUD.DA <sup>mušen</sup> NITA ina MU[N N]Á-al NU pa-tan i-al-lut SU[HUŠ <sup>?</sup> ] ]
14 k obv. 29’ k	[NUMUN <sup>??</sup> <sup>ú</sup> sa]-su-ut-tú <sup>ú</sup> GUR <sub>5</sub> <sup>1</sup> .UŠ ina KAŠ NA[G.MEŠ(-ma ŠÀ.ZI.GA)]

(k obv. ends, rev. not preserved)

5. 1) f rev.<sup>?</sup> 6'–8'

(for the preceding unit in f, see Summary 11.)

- 1 f rev.<sup>?</sup> 6'      'DIŠ NA<sup>1</sup> ī.GIŠ lu<sup>-</sup>u šá ú-piš ḥUL-tim ŠÉŠ 'A šá<sup>2</sup> ana<sup>1</sup> x x x x x m[es<sup>3</sup>]  
 2 f rev.<sup>?</sup> 7'      ina KÀŠ ANŠE TU<sub>5</sub>-šú ina A GAZI<sup>sar</sup> 'ú<sup>1</sup> šá giš ī.GIŠ ŠÉŠ.MÉŠ-[su]  
 3 f rev.<sup>?</sup> 8'      Ú.KUR.'RA<sup>1</sup> ina ŠÀ NÍG<.NA><sup>2</sup> tu-qat-tar-šú-ma kiš-pi pa-áš-ru ana NA BI NU TE-[u]
- 

(for the following unit in f, see 3.)

5. 2) A rev. 31'–33' // D rev. II 8–9 // f rev.<sup>?</sup> 12'–13' // G rev. 21–22 // J obv. 5'–6' // L rev. III 16–18 // M rev. 3'–4' // n rev. IV 11'–16'

In f this unit follows, though not directly, a šumma amēlu kašip unit (see 3.) and probably was understood as being subsumed under the same diagnosis; all other manuscripts but D have this prescription under a different heading where witchcraft is not explicitly mentioned. Apparently DIŠ KIMIN in ms. D obv. II 8 refers back to a ritual for the treatment of sexual impurity associated with the anger of Marduk and Ištar (obv. II 1–7); cf. Summary 9.

1	A rev. 31'	— — — <sup>giš</sup> si- <i>hu</i> ŠIM. <sup>d</sup> MAŠ NITA u MUNUS SÍK UGU.DUL.BI
	D obv. II 8	DIŠ KIMIN <sup>ú</sup> si- <i>hu</i> <sup>1</sup> [ŠIM]. <sup>d</sup> MAŠ NITA u MUNUS SÍK UGU.DUL.BI
	f rev. <sup>?</sup> 12'	— — — <sup>ú</sup> si- <i>i</i> - <i>hu</i> ŠIM. <sup>d</sup> MAŠ NITA u MUNUS SÍK UGU.DUL.BI →
	G rev. 21	— — — [ <sup>ú</sup> si- <i>i</i> - <i>hu</i> ]u Š[IM]. <sup>d</sup> MAŠ NITA u MUNUS SÍK UGU.DUL.BI →
	J obv. 5'	— — — [ <sup>ú</sup> si- <i>hu</i> ] ŠIM.[ <sup>d</sup> MAŠ NÍ]TA u MUNUS SÍK [ ]
	L rev. III 16	— — — giš si- <i>hu</i> ŠIM. <sup>d</sup> MAŠ NÍTA u MUNUS SÍK UGU.DUL.BI →
	M rev. 3'	— — — [ <sup>giš</sup> si]- <i>hu</i> ŠIM. <sup>d</sup> MAŠ NÍ[TA] ] UGU.DUL.BI
	n rev. IV 12'–13'	— — — [ <sup>ú</sup> si- <i>i</i> - <i>hu</i> ]u Š]I[M]. <sup>d</sup> MAŠ NITA u MUNUS / [SÍK] UGU.DU[L.B]I →
2	A rev. 32'	KÙ.SI <sub>22</sub> AN.BAR TÉŠ.BI ina KUŠ munus ÁŠ.GÀR GIŠ.NU.ZU
	D obv. II 9	'KÙ.SI <sub>22</sub> <sup>1</sup> AN.BAR 1-niš ina [KU]Š — — — →
	f rev. <sup>?</sup> 12'–13'	KÙ.SI <sub>22</sub> 'AN <sup>1</sup> .B[AR] ] / munus ÁŠ.GÀR GIŠ.NU.ZU →
	G rev. 21–22	KÙ.SI <sub>22</sub> AN.BAR TÉ[Š.BI] / [ ] munus ÁŠ.GÀR GIŠ.NU.ZU →
	J obv. 6'	KÙ.SI <sub>22</sub> AN.BAR — ina KUŠ — — —
	L rev. III 17	KÙ.SI <sub>22</sub> AN.BAR TÉŠ.BI ina KUŠ munus ÁŠ.GÀR GIŠ.NU.ZU
	M rev. 3'–4'	KÙ.SI <sub>22</sub> [ ] / [ ] munus ÁŠ.GÀR GIŠ.NU.ZU →
	n rev. IV 13'–14'	KÙ.SI <sub>22</sub> AN.BAR TÉŠ.BI / ina KUŠ munus ÁŠ.GÀR GIŠ.NU.ZU
3	A rev. 33'	GAG.GAG ina GÚ-šú GAR-ma LÚ NU KÙ e-lil
	D obv. II 9	GAG.GAG ina GÚ-šá GAR-an — — — —
	f rev. <sup>?</sup> 13'	GAG.GAG ina GÚ-šú GAR-an LÚ N[U] ]
	G rev. 22	GAG.GAG ina GÚ-šú GAR LÚ NU KÙ e-li-i[l]
	L rev. III 18	GAG.GAG ina GÚ-šú GAR-an-ma LÚ NU erasure KÙ el
	M rev. 4'	[ GÚ]-šú GAR-an- <sup>r</sup> ma <sup>1</sup> [ ]
	n rev. IV 15'–16'	GAG.GAG-pí ina GÚ-šú GAR-an-ma / LÚ la el-lum il-li-il

A, D, f, G, J, L, M, n —

(for the following units in f, see Summary 11.; for the preceding and following units in A, see Summary 6.; for D, see Summary 9.; for the following units in J, see 3. and Summary 13.; for other units in L, see Summary 15.; for other units in M, see Summary 16.; for the following units in G, see 3.; for other units in n, see Summary 17.)

## 6. Summary of the paragraphs in ms. A not included in the transliteration

obv.

- 1' = text 2.5, 1.: 1'  
 2'–6' = text 2.5, 1.: 2'–6'  
 7'–13' = text 2.5, 1.: 7'–13'  
 14'–16' = text 2.5, 1.: 14'–16'  
 17'–18' = text 2.5, 1.: 17'–18'  
 19'–rev. 27' Instruction for a therapeutic ritual against sexual impurity (anger of Marduk and Ištar) // STT 95 + 295 obv. I 16–22, 280 obv. II 1–7.

rev.

- 28'–30' Necklace with stone beads (same purpose) // *BAM* 320 rev. 34'–36'.  
 31'–33' = text 2.5, 5. 2): 1–3, but here the same purpose as in obv. 19'–rev. 27'.  
 34'–39' = *BID*, Hauptritual B: 84'–88'; see also summaries for the duplicate mss. G (Summary 12.), J (Summary 13.), L (Summary 15.), M (Summary 16.) and n (Summary 17.).  
 34'–35' Instruction for a potion against sexual impurity.  
     36' Therapy for the same (kissing patina).  
     37' Therapy for the same (touching bitumen).  
     38' Therapy for the same (touching bronze).  
     39' Therapy for the same (touching ...).  
 40'ff. Instruction for a therapeutic ritual against sexual impurity // *BAM* 320 rev. 37'–42', cf. *BAM* III, p. xii.

## 7. Summary of the paragraphs in ms. B not included in the transliteration

obv. II

- 1'–2' Fragmentary instruction for a potion against impotency.  
 3' Fragmentary instruction for a potion against impotency caused by a ghost to whom the patient has been given over (perhaps by means of witchcraft).  
 4'–6' Instruction for a potion against impotency.  
 7'–8' Instruction for the fabrication of a bandage against impotency.  
 9'–15' = text 2.5, 1.: 7'–13'.  
 16'–17' = text 2.5, 1.: 14'–16'.

rev. III

- 1' Fragmentary.  
 2'ff. Šaziga incantation (Biggs, *TCS* 2, no. 35).

## 8. Summary of the paragraphs in ms. C not included in the transliteration

obv.

- 1–10 Šaziga incantation ritual (Biggs, *TCS* 2, no. 27).  
 11–14 = text 2.5, 1.: 7'–13'.  
 15–16 = text 2.5, 2.: 1–2.  
 17–19 = text 2.5, 2.: 3–5.  
 20–21 = text 2.5, 2.: 6–7.  
 22–27 Instruction for a potion against impotency.  
 28–33 Therapeutic ritual against impotency.  
 34–35 Instruction for the fabrication of a leather bag worn around the neck against impotency.  
 36–37 Instruction for the fabrication of a leather bag worn around the neck against impotency.  
 38–39 Instruction for the fabrication of a leather bag worn around the neck against impotency.  
 40–44 Instruction for the fabrication of a leather bag worn around the neck against impotency.  
 45–rev.9 Šaziga incantation ritual (Biggs, *TCS* 2, no. 13).

rev.

- 10–24 Šaziga incantation ritual (Biggs, *TCS* 2, no. 14 // A 483 obv. [rev. published as *BAM* 369]).  
 25–34 Šaziga incantations with ritual (Biggs, *TCS* 2, no. 22–23).

## 9. Summary of the paragraphs in ms. D not included in the transliteration

obv. I

- 1–6 Instruction for the fabrication of a leather bag worn around the neck against impotency, possibly caused by witchcraft (but the restoration of obv. I 2 by Biggs, *TCS* 2, 66, remains uncertain).  
 7 Instruction for a potion against impotency (same purpose).  
 8–17 = text 2.5, 4.: 1–10.  
 18–20 = text 2.5, 2.: 3–5.  
 21 = text 2.5, 2.: 6–7.

- 22–27 = text 2.5, 3.: 1–4 and 12–13.  
 28 = text 2.5, 3.: 14.  
 29 = text 2.5, 3.: 15.  
 30–33 = text 2.5, 3.: 16–19.  
 34–37 Fragmentary, probably instruction for the fabrication of a leather bag worn around the neck, certainly a cure for impotency; it has a different introductory formula than the preceding units, restore probably: [DIŠ NA ana MUNUS] TE-ma [...] (cf., e.g., *AMT* 65/7: 2').  
 38–59 Several prescriptions for the fabrication of leather bags worn around the neck against impotency (all have the same purpose as 35–37).  
 60 Fragmentary.

## obv. II

- 1–7 Instruction for a therapeutic ritual against sexual impurity (anger of Marduk and Ištar) // *STT* 95 + 295 obv. I 16–22 and *BAM* 205 obv. 19'–rev. 27'.  
 8–9 = text 2.5, 5. 2): 1–3, but here the same purpose as preceding.  
 10–21 Šaziga incantations with ritual (Biggs, *TCS* 2, no. 25, variant duplicate in BM 41279).  
 22–24 Fragmentary therapeutic instructions against impotency.  
 25–32 Instruction for a therapeutic ritual against sexual impurity (anger of Marduk and Ištar).  
 33–35 Therapeutic incantation ritual against impotency.  
 36–50 Šaziga incantation ritual (Biggs, *TCS* 2, no. 29).  
 51–53 Šaziga incantation with rubric (Biggs, *TCS* 2, no. 30).  
 54–61 Šaziga incantation ritual (Biggs, *TCS* 2, no. 31).  
 62–III 23 Šaziga incantation ritual with symptom description; incantation mentions witchcraft as the cause of the patient's impotency (Biggs, *TCS* 2, no. 11).

## rev. III

- 24–33 Šaziga incantation with rubrics (Biggs, *TCS* 2, no. 32).  
 34–42 Šaziga incantation ritual (Biggs, *TCS* 2, no. 10).  
 43–46 Probably additional ritual instruction for the preceding paragraphs.  
 47–52 Instruction for the fabrication of a bandage against impotency.  
 53ff. Fragmentary.

## rev. IV

- 1–7 Fragmentary.  
 8–23 Šaziga incantation ritual (Biggs, *TCS* 2, no. 5).  
 24–31 Šaziga incantation ritual (Biggs, *TCS* 2, no. 33).  
 32–36 Instruction for the fabrication of a bandage against impotency using the incantation of ll. 24–28.  
 37–41 Šaziga incantation ritual (Biggs, *TCS* 2, no. 15).

## 10. Summary of the paragraphs in ms. E not included in the transliteration

## obv. I

- 1' Fragmentary.  
 2'–4' = text 2.5, 2.: 3–5.  
 5'–6' = text 2.5, 2.: 6–7.  
 7'ff. Šaziga incantation rituals (Biggs, *TCS* 2, no. 26).

## obv. II

Fragmentary.

## rev. IV

Šaziga incantation ritual (fragmentary, followed by colophon).

## 11. Summary of the paragraphs in ms. f not included in the transliteration

## rev.?

- 1'–5' Fragmentary therapeutic ritual against witchcraft with incantation (cf. 1. 2'), see copy (subject to further study).  
 6'–8' = text 2.5, 5. 1): 1–3.  
 9'–11' = text 2.5, 3.: 1–4 & 12–13.  
 12'–14' = text 2.5, 5. 2): 1–3.

- 15'-17' Therapeutic prescription for soothing the anger of Marduk.  
 18' Fragmentary.

## 12. Summary of the paragraphs in ms. G not included in the transliteration

obv.-rev.

- 1'-rev. 17 Ceremonial ritual against sexual impurity caused by witchcraft (*BID*, Hauptritual B).  
 18-20 = *BID*, Hauptritual B: 84'-88'; see also summaries for the duplicate mss. A (Summary 6.), J (Summary 13.), L (Summary 15.), M (Summary 16.) and n (Summary 17.).  
     18 Instruction for a potion against sexual impurity.  
     19 Therapy for the same (kissing patina).  
     20 Therapy for the same (touching bitumen).  
       Therapy for the same (touching bronze).  
       Therapy for the same (touching ...).  
 21-22 = text 2.5, 5. 2): 1-3.  
 23-33 = text 2.5, 3.: 1-14.  
 34-36 Fragmentary.

## 13. Summary of the paragraphs in ms. J not included in the transliteration

obv.

- 1'-4' = *BID*, Hauptritual B: 84'-88'; see also summaries for the duplicate mss. A (Summary 6.), G (Summary 12.), L (Summary 15.), M (Summary 16.) and n (Summary 17.).  
     1' Instruction for a potion against sexual impurity.  
     2' Therapy for the same (kissing patina).  
     3' Therapy for the same (touching bitumen).  
       Therapy for the same (touching bronze).  
     4' Therapy for the same (touching ...).  
 5'-6' = text 2.5, 5. 2): 1-3.  
 7'-16' = text 2.5, 3.: 1-14.  
 17'-22' Fragmentary recipes.

rev.

- 23'-24' Fragmentary recipe.  
 25'-26' Recipe for a salve.  
 27'-33' Instruction for a potion against sexual impurity // *STT* 95 + 295 obv. I 18-22.  
 34'-36' Necklace with stone beads (same purpose as preceding) // *BAM* 205 rev. 28'-30'.  
 37'-42' Instruction for a therapeutic ritual against sexual impurity // *BAM* 205 rev. 42'-48', cf. *BAM* III, p. xii.  
 43' Fragmentary.

## 14. Summary of the paragraphs in ms. k not included in the transliteration

obv.

- 1'-18' Fragmentary rituals and prescriptions against impotency.  
 19'-29' = text 2.5, 4.: 1-14.

## 15. Summary of the paragraphs in ms. L not included in the transliteration

obv. I-II

- 1-II 37 Mostly fragmentary; rituals and recipes for curing different diseases.

obv. II-rev. III

- 38-III 10 Fourteen prescriptions for curing impurity caused by witchcraft.  
 11-15 = *BID*, Hauptritual B: 84'-88'; see also summaries for the duplicate mss. A (Summary 6.), G (Summary 12.), J (Summary 13.), M (Summary 16.) and n (Summary 17.).  
     11-12 Instruction for a potion against sexual impurity.  
     13 Therapy for the same (kissing patina).

- 14 Therapy for the same (touching bitumen).  
 15 Therapy for the same (touching bronze).  
     Therapy for the same (touching ...).  
 16–18 = text 2.5, 5. 2): 1–3.  
 19–29 Various medicinal drugs and their effects.  
 30–34 Prescriptions for curing *sētu* of the head.  
 35ff. Incantation rituals against the anger of the gods.
- rev. IV  
 1–24 Prescriptions and rituals against the anger of the gods.  
 25–36 Instructions for a bath and an amulet against snakes portending evil.
16. Summary of the paragraphs in ms. M not included in the transliteration
- obv.  
 1ff. Ceremonial ritual against sexual impurity caused by witchcraft (*BID*, Hauptritual B).
- rev.  
 1'–2' = *BID*, Hauptritual B: 84'–88'; see also summaries for the duplicate mss. A (Summary 6.) G (Summary 12.), J (Summary 13.), L (Summary 15.) and n (Summary 17.).  
     Instruction for a potion against sexual impurity.  
     Therapy for the same (kissing patina).  
     Therapy for the same (touching bitumen).  
     Therapy for the same (touching bronze).  
     Therapy for the same (touching ...).  
 3'–4' = text 2.5, 5. 2): 1–3.
17. Summary of the paragraphs in ms. n not included in the transliteration
- obv. I–rev. IV  
 –rev. IV 5' Ceremonial ritual against sexual impurity caused by witchcraft (*BID*, Hauptritual B).  
 6'–11' = *BID*, Hauptritual B: 84'–88'; see also summaries for the duplicate mss. A (Summary 6.), G (Summary 12.), J (Summary 13.), L (Summary 15.) and M (Summary 16.).  
     Instruction for a potion against sexual impurity.  
     Therapy for the same (kissing patina).  
     Therapy for the same (touching bitumen).  
     Therapy for the same (touching bronze).  
     Therapy for the same (touching ...).  
 12'–16' = text 2.5, 5. 2): 1–3.

*Bound Transcription*

1. A obv. 1'–18' // B obv. 9'–17' // C ...

(l. 1': too fragmentary for transcription)

<sup>2'</sup>summa amēlu kaśip-ma šīr[ūšu] ...  
 rihūssu(?)] <sup>3'</sup>pīqa lā pīqa ill[ak(?)] ... ]  
<sup>4'</sup>šuruš nurmî [ ... ] <sup>5'</sup>maštakal [ ... ]  
<sup>6'</sup>ištēniš tasâk ina [ ... ] išta[natti]

<sup>7'</sup>summa amēlu kaśip-ma šīrūšu tabkū  
 munga īšu <sup>8'</sup>u berkāšu gannā libbašu sin-  
 ništa hašeḥ-[m]a <sup>9'</sup>sinništa ippallas-ma  
 libbašu iturra amēlu ū (var.: ša amēli  
 ūtāti) rihūssu <sup>10'</sup>itti mīti šunullat

*Translation*

1. A obv. 1'–18' // B obv. 9'–17' // C obv. 11–14

(l. 1': too fragmentary for translation)

<sup>2'</sup>If a man is bewitched and (the bewitchment is manifested by the fact that) [his] bod[y] ... , his semen] <sup>3'</sup>flo[ws] from time to time, [ ... ] <sup>4'</sup>root of pomegranate, [ ... ], <sup>5'</sup>maštakal-soapwort, [ ... ] <sup>6'</sup>you pound together. He dr[inks (it) repeatedly] in [ ... ].

<sup>7'</sup>If a man is bewitched and (the bewitchment is manifested by the fact that) his body is ‘poured out’ and he suffers from stiffness, <sup>8'</sup>and his knees are contracted, his ‘heart’ desires a woman, <sup>9'</sup>but upon seeing the woman his ‘heart’ falters, that man’s semen has been buried <sup>10'</sup>with a dead person.

*ana bulluṭišu nīnē<sup>11'</sup>hašē imbur-līm  
nuhurtu<sup>12'</sup>supāla tullal ardadillu<sup>13'</sup>ištēniš  
tasāk ina karāni saḥti lā patān ištanattī((  
ma [iballuṭ(?)]))*

<sup>14'</sup>DIŠ KIMIN *atā'išu atma muṣa<sup>22'</sup>irāni haš-  
hūru qanū<sup>15'</sup>ina šaman erēni taptanaššas-  
su amēlu šū adi balṭu<sup>16'</sup>libbašu inaššišu  
kišpī lā iṭeħħūšu*

<sup>17'</sup>DIŠ KIMIN *kukuru burāšu ṭabat amanni  
atā'išu ina šaman šurmēni taptanaššas-  
s[u]*

2. C obv. 15–21 // D obv. I 18–21 // E: 2'–6'

<sup>1</sup>DIŠ K[IMIN] *mūṣa imbu<sup>3</sup> tāmti parzill[u  
tas]âk-ma ina [... ištanattī]*

<sup>2</sup>GAN.U<sub>5</sub> *tarmuš ina maški tašappi ina ki-  
šādīšu tašakkan*

<sup>3</sup>DIŠ KIMIN *imbur-līm tarmuš parzillu  
imbu<sup>4</sup> tāmti ušū<sup>4</sup>dām išṣūr īurri zikari  
zappi šahī ša ana rakābi tebū<sup>5</sup>ina maški  
tašappi ina kišādīšu tašakkan*

<sup>6</sup>DIŠ KIMIN *maštakal lišān-kalbi Ú.KU<sub>6</sub>  
ardadillu<sup>7</sup>ina maški tašappi ina kišādīšu  
tašakkan*

3. D obv. I 22–27 // f rev.<sup>?</sup> 9'–11', 12–13'  
// G rev. 23–32 // J obv. 7'–15'; parallel  
H obv. 1'–rev. 1<sup>46</sup>

<sup>1</sup>šumma amēlu kašip-ma šīrūšu tabkū lū  
ina alakīšu lū ina uzuzzīšu<sup>2</sup>lū ina itūlišu  
lū inūma štnātīšu išattinu<sup>3</sup>riħūssu illak  
kīma sinništī su'ussu lā el<sup>4</sup>amēlu šū riħūssu  
itti mīti ina erseti šunullat ana bulluṭišu  
<sup>5</sup>šuruš balti šuruš ašāgi annuħara aban  
gabī<sup>6</sup>parzillu hašab nurmī eper idri sebet  
šammī annūti<sup>7</sup>[ištēniš] tasāk ina karāni  
saḥti lā patān išatti-ma iballuṭ

To cure him: <sup>11'</sup>*nīnū*-plant, *hašū*-plant, ‘heals-a-thousand’-plant, *nuhurtu*-plant, <sup>12'</sup>*supālu*-juniper, *tullal*-plant (and) *ardadillu*-plant <sup>13'</sup>you pound together. He drinks it repeatedly in grape juice on an empty stomach, ((then he will recover)).

<sup>14'</sup>If ditto: *atā'išu*-plant, frogspawn, apple (and) reed <sup>15'</sup>in cedar oil. You rub him repeatedly (with this oil), (then) this man <sup>16'</sup>will have potency <sup>15'</sup>as long as he lives. <sup>16'</sup>Witchcraft will not come near him.

<sup>17'</sup>If ditto: *kukuru*-plant, *burāšu*-juniper, *amannu*-salt (and)  
<sup>18'</sup>*atā'išu*-plant in cypress oil. You rub hi[m] repeatedly (with this oil).

2. C obv. 15–21 // D obv. I 18–21 // E: 2'–6'

<sup>1</sup>If d[itto] (= a man is bewitched and (the bewitchment is manifested by the fact that) his body is ‘poured out’ and he suffers from stiffness, and his knees are bent, his ‘heart’ desires a woman, but upon seeing a woman his ‘heart’ falters, (then) that man’s semen has been buried with a dead person): you crush *mūṣu*-stone, *imbu<sup>3</sup>* tāmti-mineral (and) *iro[n]*. [He drinks (it) repeatedly] in [...].

<sup>2</sup>You wrap up *GAN.U<sub>5</sub>*-plant (and) *lupine* in (a) leather (bag) and put it around his neck.

<sup>3</sup>If ditto: ‘Heals-a-thousand’-plant, *lupine*, iron, *imbu<sup>3</sup>* tāmti-mineral, ebony, <sup>4</sup>blood of a male *rock-partridge* (and) a bristle from a sexually aroused pig <sup>5</sup>you wrap up in (a) leather (bag) (and) put it around his neck.

<sup>6</sup>If ditto: *maštakal*-soapwort, ‘dog’s tongue’, *Ú.KU<sub>6</sub>*-fennel (and) *ardadillu*-plant <sup>7</sup>you wrap up in (a) leather (bag and) put it around his neck.

3. D obv. I 22–27 // f rev.<sup>?</sup> 9'–11', 12–13' // G rev. 23–32 // J  
obv. 7'–15'; parallel H obv. 1'–rev. 1

<sup>1</sup>If a man is bewitched and (the bewitchment is manifested by the fact that) his body is ‘poured out’, <sup>3</sup>his semen flows <sup>1</sup>whether he is walking, standing <sup>2</sup>or lying down or when he is urinating, his private parts are impure like those of a (menstruating) woman, <sup>4</sup>(then) that man’s semen has been buried with a dead person in the earth. To cure him: <sup>5</sup>root of *baltu*-thorn, root of *ašāgu*-thorn, *annuħara*-alum, alum, <sup>6</sup>iron, pomegranate-rind, ‘*saltpetre dust*’: These seven drugs <sup>7</sup>you pound [together]. He drinks (it) in grape juice on an empty stomach, then he will recover.

<sup>46</sup> The variants in mss. J and H are not indicated in the transcription and translation.

<sup>8</sup>kişir şadâni şabiti *hallūru ašqulālu* <sup>9</sup>maš-takal aktam *nuhurt[u]* <sup>10</sup>arti bīni sebet şammīt annūti iştēniš tasâk lū ina šikari <sup>11</sup>lū ina karāni lā patān iša[ttī-ma iballuť]

<sup>12</sup>ašqulālu ēdu sikilli amēlānu zēr maš-takal <sup>13</sup>zēr şakirî šuruš balti ša eli kimahhi ina maški taşappi ina kişadīšu taşakkan-ma iballuť

<sup>14</sup>kalīt immeri haşabti sūq erbetti şärat nēši ina maški taşappi ina kişadīša taşakkan-ma iballuť

<sup>15</sup>DIŞ KIMIN kibrītu [ru'']tītu(?) in[a maš-ki(?) in]a qabl̄ıšu tarakkas

<sup>16</sup>DIŞ KIMIN sur[uş] lişān-kalbi [barī]rātu şuruš şurdunî <sup>17</sup>şuruš <sup>18</sup>SAG [şuruş a]zallî <sup>18</sup>şuruş kamkad[i] ʂ[uruş] ardadill[i] <sup>19</sup>[şu-ruş] kazall[i] (şammi) şaz]iga ina [maški in]a kişadīšu taşakkan

#### 4. D obv. I 8–17 // k obv. 19’–29’

<sup>1</sup>[şumma amēlu] kaşip-ma munga t̄şı ber-kāšu <sup>2</sup>gannā k[a]lâtūšu illakā(?) libbašu ... <sup>3</sup>...ma ana epēş şibûti lā inaşşıšu nīş [li]bbišu <sup>4</sup>şabit-ma ana sinniştı alâka [muftı]u libbašu sinniştı ha[še]h-ma <sup>5</sup>sinniştı ippallas-ma libbašu iturra amēlu šū ri[hâss]u <sup>6</sup>itti mīt[i] şunullat muşarşu kanik-ma <sup>7</sup>ina kullati ereb şamşı pehi ana paşarı

((—————))  
<sup>8</sup>tarmuš haşē atā'išu aktam lişān-kalbi  
<sup>9</sup>tub[bal iştēniš tasâ]k lū ina šikari lū ina karāni sahti tanaddī-ma <sup>10</sup>ÉN su-z[i su-zı] şalāşşu ana libbi tamannū-ma iştanattī((ma [nīş libbi])) (not all variants in k are included in the transcription)

<sup>11</sup>[DIŞ KIMIN(?)] lişān-kalbi kīma Šamaş irtabû tuqaddaş ina şeri ana mahar Šamaş iz[zâz](???) (...) <sup>12</sup>[...] ... ina patar siparri ištu şurşıšu tanassahşu tasâk ina šikari išta[nattī-(ma nīş libbi)]

<sup>13</sup>[DIŞ KIMIN(?)] li]bbi işşür hurri zikari ina t̄ab[ti tu]şnal lā patān i'allut şu[ruş(?) ... ]

<sup>14</sup>[zēr(??) şa]şutti şarmadu ina šikari išta[nattī-(ma nīş libbi)]

<sup>8</sup>A lump of magnetite, peas, *ašqulālu*-plant, <sup>9</sup>maštakal-soapwort, *aktam*-plant, *nuhurtu*-plant, <sup>10</sup>tamarisk leaves: these seven drugs you pound together. <sup>11</sup>He dri[nks] (it) on an empty stomach either in beer or in wine, [then he will recover].

<sup>12</sup>ašqulālu-plant, ēdu-plant, amēlānu-plant, maštakal-soapwort seed, <sup>13</sup>şakirû-plant seed (and) the root of a *baltu*-thorn that grew over a grave you wrap up in (a) leather (bag and) put (it) around his neck, then he will recover.

<sup>14</sup>A sheep's kidney, a sherd from a crossroad (and) lion hair you wrap up in (a) leather (bag and) put (it) around his neck, then he will recover.

<sup>15</sup>If ditto: sulphur (and) [ru'']tītu-sulphur i[n (a) leather (poultice)], you gird his loins (with it).

<sup>16</sup>If ditto: roo[t] of ‘dog’s tongue’, [saga]penum, root of şurdunû-plant, <sup>17</sup>root of SAG-plant, [root of a]zallû-plant, <sup>18</sup>root of *kamkad*[u-plant], r[oot] of *ardadill*[u-plant], <sup>19</sup>[root] of *kazall*[u-plant, ‘pote]ncy’-plant in [(a) leather (bag)]. You put (it) rou]nd [his] ne[ck].

#### 4. D obv. I 8–17 // k obv. 19’–29’

<sup>1</sup>[If a man] is bewitched and (the bewitchment is manifested by the fact that) he has stiffness, his knees <sup>2</sup>are contracted, his kidneys ‘run’, his ‘heart’ ... <sup>3</sup>... and does not motivate him to achieve (his) wish, his potency <sup>4</sup>is ‘seized’, so that he only [rare]ly has intercourse with a woman. His ‘heart’ desires a woman, <sup>5</sup>but upon seeing the woman his ‘heart’ falters, (then) that man’s se[men] <sup>6</sup>has been buried with a dead person, his penis <sup>7</sup>has been sealed <sup>7</sup>and shut up in a clay pit towards sunset. To undo:

((—————))  
<sup>8</sup>Lupine, haşû-plant, atā'išu-plant, aktam-plant, ‘dog’s tongue’ <sup>9</sup>you dr[y (and) crus]h [together]. You put it either in beer or in grape juice. <sup>10</sup>You recite the incantation “Radian[ce, radiance]” three times into (the potion), then he drinks (it) repeatedly ((and (will recover his) [potency])). (not all variants in k are included in the translation)

<sup>11</sup>[If ditto]: When the sun has set you purify ‘dog’s tongue’. In the morning, *he st[ands]* before Šamaş [(...)] <sup>12</sup>[...] (starting) from its root you remove ... with a bronze knife, pound (it), and he dr[inks] (it) repeatedly] in beer, [(then he will recover his potency)].

<sup>13</sup>[If ditto]: You pickle [the he]art of a male *rock partridge* in sal[t]. He swallows (it) on an empty stomach. R[oot of ...],

<sup>14</sup>[seed of şa]şuttu-plant, şarmadu-plant: he dr[inks] (it) repeatedly] in beer, [(then he will recover his potency)].

5. 1) f rev.<sup>?</sup> 6'-8'

<sup>1</sup>šumma amēlu šamnu lu<sup>?</sup>ū ša upīš lemutti  
pašiš ... <sup>2</sup>ina štnāt imēri turammakšu  
ina mē kasî ... šamnu taptanaššas[su]  
<sup>3</sup>nīn[ē] ina libbi nig<nakki> (?) tuqattaršu-  
ma kišpū pašrū ana amēli šuāti ul iṭeḥjhū

5. 2) A rev. 31'-33' // D rev. II 8-9 // f  
rev.<sup>?</sup> 6'-8' // G rev. 21-22 // J obv. 5'-6'  
// L rev. III 16-18 // M rev. 3'-4' // n  
rev. IV 11'-16'

<sup>1</sup>((DIŠ KIMIN)) sīḥu nikiptu zikar u sinniš  
šārat paḡ<sup>2</sup>burāšu parzillu ištēniš ina  
mašak unīqi lā pettī<sup>3</sup>tašappi ina kišadīša  
tašakkan-ma amēlu lā ellu elil/el (var.:  
illil)

5. 1) f rev.<sup>?</sup> 6'-8'

<sup>1</sup>If a man has been anointed with a sullied oil of evil sorcery,  
... . <sup>2</sup>You bathe him in donkey's urine, with *kasū*-extract ... ,  
you rub [him] repeatedly with oil. <sup>3</sup>You fumigate him with  
*nīnū*-plant in the *fumi*<gation vessel>, then the witchcraft will  
be undone and will not come near this man (anymore).

5. 2) A rev. 31'-33' // D rev. II 8-9 // f rev.<sup>?</sup> 6'-8' // G rev.  
21-22 // J obv. 5'-6' // L rev. III 16-18 // M rev. 3'-4' // n  
rev. IV 11'-16'

<sup>1</sup>((If ditto:)) sīḥu-plant, *nikiptu*-plant, 'male' and 'female', ape  
hair, <sup>2</sup>gold (and) iron <sup>3</sup>you wrap up <sup>2</sup>together in (a) leather  
(bag) made from a female kid that has not yet mated with a  
male, <sup>3</sup>you put it around his neck, then the impure man will  
be((come)) pure.

### Notes

1.: 2'-3': For the restoration, cf. *AMT* 31/4-32/1 rev. 11.

7'-8': The ruling between ms. C obv. 11 and 12 indicated in Ebeling's copy is not on the tablet.

8': *ga-an-na* (so all manuscripts, cf. also here 4.: 2) is understood as a stative of *kanānu*, *qa-nānu* "to roll up", "to contract"; the consistent spelling with *ga* suggests a variant form *ganānu* (cf. also *BAM* 575 rev. III 12).

9': Note that the enigmatic "GUR-tum" is a mistake in Köcher's copy (cf. collation, pl. 130, nos. 29-30); it is worth noting that instead of the equally mysterious "GUR-tam" copied by Köcher in ms. A obv. 19' the tablet has *e-šu* (// *STT* 95 + 295 obv. I 16, *STT* 280 obv. II 1).

12': The logogram NIGIN is attested for *supālu* in the Uruanna commentary *CT* 41, 45, *BM* 76487: 8' (partially restored), ed. *CAD* S 390b.

2.: 4: The corrupt text in ms. C clearly reflects a *lapsus oculi* of the scribe who mixed up the signs in his *Vorlage*.

3.: 3: For *suhsu* "pubic triangle" (not "bed", cf. *CAD* S 349-50), see Civil, *Studies Leich-ty*, 55.

15: Biggs reads [BA.BA.Z]A<sup>1</sup>.<sup>4</sup>ID, but the sign before <sup>4</sup>ID is clearly A (as copied), and the traces preceding A suggest [Ú]H rather than [B]A. Also the space available in the break fits [Ú]H better than [BA.B]A.

17: <sup>4</sup>SAG is equated with *la-a-ar-tu* in H<sub>h</sub> XVII (*MSL* 10, 108: 25, cf. *CAD* L 103a).

4.: 10: For the variant in ms. k, cf. Farber, ZA 69 (1979) 302. The incantation is also attested in the šaziga-catalogue *LKA* 94 obv. I 19 (ed. Biggs, *TCS* 2, 12).

13: For the restoration in the beginning of the line, cf. *STT* 280 obv. II 22.

5.: The paragraph ruling that precedes ms. L rev. III 16 in Köcher's hand-copy (*BAM* 318) does not exist.

## TEXTS OF GROUP SEVEN

### UŠBURRUDA TEXTS

#### TEXT 7.1

#### A SUMERIAN UŠBURRUDA INCANTATION FROM THE OLD BABYLONIAN PERIOD

##### *Content*

This small Old Babylonian tablet contains a short Sumerian incantation against witchcraft. There is no ritual section, but the text of the incantation suggests that the accompanying rites included the mani-

pulation of figurines representing the witch, which were burnt with fire and probably also dissolved in river water.

##### *List of Manuscripts*

a	VAT 8360	VS 17, 31	coll.	Small tablet , landscape format, OB script, 19 <sup>th</sup> –17 <sup>th</sup> cent.	Babylonia, unknown provenance
---	----------	-----------	-------	---	----------------------------------

##### *Synopsis of Text Units*

i	Incantation: Munus-uš <sub>11</sub> -zu šu bal-e-da .....	1–10
	a obv. 1–rev. 2	
	Rubric.....	11
	a rev. 3	

##### *Previous Editions*

Schwemer, *Abwehrzauber*, 25–26.  
Geller, *BSOAS* 71 (2008) 560–61.

##### *Transliteration*

1	a obv. 1	‘munus-uš <sub>11</sub> -zu <sup>1</sup> šu bal-e-da
2	a obv. 2	nam-ğ̃iri-pad-rá-ni-‘ta <sup>1</sup> pa-an īb-ku <sub>4</sub> -ku <sub>4</sub>
3	a obv. 3	ka-ni abula ğ̃i <sub>6</sub> -da kés-da
4	a obv. 4	‘utu di-ku <sub>5</sub> tu <sub>6</sub> ‘zu <sup>1</sup> NE al bal-e-da
5	a obv. 5	sahar-bi íd-da ‘shub <sup>1</sup> -ba
6	a obv. 6	i-bí-bi an-na īb-e <sub>11</sub>
7	a obv. 7	‘nin-girima <sub>x</sub> (HA.KUD.A.DU) ereš mu <sub>7</sub> -mu <sub>7</sub> -‘ke <sub>4</sub> <sup>1</sup>
8	a obv. 8	ki-gub-ba-gu <sub>10</sub> nu-gub-ba ki-ğál-la-ğu <sub>10</sub> ‘nu <sup>1</sup> -ğál-la
9	a rev. 1	igi-‘utu e-sír ti-la du-du-àm
10	a rev. 2	şà ti-la ğar-ra-àm
11	a rev. 3	ka-inim-ma uš <sub>11</sub> -búr-ru-da-kam
	a	

*Translation*

<sup>1</sup>To overturn the witch,

<sup>2</sup> ... .

<sup>3</sup>Her mouth is (like) a city-gate barred at night.

<sup>4</sup>Utu, judge, who knows the incantation: *to uproot* ... ,

<sup>5</sup>this earth is thrown into the river,

<sup>6</sup>this smoke went up into the sky.

<sup>7</sup>Ningirima, lady of incantations, (effectuate)

<sup>8</sup>that she does not stand where I stand, that she is not present where I am present.

<sup>9</sup>I shall walk before Utu in the streets healthily,

<sup>10</sup>I shall have a healthy heart!

<sup>11</sup>It is the wording (of the incantation) for undoing witchcraft.

---

*Notes*

General: The text was registered as “Text 252” by Cunningham, ‘*Deliver Me from Evil*’, 144.

2: The structure of the first phrase can be analysed as /nam-N-an-i-ta/. A noun composed of nam- and ñiri-pad-rá (“status of bones”?), however, is semantically not very plausible (but cf. Geller, art. cit., who interprets the phrase as “skeleton”). Possibly the construction may be compared with nam-é-dù-da-lugal-la-na-šè in *Gudea Cyl. A* (see Edzard, *Studies Falkenstein*, 51); the expected genitive, however, is missing in the present phrase. One could also envisage an emendation zi'-pa-an. Geller emends the second half of the line to pa an-<ni->ib-ku<sub>4</sub>-ku<sub>4</sub> and proposes to interpret the compound verb pa-ku<sub>4</sub>, which, to our knowledge, would be attested only here, as an antonym of the well known pa-è.

3: See PSD A II 182. For the motif of the city-gate closed at night, cf. especially *Lamentation over Ur* 412: abula ñi<sub>6</sub>-ù-na-gin<sub>7</sub> <sup>giš</sup>ig hé-bí-kéš-da “as with a city-gate at night may the door be barred”.

4: The tentative English rendering offered here remains doubtful. PSD B 58 transliterates <sup>d</sup>utu di-ku<sub>5</sub> tu<sub>6</sub> 'zu'<sup>1</sup>-dè al-bal-e-da, but refrains from translating the passage; Geller adopts the same transliteration and translates “O judge Utu, to know the incantation is to overturn (the spell)”. Apparently he understands al- as the verbal prefix, whose presence, however, is unexpected within a subordinate form in -eda. We prefer to see al as a nominal component of an otherwise unknown compound verb al-bal (perhaps derived from al “hoe”, therefore “uproot”?). One expects this phrase to have an object, and this object may be hidden behind the difficult NE (perhaps gir<sub>10</sub> “anger” or du<sub>14</sub> “quarrel”?).

5–6: -bi is here interpreted as a demonstrative suffix. The passage may refer to the treatment of figurines representing the witch and suggests that they were burnt and thrown into the river. Therefore one could also translate “its earth”, “its smoke”. Note, however, that saħar “loose earth, dirt, dust” is not commonly used for making figurines. Geller proposes that -bi refers to the incantation (p. 560) or the accompanying ritual actions generally (p. 561).

6: This is the Sumerian counterpart of the Akkadian stock phrase *quturkunu l̄itelli šamē*, well known from many anti-witchcraft incantations.

9: Alternatively, ti-la in the present context might possibly represent a syllabic writing for tilla - sulū.

10: šà ti-la is rendered *buluť libbi* in *Izbu Comm.*, see Leichty, TCS 4, 217: 165.

## TEXT 7.2

### TABLET 63 OF THE CANONICAL UŠBURRUDA SERIES

#### *Content*

The tablet was counted by the scholars at Ashurbanipal's court as the 63<sup>rd</sup> of the series ušburruda. On the obverse it gives prescriptions for potions against witchcraft, including a lengthy drug inventory. The

reverse contains a fragmentarily preserved incantation against witchcraft and other evils, followed by ritual instructions.

#### *List of Manuscripts*

A	K 6053	<i>BAM</i> 438	pls. 19–20	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
B	Rm 950	<i>BAM</i> 437	pl. 20	Small frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’

#### *Synopsis of Text Units*

i	Therapeutic ritual against witchcraft .....	1–28[
	Symptom description .....	1–13
	A obv. 1–13	
	Diagnosis .....	13–14
	A obv. 13–14	
	Purpose statement .....	15–16
	A obv. 15–16	
	Therapeutic prescription .....	16–28[
	A obv. 16–28 // B obv. 1'–6'	
ii'	Ritual with incantation against witchcraft and other evils .....	]29'–42'
	Incantation .....	]29'–34'
	A rev. 1'–8' // B rev. 6'–8'	
	Rubric .....	35'–36'
	A rev. 7'–8'	
	Ritual.....	37'–42'
	A rev. 9'–14' // B rev. 9'–10'	
	Catchline (symptom description) .....	43'
	A rev. 15'	
	Colophon.....	44'–49'
	A rev. 16'–21'	

#### *Previous Editions*

Scurlock – Andersen, *Diagnoses*, 171 (ms. A obv. 5–14).

*Transliteration*

1–2	A obv. 1–2	<i>broken</i>
3	A obv. 3	x [ ] x ud ḫlu <sup>1</sup> x x x [
4	A obv. 4	x [ ] x ḫki <sup>1</sup> ḫMÚRU <sup>21</sup> .MEŠ-šú kid x [
5	A obv. 5	[x x] x muṭ-tu ana da-ba-bi ŠA-šú l[ā ūL-šú]
6	A obv. 6	[hu]-uš GAZ ŠA TUK.MEŠ-ší mi-na-ti-šú it-[ta-na-áš-pa-ka(?)]
7	A obv. 7	it <sup>1</sup> -te-nen-bi-iṭ NUNDUM.MEŠ-šú ū-na-áš-šak GEŠTU <sup>II</sup> -šú G[ū.GÙ-a]
8	A obv. 8	ŠU <sup>II</sup> -šú i-šam-ma-ma-šú bir-ka-šú kim-ṣa-šú i-kàs-s[a-sa-šú]
9	A obv. 9	SAG ŠA-šú it-ta-na-áž-qar ana MUNUS DU-ka mu[t-tu]
10	A obv. 10	ana MUNUS ŠA-šú NU ūL-šú ḫur-ba-šu ŠUB.ŠUB-[su]
11	A obv. 11	i-kab-bir i-ba-ah <sup>1</sup> -hu ÚH ina KA-šú it-ta-na-[di]
12	A obv. 12	ik-ka-šú LÚGUD.DA.MEŠ KI.NÁ NU ūL-[ši]
13	A obv. 13	pi-qa la pi-qa ú-ta-ṣal NA BI ka-[šip]
14	A obv. 14	NU.MEŠ-šú DŪ-ma ina ÚR ADDA šu-nu-[lu]
15	A obv. 15	ana kiš-pi BÚR ZI-šú KAR it-ti DINGIR kam-li su-lu-m[i]
16	A obv. 16	ana TI-šú ḫtar-muš ḫIGI-lim ḫIGI-[NIŠ]
17	A obv. 17	ūSIKIL ḫel-kul-la ūl[ā]BULUH ḫak-[tam]
18	A obv. 18	ūKUR.KUR ḫHAŠHUR GIŠ.GI ḫla-pat ar-ma-ni ḫNA <sub>4</sub> <sup>1</sup> ga-b[é-e]
19	A obv. 19	KA A.AB.BA ūl[ā]NU.LUH.HA ūKU.NU.LUH.HA ūHAR <sup>1</sup> .H[AR]
	B obv. 1'–2'	[KA] ḫA.AB.BA <sup>1</sup> [ ] / [ ]
20	A obv. 20	ūúr-nu-ú ūKUR.ZI ūšib-bur-ra-tú ūHAR <sup>1</sup> .S[AG]
	B obv. 2'–3'	[ū]ūr-nu-ú ūKU[R.ZI] / [ūHAR.S]AG →
21	A obv. 21	Ū.KUR.RA ūšu-mut-tú ŠE.GAG gišDÌH ŠE.GAG gišKI[ŠI <sub>16</sub> ]
	B obv. 3'–4'	Ū.KUR.RA ūš[u-mut-tú] / [ŠE.GAG giš]KIŠI <sub>16</sub> →
22	A obv. 22	ŠE.GAG GI.ŠUL.HI gišbi-nu NUMUN gišbi-nu ūIN.N[U.UŠ]
	B obv. 4'–5'	ŠE.GAG GI.ŠU[L.HI] / [ū]IN.NU.UŠ →
23	A obv. 23	NUMUN ūIN.NU.UŠ ūl[ā]LI NUMUN ūl[ā]LI MUN k[ū-pad]
	B obv. 5'–6'	NUMUN ūI[N.NU.UŠ] / [MUN kū-p]ad →
24	A obv. 24	‘MUN a-ma-nim ZÚ.LUM.MA <sup>1</sup> NUMUN gišHA.LU.ŪB ūl[ā]MA[N.DU]
	B obv. 6'	MUN a-ma-[ni]
	(B obv. breaks)	
25	A obv. 25	‘[kurkanū GAZI <sup>sar</sup> ] ḫ37 <sup>1</sup> Ú UŠ <sub>11</sub> .BÚR.R[U.DA]
26	A obv. 26	[ša ina Š]U <sup>II</sup> ūu-ṣu-‘ū’
27	A obv. 27	[lu ina KAŠ.SAG lu ina GEŠTIN lu ina A.MEŠ lu ina] ḫGIŠ <sup>1</sup> lu ina hi-qa-a-ti
	N[AG.MEŠ]	
28	A obv. 28	N[AG.MEŠ] ] x ḫkiš <sup>1</sup> ? [x (x)]
	break	
29'	A rev. 1'	É[N?]
30'	A rev. 2'	lúUŠ <sub>11</sub> ?Z[U?
31'	A rev. 3'	i-pu-šá ūl[ā]mūnusUŠ <sub>11</sub> .Z[U
	(the preceding lines in B are fragmentary and not assignable with certainty, cf. Notes)	
32'	A rev. 4'	ÉN ul ia-ut-tu-u[n] ]
	B rev. 6'	[ÉN ul ia]-‘ū’-tu-un ÉN <sup>d</sup> é-a u [ <sup>d</sup> asal-lú-bi]
33'	A rev. 5'	ÉN <sup>d</sup> AMAR.UTU LUGAL : <sup>d</sup> šà-zu <sup>d</sup> za[ <sup>d</sup> r-pa-ni-tum]
	B rev. 7'	[LUG]AL ÉN <sup>d</sup> šà-zu <sup>d</sup> za[r-pa-ni-tum]
34'	A rev. 6'	u <sup>d</sup> nin-gírima iq-bu-‘nim-ma <sup>1</sup> [ ]
	B rev. 8'	[iq-b]u-nim-ma a-na-k[u ušanni (TU <sub>6</sub> ÉN)]
	A, B	

35'	A rev. 7'	KA.INIM.MA <i>kiš-pi ru-<sup>7</sup>lu<sup>1</sup>-ú ru-su-<sup>7</sup>u<sup>1</sup>D[IM<sub>10</sub>.ME]</i>
36'	A rev. 8'	<i>si-bit ma-mīti tur-ti [U]DUG lem-<sup>7</sup>nu<sup>1</sup> ana [LÚ] <sup>7</sup>NU<sup>1</sup> T[E-e]</i>
	A	
37'	A rev. 9'	DÙ.DÙ.BI <sup>7</sup> tar-muš <sup>7</sup> IGI-lim <sup>7</sup> IGI-NIŠ <sup>7</sup> SIKIL <sup>7</sup> [ ]
	B rev. 9'-10'	[ <sup>7</sup> tar]-muš <sup>7</sup> IGI-[lim ] / [ <sup>7</sup> e]l-kul-la →
38'	A rev. 10'	GIŠ BÚR Ú <sup>7</sup> DIM <sub>10</sub> .ME <sup>7</sup> simGÚR.GÚR <sup>7</sup> simLI <sup>1</sup> gišE[REN <i>qanû tābu bīnu</i> ]
	B rev. 10'-11'	GI[Š] <sup>7</sup> simLI <sup>1</sup> [
39'	A rev. 11'	<sup>7</sup> IN.NU.UŠ NAGA SI MUN <sup>7</sup> PIŠ <sub>10</sub> <sup>1</sup> . <sup>7</sup> ID 16 Ú UŠ <sub>11</sub> .BÚR.RU.DA]
	B rev. 12'	<sup>7</sup> I]N.[NU.UŠ
	(B rev. breaks)	
40'	A rev. 12'	ÉN <i>an-ni-tú 3-šú ana UGU ŠID-nu-m[a]</i>
41'	A rev. 13'	<i>ina 1.GIŠ ŠEŠ-su-ma kiš-pi-šu <sup>7</sup>NIGIN<sup>1</sup> x (x) x [</i>
42'	A rev. 14'	<i>NU TE.MEŠ-šú LÚ BI KÙ ŠA-šú za-<sup>7</sup>ki ŠA<sup>1</sup> k[a</i>
	A	
43'	A rev. 15'	DIŠ NA <i>ina É.&lt;.GAL&gt; NU mah-<sup>7</sup>ra<sup>1</sup>-šú</i>
	blank line	
44'	A rev. 16'	DUB.63.KAM.ME UŠ <sub>11</sub> .BÚR. <sup>7</sup> DA LIBIR.RA.GIM <sup>1</sup> [ <i>šatir bari</i> ]
45'	A rev. 17'	É.GAL <sup>1</sup> AN.ŠÁR-DÙ-A LUGAL GAL-ú LUGAL <sup>7</sup> dan-nu <sup>1</sup> [
46'	A rev. 18'	<i>ša <sup>7</sup>AG u <sup>7</sup>KURNUN <sup>7</sup>ARHŪŠ<sup>1</sup> TUK.MEŠ-<sup>7</sup>šú<sup>1</sup>-m[a</i>
47'	A rev. 19'	<i>sur-ru šad-lu ha-<sup>7</sup>sis-su<sup>1</sup> pal-ku-ú x [</i>
48'	A rev. 20'	<i>a-na ši-rik-ti iš-ruk a-na taħ-sis-t[i tāmartīšu ištur ibri]</i>
49'	A rev. 21'	<i>qé-reb É.GAL-šú ú-kin NIR.GÁ[L-ka ul ibāš Nabū]</i>

## Bound Transcription

## Translation

(ll. 1-3: too fragmentary for transcription)

<sup>4</sup> ... [ ... ] ... *qablāšu*(?) ... [ ... ]  
<sup>5</sup>[...] ... *muṭtu ana dabābi libbašu l[ā inaššišu] <sup>6</sup>b[ā]s b[ā]pi libbi irtanašši mi-nātšu it[tanašpakā](?) <sup>7</sup>ittenenbiṭ šaptšu unaššak uznašu iš[tanassâ] <sup>8</sup>qātāšu išam-mamāšu berkāšu kimšāšu ikass[asāšu] <sup>9</sup>rēš libbīšu ittanazqar ana sinništi alāka mu[tu] <sup>10</sup>ana sinništi libbašu lā inaššišu hurbāšu imtanaqqus[su] <sup>11</sup>ikabbir ibahhu ru'ta ina pīšu ittana[ddi] <sup>12</sup>ikkašu iktan-arru mayyāla lā inašši <sup>13</sup>pīqa lā pīqa ūtaşsal amēlu šū ka[šip] <sup>14</sup>šalmūšu epšū-ma ina sūn mīti šunu[llū] <sup>15</sup>ana kišpī pašāri napištīšu eṭeri itti ili kamli sul-lum[i] <sup>16</sup>ana bulluṭšu tarmuš imħur-līm imħur-[eṣrā] <sup>17</sup>sikillu elkulla baluħħu ak[tam] <sup>18</sup>atā'išu haħbūr api lapat ar-manni aban gab[ē] <sup>19</sup>imbu' tāmti nuħurtu tħiyatu haš[ū] <sup>20</sup>urnū samīdu šibburatu azu[pīru] <sup>21</sup>nīnū šumuttu haħbūr balti haħbūr ašā[gi] <sup>22</sup>haħbūr qan-šalāli bīnu zēr bīnu mašt[akal] <sup>23</sup>zēr maštakal burāšu zēr burāši tābat k[u]pad <sup>24</sup>tābat amanni suluppū zēr ħuluppi su[ādu] <sup>25</sup>[kurkanū kasū] 37 šammū ušbur[rudē] <sup>26</sup>[ša ina qā]tī šušū*

(ll. 1-3: too fragmentary for translation)

<sup>4</sup> ... [ ... ] ... *his hips* ... [ ... ]<sup>5</sup>[ ... ] ... is reduced, he does n[ot w]ant to talk, <sup>6</sup>he becomes more and more depressed, his limbs are *l[imp all the time]*, <sup>7</sup>he is continually bloated, he gnaws his lips, his ears b[uzz], <sup>8</sup>his hands are numb, his knees and legs cause [him] gnawing [pain], <sup>9</sup>his epigastrium continually protudes, he is not a[ble] to have intercourse with a woman, <sup>10</sup>he is not attracted by a woman, cold tremors afflict him repeatedly, <sup>11</sup>he is in turn fat and thin, he continually saliv[ates] from his mouth, <sup>12</sup>he is often irritable, he cannot stand his bed, <sup>13</sup>(and) he is sometimes paralysed, (then) that man is bewitch[ed]; <sup>14</sup>figurines representing him have been made and bur[ied] in the lap of a dead person. <sup>15</sup>To undo the witchcraft, to save his life, to reconcil[e] him with his angry personal god, <sup>16</sup>to heal him: <sup>27</sup>he dr[inks] <sup>16</sup>*lupine*, ‘heals-a-thousand’-plant, ‘heals-[twenty]-plant, <sup>17</sup>*sikillu*-plant, *elkulla*-plant, *baluħħu*-plant, *ak[tam]*-plant, <sup>18</sup>*atā'išu*-plant, ‘marsh-apple’, ‘apricot-turnip’, *alu[m]*, <sup>19</sup>*imbu'* tāmti-mineral, *nuħurtu*-plant, *tīyatū*-plant, *hašū-pla[nt]*, <sup>20</sup>*urnū*-plant, *samīdu*-plant, *šibburatu*-plant, *azu[pīru]*-plant, <sup>21</sup>*nīnū*-plant, beetroot, shoots of the *baltu*-thorn, shoots of the *ašā[gu]*-thorn, <sup>22</sup>shoots of the *šalālu*-reed, tamarisk, tamarisk seed, soap[wort], <sup>23</sup>*maštakal*-soapwort seed, *burāšu*-juniper, *burāšu*-juniper seed, ...-salt, <sup>24</sup>*amannu*-salt, date(s), seed of the *ħuluppu*-tree, *su[ādu*-plant], <sup>25</sup>[*kur-kānū*-plant, *kasū*-plant], 37 drugs for undo[ing] witchcraft <sup>26</sup>[that are we]ll proven,

<sup>27</sup>[*lū ina šikari lū ina karāni lū ina mē lū  
ina] šamni lū ina hiqāti iš[tanatti]*  
(l. 28: too fragmentary for transcription)

*break*

(ll. 29'-31': too fragmentary for transcription)

<sup>32</sup>šiptu ul ya'uttun šipat Ea u [Asalluhi]

<sup>33'</sup>šipat Marduk šarri šipat Šazu Za[rpanītu]

<sup>34'</sup>u Ningirima iq'būnim-ma anāku [ušanni  
(tē šipti)]

<sup>35'</sup>KA.INIM.MA kišpti ruhū rusū La[maštu](?) <sup>36'</sup>šibit māmīti tūrti [u]tukku lemnu  
ana [amēli] lā te[hē]

<sup>37'</sup>DÙ.DÙ.BI tarmuš imjur-l̄tm imjur-ešrā  
sikillu [e]lkulla <sup>38'</sup>iš pišri šammi Lamašti  
kukuru burāšu er[ēnu qanū ṭabu bīnu]  
<sup>39'</sup>maštakal uḥūlu qarnānū tābtu kibrī[tu  
16 šammū ušburrudē] <sup>40'</sup>šiptu annītu šalaš-  
tūšu ana muḥhi tamannū-m[a ...] <sup>41'</sup>ina  
šamni tapaššassu-ma kišpišu saḥrū(?) ...  
[ ... ] <sup>42'</sup>ul iteḥḥūšu amēlu šū el libbašu  
zaki ... [ ... ] ... [ ... ]

Catchline: <sup>43'</sup>šumma amēlu ina ē kalli lā  
maḥrāšu

ll. 44'-49': colophon, see Hunger, *ABK*, no. 337.

<sup>27</sup>He d[rinks (them) either in beer, in wine, in water, in] oil or  
in diluted beer.

(l. 28: too fragmentary for translation)

*break*

(ll. 29'-31': too fragmentary for translation)

<sup>32</sup>The incantation is not mine, it is the incantation of Ea and  
[Asalluhi],

<sup>33'</sup>the incantation of Marduk, the king, the incantation of  
Šazu, Za[rpanītu]

<sup>34'</sup>and Ningirima. They spoke it, but I [did only repeat it!]"  
(Incantation formula)].

<sup>35'</sup>Incantation that witchcraft, magic, sorcery, *La[maštu]*, <sup>36'</sup>the  
seizure of a curse, (magical) undoing of an oath, the evil  
[U]tukku not appr[oach a man].

<sup>37'</sup>Its ritual: <sup>39'</sup>[You ...] <sup>37'</sup>*lupine*, ‘heals-a-thousand’-plant,  
‘heals-twenty’-plant, *sikillu*-plant, *elkulla*-plant, <sup>38'</sup>wood-of-  
release’, *Lamaštu*-plant, *kukuru*-plant, *burāšu*-juniper, *ce[dar*,  
‘sweet’ reed, tamarisk], <sup>39'</sup>*maštakal*-soapwort, ‘horned’ salt-  
plant, salt, sulph[ur, 16 drugs for undoing witchcraft]. <sup>40'</sup>You  
recite this incantation over (it) three times. [ ... ] <sup>41'</sup>You rub  
him with oil, then witchcraft ... [ ... ] <sup>42'</sup>will not  
approach him. This man will be pure, his ‘heart’ will be  
cleansed ... [ ... ] ... [ ... ].

Catchline: <sup>43'</sup>If a man is not (well) received in the palace.

### Notes

General: This tablet forms part of the still poorly known ušburruda series of Ashurbanipal’s library; the catchline at the end of the text has not yet been connected to another tablet. *BAM* 437 has been integrated as a duplicate manuscript, though the fragmentary state of both manuscripts does not permit a continual reconstruction of the text on the reverse; ll. 35'-36' are omitted in B.

5: *Pace Scurlock – Andersen, Diagnoses*, 171 it seems unlikely that the symptom description began with this line. Note that the traces preserved before *muṭtu* can not be easily reconciled with BI; therefore a restoration [NINDA u KA]Š *muṭtu* is problematic. Alternatively one could restore [niš ŠA-š]ú *muṭtu*, but similar symptoms follow in ll. 9–10.

6–11: This part of the symptom description is closely related to *BAM* 445 obv. 10–15 (see here text 7.7: 47–52), and can be restored accordingly. *BAM* 445, however, is not a duplicate of the present

manuscript, but belongs to another part of the same series. A symptom description similar to *BAM* 445 obv. 10–15 was probably also included in *BAM* 317 (cf. obv. 7'-8', quoted by Köcher, *BAM* III, p. xvi).

6: The restoration at the end of the line is supported by numerous parallels (cf. *CAD* M II 88); *minātīšu* instead of the expected *minātūšu* is awkward, but does not preclude the present reading.

7: For the use of *ebētu* Ntn with the patient — and not a specific body part — as subject, cf., e.g., *BAM* 449(+) rev. III 13' (here text 10.3: 69"). Note, however, that the symptom description *BAM* 445 obv. 10–15, which shows close affinities to the present passage, reads *lišānšu ittenenbit* “his tongue is swollen” (l. 11). If the restoration given above for the end of 1.6 proves to be correct, the space available at the end of this line makes a restoration of *EME-šú* on 1. 6 highly unlikely (*pace Scurlock – Andersen, Diagnoses*, 171); but, of course, *EME-šú*, which in any case one would expect

at the beginning of l. 7, may have been omitted by mistake.

11: There is not enough room for Scurlock's restoration *it-ta-na-[at-la-ak]*.

16–25: This is a standard ušburruda drug-list, taken over from 'inventories' like *BAM* 430 obv. IV 7'–24' // *BAM* 431 obv. IV 2–19 (edited here as text 7.10.4: 1–18). The same sequence also occurs in the prescriptions *BAM* 190 obv. 9–21 // *BAM* 59 obv. 1–12 (see here text 7.10.3, 1.: 9–21). The restorations given above are based on these parallels. Abusch, *Fs. Leichty*, 1–3, points to this ritual as an example of a prescription type whose nucleus is an inventory-list or the like. The lengthy enumeration of plants in these lines derives from a list that might sometimes stand alone (*BAM* 430 obv. IV 7'–24' //), but to which might be added instructions (*BAM* 190 obv. 9–21 //) and sometimes, as in our text, a statement of the circumstances under which the ritual was to be performed. Abusch argues that the recipe did not intend the ingestion of 36/7 plants as part of one therapy. Rather, the composer provided a list from which one selected the several plants necessary for a single treatment.

26: For *ana qāti šūṣū*, cf. the note on text 1.8, 2.: 10'.

27: The Gtn-stem of *šatū* (or *šaqū?*) may indicate that the various substances listed were not

to be drunk all within one potion, but one or several at a time. But it is always possible that it refers to a repeated application of one and the same medicine.

29'–31': Ms. B apparently has the same text as ms. A (cf. A rev. 2' <sup>lā</sup>U[Š<sub>11</sub>.ZU(?)] ...], B rev. 4' [...] <sup>munus?</sup>UŠ<sub>11</sub>.ZU), but a plausible reconstruction based on the few signs preserved escapes us. Note also the preserved *ana bullut* [...] in ms. B rev. 5'.

33': Note the usage of the double wedge (= ÉN) as a repetition marker in ms. A. The reading of *z[ar- ...]* in ms. B remains doubtful.

36': The phrase *šibit māmīt(i) tūrti* might also be translated "seizure of a curse caused by (performing magic) requital" (cf., e.g., *Šurpu* III 96). A self-inflicted curse, however, does not fit well into the present set of evils.

37'–39': This set of ušburruda drugs is again known from ušburruda drug lists and can be restored accordingly (cf. *BAM* 430 obv. IV 25'–31' // *BAM* 431 obv. IV 20–26, edited here as text 7.10.4: 19–25).

43': Cf. *Bu* 91-5-9, 143+ obv. 16–17 (here text 8.3, 2.: 2–3), *Bu* 91-5-9, 214: 6', *BAM* 315 obv. III 4, *STT* 95 + 295 rev. III 133, *BAM* 316 obv. II 7'–8', *STT* 256 obv. 10 (here text 7.6.7: 10), *SptU* 2, 22 + 3, 85 obv. I 18', II 12'. For the phrase, see Abusch, *JCS* 37 (1985) 96–97.

## TEXT 7.3

### TABLET 53<sup>2</sup> OF THE CANONICAL UŠBURRUDA SERIES

#### *Content*

This is a fragment of the 53<sup>rd</sup> tablet of the Nineveh ušburruda series. As with tablet 63 (see text 7.2), the text is written in a relatively large script on a

single-column tablet that probably contained no more than two ušburruda rituals with incantations.

#### *List of Manuscripts*

A	1929-10-12, 693 = BM 128037	—	pl. 21	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
---	--------------------------------	---	--------	---	--------------------------------------

#### *Synopsis of Text Units*

i	Therapeutic ritual against witchcraft .....	]1'-3'
	A obv. 1'-3' (only end of ritual instruction preserved)	
ii	Therapeutic ritual against witchcraft .....	4'-20'
	Incantation .....	4'-7'
	A obv. 4'-7'	
	Ušburruda rubric.....	8'
	A obv. 8'	
	Ritual .....	9'-20'
	A obv. 9'-rev. 9	
	Catchline .....	21'
	A rev. 10	
	Colophon .....	22'-23'[
	A rev. 11-12	

#### *Previous Editions*

None.

#### *Transliteration*

1' A obv. 1'	x x x [
2' A obv. 2'	kiš-pu ru-ḥ[u-u
3' A obv. 3' A	U <sub>4</sub> .28.KAM a-na [
4' A obv. 4'	ÉN munus-sig <sub>5</sub> mu x [
5' A obv. 5'	‘munus <sup>1</sup> ka ka ka [
6' A obv. 6'	‘ka <sup>1</sup> -ḥul ‘dab <sup>1</sup> -ba ‘a <sup>1</sup> [
7' A obv. 7' A	[š]à-šà-ba ‘dab-ba <sup>1</sup> T[U <sub>6</sub> ÉN]
8' A obv. 8' A	KA.INIM.MA [UŠ <sub>11</sub> .BÚR.RU.DA.KAM]

9'	A obv. 9'	DÙ.DÙ.BI KI[ŠI <sub>8</sub> ?
10'	A obv. 10'	ša AN.TA u KI.[TA
	A	{
11'	A obv. 11'	mul <sup>2</sup> -la <sup>2</sup> DÙ <sup>2</sup> giš TUKUL.MEŠ-šú a-na I[GI
12'	A rev. 1	ina ÚŠ <sup>giš<sup>2</sup></sup> E[RE]N <sup>2</sup> [
13'	A rev. 2	ù <sup>1</sup> KI.TA GÌR <sup>1</sup> -šú
14'	A rev. 3	šur <sup>1</sup> -me-na ZÀ.HI.LI [
15'	A rev. 4	ì <sup>1</sup> .GIŠ ŠÉŠ KAŠ <sup>2</sup> ì <sup>1</sup> .GIŠ [
16'	A rev. 5	SAG <sup>1</sup> .DU-su KÉŠ-su [
17'	A rev. 6	ÉN <sup>1</sup> 3-šú a-n[a IGÍ
18'	A rev. 7	šum-ma <sup>1</sup> ina giš MA.NU x [
19'	A rev. 8	i <sup>1</sup> -na giš GAN.U <sub>5</sub> x [
20'	A rev. 9	ma-la ta-šá-lu x [
	A	
21'	A rev. 10	ÉN <sup>d</sup> UTU rDI <sup>1</sup> .KU <sub>5</sub> kiš-šá- <sup>r</sup> ti <sup>1</sup> [
22'	A rev. 11	DU[B] r53 <sup>2</sup> .KAM <sup>1</sup> UŠ <sub>11</sub> .BÚR.RU.D[A
23'	A rev. 12	a- <sup>r</sup> na-ku <sup>1</sup> AN.ŠÁR <sup>1</sup> -DÙ-A LUGAL [
	A breaks	

### Notes

2'-3': This seems to be the end of a ritual instruction. In the beginning about twenty lines are missing, so that the present lines probably preserve the end of the first ušburruda ritual on the tablet.

4'-7': The incantation seems to have a mixture of Sumerian and ‘abracadabra’. The sign sequence ka ka ka in obv. 5' may be a corruption of uš<sub>11</sub> uš<sub>11</sub> uš<sub>11</sub>, but this is far from certain.

8'-9', 10'-11': A dividing line is missing between the rubric and the beginning of the ritual instruction. Apparently the scribe noticed his mistake, but then put the line between the wrong lines.

11'-20': Not enough is preserved of the ritual instruction to allow any confident reconstruction of the proceedings. The weapons of the client play a certain role (l. 11'). A reading mul<sup>2</sup><-mul><sup>2</sup>-<sup>r</sup>la<sup>2</sup> šá<sup>2</sup> seems not to be excluded in l. 11'; if so, an arrow would be placed before a deity. The incantation

is to be recited before the same deity (l. 17'), possibly Šamaš (cf. AN.TA KI.TA in ll. 12'-13'). The client is anointed with oil (l. 15'), and something is tied to his head (l. 16'). In the end, something is done either with (a staff of?) ēru-wood or GAN.U<sub>5</sub>-wood. The final formula of the ritual instruction begins with mala tašallu “everything you ask”, a formula otherwise unknown.

21': This anti-witchcraft incantation addressed to Šamaš is partially preserved in *BAM* 214 rev. VII 2'ff. //, see here text 8.1: 77"ff. (cf. also K 2481 obv. 11', here text 11.1, 2.: 11').

23': This is a non-standard Ashurbanipal colophon formulated in the first person from the first line onward (*anāku Aššur-bān-apli* ...). This could imply that the present tablet was written by the king himself. Note that the same colophon is attested on *CT* 51, 194, another tablet of the same series (see text 7.4).

## TEXT 7.4

### TABLET 22<sup>2</sup> OF THE CANONICAL UŠBURRUDA SERIES

#### *Content*

This is another fragment of the Nineveh ušburru series. The tablet number is almost entirely lost, but a reading 22 (or 42) seems most likely. As with tablet 63 and 53<sup>2</sup> (see here texts 7.2 and 7.3), the

text is written in a relatively large script on a single-column tablet. It probably contained only one extended ušburru incantation ritual.

#### *List of Manuscripts*

A	1930-5-8, 34 = BM 122645	CT 51, 194	pl. 22	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
---	-----------------------------	------------	--------	---	--------------------------------------

#### *Synopsis of Text Units*

i	Fragmentary therapeutic ritual against witchcraft .....	]1'-16'
	Incantation .....	]1'-7'
	A obv. 1'-7'	
	Continuation of ritual .....	8'-16'
	A obv. 8'-rev. 5	
	Catchline .....	17'
	A rev. 6	
	Colophon .....	18'-19'[
	A rev. 7-8	

#### *Previous Editions*

None.

#### *Transliteration*

1' A obv. 1'	[x x] x x [
2' A obv. 2'	x [(x)] <sup>lú</sup> U[Š <sub>11</sub> .ZU-MU u <sup>munus</sup> UŠ <sub>11</sub> .ZU-MU(?)
3' A obv. 3'	'NU <sup>1</sup> <sup>lú</sup> UŠ <sub>11</sub> .Z[U u <sup>munus</sup> UŠ <sub>11</sub> .ZU-MU(?)
4' A obv. 4'	bi-il-šu-n[u <sup>3</sup> -ti(?)
5' A obv. 5'	a-a GUR-ni <sup>1</sup> a <sup>1</sup> -[a
6' A obv. 6'	zi an-na hé-p[àd zi ki-a hé-pàd]
7' A obv. 7'	ni-iš AN-e lu ta-[ma-ta nīš erseti lū tamâta]
	A
8' A obv. 8'	NU.MEŠ šu-nu-ti k[i
9' A obv. 9'	ana gu-gul<-li> te-si-i[p
10' A obv. 10'	i-na <sup>na4</sup> KIŠIB <sup>n</sup> [ <sup>na4</sup> ŠUBA u <sup>na4</sup> šadâ-ni(?)]
11' A obv. 11'	KÁ-šá ta-bar-ram [
12' A rev. 1	a-šar A.MEŠ <sup>1</sup> ŠU <sup>1?</sup> [ <sup>II?</sup>
13' A rev. 2	KA ZÁLAG ina NÍG.SILA <sub>11</sub> . <sup>1</sup> GÁ <sup>1</sup> [

14' A rev. 3	<i>u KÁ ZÁLAG ina ZÌ.「DA<sup>1</sup> [(...)] tepeḥḥī-ma(?)]</i>
15' A rev. 4	<i>ZÁLAG ana ÍD ŠUB-「di ana<sup>12</sup> nap<sup>21</sup>-š[ā<sup>2</sup>-</i>
16' A rev. 5	<i>ú-dáp-pár 「šam<sup>1</sup>-me ana x [</i>
A	
17' A rev. 6	<i>DIŠ NA pa-nu-「šū<sup>1</sup> [i]na s[u<sup>2</sup>-</i>
18' A rev. 7	<i>DUB.「22<sup>12</sup>.K[ÁM<sup>2</sup> UŠ<sub>11</sub>.BÚR.RU.DA(?)</i>
19' A rev. 8	<i>a-na-[ku AN.ŠÁR-DÙ-A LUGAL</i>
A breaks	

*Notes*

4': “carry them”? Probably a god is addressed who is asked to act against the warlock and witch mentioned in the preceding lines.

5': Probably restore *ay itūrūni a[y iqru-būni ana yâši]* “Let them not return to me, let them n[ot approach me!]” or something similar.

8'-16': Alternatively, one could read *salmī-šunu teleqqe(TI-q[ē])* in l. 8'. In any case, it is clear that the ritual instruction does not begin with the present line. What we have is only the final section of the ritual. Figurines of warlock and witch are collected in a skull, whose opening then is closed and sealed (ll. 8'-11'). Apparently, the proceedings are continued in a place where a hand-washing rite had taken place previously (l. 12'). The final ritual

actions involve a lamp (*nūru*, ZÁLAG) whose two openings (*pû* and *bābu*) are stuffed with two kinds of (flour) doughs. What the lamp contained remains unclear, but it must have been impure substances, as the lamp finally is thrown into the river.

17': Instead of *s[u* one could just as easily read *mim-ma* or *nin*.

18': The reading of the tablet number remains uncertain; 22 (or 24) seems most likely to our eyes, but readings like 40+x, 23 or 26+ cannot be excluded.

19': For the restoration of the first line of the Ashurbanipal colophon, cf. BM 128037 rev. 12 (text 7.2 in this volume).

## TEXT 7.5

### UŠBURRUDA WITHIN THE THERAPEUTIC SERIES

#### *Content*

K 3661 is a fragment of a two-column library tablet and preserves the end of an anti-witchcraft ritual closely related to a text otherwise known from ušburruda collections (see text 7.8), but also embedded in the *Btt rimki* ritual. The colophon here shows that such rituals were not only transmitted within special collections of anti-witchcraft texts, but also formed part of the large medical-therapeutic series

known from Nineveh, the Aššur catalogue and (later) Babylonian texts (Therapeutic Handbook). Some anti-witchcraft rituals kept their ušburruda rubrics also after their incorporation within this serial context (e.g., text 7.10.1, ms. j), though this is not the case here. This adds yet another difficulty to the reconstruction of the Nineveh ušburruda series.

#### *List of Manuscripts*

A	K 3661	—	pl. 23	Frg. of a 2-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
B	K 13390	AMT 44/7	pl. 23	Frg. of a 2-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’

#### *Synopsis of Text Units*

i'	Anti-witchcraft ritual with short recitations .....	]1'-16'
	A rev. IV 1'-16'	
	Catchline .....	17'
	A rev. IV 17' // <sup>3</sup> B rev. IV 1'	
	Colophon .....	18'[
	A // <sup>3</sup> B rev. IV 2'	

#### *Previous Editions*

None.

#### *Transliteration*

##### 1. A rev. IV // B rev. IV

(for B rev. III, see Summary)

- |                 |  |
|-----------------|--|
| 1' A rev. IV 1' | ‘ina IGI <sup>d</sup> UTU tu-šá-az-za <sup>1</sup> -a[z ūtarmuš ina pîšú ūimḥur-ašra]                                  |
| 2' A rev. IV 2' | ina GÙB-šú KAŠ ina ZAG-šú tu-ša-a[š-ša-šú ina <sup>d</sup> UTU.È.A(?)]   |
| 3' A rev. IV 3' | ina UGU <sup>na4</sup> AD.BAR iż-za-az-ma A k[a <sup>2</sup> -ṣu-ti inaqqi(?)]   |
| 4' A rev. IV 4' | ana IGI <sup>d</sup> UTU ka-am i-qab-bi <sup>d</sup> UTU ina a- <sup>r</sup> še <sup>1</sup> -k[a mû kaṣūtu limḥurūka] |
| 5' A rev. IV 5' | DINGIR.MEŠ ša KUR lik-ru-bu-ka <sup>d</sup> UTU <sup>‘a’</sup> [tar-muš ina pîya]                                      |
| 6' A rev. IV 6' | ūim-ḥur-aš-ra ina GÙB-ia <sup>d</sup> siris pa-[ši-ru ina imnīya našāku]   |
| 7' A rev. IV 7' | ina UGU <sup>na4</sup> AD.BAR KUR el-li az-za-az-ku <sup>‘a’</sup> [UTU ša (ana) yâši]                                 |
| 8' A rev. IV 8' | Ā ḥUL-ti iż-zi-za <sup>1</sup> kiš-pi <sup>1</sup> ru-he-e r[u-se-e(?) īpuša]  |
| 9' A rev. IV 9' | is-ḥu-ra lu NITA lu MUNUS [l]u <sup>1</sup> ūš lu <sup>1</sup> TI.[LA kīma gišbīni nashi]                              |

10'	A rev. IV 10'	<i>ana aš-ri-šú a-a i-tur 3-š[ú iqabbi-m]a [</i>
11'	A rev. IV 11'	<i>'GIG<sup>1</sup>-ka áš-&lt;ta-&gt;<sup>2</sup>hať tu<sup>1</sup>-šá-aq-ba ki<sup>1</sup>-[</i>
12'	A rev. IV 12'	<i>A ša ŠU-šú i-[leq-q]é ù KAŠ x [</i>
13'	A rev. IV 13'	<i>útar-muš [ina K]A-šú ú'im-hur<sup>1</sup>-[aš-ra ina GÙB-šú (...)]</i>
14'	A rev. IV 14'	<i>ša UGU giš x [x] GAR<sup>1</sup>-ma i-na NE giš x [(x) tuqattar(?) riksa(?)]</i>
15'	A rev. IV 15'	<i>DU<sub>8</sub>-ma TÚG<sup>1</sup>-su ú-na-kar til-li-šú [</i>
16'	A rev. IV 16'	<i>TÚG ša-nam<sup>1</sup>-ma za-ka-a [iltabbaš (...)]</i>
	A, B	
17'	A rev. IV 17'	<i>DIŠ NA ÉLLAG-<sup>1</sup>su GU<sub>7</sub>-šu<sup>1</sup> lu ŠU an [... lu ŠU ...]</i>
	B rev. IV 1'	<i>[ ] DAB-su</i>
18'	A rev. IV 18'	<i>DUB.8.KÁM [DIŠ NA SA]G ŠÀ-šú [ ] na-ši</i>
	B rev. IV 2'	<i>[ ] na-ši</i>

1. 19' (B rev. IV 3'): fragmentary beginning of an Ashurbanipal colophon.

*A breaks*

2. Summary of the paragraphs in ms. B not included in the transliteration

rev. III 1'–8' Fragmentary prescription for a potion against an inner disease; no specific diagnosis preserved.

### Transcription

... <sup>1</sup>ina mahar Šamaš tušazza[z tarmuš ina p̄šu imhur-ašra] <sup>2</sup>ina šumēlīšu šikaru ina imnīšu tuša[ššāšu ina šit šamši(??)] <sup>3</sup>ina mužhi atbari izzâz-ma mē k[ašûti inaq-qî(??)] <sup>4</sup>ana mahar Šamaš kâm iqabbi Šamaš ina aşék[a mû kaşûtu limhuruka]  
<sup>5</sup>ilū ša māti likrubuka  
Šamaš [tarmuš ina p̄ya] <sup>6</sup>imhur-ašra ina šumēlīya  
Siris pā[širu ina imnīya našâku]  
<sup>7</sup>ina mužhi atbâri šadî elli azzâzku  
[Šamaš ša (ana) yâsi] <sup>8</sup>idi (or: idat) lemuti-  
ti izzîza  
kišp̄t ruhê r[usê(?) tpuša] <sup>9</sup>ishura  
lū zikaru lū sinništu [l]ū mītu lū balṭ[u]  
[k̄tma b̄tī našhi] <sup>10</sup>ana ašrīšu ay itûr  
šalâšiš[u iqabbi-m]a [ ... ] <sup>11</sup>muruška  
aš-<ta>hať(?) tušaqba ... [ ... ] <sup>12</sup>mē ša  
qâtišu i[leqq]e u šikara ... [ ... ] <sup>13</sup>tarmuš  
[in a p̄]šu imhur-[ašra ina šumēlīšu  
... ] <sup>14</sup>ša eli giš x [x] GAR<sup>1</sup>-ma ina pēnti(?)  
giš ... [tuqattar(?) riksa(?)] <sup>15</sup>tapaṭṭar-ma  
šubâssu unakkar tillîšu [ ... ] <sup>16</sup>subâta  
šanâmma zakâ [iltabbaš (...)]

Catchline: <sup>17</sup>'šumma amēlu kalīssu ikkalšu lū ŠU an [... lū ŠU ...] išbassu(?)

Colophon: <sup>18</sup>'DUB.8.KÁM [šumma amēlu rē]š libbîšu naši(?)

### Translation

... <sup>1</sup>'you have (him) stan[d] before Šamaš. <sup>2</sup>You have [him carry] <sup>1</sup>[lupine in his mouth, ‘heals-twenty’-plant] <sup>2</sup>in his left hand (and) beer in his right hand. [At sunrise], <sup>3</sup>he steps onto basalt and [pours a libation] of c[ool] water. <sup>4</sup>Before Šamaš he speaks thus:  
“When you rise, Šamaš, [may cool water welcome you],  
<sup>5</sup>may the gods of the land greet you!  
<sup>6</sup>[I hold] <sup>5</sup>[lupine in my mouth], <sup>6</sup>‘heals-twenty’-plant in my left (hand),  
divine Beer, the re[leaser, in my right (hand)],  
<sup>7</sup>I stand on basalt, the pure mountain, *before* you.  
<sup>7</sup>Šamaš, <sup>10</sup>'let <sup>7</sup>[the person who] <sup>8</sup>turned to evil <sup>7</sup>[against me],  
<sup>8</sup>[(who) performed] (and) <sup>9</sup>turned to <sup>8</sup>witchcraft, magic (and)  
s[orcery against me] —  
<sup>9</sup>be it a man or a woman, a dead or a living person —  
[like an uprooted tamarisk] <sup>10</sup>not return to his place!”  
[He recites] (this) three time[s an]d [ ... ]. <sup>11</sup>'You have him say “*I have stripped off your illness!*”. [ ... ]. <sup>12</sup>'He takes the water of (washing) his hand, and [ ... ] *the beer* [ ... ]. <sup>13</sup>'The *lupine* [in] his [mo]uth, the ‘heals-[twenty]-plant in his left hand [ ... ], <sup>14</sup>which *have been put on* [ ... , [you fumigate] on *coal* of [ ... ]-wood. <sup>15</sup>'You remove <sup>14</sup>[the ritual arrangement], <sup>15</sup>'and he changes his clothes. [He [ ... ] *the attachments of his garment* [and] <sup>16</sup>[dons] another, clean garment [( ... )].

Catchline: <sup>17</sup>'If a man’s kidney causes him a nagging pain, either the hand of ... [ ... or the hand of ... ] has seized him.

Colophon: <sup>18</sup>'Tablet eight (of the series) [“*If a man’s epi]gas-trium is ‘risen’*”.

*Notes*

1': Or “you erect ... before Šamaš”? For the restoration of the second half of the line, cf. the following text here and the closely related ušburruда ritual *ABRT* 2, 18 r. col. // (here text 7.8, 7.; cf. also the *Bīt rimki* ritual tablet *SpTU* 2, 12 rev. III 28–29).

5'–10': This short Šamaš prayer has close parallels in *ABRT* 2, 18 // (see text 7.8, 7.) and in the Šamaš prayer *Bēl bēl šar šarrī Šamaš* (*PBS* 1/1, 13 //, see here text 9.2, cf. also *KAL* 2, 15 obv. I 1'–21', here text 8.5, and *SpTU* 2, 19 rev. 9'–11', here text 9.3). For a discussion of the several versions of this Šamaš prayer, see Abusch, *MesWi*, 11–12. For the restoration of 1. 4', cf. *PBS* 1/1, 13 obv. 10. In 1. 6', for reasons of space, the restoration follows the shorter wording of *ABRT* 2, 18 // (*pāširu*) instead of the more explicit *pāšir ili u amēli* of *PBS* 1/1, 13 obv. 14. The restoration '[d] [UTU ... at the end of 1. 7' is supported by *PBS* 1/1, 13 obv. 16. The restoration of 1. 8' remains uncertain. *ABRT* 2, 18 // has *kišpī ruhē ru'tu lemuttu* in the corresponding passage, whereas *PBS* 1/1, 13 obv. 17–18 has *kišpī ruhē rusē lā tābūti*. We follow the latter, though there seems hardly enough room for *lā tābūti*. In 1. 9', the space in the break is filled up by the beginning of the well-known final formula clearly present in 1. 10'; both parallel texts do not use this formula and continue differently.

8': For the problems of transcription and translation in the first part of 1. 8', see the comments on text 1.5: 17'.

11': Very uncertain, but the text as it stands seems to be corrupt.

17'–18': The catchline refers to the series *šumma amēlu kalīssu ikkalšu* which, according to the Aššur catalogue, consisted of three individual tablets (YBC 7126 (+) 7139: 8'–10', see F. Köcher apud Geller, *BAM* VII, no. 48, Böck, *WZKM* 98 [2008] 299). This series itself formed a subseries of the large therapeutic series (for which see Köcher, *Studies Goerke*, *passim*, and Heeßel, *TUAT.NF* 5, 31–35). According to the Aššur catalogue — whose structure deviates from the therapeutic series as known from Nineveh and (in a different form) from Uruk — it was preceded by an eight-tablet subseries whose title is lost in YBC 7126 (+) 7139: 6'. There can be little doubt that K 3661 comes from a copy of the eighth tablet of this subseries. If K 3661 and K 13390, as first suggested to us by

N.P. Heeßel, are indeed parallel — or even form an indirect join — then the title of the present subseries would be *šumma amēlu rēš libbīšu naši*. As pointed out by Heeßel, this subseries, according to *BAM* 579 rev. IV 44, would follow directly upon the subseries *šumma amēlu suāla maruṣ*. The script<sup>47</sup> and the space between the lines support the assumption of an indirect join between K 3661 and K 13390, but given the standard formatting of many Nineveh manuscripts the two fragments should be kept separate until an additional fragment confirms that they belong to the same tablet. Note that a fragment of the first tablet of this subseries has survived (81-7-27, 57 = *AMT* 43/6); it may well have begun with an anti-witchcraft prescription: [DIŠ NA SA]G ŠÀ-šú na-ši MÚRU.MEŠ-šú mi-na-<sup>r</sup>tu-šú<sup>1</sup> NAG.MEŠ-šú NA BI k[a-šip (...)]] (obv. I 1, coll.). That the large therapeutic series contained anti-witchcraft rituals was known for some time, since a fragment of tablet 45 (counted by the main series) includes the recipe for a salve “to undo all witchcraft” (*ana BÚR UŠ<sub>11</sub>.ZU DÙ.A.BI*, see *SpTU* 1, 48 rev. 3'–6' // BM 47695 + 47781 rev. 5'–9'; cf. here also text 7.10.1, ms. j.).

<sup>47</sup> But note that K 3661 uses the ‘stepped’ form of signs of the KU-type, while this is not the case in K 13390.

## TEXT GROUP 7.6

### RITUALS AGAINST ENEMIES: THE INCANTATION KÚR-KÚR-BÍL

#### *Content*

The bilingual incantation Kúr-kúr bíl is attested within a number of more or less similar rituals. It was recited within short standard ušburruda rituals (here texts 7.6.2 and 7.6.3), but it properly belongs to anti-witchcraft rituals directed against the *bēl dabābi*, the adversary and personal enemy (here texts 7.6.4, 7.6.6 and 7.6.7, probably also 7.6.5; for a discussion of this type of text, see Abusch, *BWiL*, 100–105, fn. 35). The *bēl dabābi* made use of

witchcraft against the patient of our texts. But, in addition, in texts 7.6.6 and probably 7.6.7, the adversary and the witches seem also to be separate entities, indicating that the adversary might also engage witches to harm his opponent. We first present an edition of the text of the incantation (7.6.1); this is followed by separate editions of the different rituals within which the incantation was used (7.6.2–7).

#### *List of Manuscripts*

A	VAT 13641	<i>KAL</i> 2, 14	coll.	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur
B	VAT 13640	<i>KAL</i> 2, 13	coll.	Frg. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
C	VAT 13619	<i>KAL</i> 2, 34	coll.	Frg. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
D	K 8107	—	pl. 24	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
E	A 2720 + 3022	—	pls. 25–26	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
F	VAT 13909 + A 375	<i>KAL</i> 2, 31	pl. 27	Small single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
G	VAT 14030 + 14031 + 14347 + 14370	<i>KAL</i> 2, 30	coll.	Frg. of a single-col. tablet, NA script, 9 <sup>th</sup> –8 <sup>th</sup> cent.	Aššur, Library N 4
H	SU 51/114	<i>STT</i> 256	coll.	Single-col. tablet (landscape format, almost square), NA script, 7 <sup>th</sup> cent.	Sultantepe

#### *Synopsis of Texts and Text Units*

##### 7.6.1: The incantation Kúr-kúr bíl (mss. A // B // C // D // E // H)

Synoptic edition of the incantation Kúr-kúr bíl with accompanying rubrics .....	1–8
A rev. 10'–14' // B rev. IV 14'–17' // C obv. I 1–5 // D obv. 1–8 // E obv. 25–32 //	
H rev. 41–44	

##### 7.6.2: Fragment of a collection of ušburruda rituals (ms. A)

i' Ušburruda incantation ritual .....	]1'–9'
Incantation (?).....	1'–2'
A rev. 1'–2'	
Rubric (?) .....	3'
A rev. 3'	
Ritual.....	4'–9'
A rev. 4'–9'	

ii'	Ušburruda incantation ritual .....	10'-16'
	Incantation Kúr-kúr bíl .....	10'-13'
	A rev. 10'-13'	
	Rubric .....	14'
	A rev. 14'	
	Ritual .....	15'-16'
	A rev. 15'-16'	
	Catchline (?) and colophon .....	17'-20'[
	A rev. 17'-18', l. e. 1-2	
7.6.3:	Fragment of a collection of ušburruda rituals (ms. B)	
i'	Ušburruda incantation ritual .....	]1'-21[
	Ritual .....	1'-14'
	B obv. I 1'-14'	
	Incantation .....	15'-17'
	B obv. I 15'-17'	
	Continuation of ritual .....	18'-21[
	B obv. I 18'-21'	
ii''	Ušburruda incantation ritual .....	]22"-34"
	Incantation .....	]22"
	B rev. IV 1'	
	Rubric .....	23"
	B rev. IV 2'	
	Ritual .....	24"-34"
	B rev. IV 3'-13'	
iii''	Ušburruda incantation ritual .....	35"-38"[
	Incantation Kúr-kúr bíl .....	35"-38"[
	B rev. IV 14'-17'	
7.6.4:	Fragment of a collection of anti-witchcraft and related rituals (ms. C)	
i	Incantation ritual to overcome one's enemy, warlock and witch .....	1-16
	Incantation Kúr-kúr bíl .....	1-4
	C obv. I 1-4	
	Rubric .....	5
	C obv. I 5	
	Ritual .....	6-16
	C obv. I 6-16	
ii	Anti-witchcraft ritual .....	17-18[
	C obv. I 17-18 (only beginning of purpose statement preserved)	
iii'	Anti-witchcraft(?) incantation ritual .....	]19'-28'
	Incantation addressed to Šamaš .....	]19'-22'
	C rev. IV 1'-4'	
	Ritual (continuation?) .....	23'-28'
	C rev. IV 5'-10'	
	Catchline .....	29'
	C rev. IV 11'	
	Colophon .....	30'-33'
	C rev. IV 12'-15'	
7.6.5:	Fragment with a ritual against zikurudū-witchcraft (ms. D)	
i	Incantation ritual to counter zikurudū-witchcraft .....	1-20[
	Incantation Kúr-kúr bíl .....	1-7
	D obv. 1-7	
	Rubric .....	8
	D obv. 8	

Ritual.....	9–20[
D obv. 9–20	
Colophon.....	]21'–26'
D rev. 1'–6'	
7.6.6: Ritual against the <i>bēl dabābi</i> (ms. E, partly // ms. G, with memorandum version ms. F)	
i Incantation ritual to overcome one's enemy.....	1–61
Purpose statement .....	1–13
E obv. 1–13	
Ritual.....	14–24
E obv. 14–24	
Incantation Kúr-kúr bíl .....	25–32
E obv. 25–32	
Continuation of ritual.....	33–39
E obv. 33–rev. 1	
Incantation to be recited over the enemy's figurine .....	40–46
E rev. 2–8	
Continuation of ritual.....	47–50
E rev. 9–12	
Incantation <i>Alīta habitat</i> .....	51–59
E rev. 13–21 // G rev. 1'–7' (for other units in G, see Notes on 6: 51–59)	
Final clause .....	60–61
E rev. 22–23	
Colophon.....	62–67
E rev. 24–29	
i* Memorandum version of the same ritual .....	1*–16*
F obv. 1–16 (for other units in F, see Notes on 6: 1*–16*)	
7.6.7: Ritual against the <i>bēl lemutti</i> (ms. H)	
i Incantation ritual to overcome one's enemy, warlock and witch .....	1–44
Symptom description .....	1–19
H obv. 1–19	
Ritual.....	20–28
H obv. 20–28	
Sumerian incantation .....	29–32
H rev. 1–4	
Rubric .....	33
H rev. 5	
Continuation of ritual including the recitation of Kúr-kúr bíl .....	34–40
H rev. 6–12	
Incantation Kúr-kúr bíl .....	41–44
H rev. 13–16	
Colophon.....	45–46
H rev. 17–18	

*Previous Editions*

Ebeling, *ArOr* 17/1 (1949) 190–195 (ms. E).

Schwemer, *KAL* 2, pp. 43–48 (mss. A, B), pp. 80–83 (mss. F, G), pp. 87–89 (ms. C).

*Transliteration*

## 7.6.1: The incantation Kúr-kúr bíl (mss. A // B // C // D // E // H)

1	A rev. 10'	[É]N kúr-kúr bíl kúr-kú[r ] →
	B rev. IV 14'	[ k]úr-kúr bíl kúr-kúr i[n-ak]
	C obv. I 1	ÉN kúr-kúr bíl kúr-kúr in- <sup>r</sup> ak <sup>1</sup> :. →
	D obv. 1	[ ] kúr-kúr in-ak
	E obv. 25	'ÉN <sup>1</sup> kúr-kúr bíl kúr-kúr i[n-a]k
	H rev. 13	ÉN kúr-kúr bil kúr-kúr in-na-ka : →
<hr/>		
	H rev. 9	ÉN kúr-kúr bil-la kúr-kúr i[n-na-ka]
	CBS 1203 rev. 42'	[ kúr-k]úr bil kúr-kúr in- <sup>r</sup> ak <sup>1</sup>
2	A rev. 10'	<i>nak-ra a-<sup>r</sup>qal-lu nak-ra<sup>1</sup> a-da-ku</i>
	B rev. IV 15'	[nak-r]a <i>a-qal-<sup>r</sup>lu<sup>1</sup> nak-ra <sup>r</sup>a<sup>1</sup>-d[a-ki]</i>
	C obv. I 1	'nak-ra a <sup>1</sup> -qa[l-lu ]
	D obv. 2	[ a-qal-l]i nak-ri a-da-ki
	E obv. 26	[n]ak-ra a-qal-lu nak- <sup>r</sup> ra a <sup>1</sup> -[da-ki]
	H rev. 13	<i>na<sup>sic!</sup>-ka-ra <sup>r</sup>a<sup>1</sup><sup>sic!</sup>-[qal-lu ]</i>
3	A rev. 11'	k[ú]r-kúr 'shub <sup>1</sup> -ba <sup>d</sup> gi[bil <sub>6</sub> ] →
	B rev. IV 16'	[ šu]b-ba <sup>r</sup> gibil <sub>6</sub> <sup>1</sup> [ ]
	C obv. I 2	kúr-kúr šub-ba <sup>d</sup> gibil <sub>6</sub> [šub <sup>2</sup> ]- <sup>r</sup> ba <sup>2</sup> -a <sup>3</sup> -meš :. →
	D obv. 3	[ ] <sup>d</sup> gibil <sub>6</sub> šub-ba-gim
	E obv. 27	[kúr]-k[úr] 'shub <sup>1</sup> <sup>r</sup> gibil <sub>6</sub> šub <sup>1</sup> -[ba-x]
	H rev. 14	kúr-kúr šub-ba <sup>d</sup> gibil <sub>6</sub> šub-ba-bi : →
4	A rev. 11'	'nak-ra ú-šam-qat ana <sup>d</sup> MIN <sup>1</sup> a-paq- <sup>r</sup> qid <sup>1</sup>
	B rev. IV 17'	[ ] 'ú-šam <sup>1</sup> -[qat ]
	C obv. I 2	n[a]k-ra ú-šam- <sup>r</sup> qat <sup>1</sup> [ ]
	D obv. 4	[ a-paq-q]id ana <sup>d</sup> gibil <sub>6</sub> a-paq-qid
	E obv. 28	'nak-ra ú-šam-qat <sup>1</sup> [ ] <sup>d</sup> gibil <sub>6</sub> [ ]
	H rev. 14	<i>na-ka-r[a ]</i>
(B rev. IV breaks)		
5	A rev.12'	u <sub>4</sub> zi-ku <sub>5</sub> -ru-da- <sup>r</sup> mu <sup>1</sup> — zi-ku <sub>5</sub> -ru-d[a- ] →
	C obv. I 3	u <sub>4</sub> zi-ku <sub>5</sub> -ru-da — zi-ku <sub>5</sub> -ru- <sup>r</sup> da-a-ni <sup>1</sup> gur-ra :. →
	D obv. 5	[ ] zi-ku <sub>5</sub> -ru-da-an gur-ra
	E obv. 29	[ z]i-ku <sub>5</sub> - <sup>r</sup> ru-da-mu <sup>1</sup> — zi-ku <sub>5</sub> -<ru-> <sup>r</sup> da-ni <sup>1</sup> [ ]
	H rev. 15	u <sub>4</sub> zi-ku <sub>5</sub> -ru-da-àm u <sub>4</sub> zi-ku <sub>5</sub> -ru-da-an [ :] →
6	A rev. 12'	u <sub>4</sub> -mu MIN- <sup>r</sup> e <sup>1</sup> ana MIN-šú ú-tar-ri
	C obv. I 3	u <sub>4</sub> - <sup>r</sup> mu <sup>1</sup> ZI.K[U <sub>5</sub> .RU.DA-e ]
	D obv. 6	[ zi-ku <sub>5</sub> -ru-de]-e-a ana zi-ku <sub>5</sub> -ru-de-šú GUR
	E obv. 30	'u <sub>4</sub> <sup>1</sup> -mi MIN-e ana MIN-šú ú- <sup>r</sup> ta <sup>1</sup> -[ar] ]
	H rev. 15	[ ]
7	A rev. 13'	— inim <sup>d</sup> en-ki <sup>d</sup> asal-l[ú-hi(-me-en)] →
	C obv. I 4	tu <sub>6</sub> -du <sub>11</sub> -ga inim <sup>r</sup> d <sup>d</sup> en-ki <sup>1</sup> -ga-ke <sub>4</sub> — :. →
	D obv. 7	[ — inim <sup>d</sup> en-ki <sup>d</sup> asal-l]ú-hi-me-en <sup>r</sup> :. →
	E obv. 31	[ — in]im <sup>d</sup> +en-ki-ke <sub>4</sub> <sup>d</sup> asal-lú-hi-me-e[n]
	H rev. 16	— inim <sup>d</sup> +en-ki <sup>d</sup> asal-lú-hi-me-en : →
8	A rev. 13'	ina 'a-mat <sup>d</sup> é-a u <sup>d</sup> AMAR.UTU TU <sub>6</sub> ÉN
	C obv. I 4	ina a-m[at ]
	D obv. 7	ina a-mat <sup>d</sup> é-a — <sup>d</sup> AMAR.UTU TU <sub>6</sub> ÉN
	E obv. 32	[in]a a-mat <sup>d</sup> é-a — <sup>d</sup> asal <sup>1</sup> -lú-hi TU <sub>6</sub> É[N]
	H rev. 16	ina a-[mat ]

(no rubric in E and H)

A, C, D

9	A rev. 14'	KA.INIM.MA UŠ <sub>11</sub> .BÚR. <sup>r</sup> RU.DA.KAM <sup>1</sup>
	C obv. I 5	KA.INIM.MA šum-mu LÚ UGU <sup>r</sup> EN <sup>1</sup> D[U <sub>11</sub> .DU <sub>11</sub> -šú]
	D obv. 8	[KA.INIM.MA] ZI.KU <sub>5</sub> .RU.DA-a ana DÙ GUR

A, C, D

## 7.6.2: Fragment of a collection of ušburruda rituals (ms. A)

(obv. not preserved)

1'	A rev. 1'	[x x] x [
2'	A rev. 2'	[x] x [
	A	[ ]
3'	A rev. 3'	[KA].INIM.M[A(?)]
	A	
4'	A rev. 4'	'ÉN <sup>1</sup> an- <sup>r</sup> ni <sup>1</sup> -t[ū] x-[šu] <sup>r</sup> ŠID <sup>1</sup> -[nu
5'	A rev. 5'	[(x)] x ti-nu- <sup>r</sup> ra <sup>?</sup> tara-kás NÍG.[N]A <sup>s</sup> [im]LI GIN-an(?)
6'	A rev. 6'	'ZI <sup>1</sup> GÚ.NÍG.H[A]R.RA x x x GÚ.[
7'	A rev. 7'	[(x) š]ap <sup>?</sup> -li [š]u-ba-ti x x [
8'	A rev. 8'	[N]U kaš-šá-pi <sup>r</sup> ù NU kaš-šap <sup>1</sup> -t[i x x x x (x)] x [
9'	A rev. 9'	[t]a-za-qáp x x x kaš-šap-[ti x x x x] x a [
10'-13'	A rev. 10'-13'	<i>Incantation Kúr-kúr bíl, see 7.6.1</i>
	A	
14'	A rev. 14'	KA.INIM.MA UŠ <sub>11</sub> .BÚR. <sup>r</sup> RU.DA.KAM <sup>1</sup>
	A	
15'	A rev. 15'	[D]ù.DÙ.BI 2 NU <sup>r</sup> l.UDU 2 <sup>1</sup> NU DUH.LÀL š[á] kaš-šá-pi u <sup>munus</sup> UŠ <sub>11</sub> .ZU <sup>1</sup> DÙ-uš
16'	A rev. 16'	[M]U. <sup>r</sup> NE.NE <sup>1</sup> i[na MAŠ.SÌ]L 150-šú- <sup>r</sup> nu SAR-ár <sup>1</sup> [ana I]GI <sup>r</sup> dUTU ta <sup>1</sup> -dan-šú-nu-ti
17'	A rev. 17'	[ ] x [x] x x x [ ] x <sup>r</sup> nu <sup>1</sup> tuš-ken
18'	A rev. 18'	<i>unclear traces</i>
20'	A u. e. 1	[ ] x x [ni]s <sup>2</sup> - <sup>r</sup> hu <sup>2</sup> maž-ru-u
21'	A u. e. 2	[ ] x [ ] x [ ] x
	(u. e. breaks)	

## 7.6.3: Fragment of a collection of ušburruda rituals (ms. B)

(preceding lines not preserved)

1'	B obv. I 1'	[ ] x [
2'	B obv. I 2'	[ miris dišpi l.N]UN.NA KAŠ <sup>2</sup> x [
3'	B obv. I 3'	[ ] x na <sup>4</sup> NÍR na <sup>4</sup> rZA <sup>1</sup> .[
4'	B obv. I 4'	[ ] GI.DU <sub>8</sub> ana IG <sup>1</sup> <sup>r</sup> dUTU <sup>1</sup> ? x x [
5'	B obv. I 5'	[ ]-mi-ma <sup>r</sup> EŠ[A] x [
6'	B obv. I 6'	[ ] x <sup>r</sup> GAR <sup>2</sup> -ar <sup>1</sup> NÍG.NA <sup>r</sup> sim <sup>1</sup> L[I
7'	B obv. I 7'	[ IG <sup>1</sup> ] <sup>r</sup> dUTU G[U]B <sup>1</sup> -su-ma ki a[n?
8'	B obv. I 8'	[ <sup>u</sup> ta]r-muš ina KA-šú <sup>u</sup> IGI- <sup>r</sup> NIŠ ina GÙB <sup>1</sup> -[šú <sup>d</sup> siris ina imnīšu
9'	B obv. I 9'	[2 NU(?) NÍG].SILA <sub>11</sub> .GÁ <sup>r</sup> UD[U] <sup>r</sup> DUH <sup>1</sup> .LÀL x [
10'	B obv. I 10'	[ ] x-ma ina ZAG- <sup>r</sup> šú <sup>1</sup> í[L <sup>2</sup> ]- <sup>r</sup> šu <sup>1</sup> ?(-)[(nu-ti) x x x] x x [(x)]
11'	B obv. I 11'	[ ta <sup>2</sup> -k]a <sup>2</sup> -as-su <sup>2</sup> [x x x] x x [x x x] KÉ[š]
12'	B obv. I 12'	[ ](-)šú-nu- <sup>r</sup> ti <sup>1</sup> [x x (x)] ina <sup>2</sup> KI- <sup>r</sup> šú <sup>1</sup>
13'	B obv. I 13'	[ ] <sup>r</sup> NU <sup>1</sup> .MEŠ [šunū <sup>2</sup> ]-ti
14'	B obv. I 14'	[ ] x <sup>r</sup> UR <sub>5</sub> <sup>1</sup> .GIM DU <sub>11</sub> .GA
	B	
15'	B obv. I 15'	[ÉN ] DI.KU <sub>5</sub> DINGIR u LÚ at-ta-ma
16'	B obv. I 16'	[ <sup>d</sup> gir]a <sup>2</sup> liq-mu-šú-nu-ti <sup>munus</sup> UŠ <sub>11</sub> .ZU
17'	B obv. I 17'	[ l]i-[b]al- <sup>r</sup> ki <sup>1</sup> -[tu]- <sup>r</sup> ma <sup>1</sup> li-is- <sup>r</sup> su <sup>1</sup> <-u> AL.TIL
18'	B obv. I 18'	[ ] ana IG <sup>1</sup> <sup>r</sup> dUTU GIN-an É[N an-ni-t]u ana ŠÀ ŠUB[(-di)]

19'	B obv. I 19'	[	<i>ta]-šár-rap 7-šú u 7-<sup>r</sup>šú A<sup>1</sup>.MEŠ <sup>r</sup>BAL<sup>1?</sup>-[qi<sup>2</sup>]</i>
20'	B obv. I 20'	[	<i>t]a-šár-rap [k]i-ma A.<sup>r</sup>MEŠ<sup>1?</sup> [</i>
21'	B obv. I 21'	[	<i>] x [</i>
<i>(obv. I breaks, only minor traces preserved in obv. II, rev. III lost)</i>			
<i>(preceding lines in rev. IV not preserved)</i>			
22"	B rev. IV 1"	[x x (x) U]Š <sub>11</sub> . <sup>r</sup> ZU šá <sup>1</sup> k[u]r-nu-g[i <sub>4</sub> -a	
	B		
23"	B rev. IV 2"	[KA <sup>1</sup> .[INI]M.MA UŠ <sub>11</sub> .BÚR. <sup>r</sup> RU.DA <sup>1</sup> .[KAM]	
	B		
24"	B rev. IV 3"	[KÌD]. <sup>r</sup> KÌD <sup>1</sup> .BI ÚTUL BÁHAR NU AL.ŠEG <sub>6</sub> .GÁ <sup>r</sup> TI <sup>1?</sup> -q[e] <sup>?</sup>	
25"	B rev. IV 4"	[ <sup>d</sup> ESIR <sup>1</sup> x (x) ina ŠÀ ŠUB-di ina IGI <sup>d</sup> UTU GIN-an NÍG.NA <sup>sim</sup> LI <sup>r</sup> GAR <sup>1</sup> -[an]	
26"	B rev. IV 5"	[KAŠ.SAG <sup>1</sup> BAL-qí 2 NU giš <sup>2</sup> EREN 2 NU giš <sup>2</sup> ŠINI[G]	
27"	B rev. IV 6"	[2 NU NÍG.S]ILA <sub>11</sub> .GÁ 2 NU <sup>r</sup> IM <sup>1</sup> 2 NU <sup>r</sup> I.UDU 2 NU DUH.LÀL 2 NU ES[IR]	
28"	B rev. IV 7"	[2 NU DUH.Š]E.GIŠ.Ì ÉN lem-na- <sup>r</sup> at <sup>1</sup> <sup>munus</sup> UŠ <sub>11</sub> .[Z]U ŠID-nu	
29"	B rev. IV 8"	[ki-ma (or: e-ma?) Š]IID- <sup>r</sup> ú <sup>1</sup> NU.MEŠ ŠEŠ.MEŠ ana ŠÀ ÚTUL <sup>r</sup> ŠUB-di <sup>1</sup>	
30"	B rev. IV 9"	[ina <sup>gi</sup> šab <sup>gi</sup> š <sup>r</sup> MA <sup>1</sup> .NU ta-da-ki-šú-nu-ti e-ma ŠID- <sup>r</sup> ú <sup>1</sup>	
31"	B rev. IV 10"	[ki <sup>2</sup> -š]a <sup>2</sup> - <sup>r</sup> a <sup>1</sup> -da ta-hap-pi KUŠ-ša ta-šá-raṭ	
32"	B rev. IV 11"	[x x]-šá [t]a-ma-láh <sup>munus</sup> DÙ-ti <sup>munus</sup> DÙ.DÙ-ti ŠÀ-ku-nu ina A.MEŠ ú-na-ab <sup>1</sup>	
33"	B rev. IV 12"	[DU <sub>11</sub> .GA ina f]D ŠUB-di ÉN KUR-ú li-te- <sup>r</sup> e <sup>1</sup> -ku-nu-ši ŠID-nu	
34"	B rev. IV 13"	[x x] x šum-mu ina bu-re-e šum-mu ina É m[u]- <sup>r</sup> sa-a <sup>1</sup> -ti <sup>r</sup> te-qé-ber <sup>1</sup>	
	B		
35"-38"	B rev. IV 14'-17'	<i>Incantation Kúr-kúr bíl, see 7.6.1</i>	
	(rev. IV breaks)		

## 7.6.4: Fragment of a collection of anti-witchcraft and related rituals (ms. C)

1-4	C obv. I 1-4	<i>Incantation Kúr-kúr bíl, see 7.6.1</i>	
	C		
5	C obv. I 5	KA.INIM.MA šum-mu LÚ UGU <sup>r</sup> EN <sup>1</sup> D[U <sub>11</sub> .DU <sub>11</sub> -šú	
	C		
6	C obv. I 6	KÌD.KÌD.BI 2 NU <sup>r</sup> I.UDU <sup>1</sup> 2 NU DUH.LÀL šá <sup>r</sup> lá <sup>1</sup> UŠ <sub>11</sub> .ZU u <sup>r</sup> munus <sup>1</sup> UŠ <sub>11</sub> .[ZU DÙ-uš]	
7	C obv. I 7	giš <sup>2</sup> DÁLA <sup>1</sup> <sup>gi</sup> š <sup>r</sup> GIŠIMMAR <sup>1</sup> ana UGU-šú-nu tu-r[a]t-ta <sup>r</sup> A <sup>1</sup> II-šú-nu ana E[GI]R-šú-nu [takassi]	
8	C obv. I 8	[MU <sup>1</sup> -šú-nu ina <sup>r</sup> MAŠ.SÌL <sup>1</sup> 150-šú-nu SAR-ár ana IGI <sup>d</sup> š[á-ma]š [tadânšunūti]	
9	C obv. I 9	ÉN an-ni-tu 7 <sup>1?</sup> (4)-šú ana muh-hi-šú-nu Š[I]D-nu <sup>r</sup> SIG <sub>4</sub> <sup>1</sup> x x x x [	
10	C obv. I 10	ina x-x-šú-nu ta-sa-hap-šú-nu-ti ina <sup>r</sup> IM <sup>1</sup> pe- <sup>r</sup> e KÁ <sup>1</sup> -šú-[nu tepehhī]	
11	C obv. I 11	i[na] <sup>na4</sup> KI[ŠI]B <sup>r</sup> KÁ <sup>1</sup> -šú-nu ta- <sup>r</sup> ka-nak <sup>1</sup> še-ra AN.BAR <sub>7</sub> u A[N].Ú[SAN]	
12	C obv. I 12	ina m[u]h-hi-šú-nu ta-šár-rap x x (x) x x x [	
13	C obv. I 13	[šum-m]u U <sub>4.3</sub> .KAM šum-mu x.x.K[A]M <sup>2</sup> <sup>r</sup> GUR <sup>1</sup> .GUR- <sup>r</sup> ma <sup>1</sup> x x x [	
14	C obv. I 14	[x x] x <sup>r</sup> gi <sup>1?</sup> la te x ik ki <sup>r</sup> lá <sup>1?</sup> m[ar <sup>2</sup> -šu <sup>2</sup>	
15	C obv. I 15	[x (x)] šu-a-tu <sup>r</sup> BAD <sup>2</sup> -ma <sup>1</sup> šum-mu ina bu- <sup>r</sup> re-e <sup>1</sup> [šummu ina bīt musāti(?)]	
16	C obv. I 16	[te-t]e- <sup>r</sup> mer-ma : <sup>1?</sup> ina <sup>2</sup> x x [	
	C		
17	C obv. I 17	[DIŠ NA ki]š-pi ma- <sup>r</sup> a <sup>2</sup> -du <sup>1</sup> -[ti epšušum-ma	
18	C obv. I 18	[x x] x [	
<i>(C obv. I breaks, obv. II and rev. III not preserved)</i>			
<i>(preceding lines in rev. IV not preserved)</i>			
19'	C rev. IV 1'	[x x x (x)] <sup>r</sup> uš ri <sup>1</sup> x x x x x [	
20'	C rev. IV 2'	[x x] x e-ta-ba i-ba-a-bi .. <sup>d</sup> UTU šip- <sup>r</sup> ti-ka tuš-te <sup>1</sup> -š[ér] <sup>?</sup>	
21'	C rev. IV 3'	[(x)] x lem-na šá te-ze-er-rù a-a-mu-ut mu-tu <sup>1</sup> lem-nu šá la šim-ti-i[a]	
22'	C rev. IV 4'	<sup>d</sup> UTU e-te-bi-ib az-za-a-ku ma-har-ka	
	C		
23'	C rev. IV 5'	IGI <sup>d</sup> šá-maš 7-šú tu-šad-bab-šu-ma 7-šú KI NU NITA 7-šú KI NU MUNUS	
24'	C rev. IV 6'	TÚG.SÍK-šú ta-bat-taq A.GÚB.BA GIN-an ana ŠÀ A.GÚB.BA UR <sub>5</sub> -t[ú]	
25'	C rev. IV 7'	bi-nu <sup>ú</sup> IN.NU.UŠ GI.ŠUL.HI <sup>ú</sup> IGI-lim <sup>ú</sup> IGI-NIŠ	

- 26' C rev. IV 8' ūŠAKIRA ūKUR.KUR KA A.AB.BA *ana ŠÀ ŠUB-ma ina UL tuš-bat*  
 27' C rev. IV 9' TU<sub>5</sub>-*šu* <sup>na4</sup>AD.BAR PI<sub>10</sub>.<sup>d</sup>ÍD ÚH.<sup>d</sup>ÍD  
 28' C rev. IV 10' *ana NE KIŠI*<sub>16</sub> ŠUB-ma *i-šer-ma i-ra-muk-ma i-bal-lu[t]*
- 

- 29' C rev. IV 11' én é-nu-ru abzu *ha-lam*<sup>!?</sup>-ma al-<sup>r</sup>é<sup>1</sup>  
 30' C rev. IV 12' *nis-ju* {u} 7-*u*<sup>1</sup> GABA.RI <sup>giš</sup>LI. <sup>r</sup>U<sub>5</sub><sup>1</sup>  
 31' C rev. IV 13' GIM LIBIR.RA.BI <sup>r</sup>AB<sup>1</sup>(sar).SAR *ba-r[i]*  
 32' C rev. IV 14' <sup>r</sup>DUB<sup>1</sup> <sup>r</sup>AD<sup>1</sup>-SU <sup>lú</sup>MAŠ.MAŠ BAL.TIL<sup>k[i]</sup>  
 33' C rev. IV 15' DUMU <sup>ld</sup>BA.Ú-MU-DÙ <sup>lú</sup>ZABAR.DAB.BA *é-šár-r[a]*

#### 7.6.5: Fragment with a ritual against *zikurudû*-witchcraft (ms. D)

- 1-7 D obv. 1-7 *Incantation Kúr-kúr bíl*, see 7.6.1
- 
- 8 D obv. 8 [KA.INIM.MA] ZI.KU<sub>5</sub>.RU.DA-a *ana DÙ GUR*
- 
- 9 D obv. 9 [DÙ.DÙ.BI *ina IGI* <sup>d</sup>UTU NÍG.N]A <sup>sim</sup>LI GAR-an KAŠ.SAG BAL-*qí* 2 NU <sup>l</sup>.UDU 2 NU DUH.LÀL
- 10 D obv. 10 [2 NU DUH.ŠE.GIŠ.ì 2 NU ESIR DÙ]-<sup>r</sup>u<sup>1</sup> MU.NE.NE *ina BAR.SÌL* 150-*šú-nu SAR-á*
- 11 D obv. 11 [<sup>giš</sup>DÁLA <sup>giš</sup>GIŠIMMAR *ana UGU-šú-nu te-re*]t-ti <sup>r</sup>ŠU<sup>II</sup>-*šú-nu u GİR<sup>II</sup>-šú-nu ana EGIR-šú-nu ta-kàs-si*
- 12 D obv. 12 [x x x x x x x x x x] x-ma ÉN <sup>d</sup>UTU *an-nu-tum* NU.MEŠ e-piš-ia ŠID-nu-ma
- 13 D obv. 13 [ <sup>S</sup>]IG<sub>4</sub> DUB-aq NU.MEŠ *šú-nu-ti*
- 14 D obv. 14 [ <sup>tasahhap</sup>(?)-*š*]í-nu-ti *ina IM IN.BUBBU KÁ-šú-nu BAD-*hi**
- 15 D obv. 15 [*ina* <sup>na4</sup>KIŠIB (...) KÁ-*šú-nu*]u *ta-bar-ram* *še-e-ra* AN.BAR<sub>7</sub> u AN.ÚSAN
- 16 D obv. 16 [ <sup>r</sup>en<sup>1</sup> <sup>lú</sup>GIG KA.<sup>r</sup>LUH<sup>1</sup>.Ù.DA DÙ-u<sup>š</sup>
- 17 D obv. 17 [ -a]k-x-*šu-m*[a L]Ú BI <sup>r</sup>tu<sup>1</sup>-*ba-a*<sup>1</sup>-*šu*
- 18 D obv. 18 [ <sup>r</sup>LÚ<sup>1</sup> [B]I<sup>2</sup> [x]-tik GIM ŠID-[u]
- 19 D obv. 19 [ <sup>r</sup>du<sup>1</sup> É [x (x)] ] x x x x [x x]
- 20 D obv. 20 [
- (D obv. breaks)
- (preceding lines lost)
- D [ *ēkal Aššur-bān-apli šar kiššati šar māt Aššur*]
- 21' D rev. 1' [*ša ana* <sup>d</sup>aš-*šu*]r <sup>r</sup>u<sup>1</sup> <sup>d</sup>NIN.LÍL tak-<sup>r</sup>lu<sup>1</sup>
- 22' D rev. 2' [*ša Nabû u Tašmētu rēma T*]UK.MEŠ-*šú-ma tup-šar-ru-tú* <sup>r</sup>ni-si-iq-*šú-un*<sup>1</sup>
- 23' D rev. 3' [*ana širkiti i*]š-<sup>r</sup>ru-ku<sup>1</sup>-u<sup>š</sup> a-na ta-mar-ti *ši-ta-as-si-šú*
- 24' D rev. 4' [*qereb*] <sup>r</sup>É<sup>1</sup>.GAL-*šú* ú-kin man-nu *ša* TÙM <sup>r</sup>u<sup>1</sup> MU-*šú* GIM MU-ia
- 25' D rev. 5' [*išaṭtaru Aššur u* <sup>d</sup>NI]N.LÍL ag-giš MIR-iš *lis-ki-pu-šú-ma* MU-*šú* NUMUN-*šú* *ina KUR*
- 26' D rev. 6' [*liballiqū tākilka*] NU TÉŠ LUGAL DINGIR.MEŠ AN.ŠÁR

#### 7.6.6: Ritual against the *bēl dabābi* (ms. E, partly // ms. G, with memorandum version ms. F)

##### Main Text:

- 1 E obv. 1 DIŠ NA EN MUNUS.HUL-*šú a-na l*[a<sup>2</sup> *te-he*(??)]-<sup>r</sup>e<sup>??</sup>-*šu*<sup>??</sup><sup>1</sup>
- 2 E obv. 2 ù *šu-ú* UGU-<sup>r</sup>šu<sup>1</sup> GUB-zi *ina*<sup>2</sup> x [x x (x)] x x x
- 3 E obv. 3 a-mat DU<sub>11</sub>.GA-ú a-na še-mé-e [UG]U <sup>r</sup>TIRUM<sup>1</sup>
- 4 E obv. 4 ù na-an-za-zi u KÁ É.GAL [a-na] <sup>r</sup>tu<sup>1</sup>-ub-bi
- 5 E obv. 5 at-mu-*šú* <sup>r</sup>ù *šu*<sup>1</sup>-u <sup>r</sup>GIM<sup>1</sup> AD a-*l*[id-di-*šú* u AM]A a-lit-<sup>r</sup>tì<sup>1</sup>-*šú*
- 6 E obv. 6 *ina* IGI DINGIR <sup>r</sup>MAN<sup>1</sup> IDIM <sup>r</sup>u NUN<sup>1</sup> TIRUM u na-a[n-za]-zi ARHUŠ TUK-e
- 7 E obv. 7 IGI.LÁ-*šú* [a-n]a IGI-*šú* *ha-de*-<sup>r</sup>e<sup>1</sup> [*ina*] É.GAL-*šú* šal-meš
- 8 E obv. 8 a-na DU.MEŠ-[k]i ŠÀ.SÌ.SÌ.K[E ŠÀ-*š*]ú a-na še-bé-e
- 9 E obv. 9 Ù.MA-*šú* a-na KUR-ad NIDBA-*š*[ú a-n]a ÁG-mi
- 10 E obv. 10 <sup>r</sup>ù EN INIM<sup>1</sup>-*šú* a-na HUL.GI[G a<sup>2</sup>-n]a<sup>2</sup> *šá-ka*-<sup>r</sup>nim-ma<sup>1</sup>
- 11 E obv. 11 liq-bi-ma <sup>r</sup>lik<sup>1</sup>-*šu*-ud e-m[a i-qa]b-bu-u lu-u [ma-g]ir

12	E obv. 12	<i>el-lu<sup>1</sup>-su [l]u-u ub-bi-b[at tak-pi-r]a-tu-šú ana 'kup-pu-ri<sup>1</sup></i>
13	E obv. 13	MÁŠ.GE <sub>6</sub> -šú a-n[a] 'SIG <sub>5</sub> <sup>1</sup>
14	E obv. 14	DÙ.DÙ.BI <i>ina IGI <sup>d</sup>UTU <i>hul</i>-'pa-qa<sup>1</sup> [x] x GIN-an</i>
15	E obv. 15	GI BAR.MEŠ <i>ina mu<sup>1</sup>-hi GIB '2<sup>1</sup> NU '1<sup>1</sup>.UDU 2 NU</i>
16	E obv. 16	DU <sup>1</sup> .LÀL 2 NU DU <sup>1</sup> .ŠE.GIŠ.Ì 2 NU 'ESIR <sup>1</sup>
17	E obv. 17	<i>ina UGU <i>hul</i>-pa-qa ta-kás-si 'GI<sup>1</sup>.DU<sub>8</sub> KÉŠ-'kás<sup>1</sup></i>
18	E obv. 18	ZÚ.LUM.MA <sup>z</sup> EŠA DUB-aq [NIN]DA.Ì.DÉ.A
19	E obv. 19	Ì LÀL Ì.NUN.NA GAR-an <sup>udu.nít</sup> [S]ÍSKUR
20	E obv. 20	KÙ 'BAL <sup>1</sup> -qí <sup>uzu</sup> ZAG <sup>uzu</sup> ME.HÉ u <sup>uzu</sup> KA.NE
21	E obv. 21	<i>tu-ṭah-ha GA KAŠ.SAG 'GEŠTIN BAL-qí<sup>1</sup></i>
22	E obv. 22	'EGIR <sup>1</sup> -šú GI.IZI.LÁ <i>ina IZI 'PIŠ<sub>10</sub>.<sup>d</sup>ÍD LÁ-ma<sup>1</sup></i>
23	E obv. 23	<i>'ina<sup>1</sup> <i>hul</i>-pa-qí ŠUB-di Ì.KUR<sub>4</sub>.RA 'SÚ-šú-nu-ti<sup>1</sup></i>
24	E obv. 24	NA BI <i>i-re-qam-ma UR<sub>5</sub>.GIM 'DU<sub>11</sub>.GA<sup>1</sup></i>
25–32	E obv. 25–32	<i>Incantation Kúr-kúr bíl, see 7.6.1</i>
33	E obv. 33	[ÉN <sup>2</sup> ] ŠID-ma PIŠ <sub>10</sub> . <sup>d</sup> ÍD ana lìb-bi <i>hul</i> -'pa-qa <sup>1</sup>
34	E obv. 34	[ŠU]B.ŠUB-di GIM {gi} IZI GI it-tu<-hu> 'ina <sup>1</sup> A.MEŠ ÍD
35	E obv. 35	<i>tu-[n]a-ah-šú-nu-ti EGIR-šú NU EN INIM-šú</i>
36	E obv. 36	šá IM KI.GAR DÙ-uš Á <sup>II</sup> .MEŠ-šú ana EGI[R-š]ú GUR-á[r]
37	E obv. 37	<i>ina <sup>na4</sup>KIŠIB <sup>na4</sup>ŠUBA u <sup>na4</sup>šadâ-nu KA-[šú ta]-k[a-nak]</i>
38	E obv. 38	<i>ana IGI <sup>d</sup>UTU<sup>1</sup> ta-dan-šú ŠU<sup>II</sup>-šú ana UGU [LUH-si]</i>
39	E rev. 1	ÉN ŠEŠ-'tu <sup>1</sup> 3-šú ana UG[U ŠID-nu]
40	E rev. 2	ÉN NU EN INIM-MU <i>at-ta-ma 'Á<sup>1</sup>[<sup>II</sup>-ka ak-si(?)]</i>
41	E rev. 3	[i]na SAG ŠÀ-ka ú-ma-ma-tum ú-'šá <sup>1</sup> -[aš-kin]
42	E rev. 4	[a]s-bat KA-ka ana la qa-bé-e MUNUS.HUL-MU <i>ina <sup>na4</sup>KIŠIB<sup>1</sup></i>
43	E rev. 5	[ <sup>n</sup> ]a <sup>4</sup> ŠUBA u <sup>na4</sup> šadâ-ni ak-ta-nak NUNDUM.MEŠ-ka
44	E rev. 6	[ana l]a šu-le-e šá šú-mi-ia <sup>d</sup> asal-lú-ji MAŠ.MAŠ DINGIR.MEŠ
45	E rev. 7	[KUR]-ad EN INIM-MU ku[l-l]i-man-ni KA.TAR-ka lud-lul
46	E rev. 8	[k]a <sup>d</sup> +en-ki silim-ma-a 'DÙ <sup>1</sup> šá pi-i <sup>d</sup> é-a lis-lim 'TU <sub>6</sub> <sup>1</sup> É[N]
47	E rev. 9	[a]n-na-a DU <sub>11</sub> .GA-ma NU šu-a-tú ÍL-ma ana <i>hul</i> -p[a-qí]
48	E rev. 10	[Š]UB 'EGIR <sup>1</sup> -šú DUG KAŠ. <sup>r</sup> ÚS <sup>2</sup> .SA <sup>2</sup> ? NU AL.Š[EG <sub>6</sub> .GÁ]
49	E rev. 11	[G]AZ-ma É[N] 'a <sup>1</sup> -l[i-ta hab-ta]-'at <sup>1</sup> [ana <sup>2</sup> UG]U?
50	E rev. 12	[3]-šú DU <sub>11</sub> .GA-[m]a <sup>2</sup> U[G]U? 'EN INIM <sup>1</sup> -[šú x x (x)]
		(the preceding lines in G are lost but they are unlikely to have duplicated E, as the incantation is used within a different ritual context, cf. Notes)
51	E rev. 13	ÉN a-li-ta <i>hab</i> -'ta <sup>1</sup> -at a-li-t[a hab-ta-at(?)]
	G rev. 1'	undecipherable traces
52	E rev. 14	a-li-ta GIM 'mun-nab-ta <sup>1</sup> ul t[a-x x x x]
	G rev. 2'	'a <sup>1</sup> -li-ti GIM mun-nab-ti 'ul <sup>1</sup> t[a-x x x x]
53	E rev. 15	al-te-qé-ši-ma at-ta-din-'ši <sup>1</sup> [ ]
	G rev. 3'	[a]l-te-qé-ši-ma ap-ta-'ša <sup>1</sup> -su ana LUGAL DIN[GIR.MEŠ]
54	E rev. 16	at-ta-ma 'LUGAL <sup>1</sup> DINGIR. <sup>r</sup> MEŠ <sup>1</sup> im[ŠU.RIN.N]A
	G rev. 4'	[a]t-ta-ma LUGAL DINGIR.MEŠ ti-nu-ri →
55	E rev. 17	a-li-ta šá 'ap <sup>1</sup> -qí-[da-ak-k]a
	G rev. 4'	a-li-ti šá [ ]
56	E rev. 18	'lu-ú li'l-lu 're <sup>1</sup> -ši-[i-š]u?
	G rev. 5'	[a]-li-ti-ma šá ap-qid-[da]k-ka lik-sa-a x [x x]

57	E rev. 19	<i>lu-u ḫsu-uh<sup>1</sup>-ḥa-a ŠU.S[I.ME]Š-šú</i>
	G rev. 6'	<i>[lu-u g]u-us-ṣú-ṣa ŠU.SI.MEŠ-šú erasure [(empty?)]</i>
58	E rev. 20	<i>niš-ḥu li-iṣ-ṭbat<sup>1</sup>-si-ṭma<sup>1</sup> : bi-ṭa-[at<sup>2</sup> lib<sup>2</sup>-b]i-ia</i>
	G rev. 7'	<i>[ni-i]š-ḥi li-iṣ-ṭbat-ṭsi<sup>1</sup>-ma — — →</i>
59	E rev. 21	<i>ina niš-ṭhi<sup>1</sup> 10<sup>2</sup> u ḫd<sup>2</sup>x li<sup>1</sup>-x-[x] ÉN</i>
	G rev. 7'	<i>ina niš-ḥi l[i<sup>2</sup>-x x x (x)]</i>
	E, G	
	<i>(the following lines in G do not duplicate E, cf. Notes)</i>	
60	E rev. 22	<i>GIM an-ṭna<sup>1</sup>-a ḫte-te-ep<sup>1</sup>-[p]u-uš</i>
61	E rev. 23	<i>‘EN INIM<sup>1</sup>-ka ḫári-ḥiš KUR-ád</i>
	E	
62	E rev. 24	<i>ki-i ḫKA<sup>1</sup> gi[šL]I.ḪU<sub>5</sub><sup>1</sup>.UM URI<sup>ki</sup></i>
63	E rev. 25	<i>GABA.RI ḫuru<sup>1</sup>NINA<sup>2</sup>ki AB.SAR.ĀM BA.AN.È</i>
64	E rev. 26	<i>a-na ṣa-bat ḫDÙ<sup>1</sup>-[š]i ḫKA.ḪEŠ<sup>1</sup>-dHÉ.DU<sub>7</sub></i>
65	E rev. 27	<i>šá a-na d[A]G u dKURNUN<sup>1</sup> [t]a-ak-ṭlum<sup>1</sup></i>
66	E rev. 28	<i>DUMU ḫdUTU-DÙ líMA[š.MAŠ] ḫé-šár-ra</i>
67	E rev. 29	<i>‘DUMU ḫdAG-be-sún<sup>1</sup> líMAŠ.[MAŠ é-šá]r-ṭra<sup>1</sup></i>

## Memorandum Version:

1*	F obv. 1	2 NU ḫ.UDU
2*	F obv. 2	2 NU DUḤ.LĀL
3*	F obv. 3	2 NU DUḤ.ŠE.GIŠ.Ḫ
4*	F obv. 4	2 NU ESIR
5*	F obv. 5	ḥul-pa-qu GI BAR.MEŠ
6*	F obv. 6	‘.KUR.RA <sup>1</sup> SÙ-šú-nu-te
7*	F obv. 7	‘kib-ri <sup>1</sup> -[tú ana] ‘.ŠÀ <sup>1</sup> ḥul-pa-qí ŠUB
8*	F obv. 8	ina A.MEŠ ‘.ÍD <sup>1</sup> tu-na-ah-šú-nu-te
9*	F obv. 9	EGIR-šú NU ‘EN DU <sub>11</sub> .DU <sub>11</sub> <sup>1</sup>
10*	F obv. 10	šá IM KI.GAR DÙ Á-šú ana EGIR-š[ú GUR]
11*	F obv. 11	ina na <sup>4</sup> KIŠIB ŠUBA šadâ-nu KA-šú ‘.GÙN <sup>1</sup>
12*	F obv. 12	ŠU <sup>II</sup> -šú ana U[G]U LUḤ-si
13*	F obv. 13	NU EN INIM-MU at-ta 3-šú ‘.SID <sup>1</sup>
14*	F obv. 14	NU BI ina ḥul-pa-qí ŠUB
15*	F obv. 15	EGIR-šú DUG NU AL.*SEG <sub>6</sub> *.GÁ
16*	F obv. 16	GAZ-ma a-li-ta hab-ta-at <sup>1</sup>
	F	

*(the following units in F are not relevant to the present ritual)*

17*	F obv. 17	2 NU IM 2 NU ḫ.UDU 2 NU DUḤ.LĀ[L]
18*	F obv. 18	2 NU ESIR 2 NU DUḤ.ŠE.GIŠ.Ḫ
19*	F obv. 19	ina ap-pi GI.IZI.LÁ GAR
20*	F lo. e. 1	ina ŠÀ BUR.ZI.GAL i-ṭna <sup>1</sup> -aš-ši
21*	F lo. e. 2	‘gíra EN gít-ṭma-lu <sup>1</sup> Š[I]D
22*	F rev. 1	[x] x x [ ] x [
23*	F rev. 2	ina x [x] x [ ] x [ ] x
24*	F rev. 3	x x x x [
	F	
25*	F rev. 4	al-s[i]-x [
26*	F rev. 5	2 NU.MEŠ x [ ] x
27*	F rev. 6	ana IGI x x (x) [
28*	F rev. 7	A.MEŠ ‘.KÙ.MEŠ <sup>1</sup> [x] x [
29*	F rev. 8	LUḤ-si ‘.KI <sup>1</sup> ? [x] x [(x)] x [
	F	
30*	F rev. 9	at-ṭi-man-nu munus <sup>1</sup> ?[UŠ <sub>11</sub> ?Z]U?
31*	F rev. 10	ina IGI x x x x [x] x [
32*	F rev. 11	ZI.S[U]R.‘RA <sup>1</sup> NI[GI]N-‘.šu <sup>2</sup> -nu <sup>2</sup> ?-[ti <sup>2</sup> ] x [

33*	F rev. 12	NU kaš-šá-pi x [ ] x x
34*	F rev. 13	x x x x [x x] x-šú x x- <sup>r</sup> na <sup>?</sup> -a
35*	F rev. 14	x [x x] x-šú TAG-ma ina IGI-šú
36*	F rev. 15	1 x x SAG.DU ina SAG. <sup>r</sup> KI <sup>1</sup> -šá
37*	F rev. 16	lib-bi x x ad ina <sup>???</sup> <sup>r</sup> ID <sup>1</sup> ŠUB
38*	F rev. 17	x x x SAG.DU-šú ina <sup>r</sup> KI <sup>1</sup> MIN-ma
39*	F rev. 18	i-qeb-ber

---

7.6.7: Ritual against the *bēl lemutti* (ms. H)

1	H obv. 1	TDIŠ NA <sup>1</sup> EN HUL-ti TUK <sup>sic!</sup> lib-ba-šú šu-u <sup>?</sup> -du-ur k[i
2	H obv. 2	INIM.MEŠ-šú im-ta-na-áš-ší šá-niš te <sup>1</sup> (ki)-em-šú uš-ta[n-na
3	H obv. 3	ŠA-šú šá-pil-šú NÍ-šú šup-luḥ-šú nu-ul-la-ti ŠA-š[ú i-tam-mu
4	H obv. 4	i-na KI.NÁ-šú HULUH.HULUH-ut šá-niš MUD.MUD-ud k[a
5	H obv. 5	ZI-bu ZI.ZI-šú i-na MÁŠ.GE <sub>6</sub> -šú ÚŠ.MEŠ IGI.IGI-ma[r
6	H obv. 6	i-na IGI DINGIR MAN IDIM NUN gi-na-a šu <sup>1</sup> (ki)-uš-{kid <sup>?</sup> -}kun-ma k[a ... ina pī]
7	H obv. 7	sal-mat SAG.DU ze <sup>?</sup> -e-ru GAR-šú EME.SIG.MEŠ-šu GU <sub>7</sub> .MEŠ-m[a
8	H obv. 8	ZI.GA sad-ra[t-s]u iš-di-ib-šú KU <sub>5</sub> -is ŠUB ÚR ina É-šú [
9	H obv. 9	DUMU.MEŠ DUMU.MUNUS. <sup>r</sup> MEŠ GÁL <sup>1</sup> .GÁL-šú {sab} DAB.DAB-ú (sic?)
		NÍG.HA.LAM.MA MU.AN.N[A-šam
10	H obv. 10	i-na É.GAL DU.DU-ak NU IGI-šú i-qab-bi-ma ul i-šem-[mu-ú-šú]
11	H obv. 11	ŠU. <sup>r</sup> SI <sup>1</sup> HUL-ti EGIR-šú LAL-át NA BI ŠU.NAM.LÚ.U <sub>18</sub> .LU U[GU-šú GÁL-ší]
12	H obv. 12	i-na liq <sup>sic!</sup> -ti-šu <sup>r</sup> NU <sup>sic!</sup> MEŠ-šú <sup>1</sup> i-na HABRUD <sup>sic!</sup> IZ.ZI IM.SI.SÁ pe-ḥ[u-ū]
13	H obv. 13	i-na NINDA.HI.A <sup>r</sup> šu-kul-ma <sup>1</sup> [i-n]a KAŠ.SAG ù GEŠTIN.MEŠ NAG <sup>r</sup> i <sup>1</sup> -[na l.GIŠ ŠÉŠ(?)]
14	H obv. 14	e-ma DU-ku <a-na> ma-ga-ri UGU DINGIR MAN IDIM u NUN [ana šuṭubbi]
15	H obv. 15	ni-iš ŠU <sup>II</sup> -šú <sup>r</sup> DINGIR-šu <sup>1</sup> a-na ma-ḥa-ri NIDBA-šú a-na ÁG <sup>sic!</sup> -[mi]
16	H obv. 16	Ù.MA-šú a-na ka-šá-di i-na É.GAL-šú šal-meš a-na DU.DU-ki [(x x x)]
17	H obv. 17	iš-di-ib-šú a-na šul-lu-mi UGU EN INIM-šú <a-na> GUB-zi(-)šu n[u <sup>?</sup> x x x]
18	H obv. 18	DINGIR-šú GIM AD a-lid- <sup>r</sup> di <sup>sic!</sup> GIM <sup>sic!</sup> um-mi a-lit-ti [ARHUŠ TUK-e]
19	H obv. 19	DUMU.MEŠ ù DUMU.MUNUS.MEŠ GAL.MEŠ [x x x]
	H	
20	H obv. 20	DÙ.DÙ.BI i-na [G]E <sub>6</sub> <sup>dug</sup> A.GÚB.BA GIN-an <sup>r</sup> i <sup>1</sup> -[n]a ŠÀ <sup>sic!</sup> dugA.GÚB.[BA gišŠINIG]
21	H obv. 21	gišGIŠIMMAR.TUR GI.ŠUL.HI KÙ.BABBAR KÙ.SI <sub>22</sub> <sup>n</sup> [ <sup>a4</sup> A]N.[BAR] <sup>na4</sup> GUG <sup>na4</sup> ZA.GÌN
		<sup>n</sup> [ <sup>a4</sup> MUŠ.GÍR(?)]
22	H obv. 22	<sup>na4</sup> ÁŠ.GÌ.GÌ <sup>sic!</sup> gišEREN.BAD a-na lib-bi ŠU[B-d]i ina UL tuš-bat GAZI< <sup>sar</sup> > <sup>?</sup> BÁPPIR
		< <sup>na4</sup> > <sup>?</sup> G[U(x x)]
23	H obv. 23	i-na <sup>túg</sup> BAR SIG KÉŠ ina SAG-š[ū <sup>?</sup> GAR-an(?)] <sup>1</sup> .GIŠ gišHA.ŠUR ÚŠ <sup>šim</sup> GAM.MA t[u <sup>?</sup> -nattak(?)]
24	H obv. 24	la-a-am na-m[a <sup>sic!</sup> -ri] te-te-eb-bé-e-ma KI [šepu parsat]
25	H obv. 25	GI.DU <sub>8</sub> ina IGI <sup>r</sup> UTU <sup>sic!</sup> [KÉ]Š-as 12 <sup>1</sup> NINDA ZÍZ.AN.NA ina UGU <sup>r</sup> GI <sup>1</sup> .D[U <sub>8</sub> <sup>sic!</sup> GAR-an]
26	H obv. 26	NÍG.NA <sup>šim</sup> LI GAR-[an x x x] <sup>r</sup> 1 <sup>?</sup> UDU.NÍTA <sup>1</sup> (ba) BAL-qí GA KAŠ GEŠTIN ta'(i)-n[a-qí
		merdita]
27	H lo. e. 1	te-red-di ZÌ.DUB.D[UB.BA ŠUB.ŠU]B-di šid-du GIM šá <sup>lú</sup> HAL GÍD-ad NA <sup>?</sup> B[I <sup>?</sup> x x]
28	H lo. e. 2-2a	Á <sup>II</sup> -šú a-na EGIR-š[ú GUR-ár(?)] <sup>túg</sup> BAR.SIG SAG.DU-su KÉŠ-as e-ma x [x kītam(?)] \
	H	D[U <sub>11</sub> <sup>?</sup> .GA <sup>?</sup> ]
29	H rev. 1	én é-nu-ru an-gi <sub>6</sub> a-na <sup>r</sup> an <sup>1</sup> -gi-še bi-da-dím-mi-a
30	H rev. 2	dingir-re-e-ne šu-x <sup>r</sup> ba <sup>1</sup> -an- <sup>r</sup> ḥúl <sup>1</sup> -ḥúl ka-né-e-š-a
31	H rev. 3	ba-an-ti-la-gim e- <sup>r</sup> bi <sup>1</sup> x x (x) a ti-ti
32	H rev. 4	iš-ti-im šeš-ti-im ti-il-la-bi za-la- <sup>r</sup> ah-ḥí <sup>1</sup> -[
	H	
33	H rev. 5	e-nu-ma ne-pe <sub>5</sub> -šá an-na-a te-ep-pu-šu x(-)tak(-)ki(-)ma i[d x x x x]
	H	
34	H rev. 6	te-re-qam-ma 2 NU.MEŠ <sup>lú</sup> U <sub>11</sub> .ZU u munusU <sub>11</sub> .ZU ša IM DÙ-[uš]
35	H rev. 7	NÍG.NA <sup>šim</sup> LI i-na IGI DINGIR.MEŠ GI <sub>6</sub> -ti DUB-aq KAŠ GEŠTIN BAL-qí x [x x x]
36	H rev. 8	ESIR KÚM ana UGU-šú-nu ŠUB-di i-na gišGIDRU gišMA.NU [SIG-su-nu-ti(?)]

37	H rev. 9	ÉN 3-šú <i>ana UGU-šú-nu</i> ŠID-nu ÉN kúr-kúr bil-la kúr-kúr i[n-na-ka] (ŠID-nu)]
38	H rev. 10	TÚG-su <i>i-'</i> šah <sup>1</sup> -hat-ma A.MEŠ <i>ina muh-ji</i> {hi} <i>i-ra-muk</i> [x x x (x x)]
39	H rev. 11	TÚG DADAG MU <sub>4</sub> .MU <sub>4</sub> -aš NÍG.NA GI.IZI.LÁ <i>tuš-ba-a'-šú-ma a-na</i> 'É-[šú iš-šir]
40	H rev. 12 H	KI-šú GI.NA.MEŠ <i>i-tam-mu-ú</i> itiBÁRA itiGU <sub>4</sub> iti
41–44	H rev. 13–16 H	<i>Incantation Kúr-kúr bíl, see 7.6.1</i>
45	H rev. 17	IM <sup>1</sup> EN-MAŠ <sup>lú</sup> ŠÁMAN.LÁ TUR ša I[M <i>itabbalu</i> ]
46	H rev. 18	<i>ina ŠU<sup>II</sup> PA ha-an-tiš</i> [x x x (x)]

*Transcription*

## 7.6.1: The incantation Kúr-kúr bíl

<sup>1</sup>kúr-kúr bíl kúr-kúr in-ak  
<sup>2</sup>nakra aqalli nakra adâki (or adakki?)  
<sup>3</sup>kúr-kúr šub-ba <sup>d</sup>gibil<sub>6</sub> šub-ba-gim  
<sup>4</sup>nakra ušamqat ana Girra apaqqid  
<sup>5</sup>u<sub>4</sub> zi-ku<sub>5</sub>-ru-da zi-ku<sub>5</sub>-ru-da-a-ni gur-ra  
<sup>6</sup>ūm zikurudéya ana zikurudéšu utār  
<sup>7</sup>inim <sup>d</sup>en-ki <sup>d</sup>asal-lú-ḥi-me-en  
<sup>8</sup>ina amāt Ea u Marduk TU<sub>6</sub> ÉN

Rubrics: ms. A: KA.INIM.MA  
                   UŠ<sub>11</sub>.BÚR.RU.DA.KAM  
       ms. C: KA.INIM.MA šum-mu amē-  
                   lu eli bēl d[abābīšu ... ]  
       ms. D: [KA.INIM.MA] zikurudā  
                   ana ēpiši turri

## 7.6.2: Fragment of a collection of ušburruuda rituals (ms. A)

(ll. 1'-9': too fragmentary for transcription)

## ll. 10'-13': Incantation Kúr-kúr bíl

<sup>14'</sup>KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.KAM

<sup>15'</sup>[D]Ù.DÙ.BI šina šalm̄ lip̄ šina šalm̄ iškūri š [a] kaššāpi u kaššāpti teppuš  
<sup>16'</sup>[š]umšunu i[na nagl]ab šumēlšunu tašaṭṭar [ana ma]ḥar Šamaš tadānšunūti

(ll. 17'-21': too fragmentary for transcription)

## 7.6.3: Fragment of a collection of ušburruuda rituals (ms. B)

(l. 1' too fragmentary for transcription)

<sup>2'</sup>[ ... miris dišpi bi]mēti šikaru(?) ...  
   [ ... ] <sup>3'</sup>[ ... ] ... hulālu <sup>na4r</sup>ZĀ<sup>1</sup>.[ ... ]  
   [ ... ] <sup>4'</sup>[ ... ] pāṭira ana mahar  
   Šamaš(?) ... [ ... ] <sup>5'</sup>[ ... ] ... mī-  
   ma sasqē [ ... ] <sup>6'</sup>[ ... ] tašakkan(?)

*Translation*

7.6.1: The incantation Kúr-kúr bíl (mss. A // B // C // D // E // H)  
<sup>1–2</sup>“I burn the enemy, I defeat the enemy (or: I make the enemy rise),  
<sup>3–4</sup>I let the enemy fall, I entrust him to Gibil!  
<sup>5–6</sup>The day of my ‘cutting-of-the-throat’ I turn into his ‘cutting-of-the-throat’ —  
<sup>7–8</sup>by (Sumerian: “you are”) the command of Ea and Marduk.” Incantation formula.

Rubrics: ms. A: It is the wording (of the incantation) to undo witchcraft.  
       ms. C: Wording (of the incantation) if a man [ ... ] over [his] ad[versary].  
       ms. D: [Wording (of the incantation)] to send back zikurudū-magic to the person who performed it.

## 7.6.2: Fragment of a collection of ušburruuda rituals (ms. A)

(ll. 1'-9': too fragmentary for translation)

## ll. 10'-13': Incantation Kúr-kúr bíl, see 7.6.1

<sup>14'</sup>It is the wording (of the incantation) to undo witchcraft.

<sup>15'</sup>Its ritual: You make two figurines of tallow (and) two figurines of wax of the warlock and the witch. <sup>16'</sup>You write their [n]ames o[n] the[ir] left [shoul]der. [Be]fore Šamaš you convict them.

(ll. 17'-21': too fragmentary for translation)

## 7.6.3: Fragment of a collection of ušburruuda rituals (ms. B)

(l. 1' too fragmentary for translation)

<sup>2'</sup>[ ... mirsu-confection made of syrup (and) gh]ee, beer ...  
   [ ... ] <sup>3'</sup>[ ... ] ... hulālu-stone, [ ... ]-stone [ ... ]  
   <sup>4'</sup>[ ... you set up] a portable altar before Šamaš ... [ ... ]  
   <sup>5'</sup>[ ... ] ... then [you strew] fine flour [ ... ] <sup>6'</sup>you place

*nignak burā[ši ...] 7[... mahar]  
 Šamaš tušzāssu-ma ... [ ... ] 8'[ ... ta]rmuš ina pīšu imbur-l̄m ina šumēl[šu  
 d'siris ina imnīšu (...)] 9'[šina šalmī(?) l̄]ši  
 lip̄ iškūri ... [ ... ] 10'[ ... ]-ma  
 ina imnīšu inašštšu[nūti(?) ...] (ll. 11'-13'  
 too fragmentary for transcription) 14'[ ... ]  
 ... k̄tam iqabbi*

15'[ÉN ...] dayyān ili u amēli attā-ma  
 16'[ ...] Girra liqmūšunūti  
 kaššāptu 17'[ ...] libalki[tū]-ma  
 lissū AL.TIL

18'[ ...] ana mahar Šamaš tukān ši[p-  
 tu annīt]u ana libbi tanaddi 19'[ ... ta]-  
 šarrap sebīšu u sebīšu mē tanaqqi(?)  
 20'[ ... t]ašarrap [k]īma mē(?) [ ...  
 (l. 21' too fragmentary for transcription)

break

22'[ ... k]aššāptu(?) ša Kurnug[î ...]

23'KA.[INI]M.MA UŠ<sub>11</sub>.BÚR.RU.DA.[KAM]

24'[KÌD].<sup>r</sup>KÌD<sup>1</sup>.BI diqār pahāri lā sarpa  
 teleqqe(?) 25"ittā ... ina libbi tanaddi ina  
 mahar Šamaš tukān nignak burāši tašak-  
 kan 26"šikara tanaqqi šina šalmī erēni šina  
 šalmī bīni 27"[šina šalmī l̄]ši šina šalmī  
 t̄di šina šalmī lip̄ šina šalmī iškūri šina  
 šalmī itt[ē] 28"[šina šalmī k]upsi ÉN lemnat  
 kaššāptu tamannu 29"[kīma (or: ēma?)  
 t]amtanū šalmī šunūti ana libbi diqāri  
 tanaddi 30"[ina hušāb(?)] ēri tadakkīšunūti  
 (or: tadāk(i)šunūti) ēma tamtanū 31"[ki-  
 š]āda(?) tahappi mašakša(?) tašarrat  
 32"[...]ša [t]amallah ēpištī muštepištī  
 libbakunu ina mē unāh 33"[taqabbi ina  
 nā]ri tanaddi ÉN šadū lītē'kunūši tamannu  
 34'[ ...] šummu ina burē šummu ina bīt  
 m[u]sāti teqebber

ll. 35"-38": Incantation Kúr-kúr bíl  
 (text breaks)

7.6.4: Fragment of a collection of anti-witchcraft and related rituals (ms. C)

ll. 1-4: Incantation Kúr-kúr bíl

<sup>5</sup>KA.INIM.MA šummu amēlu eli bēl d[abā-  
 bīšu ...]

<sup>6</sup>KÌD.KÌD.BI šina šalmī lip̄ šina šalmī iškū-  
 ri ša kaššāpi u kašš[āpti teppuš] <sup>7</sup>silli

[ ... ], a censer with juni[per ...] 7'[ ... before]  
 Šamaš you have him stand, then ... [ ... ] 8'[ ... lu]pine  
 in his mouth, ‘heals-a-thousand’-plant in [his] left hand, [beer  
 in his right hand (...)]. 9'[Two figurines of do]ugh, of tallow,  
 of wax, ... [ ... ] 10'[ ... ], then he holds th[em] up in  
 his right hand, [ ... ] (ll. 11'-13' too fragmentary for translation)  
 14'[ ... ] ... he speaks thus:

15'[Incantation: “ ... ], you are the judge of god and man.

16'[ ... ], may [Girra] burn them.

The witch 17'[ ... ]et them cros[s ... ] round and go  
 away!" Finished.

18'[ ... ] you arrange before Šamaš. You recite [thi]s  
 in[cantation] into (it). 19'[ ... you] burn. Seven and seven  
 times you pour a libation of water. 20'[ ... y]ou burn.  
 [As so]on as the water [ ...  
 (l. 21' too fragmentary for translation)

break

(l. 22' too fragmentary for translation)

23"It [is] the wording (of the incantation) to undo witchcraft.

24"Its [ri]tual: You take an unfired potter’s pot (and) put  
 bitumen 25"(and) ... inside. You arrange it before Šamaš. You  
 set up a censer with burāšu-juniper, 26"you pour a libation of  
 beer. (You make) two figurines of cedar wood, two figurines  
 of tamarisk wood, 27"[two figurines of d]ough, two figurines  
 of clay, two figurines of tallow, two figurines of wax, two  
 figurines of bitum[en], 28"[two figurines of plomace. You  
 recite the incantation “She is evil, the witch”. 29"[When] you  
 have recited (it), you throw these figurines into the pot.  
 30"You stir (or: beat) them [with a stick] of ēru-wood. When  
 you have recited (it), 31"you break (her) [ne]ck, you tear her  
 skin, 32"you tear out her [ ... ]. 33"[You say]: 32"My sorcer-  
 ess, my enchantress, I calm your heart with water!" 33"(Then)  
 you throw (it) [into the ri]ver. You recite the incantation  
 “May the mountain cover you!” 34"You bury [ ... ] either  
 under a (washer’s) mat or in a washroom.

ll. 35"-38": Incantation Kúr-kúr bíl, see 7.6.1  
 (text breaks)

7.6.4: Fragment of a collection of anti-witchcraft and related rituals (ms. C)

ll. 1-4: Incantation Kúr-kúr bíl, see 7.6.1

<sup>5</sup>Wording (of the incantation) if a man [ ... ] over [his]  
 ad[versary].

<sup>6</sup>Its ritual: [You make] two figurines of tallow (and) two  
 figurines of wax of the warlock and the wi[tch]. <sup>7</sup>You insert a

gišimmari ana muhhišunu tur[a]tta idīšunu ana a[rk]išunu [takassi] <sup>8</sup>šumšunu ina naglab šumēlšunu tašat̄ar ana maḫar Š[ama]š [tadānšunūti] <sup>9</sup>šiptu annītu sebīšu(?) ana muhhišunu tam[an]nu libit-tu ... [ ... ] <sup>10</sup>ina ..šunu tasab-ḥapšunūti ina ṭid pē bābšu[nu tepeḥhi] <sup>11</sup>i[na] kunukki bābšunu takannak šera mušlāla šimē[tān] ... <sup>12</sup>ina m[u]bbī-šunu tašarrap ... [ ... ] <sup>13</sup>[šum-mu] U<sub>4</sub>.3.KAM šummu ... [ ... ] <sup>14</sup>[ ... ] ... [ ... ] <sup>15</sup>[ ... ] šuātu BAD-ma(?) šummu ina burē [šummu ina bīt musāti(?)] <sup>16</sup>[tet]emmer-ma ...

<sup>17</sup>[šumma amēlu ki]špīt ma' dū[ti epšūšumma ...]

(l. 18 too fragmentary for transcription, obv. I breaks, obv. II and rev. III not preserved)

break

(l. 19' too fragmentary for transcription)

<sup>20'</sup>[...] ... e-ta-ba i-ba-a-bi :. Šamaš šipṭika tuštešš[er]

<sup>21'</sup>[...] ... lemma ša tezerru

ay (a)mūt mūtu lemnū ša lā šīmtīy[a]

<sup>22</sup>Šamaš ētebib azzaku maḥarka

<sup>23</sup>'maḥar Šamaš sebīšu tušadbabšu-ma sebīšu itti şalam zikari sebīšu itti şalam sinništi <sup>24</sup>sissiktašu tabattaq egubbâ tukān ana libbi egubbê šuāt[u] <sup>25</sup>bīnu maštakal qan-šalāli imħur-līm imħur-ešrā <sup>26</sup>šakirū atā'išu imbu' tāmti ana libbi tanaddī-ma ina kakkabī tušbāt <sup>27</sup>turammakšu atbaru kibrītu ru'tītu <sup>28</sup>ana pēnti ašāgi tanaddī-ma išēr-ma irammuk iballu[t]

Catchline: <sup>29'</sup>én é-nu-ru abzu ha-lam<sup>19</sup>-ma al-'<sup>è</sup>

Colophon: <sup>30</sup>'nišu sebū gabari lē'i <sup>31</sup>'kīma labirīšu šaṭir bar[i] <sup>32</sup>tuppi Abu-erība mašmaš Aššur <sup>33</sup>mār Bābu-šumu-ibni zabardabbē Ešarr[a]

7.6.5: Fragment with a ritual against ziku-rudū-witchcraft (ms. D)

ll. 1–7: Incantation Kúr-kúr bīl

<sup>8</sup>[KA.INIM.MA] zikurudā ana epiši turri

thorn of the date palm into their head. [You bind] their arms on their b[ac]k. <sup>8</sup>You write their names on their left shoulder. Before Š[ama]š [you convict them]. <sup>9</sup>You re[ci]te this incantation seven times over them. A mudbrick ... [ ... ]. <sup>10</sup>You cover them with their ... . [You plug] their opening with clay (mixed with chaff). <sup>11</sup>You seal their opening w[ith] a s[e]jal. In the morning, at noon (and) in the eve[ning] ... <sup>12</sup>you burn over them. ... [ ... ]. <sup>13</sup>[Eithe]r on the third day or ... [ ... ]. <sup>14</sup>[ ... ] ... [ ... ]. <sup>15</sup>You open that [ ... ]. <sup>16</sup>You bury (it) <sup>15</sup>either under (a washer's) mat [or in a washroom]. <sup>16</sup>Then ...

<sup>17</sup>[If] numero[us (acts of) witch]craft [have been performed against a man ...]

(l. 18 too fragmentary for translation, obv. I breaks, obv. II and rev. III not preserved)

break

(l. 19' too fragmentary for translation)

<sup>20'</sup>[...] ... ('abracadabra') — Šamaš, you provide just verdicts.

<sup>21'</sup>[ ... ] the evil one whom you hate!

Let me not die an untimely evil death!

<sup>22</sup>Šamaš, I have become pure, I have become clear before you!"

<sup>23</sup>'You have him say (this) seven times before Šamaš. <sup>24</sup>'You cut off his hem <sup>23</sup>'seven times with the figurine of a man (and) seven times with the figurine of a woman. <sup>24</sup>'You arrange the holy water vessel. Into that holy water vessel <sup>25</sup>'you put tamarisk, maštakal-soapwort, šalālu-reed, 'heals-a-thousand'-plant, 'heals-twenty'-plant, <sup>26</sup>'šakirū-plant, atā'išu-plant (and) imbu' tāmti-mineral. You leave (it) out overnight under the stars. <sup>27</sup>'You bathe him. <sup>28</sup>'You put <sup>27</sup>'basalt, sulphur (and) ru'tītu-mineral <sup>28</sup>'on (glowing) ašāgu-thorn coal. Then he takes a bath early in the morning and he will recove[r].

Catchline: <sup>29'</sup>Enuru-incantation: "abzu halamma(?) ale".

Colophon: <sup>30</sup>'Seventh extract; copy of a writing board. <sup>31</sup>'Written according to its original, collat[ed]. <sup>32</sup>Tablet of Abu-erība, exorcist of Aššur, <sup>33</sup>son of Bābu-šumu-ibni, zabardabbū-official of Ešarr[a]

7.6.5: Fragment with a ritual against zikurudū-witchcraft (ms. D)

ll. 1–7: Incantation Kúr-kúr bīl, see 7.6.1

<sup>8</sup>[Wording (of the incantation)] to send back zikurudū-magic to the person who performed it.

<sup>9</sup>[DÙ.DÙ.BI *ina mahar Šamaš nign]ak burāši tašakkan šikara tanaqqi šina šalm̄ lip̄ šina šalm̄ iškūri* <sup>10</sup>[*šina šalm̄ kupsí šina šalm̄ ittē teppušušunu ina naglab šumēl̄šunu tašat̄tar* <sup>11</sup>[*silli gišimmari ana muh̄h̄tišunu tere]ti qāt̄šunu u šep̄šunu ana ark̄šunu takassi* <sup>12</sup>[ ... ]...-ma(?) ÉN Šamaš annūtu šalm̄ ēpištya tamannū-ma <sup>13</sup>[ ... S]IG<sub>4</sub> tasarraq šalm̄ šunūti <sup>14</sup>[ ... tasah̄hap̄š]unū-ti(?) ina t̄d p̄e bābšunu tepeh̄hi <sup>15</sup>[*ina kunuk ... bābšun]u tabarram šera mušlāla u šimētān* <sup>16</sup>[ ... ] ... marṣa m̄ts p̄i teppuš (obv. 17–20 too fragmentary for transcription, obverse breaks)

ll. 21'–26' (reverse): colophon (Ashurbanipal, type not registered in Hunger, ABK).

7.6.6: Ritual against the *bēl dabābi* (ms. E, partly // ms. G, with memorandum version ms. F)

<sup>1</sup>šumma amēlu bēl lemuttīšu ana l[ā(??) teh̄]ēšu(??) <sup>2</sup>u šū el̄šu šuzuzzi ina(?) [...] ... <sup>3</sup>amāt iqabbū ana ūemē [el]i t̄tri <sup>4</sup>u nanzāzi u bāb ekalli [ana] tubbi <sup>5</sup>atmū-šu u šū kīma abi al̄[id̄t̄šu u umm̄]i alittīšu <sup>6</sup>ina mahar ili šarri kabti u rubē t̄tri u na[nzā]zi rēma šuršē <sup>7</sup>āmiršu [an]a mahrīšu hadē [ina] ekallīšu šalmiš <sup>8</sup>ana atal-luki šummir[āt libbīš]u ana sebē <sup>9</sup>ernettašu ana kašād(i) nindabēš[u an]a rāmi <sup>10</sup>u bēl amātīšu ana z̄r[i an]a(?) šakānim-ma <sup>11</sup>liqb̄-ma lik̄sud em̄[a iq]abbū lū [mag]ir <sup>12</sup>ellūssu [l]ū ubbib[at takpir]ātūšu ana kuppuri <sup>13</sup>šunātīšu an[a] dummuqi

<sup>14</sup>DÙ.DÙ.BI *ina mahar Šamaš hulpaqqa [...] tukān* <sup>15</sup>qanē qalpūti(?) ina muh̄hi taparrīk šina šalm̄ lip̄ šina šalm̄ <sup>16</sup>iškūri šina šalm̄ kupsí šina šalm̄ ittē <sup>17</sup>ina muh̄hi hulpaqqa takassi paṭ̄tra tarakkas <sup>18</sup>sulup̄ti sasqē tasarraq miris <sup>19</sup>šamni dišpi himēti tašakkan niqā <sup>20</sup>ella tanaqqi imitta him̄sa šumē <sup>21</sup>tutah̄ha šizba šikara karāna tanaqqi <sup>22</sup>ark̄išu gizillā ina išat kibr̄ti taqâd-ma <sup>23</sup>ina hulpaqqi tanaddi nap̄ta tasallaḥšunūti <sup>24</sup>amēlu šū ireqqamma kīam taqabbi

ll. 25–32: Incantation Kúr-kúr bíl

<sup>9</sup>[Its ritual]: You place a [cen]ser with *burāšu*-juniper [before Šamaš], you pour a libation of beer. <sup>10</sup>[You mak]e <sup>9</sup>two figurines of tallow, two figurines of wax, <sup>10</sup>[two figurines of sesame pomace (and) two figurines of bitumen]. You write their names on their left shoulder. <sup>11</sup>[You inse]rt [a thorn of the date palm into their head(s)] (and) bind their hands and feet to their back. <sup>12</sup>[ ... ]; then you recite the incantation “Šamaš, these are the figurines of my sorcerers!” Then <sup>13</sup>[ ... ] ... you strew. These figurines <sup>14</sup>[ ... ] ... you cover them. You plug their opening with clay (mixed with) chaff. <sup>15</sup>[With a seal of ...] you seal [the]ir [opening]. In the morning, at noon (and) in the evening <sup>16</sup>[ ... ] ... You perform the washing of the mouth rite on the patient.

(ll. 17–20 too fragmentary for translation, cf. Notes; obverse breaks)

ll. 21'–26' (reverse): colophon (Ashurbanipal, type not registered in Hunger, ABK)

7.6.6: Ritual against the *bēl dabābi* (ms. E, partly // ms. G, with memorandum version ms. F)

<sup>1</sup>If a man (has acquired an adversary): so that his adversary *n[ot approach]* him, <sup>2</sup>and so that he prevail over him, so that *in* [ ... ] ... , <sup>3</sup>so that the word he speaks be heard, <sup>5</sup>so that his talking <sup>4</sup>be sweet [to courtier and attendant as well as to (the guard of) the gate of the palace, <sup>5</sup>and so that he <sup>6</sup>find compassion before god, king, magnate and nobleman (and before) courtier and att[en]dant <sup>5</sup>like (before) the father who be[got] him and the moth[er] who bore him, <sup>7</sup>so that the one who sees him be delighted [i]n his presence, <sup>8</sup>so that he always visit <sup>7</sup>his palace safely, <sup>8</sup>so that he pursue his [heart's] wish[es] (with success) <sup>9</sup>(and) obtain what he desires, [so th]at hi[s] bread offerings be loved, <sup>10</sup>and so that his litigant be made an object of hate, <sup>11</sup>so that he ask and achieve (and) find con[sent] whenever [he spea]ks, <sup>12</sup>so that his purity be achieved, so that his [purif]ications be performed (successfully), <sup>13</sup>so that his dreams be made favourable:

<sup>14</sup>Its ritual: You set up a [...] crucible before Šamaš <sup>15</sup>(and) put peeled reeds cross-wise on it. Two figurines of tallow, two figurines <sup>16</sup>of wax, two figurines of sesame pomace, two figurines of bitumen <sup>17</sup>you bind on the crucible. You arrange a portable altar, <sup>18</sup>you strew dates (and) fine flour (and) place *mirsu*-confection (made) <sup>19</sup>of oil, syrup (and) ghee (there). You make <sup>20</sup>a pure sacrifice (and) present the shoulder, the caul fat (and) the roast meat. <sup>21</sup>You pour a libation of milk, beer (and) wine. <sup>22</sup>Afterwards you kindle a torch with burning sulphur and <sup>23</sup>put it into the crucible. You sprinkle them with naphtha. <sup>24</sup>The patient steps back, and you speak thus:

ll. 25–32: Incantation Kúr-kúr bíl, see 7.6.1

<sup>33</sup>[šipta(?)] tamannū-ma kibrīta ana libbi  
bulpaqqa <sup>34</sup>[tatta]naddi kīma {gi} išāt  
qanē ittū<ju> ina mē nāri <sup>35</sup>tu[n]ābūnūti  
arkīšu šalam bēl amātīšu <sup>36</sup>ša tīd kullati  
teppuš idīšu ana arkīš[u] tutā[r] <sup>37</sup>ina  
kunuk šubī u šadānu pā[šu ta]k[annak]  
<sup>38</sup>ana maħar Šamaš tadānu qātīšu ana  
muħħi [imessi] <sup>39</sup>šiptu annītu šalātīšu ana  
muħħi [imannu]

<sup>40</sup>ÉN šalam bēl amātīya attā-ma id[īka  
aksi(?)]

<sup>41</sup>[i]na rēš libbīka (b)umāmātu uša[škin]

<sup>42</sup>[a]sbat pāka ana lā qabē lemuttīya

ina kunuk <sup>43</sup>šubī u šadāni aktanak šaptīka

<sup>44</sup>[ana l]ā šūlē ša šumīya

Asalluħi mašmaš il<sup>t</sup> <sup>45</sup>[ka]ʃād bēl amātīya  
kulimanni dalīlīka ludlul

<sup>46</sup>[k]a d-en-ki silim-ma-a ipšu ša pī Ea lis-  
lim TU<sub>6</sub> É[N]

<sup>47</sup>annā taqabbīt-ma šalma šuātu tanaššī-  
ma ana ħulp[aqqi] <sup>48</sup>[ta]naddi arkīšu kar-  
pat billati(?) lā ḥar[ipta] <sup>49</sup>[te]heppīt-ma  
É[N] al[ītu] habitat [ana muħħi]j(?) <sup>50</sup>[šalā-  
tī]šu taqabbīt-ma e[l]i bēl amātīt[šu ... ]

<sup>51</sup>ÉN alīta habitat alīt[a habitat(?)]

<sup>52</sup>alīta kīma munnabti ul t[a... (...)]

<sup>53</sup>alteqeši-ma attadinši ana ḥar il[ī]

<sup>54</sup>attā-ma ḥar ilī tinūru

<sup>55</sup>alīta ša apqi[dakk]a

<sup>56</sup>lū lillu rēṣt[š]u

<sup>57</sup>lū suħħā (var.: guşuşā) ubānātūšu

<sup>58</sup>nišħu lišbassi-ma

hiṭā[t libb]īya(?) <sup>59</sup>ina nišħi ... [ ... ] ÉN

<sup>60</sup>kīma annā tētepšu! <sup>61</sup>bēl amātīka arħiš  
ikaššad

Colophon: <sup>62</sup>kī pī [lē]i Akkade <sup>63</sup>gabari  
Ninua(?) ḥaṭir bari <sup>64</sup>ana ṣabāt epēši Kišir-  
Nabū <sup>65</sup>ša ana [N]abū u Tašmētu [t]aklu  
<sup>66</sup>mār Šamaš-ibni ma[šmaš] Ešarra <sup>67</sup>mār  
Nabū-bēssun m[asmaš] Eš]arra

<sup>33</sup>You recite the [*incantation*]; then <sup>34</sup>you scatter <sup>33</sup>sulphur  
into the crucible. <sup>34</sup>As soon as the reed fire has burnt down,  
<sup>35</sup>you extinguish them (i.e., the figurines) <sup>34</sup>with river water.  
<sup>35</sup>Afterwards <sup>36</sup>you make <sup>35</sup>a figurine representing his litigant  
<sup>36</sup>of clay from the clay pit. You twist its arms behind it.  
<sup>37</sup>[You] se[al its] mouth with a seal of šubū-stone and (a seal)  
of šadānu-stone. <sup>38</sup>You convict it before Šamaš. [He washes]  
his hands over (it). <sup>39</sup>This incantation [he recites] three times  
over (it):

<sup>40</sup>Incantation: “You are the figurine of my litigant! [I have  
bound your] ar[ms],

<sup>41</sup>I have caused refuse [to be pr]esent [i]n your epigastrium,

<sup>42</sup>[I] have seized your mouth so that it cannot speak evil  
against me,

with a seal <sup>43</sup>of šubū-stone and (a seal) of šadānu-stone I have  
sealed your lips

<sup>44</sup>[so that] they cannot utter my name.

Asalluħi, exorcist of the gods, <sup>45</sup>show me [the ov]ercoming of  
my litigant, (then) I will proclaim your glory!

<sup>46</sup>May Ea’s utterance be favourable!” — Incantation formula.

<sup>47</sup>You say this. Then you lift that figurine up and <sup>48</sup>let it drop  
<sup>47</sup>into the cru[cible]. <sup>48</sup>Afterwards <sup>49</sup>[you] smash <sup>48</sup>an unfir[ed]  
pot meant for beer powder, <sup>50</sup>and you say <sup>49</sup>the incan[tation]  
“The al[ītu]-woman is taken capt[ive]” [over (it)] <sup>50</sup>[three]  
times. Then [he will ... ] o[ve]r [his] adversary.

<sup>51</sup>Incantation: “The alītu-woman is taken captive, the alīt[u]-  
woman is taken captive],

<sup>52</sup>the alītu-woman shall not [ ... ] like a fugitive!

<sup>53</sup>I have taken her and entrusted her to the king of the god[s].

<sup>54</sup>You are the king of the gods, oven!

<sup>55</sup>The alītu-woman whom I have en[trusted] to you:

<sup>56</sup>Let a fool be [he]r helper,

<sup>57</sup>let her fingers be disfigured!

<sup>58</sup>May diarrhoea seize her,

and may ... [ ... ] the defe[cts] of my [inner b]ody <sup>59</sup>by  
diarrhoea!” Incantation [(formula)].

<sup>60</sup>As soon as you have done this, <sup>61</sup>he will overcome his ad-  
versary quickly.

Colophon: <sup>62</sup>According to a [writi]ng board from Babylonia,  
<sup>63</sup>a copy from the city of Nineveh, it was written (and) col-  
lated; <sup>64</sup>for a performance. (Tablet of) Kišir-Nabū <sup>65</sup>who trusts  
in Nabū and Tašmētu, <sup>66</sup>son of Šamaš-ibni, the exo[rcist] of  
Ešarra, <sup>67</sup>son of Nabū-bēssun, the e[xorcist] of Eš]arra.

## Memorandum Version:

<sup>1\*</sup>šina šalm̄ lip̄ <sup>2\*</sup>šina šalm̄ iškūri <sup>3\*</sup>šina šalm̄ kupsi <sup>4\*</sup>šina šalm̄ ittē <sup>5\*</sup>hulpaqqu qanē qalpū[ti](?) <sup>6\*</sup>napṭa tasallaḥšunūte <sup>7\*</sup>kibrī[tu ana] libbi hulpaqqi tanaddi <sup>8\*</sup>ina mē nāri tunāḥšunūte <sup>9\*</sup>arkīšu šalam bēl dabābi <sup>10\*</sup>ša t̄d kullati teppuš idt̄šu ana arkīš[u tutār] <sup>11\*</sup>ina kunuk šub̄ šadānu pâšu tabarram <sup>12\*</sup>qāt̄šu ana mu[bh]i imessi <sup>13\*</sup>šalam bēl amāt̄ya attā šalāššu tamannu (or: imannu) <sup>14\*</sup>šalma šuāti ina hulpaqqi tanaddi <sup>15\*</sup>arkīšu karpata lā šaripta <sup>16\*</sup>tehepp̄-ma alīta ḥabtat

(the following units in F are not relevant to the present ritual)

<sup>17\*</sup>šina šalm̄ t̄di šina šalm̄ lip̄ šina šalm̄ iškū[ri] <sup>18\*</sup>šina šalm̄ ittē šina šalm̄ kupsi <sup>19\*</sup>ina appi gizillī tašakkan <sup>20\*</sup>ina libbi burziggalli inašši <sup>21\*</sup>Girra bēlu gitmālu im[an]-nu (ll. 22\*-24\* too fragmentary for transcription)

<sup>25\*</sup>alsī...[ ... ] <sup>26\*</sup>šina šalm̄ ... [ ... ]  
... <sup>27\*</sup>ana maħar ... [ ... ] <sup>28\*</sup>mē ellūti ... [ ... ] <sup>29\*</sup>imessi ... [ ... ]

<sup>30\*</sup>attīmannu [kaššā]ptu(?) <sup>31\*</sup>ina maħar ... [ ... ] <sup>32\*</sup>zis[u]rrā tal[am]mīšunū-[ti](?) ... [ ... ] <sup>33\*</sup>šalam kaššāpi ... [ ... ] (ll. 34\*-39\* too fragmentary for transcription)

7.6.7: Ritual against the *bēl lemutti* (ms. H)

<sup>1</sup>šumma amēlu bēl lemutti ir(aš)ši libbašu šudur ... [ ... ] <sup>2</sup>amāt̄šu imtanašši šanīš tēmšu ušta[nna] ... ] <sup>3</sup>libbašu šapilšu ramānšu šupluḥšu nullāti libbaš[u] ttammu ... ] <sup>4</sup>ina mayyāl̄šu igdanallut šanīš iptanarrud ... [ ... ] <sup>5</sup>t̄bu ittenebbišu ina šunāt̄šu mīt̄tūti t̄tanammar [ ... ] <sup>6</sup>ina maħar ili šarri kabti rubē ginā šuškun(!)-ma ... [ ... ina p̄t̄] <sup>7</sup>šalmāt̄ qaqqadi z̄ru šakinšu karṣ̄šu ikkalū-m[a ... ] <sup>8</sup>s̄tu sadra[ss]u išdiḥšu paris miqit ūri ina b̄t̄išu [ ... ] <sup>9</sup>mārū mārātū ittanabšūšu šubbutū(?) šahluqtu s̄att̄[šam ... ] <sup>10</sup>ina ēkalli ittanallak ul imahharūšu iqabbī-ma ul išem[mūšu] <sup>11</sup>ubān lemutti arkīšu tarṣat amēlu šū qāt̄ amelūti e[līšu] ibašši] <sup>12</sup>ina liqt̄šu šalmūšu ina hurri iġār iltāni peh[ū] <sup>13</sup>ina akal̄ šukul-ma [in]a šikari u karānī šaqi i[na] šamni pašiš(?)] <sup>14</sup>ēma illaku <ana> magāri eli ili šarri kabti u rubē [ana šuṭubbi] <sup>15</sup>nīš qāt̄šu ilšu ana mahāri

## Memorandum Version:

<sup>1\*</sup>Two figurines of tallow, <sup>2\*</sup>two figurines of wax, <sup>3\*</sup>two figurines of sesame pomace, <sup>4\*</sup>two figurines of bitumen. <sup>5\*</sup>A crucible with peeled reeds. <sup>6\*</sup>You sprinkle them (i.e., the figurines) with naphtha. <sup>7\*</sup>You put sulph[ur into] the crucible. <sup>8\*</sup>You extinguish them with river water. <sup>9\*</sup>Afterwards <sup>10\*</sup>you make <sup>9\*</sup>a figurine of the adversary <sup>10\*</sup>of clay from the clay pit. [You twist] its arms behind it. <sup>11\*</sup>You seal its mouth with a seal of šubū-stone (and a seal) of šadānu-stone. <sup>12\*</sup>He washes his hands o[v]er it. <sup>13\*</sup>You (or: he) recite(s) “You are the figurine of my opponent”. <sup>14\*</sup>You put this figurine into the crucible. <sup>15\*</sup>Afterwards <sup>16\*</sup>you smash <sup>15\*</sup>an unfired pot, <sup>16\*</sup>then: “The alītu-woman is taken captive”.

(the following units in F are not relevant to the present ritual)

<sup>17\*</sup>Two figurines of clay, two figurines of tallow, two figurines of wa[x], <sup>18\*</sup>two figurines of bitumen, two figurines of sesame pomace. <sup>19\*</sup>You place (them) on the tip of a torch. <sup>20\*</sup>He lifts (them) up in a burzigallu-vessel. <sup>21\*</sup>He re[ci]tes (the incantation) “Girra, perfect lord” (ll. 22\*-24\* too fragmentary for translation)

<sup>25\*</sup>I call upon ... [ ... ] <sup>26\*</sup>two figurines ... [ ... ]  
... <sup>27\*</sup>before ... [ ... ] <sup>28\*</sup>pure water ... [ ... ] <sup>29\*</sup>he washes ... [ ... ]

<sup>30\*</sup>(Incantation) “Whoever you are, [wic]h” <sup>31\*</sup>[ ... ] before ... [ ... ] <sup>32\*</sup>You sur[rou]nd th[em] with a mag[ic] circle ... [ ... ] <sup>33\*</sup>(a) figurine(s) of the warlock ... [ ... ] (ll. 34\*-39\* too fragmentary for translation)

7.6.7: Ritual against the *bēl lemutti* (ms. H)

<sup>1</sup>If a man has acquired (or: acquires) an adversary, his heart is frightened, [ ... ], <sup>2</sup>he keeps forgetting his words — or: his mind is confu[sed] — [ ... ] <sup>3</sup>his ‘heart’ feels depressed, he is causing himself fear, his heart [ponders] foolishness, [ ... ], <sup>4</sup>on his bed he is constantly frightened — or: he is always afraid — [ ... ], <sup>5</sup>there is always aggression against him, he keeps on seeing dead people in his dreams, [ ... ], <sup>6</sup>from before god, king, magnate (and) nobleman he is regularly dismissed and [ ... ], <sup>7</sup>there is hate against him <sup>6</sup>[in the mouth] <sup>7</sup>of the people, they slander him and [ ... ], <sup>8</sup>he always suffers loss, his profit is cut off, a fall from the roof [ ... ] in his house, <sup>9</sup>sons (and) daughters are born to him regularly, (but) they are seized, annually disaster [ ... ], <sup>10</sup>whenever he goes to the palace, he is not received, he speaks, but nobody list[ens], <sup>11</sup>behind his back he is pointed at maliciously: That man [suffers] f[rom] witchcraft (lit.: “the hand of mankind is upon him”). <sup>12</sup>Together with materials gathered from him, figurines representing him have been encl[osed] in a hole of a wall to the north. <sup>13</sup>He has been fed with (bewitched) bread, he has been given to drink (bewitched) beer and wine, [he has been anointed] w[ith]

*nindabēšu ana rāmi<sup>16</sup> ernettašu ana kašādi  
ina ēkallīšu šalmiš ana atalluki [...] ]  
<sup>17</sup>išdihšu ana šullumi eli bēl amātīšu  
<ana> uzuzzi(šu) ... [ ... ]<sup>18</sup>ilšu kīma  
abi ălidīšu kīma ummi ălittīšu [rēma rašē]  
<sup>19</sup>mărī u mărāti rabūti [ ... ]*

(bewitched) oil].<sup>14</sup>So that he find consent wherever he goes, so that he [be made pleasing] to god, king, magnate and nobleman,<sup>15</sup>so that his god accept his prayer, so that his bread offerings be loved,<sup>16</sup>so that he obtain his wish, so that he always visit his palace safely,<sup>17</sup>so that his profit be restored, so that he prevail over his litigant, [ ... ],<sup>18</sup>so that his god [have compassion] (on him) like the father who begot him, like the mother who bore him,<sup>19</sup>so that he [ ... ] grown-up sons and daughters:

---

<sup>20</sup>DÙ.DÙ.BI *ina [mū]ši egubbâ tukān i[n]a libbi egubb[ē bīna] <sup>21</sup>sūfūša qan-šalāli kaspa burāṣa [p]ar[zilla] sāmta uqnâ [muššara(?)] <sup>22</sup>ašgigâ šupuḥra ana libbi tana[dd]i ina kakkabi tušbāt kasâ bappira sâ[mta(?)] (...) ]<sup>23</sup>ina paršīgi tarakkas ina rēšīš[u tašakkan(?)] šaman hašūri dām šumlalî t[unattak(?)] <sup>24</sup>lām nam[āri] tebebē-ma ašar [šēpu parsat] <sup>25</sup>paṣṭra ina maḥar Šamaš [tar]akkas 12 akalī kunāši ina muḥḥi pa[tīri tašakkan] <sup>26</sup>nignak burāši tašakkan [ ... ] ... immēra tanaqqi šizba šikara karāna ta'n[aqqi merdīta] <sup>27</sup>tereddi zidubd[ubbâ tattan]addi šiddū kīma ša bārī tašaddad amēlu(?) Š[ū](?) ... ]<sup>28</sup>idīšu ana arkīš[u ... ] paršīga qaqqassu tarakkas ēma [ ... kīam(?)] t[aqabbi(?)]*

---

#### ll. 29–32: Incantation

<sup>33</sup>*enūma nēpeša annâ teppušu ... [ ... ]*

<sup>34</sup>*tereqqam-ma šina salmī kaššāpi u kaššāpti ša ṫ̄di teppuš<sup>35</sup>nignak burāši ina maḥar il̄t muš̄ti tasarraq šikara karāna tanaqqi ... [ ... ]<sup>36</sup>ittā emma ana muḥḥišunu tanaddi ina haṭṭi ēri [tamahhas-sunūti(?)]<sup>37</sup>šipta šalašīšu ana muḥḥišunu tamannu ÉN kúr-kúr bil-la kúr-kúr i[n]-nakā (tamannu)<sup>38</sup>šubāssu išahhaṭ-ma mē ina muḥḥi irammuk [ ... ]<sup>39</sup>šubāta ebba iltabbaš nignakka gizzillā tušbā'šu-ma ana bītī[šu iššir]<sup>40</sup>ittīšu kīnati itammū Nisan-nu Ayyaru ... [ ... ]*

---

#### ll. 41–44: Incantation Kúr-kúr bíl

ll. 45–46: colophon, see Hunger, ABK, no. 385.

<sup>20</sup>Its ritual: During the [ni]ght you set up the holy water vessel. In the holy water vessel you put [tamarisk (leaves)],<sup>21</sup>palm shoots, šalālu-reed, silver, gold, [i]r[on], carnelian, lapis lazuli, [serpentine],<sup>22</sup>arsenic (and) šupuḥru-cedar. You leave (it) out overnight under the stars. kasū-plant, beer bread (and) car[nelian] (...)]<sup>23</sup>you tie into a headscarf; [you put (it)] on [his] he[ad]. You [drip] oil scented with hašūru-cypress and resin of the šumlalû-plant.<sup>24</sup>You get up before da[wn] and in a [secluded] place<sup>25</sup>you [arr]ange a portable altar before Šamaš. On the alt[ar you place] twelve emmer loaves.<sup>26</sup>You set up a censer with burāšu-juniper, [ ... ]. You sacrifice one sheep; you pour a libation of milk, beer (and) wine,<sup>27</sup>you perform the<sup>26</sup>[merdītu-libations].<sup>27</sup>[You distri]bute the small heap(s) of flour (and) draw the line in the manner of a diviner. Th[at] man [ ... ]<sup>28</sup>[ ... ] his arms behind hi[m]. You bind the headscarf around his head. Whenever [ ... ], y[ou speak thus]:

#### ll. 29–32: Incantation ('abracadabra' Sumerian)

<sup>33</sup>*When you perform this ritual, ... [*

<sup>34</sup>You withdraw (from the offering arrangement), then you make two clay figurines of the warlock and the witch.<sup>35</sup>You strew a censer with (lit.: “of”) burāšu-juniper before the gods of the night (and) pour a libation of beer (and) wine. [ ... ].<sup>36</sup>Hot bitumen you pour upon them (and) [you beat them] with a stick of ēru-wood.<sup>37</sup>You recite the incantation three times over them; the incantation “Kurkur billa kurkur i[nnaka]” (you recite)].<sup>38</sup>He takes off his garment and washes with water over (them). [ ... ].<sup>39</sup>He dons a clean garment, (and) you move censer and torch past him, then he [goes straight] to [his] house.<sup>40</sup>They will speak favourably with him. (In) the months Nisannu, Ayyaru (and) [ ... ].

---

#### ll. 41–44: Incantation Kúr-kúr bíl, see 7.6.1

### Notes

#### 7.6.1

passim: The presentation of the bilingual incantation follows different formats in the individual manuscripts. While mss. B, D and E give an interlinear translation, mss. A, C, and H have each Sumerian line together with its Akkadian counterpart on one line. In mss. C and H the Sumerian is given on the left and the Akkadian on the right side, in ms. A the Akkadian version is inserted between the halves of the Sumerian line. The translation given here is based on the Akkadian. The Sumerian version poses several problems. Instead of the finite verbal forms of the first singular it has either only the verbal base (bīl, šub) or the base with suffix -a (bīl-la, šub-ba, gur-ra); only in-ak (l. 1) seems to be a finite form of the third singular. The enclitic copula -me-en at the end of l. 7 shows the first or second person instead of the expected third person, probably because both -men and -am are equated with Akkadian -ma. Also the lexical correspondences between the Sumerian and the Akkadian text include a few unexpected equations (cf. especially ak - *dāku* [or *dekū*], šub - *paqādu*). The Akkadian version itself is fairly straightforward. One should note the apparent *u*-class form of *dekū* in ms. A rev. 10', but it is more likely that *a-da-ki* and *a-da-ku* are spellings for *adâk* with an 'overhanging' vowel. The writing *ú-tar-ri* for *utār* in ms. A rev. 12' (*útar<sup>ar</sup>* intended?) shows that the scribe's abilities and understanding were limited. Generally, only minor variants between the individual manuscripts can be found; note the slightly different final formulas in mss. A and C.

1: The incipit of the incantation is quoted in ms. H rev. 9 and in the catchline of CBS 1203 (rev. 42'; for CBS 1203, see here text 8.3, ms. f).

#### 7.6.2

passim: The incantation Kúr-kúr bíl and its ritual have survived reasonably well at the very end of this tablet. This unit was preceded by another ušburruda ritual, but only a few traces of the ritual instruction are preserved (rev. 4'-9'). The traces in rev. 17' (and 18'?) may belong to a catchline. The signs preserved on the upper edge seem to belong to a colophon indicating that the present tablet was the first of a number of extract(?)-tablets (*nishu*) with

ušburruda rituals. Such a *nishu*-collection of ušburruda texts is not yet attested elsewhere.

#### 7.6.3

passim: As in ms. A, the incantation Kúr-kúr bíl forms part of a collection of ušburruda rituals. Only the beginning of the incantation is preserved, the pertinent ritual instruction is lost (there are no clear indications that the incantation was to be recited within the framework of the preceding ritual).

In obv. I a few fragmentary lines of an anti-witchcraft ritual are preserved. The ritual began probably with offerings before Šamaš (and Girra? — read perhaps KI.<sup>[d]</sup>[UTU.KAM ...] in l. 7?). During the recitation of the incantation the patient holds *tarmuš*-plant in his mouth and 'heals-twenty'-plant in his left hand. A similar rite is known from other ušburruda texts (see here text 7.8, 7.). Figurines representing warlock and witch are prepared and presented before Šamaš who is addressed in the following short recitation (ll. 15'-16'). The few lines preserved after the end of the incantation provide further ritual instructions. They give information on the manner of the recitation and on the following burning rites. The ušburruda unit directly preceding the incantation Kúr-kúr bíl in rev. IV is also only partly preserved.

For comments on individual lines, see generally the comments in *KAL* 2, pp. 45–46, some of which are repeated here:

8': For the restoration in the second part of the line, see the parallels *ABRT* 2, 18 r. col. 1–2 // (here text 7.8, 7.: 18'-19'), K 3661 rev. IV 5'-7' (here text 7.5: 5'-7'), *PBS* 1/1, 13 obv. 13–15 (here text 9.2, cf. also *KAL* 2, 15 obv. I 1'-21', here text 8.5: 1'-21', and *SpTU* 2, 19 rev. 9'-11', here text 9.3: 9'-11').

30": For the problematic form *ta-da-ki-šú-nu-ti*, see the comments in *KAL* 2, p. 46, but cf. Farber, *WDO* 38 (2008) 255 for a derivation from *dāku*.

32": For the motif *ina mē nubhu*, see the rituals and incantations in *Maqlû* V 98–141 and ritual tablet 83–85; cf. Abusch, *MesWi*, 131–32.

33": Cf. the parallel incantation *Šadû lik-tumkunūši* in *Maqlû* V 149–57 (see especially l. 53).

For the duplicate *CTN* 4, 92+ obv. II' 36–38, see the comments in *KAL* 2, p. 46.

#### 7.6.4

passim: For comments on individual lines, see the recent edition of the text in *KAL* 2, pp. 87–89.

9: Cf. 7.6.5: 13: S]IG<sub>4</sub> DUB-aq ...; but the traces preserved here cannot be reconciled with such a reading.

24', 26': The repetition of the prepositional phrase *ana libbi* before the verb is triggered by the long chain of objects separating *tanaddi* from *ana libbi egubbē* at the beginning of the sentence. For the same phenomenon, also involving *ana libbi*, see text 8.2: 22–24.

#### 7.6.5

passim: For the restorations in ll. 9–15, cf. the closely related ritual in 7.6.4: 6–12. For the incantation *Šamaš annūtu šalmū ēpištya*, cf. *PBS* 1/1, 13 rev. 12 (see here text 9.2: 39) and *Maqlū* I 73–121 (Nuska version); see Abusch, *MesWi*, 158.

14: For the tentative restoration, cf. the parallel passage in 7.6.4: 10.

#### 7.6.6

General: Collation of ms. E reveals that the tablet has deteriorated in comparison to what is shown as preserved on the excavation photograph. Small bits and pieces of A 3022 have disappeared, and the surface of A 3022 rev. 1–11 is now much abraded; the smaller fragment A 2720 is neither in box A 2720 nor in box A 3022, and must be registered as lost for the time being. Our hand-copy is based on the excavation photograph and collation of the original as far as it is preserved today.

1: The DIŠ in the beginning suggests an opening formula of the *šumma amēlu bēl lemutti irašši* type (cf. here text 7.6.7: 1). The clear *ana* after *bēl lemuttīšu* as well as the *u šū* in the beginning of the following line combined with the limited space in the second half of obv. 1, however, prompt a reconstruction of ll. 1–2 in structural analogy to ll. 3–6: “so that his ..., and so that he ...”.

10: There seem to be no attestations for *ḪUL.GIG* being used as a logogram for the verb *zēru*, though lexical and bilingual texts show that the composite verb *hul—gig* was translated with *zēru*. It

is therefore assumed that *ḪUL.GIG* here, as usual, stands for the noun *zīru*, even though the parallelism to the preceding infinitive *rāmi* may have suggested otherwise.

12: *takpirāti kuppuru* is the common collocation for “to perform purification rites”. A restoration *tak-pi-r]a-tu-šú* seems therefore more likely than Ebeling’s *a-di-r]a-tu-šú* “his anxieties”. The first half of the line remains problematic. *el-lu-su* is followed by what can hardly be anything but *lu-u*, and we expect a stative after *lū* (parallel to *lū mager* in the preceding sentence). Ebeling read *ubb-i-[r-šu]*, but this restoration is contextually problematic. The signs UB BI are beyond doubt, but only the head of a horizontal wedge on the line is preserved of the following sign. Given the subject *ellūssu*, a restoration *ubbibat*, a corrupt rendering of the D-stem stative *ubbubat*, is likely.

14: The fragmentary sign preceding GIN-an looks like the end of BI. Is *hul-¹pa¹-q[a eb-b]i* “a clean crucible” possible?

15: The text clearly has GI BAR.MEŠ (cf. memorandum version 1. 5\*, *pace* Ebeling). Parallels suggest that *qanē kartūti* “cut-up reeds” is intended (see *CAD K* 226b, and here texts 8.7.1: 90\*, 8.7.2: 5). However, an equation of BAR with *karātu* or *kartu* is not attested otherwise, though BAR is associated with semantically related verbs like *šalāqu* “to split” and *salātu* “to cut” in lexical lists. But in view of the fact that in *STT* 198 obv. 11–12, *gi-barra* is translated as *qanū qalpu* “peeled reed” (cf. Walker – Dick, *Induction*, 91), and that this meaning seems also to be intended in *RAcc* 152: 454 (GI.MEŠ ... BAR.MEŠ), it seems more likely that the present passage too refers to peeled reeds.

23: Ḫ.KUR<sub>4</sub>.RA is a legitimate variant writing of Ḫ.KUR.RA (*naptu*); the more common spelling is used in memorandum version 1. 6\*. Note that *Practical Vocabulary Assur*, 1. 141 (see Landsberger – Gurney, *AfO* 18 [1957–58] 329) gives Ḫ.KUR<sub>4</sub> as one of the equivalents of Akkadian *naptu*. An interchange between KUR and KUR<sub>4</sub> is attested for other logograms too, cf. NINDA.KUR<sub>4</sub>.RA vs. NINDA.KUR.RA in *BBR* 2, 26+ obv. I 28 and II 11.

34: *kīma gi ne gi it tu* is apparently corrupt. Since the phrase probably refers to the dying fire and a perfect is expected after *kīma*, an emendation *it-tu-<-hu>* seems inescapable (see Abusch, *BWL*, 105, fn. 35, and *MesWi* 152, fn. 83). Within the context of the ritual instruction it is unlikely that the fire is referred to by the god’s name (<sup>“</sup>NE.GI); also the obligatory determinative would be missing.

It seems therefore more likely that the first half of the phrase is corrupt as well and the subject of *ittūhu* is *išāt qanē* “reed fire” (for *išātu* followed by a genitive specifying the fuel used, cf. CAD I/J 232b, but note that NE *gīšKIŠI<sub>16</sub>* is to be read *pēnti ašāgi*).

40: Note that the incipit of the incantation is given without the final *-ma* in memorandum version 1. 13\*. Nevertheless there can be little doubt that *ma* marks the end of the first sentence, a notion that is also supported by the distribution of the signs over the line. The broken sign before the break is probably ID, and comparison with l. 36 suggests the restoration 'A<sup>II</sup>[<sup>II</sup>-ka ak-si].

41: Ebeling read *šammamatu*, interpreting it as an otherwise unattested variant form of *šimmatu* “numbness, paralysis”. It seems more likely that *umāmātu* is a variant form of *humāmātu* “sweepings”, “refuse”; for a figurine made of tallow and refuse (*himmatu*, *humāmātu*), cf. *Maqlû* III 31–38 and ritual tablet 44'.

46: Akkadian *epiš pî* usually corresponds to Sumerian *ka-ba*. While the first line in the present line could be restored as either *k|a* or *b|a*, there is not enough room for the restoration of another sign preceding it; it therefore seems likely that the scribe omitted *-ba*, perhaps by mistake.

51–59: A variant version of the incantation *Alīta habbat* is also preserved within a fragmentary anti-witchcraft ritual to be performed before an oven (here ms. G). The text contains numerous problems, among them the unclear term *alītu* (perhaps *ālītu* “townswoman” — or rather to be compared to *elēnītu*? Probably not *ālītu* “woman who gives birth”), the interchange of masculine and feminine forms — all apparently referring to the *alītu* —, and, last but not least, the interpretation of *nišhu* and *hi-da-[x x]-bi-ia* in l. 58–59. The present translation takes *alītu* as a term referring to the witch who is entrusted to the deified oven. Following Ebeling we understand *niš-hu/hi* // *[ni-i]š-hi* as *nišhu* “diarrhoea”, though this interpretation remains quite uncertain. Note that ms. G is not free of corruptions, cf. especially 1. 53.

60: We assume that *te-te-ep-pu-uš* is a corrupt spelling for expected *tētepšu*.

61: Or read EN DU<sub>11</sub>.DU<sub>11</sub>?

63: The place name after *gabari* seems to be partly destroyed, partly encrusted with dirt; based on the photograph a definitive reading is impossible.

1\*-16\*: The short version of the present ritual is the first of a number of anti-witchcraft rituals on the small tablet VAT 13909+. Only the beginning of the tablet containing our text is reasonably well preserved. It is followed by probably three further anti-witchcraft rituals of the same type. Note that the copy of A 375 (Istanbul) given in KAL 2 was based on the excavation photograph of the obverse; the reverse, which had not been photographed, has now been collated and copied. The hand-copy presented here gives the full tablet.

## 7.6.7

1: Restore perhaps *it[ti(KI) libbīšu id-danabbub]* “he constantly talks with himself” (cf. BAM 231 obv. 11, here text 8.7.1: 11, and AMT 21/2+ // obv. 9, here text 8.6: 9).

2: Perhaps read *itti(KI) ramānī(NÍ)-šú* instead of emending the text; but then the partially preserved verb at the end of the line remains unclear.

9: It is assumed that the scribe first intended to write *šabtū*, but then continued with a logographic writing. The complementation of DAB.DAB with *-ú* is unusual, however, and our reading remains uncertain. It is also unclear whether the reduplicated logogram stands for the D-stem or rather for a stative of the Gtn-stem (*tišabbutū*?). The meaning of the sentence is certainly that all of the man's children keep dying while still young (cf. 1. 19).

23: Note that a reading SAG.D[U-šú] ī.GIŠ is excluded by the traces of the head of a vertical wedge after SAG (see collation).

26: For the *merdītu*-libation that is usually poured out over the slaughtered sacrificial animal, see Scurlock, MMTGI, 45.

27: For *šidda šadādu* as the act of drawing a line that sets the offering arrangement apart from its environment, see Maul, BaF 18, 55–56 and Scurlock, MMTGI, 512–13. Here the line separates the offering place from the following rites which effect the destruction of warlock and witch.

28: The restoration of fragmentary A<sup>II</sup>.šú *a-na EGIR-š[ú] ... ]* remains uncertain. *tutār* has not been restored here because the phrase *idīšu ana arkīšū tutār* “you twist its arms behind it” is normally used for the maltreatment of figurines of the adversary, whereas the present action is performed on the patient (but cf. perhaps STT 63 rev. 66': 'A<sup>II</sup>-šú *ana* 'EGIR-šú' G[UR-árár ...], coll.). There are

traces of a sign at the break underneath the broken last sign in lo. e. 2 which are not rendered in the copy; the space between lo. e. 2 and the ruling is also slightly wider than indicated in the copy.

33: Read perhaps ‘MAR<sup>taq-qī</sup>-ma “you smear and”?

36: The restoration at the end is inspired by *Maqlû*, ritual tablet 147'. There the verb is *karātu* “to slice”, “to smash”; here the available space suggests a logographic writing of the verb, possibly SİG – *mahāṣu*.

37: It is not entirely clear whether this line refers to two distinct incantations, namely ll. 29–32 and ll. 41–44 (so Abusch, *BWiL*, 143, fn. 37) or only to ll. 41–44.

40: Literally “they will speak true (words) with him”. The ‘truth’ in contexts such as the present implies, of course, statements that are favourable to the client; see Abusch, *JCS* 37 (1985) 97.

## TEXT 7.7

### UŠBURRUDA AGAINST DEPRESSION

#### *Content*

All units edited here offer prescriptions against depression (*hūš h̄ipi libbi*). One of them includes an ušburruدا-incantation (unit iv), and one diagnosis gives witchcraft as the source of the depression (unit iii). The first ritual appears in ms. B together with a ritual against depression that centres upon a prayer to Ištar directed against witchcraft (this prayer appears in an explicitly anti-witchcraft ritual in *LKA* 144 //, see Summary 2.). The first ritual uses

three figurines, one of which represents a substitute of the patient himself. The two other figurines bear the names ‘Deserter’ and ‘Clamor’ and symbolize the concept of running away and not coming back. The patient’s substitute is mounted on these two figurines, and the three figurines are enclosed in a sewage opening set in a westerly direction; the three are thereby sent off permanently to the netherworld.

#### *List of Manuscripts*

A	K 5968 + K 6240 + K 9082 + K 9334 + K 16808 + 81-2-4, 393	BAM 444 — BAM 443 BAM 444 —	pls. 28–30	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
B	VAT 8238	KAR 92	coll.	Frg. of a single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur, Library N 4
c	K 15055	—	pl. 27	Small frg., NB/LB script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
D	VAT 14183	KAL 4, 35	coll.	Frg. of a 2-col. tablet, early NA script, 9 <sup>th</sup> –8 <sup>th</sup> cent.	Aššur
E	K 3684 + 6089 + 7990 + 9488	BAM 445 AMT 64/2 (only K 6089)	coll.	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
F	K 8840	AMT 35/3	coll.	Frg. of a multi-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
G	K 249 + 2513 + 2879 + 8094 + 9782 + 10764 + 12669 + 12927 + 82-5-22, 996	BAM 434 <sup>48</sup>	coll.	Frg. of a 3-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’

#### *Synopsis of Texts and Text Units*

i	Ritual with incantation against depression .....	1–37
	Symptom description .....	1–2
	B obv. 1–2	
	Ritual, section I: The figurines of ‘Deserter’ and ‘Clamor’ .....	2–8
	B obv. 2–8 // A obv. 1’–3’	

<sup>48</sup> Previous, partial copies: Boissier, *RSém* 2, 135–44 (K 249, 2879, 8094), *KMI* 50–52 (K 249 + 2879 + 10764), *AMT* 52/7 (82-5-22, 996), *AMT* 87/1 (K 2513).

	Ritual, section II: The figurine of the patient, offerings .....	9–18
	A obv. 4'–11' // B obv. 9–17	
	Incantation: Šamaš šar šamē u eršeti dayyān ili amēli attā-ma .....	19–25
	A obv. 12'–rev. 4 // B l. e. r. col. 1–l. e. l. col. 3	
	Ritual, section III: Disposal of the figurines, concluding rites .....	26–37
	A rev. 5–15 // B obv. 18–29 // D r. col. 1–7	
ii	Prescriptions against depression .....	38–46
	Prescription I.....	38
	A rev. 16 // E obv. 1	
	Prescription II .....	39
	E obv. 2	
	Prescription III .....	40
	E obv. 3	
	Prescription IV .....	41–43
	E obv. 4–6	
	Prescription V .....	44
	E obv. 7	
	Prescription VI.....	45–46
	E obv. 8–9	
iii	Prescriptions against depression caused by witchcraft .....	47–69
	Symptom description .....	47–52
	E obv. 10–15	
	Diagnosis .....	53
	E obv. 16	
	Purpose statement .....	54
	E obv. 17	
	Prescription I.....	54–62
	E obv. 17–25	
	Prognosis of recovery .....	62
	E obv. 25	
	Prescription II (prophylactic; perhaps to be used if Prescription I is not effective) .....	63–69
	E obv. 26–32	
iv	Ušburruda incantation with ritual (= text 7.10.1, 1., unit ix") .....	70–75
	Incantation: Pati patiti .....	70–71
	E obv. 33–34 // F rev. IV 2' // G obv. III 4–5	
	Ušburruda rubric .....	72
	E obv. 35 // F rev. IV 3' // G obv. III 6	
	Ritual.....	73–75
	E obv. 36–38 // F rev. IV 4'–6' // G obv. III 7–9	
	Fragmentary .....	76–[
	E obv. 39	

### *Previous Editions*

Thompson, RA 26 (1929) 85–86 (ms. E, translation of K 6089).  
 Ebeling, MVAeG 23/2 (1919) 33–39 (ms. B).

### *Transliteration*

#### 1. A // B // D r. col. // E

- |            |   |
|------------|---|
| 1 B obv. 1 | DIŠ NA <i>ju-uṣ</i> GAZ <i>lib-bi</i> TUK.TUK-ši <i>nu¹-ul-la-t[im]</i> |
| 2 B obv. 2 | ŠÀ-šú <i>i-ta-mu</i> <i>per-ti</i> KASKAL SAḤAR <i>up-pat-ti</i>        |

- 3 B obv. 3      *ina A.MEŠ ḤE.ḤE 2 NU.MEŠ DÙ-uš a-ḥa u a-ḥa in-né-di-r[u]*  
 4 B obv. 4      *ina MAŠ.SÌL šá 1-en UR<sub>5</sub>.GIM SAR-ár*
- 5 A obv. 1'      (*preceding lines lost*) *[mu-kil]-ʳlu<sup>1</sup> I[LLAT-šú] →*  
     B obv. 5      *e[t-f]e-ru mun-nar-bu la mu-kil-lu ILL[A]T-šú*
- 6 A obv. 1'-2'      [ ] →  
     B obv. 6      *ina MAŠ.SÌL šá 2-e UR<sub>5</sub>.GIM SAR-[á]r*
- 7 A obv. 2'      [ik-kil-lu]u šá-ás-sa-ʳa<sup>2</sup>-[u] [ ] →  
     B obv. 7      *ik-kil-lu šá-as-sa-a<sup>2</sup>-u la mu ru r[u<sup>2</sup>]sic!*
- 8 A obv. 2'-3'      [ ] / [MU-šú-n]u ta-na[m-bi-šú-nu-ti]  
     B obv. 8      EGIR-šú MU-šú-nu ta-nam-bi-šú-nu-t[i]
- 
- 9 A obv. 4'      [ ] šá<sup>3</sup> ZÌ GIG — šá ZÌ GÚ.ʳNIDA<sup>1</sup> →  
     B obv. 9      NÍG.SILA<sub>11</sub>.GÁ — ZÌ GIG erasure u — ZÌ GÚ!.NIDA
- 10 A obv. 4'-5'      [ ] / [ ] →  
     B obv. 10      *ina SU NA tu-kap-par-ma NU DÙ-uš-[ma]*
- 11 A obv. 5'      [ ] Á-šú-nu ki-lal-la-ʳan [ ]  
     B obv. 11      *ina i-di-šú-nu ki-lal-la-an tu-šar-kab-ʳšu<sup>1</sup>-[ma]*
- 12 A obv. 6'      [ ] ki-l]al-la-an ZAG u GÙB tu-[saḥhar-ma]  
     B obv. 12      SAG.DU.MEŠ ki-lal-la-an ZAG u GÙB tu-sáḥ-ḥa-[a]r-ʳma<sup>1</sup>  
     c: 1'      [SAG.D]U.ʳMEŠ<sup>1</sup> k[i-lallān] [ ]
- 13 A obv. 7'      [ina qid-da-a]t u<sub>4</sub>-mi la-ma <sup>d</sup>UTU ŠÚ [ ]  
     B obv. 13      — — — — — — ina DA BÀD →  
     c: 2'      [qid-d]a-at U<sub>4</sub> l[a-ma] [ ] →
- 14 A obv. 8'      K[I] KI SAR A KÙ SÙ →  
     B obv. 13      KI GÌR KU<sub>5</sub>-at KI SAR A KÙ [ ]  
     c: 2'-3'      [ ] / [ SA]R A KÙ SÙ →
- 15 A obv. 8'-9'      GI.DU<sub>8</sub> [ ] / Z[Ú.LUM.M]A →  
     B obv. 14      GI.DU<sub>8</sub> GIN-an ina UGU GI.DU<sub>8</sub> ZÚ.LUM.[MA]  
     c: 3'-4'      [ ] / [ZÚ.LU]M.MA →
- 16 A obv. 9'      <sup>z</sup>iEŠA DUB-aq N[ÍG.NA] [ ] →  
     B obv. 15      <sup>z</sup>iEŠA DUB-aq NÍG.NA <sup>sim</sup>LI GAR-an  
     c: 4'      <sup>z</sup>iE[ŠA] [ ] →
- 17 A obv. 10'      K[AŠ B]AL-qí NU.MEŠ šú-nu-t[i] [ ]  
     B obv. 16      KAŠ BAL-qí NU.MEŠ šú-nu-ti fL-ma  
     c: 4'-5'      [ ] / [NU.ME]Š šú-nu-tú f[L-ma] →
- 18 A obv. 11'      ana I[GI <sup>d</sup>]UTU UR<sub>5</sub>.GIM [ ]  
     B obv. 17      — IGI <sup>d</sup>UTU UR<sub>5</sub>.GIM DU<sub>11</sub>.GA  
     c: 5'      [ ]
- 
- 19 A obv. 12'      É[N LUG]AL AN-e u KI-t[im] D[I.KU<sub>5</sub>]  
     B l. e. r. col. 1      ÉN <sup>d</sup>UTU MAN AN-e u KI-tim DI'(ki).KU<sub>5</sub> DINGIR 'LÚ<sup>1</sup> at-t[a-ma]  
     c: 6'      [ ] <sup>d</sup>UTU LUGAL AN-e u K[I-]
- 20 A obv. 13'      ana [ ] Š]U<sup>II</sup>-M[U  
     B l. e. r. col. 2      ana ÍL ŠU<sup>II</sup>-iá'(za) qu-lam-ma a-[l]ak-ti 'li<sup>1</sup>-[mad]  
     c: 7'      [ ] f]L ŠU<sup>II</sup>-MU q[u-lam-ma] [ ] →
- 
- 21 A obv. 14'      n[u-ullâti] [ ]  
     B r. e. 3      nu-ul-la-a-ti hu-uš GAZ lib-[bi]  
     c: 7'-8'      [ ] / [ ] lib-bi →

- 22 A obv. 15'-16'  
B r. e. 4  
c: 8'-9'  
[*ya[t-tu*] / U[ZU.MEŠ-MU]  
*bat-tú pi-rit-tú šá ina SU-MU* UZU.MEŠ-MU SA.MEŠ-[MU]  
*bat-tú pi-[rittū]* / [UZU].MEŠ-MU SU-M[U] →
- 23 A rev. 1  
B l. e. 1. col. 1  
c: 9'  
(*c breaks*)  
[*a-ta-nam-[da-ru*] ]  
*a-ta-nam-da-ru ap-ta-na-la-ḥu*  
[ ] \? [ap]-ṭa\?-n[a\?-llaḥu]
- 24 A rev. 2-3  
B l. e. 1. col. 2  
dUTU *ina IGI-[ka] ḥan-nu\-[ú*] / *an-nu-ú [i-m]a-ḥar-a[n-ni]* →  
dUTU *ina IGI-ka an-nu-u i-na-an-ni* *an-nu-u i-maḥ-ḥar-an-ni*
- 25 A rev. 3-4  
B l. e. 1. col. 3  
A, B  
[ ] / *a-na e-reb* dUTU-ši *ta-r[i-id*  
*ana NU et-te-ri pa-qid ana e-reb* dUTU-ši *ta-rid ina SU-MU \na-sih*
- 
- 26 A rev. 5  
B obv. 18  
*an-nam DU<sub>11</sub>.GA-ma 7.TA.ÀM NINDA* →  
*an-nam DU<sub>11</sub>.GA-ma 7.TA.ÀM NINDA.MEŠ*
- 27 A rev. 6  
B obv. 19  
*ina Š[U.SAR* ] / *ina Á-šú-nu ta-lal* →  
*ina ŠU.SAR È-ak ina GÚ-šú ta-lal*
- 28 A rev. 6-7  
B obv. 20  
IGI NU ḫNÍG<sup>1</sup>.[SILA<sub>11</sub>.GÁ] / na<sup>4</sup>mu-ṣú Š[á] ŠÀ ú-ru-ul-la-ti-šú →  
IGI NU NÍG.SILA<sub>11</sub>.GÁ mu-ṣa šá lib-bi ú-ru-ul-la-ti-šú
- 29 A rev. 7-8  
B obv. 21  
ŠÉ[Š-áš] / UMBIN-<sup>1</sup>e<sup>1</sup> pe-re-ti-šú →  
ŠÉŠ-áš UMBIN-e pé-re-ti-šú
- 30 A rev. 8-9  
B obv. 22  
*ki-lat-tin ina TÚG GE<sub>6</sub> ta[ra-kás]* / *ina GÚ NU NÍG.SILA<sub>11</sub>.GÁ ta-lal* →  
ki<sup>sic!</sup>-lat-tin ina TÚG GE<sub>6</sub> *tara-kás* ina GÚ NU NÍG.SILA<sub>11</sub>.GÁ tál-<sup>1</sup>la<sup>1</sup>l<sup>sic!</sup>
- 31 A rev. 9-10  
B obv. 23  
D r. col. 1-2  
*ina bi-<sup>1</sup>e šá BÀD KU<sub>4</sub>-šú-n[u-ti]* / *ra<sup>1</sup>-na e-<sup>1</sup>reb<sup>1</sup>* dUTU-ši →  
*ana bi-<sup>1</sup>e-e šá BÀD KU<sub>4</sub>-šú-nu-ti* *ana e-<sup>1</sup>reb<sup>1</sup>* d[UTU-ši]  
[ bi]-<sup>1</sup>e<sup>1</sup> [ ] / *ra<sup>1</sup>na e-re[b*] →
- 32 A rev. 10-11  
B obv. 24  
D r. col. 2-3  
IGI.MEŠ-šú-nu GAR-[an] / [bi]-<sup>1</sup>a-a BAD<sup>1</sup>-ḥi →  
IGI.MEŠ-šú-nu GAR-an bi-<sup>1</sup>a-a <sup>1</sup>BAD<sup>1</sup><sup>sic!</sup>-[ḥi]  
[ ] / *bi-<sup>1</sup>a* [ ] →
- 33 A rev. 11  
B obv. 25  
D r. col. 3-4  
NAGA — *pa-a<sup>1</sup>-ṣa-a-ti* →  
úN[A]GA SI *pa-a<sup>1</sup>-ṣa-ti*  
[ ] / *pa-a<sup>1</sup>-ṣ[a-ti]* →
- 34 A rev. 11-12  
B obv. 26  
D r. col. 4-5  
GIM ZÌ.DUB.DUB.BU / [ bi]-<sup>1</sup>i<sup>1</sup>-i ŠUB.ŠUB →  
GI[M ZÌ.D]UB.DUB.BU *ana bi-<sup>1</sup>e-e ŠUB.ŠUB-d[i]*  
[ ] / *ana bi-<sup>1</sup>i<sup>1</sup>-i* →
- 35 A rev. 12-13  
B obv. 27  
D r. col. 5-6  
LÚ BI ŠU<sup>II</sup>-šú *ina A ÍD* / [ ] LU]<sup>1</sup>KÉŠ DU<sub>8</sub>-ma →  
LÚ<sup>1</sup> BI ŠU<sup>II</sup>-šú *ina A ÍD u IM.BABBAR LU]<sup>1</sup>H-si KÉŠ DU<sub>8</sub>-m[a]  
[ ] / *ina A Í[D**
- 36 A rev. 13-14  
B obv. 28  
D r. col. 6-7  
(*D r. col. breaks*)  
*ana É-šú SI.S[Á]* / [ EGI]R-šú NU IGI.BAR →  
*ana É-šú SI.SÁ ana EGIR-šú NU IGI.BAR*  
[ ] / *ana E[GIR<sup>2</sup>-šú<sup>2</sup>*
- 37 A rev. 14-15  
B obv. 29  
lúMAŠ.MA[Š] / [ n]a-pa-ḥi *ana É GIG NU K[U<sub>4</sub>]*  
MAŠ.MAŠ EN dUTU *na-pa-ḥi ana É GIG NU DU-a[k]*  
(*following units in B differ from A, see Summary*)

blank space of two paragraphs in A

- 38 A rev. 16 [DIŠ NA *bu-uṣ-sú* GAZ ŠÀ TUK.TUK-*ši* NUMUN *ūNINNI*<sup>49</sup>] E obv. 1 [DIŠ N]A *bu-uṣ-sú* GAZ Š[À TUK].*TUK-ši* NUMUN *ūNINNI*?(?)
- 39 E obv. 2 DIŠ KIMIN NUMUN *ūA.ZAL.LÁ* *ū[I]GI-lim ina KA[Š i]na* *īl* [
- 40 E obv. 3 DIŠ KIMIN *ūIGI-lim* NUMUN *gišŠINIG ina KAŠ* [
- 41 E obv. 4 DIŠ KIMIN *ūka-zal-lá* *ūIGI-lim* *ūHAR.HAR* [
- 42 E obv. 5 NUMUN *gišMA.NU* *ūr-né-e* *ū* [
- 43 E obv. 6 7 *Ū.HI.A an-nu-ti ba-lu pa-tan* [
- 44 E obv. 7 DIŠ KIMIN *ūŠu-mut-tú i[na*
- 45 E obv. 8 DIŠ KIMIN UB.PAD *tim-bu-ut-ti* A.ŠÀ SAHAR DAL.HA.M[UN
- 46 E obv. 9 *Ū.LÚ.U<sub>18</sub>.LU* GÌR.PAD.DU NAM.LÚ.U<sub>18</sub>.LU *ū?*[
- 
- 47 E obv. 10 DIŠ NA *bu-uṣ-sá* GAZ ŠÀ TUK.TUK-*ši* *m[i-na-tú-šú DUB.DUB]*
- 48 E obv. 11 EME-*šú it-te-nen-bit* EME-*šú ú-na-a[š-ša-ak]*
- 49 E obv. 12 GEŠTU<sup>II</sup>-*šú* GÙ.GÙ-a ŠU<sup>II</sup>-*šú i-šam-ma-ma-šú b[ir-ka-šú kim-ša-šú]*
- 50 E obv. 13 *i-kàs-sà-sà-šú SAG ŠÀ-šú it-ta-n[a-az-qar]*
- 51 E obv. 14 *ana MUNUS DU LAL *ħur-ba-šú* ŠUB.ŠUB-su* *īl-[kabbir ibahhu]*
- 52 E obv. 15 *ŪH ina KA-šú it-ta-na-ad-d[i*
- 53 E obv. 16 NA BI *ina NINDA šu-kul ina KAŠ NAG ina* *ī Š[ÉŠ*
- 
- 54 E obv. 17 *ana TI-šú *ūtar-mus*<sub>8</sub> *ūIGI-lim* *ū*[IGI-NIŠ] *ū*IN.[NU.UŠ]*
- 55 E obv. 18 *ūSIKIL *ūer-kul-la* K[A A.AB.BA la-pa]t ar-ma-[ni]*
- 56 E obv. 19 *[NUMUN] *gišHA.LU.ŪB* *ū*[r-né-e *ūHAR.HA*]R *ūLUH.MA[R.TU]**
- 57 E obv. 20 *[ū]NU.LUH.HA *ū*[x x (x)] x *gišHAŠHUR* GIŠ.[GI]*
- 58 E obv. 21 *[x x] x x (x) [x x x (x)]-*šú-nu* HÁD.DU GAZ N[AM]*
- 59 E obv. 22 *[x x x x x x (x)] x ina Še-rim ba-lu pa-ta[n]*
- 60 E obv. 23 *[NAG-š]ú GU<sub>7</sub>-*šú ina* Á? MUŠEN? tu<sup>1</sup>-*šap-ra-šú-ma* EGIR-š[ū]*
- 61 E obv. 24 *[x] x BIL-tim ina* [G]EŠTIN ŠUR.RA NAG-[ma<sup>2</sup>]
- 62 E obv. 25 *[(x)] x x ŠUB-di ina U<sub>4</sub>.NÁ TU<sub>5</sub>-*šú-ma* TI-[ut]*
- 
- 63 E obv. 26 *‘MUŠ<sup>1</sup>.DÍM.GURUN.NA U<sub>5</sub>.MEŠ ŠÁ EDIN TI-qé-ma tu-bal-ma ina* *gišLI* [(x)]
- 64 E obv. 27 *GÌR.PAD.DU NAM.LÚ.U<sub>18</sub>.LU LIBIR.RA ina NAGA SI tu-qat-t[ar]*
- 65 E obv. 28 *‘kur-ka-nam *ūKUR.KUR* ina NAGA SI tu-qat-t[ar]*
- 66 E obv. 29 PI<sub>10</sub>.<sup>d</sup>ID EME.DIR BURU<sub>5</sub>.HABRUD.DA NÍTA ina NAGA SI tu-qat-t[ar]
- 67 E obv. 30 HÉNBUR *gišPÈŠ<sup>12</sup>(má) ka-mun* *gišŠINIG* ina [x]
- 68 E obv. 31 PI<sub>10</sub>.<sup>d</sup>ID *ūKUR.KUR* ina [x (x)]
- 69 E obv. 32 [GI]G-su NU GUR-ma NU DIM<sub>4</sub>-*šú* NÍG.HA.LAM.MA NU TE-[*šú*]

(the preceding units in F and G differ from E, see Summary)  
E, F, G

- 
- 70 E obv. 33 [É]N pa-ti pa-ti-ti pa-ta-kar pa-ta-ka[r]  
F rev. IV 2' [ pa]-<sup>1</sup>ta<sup>1</sup>-kar →  
G obv. III 4-5 [ÉN pa-t]i pa-ti-ti / [ pa-t]a-kar →
- 71 E obv. 34 [h]a-ti-ib h̄a-ti-i[b] TU<sub>6</sub> [ÉN]  
F rev. IV 2' h̄a-ti-ib h̄a-ti-ib *ī*TU<sub>6</sub> ÉN<sup>1</sup>  
G obv. III 5 ti-tib h̄a-ti-ib TU<sub>6</sub> ÉN  
E, F, G
- 
- 72 E obv. 35 [K]A.INIM.MA U<sub>Š<sub>11</sub></sub>.BÚR.RU.DA.[KAM]  
F rev. IV 3' [ U]<sub>Š<sub>11</sub></sub>.BÚR.RU.DA.KAM  
G obv. III 6 [ U]<sub>Š<sub>11</sub></sub>.BÚR.RU.DA.KAM  
E, F, G

<sup>49</sup> This catchline is followed by the colophon Ashurbanipal, type c.

73	E obv. 36	[ ] x x [ ]	ÚŠ <sup>2</sup> -š]ú ina <sup>dug</sup> BUR.ZI ta-[mah-ħar]
	F rev. IV 4'	[ ]	ÚŠ <sup>2</sup> -š]ú ina <sup>dug</sup> BUR.ZI ta-mah-ħar
	G obv. III 7–8	[DÙ.DÙ.BI <sup>7</sup> (x-)x]-tab <sup>mušen</sup> ŠUM-ah / [	t]a-mah-ħar →
74	E obv. 37	[ ] N]A BI u <sub>4</sub> -mi-šam-m[a ]	
	F rev. IV 5'	[ ] B]I u <sub>4</sub> -mi-šam-ma ŠEŠ-aš	
	G obv. III 8–9	ÉN 7-šú ana ŠÀ ŠID-ma / [ ŠE]Š-aš →	
75	E obv. 38	[ ] NU [ ]	
	F rev. IV 6'	[ ] N]U KUR-su	
	G obv. III 9	šá i-ta-nam-da-ru la KUR-su	
	E, F, G		
	(the following units in F and G differ from E, see Summary)		
76	E obv. 39	[x x x x x x x (x)] x ud x x [	
	(E obv. breaks)		

## 2. Summary of the paragraphs in ms. B not included in the transliteration

obv.

- 1–29, 1. e. = text 7.7, 1.: 1–37.  
 30–33 Fragmentary prescription against ‘Hand-of-Ištar’ disease (only parts of the symptom description are preserved).

rev.

- 1'–3' Fragmentary prescription against depression.  
 4'–33' Ceremonial ritual against depression performed before Ištar; the diagnosis refers to the anger of the gods; the Ištar prayer is directed against witchcraft. An edition of the text will be included in the present *Corpus*.  
 34'–36' Catchline and colophon.

## 3. Summary of the paragraphs in ms. D not included in the transliteration

1. col.

- 1'–4' Fragmentary, against the anger of Marduk.  
 5'–17' Ritual and incantation against the anger of the personal god (// BAM 316 rev. VI 4'–13' // STT 95 + 295 obv. II 84–90).  
 18'–20' Fragmentary.

r. col.

- 1'–6' = text 7.7, 1.: 31–35.

## 4. Summary of the paragraphs in ms. F not included in the transliteration

obv. I

- 1'–6' Fragmentary ritual with incantation against persistent ‘Hand-of-Ištar’ disease.  
 7'–8' Fragmentary.

obv. II Fragmentary.

rev. III Fragmentary prescriptions (purpose unclear).

rev. IV

- 1' Fragmentary.  
 2'–6' = text 7.7, 1.: 70–75.  
 7'–9' Fragmentary prescription against the anger of the personal god.  
 10'–12' Fragmentary prescription.

## 5. Summary of the paragraphs in G not included in the transliteration

BAM 434 is a large collection of prescriptions and rituals against witchcraft-induced sufferings. For a full edition of the text and its duplicates, see here text 7.10.1.

*Transcription*

A // B // D r. col. // E

<sup>1</sup>šumma amēlu hūs hīpi libbi irtanašši nullāt[i] <sup>2</sup>libbašu ītammu pērti harrāni eper uppatti <sup>3</sup>ina mē taballal šina šalmī teppuš aha u aha inneddir[ū] <sup>4</sup>ina naglabi ša ištēn kītam tašaṭtar <sup>5</sup>e[tl]ēru munnarbu lā mukillu ill[at]išu <sup>6</sup>ina naglabi ša šanē kītam tašaṭtar <sup>7</sup>ikkillu šassā'u lā ... [ ... ] <sup>8</sup>arkīšu šumšunu tanambīšunūti

<sup>9</sup>līša (([š]a)) qēm kibti ((u)) ((ša)) qēm GÚ.NIDA <sup>10</sup>ina zumur amēli tukappar-ma šalam teppuš-[ma] <sup>11</sup>ina idīšunu kilallān tušarkabšu-[ma] <sup>12</sup>qaqqadāti kilallān imitta u šumēla tusalj[a]r-ma <sup>13</sup>(([ina qidd]at ūmi lāma Šamaš irtabi)) ina tēh dūri <sup>14</sup>aśar šēpu parsat qaqqara tašabbit mē ellūti tasallaḥ <sup>15</sup>paṭtra tukān ina muḥhi paṭtri suluppī <sup>16</sup>sasqā tasarraq nignak burāši tašakkan <sup>17</sup>šikara tanaqqi šalmī šunūti tanaššīt-ma <sup>18</sup>(([ana])) maḥar Šamaš kītam taqabbi

<sup>19</sup>ÉN Šamaš šar šamē u erseti dayyān ili amēli att[ā-ma]

<sup>20</sup>ana nīš qātīya qūlam-ma a[l]aktī li[mad]

<sup>21</sup>nullāt[i] hūs hīpi libbi

<sup>22</sup>hattu pirittu ša ina zumrīya šīrīya šer'ā-nī[ya]

<sup>23</sup>ātanamdaru aptanallaḥu

<sup>24</sup>Šamaš ina maḥrīka annū innānni annū imalḥaranni

<sup>25</sup>ana šalam eṭṭeri paqid ana ereb šamši tarid ina zumrīya nasīḥ

<sup>26</sup>annā taqabbīt-ma sebet akalī <sup>27</sup>ina pitilti tašakkak ina kišādīšu (var.: ina alīšunu) tallal <sup>28</sup>pān šalam līši muša ša libbi urullātīšu <sup>29</sup>tapaššaš suprē <šepīšu>? <sup>30</sup>kilat-tīn! <sup>29</sup>pērētīšu! (text: suprē pērētīšu kilat-tīn) <sup>30</sup>ina subāti salmi tarakkas ina kišād šalam līši tallal <sup>31</sup>ina bī'e ša dūri tušer-rebšunūti ana ereb šamši <sup>32</sup>pānīšunu tašakkan bī'a tepeḥḥi <sup>33</sup>uhūlī ((garnānāti)) pa'sāti <sup>34</sup>kīma zidubdubbī ana bī'e tattan-addi <sup>35</sup>amēlu šū qātīšu ina mē nāri u gaṣṣi imessi riksa tapaṭtar-ma <sup>36</sup>ana bītīšu iššer ana arkīšu lā ippallas <sup>37</sup>mašmašu adi Šamaš napāḥi ana bīt marṣi lā irr[ub] (var.: illak)

*Translation*

A // B // D r. col. // E

<sup>1</sup>If a man becomes increasingly depressed, <sup>2</sup>(and) his heart ponders <sup>1</sup>foolish[ness], <sup>3</sup>you mix <sup>2</sup>'hair-of-the-wayside'-plant (and) dust of a (dried) mole cricket <sup>3</sup>in water. You make two figurines embracing each other. <sup>4</sup>On the shoulder of the first you write thus: <sup>5</sup>De[se]rter, runaway, who does not keep to his u[n]it. <sup>6</sup>On the shoulder of the second you write thus: <sup>7</sup>Clamor, wailer, who does not ... [ ... ]. <sup>8</sup>Afterwards you call them by their name.

<sup>10</sup>You wipe <sup>10</sup>the man's body off <sup>9</sup>with dough made of wheat flour and ... flour. <sup>10</sup>Then you form a figurine (out of this dough) and <sup>11</sup>mount it on both of their arms <sup>12</sup>turning the heads of both of them, (one) to the right and (one) to the left. <sup>13</sup>((In the evening, before sunset,)) <sup>14</sup>you sweep the ground <sup>13</sup>near the wall, <sup>14</sup>in a secluded place. You sprinkle pure water. <sup>15</sup>You set up a portable altar, <sup>16</sup>you strew <sup>15</sup>date(s) <sup>16</sup>(and) sasqū-flour <sup>15</sup>on top of the altar. <sup>16</sup>You place a censer with burāšu-juniper (next to it). <sup>17</sup>You pour beer. Lifting these figurines <sup>18</sup>you speak thus before Šamaš:

<sup>19</sup>Incantation: “Šamaš, king of heaven and earth, you are the judge of god and man,

<sup>20</sup>pay attention to my prayer to le[arn] of my condition!

<sup>21</sup>Foolishness, depression, <sup>22</sup>fear (and) fright

<sup>23</sup>which I constantly experience and suffer <sup>22</sup>in my body, in my flesh (and) in [my] sinews:

<sup>24</sup>Šamaš, before you this one replaces me, this one receives (my suffering) from me.

<sup>25</sup>(My suffering) is entrusted to the figurine of the Deserter, it is driven away to the west, it is removed from my body!”

<sup>26</sup>You say this. Then, <sup>27</sup>you string <sup>26</sup>seven loaves <sup>27</sup>on a cord; you hang it around his neck (var.: on their arms). <sup>29</sup>You smear <sup>28</sup>the face of the figurine (made) of dough with the discharge under his foreskin. <sup>30</sup>You bind <sup>29</sup>nail (parings) from <sup>30</sup>both <his feet> (and) <sup>29</sup>hair (from) his (head) <sup>30</sup>in a black cloth. You hang it around the neck of the figurine (made) of dough.

<sup>31</sup>You put them into a sewage opening in the wall <sup>32</sup>directing their faces <sup>31</sup>to the west. <sup>32</sup>You close the sewage opening. <sup>34</sup>Next to the sewage opening you set out <sup>33</sup>crushed ((‘horned’)) salt-plant <sup>34</sup>like (apotropaic) ritual flour heaps.

<sup>35</sup>This man washes his hands with river water and gypsum. You clear away the ritual arrangement. <sup>36</sup>Then he goes straight home without looking back. <sup>37</sup>The exorcist must not ent[er] (var.: go to) the house of the sick man before dawn.

<sup>38</sup>[šumma amēlu ḫ]uṣṣu ḫīpi libbi irtanašši  
zēr ašli

<sup>39</sup>šumma KIMIN zēr azallî [im]ḥur-līm ina  
šikar[i i]na šamni [ ... ]

<sup>40</sup>šumma KIMIN imḥur-līm zēr bīni ina  
šikari [ ... ]

<sup>41</sup>šumma KIMIN kazalla imḥur-līm ḥašē  
[ ... ] <sup>42</sup>zēr ēri urnē ... [ ... ] <sup>43</sup>sebet  
šammū annūti balu patān [ ... ]

<sup>44</sup>šumma KIMIN šumuttu i[na] ... ]

<sup>45</sup>šumma KIMIN uppatta timbutti eqli eper  
ašamšū[ti] ... ] <sup>46</sup>amēlāna eṣemti amēlūti  
... [ ... ]

<sup>47</sup>šumma amēlu ḫuṣṣa ḫīpi libbi irtanašši  
m[inātūšu ittanašpakā] <sup>48</sup>lišānšu ittenenbiṭ  
lišānšu una[ššak] <sup>49</sup>uznāšu išaggumā qātā-  
šu išammamāšu b[erkāšu kimšāšu] <sup>50</sup>ikas-  
sasāšu rēš libbīšu ittan[azqar] <sup>51</sup>ana sin-  
ništi alāki muṭtu ḥurbāšu imtanaqqussu  
i[kabbir ibaḥḥu] <sup>52</sup>ru' ta ina pīšu ittanadd[i  
... ] <sup>53</sup>amēlu šū ina akali šūkul ina šika-  
ri šaqi ina šamni pa[šiš] ... ]

<sup>54</sup>ana bulluṭīšu tarmuš imḥur-līm [imḥur-  
ešrā] maš[takal] <sup>55</sup>sikilla erkulla im[bu'  
tāmti lapa]t arma[nni] <sup>56</sup>[zēr] ḥuluppi  
u[rnē ḥaš]ē šiburr[ata] <sup>57</sup>nuḥurtu ...  
[ ... ] ... ḥašhūr ap[i] <sup>58</sup>[ ... ] ...  
[ ... ] ... šunu tubbal tahaššal tan[appi]  
<sup>59</sup>[ ... ] ... ina šeri balu patā[n] <sup>60</sup>[tašaq-  
qīš]u tušakkalšu ina kappi iṣṣūri(?) tušap-  
rāšu-ma arkīš[u] <sup>61</sup>[ ... ] ... qalūti ina  
[k]arāni ūṣati iṣattī-[ma](?) <sup>62</sup> ... tanad-  
di ina bubbuli turammakšu-ma iballut

<sup>63</sup>pizallurāti ritkubāti ša šeri teleqqē-ma  
tubbal-ma ina burāši <sup>64</sup>eṣemti amēlūti lab-  
irti ina uḥūli qarnānī tuqatt[ar] <sup>65</sup>kurkanā  
atā'iša ina uḥūli qarnānī tuqatt[ar] <sup>66</sup>kib-  
rīta surāra iṣṣūr ḥurri zikara ina uḥūli  
qarnānī tuqatt[ar] <sup>67</sup>habbūr titti(?) kamūn  
bīni ina [ ... ] <sup>68</sup>kibrīta atā'iša ina [ ... ]  
<sup>69</sup>[mur]uṣṣu ul itār-ma ul isannaqšu ūṣa-  
luqtu ul iṭehħe[šu]

ll. 70–71: ‘abracadabra’ incantation

<sup>72</sup>[K]A.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.KAM

<sup>73</sup>[DÙ.DÙ.BI(?) ..].<sup>muṣen</sup> taṭabbaḥ [dām<sup>?</sup>š]u  
ina purṣīti tamahhar <sup>74</sup>šipta sebišu ana  
libbi tamannū-ma [amē]lu šū ūmīšamma  
iptaššāš <sup>75</sup>ša ṭtanamdaru lā ikaššassu

<sup>38</sup>If a man] becomes increasingly [d]epressed: rush seed.

<sup>39</sup>If ditto: seed of the *azallū*-plant, ['he]als-a-thousand'-plant  
in bee[r (or) i]n oil [ ... ].

<sup>40</sup>If ditto: ‘heals-a-thousand’-plant, tamarisk seed in beer  
[ ... ].

<sup>41</sup>If ditto: *kazallu*-plant, ‘heals-a-thousand’-plant, *ḥašū*-plant,  
[ ... ], <sup>42</sup>seed of the *ēru*-tree, *urnū*-plant, [ ... ], <sup>43</sup>these seven  
drugs [ ... ] on an empty stomach.

<sup>44</sup>If ditto: beetroot i[n ... ].

<sup>45</sup>If ditto: A mole cricket, ‘field-drum’-plant, dust from a dust  
sto[rm ... ], <sup>46</sup>amēlānu-plant, human bone [ ... ].

<sup>47</sup>If a man becomes increasingly depressed, [his] l[imbs are  
limp all the time], <sup>48</sup>his tongue is always swollen, he bi[tes]  
his tongue, <sup>49</sup>his ears buzz, his hands are numb, [his] kn[ees  
(and) legs] <sup>50</sup>cause him a gnawing pain, his epigastrium  
continually pro[trudes], <sup>51</sup>he is not able to have intercourse  
with a woman, cold tremors afflict him repeatedly, he [is in  
turn fat and thin], <sup>52</sup>he continually salivat[es] from his mouth,  
[ ... ], <sup>53</sup>that man was given (bewitched) bread to eat,  
(bewitched) beer to drink, was anoi[nted] with (bewitched)  
oil, [ ... ].

<sup>54</sup>To cure him <sup>58</sup>you dry, crush (and) si[ft] <sup>54</sup>*lupine*, ‘heals-a-  
thousand’-plant, ['heals-twenty'-plant], soap[wort], <sup>55</sup>*sikillu*-  
plant, *erkulla*-plant, *imbu'* [*tāmti*-mineral], ‘apri[cot-turn]ip’,  
<sup>56</sup>[seed] of the *ḥuluppi*-tree, *ur[nū*-plant, *ḥašū*-plant,  
*šibbur[ratu]*-plant, <sup>57</sup>*nuḥurtu*-plant, [ ... ], ‘mar[sh]-apple’,  
<sup>58</sup>[ ... ] ... [ ... ] ... <sup>59</sup>[ ... ] In the morning <sup>60</sup>[you  
make] him [drink] (and) eat (it) on an empty stom[ach]. You  
make him vomit *with a feather*. Afterward[s] <sup>61</sup>he drinks  
roasted [ ... ] in [g]rape juice. <sup>62</sup>You put [ ... ]. On the  
(day of the) New Moon you bathe him; then he will recover.

<sup>63</sup>You take mating geckos from the open country, dry them  
and <sup>64</sup>burn (them) as fumiga[nts] <sup>63</sup>with *burāšu*-juniper, <sup>64</sup>old  
human bone (and) with ‘horned’ salt-plant. <sup>65</sup>You bur[n]  
*kurkānū*-plant (and) *atā'išu*-plant with ‘horned’ salt-plant as  
fumi[gants]. <sup>66</sup>You burn sulphur, a lizard (and) a male *ḥurri*-  
bird with ‘horned’ salt-plant as fumiga[nts]. <sup>67</sup>Shoots of a *fig*-  
tree (and) tamarisk ‘grain’ in [ ... ]. <sup>68</sup>Sulphur (and)  
*atā'išu*-plant in [ ... ]. <sup>69</sup>His [illn]ess will not return and  
will not come near him. Ruin will not approach [him].

ll. 70–71: ‘abracadabra’ incantation Pati patiti

<sup>72</sup>It is [the wor]ding (of the incantation) to undo witchcraft.

<sup>73</sup>[Its ritual:] You slaughter a [...] -bird, you collect it[s blood]  
in a bowl. <sup>74</sup>You recite the incantation seven times over it.  
Then this [man] rubs himself daily (with it). <sup>75</sup>That which he  
fears will not reach him.

*Notes*

General: Köcher, *BAM* V, p. xv, identified *BAM* 445 as the ‘Folgetafel’ of *BAM* 443 (+)<sup>9</sup> 444 and noted *ibid.*, fn. 20, further manuscripts possibly belonging to the same series. The name of the series represented by the tablets edited above is unknown. These tablets might indeed form part of the ušburru-da series. But taking into account that ll. 63–69 prescribe a series of fumigations, it is worth noting that the series *Qutāru* contained a *ḥīp libbi* section (see Finkel, *AuOr* 9 [1991] 103 referring to unpublished BM 45393+).

9: For GÚ.NIDA, Assyrian *g/qulb/pūtu*, lexically also equated with *SAL-tum* (reading uncertain), a kind of legume, see Deller, *OrNS* 58 (1989) 264, Postgate, *BSA* 3 (1987) 94–95.

11: *CAD*’s restoration *tu-šar-kab-š[u-nu-ti(?)]* (R 90b) seems unlikely.

20: For a different interpretation of *alakta lamādu*, see Abusch, *HTR* 80 (1987) 15–42; thus, an alternative translation is: “pay attention to my prayer and grant me an (oracular) decision”.

23: Lit. “ ... which I constantly fear, (which) I constantly dread in my ... ”.

28: For *mūšu* “bilharzia” and (<sup>na4</sup>)*mūšu* “calculus discharged from the urinary passage”, see Kinnier Wilson, *JNES* 27 (1968) 245–46 and Herero, *RA* 69 (1975) 49–50.

29–30: The phrase *suprē pērētīšu kilattīn* “the nails of both his hairs” is apparently corrupt. Instead of <*šēpīšu*>, suggested above, one could also insert <*qātīšu*>.

47–52: The restorations draw upon the similar symptom description in *BAM* 438 obv. 6–13 (see here text 7.2: 6–13).

## TEXT GROUP 7.8

### AN EXTENSIVE COLLECTION OF UŠBURRUDA HEILMITTEL-RITUALS

#### *Content*

The royal libraries of Nineveh housed several copies of an extensive collection of ušburruda rituals. Most of the incantations of this collection were used for the preparation of amulets or medicines; in contrast to other ušburruda rituals, figurine magic and prayers to Šamaš are absent from this group. The short ritual units, which contain a comparatively high number of parallels to incantations known from *Maqlû*, were collected on a number of extensive *Sammeltafeln* (mss. A, C, f, H, Q); all of them have different tablet formats, and some differences in the arrangement of the text units can also be observed (cf. especially mss. H // A<sub>5</sub>). Unfortunately,

all of the large tablets are so fragmentary that the reconstruction of a continuous text is impossible; only a few of the indirectly joining fragments of manuscript A can be placed and linked with any certainty. A number of tablets show that these short ušburruda rituals were transmitted also on small separate tablets that contained only one, two or three text units (mss. d, E, k, o, probably also ms. t). An analysis of the language and orthography of the Kuyunjik manuscripts shows that some of the rituals originate in the Old Babylonian period. For a discussion of the text group, see Abusch, *Studies Wilcke*, 1–14.

#### *List of Manuscripts*

A <sub>1</sub>	K 8079 (+)	T <i>Maqlû</i> 2, 97	pl. 31	Frgs. of a 3 <sup>2</sup> -col. tablet, NA script,	Nineveh, ‘Ashurbanipal’s Library’
A <sub>2</sub>	K 8112 +	T <i>Maqlû</i> 2, 96	pl. 31	7 <sup>th</sup> cent.	
	K 9666 (+)	—			
A <sub>3</sub>	K 8162 + 10357 (+)	—	pl. 32		
A <sub>4</sub>	K 8933 (+)	—	pl. 32		
A <sub>5</sub>	K 10358 (+)	—	pl. 33		
A <sub>6</sub>	K 11243 (+)	ABRT 2, 18	pl. 33		
A <sub>7</sub>	K 12936	—	pl. 33		
b	AO 6473	Thureau-Dangin, RA 18, 162–63 <i>TCL</i> 6, 49	—	Single-col. tablet, NB/LB script, 2 <sup>nd</sup> cent.	Uruk
C <sub>1</sub>	Sm 275 + Rm 329 (+)	—	pl. 34	Frgs. of a 2-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
C <sub>2</sub>	Sm 352	—	pls. 35–6		
d	CBS 1505	PBS 1/2, 120	pls. 37–38	Single-col. tablet, NB/LB script, 7 <sup>th</sup> cent.	Sippar(?), written for Šamaš-šumu-ukīn
E	CBS 1720	Geller, <i>Studies Leichty</i> , 172	pl. 36	Small, landscape-format tablet, NA script, 7 <sup>th</sup> cent.	—
f	Th 1905-4-9, 72 + 73 = BM 98566 + 98567	—	pls. 39–40	Frg. of a 2-col. tablet, NB/LB script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
G <sub>1</sub>	VAT 14150 + 14156 (+)	KAL 2, 36	coll.	Frgs. of a 3-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur
G <sub>2</sub>	VAT 14151 + 14152 +	KAL 2, 36			
	14153 +				
	VAT 13628	Meinhold, <i>KAL</i> , forthcoming			
H	K 10559 + 11993 + Sm 1330 + 80-7-19, 146	—	pls. 41–43	Frg. of a 3- or multi-col. tablet, NA script, 7 <sup>th</sup> cent.; it may come from the same tablet as M.	Nineveh, ‘Ashurbanipal’s Library’
J	K 10341	—	pl. 42	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
k	W 22577/1	<i>SpTU</i> 4, 140	ph. coll.	Frg. of a single-col. tablet, NB/LB script, 4 <sup>th</sup> cent.	Uruk, library of Iqiša

L	Sm 756	—	pls. 42–43	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
M	Rm 252	—	pl. 43	Frg. of a two or more col. tablet, NA script, 7 <sup>th</sup> cent.; it may come from the same tablet as H.	Nineveh, ‘Ashurbanipal’s Library’
N	VAT 10572 + VAT 10615 + 10852	KAR 81 KAL 2, 10 KAL 2, 10	coll.	Frg. of a 2-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur
o	— (Istanbul, Archaeological Museum)	Scheil, RA 22, 154–56 (trans-literation)	—	Frg. of a single-col. tablet, NB/LB script	unknown provenance
P	K 13718	—	pl. 43	Frg. of a 2 <sup>?</sup> -col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
Q <sub>1</sub>	VAT 10609 + VAT 11158 (+)	KAR 82 KAL 2, 11 KAL 2, 11	coll.	Frgs. of a 2-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur
Q <sub>2</sub>	VAT 11207	KAR 259 KAL 2, 11			
R	K 9467	—	pl. 44	Small frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
S	81-7-27, 140	—	pl. 44	Small frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
t	BM 38635	—	pls. 44–45	Frg. of a single-col. tablet, NB/LB script, 6 <sup>th</sup> –3 <sup>rd</sup> cent.	Babylon or Borsippa
u	BM 38013	—	pl. 45	Small frg., NB/LB script, 6 <sup>th</sup> –3 <sup>rd</sup> cent.	Babylon or Borsippa

*Synopsis of Text Units*1<sup>st</sup> Part

i'	Ušburruda ritual .....	]1'–12'
	Fragmentary incantation .....	]1'–8'
	A <sub>2</sub> obv. I 1'–8' // G <sub>2</sub> rev. V 20' <sub>1</sub> –27'	
	Ušburruda rubric .....	9'
	A <sub>2</sub> obv. I 9' // G <sub>2</sub> rev. V 28'	
	Instructions: necklace with drugs and knots .....	10'–12'
	A <sub>2</sub> obv. I 10'–12' // G <sub>2</sub> rev. V 29'–30'	
ii'	Fragmentary ušburruda ritual .....	13'–27'[
	Incantation: <i>Ittardāni ana māti</i> .....	13'–26'
	A <sub>2</sub> obv. I 13'–24' // b obv. 16–24 // G <sub>2</sub> rev. V 31'–41'	
	Ušburruda rubric .....	27'
	b obv. 25 (the following units in ms. b are not ušburruda rituals; see Summary)	

2<sup>nd</sup> Part

i'	Ušburruda ritual .....	]1'–13'
	Fragmentary incantation .....	1'–10'
	k rev. 1'–12' // C <sub>1</sub> obv. I 1'–4' // t obv. 1'–5'	
	Ušburruda rubric .....	11'
	k rev. 13' // C <sub>1</sub> obv. I 5' // t obv. 6'	
	Instructions: necklace with drugs and knots .....	12'–13'
	k rev. 14' // C <sub>1</sub> obv. I 6'–7' // t obv. 7'–8'	
ii'	Ušburruda ritual .....	14'–45'
	Incantation: <i>Annû Šū annītu šī</i> .....	14'–40'
	C <sub>1</sub> obv. I 8'–23' // d obv. 1–rev. 9 // A <sub>4</sub> obv. I 1'–12'	
	Ušburruda rubric .....	41'
	d rev. 10	

	Instructions: defiling and burying a tongue of tallow .....	42'–45'
	d rev. 11–14	
3 <sup>rd</sup> Part		
i'	Ušburruda ritual .....	11'–16'
	Fragmentary incantation addressed to the day of the New Moon .....	11'–11'
	A <sub>2</sub> obv. II 1'–11'	
	Ušburruda rubric .....	12'
	A <sub>2</sub> obv. II 12'	
	Instructions: fabric bag with drugs, to be worn around the neck.....	13'–16'
	A <sub>2</sub> obv. II 13'–16'	
ii'	Ušburruda ritual .....	17'–34'
	Incantation: <i>Attā im̄hur-līm šammu ša ina mahri aşū</i> .....	17'–30'
	A <sub>2</sub> obv. II 17'–24' // E obv. 1–1. e. 1 // C <sub>2</sub> obv. II 1'	
	Ušburruda rubric .....	31'
	E rev. 1 // C <sub>2</sub> obv. II 2'	
	Instructions: necklace with ‘heals-a-thousand’-plant .....	32'–34'
	E rev. 2–4 // C <sub>2</sub> obv. II 3'–4' // f obv. I 1'–3'	
iii'	Ušburruda ritual .....	35'–45'
	Incantation: [Kaššāptu agug]illat mušlaḥħat naršindat .....	35'–41'
	C <sub>2</sub> obv. II 5'–11' // f obv. I 4'–13'	
	Ušburruda rubric .....	42'
	C <sub>2</sub> obv. II 12' // f obv. I 14'	
	Instructions: necklace with drugs .....	43'–45'
	C <sub>2</sub> obv. II 13'–15' // f obv. I 15'–19' // A <sub>4</sub> obv. II 1'–2'	
iv'	Ušburruda ritual .....	46'–58'[
	Incantation: Šaknāku-ma ru'ṭītu mārat ilī rabūti .....	46'–55'
	C <sub>2</sub> obv. II 16'–21' // f obv. I 20'–24' // A <sub>4</sub> obv. II 3'–12' // G <sub>2</sub> rev. V 10'–16'	
	Ušburruda rubric .....	56'
	C <sub>2</sub> obv. II 22' // A <sub>4</sub> obv. II 13' // G <sub>2</sub> rev. V 17'	
	Fragmentary instructions: necklace with drugs and knots.....	57'–58'[
	C <sub>2</sub> obv. II 23' // A <sub>4</sub> obv. II 14' // G <sub>2</sub> rev. V 18'–19'	
4 <sup>th</sup> Part		
i'	Ušburruda ritual .....	1'–24'
	Incantation: Šurrūni annaku u zalāqu ultu šamē urdūni .....	1'–11'
	k rev. 15' // t obv. 9'–16' // f obv. II 1'–5' // H obv. I 1'–4'	
	Ušburruda rubric .....	12'
	t obv. 17' // f obv. II 6' // H obv. I 5'	
	Ritual before Scorpius, washing over figurines and fabrication of a necklace .....	13'–24'
	t obv. 18'–rev. 8 // f obv. II 7'–16' // H obv. I 6'–12'	
ii'	Ušburruda ritual .....	25'–37'
	Incantation: Šaknāku šadānu šābitu .....	25'–32'
	t rev. 9–17 // f obv. II 17'–22' // H obv. I 13'–20' // u rev. 1–4	
	Ušburruda rubric .....	33'
	H obv. I 21' // u rev. 5	
	Ritual before Šamaš, sealing the mouth of the sorcerers .....	34'–37'
	H obv. I 22'–25' // u rev. 6–9	
iii'	Ušburruda ritual .....	38'–47'
	Incantation: Šina kaššāpātu .....	38'–45'
	H obv. I 26'–33'	
	Ušburruda rubric .....	46'
	H obv. I 34'	
	Instructions .....	47'
	H obv. I 35'	

iv'	Ušburruda ritual .....	48'–53'
	Incantation: <i>Ēpištī</i> [ ... ] .....	48'–51'
	H obv. I 36'–39'	
	Ušburruda rubric .....	52'
	H obv. I 40'	
	Instructions .....	53'
	H obv. I 41'	
v'	Ušburruda ritual .....	54'–57'
	Incantation: <i>Anħullū</i> [ ... ] .....	54'–55'
	H obv. I 42'–43'	
	Ušburruda rubric .....	56'
	H obv. I 44'	
	Instructions .....	57'
	H obv. I 45'	
vi'	Ušburruda ritual .....	58'–62'
	Incantation: <i>Anħullū</i> [ ... ] .....	58'–60'
	H obv. I 46'–48' // A <sub>5</sub> r. col. 1'–3'	
	Ušburruda rubric .....	61'
	H obv. I 49' // A <sub>5</sub> r. col. 4'	
	Instructions .....	62'
	H obv. I 49' (?) // A <sub>5</sub> r. col. 5'	
vii'	Ušburruda ritual .....	63'–68'
	Incantation: <i>Ittaphā</i> [ ... ] .....	63'–66'
	H obv. I 50'–53' // A <sub>5</sub> r. col. 6'–11'	
	Ušburruda rubric .....	67'
	H obv. I 54'	
	Instructions .....	68'
	H obv. I 55'	
viii'	Fragmentary ušburruda ritual .....	69'–78'[
	Incantation: <i>Anāku iṣ pišri ellu</i> .....	69'–78'[
	H obv. I 56'–61' // J obv. 1–10	
5 <sup>th</sup> Part		
i'	Ušburruda ritual .....	1–32[
	Incantation: <i>Annū biblu annū bibbulu</i> .....	1–27
	k obv. 1–24 // L obv. 1'–17' // M r. col. 1–8 // N r. col. 1'–15' // o rev. 1'–12'	
	Ušburruda rubric .....	28
	k obv. 25 // N r. col. 16'	
	Ritual instructions .....	29–32[
	N r. col. 17'–20'	
6 <sup>th</sup> Part		
i'	Ušburruda ritual .....	]1'–7'
	Fragmentary incantation .....	]1'–4'
	A <sub>4</sub> rev. V? 1'–4' // P r. col. 1'–4'	
	Ušburruda rubric .....	5'
	A <sub>4</sub> rev. V? 5' // P r. col. 5'	
	Instructions: necklace .....	6'–7'
	A <sub>4</sub> rev. V? 6'–7' // P r. col. 6'	
ii'	Ušburruda ritual .....	8'–13'
	Incantation: [ <i>Ēpištī</i> ]i(?) <i>kīski ina mahṛīya nadi</i> .....	8'–11'
	A <sub>4</sub> rev. V? 8'–12' // P r. col. 7'–9'	
	Ušburruda rubric .....	12'
	C <sub>2</sub> rev. III 1' // P r. col. 10'	

	Instructions: necklace .....	13'
	C <sub>2</sub> rev. III 2' // P r. col. 11'	
iii'	Ušburruda ritual .....	14'-26'
	Incantation: <i>Anāku ašqulālu šammu ša ina qereb tāmti aşû</i> .....	14'-24'
	C <sub>2</sub> rev. III 3'-10' // P r. col. 12'-18'	
	Ušburruda rubric .....	25'
	C <sub>2</sub> rev. III 11'	
	Instructions: necklace .....	26'
	C <sub>2</sub> rev. III 12'	
iv'	Ušburruda ritual .....	27'-36'
	Incantation: <i>Šipāt tukraš askuppatkunu</i> .....	27'-33'
	C <sub>2</sub> rev. III 13'-18' // f rev. IV 1-6 // N 1. col. 1'	
	Ušburruda rubric .....	34'
	C <sub>2</sub> rev. III 19' // f rev. IV 7 // N 1. col. 2'	
	Instructions: necklace .....	35-36'
	C <sub>2</sub> rev. III 20'-21' // f rev. IV 8-9 // N 1. col. 4'-5'	
v'	Fragmentary ušburruda ritual.....	37'-43'[
	Incantation: [...]nāku gamla mullila ša il̄ rabūti.....	37'-43'[
	f rev. IV 10-16 // N 1. col. 6'-11'	
7 <sup>th</sup> Part		
i'	Ušburruda ritual .....	]1'-33'[
	Fragmentary incantation .....	]1'-16'
	Q <sub>1-2</sub> r. col. 1'-16' // S: 1'-9'	
	Ušburruda rubric .....	17'
	Q <sub>1-2</sub> r. col. 17' // S: 10'	
	Ritual instructions .....	18'-20'
	Q <sub>1-2</sub> r. col. 18'-20' // A <sub>6</sub> r. col. 1-3 // R: 6'-9'	
	Incantation: <i>Šamaš tarmuš ina p̄ya imħur-ašrā ina šumēltya</i> .....	21'-31'
	Q <sub>1-2</sub> r. col. 21'-28' // A <sub>6</sub> r. col. 4-13 // R: 10'-14'	
	Ušburruda rubric .....	32'
	A <sub>6</sub> r. col. 14	
	Fragmentary .....	33'[
	A <sub>6</sub> r. col. 15	
8 <sup>th</sup> Part		
i'	Ušburruda ritual .....	]1'-9'
	Fragmentary incantation .....	]1'-6'
	A <sub>3</sub> r. col. 1'-6'	
	Ušburruda rubric .....	7'
	A <sub>3</sub> r. col. 7'	
	Instructions: potion .....	8'-9'
	A <sub>3</sub> r. col. 8'-9'	
ii'	Ušburruda ritual .....	10'-14'
	Incantation: <i>Nungalpirignungaldimma</i> .....	10'
	A <sub>3</sub> r. col. 10'	
	Ušburruda rubric .....	11'
	A <sub>3</sub> r. col. 11'	
	Instructions: potion and drugs to be bound in the hem.....	12'-14'
	A <sub>3</sub> r. col. 12'-14'	
iii'	Fragmentary ušburruda ritual.....	15'-20'[
	Incantation: <i>Kaššaptam Id ruħut Šakkan</i> .....	15'-20'[
	A <sub>3</sub> r. col. 15'-20'	

9<sup>th</sup> Part

i'	Fragmentary ušburruda ritual .....	]1'-7'
	Ušburruda rubric.....	1'
	A <sub>1</sub> l. col. 1'	
	Instructions .....	.2'-7'
	A <sub>1</sub> l. col. 2'-7'	
ii'	Fragmentary .....	8'-14'[
	Incantation(?).....	8'-11'
	A <sub>1</sub> l. col. 8'-11'	
	Fragmentary .....	.12'-14'[
	A <sub>1</sub> l. col. 12'-14'	
iii''	Ušburruda ritual .....	]15"-35"
	Fragmentary incantation .....	]15"-33"
	A <sub>1</sub> r. col. 1'-19'	
	Ušburruda rubric .....	.34"
	A <sub>1</sub> r. col. 20'	
	Instructions (?) .....	.35"[
	A <sub>1</sub> r. col. 21'	

10<sup>th</sup> Part

i'	Fragmentary ušburruda ritual .....	]1'-6'[
	Instructions (?) .....	]1'-6'[
	A <sub>7</sub> l. col. 1'-6'	
ii''	Fragmentary ušburruda ritual .....	]7"-9"
	Instructions .....	]7"-9"
	A <sub>7</sub> r. col. 1'-3'	
iii''	Fragmentary ušburruda ritual .....	.10"-13"[
	Fragmentary incantation .....	.10"-11"
	A <sub>7</sub> r. col. 4'-5'	
	Ušburruda rubric .....	.12"
	A <sub>7</sub> r. col. 6'	
	Instructions (?) .....	.13"[
	A <sub>7</sub> r. col. 7'	

11<sup>th</sup> Part

i	Fragmentary ušburruda ritual .....	.1-8[
	Incantation: <i>Rittī manzît</i> .....	.1-8[
	o obv. 1-8	

*Previous Editions*

Thureau-Dangin, *RA* 18 (1921) 164–71 (ms. b).

Lutz, *PBS* 1/2, 62–63 (ms. d).

Geller, *Studies Leichty*, 167–72 (ms. E).

Schwemer, *KAL* 2, no. 10, no. 11, no. 36 (mss. G, N, Q).

Meinholt, *KAL*, forthcoming (ms. G).

von Weiher, *SpTU* 4, no. 140 (ms. k).

Scheil, *RA* 22 (1925) 154–56 (ms. o).

*Transliteration*1. A<sub>2</sub> obv. I // b obv. 16–24 // G<sub>2</sub> rev. V 20'<sup>1</sup>–41'(the beginning of this incantation is probably preserved in G<sub>2</sub> rev. V 20'–24' and its end in G<sub>2</sub> rev. V 27', but a coordination with the text preserved in A<sub>2</sub> is still impossible; for the preceding units in G<sub>2</sub>, see 3.)

1' A <sub>2</sub> obv. I 1'	[ ] x
2' A <sub>2</sub> obv. I 2'	[ u]š
3' A <sub>2</sub> obv. I 3'	[ ] x-nu
4' A <sub>2</sub> obv. I 4'	[ ]-ti
5' A <sub>2</sub> obv. I 5'	[ ka-i]a-ni-ti
6' A <sub>2</sub> obv. I 6'	[ ] x-ti <sup>50</sup>
7' A <sub>2</sub> obv. I 7'	[ ] x [ka <sup>1</sup> -ia-ni-ti]
8' A <sub>2</sub> obv. I 8'	[u anāku kīma Id ina šadī(?)i]a lu el-le-ku TU <sub>6</sub> ÉN

---

A<sub>2</sub>, G<sub>2</sub>

9' A <sub>2</sub> obv. I 9'	[KA.INIM.M]A UŠ <sub>11</sub> .BÚR.RU.DA.KAM
G <sub>2</sub> rev. V 28'	[KA.INIM.MA <sup>1</sup> [ ]]

---

A<sub>2</sub>, G<sub>2</sub>

10' A <sub>2</sub> obv. I 10'	[ P]IŠ <sub>10</sub> .dÍD ina DUR GADA È-ak
G <sub>2</sub> rev. V 29'	KÌD.KÌD.BI PIŠ <sub>10</sub> .dÍD ina DUR GADA [ ]
11' A <sub>2</sub> obv. I 11'	[ K]ÉŠ ÉN 7-šú
G <sub>2</sub> rev. V 30'	7 KA.KÉŠ KÉŠ ÉN 7-šú →
12' A <sub>2</sub> obv. I 12'	[ ŠID-n]u-ma ina GÚ-šú GAR-an
G <sub>2</sub> rev. V 30'	ana IGI dUTU ŠID-nu-m[a ]

---

A<sub>2</sub>, G<sub>2</sub>

(the preceding unit in b differs, see Summary)

13' A <sub>2</sub> obv. I 13'	[ ] ana ma-a-ti
b obv. 16	ÉN it-tar-da-ni ana KUR →
G <sub>2</sub> rev. V 31'	— it-tar-du-ni ana ma-a-ti →
14' A <sub>2</sub> obv. I 14'	[ ] 'e <sup>1</sup> -li-ia-na-tum
b obv. 16	kaš-šá-pa-a-tú e-li-ia-na-ti
G <sub>2</sub> rev. V 31'	kaš-šá-pa-tum 'e <sup>1</sup> -[li-ia-na-tum]

15' A <sub>2</sub> obv. I 15'	[ ] isah̪ha-r]a za-ma-ra
b obv. 17	i-šá-as-sa-a il-lu <sup>1</sup> -ru i-sah̪-ha-ru za-ma-ru
G <sub>2</sub> rev. V 32'	i-šá-as-sa-a il-lu-ra i-sah̪-hu-r[a ]
16' A <sub>2</sub> obv. I 16'	[ tam-t]im DAGAL-tim
b obv. 18	na-šá-a me-e a-ab <sup>1</sup> (ba)-ba <sup>1</sup> (ab) tam-tim DAGAL-tim →
G <sub>2</sub> rev. V 33'	na-šá-a A.MEŠ a-ab-ba ta<-am>-tim D[AGAL-ti]m

17' A <sub>2</sub> obv. I 17'	[ ] SILA
b obv. 18	it-ta-nam-da-a ana SILA.MEŠ
G <sub>2</sub> rev. V 34'	it-ta-<nam->da-a [ ]

18' A <sub>2</sub> obv. I 18'	[ ] K]I.SIKIL.MEŠ
b obv. 19	i-kam-ma-a GURUŠ.MEŠ i-šag-gi-šú KI.SIKIL.MEŠ →
G <sub>2</sub> rev. V 35'	i-sak <sub>6</sub> -ki-pa GURUŠ.MEŠ i-šag-gi-šá 'KI.SIK[IL.M]EŠ →
19' A <sub>2</sub> obv. I 19'	[ ] qu-la]-r'a <sup>1</sup> -tim
b obv. 19	iš-ta-nak-ka-na qu-lat
G <sub>2</sub> rev. V 36'	iš-ta-nak-ka-na qu-la-[t]im

<sup>50</sup> Note that ms. M l. col. 1–4 may be a duplicate of A<sub>2</sub> obv. I 3'–6': <sup>(1)</sup>[ ... ]-nu <sup>(2)</sup>[ ... -t]i <sup>(3)</sup>[ ... -t]i <sup>(4)</sup>[ ... ] x (breaks).

20'	A <sub>2</sub> obv. I 20'	[ aššakkanakkinašim-m]a	
	b obv. 20	ana-ku áš-šak-ka-na-ki-na-šim-ma →	
	G <sub>2</sub> rev. V 37'	ana-ku áš-šak-ka-na-ki-na-šim-ma →	
21'	A <sub>2</sub> obv. I 21'	[ KA-ki-n]a	
	b obv. 20	úti-is-kur mu-sak-ki-ru šá KA-ki-na	
	G <sub>2</sub> rev. V 37'-38'	úti-is-kur / mu-na-ki-ra šá INIM.MEŠ-ki-na	
22'	A <sub>2</sub> obv. I 22'	[ É]N	
	b obv. 21	úAN.HÚL.LA la ma-þir kiš-pi →	
	G <sub>2</sub> rev. V 39'	úAN.HÚL la ma-þir ÉN →	
23'	A <sub>2</sub> obv. I 23'	[ kiš-p]i	
	b obv. 21	GIŠ BÚR šá ú-pa-áš-šá-ru kiš-pi	
	G <sub>2</sub> rev. V 40'	gíšGAN.U <sub>5</sub> šá ú-pa-áš-šá-ru kiš-pi	
24'	A <sub>2</sub> obv. I 24'	[ ru-he]-e — —	
	b obv. 22	úIGI-NIŠ šá la ú-qar-ra-bu ru-he-e ana zu-ru →	
	G <sub>2</sub> rev. V 41'	úrim-hur <sup>1</sup> -aš <sup>2</sup> -ra <sup>1</sup> šá <sup>1</sup> la <sup>1</sup> ú-qar-ra-bu ru-he-e — —	
	(A <sub>2</sub> obv. I breaks; G <sub>2</sub> rev. V ends, and the beginning of G <sub>2</sub> rev. VI is not preserved)		
25'	b obv. 22-23	na <sup>4</sup> it-ta-mir / <sup>1</sup> šá <sup>1</sup> mu-up-pi-šá-a-tú šá 7 munusU <sub>11</sub> .ZU.MEŠ ú-pa-áš-šá-ru	
26'	b obv. 24	kiš-pi-ki-na u ru-he-e-ki-na ú-tar ana IM te ÉN	
	b	—	
27'	b obv. 25	KA.INIM.MA U <sub>11</sub> .BÚR.RU.D[A.KAM]	
	b	—	

(the following units in b are not ušburruda rituals; see Summary)

## 2. k rev. // C<sub>1</sub> obv. I // t obv. 1'-8' // d // A<sub>4</sub> obv. I

(for k obv., see 5.)

1'	k rev. 1'	<sup>1'</sup> [
2'	k rev. 2'	<sup>1'</sup> A[N <sup>?</sup> .HÚL.LA(?)
3'	k rev. 3'	útar-mu[š
4'	k rev. 4'	nak-kap-ti [
5'	k rev. 5'	kal SU-MU [
6'	C <sub>1</sub> obv. I 1'	[ka-l]a UZU <sup>II</sup> -M[U
	k rev. 6'-7'	kal UZU.MEŠ-MU [ ] / ik-ki u na-piš-ti [ ]
	t obv. 1'	ka- <sup>1</sup> la UZU.MEŠ-ia <sup>1</sup> [ ]
7'	C <sub>1</sub> obv. I 2'	[ e-pi] <sup>1</sup> -ti-ia <sup>1</sup> u <sup>1</sup> [ muštēpištīya(?) kišpīša ]
	k rev. 8'-9'	šá e-pi-ši-ia <sub>5</sub> [u <sup>1</sup> e-pištīya(?) / kiš-pi-šú-nu [libbalkitū-ma]
	t obv. 2'	šá e-piš-ti-ia <sup>1</sup> u <sup>1</sup> [ muštēpištīya(?) kišpīša ]
8'	C <sub>1</sub> obv. I 3'	[ muh <sup>1</sup> -hi-šá u la-ni-šá l[il-li-ku
	k rev. 10'	ana muh <sup>1</sup> -hi-šú-nu u [lānīšunu
	t obv. 3'	ana'(šá) muh <sup>1</sup> -hi-šú u la-ni-šá
9'	C <sub>1</sub> caret?	ip-šú bar-tú a-mat HUL-tim N[U iteh̄hā lā iqarruba yāši(?)]
	k rev. 11'	ip-šá bar-ti INIM HUL-ti[m ]
	t obv. 4'	—
10'	C <sub>1</sub> obv. I 4'	[ qí-b]it <sup>d</sup> é-a <sup>d</sup> UTU u [ ]
	k rev. 12'	ina qí-bit <sup>d</sup> é-a <sup>d</sup> UTU — <sup>d</sup> AMAR.UT[U ]
	t obv. 5'	ina qí-bit <sup>d</sup> é-a <sup>d</sup> UTU — <sup>d</sup> AMAR.UTU <sup>1</sup> ù <sup>1</sup> [rubāti Bēlet-ilī TU <sub>6</sub> ÉN(?)]
	C <sub>1</sub> , k, t	—

11'	C <sub>1</sub> obv. I 5'	[KA].INIM.MA [ ]
	k rev. 13'	KA.INIM.MA UŠ <sub>11</sub> .BÚ[R.RU.DA.KAM] <sup>51</sup>
	t obv. 6'	KA.INIM.MA UŠ <sub>11</sub> .BÚR.RU.[DA.KAM]
	C <sub>1</sub> , k, t	
12'	C <sub>1</sub> obv. I 6'	KÌD.KÌD.BI <sup>na4</sup> AN.NA <sup>giš</sup> GAN.U <sub>5</sub> <sup>ú</sup> eli- <sup>r</sup> kul-la <sup>ú</sup> [AN.HÚL.LA ]
	k rev. 14'	DÙ.DÙ.BI <sup>na4</sup> AN.NA <sup>giš</sup> GAN.U <sub>5</sub> <sup>ú</sup> eli-kulla <sup>ú</sup> AN.HÚL.LA <sup>ú</sup> tar-[muš] →
	t obv. 7'	[KÌD.KÌD <sup>1</sup> .[B]I NA <sub>4</sub> <sup>d</sup> a-nu <sup>giš</sup> GAN.U <sub>5</sub> <sup>ú</sup> eli-kul-la <sup>ú</sup> A[N.HÚL.LA ] →
13'	C <sub>1</sub> obv. I 7'	ina DUR <sup>sík</sup> HÉ.ME.DA È 7 KA.KÉŠ KÉŠ ÉN 7-šú ana <sup>r</sup> IGI <sup>d1</sup> [UTU ]
	k rev. 14'	[ ]
	t obv. 7'-8'	] <sup>r</sup> È 7 KA.KÉŠ KÉŠ ÉN 7-šú ana IGI <sup>d</sup> UTU ŠID- <sup>r</sup> ma <sup>1</sup> k[iš-pu pašrū]
	C <sub>1</sub> , k, t	
	(for the following unit in k and t, see 4.)	
14'	C <sub>1</sub> obv. I 8'	ÉN an-nu-ú šu-ú an-ni-tu <sup>ši-i</sup> →
	d obv. 1	ÉN an-nu-ú šu-ú [a]n-ni-tum <sup>ši-<sup>r</sup>i<sup>1</sup></sup>
15'	C <sub>1</sub> obv. I 8'	i-la-as-su- <sup>r</sup> ma <sup>1</sup> a[r-ki-ia]
	d obv. 2	i-la-as-su- <sup>r</sup> ma <sup>1</sup> EGIR- <sup>r</sup> ia <sup>1</sup>
16'	C <sub>1</sub> obv. I 9'	uš-ta-ma-aş-şa-a ana DAB-ia : →
	d obv. 3	uš-ta-ma-aş-şa-a ana şa-ba-ti-ia
17'	C <sub>1</sub> obv. I 9'	ina KA-şá na-şat a-mat ma-r[u-uš-ti]
	d obv. 4	ina KA-şá na-şat a-mat ma-ru-uš-ti
18'	C <sub>1</sub> obv. I 10'	šab-şat ina ŠU <sup>II</sup> -şá ru-he-e ze-ru-ti →
	d obv. 5	šab-şat ina ŠU <sup>II</sup> -şá ru-he-e ze-ru- <sup>r</sup> ti <sup>1</sup>
19'	C <sub>1</sub> obv. I 10'	ma-la-a ki-rim-ma-şá ri-i[m-ki ]
	d obv. 6	ma-la-a ki-rim-ma-şá rim-ki <sup>r</sup> lu <sup>2</sup> -a <sup>2</sup> -ti <sup>2</sup>
20'	A <sub>4</sub> obv. I 1'	[ i-la-su-m]a
	C <sub>1</sub> obv. I 11'	i-mur-şí-ma GURUŠ a-na 1 DANNA.ÀM i-la-s[u-ma]
	d obv. 7	i-mur-şí-ma GURUŠ a-na 1 DANNA.ÀM <sup>r</sup> i <sup>1</sup> -[l]a-[su-m]a
21'	A <sub>4</sub> obv. I 2'	[ DAN]NA
	C <sub>1</sub> obv. I 12'	ù ši-i KI.SIKIL a-na ši-ni-pat [ ]
	d obv. 8	u ši-i <sup>r</sup> KI <sup>1</sup> .SIKIL ana ši-ni-pat [ ]
22'	A <sub>4</sub> obv. I 3'	[ ar]-ki-ia
	C <sub>1</sub> obv. I 13'	an-ni-tu man-nu šá i-la-as-su-ma ár-ki-ia : →
	d obv. 9	an-ni-tum ma[n-n]u šá i-la-a[s-su-ma ]
23'	A <sub>4</sub> obv. I 4'	[ şa-b]a-ti-ia
	C <sub>1</sub> obv. I 13'	ul-ta-ma-aş-şa-a a-na şa-b[a-ti-ia]
	d obv. 10	uš-ta-ma-aş-şa- <sup>r</sup> a a <sup>1</sup> -n[a ]
24'	A <sub>4</sub> obv. I 5'	[ ] <sup>d</sup> é-a
	C <sub>1</sub> obv. I 14'	aş-bat-ki ina né-me-qí šá <sup>d</sup> é-a : →
	d obv. 11	aş-bat-ki ina né-me-[qí ]
25'	A <sub>4</sub> obv. I 6'	[ ] DINGIR.MEŠ <sup>d</sup> AMAR.UTU
	C <sub>1</sub> obv. I 14'	ak-la-ki ina u[p-ş]á-še-e šá ABGAL DINGIR.MEŠ <sup>r</sup> [d][AMAR.UTU]
	d obv. 12	ak-la-ki ina up-şá-še- <sup>r</sup> e <sup>1</sup> [ ]
26'	A <sub>4</sub> obv. I 7'	[ m]ar-tu
	C <sub>1</sub> obv. I 15'	áš-qí-ki *i-mat* mar-tu →
	d obv. 13	áš-qí-ki <sup>r</sup> UŠ <sub>11</sub> <sup>1</sup> [ ]

<sup>51</sup> For reasons unknown the scribe of ms. k inserted the collation note *up-puš<sub>4</sub> u bari(IGI.TAB)* “executed and collated” between KA.INIM.MA and UŠ<sub>11</sub>.BÚR.RU.DA instead of placing it at the beginning of the colophon in rev. 16'.

- 27' A<sub>4</sub> obv. I 8'  
C<sub>1</sub> obv. I 15'  
d obv. 14  
[                                 *pa-ni-k]i e-rim*  
*qé-e AŠ-ti ki<sup>1</sup>-i ú-tú-ti pa-ni-k[i]* ]  
*qé-<sup>1</sup>e<sup>1</sup> AŠ ki-[i]* ]
- 28' A<sub>4</sub> obv. I 9'  
C<sub>1</sub> obv. I 16'  
d obv. 15  
[                                 *p]i-ki*  
*us-ki i-mat HUL-tim šá pi-k[i] →*  
*us-ki x x [ ]* ]
- 29' A<sub>4</sub> obv. I 10'  
C<sub>1</sub> obv. I 16'  
d obv. 16  
[                                 *qa-t]i-ki*  
*i<sup>1</sup>-di-i ru-he-e ze-ru-ti šá q[a-ti-ki]* ]\ *i-di-<sup>1</sup>i ru-hu<sup>1</sup>-[u ] \ šá<sup>1</sup> [ ]*
- 30' A<sub>4</sub> obv. I 11'  
C<sub>1</sub> obv. I 17'  
d obv. 17  
[                                 *ki-rim-ma-k]i*  
*lip-paṭ-ra ki-rim-ma-ki →*  
*lip-paṭ-ra k[i-rim-ma-ki]* ]
- 31' A<sub>4</sub> obv. I 12'  
C<sub>1</sub> obv. I 17'  
d obv. 18  
(A<sub>4</sub> obv. I breaks)  
[                                 *muš-te-piš-t]i*  
*x x [x š]a<sup>2</sup> kaš-šap-ti e-piš-ti u muš-[te-piš-ti]*  
*x [x (x) ša<sup>2</sup> ka]š-š[ap-ti]* ]
- 32' C<sub>1</sub> obv. I 18'  
d rev. 1  
[                                 *šá<sup>1</sup> e-piš-ti-ia [t]al-lak-ta-šá a[š-bat<sup>2</sup>]*  
*šá e-piš-ti-iá tal-lak<sup>1</sup>-ta<sup>1</sup>-[šá ]* ]
- 33' C<sub>1</sub> obv. I 19'  
d rev. 2  
[                                 *[ ] muš-te<sup>1</sup>-piš-ti-ia ú-[ter kiš-pi-šá →*  
*šá muš-te-piš-ti-iá ú-ter k[iš-pi-šá]* ]
- 34' C<sub>1</sub> obv. I 19'  
d rev. 3  
a-leq-qé-ši-ma ÚŠ-hi-ši it-t[i x x (x)]  
a-leq-qé-ki-ma ÚŠ-hi-ki it-tí [x x (x)]
- 35' C<sub>1</sub> obv. I 20'  
d rev. 4  
[                                 *] <sup>1</sup>ABUL<sup>1</sup> [ ] →*  
*ú<sup>1</sup>-paq-qad-ki ana ABUL pe-hi-[ti]* ]
- 36' C<sub>1</sub> obv. I 20'  
d rev. 5  
[                                 *š]a<sup>2</sup> dUTU.ŠÚ.A pa-ni-ki [ ]*  
*ana hur-ri šá dUTU.ŠÚ.A pa-ni-ki aš-[kun]* ]
- 37' C<sub>1</sub> obv. I 21'  
d rev. 6  
[                                 *ú-šá-a]s-bit [ ]*  
*ú-la-la la na-ti-la ú-šá-aş-bit AB[UL]* ]
- 38' C<sub>1</sub> obv. I 22'  
d rev. 7  
aš-šú ia-a-ši ana HUL-tim té-ter-ned-din<sup>1</sup>-ni<sup>1</sup>  
[                                 *terte]-ned-[dînni]*  
*aš-šú ia-a-ši ana HUL-tim té-ter-ned-din<sup>1</sup>-ni<sup>1</sup> ] →*
- 39' C<sub>1</sub> obv. I 23'  
d rev. 8  
[                                 *DUMU.MEŠ um-ma-ni MAŠ.MAŠ.MEŠ MUŠ.LAH<sub>4</sub>.ME[š]* ] →
- 40' C<sub>1</sub> obv. I 23'  
d rev. 9  
(C<sub>1</sub> breaks)  
d  
[                                 *a-i]a<sup>1</sup>-i[l-ki*  
*li-pa-áš-ši-ru-ki-ma a-a-il-<sup>1</sup>ki<sup>1</sup> ú-<sup>1</sup>pa<sup>1</sup>-šar É[N<sup>?</sup>]* ]
- 
- 41' d rev. 10  
d  
[K]A.INIM.MA UŠ<sub>11</sub>.BÚR.<sup>1</sup>RU.DA<sup>1</sup>.[KAM]
- 
- 42' d rev. 11  
GU AŠ-ti IGI.MEŠ-šú tar-rim  
ina HABRUD šá dUTU.ŠÚ.A ÚŠ-hi-ši-ma  
ina <sup>na4</sup>KIŠIB <sup>na4</sup>ŠUBA u <sup>na4</sup>šadâ-ni KÁ-šá ta-bar-ram
- 
- (end of d)<sup>52</sup>

<sup>52</sup> This is followed by the colophon: <sup>(15)</sup>ina <sup>ii</sup>AB U<sub>4</sub>.24.KAM <sup>(16)</sup>a-na <sup>d</sup>GIŠ.NU<sub>11</sub>-MU-GI.NA <sup>(17)</sup>LUGAL TIN.<sup>1</sup>TIR<sup>ki1</sup> e-pu-uš “I made (i.e., “performed” — or “wrote”?) (it) on Tebētu the 24<sup>th</sup> for Šamaš-šumu-ukīn, king of Babylon.” Note that Si 1, a tablet of similar format containing one anti-witchcraft ritual, has exactly the same colophon and is also dated to the 24<sup>th</sup> of Tebētu (rev. 10’–12’). For the possible significance of this date, see Parpola, LAS 2, 164.

3. A<sub>2</sub> obv. II // C<sub>2</sub> obv. II // f obv. I // A<sub>4</sub> obv. II // G<sub>2</sub> rev. V 10'-19'

- 1' A<sub>2</sub> obv. II 1' [x x x x x] <sup>1</sup>šā<sup>1</sup> x a[n  
 2' A<sub>2</sub> obv. II 2' [m]u-<sup>1</sup>lil AN-e<sup>1</sup> ABZU U<sub>4</sub>.NÁ.À[M]  
 3' A<sub>2</sub> obv. II 3' mu-pa-áš-šér kiš-pi ru-he-<sup>1</sup>e<sup>1</sup>  
 4' A<sub>2</sub> obv. II 4' na-áš-pa-rat mu-ši ù ka-la u<sub>4</sub>-[mi]  
 5' A<sub>2</sub> obv. II 5' šá tal-ta-nap-pa-ra-ni ana muḥ-hi-ia  
 6' A<sub>2</sub> obv. II 6' U<sub>4</sub>.NÁ.ÀM U<sub>4</sub>-ka ez-zu lik-šu-us-si-na-ti  
 7' A<sub>2</sub> obv. II 7' pu-ú a-na-ku-ma ul ap-pat-<sup>1</sup>til<sup>1</sup>  
 8' A<sub>2</sub> obv. II 8' a-bat-tu ana-ku-ma ul a-qal<sub>4</sub>-[lap]  
 9' A<sub>2</sub> obv. II 9' man-nu ša a-na PIŠ<sub>10</sub>.<sup>d</sup>ID i-pu-šu [kiš-pi]  
 10' A<sub>2</sub> obv. II 10' ù a-na er-re-e e-p[u-šu]  
 11' A<sub>2</sub> obv. II 11' ip-šá bar-tú a-mat HUL-tim T[U<sub>6</sub> ÉN]  
 12' A<sub>2</sub> obv. II 12' KA.INIM.MA UŠ<sub>11</sub>.BÚR.R[U.DA.KAM]  
 13' A<sub>2</sub> obv. II 13' KÌD.KÌD.BI ina U<sub>4</sub>.NÁ.ÀM <sup>n</sup>[<sup>a4</sup>x x x x (x)]  
 14' A<sub>2</sub> obv. II 14' NUMUN giš-ḥA.LU.ÚB IM.BUBBU PI[Š<sub>10</sub>.<sup>d</sup>ID <sup>ú</sup>ÚKUŠLAGAB(?)]  
 15' A<sub>2</sub> obv. II 15' ina TÚG GE<sub>6</sub> KÉŠ ÉN 7-šú ana IGI <sup>d?</sup>[x (x) ŠID-nu-ma]  
 16' A<sub>2</sub> obv. II 16' ina GÚ-šú GAR-an ù ana x [x x x x (x)]
- 
- 17' A<sub>2</sub> obv. II 17' ÉN at-ta <sup>ú</sup>IGI-lim šam-[mu ]  
 E obv. 1 [ÉN at-t]a <sup>ú</sup>IGI-lim šam-mu šá ina maḥ-ri È-u  
 18' A<sub>2</sub> obv. II 18' mu-pa-áš-ši-r[u ]  
 E obv. 2 [mu-p]a-áš-ši-ru ka-<sup>1</sup>la<sup>1</sup>-ma →  
 19' A<sub>2</sub> obv. II 19' e-le-nu qim-[mat-su ]  
 E obv. 2-3 e-le<-nu> qim-mat-su / [AN-e šá-an-n]a-at →  
 20' A<sub>2</sub> obv. II 20' šap-la-nu šu[r-šūšu ]  
 E obv. 3 šap-la-na šur-šú-šú qaqq-q[a-r]a SA<sub>5</sub>-ú  
 21' A<sub>2</sub> obv. II 21' i-mur-ka-m[a ]  
 E obv. 4 [i-mur-ka-m]a kaš-<sup>1</sup>šap<sup>1</sup>-tum i-<sup>1</sup>ru-qu pa-nu-šá<sup>1</sup>  
 22' A<sub>2</sub> obv. II 22' ù šá-x-[x-šá<sup>2</sup> ]  
 E obv. 5 [ù šá-x x]-<sup>1</sup>šá<sup>1</sup>? [x]-x-<sup>1</sup>u<sup>1</sup>? →  
 23' A<sub>2</sub> obv. II 23' is-[li-ma ]  
 E obv. 5 is-li-ma NUNDUM<sup>II</sup>-šá  
 24' A<sub>2</sub> obv. II 24' šá [ ]  
 E obv. 6 [šá kaš-šap-ti(?) x]-x-[x] x-x-[x]-<sup>1</sup>šá<sup>1</sup> te-he-ep-pi rik-sa HUL<sup>1</sup>  
 (A<sub>2</sub> obv. II breaks)
- 
- 25' E obv. 7 [at-ta] <sup>ú</sup>IGI-lim šá ana šá-ki-ni-šu ip-<sup>1</sup>šá<sup>1</sup> [bar-tú]  
 26' E obv. 8 [INIM MUNUS.HUL] HUL.GIG DI.BAL.A ZI.<sup>1</sup>KU<sub>5</sub>.[RU.DA-a]  
 27' E obv. 9 [KA.DAB.BÉ.DA] DIMMA.KÚR.RA la ú-qa[r-ra-bu]  
 28' E obv. 10 [ina qib<sup>1</sup>t <sup>d</sup>Ea] <sup>d</sup>UTU u <sup>d</sup>AMAR.UTU u ru-ba-a-t[i DINGIR.MAH]  
 29' E obv. 11 [kiš-pi-šá ru-he-e(?)]-<sup>1</sup>šá INIM<sup>1</sup> MUNUS.HUL<sup>1</sup>-tim e tu-qar-ri<sup>1</sup>-b[a]  
 30' C<sub>2</sub> obv. II 1' [ ] <sup>mu</sup>]nusUŠ<sub>11</sub>.ZU-M[U TU<sub>6</sub> ÉN]  
 E lo. e. 1 [ ] <sup>mu</sup>]nusUŠ<sub>11</sub>.ZU-MU — —  
 C<sub>2</sub>, E
- 
- 31' C<sub>2</sub> obv. II 2' [KA.INIM.MA U]Š<sub>11</sub>.BÚR.RU.DA.[KAM]  
 E rev. 1 [KA.INIM.MA] UŠ<sub>11</sub>.[B]ÚR.RU.DA.KÁM
-

- 32' C<sub>2</sub> obv. II 3'  
E rev. 2  
f obv. I 1'  
[ ] ́NU.NU 7 ki-iš<sup>1</sup>-[ri] K[ÉŠ] →  
[DÙ.D]Ù.BI DUR sīk<sup>r</sup>GA.RÍG<sup>1</sup>.AK.A NU.NU 7 KÉŠ KÉŠ  
[ ]
- 33' C<sub>2</sub> obv. II 3'-4'  
E rev. 3  
f obv. I 2'-3'  
[ ] ́IGI-lim e-ma KÉŠ sīk<sup>r</sup>GA.R[ÍG.AK.A] / [ ] →  
[ ] e-ma KÉŠ sīk<sup>r</sup>GA.RÍG.AK.A NIGIN ÉN 7-šú ana UGU ŠID  
[ ] 7]-šú / [ ] →
- 34' C<sub>2</sub> obv. II 4'  
E rev. 4  
f obv. I 3'  
C<sub>2</sub>, E, f  
(end of E)  
[ ] [ina GÚ]-šú GAR-an-ma kiš-pu NU T[E-šú]  
[ ] GAR-a]n kiš-pi NU TE.MEŠ-šú  
[ ] TE(.MEŠ))-šú
- 
- 35' C<sub>2</sub> obv. II 5'  
f obv. I 4'  
[ ] [ÉN munus UŠ<sub>11</sub>.ZU(?) a-gu-g]i-lat MUŠ.LAH<sub>5</sub>-at nar-́sin<sup>1</sup>-da-at  
[ ] nar]-sim-<da->at
- 36' C<sub>2</sub> obv. II 6'  
f obv. I 5'  
[ ] [kaššāptu ša(?) t]a-sar-ra-qí sur-qi-ni ITI u<sub>4</sub>-mu U<sub>4.7</sub>.KÁM U<sub>4.15</sub>.KÁM  
[ ] ] →
- 37' C<sub>2</sub> obv. II 7'  
f obv. I 5'-6'  
C<sub>2</sub> ctd.  
f ctd.  
[ ] [U<sub>4.X</sub>.KÁM U<sub>4.H</sub>]UL.GÁL U<sub>4.30</sub>.KÁM a-šap-pa-rak-kim-ma  
[ ] ] ́U<sub>4.30</sub>[.KÁM] / [a-šap-pa-rak-kim-m]a  
DUMU.MEŠ in-bi-ia ù da-di-ia  
[ ] da-d]i-́ia<sup>1</sup>
- 38' C<sub>2</sub> obv. II 8'  
f obv. I 7'-8'  
C<sub>2</sub> ctd.  
f ctd.  
[ ] [úAN.ḪÚL.LA giš<sup>r</sup>G]AN.U<sub>5</sub> ́eli-kul-la ́LÚ.U<sub>18</sub>.LU  
[ ] giš<sup>r</sup>[GAN.U<sub>5</sub>] ́LÚ.U<sub>18</sub>.LU /  
úDILI ́KA.BAD ́AD<sup>1</sup>.SAG  
[ ] ́K]A.BAD ́[AD.SAG] →
- 39' C<sub>2</sub> obv. II 9'  
f obv. I 8'-10'  
C<sub>2</sub> ctd.  
f ctd.  
[ ] [úMA.GIL S]I DÀRA.BAR u ŠIM.<sup>d</sup>MAŠ  
[ ] út]i-is-kur / [SI DÀRA].BAR u giš<sup>r</sup>[i-kiptu]
- 40' C<sub>2</sub> obv. II 10'  
f obv. I 11'-12'  
C<sub>2</sub> ctd.  
f ctd.  
[ ] [Ú.MEŠ šá KUR-i u ma-a-ti šá ŠU ABGAL DINGIR.MEŠ ́dAMAR.UTU<sup>1</sup>  
[ ] šá KUR-i / [u ma-a-t]i šá ŠU AB[GAL DI]NGIR.M[EŠ] <sup>d</sup>AMAR.UTU  
í<sup>1</sup>-kaš-šá-́du-ki<sup>1</sup> i[na h]ar-ra-nim-ma :  
[i-kaš-šá-d]u-ki ina ́har<sup>1</sup>-ra-ni[m]-ma /  
i-mah-ha-su TE-ki ú-tar-ru INIM-ki ana ́KA<sup>1</sup>-k[i]  
[ ] ́TE-ki ú-tar<sup>1</sup>-ru ́INIM-ki<sup>1</sup> [ ] →
- 41' C<sub>2</sub> obv. II 11'  
f obv. I 12'-13'  
C<sub>2</sub> ctd.  
f ctd.  
C<sub>2</sub>, f  
[ ] [munus UŠ<sub>11</sub>.ZU-MU sur-qi-́ni<sup>1</sup>-ki šá ka-la MU.AN.NA  
[kaš-ša]p-́ti<sup>1</sup>-ia<sub>5</sub> / [ ] šá ́ka-la<sup>1</sup> MU  
tu-sar-ri-qí ú-šab-ba-lu TU<sub>6</sub> ÉN  
tu-́sar<sup>1</sup>-ri-qí ́u<sup>1</sup>-[šab-ba-l]u TU<sub>6</sub> ÉN
- 
- 42' C<sub>2</sub> obv. II 12'  
f obv. I 14'  
C<sub>2</sub>, f  
[ ] KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.KÁM  
[KA.INIM.M]A UŠ<sub>11</sub>.BÚR.DA.KAM
- 
- 43' C<sub>2</sub> obv. II 13'  
f obv. I 15'-16'  
C<sub>2</sub> ctd.  
f ctd.  
[ ] KÌD.KÌD.BI ́AN.ḪÚL.LA giš<sup>r</sup>GAN.U<sub>5</sub> ́e-li-kul  
[ ] ́AN.ḪÚL.LA giš<sup>r</sup>GAN.U<sub>5</sub><sup>1</sup> ́e-[li-kul]-la /  
úLÚ.U<sub>18</sub>.LU ́DILI ́KA.BAD  
[ ] ́]DILI ́KA.BAD →
- 44' C<sub>2</sub> obv. II 14'  
f obv. I 16'-18'  
C<sub>2</sub> ctd.  
f ctd.  
[ ] ́AD.SAG ́MA.GIL ́t<sup>1</sup>i-is-kur SI DÀRA.BAR u ni-kiptú  
́AD.SAG ́[MA.GI].IL / [ ] S]I DÀRA.BAR u ni-ki[p]-tú /  
Ú.ḪI.A an-nu-ti IGI-[šú<sup>2</sup>] ina GU ́E<sup>1</sup>  
[ ] an]-nu-ti IGI-šú<sup>2</sup> ina GU-e ́È<sup>1</sup>-[ak]

- 45' A<sub>4</sub> obv. II 1'-2'      [ÉN<sup>1</sup> [ ] / *ina GÚ-řšú<sup>1</sup>* [ ]]  
 C<sub>2</sub> obv. II 15'      ÉN 7-šú *ana IGI* <sup>d</sup>UTU ŠID-<sup>r</sup>*nu<sup>1</sup>* *ina GÚ-šú GAR*      *kiš-pu NU* <sup>r</sup>TE<sup>1</sup>-[šu]  
 f obv. I 19'      [ ] <sup>d</sup>UTU ŠID<sup>1</sup>-*nu*      *ina* <sup>r</sup>GÚ<sup>1</sup>-šú GAR-an-ma *kiš-p[u]* ]  
 C<sub>2</sub>, f
- 
- (the preceding units in G<sub>2</sub> differ, see Summary)
- 46' A<sub>4</sub> obv. II 3'      ÉN GAR-na-ku-[ma] ]  
 C<sub>2</sub> obv. II 16'      ÉN GAR-na-ku-ma <sup>UH.</sup><sup>d</sup>ID DUMU.MUNUS DINGIR.MEŠ GAL.[MEŠ]  
 f obv. I 20'      [ ] <sup>r</sup>UH<sup>1</sup>.<sup>d</sup>ID <sup>r</sup>DUMU<sup>1</sup>.MUNUS DINGIR.MEŠ [ ]  
 G<sub>2</sub> rev. V 10'      [ ] <sup>UH</sup>[].<sup>r</sup>ID<sup>1</sup> DUMU.MUNUS DINGIR.MEŠ GAL.[MEŠ]
- 47' A<sub>4</sub> obv. II 4'      šá *ina* U<sub>4</sub>.N[Á.ÀM ]  
 C<sub>2</sub> obv. II 17'      šá *ina* U<sub>4</sub>.NÁ.ÀM *kiš-pi* →  
 f obv. I 21'      [ ] U<sub>4</sub>.NÁ].ÀM *kiš-pí* →  
 G<sub>2</sub> rev. V 11'      [ ] →
- 48' A<sub>4</sub> obv. II 5'      ù *ina* *nu-bat-t[i* ]  
 C<sub>2</sub> obv. II 17'      ù *ina* *nu-bat-ti* U<sub>4</sub>.7.KÁM ú-pa-áš-šá-ru <sup>r</sup>ma<sup>1</sup>-m[a<sup>2</sup>-ti]  
 f obv. I 21'      *u ina* *nu-bat-ti* U<sub>4</sub>.7.KÁM i-p[a-áš-šá-ru] ]  
 G<sub>2</sub> rev. V 11'      [ ] *nu-bat-ti* U<sub>4</sub>.7.KÁM ú-pa-šá-r[u] ]
- 49' A<sub>4</sub> obv. II 6'      *ma-mi-tum*      *ma-m[i-tum* ]  
 C<sub>2</sub> obv. II 18'      *ma-mi-tum*      *ma-mi-tum* *ul-lal-ki* <sup>r</sup>ma<sup>1</sup>-mi-t[um]  
 f obv. I 22'      [ ] *ma-mi-tu*m<sup>2</sup>-<sup>r</sup>*ma<sup>2</sup>* *ma<sup>1</sup>-m[i]-tú ul-lal-ki<sup>1</sup>* [m]a-mítu →  
 G<sub>2</sub> rev. V 12'      [ ] →
- 50' A<sub>4</sub> obv. II 7'      šá U<sub>8</sub> TUR-šá šab-t[ì ]  
 C<sub>2</sub> obv. II 19'      šá U<sub>8</sub> TUR-šá šab-ti      šá UZ tu-a-mi-šá →  
 f obv. I 22'-23'      šá <sup>r</sup>U<sub>8</sub>[ ] / [ ] tu-<sup>2</sup>a-<sup>r</sup>mi-šá<sup>1</sup> →  
 G<sub>2</sub> rev. V 12'-13'      šá U<sub>8</sub> TUR-šá š[ab-ti] →
- 51' A<sub>4</sub> obv. II 8'      šá kal-ba-ti [ ]  
 C<sub>2</sub> obv. II 19'      šá kal-ba-ti mi-ra-ni-[šá]  
 f obv. I 23'      [ ] k]a[l-ba-t]u <sup>r</sup>mi<sup>1</sup>-[r]a-[ni-šá]  
 G<sub>2</sub> rev. V 13'      [ ] *kal-ba]-<sup>r</sup>ti<sup>1</sup> mi-r[a-ni-šá]*
- 52' A<sub>4</sub> obv. II 9'      lu-uq-ti NUMUN UŠ<sub>11</sub>.Z[U-MU ]  
 C<sub>2</sub> obv. II 20'      lu-uq-ti NUMUN <sup>lú</sup>UŠ<sub>11</sub>.ZU-MU u <sup>munus</sup>UŠ<sub>11</sub>.ZU-MU →  
 f obv. I 24'      [lu-uq]-ti NUMUN <sup>r</sup>lúUŠ<sub>11</sub>.ZU-MU<sup>1</sup> u [ ]  
 G<sub>2</sub> rev. V 14'      [ ] →
- (end of obv. I, beginning of obv. II lost)
- 53' A<sub>4</sub> obv. II 10'      *ma-mítu lu-ú ana qid-da-tim-ma ana-k[u* ]  
 C<sub>2</sub> obv. II 20'      *ma-mítu lu ana qid-da-tim-ma ana-ku lu* [ana māhirti(?)]  
 G<sub>2</sub> rev. V 15'      [ ]
- 54' A<sub>4</sub> obv. II 11'      e-piš-ti lu-ú ana [ ]  
 C<sub>2</sub> obv. II 21'      <sup>r</sup>e<sup>1</sup>-piš-ti <sup>r</sup>lu-u<sup>1</sup> ana qab-rim-ma →  
 G<sub>2</sub> rev. V 16'      [ ] →
- 55' A<sub>4</sub> obv. II 12'      [ana-k]u lu-u ana ZÁLAG AN.TA.MEŠ T[U<sub>6</sub> ÉN]  
 C<sub>2</sub> obv. II 21'      ana-ku lu-u ana ZÁLAG AN.TA.MEŠ T[U<sub>6</sub> ÉN]  
 G<sub>2</sub> rev. V 16'      [ ]  
 A<sub>4</sub>, C<sub>2</sub>, [G<sub>2</sub>]
- 
- 56' A<sub>4</sub> obv. II 13'      [KA.INIM.M]A UŠ<sub>11</sub>.BÚR.R[U.DA.KAM]  
 C<sub>2</sub> obv. II 22'      [K]A.INIM.MA UŠ<sub>11</sub>.BÚR.RU.[DA.KÁM]  
 G<sub>2</sub> rev. V 17<sup>1</sup>      [ ] UŠ<sub>11</sub>.B[ÚR.RU.D]A.[K]ÁM  
 A<sub>4</sub>, C<sub>2</sub>, G<sub>2</sub>
-

- 57' A<sub>4</sub> obv. II 14'  
C<sub>2</sub> obv. II 23'  
G<sub>2</sub> rev. V 18'  
(A<sub>4</sub> obv. II breaks)
- [KÌD.KÌD.BI x x x (x)] x x [x x x]  
[KÌD.KÌD.B]I x x x x [x x x] x x ḫÈ<sup>1</sup>-ak →  
[ ] x x x x
- 58' C<sub>2</sub> obv. II 23'  
G<sub>2</sub> rev. V 19'  
(C<sub>2</sub> obv. II breaks)
- G<sub>2</sub>  
(for the following units in G<sub>2</sub>, see 1.)
- 

4. t obv. 9'-rev. 17 // k catchline // H obv. I // f obv. II // A<sub>5</sub> l. and r. col. // u

(for the preceding unit in k and t, see 2., and, for k, also 5.)

- 1' k rev. 15<sup>53</sup>  
t obv. 9'
- [É]N ḫšur<sup>1</sup>-ru-ni<sup>na4</sup>AN.NA u<sup>na4</sup>ZÁLAG TA AN-e ur-du-ni  
[É]N ḫšur<sup>1</sup>-ru-ni<sup>1</sup>(ud) NA<sub>4</sub><sup>d</sup>a-nu u<sup>na4</sup>ZÁLAG ul-tu AN-e ur-du-ni
- 2' t obv. 10'  
3' t obv. 11'  
4' t obv. 12'  
5' t obv. 13'
- [ina<sup>2</sup>] ḫSAG<sup>1</sup>-šú-nu na-šu-ú piš<sup>1</sup>-re<sup>1</sup>-e-<sup>1</sup>tum<sup>1</sup> [(x x x)]  
‘ip<sup>1</sup>-ta<sup>1</sup>-áš-ru ḫŠINIG<sup>1</sup> ūIN.NU.UŠ u<sup>gišr</sup>GIŠIMMAR<sup>1</sup> EDIN x [(x x x)]  
‘ia<sup>1</sup>-ši lip-šu-ru-in-ni ina KI.TA-ki<sup>d</sup>iš<sup>1</sup>-ha-ra x [x x x]  
[i]na AN-e nap-ha-ti x x x →
- 6' f obv. II 1'  
t obv. 13'
- tu-<sup>1</sup>hap<sup>1</sup>-p[e-e] ]  
tu-<sup>1</sup>hap-pe-e rík-si-ši-na [ša mūši(?)]
- 7' f obv. II 2'  
t obv. 14'
- tu-<sup>1</sup>hal-la-q[í] ]  
tu-<sup>1</sup>hal-la-qí INIM.MEŠ-<sup>1</sup>ši-na<sup>1</sup> šá <sup>1</sup>kal<sup>1</sup> [ūmi(?)]
- 8' f obv. II 3'  
H obv. I 1'  
t obv. 15'
- ša e-piš-t[i-ia-ma] ]  
‘šá<sup>1</sup> [ ]  
šá e-piš-ti-ia-a-ma hi-pe-e <sup>1</sup>ri<sup>1</sup>-kis-sa →
- 9' f obv. II 4'  
H obv. I 2'  
t obv. 15'
- ša muš-te-piš-ti-i[a amāssa(?)]  
‘šá<sup>1</sup> [ ] x [ ]  
šá muš-te-<piš>-i[i-ia x x x]
- 10' f obv. II 5'  
H obv. I 3'  
t obv. 16'
- ni-nu-ma en-qé-nu ni-nu-ma n[i-in-da-a-nu] →  
‘ni<sup>1</sup>-n[u-ma] n[i-nu-ma] ]  
ni-nu-ma en-qé-nu ni-nu<sup>1</sup>(gír)-ma ni-in-d[a]-<sup>1</sup>a<sup>2</sup>-nu<sup>3</sup>: →
- 11' f obv. II 5'  
H obv. I 4'  
t obv. 16'  
f, H, t
- [ ]  
‘ni-nu<sup>1</sup>-m[a n]i[t<sup>2</sup>-x-x(-x)] a-n[a x x x (x x x)]  
ni-nu-ma ‘nit<sup>1</sup>-t[a<sup>2</sup>-] ]
- 
- 12' f obv. II 6'  
H obv. I 5'  
t obv. 17'  
f, H, t
- KA.INIM.MA [ ]  
KA.INIM.MA [ ]  
KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.[DA.KAM]
- 
- 13' f obv. II 7'  
H obv. I 6'  
t rev. 1
- KÌD.KÌD.BI ina IGI <sup>mu1</sup>GÍR.TAB [ ]  
KÌD.KÌD.BI ana IGI <sup>mu1</sup>GÍR.TAB NÍG.NA <sup>šim</sup>L[I] →  
‘hi-pí eš-šú <sup>d</sup>GÍR.TAB NÍG.NA [<sup>š</sup>] [<sup>m</sup>L]I ḫGAR-an<sup>1</sup> KAŠ.SAG B[AL-qi] →
- 14' A<sub>5</sub> l. col. 1'-2'  
f obv. II 8'  
H obv. I 6'-7'  
t rev. 1-2
- [ ] S]A<sub>5</sub><sup>2</sup> / [ ] →  
A pa-ši-ri ina ḫI.GIŠ<sup>1</sup> [ ] / <sup>dug</sup>kal-li SA<sub>5</sub><sup>na4</sup>AN.NA <sup>na4</sup>ZÁLAG →  
[ ] / <sup>hi-pí eš-šú</sup> <sup>d</sup>a-nu <sup>na4</sup>ZÁLAG →

<sup>53</sup> This catchline is followed by the colophon in rev. 15'-16': IM <sup>1</sup>BA-šá-a bu<sub>12</sub>-kúr <sup>1</sup>[d]Ištar-šuma-ēreš lip lipi], [Ekur-zakir <sup>1</sup>MA]Š.M[AS ŠU <sup>1</sup>]d15-MU-KAM DUMU.A.NI pa-lih <sup>d</sup>60 <sup>d</sup>50 [ ... ].

- 15' A<sub>5</sub> l. col. 2'  
f obv. II 9'  
H obv. I 7'  
t rev. 2–3
- [ ] <sup>] 'ana ŠÀ<sup>1</sup> ŠUB</sup>  
ŠINIG <sup>ú</sup>[maštakal  
gišŠI[NIG  
] ]  
r̄ŠINIG <sup>ú</sup>IN.NU.U[Š u gišGIŠIMMAR.TUR] / <sup>hi-pí eš-šú</sup>
- 16' A<sub>5</sub> l. col. 3'  
f obv. II 10'  
H obv. I 8'  
t rev. 3
- [ ] NÍG.SILA<sub>11</sub>.GÁ DÙ-uš  
NU UŠ<sub>11</sub>.ZU u [ ]  
NU UŠ<sub>11</sub>.ZU u <sup>munus</sup>UŠ<sub>11</sub>.ZU šá NÍG.SILA<sub>11</sub>.G[Á ] →  
u <sup>munus</sup>UŠ<sub>11</sub>.ZU! šá NÍG.SILA<sub>11</sub>.GÁ<sup>1</sup> DÙ-<sup>1</sup>uš<sup>1</sup> →
- 17' A<sub>5</sub> l. col. 4'  
f caret?  
H obv. I 8'  
t rev. 3–4
- [ ] T]A? <sup>dug</sup>kal-li E<sub>11</sub>-ma
- [ ] NA<sub>4</sub>.<sup>r</sup>MEŠ<sup>1</sup> [annâti(?) ] /E<sub>11</sub><sup>1</sup>-ma →
- 18' A<sub>5</sub> l. col. 5'  
f obv. II 11'  
H obv. I 9'  
t rev. 4
- [ ] È]-ak ina GÚ-šú GAR-an  
<sup>rna4</sup>AN.NA<sup>1</sup> [ ]  
<sup>na4</sup>AN.NA <sup>na4</sup>ZÁLAG ina DUR È-ak i[n]a] G[Ú-šú ] →  
<sup>na4</sup>AN.NA <sup>na4</sup>ZÁLAG ina DUR È ina GÚ-šú GAR-an →
- 19' A<sub>5</sub> l. col. 6'–7'  
f obv. II 12'  
H obv. I 9'–10'  
t rev. 4–5
- [ ] <sup>ú</sup>IN.NU.U]Š ù gišGIŠIMMAR.TUR / [ ]  
ŠINIG <sup>ú</sup>x [ ] / GAR-an-ma  
[ ] r̄ŠINIG<sup>1</sup> [ ] /u giš<sup>r</sup>GIŠIMMAR<.TUR> ana<sup>1</sup> KA-šú <sup>r</sup>GAR-an-ma<sup>1</sup> :  
[ ] ŠU<sup>II</sup>-š]ú ÍL-ma  
[ ] u ina ŠU<sup>II</sup>-šú ÍL-ma  
— ina <sup>r</sup>ŠU<sup>II</sup>-šú <sup>r</sup>ÍL<sup>1</sup>-ma →
- 20' A<sub>5</sub> l. col. 8'  
f obv. II 13'  
H obv. I 10'  
t rev. 5–6
- [ ] ŠI]D-nu-ma  
ÉN an-ni-tú [ ] I[GI] <sup>r</sup>mul<sup>1</sup>[GÍR.TAB ] →  
[ ] /ana IGI <sup>mul</sup>GÍR.TAB <sup>r</sup>ŠID<sup>1</sup>-ma <sup>r</sup>: →
- 21' A<sub>5</sub> l. col. 9'  
f obv. II 14'  
H obv. I 10'  
t rev. 6
- [ ] i-na<sup>2</sup>-i-i]<sup>2</sup>-ma  
ša KA-šú i-<sup>r</sup>na<sup>1</sup>-<sup>2</sup>i-is-ma →  
[ ] r̄šá KA<sup>1</sup>-šú <sup>r</sup>i-na<sup>1</sup>-<sup>2</sup>i-is-ma →
- 22' A<sub>5</sub> l. col. 10'  
f obv. II 14'  
H obv. I 11'  
t rev. 6–7  
(A<sub>5</sub> l. col. breaks)
- [ ] uš-ba-a<sup>2</sup>-m]a<sup>2</sup>  
u <sup>r</sup>šá<sup>1</sup> [ ]  
u šá ŠU<sup>II</sup>-šú ra-man-šú uš-b[a-a<sup>2</sup>-ma] →  
u <sup>r</sup>šá<sup>1</sup> [ ] / <sup>r</sup>ra<sup>1</sup>-man-šú <sup>r</sup>uš<sup>1</sup>-ba-a<sup>2</sup>-ma →
- 23' f obv. II 15'  
H obv. I 11'  
t rev. 7
- [ ] ana UGU NU UŠ<sub>11</sub>.ZU u <sup>munus</sup>UŠ<sub>11</sub>.ZU T[U<sub>5</sub><sup>2</sup>-ma<sup>2</sup>] →  
[ ] r̄ana UGU NU <sup>lú</sup>UŠ<sub>11</sub>.ZU<sup>1</sup> u <sup>munus</sup>UŠ<sub>11</sub>.ZU i-r[a-mmuk-ma<sup>2</sup>]
- 24' f obv. II 15'–16'  
H obv. I 12'  
t rev. 8
- [ ] / šá <sup>dug</sup>kal<sup>1</sup>-li i-[ma-a]b-ḥa-ah-š[u-nu-ti-ma]  
i-na lib-bi A.MEŠ šá <sup>dug</sup>kal-[li ]  
ina ŠÀ A.MEŠ šá <sup>dug</sup>kal-la i-m[aḥ-ḥ]a-<sup>r</sup>aḥ-šú-nu<sup>1</sup>-ti-<sup>r</sup>ma<sup>1</sup>
- f ctd.  
H ctd.  
t ctd.  
f, H, s
- [ ]  
[ ]  
r̄ana<sup>1</sup> ÍD Š[UB-ma U]Š<sub>11</sub> p[a-šrū]
- 
- 25' f obv. II 17'  
H obv. I 13'  
t rev. 9
- [ ] ÉN šak-na-ku <sup>na4</sup>KA.GI.N[A  
ÉN šak-na-ku <sup>na4</sup>[  
ÉN šak-na-ku <sup>na4</sup>šadâ-nu DAB-<sup>r</sup>tim<sup>1</sup> [x (x) ki<sup>2</sup>]-<sup>r</sup>it<sup>1</sup>-tum r̄šá an<sup>1</sup> x [x] x [x (x)]

- 26' f obv. II 18'-19'  
H obv. I 14'  
t rev. 10-11  
f ctd.  
H ctd.  
t ctd.
- ša la ú-qar-<sup>r</sup>ra<sup>1</sup>-ba r[u-<sup>r</sup>he-e ] /  
šá la ú-qa[r-ra-ba ]  
šá la ú-qar-ra-bu ru-<sup>r</sup>he-<sup>r</sup>e<sup>1</sup> lem-nu-ti  
ša AN-e qu-<sup>r</sup>la<sup>1</sup>-n[in-ni ]  
[ ]  
šá <sup>r</sup>AN-e qu<sup>1</sup>-l[a-nin-ni] / šá KI-tim ši-ma-<sup>r</sup>nin<sup>1</sup>-ni →
- 27' f obv. II 20'  
H obv. I 15'  
t rev. 11-12  
u rev. 1  
IM na-zi-qu [ ]  
IM na-z[i-<sup>r</sup>qu ]  
IM <sup>r</sup>na<sup>1</sup>-zi-qu tu-<sup>r</sup>ru-uk la<sup>1</sup> [tal-lak] / mi-it-ga-ru <sup>r</sup>IM<sup>1</sup>.MEŠ [š]á KÁ x [x]  
/ [x] x IM.MEŠ šá KÁ <sup>r</sup>ULU<sup>2</sup>.MEŠ [ →
- 28' f obv. II 21'  
H obv. I 16'  
t rev. 13  
u rev. 1-2  
DUB-ma x x [ ]  
tab-ka-ma [ ]  
<sup>r</sup>DUB-ma<sup>1</sup> ak-<sup>r</sup>la<sup>1</sup> ni-iš<sup>2</sup> DINGIR x x [(x)] x lam [x x] <sup>r</sup>li<sup>2</sup> šá<sup>2</sup> [x (x)]
- 29' f obv. II 22'  
H obv. I 17'  
t rev. 14  
u rev. 2  
šá ta-<sup>r</sup>he-<sup>r</sup>e<sup>1</sup> li-<iš->bat li-<sup>r</sup>iš<sup>1</sup>-[bat ] x [ ]  
[ ] x li-iš-bat li-iš-b[at ]
- 30' f obv. II 23'  
H obv. I 18'  
t rev. 15  
u rev. 2-3  
man-n[a ]  
<sup>r</sup>man-na lu<sup>1</sup>-uš-pur <sup>r</sup>a-na<sup>1</sup><sup>r</sup>d<sup>1</sup>[ ]  
man-nu lu-<sup>r</sup>uš<sup>1</sup>-pur ana <sup>d</sup>x x [x x] x x x [ ]
- 31' f obv. II 24'  
H obv. I 19'  
t rev. 16  
u rev. 3  
(f obv. II breaks)  
li[i-<sup>r</sup>še-bi-lam  
li-<sup>r</sup>še-bi-lam <sup>d</sup>UTU <sup>na4</sup>KIŠIB-šú [ ]  
<sup>r</sup>lu<sup>1</sup>-<sup>r</sup>še-<sup>r</sup>bi<sup>1</sup>-l[am] <sup>d</sup>[UTU  
[li-<sup>r</sup>še-bi-la]m-ma <sup>d</sup>UTU <sup>na4</sup>KIŠIB-šú šá <sup>n</sup>[<sup>ad</sup>šadâni
- 32' H obv. I 20'  
t rev. 17  
u rev. 4  
(t breaks)  
H, u
- 
- 33' H obv. I 21'  
u rev. 5  
H
- 
- 34' H obv. I 22'  
u rev. 6  
DÙ.DÙ.BI ina še-rim ana IGI <sup>d</sup>UTU NÍG.NA <sup>š</sup>[<sup>im</sup>LI GAR-an (...)]  
[KÌD].KÌD.BI ina še-rim ana IGI <sup>d</sup>UTU NÍG.N[A]
- 35' H obv. I 23'  
u rev. 7  
7 KA.KÉŠ KÉŠ ÉN 7-šú ana IGI <sup>d</sup>[UTU ŠID-nu-ma NU <sup>lá</sup>UŠ<sub>11</sub>.ZU u <sup>munus</sup>UŠ<sub>11</sub>.ZU(?) ]  
[ K]A.KÉŠ KÉŠ ÉN 7-šú ana IGI <sup>d</sup>[UTU ]
- 36' H obv. I 24'  
u rev. 8  
[š]á IM DÙ-uš ÉN an-ni-tú 7-[šú ŠID-nu-ma (...) KA-šú-nu(?) ]  
[ I]M DÙ-uš <sup>r</sup>ÉN an-ni-ti 7<sup>1</sup>-[šú ]
- 37' H obv. I 25'  
u rev. 9  
(u breaks)  
H
- 
- 38' H obv. I 26'  
39' H obv. I 27'  
40' H obv. I 28'  
41' H obv. I 29'  
42' H obv. I 30'  
[É]N ši-na <sup>munus</sup>UŠ<sub>11</sub>.ZU.MEŠ [ ]  
[iš-t]u É.DINGIR-ši-na te-ba-ni[m-ma  
[ana] <sup>r</sup>d<sup>1</sup>AMAR.UTU EN TI.LA ap-qi-i[s-si-na-ti  
[x] x a-na <sup>giš</sup>IG<sup>1</sup> šá x x x [ ]  
[a-a i]q-ru-bu-ni [ ]

43'	H obv. I 31'	[x (x) g]i il is x [
44'	H obv. I 32'	[x (x)] x ú la x [
45'	H obv. I 33'	[a]- <sup>r</sup> a <sup>1</sup> ip-šur lu k[iš-pu(?)
	H	
46'	H obv. I 34'	[K]A.INIM.MA [UŠ <sub>11</sub> .BÚR.RU.DA.KAM]
	H	
47'	H obv. I 35'	DÙ.DÙ.BI si [
	H	
48'	H obv. I 36'	ÉN e-piš-ti [
49'	H obv. I 37'	IGI <sup>II</sup> -a-a <sup>na4</sup> x [
50'	H obv. I 38'	ša IM <sup>r</sup> a-li <sup>1</sup> -[ki
51'	H obv. I 39'	e-piš-ti x [
	H	
52'	H obv. I 40'	KA.INIM.MA [UŠ <sub>11</sub> .BÚR.RU.DA.KAM]
	H	
53'	H obv. I 41'	KÌD.KÌD.BI <sup>na4</sup> x [
	H	
54'	H obv. I 42'	ÉN AN.HÚL l[i-
55'	H obv. I 43'	šá kaš-šap-ti [
	H	
56'	H obv. I 44'	KA.INIM.MA [UŠ <sub>11</sub> .BÚR.RU.DA.KAM]
	H	
57'	H obv. I 45'	DÙ.DÙ.BI ÉN an-n[i-tú
	H	
58'	A <sub>5</sub> r. col. 1'	trace of one sign that cannot be ÉN at the beginning of the line
	H obv. I 46'	ÉN AN.HÚL li-x [
59'	A <sub>5</sub> r. col. 2'	ša [
	H obv. I 47'	ša kaš-šap-ti x [
60'	A <sub>5</sub> r. col. 3'	ši-i t[a-mat
	H obv. I 48'	ši-i ta-mat [anāku pāśirāku(?)]
	H, A <sub>5</sub>	
61'	A <sub>5</sub> r. col. 4'	KA.IN[IM.MA ]
	H obv. I 49'	KA.INIM.MA UŠ <sub>11</sub> .BÚ[R.RU.DA.KAM] (→)
	H, A <sub>5</sub>	
62'	A <sub>5</sub> r. col. 5'	KÌD.KÌD.BI ana U[GU
	H obv. I 49'	([ ])
	A <sub>5</sub>	
63'	A <sub>5</sub> r. col. 6'-7'	ÉN it-tap-ḥa [ ] / šá ina KA-šú n[a-šû ]
	H obv. I 50'	ÉN it-tap-ḥa <sup>d</sup> UTU [ ]
64'	A <sub>5</sub> r. col. 8'-9'	ina NUNDUM.MEŠ-šú [ ] / ina na-pa-ḥi-ka <sup>d</sup> [UTU ]
	H obv. I 51'	ina NUNDUM.MEŠ-šú na-šu- <sup>r</sup> ū[ ]
65'	A <sub>5</sub> r. col. 10'	pu-šur ša ka[š-šap-ti
	H obv. I 52'	pu-šur ša kaš-šap-ti[ i
66'	A <sub>5</sub> r. col. 11'	ip-šú x [
	H obv. I 53'	ep'(ma)-šá-tu-šá a-a [
	(A <sub>5</sub> r. col. breaks)	
	H	
67'	H obv. I 54'	KA.INIM.MA [UŠ <sub>11</sub> .BÚR.RU.DA.KAM]
	H	
68'	H obv. I 55'	KÌD.KÌD.BI ana UGU <sup>gis</sup> GAN. <sup>r</sup> U <sub>5</sub> <sup>1</sup> [
	H	
69'	H obv. I 56'	ÉN ana-ku GIŠ <sup>r</sup> BÚR KÙ šam <sup>1</sup> -[mu ]
	J obv. 1	ša ina <sup>id</sup> ú-l]a-a-a a-ṣu-ú

- 70' H obv. I 57'  
J obv. 2 [ <sup>*d*</sup>ú-la-a ib-na-an-n[i] ] →  
K]I-tim ú-li-dan-ni
- 71' H obv. I 57'  
J obv. 3 [ <sup>*d*</sup>Ellil u <sup>*d*</sup>Ninlil(?) ušēridūni] ana ma-a-ti ]
- 72' H obv. I 58'  
J obv. 4 [ <sup>*m*</sup>a-la SAG.DU-MU AN-<sup>r</sup>ú[ ] ] →  
[ qá-aš-du ]
- 73' H obv. I 58'  
J obv. 5 [ <sup>*mala šep̄īya erşetu*</sup>] qá-aš-da-at ]
- 74' H obv. I 59'  
J obv. 6 [ <sup>*[kaš]-šap-ti e-ki-a-am te-p[u-šin-ni]*</sup>] →  
[ <sup>*te-p]u-šin-ni*</sup> ]
- 75' H obv. I 59'  
J obv. 7 [ <sup>*[rāħītī(?) e-ki-a-am tu-re-ħi-i]n-ni*</sup> ]
- 76' H obv. I 60'  
J obv. 8 [ <sup>*[e]-pi-šu-ú-a e-pi-šu-[tu-ú-a]*</sup> ]  
[ <sup>*e-pi-šu-t]u-ú-a*</sup> ]
- 77' H obv. I 61'  
J obv. 9 [ <sup>*[kiš-p]i-<sup>r</sup>šu<sup>1</sup>-nu lib-bal-ki-t[ú*</sup> ]  
(H breaks) K]UR-i
- 78' J obv. 10 [ <sup>*]-ni*</sup> ]  
(J breaks)

5. k obv. // L obv. 1'-17' // M r. col. // N r. col. // o rev.

- 1 k obv. 1 ÉN an-nu-ú bi-ib-lum an-nu-[ú bi-ib-bu-lum]  
2 k obv. 2 i-ha-a-a-lu e-piš-tum [x x x x x]  
3 k obv. 3 šá ina ID im-lu-<sup>r</sup>u [<sup>r</sup>itdāya]  
4 k obv. 4 šá ina <sup>giš</sup>IG iš-lu-pu [x x x x x]  
5 k obv. 5 šá ina ḤABRUD iš-du-du [mušātīya]  
6 k obv. 6 šá ina SILA iš-bu-uš [eper šep̄īya]  
7 k obv. 7 šá ina qaq-qar ik-pur r[u<sup>?</sup>-<sup>r</sup>tī]  
8 k obv. 8 šá ina É.GAR<sub>8</sub> iħ-lu-uš [bītī]  
9 k obv. 9 šá ina É <sup>lū</sup>AZLAG iš-šu-ú šu-bat-[MU (ša ibtuqu sissiktī)]
- 10 k obv. 10 šá ina da-ba-bi TI-ú da-bab-ti [ ]  
L obv. 1' [ <sup>r</sup>da<sup>1</sup>-[ba-bi] ]  
M r. col. 1 šá ina da-ba-bi TI-ú da-bab-ti KA-ia ù [šārat qaqqadīya]
- 11 k obv. 11 ina na-pa-ħi šá <sup>d</sup>UTU šá e-piš-M[U ]  
L obv. 2' [ n]a-pa-ħi [ ]  
M r. col. 2 ina na-pa-ħi šá <sup>d</sup>UTU šá e-piš-MU ù [ ]  
N r. col. 1' x x x x [x] x <sup>r</sup>u e-piš-ti →
- 12 k obv. 12 ú-pa-áš-šá-rù ru-he-šú-n[u ] →  
L obv. 3' [ú-p]a-áš-[šá-ru ]  
M r. col. 3 ú-pa-áš-šá-ru ru-he-šú-nu lem-nu-ti : →  
N r. col. 1' <sup>r</sup>ú<sup>1</sup>-[pa-áš-šá-ru] \ ru-he-e ḤU[L.MEŠ]
- 13 k obv. 12 [ ]  
L obv. 4' [ina m]a-ħar <sup>r</sup><sup>d</sup>[UTU ]  
M r. col. 3 ina ma-ħar [ ]  
N r. col. 2' ina <sup>r</sup>ma<sup>1</sup>-ħar <sup>d</sup>UTU da-a-a-an U[N.MEŠ]

(for o obv., see 11.)

- 14 k obv. 13      šá ina ÍD im-lu-[u]      ]  
   L obv. 5'      [ in]a ÍD i[m-lu-u]      ]  
   M r. col. 4      šá ina ÍD im-lu-u lu IM-šá : →  
   N r. col. 3'      šá ina [Í]D im-lu-ú lu-ú I[M-šá]  
   o rev. 1'      šá i-na ÍD im-lu-[u]      ]
- 15 k obv. 14      šá ina gišIG iš-lu-p[u]      ]  
   L obv. 6'      [ in]a gišIG i[s-lu-pu]      ]  
   M r. col. 4      šá ina gišIG [      ]  
   N r. col. 4'      šá ina [giš]IG is-lu-pu lu-ú x [x x]  
   o rev. 2'      šá i-na gišIG iš-lu-p[u]      ]
- 16 k obv. 15      šá ina HABRUD il-du-[du]      ]  
   L obv. 7'      [ in]a hur-ri iš-d[u-du]      ]  
   M r. col. 5      [ b]ur-ri iš-du-du lu-u mu-šá-ti-šá : →  
   N r. col. 5'      [š]á ina b[u]r-ri iš-du-du lu-ú mu-šá-t[i-šá]  
   o rev. 4'      šá i-na hur-ri iš-du-du lu-ú mu-š[á-ti-šá]
- 17 k obv. 16      šá ina SILA iš-b[u-šu]      ]  
   L obv. 8'      [ ] ina SILA iš-bu-š[u]      ]  
   M r. col. 5      šá ina SILA iš-b[u-šu]      ]  
   N r. col. 6'      'šá ina SILA iš-bu-šu lu-ú SAHAR GÍR<sup>rII</sup>-[šá]  
   o rev. 3'      šá i-na sú-qí iš-bu-šu 'lu<sup>r</sup>-[u] \ še-pi-šá
- 18 k obv. 17      šá ina qaq-qar ik-[pu-ru]      ]  
   L obv. 9'      [š]á ina qaq-qa-ri ik-pu-ru [      ]  
   M r. col. 6      [      i]k-pu-ru lu-u ru-us-sa : →  
   N r. col. 7'      šá ina qaq-qa-ri ik-pu-ru lu-ú r[u-us-sa]  
   o caret
- 19 k obv. 18      šá ina É.GAR<sub>8</sub> iħ-[lu-šu]      ]  
   L obv. 10'      'šá ina É.GAR<sub>8</sub> iħ-lu-šu [      ]  
   M r. col. 6      'šá ina É.GA[R<sub>8</sub>]      ]  
   N r. col. 8'      šá ina É.GAR<sub>8</sub> iħ-'lu<sup>r</sup>-šu lu-ú 'É<sup>r</sup>-[sa]  
   o caret
- 20 k obv. 19      šá ina É<sup>lū</sup>AZLA[G      ]  
   L obv. 11'      šá ina É<sup>lū</sup>AZLAG iš-šu-u 'lu-u<sup>r</sup> [      ]  
   M r. col. 7      [      iš-š]u-u lu-u TÚG-sa : →  
   N r. col. 9'      šá ina É<sup>lū</sup>AZLAG iš-šu-ú lu-ú T[ÚG-sa]  
   o caret
- 21 k caret?      šá ib-tu-qu lu-u [      ]  
   L obv. 12'      šá i[b-tu-qu]      ]  
   M r. col. 7      šá ib-tu-qu 'lu<sup>r</sup>-ú TÚG.SÍ[K-šá]  
   N r. col. 10'      o caret
- 22 k obv. 20      šá ina da-ba-bi [      ] →  
   L obv. 13'      šá ina da-ba-bi TI-ú lu-u da-ba-ab-ti KA-šá →  
   M r. col. 8      [      l]u-ú da-bab-t[i]      ]  
   N r. col. 11'      šá ina da-ba-bi TI-ú lu<sup>r</sup>-u d[a-babti]      ]  
   o rev. 5'      šá i-na da-ba-ab il-qu-ú \ lu-ú da-ba-ab-ti pi-ša  
   (M r. col. breaks; for l. col., cf. p. 165, fn. 50)
- 23 k obv. 20      [      ]  
   L obv. 13'      'ù<sup>r</sup> [      ]  
   N r. col. 12'      u — SÍK — SAG.[D]U-šá →  
   o rev. 6'      u lu-ú ba-al-tu šá qa-qa-di-ša

23a	o rev. 7'	<i>i-na na-pa-ḥi</i> <sup>d</sup> UTU <i>a-pa-šar-šu-nu-ti</i>
24	k obv. 21	<sup>ū</sup> IGI-lim [ ]
	L obv. 14'	<sup>ū</sup> IGI-lim <i>lim-ḥa-aṣ</i> T[E-sa]
	N r. col. 12'	<sup>ū</sup> IGI-lim <i>lim-ḥa-ṭaṣ</i> [ ]
	o rev. 8'	<sup>ū</sup> im-ḥur-lim <i>li-im-ḥa-ṣa le-es-sa</i>
25	k obv. 22	<sup>ū</sup> GAN. <sup>r</sup> U <sub>5</sub> <sup>1</sup> [ ]
	L obv. 15'	<sup>giš</sup> GAN.U <sub>5</sub> <i>li-pa-āš-ši-ra</i> [ ]
	N r. col. 13'	[ <sup>giš</sup> ]GAN. <sup>r</sup> U <sub>5</sub> <sup>1</sup> <i>lu-pa-āš-ši-ra kiš-[pi-šá]</i>
	o rev. 9'	[ <sup>giš</sup> ]GAN.U <sub>5</sub> <i>li-pa-ši-ra kiš-pi-šá</i>
26	k obv. 23	<sup>ū</sup> eli-[ <i>kul-la</i> [ ]]
	L obv. 16'	<sup>giš</sup> eli- <i>kul-la</i> <i>li-ter</i> — INIM-sa [ ]
	N r. col. 14'	<sup>giš</sup> eli- <i>kul-la</i> <i>li-ter</i> <sup>1</sup> — INIM-sa ana [ ]
	o rev. 10'-11'	[ <sup>ū</sup> eli]- <i>kul-[la]</i> <i>li-ter-ra</i> / [ ] a [ ] INIM-sa <i>a-na pi-šá</i>
27	k obv. 24	<sup>ū</sup> <i>u-sic!</i> <i>gam-sic!</i> <sup>1</sup> -lum [ ]
	L obv. 17'	<sup>ū</sup> <i>gam-lum li-pat-ṭi-ra ki-ṣir k[i-pid]</i> [ ]
	N r. col. 15'	[ ] <i>li-p]at-ṭi-ra ki-ṣir ki-pid Š[A-šá]</i>
	o rev. 12'	[ ] <i>gam-lum li-pat-ṭi-ra ki-ṣir ki-pi-id ŠA-[šá]</i>
	(end <sup>2</sup> of o; continuation in L differs, see Summary)	
	[k], N	
28	k obv. 25	KA.INIM.[MA] [ ]
	N r. col. 16'	[ ] U] <sup>š</sup> <sub>11</sub> .BÚR.DA.K[AM]
	(k obv. breaks; for rev., see 2.)	
	N	
29	N r. col. 17'	[DÙ.DÙ.BI <i>i]na &lt;...&gt;</i> <sup>2</sup> šá U <sub>4</sub> .NÁ.ĀM <sup>dug</sup> A.GÚB.BA [GIN-an]
30	N r. col. 18'	[x x x x] <sup>sim</sup> NI GAR-an KAŠ.SA[G BAL-ql]
31	N r. col. 19'	[x x x x] x [x x] x x <sup>ūr</sup> tul <sup>?</sup> -lat <sup>?</sup> [ ]
32	N r. col. 20'	[ ] x [ ]
	(N r. col. breaks)	

6. A<sub>4</sub> rev. V<sup>?</sup> // P // C<sub>2</sub> rev. III // f rev. IV // N 1. col.

1'	A <sub>4</sub> rev. V <sup>?</sup> 1'	[x x x x x x š]i <sup>?</sup> <i>ana</i> <sup>?</sup> <i>id</i> <sup>1</sup> x [ ]
	P r. col. 1'	[ ] x x] <sup>ū</sup> [x]
2'	A <sub>4</sub> rev. V <sup>?</sup> 2'	[x x x x (x)-m]a <i>a-a i-t[u-ru-ni]</i>
	P r. col. 2'	[ ] <i>i-tu-r]u-[ni]</i>
3'	A <sub>4</sub> rev. V <sup>?</sup> 3'	[x x (x) <i>lis-s]ap-ḥu-ma a-a is-ṭhu<sup>1</sup>-[ru-ni]</i>
	P r. col. 3'	[ ] <i>is-ḥu-r]u-[ni]</i>
4'	A <sub>4</sub> rev. V <sup>?</sup> 4'	[ina qú-bi]t <i>iq-bu-ú te-li-tum</i> <sup>d</sup> iš-tar <sup>r</sup> TU <sub>6</sub> <sup>1</sup> É[N]
	P r. col. 4'	[ ] <sup>d</sup> 1[5] — —
	A <sub>4</sub> , P	
5'	A <sub>4</sub> rev. V <sup>?</sup> 5'	[KA].INIM.MA U] <sup>š</sup> <sub>11</sub> .BÚR.RU.DA.K[AM]
	P r. col. 5'	[ ] U] <sup>š</sup> <sub>11</sub> .BÚR.R]U.DA.KAM
	A <sub>4</sub> , P	
6'	A <sub>4</sub> rev. V <sup>?</sup> 6'	[KID].KID.BI <sup>giš</sup> GAN.U <sub>5</sub> <i>ina DUR KÉŠ</i>
	P r. col. 6'	[ ] →
7'	A <sub>4</sub> rev. V <sup>?</sup> 7'	[ÉN] 3-šú <i>ana UGU ŠID-nu ina GÚ-šú GAR-an</i>
	P r. col. 6'	[ ] G]Ú-šú GAR-an
	A <sub>4</sub> , P	
8'	A <sub>4</sub> rev. V <sup>?</sup> 8'	[ÉN e <sup>?</sup> -piš <sup>?</sup> -t]i <sup>?</sup> <i>ki-is-ki ana IGI-ia na-di ši-qil-ki ana bur-ki-i[a<sub>5</sub>]</i>
	P r. col. 7'	[ ] b]ur-ki-ia <sub>5</sub>

9'	A <sub>4</sub> rev. V <sup>9</sup> 9'-10'	[ina qí-bi]t <sup>d</sup> iš-tar <sup>d</sup> na-na-[a] / [ <sup>d</sup> gaz-b]a-ba u <sup>d</sup> ka-[ni-sur-ra]
	P r. col. 8'	[ ] →
10'	A <sub>4</sub> rev. V <sup>11</sup> 11'	[x x x (x) kiš-pu] ru- <sup>b</sup> u-ú [ ]
	P r. col. 8'	[ ] kiš-p]i ru- <sup>b</sup> u-u ru-s[u-u]
11'	A <sub>4</sub> rev. V <sup>12</sup> 12'	traces
	P r. col. 9'	[ ] TU <sub>6</sub> É[N]
	(A <sub>4</sub> breaks)	
	P	
12'	C <sub>2</sub> rev. III 1'	[KA.IN]IM. <sup>r</sup> MA <sup>1</sup> [ ]
	P r. col. 10'	[ ] UŠ <sub>11</sub> .BÚR.RU.D]A.K[AM]
	C <sub>2</sub> , P	
13'	C <sub>2</sub> rev. III 2'	[KÌ]D.KÌD.BI ana UGU <sup>giš</sup> GAN.U <sub>5</sub> <sup>r</sup> ŠID-nu <sup>1</sup> -[ma] ]
	P r. col. 11'	ina G]Ú-šú GAR-an
14'	C <sub>2</sub> rev. III 3'	[ÉN an]a-ku <sup>ü</sup> LAL šam-mu šá ina qé-reb tam-tim a-ṣa-a →
	P r. col. 12'	[ ] a-ṣu-ú
15'	C <sub>2</sub> rev. III 3'	e-le-nu qim- <sup>r</sup> ma-ti <sup>1</sup> <sup>d</sup> [a-num(?)] ]
	P r. col. 13'	[ ] <sup>d</sup> a-num(?)] <sup>r</sup> i <sup>1</sup> -na-ṣar
16'	C <sub>2</sub> rev. III 4'	[šap]-la-nu šur-ši-ia i-na-ṣa-ra <sup>d</sup> nu-dím-mud →
	P r. col. 14'	[ ] <sup>r</sup> d <sup>1</sup> nu-dím-mud
17'	C <sub>2</sub> rev. III 4'	ina muḥ-ḥi-ia <sup>d</sup> nin-giš-z-i-da <sup>r</sup> GAR <sup>1</sup> [ ]
	P r. col. 15'	[ ] GA]R EN.NUN
18'	C <sub>2</sub> rev. III 5'	[li-i]m-taḥ-ḥar a-ge-e ez-zu-ti šá ta-ma-ti DA[GAL-tim]
	P r. col. 16'	[ ] ta-ma-t]im DAGAL-t[im]
19'	C <sub>2</sub> rev. III 6'	[li-im-t]aḥ-ḥar ku-uṣ-ṣa ḥal-pa-a šu-ri-pa →
	P r. col. 17'	[ ] šu-r]i-[pa]
20'	C <sub>2</sub> rev. III 6'	ki-ma at- <sup>r</sup> tu-u-a <sup>1</sup> ÉN <sup>r</sup> UGU-šu <sup>1</sup> iq-bu-u <sup>r</sup> ina <sup>?</sup> SU <sup>?</sup> š[ū <sup>?</sup> ] x x (x)]
	P r. col. 18'	[ ] x x [x]
	(P breaks)	
21'	C <sub>2</sub> rev. III 7'	[u <sup>?</sup> zi <sup>?</sup> -q]t <sup>2</sup> -qu šá IM la i-x-bu pa-an zu-um-r[i-šu]
22'	C <sub>2</sub> rev. III 8'	[ana NENNIA NE]NNI šá-ki-ni-ia GIG di-ḥu šu-ru-up-pu-u kiš-pu ru- <sup>b</sup> u-u [ru-su-u]
23'	C <sub>2</sub> rev. III 9'	[up-šá-šu]- <sup>r</sup> ú <sup>1</sup> lem-nu-tu šá a-me-lu-ti a-a TE-šu a-a iq-[ri-bu-šu]
24'	C <sub>2</sub> rev. III 10'	[a-a is-ni-q]u-šú ina qí-bit <sup>d</sup> DIŠ <sup>d</sup> UTU u <sup>d</sup> ŠÚ [TU <sub>6</sub> ÉN]
	C <sub>2</sub>	
25'	C <sub>2</sub> rev. III 11'	[KA.INIM.MA] UŠ <sub>11</sub> .BÚ[R.RU.DA.KÁM]
	C <sub>2</sub>	
26'	C <sub>2</sub> rev. III 12'	[KÌD.KÌD.BI] <sup>r</sup> ü <sup>1</sup> LAL ina DUR È-ak 7 KA.KÉŠ KÉŠ e-ma KÉŠ ÉN 7-šú ŠI[D-nu-ma ina kišādīšu tašakkan]
	C <sub>2</sub>	
27'	C <sub>2</sub> rev. III 13'	[ÉN SÍK] tuk-ra-áš I.D[I]B-ku-nu ia <sub>4</sub> -ni-bu [x-x(-x)-ku-nu]
	f rev. IV 1 <sup>54</sup>	[É]N [ ] tuk-r]a-áš I.D[IB-ku-nu]
28'	C <sub>2</sub> rev. III 14'	[ ] E]N di-ni-ku-nu <sup>ü</sup> AN.ḤÚL.LA EN da-b[a-bi-ku-nu]
	f rev. IV 2	[ ] <sup>ü</sup> AD.SAG EN <sup>r</sup> DI <sup>1</sup> -ku-nu <sup>r</sup> ú <sup>1</sup> [AN.ḤÚL.LA]
29'	C <sub>2</sub> rev. III 15'	[ ] š]am-mu mu-pa-áš-ši-ru šá a-ma-[ti-ku-nu]
	f rev. IV 3	[ ] üti-is-kur šam-mu mu-pa-[áš-ši-ru a-ma-ti-ku]-nu
30'	C <sub>2</sub> rev. III 16'	[ ] <sup>ü</sup> AN.ḤÚL.LA te]-er INIM-sa ana KA-šá su-pi-ih ur-pa-tú pi-t[i ]
	f rev. IV 4	[ ] <sup>ü</sup> AN.ḤÚL.LA <sup>1</sup> ku-um-ma x x [x x (x) s]u- <sup>r</sup> up <sup>1</sup> -pi-hi ur-pa-tú pi-ti u <sub>4</sub> -ma

<sup>54</sup> The traces in ms. f rev. III 1'-9' can not yet been assigned to a specific incantation or ritual.

- 31' C<sub>2</sub> rev. III 17'  
f rev. IV 5  
[ ] i-kis-sa šá eli-ni-ti te-er INIM-sa [ ]  
šá kaš-šap-ti hi-pe ri-kis-s[a eli-i]a-ni-ti te-er INIM-sa ana KA-šá
- 32' C<sub>2</sub> rev. III 18'  
f rev. IV 6  
[ ] -qar-ru-bu-ni ia-a-ši  
kiš<sup>1</sup>-p[u]-šá ru<sup>1</sup>-hu-šá la i-qar-ru-bu-ni ia-a-ši
- 33' C<sub>2</sub> rev. III 18'  
f rev. IV 6  
N l. col. 1'  
C<sub>2</sub>, f  
[ ] ši-i ta-mat ana-ku pa-ši-r[a-ku TU<sub>6</sub> ÉN]  
ši-i ta-mat ana-ku pa-ši-ra-ku — —  
[ ] pa-ši]-ra-ku — —
- 
- 34' C<sub>2</sub> rev. III 19'  
f rev. IV 7  
N l. col. 2'  
C<sub>2</sub>, f, N  
[ ] UŠ<sub>11</sub>.BÚR.[RU.DA.KÁM]  
KA<sup>1</sup>.INIM.MA UŠ<sub>11</sub>.BÚR. DA<sup>1</sup>.KAM  
[ ] UŠ<sub>11</sub>.BÚR.D]A.KÁM
- 
- 35' C<sub>2</sub> rev. III 20'  
f rev. IV 8  
N l. col. 3'-4'  
(C<sub>2</sub> breaks)  
f, N  
[ ] NU.N]U ú AN.HÚL.LA <sup>ú</sup>[t]i-[is-kur] <sup>ú</sup>ia<sub>4</sub><sup>1</sup>-[ni-ba] →  
[KÌ]D. KÌD<sup>1</sup>.BI SÍK tuk-ra-áš NU.NU ú AN.HÚL.LA <sup>ú</sup>ti-is-kur <sup>na4</sup>iá-ni-ba  
[ ] ú A]N.H[ÚL.L]Ú / [ ] →
- 36' C<sub>2</sub> rev. III 21'  
f rev. IV 9  
N l. col. 4'-5'  
(C<sub>2</sub> breaks)  
f, N  
[ ] UG]U <sup>ú</sup>SID-nu<sup>1</sup>[ ]  
[ú A]D.S[A]G K[É]Š-ár ÉN<sup>1</sup> 3-šú ana UGU ŠID-nu ina GÚ-šú GAR-an  
[ú]AD<sup>1</sup>.[SAG] KÉŠ-ár / [ ] G]Ú- ŠÚ<sup>1</sup> GAR-an
- 
- 37' f rev. IV 10  
N l. col. 6'  
[ ] [ÉN (x)]-x- na-ku<sup>1</sup> giš gam-la mu- ul-li-la<sup>1</sup> ša DINGIR.MEŠ GAL.MEŠ  
[ ] G]AL.MEŠ
- 38' f rev. IV 11  
N l. col. 7'  
[ ] [x (x)] x giš gam-lim MAŠ.MAŠ mul- li<sup>1</sup>-li ša DINGIR.MEŠ GAL.MEŠ  
[ ] ] GAL.MEŠ
- 39' f rev. IV 12  
N l. col. 8'  
[ ] [x (x)] x <sup>d</sup>nin-gírima [b]e-let A.GÚB. BA el<sup>1</sup>-li  
[ ] A.G]ÚB.BA el<sup>1</sup>-li
- 40' f rev. IV 13  
N l. col. 9'  
[ ] [x x x] x <sup>d</sup>MES ina qí-bit <sup>d</sup>z[ar-p]a-[ni]- tum<sup>1</sup>  
[ ] <sup>d</sup>zar-pa-ni-tum
- 41' f rev. IV 14  
N l. col. 10'  
[ ] [x x x (x)] an [x (x)] x x [ ] NUMUN<sup>2</sup>-ia  
[ ] ] NUMUN<sup>2</sup>-ia
- 42' f rev. IV 15  
N l. col. 11'  
(N breaks)  
[ ] [ ] x x [ ] x x
- 43' f rev. IV 16  
(f breaks)  
[ ] x [ ]

7. Q<sub>1-2</sub> r. col. // S // A<sub>6</sub> r. col. // R

- 1' Q<sub>1</sub> r. col. 1<sup>55</sup>  
2' Q<sub>1</sub> r. col. 2'  
3' Q<sub>1</sub> r. col. 3'  
4' Q<sub>1</sub> r. col. 4'  
5' Q<sub>1</sub> r. col. 5'  
6' Q<sub>1</sub> r. col. 6'  
7' Q<sub>1</sub> r. col. 7'  
8' Q<sub>1</sub> r. col. 8'  
9' Q<sub>1</sub> r. col. 9'  
S: 1'-2'  
[ ] x x [ ]  
ina qí-bi-ti-ku-n[u]  
kiš-pu kaš-šá-ap-<sup>r</sup>ti<sup>1</sup> [  
lem-né-et kaš-šá-ap-t[i  
ki-ma ši-bit-su ti [  
iš-ša-<sup>r</sup>ab<sup>1?</sup>-tú ŠÀ šap-t[u  
rki<sup>1</sup>-ša'(da)-<sup>r</sup>da<sup>1</sup> ši-in-<sup>r</sup>na<sup>1</sup> [  
uš-tam-<sup>r</sup>ra<sup>1?</sup>-ha az x [  
i-tab-bak pu-uh-[puhha  
[ ] x ri / [ ] →

<sup>55</sup> The traces in Q<sub>1</sub> l. col. 1'-17' cannot be assigned to a specific incantation; for a transliteration, see *KAL 2*.

10'	Q <sub>1</sub> r. col. 10'	<i>ru-he-<sup>r</sup>šá<sup>1</sup></i> <i>ina šíl-lí x [</i>
	S: 2'-3'	[ <i>ru-<sup>r</sup>b</i> ]e-e- <i>šá<sup>r</sup>šá<sup>1</sup></i> ? / [ ] x <i>kiš-pi-ša</i>
11'	Q <sub>1</sub> r. col. 11'	<i>i-na</i> <sup>giš</sup> <i>ŠINIG</i> <sup>gi</sup> [ <sup>š</sup>
	S: 4'	[ ] x <i>zi-ka-ri</i>
12'	Q <sub>1</sub> r. col. 12'	<i>ina šal-ši še nu x [</i>
	S: 5'	[ ] <sup>r</sup> <i>i-ra<sup>1</sup>-mu</i> ŠU <i>iš<sub>8</sub>-tár</i>
13'	Q <sub>1-2</sub> r. col. 13'	[x (x) g]il šim x [x <i>šá-di</i> -i e[ <i>l-lüti</i> ]
	S: 6'	[ ] <i>šá-di-i el-lu-tim</i>
14'	Q <sub>1-2</sub> r. col. 14'	[ <sup>giš</sup> GI] <sup>š</sup> <i>SIMMA</i> [R x x x x] x <i>la x [x]</i>
	S: 7'	[ ] x lam <i>la na-šat</i>
15'	Q <sub>1-2</sub> r. col. 15'	<sup>r</sup> <i>kiš<sup>1</sup>-pi te-p[u']-š[i</i> ] <i>ta-ad-d[i-i]</i>
	S: 8'	[ ] <i>ru-he]-e ta-ad-di-i</i>
16'	Q <sub>1-2</sub> r. col. 16'	<i>kaš-šap-tú x [x x x] TU<sub>6</sub> É[N]</i>
	S: 9'	[ ] TU <sub>6</sub> ÉN.É.NU.RU
	Q <sub>1-2</sub> , S	
17'	Q <sub>1-2</sub> r. col. 17'	KA.INIM.MA [U] <sup>š</sup> <sub>11</sub> .BÚR.RU.DA.[K]ÁM
	S: 10'	[ ] U <sup>š</sup> <sub>11</sub> .B]ÚR.RU.DA.[K]AM
	(the preceding text in R differs, see Notes)	
	Q <sub>1-2</sub> , R, S	
	(unclear traces in S: 11'; S breaks)	
18'	A <sub>6</sub> r. col. 1 <sup>56</sup>	KÌD.KÌD.BI <sup>ú</sup> <i>tar-muš ina K[A-šú</i> ]
	Q <sub>1-2</sub> r. col. 18'-19'	DÙ.DÙ.BI <sup>ú</sup> [ <i>tar-muš p]i-šú</i> <sup>ú</sup> <i>im-<sup>r</sup>bur-aš-ra / ina GÙB-šú</i> →
	R: 6'	[ ] <sup>ú</sup> <i>im-<sup>r</sup>bur-NIŠ ina GÙB-šú</i>
19'	A <sub>6</sub> r. col. 2	<sup>d</sup> <i>siris ina ZAG-šú</i> —
	Q <sub>1-2</sub> r. col. 19'-20'	<sup>d</sup> [ <i>siris</i> ] —
	R: 7'	[ ] ZA]G-[ <sup>š</sup> u <i>tu-šá-aš-ša-šu</i>
	A <sub>6</sub> ctd.	<i>ina UGU</i> <sup>na4</sup> AD.BA[R      (—) ]
	Q <sub>1-2</sub> ctd.	<i>ina</i> <sup>r</sup> UGU <sup>1</sup> <sup>na4</sup> AD.BAR / *KUR*! <i>el-li</i> [(GUB)] →
	R: 8'	[ ] <i>el-l]i tu-uš-za-su</i>
20'	A <sub>6</sub> r. col. 3	<i>ana IGI</i> <sup>d</sup> UTU <i>ki-a-am</i> [ ]
	Q <sub>1-2</sub> r. col. 20'	[ ] <sup>d</sup> UTU <i>ki-a-am</i> DU <sub>11</sub> .GA
	R: 9'	[ ] <i>t]u-šaq-ba-šu</i>
	A <sub>6</sub> , Q <sub>1-2</sub>	
21'	A <sub>6</sub> r. col. 4	<sup>d</sup> UTU <sup>ú</sup> <i>tar-muš ina pi-ia</i> <sup>ú</sup> <i>im-<sup>r</sup>bur-aš-r[a</i> ]
	Q <sub>1-2</sub> r. col. 21'	<sup>d</sup> UTU [ <i>pi-i]a</i> <sup>ú</sup> <i>im-<sup>r</sup>bur-aš-ra ina GÙB-ia</i>
	R: 10'	[ ] <sup>ú</sup> <i>im-<sup>r</sup>bur-á]š-ra ina GÙB-ia</i>
22'	A <sub>6</sub> r. col. 5	<sup>d</sup> <i>siris pa-ši-rum ina ZAG-ia n[a-šáku]</i>
	Q <sub>1-2</sub> r. col. 22'	<sup>d</sup> [ <i>siris</i> ZA]G-ia <sup>1</sup> <i>n[a]-šá-a-ku</i>
	R: 11'	[ ] <i>na-ši-a-ku</i>
23'	A <sub>6</sub> r. col. 6	<i>ina KUR el-lim</i> <sup>na4</sup> AD.BAR <i>az-za-az-ku</i> →
	Q <sub>2</sub> r. col. 23'	[ ] <sup>na4</sup> A]D.BAR <i>a[z-z]a-az-ku</i>
	R: 12'	[ ] <i>az-za-a]z-ku</i>
24'	A <sub>6</sub> r. col. 6	<i>ša ia-ši i-da-at</i> [ ]
	Q <sub>2</sub> r. col. 24'	[ ] <i>i-d]a-at</i> <sup>r</sup> UL-tim GUB- <sup>r</sup> za <sup>1</sup>
	R: 13'	[ ] <sup>r</sup> GUB <sup>1</sup> -za

<sup>56</sup> In A<sub>6</sub> l. col. only line endings are preserved which cannot be assigned to a specific incantation or ritual; they read: <sup>(1)</sup>[ ... ] x  
<sup>(2)</sup>[ ... -š]u <sup>(3)</sup>[ ... e]l <sup>(4)</sup>[ ... ] šeš <sup>(5)</sup>[ ... ] x.MEŠ | <sup>(6)</sup>[ ... ]-šú *tara-kás* | <sup>(7)</sup>[ ... ] x-ú | <sup>(8)</sup>[ ... ] x-ú <sup>(9)</sup>[ ... ]-ak  
<sup>(10)</sup>[ ... ] x <sup>(11)</sup>[ ... ] x.

- 25' A<sub>6</sub> r. col. 7      *ki-iš-pí ru-he-e ru-úb-tam le-mu-ut-tam<sup>i</sup>-[pu-ša]*  
           Q<sub>2</sub> r. col. 25'-26'  
           R: 14'  
           (*R breaks*)
- [                          ] x x  
           Ú]H-ú-te le-mu-ut-te / [                          ] →
- 26' A<sub>6</sub> r. col. 8      *lu NITA lu MUNUS lu TI lu ÚŠ šu-ú li-m[u-ut-ma]*  
           Q<sub>2</sub> r. col. 26'-27'
- [                          ] →
- 27' A<sub>6</sub> r. col. 9      *ana-ku lu-ub-lu-uť <sup>d</sup>UTU <sup>d</sup>+EN.LÍL DINGIR.[MEŠ]*  
           Q<sub>2</sub> r. col. 27'-28'
- [ana-k]u lu-úb-luť / [                          ] →
- 28' A<sub>6</sub> r. col. 10     *EN te-ne-še-tim at-ta da-ia-nu muš-te-š[ir] <sup>r</sup>DINGIR<sup>1</sup>.[MEŠ]*  
           Q<sub>2</sub> r. col. 28'  
           (*Q<sub>2</sub> breaks*)
- [ te-n]e-<sup>r</sup>še-tim at<sup>l</sup>-ta /
- 
- 29' A<sub>6</sub> r. col. 11     *i-na a-wa-ti-ka GAL-ti ina qí-bi-ti-k[a şir-ti]*
- 30' A<sub>6</sub> r. col. 12     *šá la ut-tak-ka-ru ina u<sub>4</sub>-me an-ni-i i[a-a-ši]*
- 31' A<sub>6</sub> r. col. 13     *lu pať-ra-an-ni a-na ia-a-ši lu pa-aš-ra-a-[ni]*
- 
- 32' A<sub>6</sub> r. col. 14     *KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.[KAM]*
- A<sub>6</sub>
- 
- 33' A<sub>6</sub> r. col. 15     *x x x x x x x x [*
- (A<sub>6</sub> breaks)

8. A<sub>3</sub>

- 1' A<sub>3</sub> r. col. 1'     [                          ] x
- 2' A<sub>3</sub> r. col. 2'     [                          ] gi
- 3' A<sub>3</sub> r. col. 3'     [                          ] MIN
- 4' A<sub>3</sub> r. col. 4'     [                          ] MIN
- 5' A<sub>3</sub> r. col. 5'     [                          ] x te-en-te-na
- 6' A<sub>3</sub> r. col. 6'     [                          z]i-zi-e-dè
- 
- 7' A<sub>3</sub> r. col. 7'     [KA.INIM.MA U]Š<sub>11</sub>.BÚR.RU.DA.KAM
- A<sub>3</sub>
- 
- 8' A<sub>3</sub> r. col. 8'     [KÌD.KÌD.BI (x x) <sup>ü</sup>g]u<sup>?</sup>-<sup>r</sup>ma<sup>l</sup>-nu-um MUN kù-pad
- 9' A<sub>3</sub> r. col. 9'     x x (x) [x (x)] x ba-lu pa-tan NAG
- 
- 10' A<sub>3</sub> r. col. 10'    [n]un-gal-pirig-nun-gal-dím ga[l]-p[iri]g<sup>?</sup>-nun pirig-gal-abzu nun<sup>ki</sup>-na-ke<sub>4</sub>
- A<sub>3</sub>
- 
- 11' A<sub>3</sub> r. col. 11'    KA.INIM.MA U[Š<sub>11</sub>.B]ÚR.RU.DA.KAM
- A<sub>3</sub>
- 
- 12' A<sub>3</sub> r. col. 12'    KÌD.KÌD.BI <sup>giš</sup>ha-šú-u NU.LUH.HA <sup>giš</sup>ŠU.ÚR.M[IN]
- 13' A<sub>3</sub> r. col. 13'    [š]a na-piš-ti ša É <sup>d</sup>AMAR.UTU ÉN ana ŠÀ ŠUB NAG-[ma]
- 14' A<sub>3</sub> r. col. 14'    a-na ŠÀ AK.AK.E.DÈ Ú.MEŠ ina si-sik-ti ta-ra-kás-<sup>r</sup>ma<sup>l</sup> ina-[eš]
- 
- 15' A<sub>3</sub> r. col. 15'    [k]aš-šap-tam <sup>d</sup>íD ru-hu-ut <sup>d</sup>GÌR be-lé-et re-mi-in-ni ir-ša-am-šum
- 16' A<sub>3</sub> r. col. 16'    <sup>r</sup>i<sup>l</sup>-mu-ur-ši-ma <sup>d</sup>+EN.ZU<sup>57</sup> i-re-di-ši
- 17' A<sub>3</sub> r. col. 17'    [i]l-la-me-e il-la-ka ar-ki-šá
- 18' A<sub>3</sub> r. col. 18'    [a]n-na-ši-mi kaš-ša-ap-tum ša ú-da-ab-ba-bu et-lam
- 19' A<sub>3</sub> r. col. 19'    <sup>r</sup>ú<sup>l</sup>-lab-ba-an-ni ina ši-ip-te mah-şa le-es-sà us-ha li-šá-an-<sup>r</sup>šá<sup>l</sup>
- 20' A<sub>3</sub> r. col. 20'    [suh<sup>?</sup>-p]a<sup>?</sup> <sup>r</sup>bu-up<sup>l</sup>-pa-ni-šá <sup>r</sup>hul-li-qá<sup>l</sup> x x [
- (A<sub>3</sub> r. col. breaks)

<sup>57</sup> A gloss written under the line gives the variant reading <sup>d</sup>+EN.LÍL.

9. A<sub>1</sub>

1'	A <sub>1</sub> l. col. 1'	[KA.INIM.MA UŠ <sub>11</sub> .BÚR.RU.DA.KA]M
	A <sub>1</sub>	
2'	A <sub>1</sub> l. col. 2'	[KÌD.KÌD.BI <sup>ú</sup> IN.NU(?)U]Š
3'	A <sub>1</sub> l. col. 3'	[ <sup>šim</sup> ]GÚR.GÚR
4'	A <sub>1</sub> l. col. 4'	[ <sup>an?</sup> -nu-ti
5'	A <sub>1</sub> l. col. 5'	[ana mahar] <sup>d</sup> UTU
6'	A <sub>1</sub> l. col. 6'	[ana Š]A <sup>?</sup> ŠUB
7'	A <sub>1</sub> l. col. 7'	[SIL]IM-im
	A <sub>1</sub>	
8'	A <sub>1</sub> l. col. 8'	[ÉN ] x-te
9'	A <sub>1</sub> l. col. 9'	[ ] x-ma
10'	A <sub>1</sub> l. col. 10'	[ ] x
11'	A <sub>1</sub> l. col. 11'	[ ] x
	A <sub>1</sub>	
12'	A <sub>1</sub> l. col. 12'	[ ] -t]um
13'	A <sub>1</sub> l. col. 13'	[ ] x
14'	A <sub>1</sub> l. col. 14'	[ ] x
	(A <sub>1</sub> l. col. breaks)	
15''	A <sub>1</sub> r. col. 1'	[x] x x x x [
16''	A <sub>1</sub> r. col. 2'	ur-ra u GE <sub>6</sub> ú-x-[
17''	A <sub>1</sub> r. col. 3'	<sup>d</sup> ad-du me-e <sup>r</sup> ú-[
18''	A <sub>1</sub> r. col. 4'	<sup>d</sup> +EN.ZU u <sup>d</sup> iš <sub>8</sub> -tár qa[r-ra-du(?)
19''	A <sub>1</sub> r. col. 5'	al-kam ú-mu lu-tal-l[a <sup>?</sup> -ak <sup>?</sup>
20''	A <sub>1</sub> r. col. 6'	im-na al-kam GÙB [
21''	A <sub>1</sub> r. col. 7'	ku-ub-sa ka [
22''	A <sub>1</sub> r. col. 8'	ša <sup>d</sup> +en-bi-lu-lu i-x-[
23''	A <sub>1</sub> r. col. 9'	ú-šá-ki-lu AN GAL [
24''	A <sub>1</sub> r. col. 10'	<sup>d</sup> +en-ki <sup>d</sup> nin-ki DINGIR.MEŠ ma- <sup>r</sup> a <sup>1</sup> -[ti
25''	A <sub>1</sub> r. col. 11'	ma-še <sub>20</sub> -e ma-ši-a-t[i
26''	A <sub>1</sub> r. col. 12'	za-ri-qa-ti za-ri-qu É.G[AL <sup>?</sup>
27''	A <sub>1</sub> r. col. 13'	ša i-za-ar-ra-qú-ni É <sup>d</sup> a-nim u <sup>d</sup> [
28''	A <sub>1</sub> r. col. 14'	i-mur-šu-ma <sup>d</sup> asal-l[ú-hi
29''	A <sub>1</sub> r. col. 15'	il-qé šam-ma ina ŠU-šu el-le-[ti
30''	A <sub>1</sub> r. col. 16'	<sup>ú</sup> IN.NU.UŠ <sup>ú</sup> mi-r[a <sup>?</sup> -na <sup>?</sup>
31''	A <sub>1</sub> r. col. 17'	NUMUN <sup>giš</sup> bi-ni <sup>giš</sup> HÁŠHUR GIŠ.GI ina A PÚ [
32''	A <sub>1</sub> r. col. 18'	a-wi-lam iš-qí ú-sí x [
33''	A <sub>1</sub> r. col. 19'	ki-ma ša-a-ri ša ŠA-šú TU <sub>6</sub> É[N.E.NU.RU]
	A <sub>1</sub>	
34''	A <sub>1</sub> r. col. 20'	KA.INIM.MA UŠ <sub>11</sub> .[BÚR.RU.DA.KAM]
	A <sub>1</sub>	
35''	A <sub>1</sub> r. col. 21'	x x x (x) [
	(A <sub>1</sub> r. col. breaks)	

10. A<sub>7</sub>

1'	A <sub>7</sub> l. col. 1'	[	G]IG
2'	A <sub>7</sub> l. col. 2'	[	] x ak
3'	A <sub>7</sub> l. col. 3'	[	<sup>ú</sup> t]ar-muš
4'	A <sub>7</sub> l. col. 4'	[	] x ud
5'	A <sub>7</sub> l. col. 5'	[	] <sup>r</sup> URUDU <sup>1</sup>
6'	A <sub>7</sub> l. col. 6'	[	] x
	(A <sub>7</sub> l. col. breaks)		
7''	A <sub>7</sub> r. col. 1'	x x x [	
8''	A <sub>7</sub> r. col. 2'	ina KAŠ.SA[G	

9''	A <sub>7</sub> r. col. 3'	UŠ <sub>11</sub> x [
	A <sub>7</sub>	
10''	A <sub>7</sub> r. col. 4'	ÉN x [
11''	A <sub>7</sub> r. col. 5'	aš ta t[e <sup>2</sup> ]
	A <sub>7</sub>	
12''	A <sub>7</sub> r. col. 6'	KA.IN[IM.MA UŠ <sub>11</sub> .BÚR.RU.DA.KAM]
	A <sub>7</sub>	
13''	A <sub>7</sub> r. col. 7'	x [
	(A <sub>7</sub> , r. col. breaks)	

## 11. o obv. (for rev., see 5.)

1	o obv. 1	[É]N ri-it-ti man <sup>sic!?</sup> -zi-it <sup>sic!?</sup> zu-qa-qí-pi
2	o obv. 2	[ù??] ši-i kaš-šap-tum i-na-ak-ka-ma \ kiš-pi-šá
3	o obv. 3	[lup-pa]-ha-dš-šim-ma GIM dTIR.AN.NA ša-me-e
4	o obv. 4	lu-zi-qa-šim-ma GIM IM.SI.SÁ \ u IM.MAR.TU
5	o obv. 5	lu-ha-li-iq ur-pa-ta-ša lu-ha-li-iq U <sub>4</sub> -ša
6	o obv. 6	lu-sa-ap-[pi-ib] kiš-pi-ša šá i-te-né-ep-pu-ša ia-ši
7	o obv. 7	ù na-aš-[pa]-ra-ti šá iš-ta-n[a-p]a-ra \ a-na ia-[ši]
8	o obv. 8	sa-lil [né-be-ru] sa-lil [ka-a-ru]

(o obv. breaks)

12. Summary of the paragraphs in ms. b not included in the transliteration  
obv.

- 1–7 Amulet against miscarriage.  
 8–25 Ritual for the production of amulets to protect a pregnant woman against witchcraft.  
     15: Incantation *Munus kakeš*, cf. *KAL* 2, 41.  
     16–25: = text 7.8, 1.: 13'–27'.  
 26–27 Incantation incipits.  
 28–rev.12 Amulets against miscarriage.  
 13–29 Incantation against Lamaštu.

13. Summary of the paragraphs in ms. G<sub>1–2</sub> not included in the transliteration

- obv. I–II Ceremonial ritual against witchcraft (// *LKA* 144 //, for this ritual, see Farber, *BID*, Hauptritual B and *KAL* 2, pp. 91–97).  
 obv. III Fragmentary.  
 rev. IV Rituals against the anger of the personal gods.  
 rev. V  
     1'–2' Fragmentary.  
     3'–9' Prescriptions against bleeding gums.  
     10'–19' = text 7.8, 3.: 46'–55'.  
     20'–41' = text 7.8, 1.: 1'–24'.  
 rev. VI Fragmentary, colophon.

14. Summary of the paragraphs in ms. L not included in the transliteration  
obv.

- 1'–17' = text 7.8, 5.: 10–27 (incantation *Annū biblu annū bibbulu*).  
 18'–19' Ritual instruction: The incantation is to be recited over a leather bag (*mēlu*) to be placed around the king's neck; this is followed by the recitation of Ašši *gamlīya*.  
 20'–21' Incantation *Attā-ma Šamaš šar šamē* [u erṣeti(?)].  
 rev. 1'–3' Fragmentary ritual instruction; involves the brewer's potstand at the end.  
 4'–11' Colophon: Ashurbanipal, type c.

*Bound Transcription*

1. A<sub>2</sub> obv. I // b obv. 16–24 // G rev. V  
20'<sup>1</sup>–41'

(ll. 1'–7' too fragmentary for transcription)  
8'[u anāku kīma Id ina šadīy]a(?) lu elleku  
TU<sub>6</sub> ÉN

9'KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.KAM

10'KÌD.KÌD.BI kibrīta ina ḫurri kitē tašakkak  
11'sebet kiṣrī takāṣṣar šipta sebīšu 12'ana  
maḥar Šamaš tamannū-ma ina kišādīšu  
tašakkan

13'ÉN ittardāni ana māti

14'kaššāpātu elīyanātu

15'išassā illuru isahharā zamāra

16'našā mē A' abba tāmti rapašti

17'ittanamdā ana sūqāti

18'ikammā (var.: isakkipā) eṭlūti išaggišā  
ardāti

19'ištanakkanā qūlāti

20'anāku aššakkanakkināšim-ma

21'tiskur musakkiru ša pīkina (var. munak-  
kira ša amātīkina)

22'anħullū lā māħir kišpī (var.: šipti)

23'is pišri (var. GAN.U<sub>5</sub>) ša upaššaru kišpī

24'imħur-ašrā ša lā uqarrabu ruħe ((ana  
zu(m)ru))

25'ittamir ša muppišātu ša sebe kaššāpāti  
upaššaru

26'kišpīkina u ruħekina utār ana šāri tē ÉN

27'KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.D[A.KAM]

2. k rev. // C<sub>1</sub> obv. I // t obv. 1'–8' // d // A<sub>4</sub>  
obv. I

(l. 1' too fragmentary for transcription)

2'a[nħullū

3'tarmu[š

4'nakkaptī [

5'kal zumrīya [ ... ] ikkī u napištī [ ... ]

6'kal šīrīya [ ... ] ikkī u napištī [ ... ]

7'ša ēpištīya u(?) [ēpištīya] kišpīšunu

[libalkitū-ma]

*Translation*

1. A<sub>2</sub> obv. I // b obv. 16–24 // G rev. V 20'<sup>1</sup>–41'

(ll. 1'–7' too fragmentary for translation)

8'[and] let me be pure [like the river in my mountain(s)!]" Incantation formula.

9'It is the wording (of the incantation) to undo witchcraft.

10'Its ritual: You string sulphur on a cord of flax. 11'You knot seven knots (into it), 12'you recite 11'the incantation seven times 12'before Šamaš. Then you put it around his neck.

13'Incantation: 14'"The witches, the 'mendacious ones', 13'have come down to the land to me,

15'They call out 'illuru', they begin to sing.

16'They carry water of the Ocean, the wide sea,

17'they keep spilling (it) onto the streets.

18'They bind (var.: push away) the young men, they murder the girls,

19'they spread dead silence everywhere.

20'I have equipped myself against you

21'with the tiskur-plant that blocks your mouth (var.: that changes your words),

22'with the anħullū-plant that is immune against witchcraft (var.: a spell),

23'with the 'wood-of-release' (var.: GAN.U<sub>5</sub>-wood) that undoes witchcraft,

24'with 'heals-twenty'-plant that does not allow magic to come near ((the body)),

25'with ittamir-stone that undoes the machinations of the seven witches.

26'Your witchcraft and your magic I turn into wind!" Incantation formula.

27'[It is] the wording (of the incantation) to undo witchcraft.

2. k rev. // C<sub>1</sub> obv. I // t obv. 1'–8' // d // A<sub>4</sub> obv. I

(l. 1' too fragmentary for translation)

2'a[nħullū-plant

3'lupi[ne

4'my temple [

5'my whole body [

6'all my flesh [ ... ], my mood and my life [ ... ].

7'[Let] the witchcraft of my sorcerer and [my sorceress turn and]

8' *ana muhbtšunu u lān̄[šunu] l[illikū ... ]*<sup>58</sup>  
 9' *ipšu bārtu amāt lemutti l[ā itehhâ lā iqarruba yâši(?)]*  
 10' *ina qib̄t Ea Šamaš ((u)) Marduk u [rubāti Bēlet-ilī TU<sub>6</sub> ÉN(?)]*

---

11' KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.[DA.KAM]

12' KÌD.KÌD.BI <sup>na4</sup>AN.NA <sup>giš</sup>GAN.U<sub>5</sub> *elikulla anhullâ tar[muš] 13' ina turri tabarri taškak-kak sebet kišr̄ takâşar šipta sebîšu ana maħar Šamaš tamannū-ma k[išpū pašrū]*

---

14' ÉN *annû šū annītu šī*  
 15' *ilassuma arkīya*  
 16' *uštamaşṣâ ana sabatt̄ya*  
 17' *ina pîša našât amāt marušti*  
 18' *šabšat ina qâtîša ruhē zéruti*  
 19' *malâ kirimmâša rimk̄ lu°âti(?)*  
 20' *tmurši-ma eflu ana (ištēn) bēri ilass[um]a*  
 21' *u št ardatu ana šinipât [bē]ri*  
 22' *annītu mannu ša ilassuma arkīya*  
 23' *ultamaşṣâ ana sabatt̄ya*  
 24' *ašbatki ina nêmeqi ša Ea*  
 25' *aklaki ina upšâšē ša apkal ilī Marduk*  
  
 26' *ašq̄tki imat martu*  
 27' *qê uttūti kī uttūti pān̄t̄ki ērim*  
 28' *uskt̄ imat lemutti ša pîki*  
 29' *idî ruhē zéruti ša q[āt]īki*  
 30' *lippatrā kirimmâki*  
 31' ... *[š]a kaššapti ēpišti u muš[tēpišt]i*  
 32' *ša ēpišt̄ya tallaktaša a[šbat(?)]*  
 33' *ša muštēpišt̄ya uter k[išp̄t̄š]a*  
 34' *aleqqeki-ma epejh̄t̄ki itti [ ... ]*  
 35' *upaqqadki ana abulli peh̄t̄[ti]*  
 36' *ana hurri ša ereb šamši pān̄t̄ki aš[kun]*  
 37' *ulāla lā nāt̄ila ušasbit ab[ulla]*  
  
 38' *aššu yâši ana lemutti terteneddînni*  
 39' *mārū ummâni mašmašū mušlahjhū*  
 40' *lipašširuki-ma ayīlki upaššar É[N?]*

---

41' [K]A.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.[KAM]

42' DÙ.DÙ.BI *lišāna ša lipi <teppuš>-ma marta tašaqqīš[i] 43' qê uttūti pān̄t̄šu tarrim*  
 44' *ina hurri ša ereb šamši tepehh̄t̄ši-ma*  
 45' *ina kunuk šub̄i u šadâni bābša tabarram*

---

8' g[o] to their head and [their] body, [ ... ].<sup>59</sup>

9' Sortilege, rebellion (and) evil word(s) will no[t come near me, will not approach me] —

10' at the command of Ea, Šamaš ((and)) Marduk and [the lady Bēlet-ilī.] Incantation formula].

---

11' [It is] the wording (of the incantation) to undo witchcraft.

12' Its ritual: ‘tin stone’, GAN.U<sub>5</sub>-plant, *elikulla*-plant, *anhullâ*-plant (and) *lup[ine]* <sup>13'</sup> you string on a cord of red wool. You knot seven knots (into it), you recite the incantation seven times before Šamaš, then the wi[tchcraft will be undone].

---

14' Incantation: “This is he, this is she:

15' she runs after me,

16' she strives to seize me!

17' In her mouth she carries evil word(s),

18' hateful magic she holds gathered in her hands,

19' her arms are full of foul wash water.

20' Having seen her the young man runs a mile (away),

21' and even she, the girl, (runs) two thirds of a mile.

22' Who is this (woman) who runs after me

23' (who) strives to seize me?

24' I have seized you with the wisdom of Ea,

25' I have stopped you with the magical procedures of the sage of the gods, Marduk.

26' I have given you to drink spittle mixed with bile,

27' like a spider I have covered your face with cobwebs.

28' Cast away the evil spittle of your mouth

29' throw down the hateful magic of your h[an]ds,

30' May your arms be rendered slack!

31' ... of the witch, the sorceress and the en[chant]ress,

32' I have i[n]tercepted the passage of my sorceress,

33' I have turned back the wi[tchcraft] of my enchantress.

34' I am taking you and shutting you up with [ ... ],

35' I am entrusting you to the lock[ed] city gate —

36' I have di[rected] your face to a hole toward sunset,

37' I have put a weakling, a blind man, in charge of the city [gate].

38' Because you keep pursuing me with evil intention,

39' let the experts, the exorcists (and) the snake-charmers

40' dispel you, then I will undo your bond!” In[cantation (formula)].

---

41' It is [the wo]rding (of the incantation) to undo witchcraft.

42' Its ritual: <You make> a tongue of tallow, you drench (lit.: “have it drink”) i[t] with bile, <sup>43'</sup> you cover its ‘face’ with cobwebs, <sup>44'</sup> you shut it up in a hole toward sunset; <sup>45'</sup> then you seal its opening with a seal of šubū-stone and (with a seal) of šadânu-stone.

---

<sup>58</sup> MSS. C<sub>1</sub> and t have ša ēpišt̄ya u(?) [muštēpišt̄ya(?) kišp̄iša libbalkitt̄-ma] ana muhbtša u lān̄-sa l[illikū ... ].

<sup>59</sup> MSS. C<sub>1</sub> and t have “[Let] the witchcraft of my sorceress and [my enchantress turn and] g[o] to her head and her body, [ ... ].”

3. A<sub>2</sub> obv. II // E // C<sub>2</sub> obv. II // f obv. I // A<sub>4</sub> obv. II // G rev. V 10'-19'

(*I, I' too fragmentary for transcription*)

<sup>2'</sup>[*m*]ullil šamē apsī biblu

<sup>3'</sup>mupašer kišpī ruhē

<sup>4'</sup>našparāt mūši u kala ī[mi]

<sup>5'</sup>ša taltanapparāni ana muḥlīya

<sup>6'</sup>biblu ūmka ezzu likšussināti

<sup>7'</sup>pū anāku-ma ul appattil

<sup>8'</sup>abattu anāku-ma ul aqqall[ap]

<sup>9'</sup>mannu ša ana kibrīti īpušu [kišpī]

<sup>10'</sup>ū ana errē ēp[ušu]

<sup>11'</sup>ipša bārtu amāt lemutti T[U<sub>6</sub> ÉN]

<sup>12'</sup>KA.INIM.MA UŠ<sub>11</sub>.BÚR.R[U.DA.KAM]

<sup>13'</sup>KID.KID.BI ina bibli <sup>n[a4... ... ]</sup> <sup>14'</sup>z̄er  
huluppi pâ ki[brīta errâ(?)] <sup>15'</sup>ina šubāti  
šalmi tarakkas šipta sebîšu ana maħar  
<sup>d?</sup>[... tamannū-ma] <sup>16'</sup>ina kišadīšu tašakkan  
u ana ... [ ... ]

<sup>17'</sup>ÉN attā imħur-līm šammu ša ina maħri  
asū

<sup>18'</sup>mupaširu kalāma

<sup>19'</sup>elēnu qimmassu [šamē šann]at

<sup>20'</sup>šaplānu šuršūšu qaqq[ar]a malū

<sup>21'</sup>īmurka-ma kaššāptu īruqū pānūša

<sup>22'</sup>u ša[...]ša(?) ...

<sup>23'</sup>īslimā šaptāša

<sup>24'</sup>[ša kaššāpti(?) ...] .... ša teheppe riksa  
lemla

<sup>25'</sup>[attā] imħur-līm ša ana šākinīšu ipša  
[bārtu]

<sup>26'</sup>[amāt lemut]ti zītra dibalā ziku[rudā]

<sup>27'</sup>[kadabbedā] dimmakurrā la uqa[rrabu]

<sup>28'</sup>[ina qibīt Ea] Šamaš u Marduk u rubāt[i  
Bēlet-ilī]

<sup>29'</sup>[kišpīša ruhē]ša(?) amāt lemutti ē tuqar-  
rib[a]

<sup>30'</sup>[ ... ] kaššāptīya ((TU<sub>6</sub> ÉN)))

<sup>31'</sup>[KA.INIM.MA] UŠ<sub>11</sub>.BÚR.RU.DA.KAM

<sup>32'</sup>[DÙ.D]Ù.BI turri pušikki taṭammi sebet  
kiṣrī takasṣar <sup>33'</sup>imħur-līm ēma taktaṣru  
pušikkā talammi šipta sebîšu ana muħħi  
tamannu <sup>34'</sup>[ina kišadīšu tašakkan-ma  
kišpū lā iteħħušu

3. A<sub>2</sub> obv. II // E // C<sub>2</sub> obv. II // f obv. I // A<sub>4</sub> obv. II // G rev.  
V 10'-19'

(*I, I' too fragmentary for translation*)

<sup>2'</sup>[p]jurifier of heaven and of the subterranean ocean, day of  
the New Moon,

<sup>3'</sup>who undoes witchcraft (and) magic.

<sup>4'</sup>The messages (coming) during the night and all d[ay]

<sup>5'</sup>that you keep sending to me —

<sup>6'</sup>day of the New Moon, may your *day* of wrath overpower  
them!

<sup>7'</sup>I am chaff, and so I cannot be twisted together,

<sup>8'</sup>I am a pebble, and so I cannot be peel[ed].

<sup>9'</sup>Who is it that can perform [witchcraft] against sulphur

<sup>10'</sup>or can per[form] against the *colocynth*

<sup>11'</sup>sortilege, rebellion (and) evil word(s)?” In[cantation for-  
mula].

<sup>12'</sup>[It is] the wording (of the incantation) [to] undo witchcraft.

<sup>13'</sup>Its ritual: On the day of the New Moon <sup>15'</sup>you bind [...] -  
stone, [...], <sup>14'</sup>seed of the *ħuluppu*-tree, chaff, su[lpfur (and)  
*colocynth*] <sup>15'</sup>into a black cloth. [You recite] the incantation  
seven times before [...] ; then] <sup>16'</sup>you put it on his neck; and  
to [...] .

<sup>17'</sup>Incantation: “You, ‘heals-a-thousand’-plant, are the herb  
that emerged in former times,

<sup>18'</sup>that undoes anything,

<sup>19'</sup>whose top above [reach]es [the sky],

<sup>20'</sup>whose roots below fill the ground.

<sup>21'</sup>The witch beheld you and her face turned pale,

<sup>22'</sup>and her [...] became ... ,

<sup>23'</sup>her lips grew dark.

<sup>24'</sup>[You ...] the [...] [of the witch], you break the evil bond,

<sup>25'</sup>[you are] the ‘heals-a-thousand’-plant that does not allow  
sortilege, [rebellion],

<sup>26'</sup>[evi]l [word(s)], hate-magic, ‘distortion-of-justice’ magic,  
‘cutting-of-the-[throat]’ magic],

<sup>27'</sup>[‘seizing-of-the-mouth’ magic] (and) confusion to co[me  
near] the person who applies it.

[At the command of Ea], Šamaš and Marduk and the lad[y  
Bēlet-ilī],

do not allow [her witchcraft], her [magic], evil (word)s to  
come near [me],

[ ... ] my witch!” (([Incantation formula])).

<sup>31'</sup>It is [the wording (of the incantation)] to undo witchcraft.

<sup>32'</sup>Its [ritu]al: You spin a cord of combed wool, you knot  
seven knots (into it). <sup>33'</sup>Wherever you have made a knot, you  
wrap ‘heals-a-thousand’-plant in combed wool. You recite  
the incantation seven times over (it). <sup>34'</sup>You put (it) [around]  
his [neck], then witchcraft will not approach him.

<sup>35'</sup>[ÉN kaššāptu(?) agug]ilat mušlaḥhat  
 naršindat  
<sup>36'</sup>[kaššāptu ša(?) t]asarraqt surqīnī arḥu  
 ūmu U<sub>4</sub>.7.KÁM U<sub>4</sub>.15.KÁM  
<sup>37'</sup>[U<sub>4</sub>.X.KÁM U<sub>4</sub>.H]UL.GÁL U<sub>4</sub>.30.KÁM ašap-  
 parakkim-ma mārī inbīya u dādīya  
  
<sup>38'</sup>[anḥullā g̃i][s]G]AN.U<sub>5</sub> elikulla amēlānu  
 ēdu KA.BAD AD.SAG  
<sup>39'</sup>[ū]MA.GIL t]iskur [qa]ran ayyali u nikiptu  
 šammī ša šadī u māti ša qāt apkal ilt  
 Marduk  
<sup>40'</sup>ikaššadūki ina ḥarrānim-ma imahhaṣū  
 lētki utarrū amātki ana pīk[i]  
<sup>41'</sup>kaššāpti surqīnī ša kala šatti tusarriqī  
 ušabbałū TU<sub>6</sub> ÉN

<sup>42'</sup>KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.KAM

<sup>43'</sup>KID.KID.BI anḥullā g̃i[G]AN.U<sub>5</sub> elikulla  
 amēlānu ēdu KA.BAD <sup>44'</sup>AD.SAG <sup>ū</sup>MA.GIL  
 tiskur qaran ayyali u nikiptu šammī annūti  
 maḥaršu(?) ina qē tašakkak <sup>45'</sup>šipta sebišu  
 ana maḥar Šamaš tamannu ina kišādīšu  
 tašakkan-ma kišpū lā iṭehħū[šu]

<sup>46'</sup>ÉN šaknāku-ma ru' tīta mārat ilt rab[ūti]  
  
<sup>47'</sup>ša ina bibli kišpī <sup>48'</sup>u ina nubatti sebī ūmi  
 upaššaru mam[āti](?)  
<sup>49'</sup>māmītu māmītu ullalki māmītu  
<sup>50'</sup>ša lahri ṣeherša šabtī ša enzi tu' āmīša  
<sup>51'</sup>ša kalbatī mīrāntīša  
<sup>52'</sup>luqtī zēr kaššāptīya u kaššāptīya  
<sup>53'</sup>māmītu lū ana qiddatim-ma anāku lū  
 [ana māhirti(?)]  
<sup>54'</sup>ēpištī lū ana qabrim-ma <sup>55'</sup>anāku lū ana  
 nūr elāti T[U<sub>6</sub>] ÉN

<sup>56'</sup>[K]A.INIM.MA UŠ<sub>11</sub>.BÚR.RU.[DA.KAM]

<sup>57'</sup>[KID.KID.B]I ... tašakkak <sup>58'</sup>sebet  
 kiš[rī] takaṣṣar šipta sebišu ana maḥar]  
 Šamaš tamannū-ma in kišādi tašakkan

4. t obv. 9'-rev. 17 // k catchline // H obv.  
 I // f obv. II // A<sub>5</sub> l. and r. col. // u

(for the preceding unit in k and t, see 2., and, for k,  
 also 5.)

<sup>1'</sup>[É]N šurrūni <sup>na4</sup>AN.NA u zalāqu ultu šamē  
 urdūni  
<sup>2'</sup>[ina(?)] reši(?)-šunu našū pišrēti [(...)]  
<sup>3'</sup>iptašrū bīnu maštakal u gišimmaru EDIN  
 ... [...]

<sup>35'</sup>[Incantation: “The witch” is an *agugiltu*-sorceress, she is a  
 snake-charmer, she is a *naršindatu*-sorceress!  
<sup>36'</sup>[O witch, you who] strew strewn-offerings on the first day  
 of the month, on the seventh day, on the fifteenth day,  
<sup>37'</sup>[on the ...th day, on the] evil [day], on the thirtieth day: I  
 have sent against you the children of my fruitfulness and  
 my plenty:  
<sup>38'</sup>[anḥullū-plant, G]AN.U<sub>5</sub>-wood, *elikulla*-plant, *amēlānu*-  
 plant, KA.BAD-plant, AD.SAG-plant,  
<sup>39'</sup>[MA.GIL-plant, t]iskur-plant, [ho]rn of a stag and *nikiptu*-  
 plant, the plants from the mountain(s) and from the low  
 land at the disposal of the sage of the gods, Marduk.  
<sup>40'</sup>They will catch you in the road and strike your cheek. They  
 will return your word to you[r] mouth.  
<sup>41'</sup>My witch, they will have (the wind) carry off your strewn  
 offerings that you have strewn during the whole year!”  
 Incantation formula.

<sup>42'</sup>It is the wording (of the incantation) to undo witchcraft.

<sup>43'</sup>Its ritual: *anḥullū*-plant, *GAN.U<sub>5</sub>*-wood, *elikulla*-plant, *amēlānu*-  
 plant, *ēdu*-plant, KA.BAD-plant, <sup>44'</sup>AD.SAG-plant, MA.GIL-  
 plant, *tiskur*-plant, horn of a stag and *nikiptu*-plant: you string  
 these plants *before him* on a thread; <sup>45'</sup>you recite the incanta-  
 tion seven times before Šamaš. You put it around his neck,  
 then the witchcraft will not approach [him].

<sup>46'</sup>Incantation: “I have equipped myself with *ru' tītu*-sulphur,  
 the daughter of the great gods,

<sup>47'</sup>which undoes witchcraft on the day of the New Moon <sup>48'</sup>and  
 cur[ses] on the vigil of the seventh day!

<sup>49'</sup>Curse, curse, I have purified you, curse!

<sup>50'</sup>Seize the young one of the ewe, the twins of the she-goat,  
<sup>51'</sup>the puppies of the bitch,

<sup>52'</sup>pick up the offspring of my warlock and witch!

<sup>53'</sup>Let the curse (go) downstream, but let me (go) [*upstream*],

<sup>54'</sup>let my sorceress (go) to the grave, <sup>55'</sup>but let me (go) to the  
 light of the upper world!” In[cantation formula].

<sup>56'</sup>[It is the wo]rding (of the incantation) to undo witchcraft.

<sup>57'</sup>[Its ritua]l: You string ... . <sup>58'</sup>[You knot] seven  
 kno[ts], you recite [the incantation seven times before] Šamaš  
 and put (it) around (his) neck.

4. t obv. 9'-rev. 17 // k catchline // H obv. I // f obv. II // A<sub>5</sub> l.  
 and r. col. // u

(for the preceding unit in k and t, see 2., and, for k, also 5.)

<sup>1'</sup>[Inca]ntation: “Descending, ‘tin stone’ and *zalāqu*-stone  
 came down to me from heaven,

<sup>2'</sup>[on] their heads they carried dispelling rituals [(...)].

<sup>3'</sup>Tamarisk, *maštakal*-soapwort and date palm have released  
 the steppe ... [...].

4' yâši lipšurū' inni ina šaplīki Išhara [ ... ]  
 5' ina šamē naphātī ...  
 6' tuhappē riksīšina [ša mūši(?)]  
 7' tuhallaqī amātīšina ša kal(?) [ūmi(?)]  
 8' ša ēpištīya-ma hipē rikissa  
 9' ša muštēpištīy[a amāssa(?)]  
 10' nīnu-ma enqēnu nīnu-ma nindānu  
 11' nīnu-ma ... [ ... ] an[a ... ]

12' KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.[DA.KAM]

13' KID.KID.BI ina maħar Zuqaqtīpi nignak burāši tašakkan šikara tan[aqqi] 14' mē pāširi ina šamni [ ... ] kalli tumalla na<sup>4</sup>AN.NA zalāqa 15' bīna maštaka[l u suh-ušša] ana libbi tanaddi 16' salam kaššāpi u kaššāpti ša līši teppuš 17' abnāti [annāti(?) išt]u(?) kalli tuššelē-ma 18' na<sup>4</sup>AN.NA zalāqa ina turri tašakkak ina kišādīšu tašakkan 19' bīna [maštaka]l u suh-ušša ana pīšu išakkan-ma u ina qātīšu inašt-ma 20' šiptu annītu ana maħar Zuqaqtīpi tamannū-ma 21' ša pīšu ina is-ma 22' u ša qātīšu ramānšu ušbā -ma 23' ana muħħji salam kaššāpi u kaššāpti ir[ammuk-ma] 24' ina libbi mē ša kalli imahħajħunutī-ma ana nāri ina[ddi-ma kiš]pū p[ašrū]

25' ÉN šaknāku šadānu šābitu [ ... ]  
 ... [ ... ]  
 26' ša lā uqarrabu ruħe lemnūti  
 ša šamē qūlān[inni] ša erseti šimāninni  
 27' šāru nāzīqu turruk lā [tallak] mitgārū  
 šāru ša bāb ...  
 28' tabkā-ma aklā nīš ili(?) ... [ ... ] ...  
 [ ... ]  
 29' ša taħej lišbat lišb[at]  
 30' manna lušpur ana d ... [ ... ]  
 31' lišebla Šamaš kunukkašu ša [šadāni]  
 32' luknuk pī kalħušunu [ ... ]

33' KA.INIM.MA [UŠ<sub>11</sub>.BÚR.RU.DA.KAM]

34' DÙ.DÙ.BI ina šeri ina maħar Šamaš nignak b[urāši tašakkan (...)] 35' sebet kiſrī takasħar šipta sebīšu ana maħar [Šamaš tamannū-ma salam kaššāpi u kaššāpti(?)] 36' [š]a tħid teppuš šiptu annītu sebī[šu tamannū-ma (...)] pāšunu(?) 37'[ina] kunuk šadāni šābiti takann[ak ... ]

38' [É]N šina kaššāpātu [  
 39' [išt]u ašertīšina tebāni[m-ma]  
 40' [ana] Marduk bēl balatī apqi[ssināti]  
 (ll. 41'-45' too fragmentary for transcription)

4' May they release me. At your feet, Išhara, [ ... ].  
 5' You have risen in heaven ... .  
 6' You break their bonds, [(tied) during the night],  
 7' you banish their words which (they spoke) all [day]:  
 8' Break the bond of my sorceress and  
 9' [the word] of my enchantress!  
 10' It is we who are wise, it is we who are *knowledgeable*,  
 11' it is we who ... [ ... ] t[o ... ]."

12' [It is] the wording (of the incantation) [to] undo witchcraft.

13' Its ritual: You place a censer with *burāšu*-juniper before Scorpius; you li[bate] beer. 14' Pool water [you ... ] in oil. You fill a *kallu*-bowl (with it). 'Tin stone', *zalāqu*-stone, 15' tamarisk, soapwo[rt and palm shoots] you put into (the bowl). 16' You make figurines of the warlock and of the witch of dough. 17' You take [these] stones [ou]t of the *kallu*-bowl; then 18' you string the 'tin stone' (and) the *zalāqu*-stone on a cord. You put it around his neck. 19' The tamarisk, [soapwor]t and palm shoots he puts in his mouth, and then he ((also)) holds (them) in his hands. Then 20' you recite this incantation before Scorpius, and 21' he chews what is in his mouth; 22' and he swings past himself what is in his hands. 23' He w[ashes himself] over the figurines of warlock and witch; [then] 24' he dissolves them in the water of the bowl and pou[rs] (it) into the river. [Then the witchcra]ft will [be undone].

25' Incantation: "I have equipped myself with magnetite, [ ... ] ... [ ... ]

26' which does not allow evil magic to come near.  
 You in heaven, pay attention to [me], you of the earth, listen to me!

27' The howling wind is beaten: 'Do no[t blow]!' Favourable are the winds of the gate ...

28' Pour out and take the oath ... [ ... ] ... [ ... ] ...

29' May it seize ..., may it sei[ze ... ]

30' Whom shall I send to ... [ ... ... ]?

31' May Šamaš send me his seal of m[agnetite ... ],

32' let me seal the mouth of all the [ ... ... ]!"

33' [It is] the wording (of the incantation) [to undo witchcraft].

34' Its ritual: In the morning [you place] a censer with j[uniper] before Šamaš. [...]. 35' You knot seven knots; [you recite] the incantation seven times before Š[amaš]. 36' You make 35' [figurines of the warlock and of the witch] 36' of clay. [You recite] this incantation seven [times and] 37' you sea[!] 36' [their mouths] 37' [with] a seal of magnetite. [ ... ].

38' [Incan]tation: "These are the witches [ ... ]

39' they have sallied forth to m[e fro]m their sanctuary [ ... ]

40' I have deliver[ed them to] Marduk, the lord of life, [ll. 41'-45' too fragmentary for translation]

<sup>46'</sup> [K]A.INIM.MA [UŠ <sub>11</sub> .BÚ.R.RU.DA.KAM]	<sup>46'</sup> [It is the w]ording (of the incantation) [to undo witchcraft].
<sup>47'</sup> DÙ.DÙ.BI ... [	<sup>47'</sup> Its ritual: ... [ ... ].
<sup>48'</sup> ÉN ēpištī [	<sup>48'</sup> Incantation: "My sorceress [ ... ]
<sup>49'</sup> īnāya <sup>na4</sup> ... [	<sup>49'</sup> my eyes [ ... ] ....stone [ ... ]
<sup>50'</sup> ša šāri āli[ki	<sup>50'</sup> of the blow[ing] wind [ ... ]
<sup>51'</sup> ēpištī ... [	<sup>51'</sup> my sorceress ... [ ... ]."
<sup>52'</sup> KA.INIM.MA [UŠ <sub>11</sub> .BÚ.R.RU.DA.KAM]	<sup>52'</sup> [It is] the wording (of the incantation) [to undo witchcraft].
<sup>53'</sup> KÌD.KÌD.BI <sup>na4</sup> ... [	<sup>53'</sup> Its ritual: ...-stone [ ... ].
<sup>54'</sup> ÉN an̄hullū ... [	<sup>54'</sup> Incantation: "an̄hullū-plant [ ... ]
<sup>55'</sup> ša kaššāpti [	<sup>55'</sup> the witch's [ ... ]."
<sup>56'</sup> KA.INIM.MA [UŠ <sub>11</sub> .BÚ.R.RU.DA.KAM]	<sup>56'</sup> [It is] the wording (of the incantation) [to undo witchcraft].
<sup>57'</sup> DÙ.DÙ.BI šiptu ann[ītu	<sup>57'</sup> Its ritual: Th[is] incantation [ ... ].
<sup>58'</sup> ÉN an̄hullū ... [	<sup>58'</sup> Incantation: "an̄hullū-plant [ ... ]
<sup>59'</sup> ša kaššāpti [	<sup>59'</sup> the witch's [ ... ]."
<sup>60'</sup> šī tāmāt [anāku pāširāku(?)]	<sup>60'</sup> She is someone who twines, [I am one who releases]."
<sup>61'</sup> KA.INIM.MA UŠ <sub>11</sub> .BÚ[R.RU.DA.KAM]	<sup>61'</sup> [It is] the wording (of the incantation) to un[do] witchcraft.
<sup>62'</sup> KÌD.KÌD.BI ana mu[bhi	<sup>62'</sup> Its ritual: Ove[r ... ].
<sup>63'</sup> ÉN ittapha Šamaš [ ... ] ša ina pīšu n[ašū] ... ]	<sup>63'</sup> Incantation: "Šamaš has risen [ ... ] who carr[ies] ... ] in his mouth,
<sup>64'</sup> ina šaptišu našū [ ... ] ina napāhī- ka [Šamaš ... ]	<sup>64'</sup> (who) carries [ ... ] on his lips. [Šamaš], at your ris- ing [ ... ].
<sup>65'</sup> pušur ša kaššāpt[i ... ]	<sup>65'</sup> Undo the witch's [ ... ].
<sup>66'</sup> epšātūša (var.: ipšu) ay [ ... ]	<sup>66'</sup> Let her machinations (var.: sortilege) not [ ... ].!"
<sup>67'</sup> KA.INIM.MA [UŠ <sub>11</sub> .BÚ.R.RU.DA.KAM]	<sup>67'</sup> [It is] the wording (of the incantation) [to undo witchcraft].
<sup>68'</sup> KÌD.KÌD.BI ana mu[bhi giš.GAN.U <sub>5</sub> [	<sup>68'</sup> Its ritual: Over GAN.U <sub>5</sub> -wood [
<sup>69'</sup> ÉN anāku iš pišri ellu šam[mu ša ina Ul]aya aşū	<sup>69'</sup> Incantation: "I am the 'wood-of-release', the pure he[rb] that] emerged from River Ulaya.
<sup>70'</sup> Ulāya ibnānn[i er]šetu ulidanni	<sup>70'</sup> River Ulāya created m[e, the ea]rth bore me,
<sup>71'</sup> [Ellil u Ninlil ušeridūni(?)] ana māti	<sup>71'</sup> [Enlil and Ninlil brought me down] to the land.
<sup>72'</sup> [m]ala qaqqadīya šamū qašdū	<sup>72'</sup> [As] much as my head, heaven is holy;
<sup>73'</sup> [mala šeptīya eršetu] qašdat	<sup>73'</sup> [as much as my feet, earth] is holy.
<sup>74'</sup> [kaš]šāptī ēkīam tēpušinni	<sup>74'</sup> My [wi]tch, where could you (possibly) have bewitched me,
<sup>75'</sup> [rāhītī(?)] ēkīam turejhīnni	<sup>75'</sup> [my rāhītu-witch, where could you (possibly) have impreg- nated me (with witchcraft)?]
<sup>76'</sup> [ē]pišū'a ēpišū[t]ū'a	<sup>76'</sup> My [s]orcerers, my sorceresses:
<sup>77'</sup> [kišp]īšunu libbalkit[ū Š]adâ	<sup>77'</sup> may their [witchcra]ft cross ov[er the moun]tain(s)!"
(l. 78' too fragmentary for transcription; text breaks)	(l. 78' too fragmentary for translation; text breaks)

5. k obv. // L obv. 1'-17' // M r. col. // N r. col. // o rev.

<sup>1</sup>ÉN annû biblu annû [bibbulu]

<sup>2</sup>iħayyalu ēpištu [ ... ]

<sup>3</sup>ša ina nāri imlu' u [tīdāya]

<sup>4</sup>ša ina dalti išlupu [ ... ]

<sup>5</sup>ša ina īħurri išdudu [mušāṭīya]

<sup>6</sup>ša ina sūqi išbuš(u) [eper šepīya]

<sup>7</sup>ša ina qaqqar(i) ikpuru r[u'it]

<sup>8</sup>ša ina igāri iħluš(u) [bīt]

<sup>9</sup>ša ina bīt ašlāki iššu šubāt[ī] (ša ibtuqu sissiktī)]

<sup>10</sup>ša ina dabābi ilqū dababti pīya u [šārat qaqqadīya]

<sup>11</sup>ina napāħi ša Šamaš ša ēpišt u ēpištī

<sup>12</sup>upaššaru ruħešunu lemnūti

<sup>13</sup>ina maħar Šamaš dayyān ni[št]

<sup>14</sup>ša ina nāri imlu' u lū fīdūša

<sup>15</sup>ša ina dalti išlupu lū [ ... ]

<sup>16</sup>ša ina īħurri išdudu lū mušāṭīša

<sup>17</sup>ša ina sūqi išbušu lū eper šepīša

<sup>18</sup>ša ina qaqqari ikpuru lū russa

<sup>19</sup>ša ina igāri iħlušu lū bīt[ssa]

<sup>20</sup>ša ina bīt ašlāki iššu lū subāssa

<sup>21</sup>ša ibtuqu lū sissi[ktaša]

<sup>22</sup>ša ina dabābi ilqū lū dababti pīša

<sup>23</sup>u ((lū)) šārat (var: bāltu) ((ša)) qaqqadīša

((<sup>23a</sup>ina napāħ Šamaš apaššaršunūti))

<sup>24</sup>imħur-līm limħas lēssa

<sup>25</sup>giš GAN.U<sub>5</sub> lipaššira kišpīša

<sup>26</sup>elikulla litēr amāssa ana pīša

<sup>27</sup>u gamlu lipaqiġi kisir kipid libbī[ša]

---

<sup>28</sup>KA.INIM.[MA U]Š<sub>11</sub>.BÚR.DA.K[AM]

<sup>29</sup>[DÙ.DÙ.BI i]na <...><sup>?</sup> ša bibli egubbâ  
[tukān]<sup>30</sup>[ ... ] nignak burāši tašakkhan  
śikar[a tanaqqi]

(ll. 31–32 fragmentary; text breaks)

5. k obv. // L obv. 1'-17' // M r. col. // N r. col. // o rev.

<sup>1</sup>Incantation: “This is the day of the New Moon, this [is the day of the New Moon]!

<sup>2</sup>The sorceress will decompose, [ ... ],

<sup>3</sup>(she) who took [clay for my (figurine)] from the river,

<sup>4</sup>who snatched [my ... ] from the door,

<sup>5</sup>who pulled [my combed-out hair] from the garbage pit,

<sup>6</sup>who gathered [the dirt touched by my feet] in the street,

<sup>7</sup>who wiped up [my] sp[ittle] from the ground,

<sup>8</sup>who scratched off [(bits of) my house] from the wall,

<sup>9</sup>who carried off my garment from the fuller’s house, [(who tore off my hem)],

<sup>10</sup>who took the speech of my mouth in conversation as well as [hair from my head] —

<sup>11</sup>at the rising of Šamaš who <sup>12</sup>dispels <sup>11</sup>my sorcerer and my sorceress, <sup>12</sup>(namely) their evil magic,

<sup>13</sup>before Šamaš, the judge of the peo[ple],

<sup>14</sup>may what she took from the river be the clay for her (own figurine),

<sup>15</sup>may what she snatched from the door be [her (own) ... ],

<sup>16</sup>may what she pulled from the garbage pit be her (own) combed-out hair,

<sup>17</sup>may what she gathered in the street be the dirt touched by her (own) feet,

<sup>18</sup>may what she wiped up from the ground be her (own) spittle,

<sup>19</sup>may what she scratched off from the wall be (bits of) [her] (own) house,

<sup>20</sup>may what she carried off from the fuller’s house be her (own) garment,

<sup>21</sup>may what she tore off be [her] (own) hem,

<sup>22</sup>may what she took in conversation be the speech of her (own) mouth

<sup>23</sup>as well as the hair (var.: pride) of her (own) head!

((<sup>23a</sup>At the rising of Šamaš I dispel them!))

<sup>24</sup>May the ‘heals-a-thousand’-plant strike her cheek,

<sup>25</sup>may the GAN.U<sub>5</sub>-wood undo her witchcraft,

<sup>26</sup>may the elikulla-plant return her word to her mouth,

<sup>27</sup>and may the curved staff release the knot of [her] heart’s plan!”

---

<sup>28</sup>[It is] the wording (of the incantation) to undo witchcraft.

<sup>29</sup>[Its ritual: O]n <...> of the day of the New Moon [you set up] the holy water vessel. <sup>30</sup>[ ... ] you place a censer with burāšu-juniper; [you pour a libation of] beer.

(ll. 31–32 too fragmentary for translation; text breaks)

6. A<sub>4</sub> rev. V<sup>2</sup> // P // C<sub>2</sub> rev. III // f rev. IV // N 1. col.

(l. l' too fragmentary for transcription)  
 2'[ ... -m]a ay it[ūr]ū[ni]  
 3'[ ... liss]aphū-ma ay ishu[r]ū[ni]

4'[ina qib]īt iqbu telītu Ištar ((TU<sub>6</sub> É[N]))

5'[KA].INIM.MA UŠ<sub>11</sub>.BÚR.DA.K[AM]

6'[KÌD].KÌD.BI gišGAN.U<sub>5</sub> ina turri tarakkas  
 7'[šipta] šalāššu ana muhhi tamannu ina kišadīšu tašakkan

8'[ÉN ēpišt]ī(?) k̄tski ana mah̄riya nadi  
 šiqlik ana burkīya

9'[ina qib]īt Ištar Nanaya [Gazb]aba u Ka-[nisurra]

10'[ ... kišp]ī ruhū rus[ū]

11'[ ... ] TU<sub>6</sub> É[N]

12'[KA.IN]IM.MA [UŠ<sub>11</sub>.BÚR.D]A.K[AM]

13'[KÌD].KÌD.BI ana muhhi gišGAN.U<sub>5</sub> taman-nū-[ma ina kiš]ādīšu tašakkan

14'[ÉN an]āku ašqulālu šammu ša ina qereb  
 tāmti aşū

15'[elēnu qimmatī [Anu(?)] inaşsar

16'[sap]lānu šuršīya inaşsara Nudimmud

17'[ina muh̄hīya Ningišida iškun maşsarta

18'[li]mtahhar agē ezzūti ša tāmāti rapšati

19'[limt]ahhar kuṣṣa halpā šurīpa

20'[kīma attū'a šipta el̄šu iqbu ina zumrī-  
 š[u(?)] ... ]

21'[u ziq]īqū(?) ša šāri lā ... pān zumr[ī-  
 šu]

22'[ana annanna mār ann]anna šākinīya  
 muršu diju šuruppū kišpū ruhū [rusū]

23'[upšāš]ū lemnūtu ša amēlūti ay iṭhūšu ay  
 iq[ribūšū]

24'[ay isniq]ūšu ina qibīt Ea Šamaš u Mar-  
 duk [TU<sub>6</sub> ÉN]

25'[KA.INIM.MA] UŠ<sub>11</sub>.BÚ[R.RU.DA.KÁM]

26'[KÌD.KÌD.BI] ašqulāla in turri tašakkak  
 sebet kişrī takashar ēma takasharu šipta  
 sebišu tamann[ū-ma ina kišadīšu tašak-  
 kan]

27'[É]N [šipāt] Tukraš askuppatkunu yānibu  
 [ ....-kunu]

6. A<sub>4</sub> rev. V<sup>2</sup> // P // C<sub>2</sub> rev. III // f rev. IV // N 1. col.

(l. l' too fragmentary for translation)

2'[Let ... , so] that they may not r[etu]rn [to me],

3'[let ... be sca]ttered, so that they may not turn (back) [to  
 me] —

4'[by the comm]and of Powerful Ištar!" ((Incantation for[mu-  
 la])).

5'It is [the wor]ding (of the incantation) to undo witchcraft.

6'Its [ri]tual: You fix GAN.U<sub>5</sub>-wood to a cord. 7'You recite [the  
 incantation] three times over (it and) you put it around his  
 neck.

8'[Incantation]: "My [sorceress], your purse is placed before  
 me, your shekel in my lap —

9'[by the comma]nd of Ištar, [Gazb]aba and Ka[nisurra]

10'[let witchcra]ft, magic, sorce[ry],

11'[ ... !]" Incantation for[mula].

12'It is the word]ing (of the incantation) to [undo witchcraft].

13'Its [ri]tual: You recite (it) over GAN.U<sub>5</sub>-wood [and] put (it)  
 [around] his [ne]ck.

14'[Incantation: "I] am the ašqulālu-plant, the plant that emerged  
 from the midst of the sea.

15'Above, [Anu] guards my top,

16'[be]low, Nudimmud guards my roots.

17'Ningišida established a guard over me (saying):

18['Let it] always withstand the raging waves of the wide  
 seas,

19'[let it al]ways withstand cold, frost (and) ice!'

20'When he spoke my incantation over him, [ ... ] from  
 h[is] body,

21'[and the gh]ostly gusts of the wind shall not ... in front  
 of [his] bod[y].

22'[To N.N., son of N.]N., who equipped himself with me: let  
 illness, diju-disease, shivers, witchcraft, magic, [sorcery],

23'(and) the evil [machi]nations of men not approach him, not  
 come [near him],

24'[not rea]ch him — at the command of Ea, Šamaš and  
 Marduk!" [Incantation formula].

25'It is the wording (of the incantation) to un[do] witchcraft.

26'[Its ritual]: You string ašqulālu-plant on a twine. You knot  
 seven knots. Whenever you knot, you recit[e] the incantation  
 seven times, [then you put it around his neck].

27'[In]cantation: "The Tukraš-[wool] is the threshold for you,  
 the yānibu-'stone' is [a ... ] for you

<sup>28'</sup>úAD.SAG *bēl dīnīkunu anjullū bēl dab[ā-bīkunu]*  
<sup>29'</sup>*tiskur šammu mupašširu ša amâ[tīkunu]*  
<sup>30'</sup>*anjullū [t]ēr amāssa ana pîša suppīb ur-pātu piti ūma*  
<sup>31'</sup>*ša kaššāpti hipe rikissa ša eli(ya)nīti tēr amāssa ana pîša*  
<sup>32'</sup>*kišp[u]ša ruhūša lā iqarrubūni yâši*  
<sup>33'</sup>*št tāmāt anāku pāširāku ((TU<sub>6</sub> ÉN))*

<sup>34'</sup>KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.KÁM

<sup>35'</sup>[KÌ]D.KÌD.BI *šipat Tukraš taṭammi anjullā tiskur yāniba* <sup>36'</sup>úAD.SAG *takaṣar šipta šalāššu ana muh̄hi tamannu ina kišadīšu tašakkan*

<sup>37'</sup>ÉN [...] *nāku gamla mullila ša ilī rabūti*

<sup>38'</sup>[...]. *gamlı mašmašši mullili ša ilī rabūti*

<sup>39'</sup>[...]. *Ningirima [b]ēlet egubbē elli*

<sup>40'</sup>[...] ... *Marduk [ina] qib̄t Zarpanītu*  
(ll. 40'-43' too fragmentary for transcription)

7. Q<sub>1-2</sub> r. col. // S // A<sub>6</sub> r. col. // R

(ll. 1'-14' too fragmentary for transcription)

<sup>15'</sup>*kišp̄t tēp[u]š[ī]ruh̄]ē taddī*

<sup>16'</sup>*kaššāptu ... [ ... ] TU<sub>6</sub> ÉN.(.É.NU.RU)*

<sup>17'</sup>KA.INIM.MA [U]Š<sub>11</sub>.BÚR.RU.DA.[K]ÁM

<sup>18'</sup>KÌD.KÌD.BI (var.: DÙ.DÙ.BI) *tarmuš ina pîšu imbur-ašrā ina šumēlīšu* <sup>19'</sup>*Siris ina imnīšu ((tušaššāšu)) ina muh̄hi atbāri šadī elli tušzāssu* <sup>20'</sup>*ana mahar Šamaš kītam tušaqbāšu*

<sup>21'</sup>*Šamaš tarmuš ina pîya imbur-ašrā ina šumēlīya*

<sup>22'</sup>*Siris pāširu ina imnīya našāku* (var.: našīāku)

<sup>23'</sup>*ina šadī elli atbāri azzâzku*

<sup>24'</sup>*ša yâši idat lemutti izzīzā*

<sup>25'</sup>*kišp̄t ruh̄e ru'ta lemutta i[puša]*

<sup>26'</sup>*lū zikaru lū sinništu lū balṭu lū mītu šū lim[išt-ma]* <sup>27'</sup>*anāku lublu*

*Šamaš Enlil* <sup>28'</sup>*ilī bēl tenēšēti attā dayyānu muštēš[er] il[ī]*

<sup>29'</sup>*ina awātīka rabīti ina qib̄tīk[a sīrtī]*  
<sup>30'</sup>*ša lā uttakkaru*

*ina ūme annī y[âši]* <sup>31'</sup>*lū paṭranni ana yâši lū pašra[nni]*

<sup>28'</sup>the AD.SAG-plant is your persecutor, the *anjullū*-plant is [your] adversary [in court],  
<sup>29'</sup>the *tiskur*-plant is the herb that undoes [your] wor[ds].  
<sup>30'</sup>*Anjullū*-plant, [re]turn her word to her mouth, scatter the clouds, open up the storm!  
<sup>31'</sup>Break the bond of the witch, turn back the word of the ‘mendacious one’ to her mouth,  
<sup>32'</sup>her witchcraft, her magic shall not come near me!  
<sup>33'</sup>She is someone who twines, I am one who releases.” (([Incantation formula])).

<sup>34'</sup>It is the wording (of the incantation) to undo witchcraft.

<sup>35'</sup>Its [ri]tual: You spin Tukraš-wool (into a thread). <sup>36'</sup>You knot <sup>35'</sup>*anjullū*-plant, *tiskur*-plant, *yānibu*-‘stone’ (and) <sup>36'</sup>AD.SAG-plant (into it). You recite the incantation three times over (it and) put (it) around his neck.

<sup>37'</sup>Incantation: “I [ ... ] the curved staff, the purifier of the great gods.

<sup>38'</sup>[ ... ] of the curved staff, the exorcist, the purifier of the great gods.

<sup>39'</sup>[ ... ] Ningirima, the lady of the pure holy water vessel,

<sup>40'</sup>[ ... ] Marduk, [at] the command of Zarpanītu,  
(ll. 40'-43' too fragmentary for translation; text breaks)

7. Q<sub>1-2</sub> r. col. // S // A<sub>6</sub> r. col. // R

(ll. 1'-14' too fragmentary for translation)

<sup>15'</sup>you performed witchcraft, you cast [mag]ic (spells).

<sup>16'</sup>Witch [ ... ]!” Enuru-incantation formula.

<sup>17'</sup>It is the wording (of the incantation) to undo witchcraft.

<sup>18'</sup>Its ritual: ((You have him hold)) *lupine* in his mouth, ‘heals-twenty’-plant in his left (hand), <sup>19'</sup>divine Beer in his right (hand). You have him stand on basalt, the pure mountain.

<sup>20'</sup>Before Šamaš you have him speak thus:

<sup>21'</sup>“Šamaš, I hold *lupine* in my mouth, ‘heals-twenty’-plant in my left (hand),

<sup>22'</sup>divine Beer, the releaser, in my right (hand),

<sup>23'</sup>I stand on basalt, the pure mountain, *before* you.

<sup>24'</sup>The person who *turned to evil* against me,

<sup>25'</sup>(who) perfor[med] witchcraft, magic (and) evil spittle [against me],

<sup>26'</sup>be it a man or a woman, be it a living or a dead person:  
Let him di[e, but] <sup>27'</sup>let me live!

Šamaš, Enlil <sup>28'</sup>of the gods, lord of the people, you are the judge, the one who guides the gods aright.

<sup>29'</sup>By your great word, at yo[ur supreme] command <sup>30'</sup>that is not changed,

<sup>31'</sup>on this day let it be released <sup>30'</sup>from me, <sup>31'</sup>let it be undone with regard to me!”

<sup>32'</sup>KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.[KAM]

(l. 33' too fragmentary for transcription; text breaks)

### 8. A<sub>3</sub>

(ll. 1'-6' too fragmentary for transcription)

<sup>7'</sup>[KA.INIM.MA U]Š<sub>11</sub>.BÚR.RU.DA.KAM

<sup>8'</sup>[KÌD.KÌD.BI (...) g]umānum tābat kupad  
<sup>9'</sup>... [...] balu patān tašaqqi

<sup>10'</sup>[n]un-gal-pirig-nun-gal-dím ga[l]-  
p[iri]g<sup>2</sup>-nun pirig-gal-abzu nun<sup>ki</sup>-na-ke<sub>4</sub>

<sup>11'</sup>KA.INIM.MA U[Š<sub>11</sub>.B]ÚR.RU.DA.KAM

<sup>12'</sup>KÌD.KÌD.BI hašū nuħurtu šurm[ēnu]

<sup>13'</sup>[š]a napišti ša bīt Marduk šipta ana libbi  
tanaddi išattī-[ma] <sup>14'</sup>ana libbi AK.AK.E.DÈ  
šammīt ina sissikti tarakkas-ma ina<sup>3</sup>[eš]

<sup>15'</sup>[k]aššāptam Id ruhut Šakkan bēlet rē-  
mînni iršāmšūm

<sup>16'</sup>īmurši-ma Sîn (var.: Ellil) ireddīši

<sup>17'</sup>[i]llammē illaka arkīša

<sup>18'</sup>[a]nnašši-mi (sic?) kaššāptum ša udabba-  
bu eṭlam <sup>19'</sup>ulabbânni ina šipte

maħṣā lēssa usħā lišānša

<sup>20'</sup>[suħp]ā(?) buppānīša ħulliqā ... [ ... ]

(text breaks)

### 9. A<sub>1</sub>

(ll. 1'-15" too fragmentary for transcription)

<sup>16"</sup>urra u mūša ... [

<sup>17"</sup>Addu mē ... [

<sup>18"</sup>Sîn u Ištar qa[rrādū](?)

<sup>19"</sup>alka īmu(?) luttal[lak

<sup>20"</sup>imna alka šumēla [

<sup>21"</sup>kubsa ... [

<sup>22"</sup>ša Enbilulu ... [

<sup>23"</sup>ušākilū AN GAL [

<sup>24"</sup>Enki Ninki ilū mā[ti

<sup>25"</sup>mašē mašiāt[i

<sup>26"</sup>zāriqāti zāriqū ēk[alla](?)

<sup>27"</sup>ša izarraqūni bīt Ani u [

<sup>28"</sup>īmuršu-ma Asall[uhi

<sup>29"</sup>ilqe šamma ina qātīšu elle[ti

<sup>30"</sup>maštakal mir[āna](?)

<sup>31"</sup>zēr bīni hašħūr api ina mē būri [

<sup>32"</sup>awīlam išqi uṣi [

<sup>32'</sup>[It is] the wording (of the incantation) to undo witchcraft.

(l. 33' too fragmentary for translation; text breaks)

### 8. A<sub>3</sub>

(ll. 1'-6' too fragmentary for translation)

<sup>7'</sup>[It is the wording (of the incantation)] to undo witch[craft].

<sup>8'</sup>[Its ritual: (...) g]umānum-plant, kupad-salt, <sup>9'</sup> ... [...] you have (him) drink (it) on an empty stomach.

<sup>10'</sup>"Nungalpirignungaldim, Galp[iri]gnun(?), Piriggalabzu of the city of Adab(!)."

<sup>11'</sup>It is the wording (of the incantation) to [u]ndo witch[craft].

<sup>12'</sup>Its ritual: hašū-plant, nuħurtu-plant, cypre[ss], <sup>13'</sup>(plants) [o]f good health from the temple of Marduk. You cast the incantation into (it, and) he drinks (it). [Then], <sup>14'</sup>within the ritual proceedings, you bind the drugs into (his) hem, then he will reco[ver].

<sup>15'</sup>"The River god, the ... of Šakkan, ... the witch — 'Lady, have mercy on me'.

<sup>16'</sup>Sîn (var.: Enlil) beheld her and was pursuing her,

<sup>17'</sup>'Pure-Powers' was going after her.

<sup>18'</sup>[I] am carried (off)! The witch who slanders the young man has surrounded me with a spell!

Strike her cheek, tear out her tongue,

<sup>20'</sup>[thro]w her down flat on the ground, destroy [her] ... [ ... ]!

(text breaks)

### 9. A<sub>1</sub>

(ll. 1'-15" too fragmentary for translation)

<sup>16"</sup>day and night ... [

<sup>17"</sup>Addu [ ... ] water [

<sup>18"</sup>Sîn and Ištar, the h[eros,

<sup>19"</sup>come, storm, let me wa[lk

<sup>20"</sup>on the right side, come, on the left side [

<sup>21"</sup>trample ... [

<sup>22"</sup>which Enbilulu ... [

<sup>23"</sup>they fed ... [

<sup>24"</sup>Enki (and) Ninki, the gods of the lan[d,

<sup>25"</sup>male twins, female twins [

<sup>26"</sup>female sprinklers, male sprinklers [ ... ] the pa[lace

<sup>27"</sup>who sprinkle the temple of Anu and [

<sup>28"</sup>Asall[uhi] saw him and [

<sup>29"</sup>He took the drug with his pur[e] hand, [

<sup>30"</sup>maštakal-soapwort, mir[ānu]-plant

<sup>31"</sup>tamarisk seed (and) 'marsh-apple' [ ... ] in water from the well.

<sup>32"</sup>He had the man drink (it). Out went [ ... ]

<sup>33"</sup> *kīma šāri ša libbīšu* TU<sub>6</sub> É[N.E.NU.RU]

<sup>34"</sup> KA.INIM.MA UŠ<sub>11</sub>.[BÚR.RU.DA.KAM]

(l. 35" too fragmentary for transcription)

10. A<sub>7</sub>: too fragmentary for transcription.

11. o obv. (for rev., see 5.)

<sup>1</sup>[É]N *rittī Manzīt zuqaqīpi*

<sup>2</sup>[*u*(?)] šī kaššāptu inakkama kišpīša

<sup>3</sup>[*luppa*]haššim-ma kīma Manzīt šamē

<sup>4</sup>lužīqaššim-ma kīma ištāni u amurri

<sup>5</sup>luħalliq urpataša luħalliq īmša

<sup>6</sup>lusap[*piħ*] kišpīša ša īteneppuša yāši

<sup>7</sup>u naš[*pa*]rāti ša ištān[app]ara ana yāši

<sup>8</sup>ṣalil [nēberu] ḥalil [kāru]

(text breaks)

<sup>33"</sup> like a flatus of his belly.” [Enuru]-incantation formula.

<sup>34"</sup> It is the wording (of the incantation) [to undo] witchcraft.

(l. 35" too fragmentary for translation)

10. A<sub>7</sub>: too fragmentary for translation.

11. o obv. (for rev., see 5.)

<sup>1</sup>[Incan]tation: “My hand is the (divine) Rainbow, the (constellation) Scorpius —

<sup>2</sup>[but] she, the witch, is piling up her witchcraft.

<sup>3</sup>[Let me sh]ine forth against her like the Rainbow of heaven,

<sup>4</sup>then let me blow against her like the north and the west wind,

<sup>5</sup>and (thereby) let me clear away her cloud(s), let me clear away her storm,

<sup>6</sup>let me scat[ter] the witchcraft that she keeps on performing against me

<sup>7</sup>and the me[ss]ages that she keeps on sen[di]ng me!

<sup>8</sup>Asleep is [the ferry], asleep is [the quay],

(text breaks)

### Notes

1.: 8': For the tentative restoration, cf. *Maqlū* III 76 and *KAL* 2, 3 r. col. 9'.

10': For the reading *turru* of DUR within contexts when referring to the string of a necklace, see now also Beaulieu, *CM* 23, 389.

15': For the translation, cf. Schwemer, *Abwehrzauber*, 110, fn. 226.

2.: 6': For the interchange between UZU.MEŠ and UZU<sup>II</sup>, see Schwemer, *BiOr* 66 (2009) 174.

7'-8': For the restoration, cf. *Maqlū* III 72–73, 123, and here text 8.6: 97'.

9'-10': For the restorations, cf. *Maqlū* V 17–18, 111, 131, VII 169, 176–77, VIII 126'', 139'''.

13': For the reading of <sup>sik</sup>HÉ.ME.DA as *tabarru* in first-millennium Babylonian texts, see *CAD* N 21–22, s.v. *nabāsu*, and Beaulieu, *CM* 23, 388. Note that Assyrianizing *tabribu* is attested in medical texts from Aššur (see *CAD* T 30–31).

19': The reading *rim-ki* 'lu-a-ti' remains uncertain, but cf. *rimkī lu*''ūti in *Maqlū* I 105 and *KAL* 2, 15 obv. I 34' (here text 8.4: 73a) as well as *rim-ik-šú lu*''a-a in *BRM* 4, 18 obv. 14 and *rim-ki-šú lu-MA-* — for *luwā?* — ibid. obv. 4. The form here would represent the feminine plural of the

adjective used as an abstract noun, a usage that is attested elsewhere; for the attestations and a discussion of the word, see Stol, *Studies Borger*, 348–49, who, however, interprets *lu*''ātu as a pejorative noun of the *purās* pattern and compares it with *lu*''tu “decay”, a symptom typically caused by witchcraft; cf. also Schwemer, *Abwehrzauber*, 87.

26': The traces preserved in ms. d suggest that this manuscript had UŠ<sub>11</sub> instead of syllabic *i-mat* in the duplicate. The equation uš<sub>11</sub> = *imtu* is well known from bilingual incantations, where it can refer to the evil spittle of witchcraft as well as to the life-giving spittle of Ea and Asalluhi (see the attestations quoted in *CAD* I/J 140b). The phrase *imat marti* “(poisonous) spittle mixed with bile” is known from *Uḥ* V 5 (uš<sub>11</sub> zé = *i-mat mar-ti*), there referring to the evil demons of heaven and the netherworld (cf. also *Uḥ* XII 18).

27': It seems worth drawing attention to the anaphora *qē uttūti kī uttūti*. Note that the ritual actions described in ll. 26'–27' and 36' correspond to the ritual instructions in ll. 42'–44'.

31': The traces preserved in ms. C<sub>1</sub> can be read EDI[N x (x) š]á or DUḥ x [x š]á; in view of the following two lines a reading *aptur*(DU<sub>8</sub>) ... ša kaššāpti ... “I have dispelled the ... of the witch, ...” is also worth considering.

34': The third person suffixes in ms. C<sub>1</sub> are triggered by the third person references in the preceding lines. The switch from preterite (ll. 32'–33') to present (ll. 34'–35') indicates the beginning of a new section which addresses the witch directly. Note that ms. C<sub>1</sub> has the second-person suffix in l. 36'.

24'–37': It is difficult to explain the switch from the present (ll. 34'–35') to the preterite (ll. 36'–37'); it seems that the disposal of the representation of the witch is first envisaged as something immediately imminent and then described as already accomplished. Perhaps a weakling or blind man is put in charge of the gate because a competent guard would stop someone from burying a figurine at the gate.

40': We interpret *a-a-il-ki* as a form of an otherwise unattested *parīs* pattern noun *ayīlu* “bond” derived from *e’ēlu* (cf. Abusch, *MesWi*, 190, fn. 25). Lutz interpreted the form as a 1<sup>st</sup> sg. of *e’ēlu* (“I have bound thee”), but this is difficult to reconcile with the following *upaššar*. Note that instead of É[N], one could also read *ū-pa-šar-k[i]* at the end of the line.

3.: 2'–11': The incantation addresses the personified day of the New Moon. For the day of the New Moon as a special day for the performance of anti-witchcraft rituals, see Schwemer, *OrNS* 78 (2009) 62–63; for *ūmka ezzu*, see Abusch, *MesWi*, 126, 139–40 with fn. 55, but compare Schwemer, loc. cit. Note the similarities between the present incantation and *Maqlû* V 11–18.

13'–15': In the break, a stone representing the *abattu*-pebble referred to in the incantation and perhaps one more drug have to be restored. The restoration at the end of l. 14' is based on the text of the incantation. Note the writing IM.BUBBU instead of expected IN.BUBBU.

17'–18': Cf. BM 35672 rev. 6' (catchline).

21': Note the spelling *i-ru-qu* instead of expected *īriqū*. The parallel passages describing Ereškigal's fury and wrath have *e-ri-qu pa-nu-š[a]* (*KAR* 1 obv. 29', Ištar's Descent), *e-ru-[qu<sup>2</sup>] pānša* (*CT* 15, 45–47 obv. 29, Ištar's Descent) and *e-er-qu pa-nu-uš* (*STT* 28 obv. III 21', Nergal and Ereškigal). If the restoration in *CT* 15, 45–47 proves to be correct — in view of the apparent stative *erqū* one could also restore *e-ru-[uq] pānša* — then it would provide a parallel to the present spelling. The fact that the present form is written with an initial *i-* indicates that it should be interpreted as a preterite

rather than a stative form, and the same would then apply to the parallel form in Ištar's Descent. Nevertheless the irregular *u*-vocalism is probably due to analogy with the stative (*aruq*).

28': For the restoration, cf. the note on 2: 9'–10'.

33': It is not to be excluded that *puškku* in l. 33' refers back to the cord made of combed wool (l. 32'). If so, we would translate: “Wherever you have made a knot, you wrap (the cord of) combed wool with *imhur-līm*-plant.”

36'–37': Note that U<sub>4</sub>.HUL.GÁL “evil, unlucky, inauspicious day” may refer more specifically to the day of the funeral offerings; cf. *Nabnītu* XVII 289 *ḥul-gál = ki-is-pu* (*MSL* 16, 163, and Alster, *ASJ* 13 [1991] 86).

41': For the motif of the wind carrying off the witch's sorceries, cf. *Maqlû* IV 114, V 92, VI 68, VII 21, 110 and VIII 52'.

44': The interpretation of *IGI-šū<sup>2</sup>* remains uncertain. The sign ŠI is clear in both manuscripts, and ms. f. certainly had another sign before *ina GU-e*, possibly ŠU; but note that there is very little space in the break between *IGI* and *ina GU* in ms. C<sub>2</sub>. The instruction to prepare the necklace “in his (i.e., the patient's) presence” seems to be without parallel in this genre of text.

46'–55': The understanding of this incantation, which is mainly concerned with the effectiveness of *ru'tītu*-sulphur against witchcraft and *māmītu* ('ban', curse), hinges on the interpretation of the form *ṣab-TIM* in 1. 50'. Despite the apparently consistent spelling with the TIM-sign it seems most plausible within the present context — *pace* the caution in *KAL* 2, p. 97 — to interpret the form as 2<sup>nd</sup> sg. fem. imperative *ṣabtī*, parallel to *luqtī* (consistently written *lu-uq-ti*) in l. 52'. If so, it seems that *ru'tītu*-sulphur is addressed and asked to take away the sorcerers' offspring just as it seizes the young ones of the animals. Accordingly, the first person speaker in ll. 46'–49', as in the rest of the incantation, is probably the patient himself, here addressing personified *māmītu*.

4.: 1': Note that ms. t interprets <sup>na4</sup>AN.NA, a bead of tin (or a bead or stone similar to tin), as “stone of Anu”; the same interpretative writing can be observed in amulet stone texts, see Schuster-Brandis, *Steine*, 395–96.

3'–5': The syntactic structure of the fragmentary text in ms. t cannot be determined with cer-

tainty not only because of its fragmentary nature, but also because this manuscript does not always follow poetic lines (see obv. 13'). But since there is no clear evidence that prior to obv. 13' the text does not divide the lines in agreement with the syntax, the tentative translation offered here takes — for better or for worse — the line divisions of ms. t as orientation marks in the reconstruction of the text.

5': Read perhaps [in]a šamē(AN-e) nap-ha-tì šimētān(USAN) napħāti(KIMIN)?

6'-7': For the pair *mūšu* — *kal ūmi*, cf., e.g., here 3.: 4' and *Maqlû* III 45–46, IV 119–20.

9': In view of 1. 7' one expects *ša muštēpištīya hulliqī amātīša* “banish the words of my enchantress”. There does not seem to be enough space for such a restoration at the end of the line; however, there would be space if the scribe continued his text on the margin.

10'-11': The reading *ni-in-da-a-nu* seems fairly certain, even though the last two signs are only partially preserved. The form must be analysed as a 1<sup>st</sup> pl. N-stem stative of *edū* (cf. the adverb or adjective *nindū*), formally parallel to preceding *enqēnu*. One would expect *nindānu* to have approximately the same meaning as *enqēnu*, but this is difficult to reconcile with the N-stem form which suggests “we are known” rather than “we understand”. The preserved text is silent about the identity of the first person plural in these lines. If the lines refer to the personified drugs introduced at the beginning of the incantation, one could envisage a restoration *nit-t[a-rad] a-n[a māti (TU<sub>6</sub> ÉN)]* “we have des[cended] t[o the land. (Incantation formula).”

13: Scorpius, of course, is the astral manifestation of the goddess Išhara, who is addressed in the incantation.

14': A *pa-ši-ri* is a variant of *mē pašir nāri*, for which see here the comments on text 2.2, 2.: 6'.

19': In view of 1. 15' the drug name between *gišŠINIG* and *gišGIŠIMMAR* must be *maštakal*, even though the traces preserved in ms. f obv. II 12' cannot be reconciled with any of the common spellings of this drug name.

25': The restoration of *kīttu* “truth” in the second half of the line remains very uncertain, but note that magnetite was known as the stone of truthfulness (*aban kīnāti*) according to *BAM* 194 rev.

VII' 14'-18', a property reflected in the Sumero-graphic writing of the stone's name.

27': For the restoration of this line, cf. *Maqlû* I 65–66.

28': Given its fragmentary state the interpretation of this line remains highly uncertain. For the phrase *nīš DN akālu* “to take an oath by ...”, see Charpin, *MARI* 8 (1997) 345 and idem, *JuMau*, 85–96.

29': Cf. *Maqlû* I 146, V 146, 161 and here texts 8.4: 66, 8.6: 78' and 8.7.1: 102".

30'-31': For this formula and its uses, see Farber, *JNES* 49 (1990) 299–321. The formula and the motif of sending to a deity for materials to be used against witchcraft occur also in the ušburruða-incantation *SpTU* 2, 25 obv. 6–13 (note that the text is partly duplicated by K 9046).

39': Alternatively read *ištu bīt ilīšina* “from the temple of their god”. Given the fragmentary state of the text it is not possible to identify the deity with any certainty. Perhaps the line refers to Kanisurra, the goddess of witches who perhaps resides in the netherworld (see most recently Beau lieu, *CM* 23, 316–19, Schwemer, *Abwehrzauber*, 116–18).

60': For the tentative restoration, cf. here part 6., 1. 33'.

69'-77': For this incantation and its parallels to *Maqlû* VI 69–77, see Abusch – Schwemer, *Iraq* 71 (2009) 77–78. For the role of River Ulaya in Babylonian cosmology, see Wiggermann, *CM* 6, 212. Since the Ulaya-river marks the border to the netherworld, the restoration of 1. 71' in its present form (*warādu*) remains quite uncertain.

76': For the plural *ēpišūtū'a*, see Abusch – Schwemer, *Iraq* 70 (2008) 80.

5.: 1: For the special role of the day of the New Moon within anti-witchcraft rituals, see the comments on part 3: 2'-11'.

2: We follow von Weiher's *editio princeps* in interpreting *iħayyalu* as a present-tense form of *ħālu* (\*ħūl), though a derivation from *ħiālu* cannot be excluded. The translation above treats the final *-u* of the verbal form in our LB manuscript as grammatically insignificant; this may well prove to be wrong once the full text of this line is known.

3–10: For a similar series of accusations against the witch, cf. K 2417 (*AMT* 31/4-32/1) rev. 14–16.

11–12: One would expect *ša ēpištya u ēpištya ... ruhēšunu* “the magic of my sorcerer and my sorceress”, but then one would have to assume that *ša* introduces both the relative clause and the genitive *ēpištya u ēpištya*. Note that the traces in ms. N seem to support the reading *ēpištī*.

8, 19: Here in ll. 3–10 the witch is accused of having bewitched the person by means of items that had been in contact with him or that represent him (cf. the corresponding section in ll. 14–23). Lines 8 and 19 seem to differ from the rest of the text in that they proceed from part to whole (wall to house) rather than the usual whole to part (e.g., street to dust). In these two lines all manuscripts of our text have *igāru* in the first part of the sentence, while the second half is broken. The second half of the line is partially preserved only in ms. N r. col. 8' (= l. 19), and the last sign is almost certainly to be read É, which allows for the restoration É-[sa] or É.[GAR<sub>8</sub>-šá]. If one prefers the latter restoration, one has to assume that the first half of the line was corrupt in all extant manuscripts and originally read *ša ina bīti iħlušu* in line with the parallel text K 2417 rev. 15 (*šá ina É iħ-lu-šu* [...]). The latter should probably be restored as *ša ina bīti iħlušu [igārī]* “who scratched off from the house [(bits of) my wall].” Note that the version represented by K 2417 proceeds from whole to part, as do the other lines of this passage.

14–27: Unfortunately we have not been able to collate ms. o; the present edition is based on Scheil’s original edition and must therefore be treated with caution. This is especially true when ms. o deviates from the other manuscripts, as in l. 23.

27: The spelling *ki-pi-id* in ms. o indicates that we should read *kipid* rather than *qibīt* (cf. also 8.4: 80; modify accordingly Abusch, *BWiL*, 91, fn. 10).

29: The text seems to be corrupt; we expect an indication of the time of the day before *ša bibli*. Alternatively one could perhaps read *ina šiknu* (GAR) *bibli* “at the appointed time of the day of the New Moon”, but such a use of *šiknu* is as yet without parallel.

6.: 8': The wording of the line is clear enough, but for lack of parallels its actual meaning remains elusive; we do not know any other anti-witchcraft incantation that mentions the witch’s purse or money.

9': There does not seem to be enough space in the break at the beginning of the line for restoring Kanisurra’s standard epithet *bēlet kaššā-pāti* (for this epithet, see Schwemer, *Abwehrzauber*, 116–17).

14': According to Šammu šikinšu the *ašqulālu*-plant grows out of the sea and is visible on the surface of the water (see *STT* 93 rev. 79'–81', ed. in *CAD* A II 453a based on the parallel in the commentary *BRM* 4, 32). The present incantation praises the resilience of the plant against natural forces, which agrees with the comment in Šammu šikinšu that the *ašqulālu*-plant thrives where no other plant or reed can survive.

21': *lā iddipū* (“[and the gh]ostly gusts of the wind shall not blow against [his] bod[y]”) would be an obvious reading of the verbal form in this line; but the traces preserved between *i-* and *-pu* cannot be reconciled with DI.

27': *tuk-ra-áš* can be compared to *tuk-raš*, the regular Achaemenid writing of the geographic name that is attested as *Tukriš* in Babylonian sources since the Akkade period (see Vallat, *RGTC* 11, 279–80). Wool and textiles from Tukriš are well known from MB texts (see *CAD* T 460a for the relevant attestations).

30': Ms. f has a fragmentary variant text in the first half of the line: *anħullū kūm-ma* [...] “*anħullū*-plant, it is yours to [...]”.

37': We expect *šaknāku* or, less likely, *anāku* at the beginning of the line. Before *-na-ku* only a single horizontal wedge is visible which cannot be reconciled with the typical form of AK in this manuscript.

38'–40': One suspects that in this section a phrase equivalent to *ina qibīt* preceded all divine names including *gamli* in l. 38'. But note that the traces preceding <sup>d</sup>MES (l. 40') cannot be reconciled with a reading *ina qibīt*.

7.: 1'–14': Since the publication of ms. Q in *KAL* 2, ms. S has been identified as a duplicate of this passage; still, too little remains for any attempt at restoring the text of the incantation. Difficulties caused by the fragmentary remains are exacerbated by the very low incidence of stock phrases that might otherwise allow a restoration of the text.

18'–31': This rite is known from *Bīt rimki* and several anti-witchcraft rituals: cf. K 3661 rev. IV 5'–7' (here text 7.5: 5'–7'), *PBS* 1/1, 13 obv. 13–15 (here text 9.2: 13–15, cf. also text *KAL* 2, 15

obv. I 1'–21', here text 8.5: 1'–21', and *SpTU* 2, 19 rev. 9'–11', here text 9.3: 9'–11') and *KAL* 2, 13 obv. I 8' (here text 7.6.3: 8'). Note that the preceding text in ms. R (a join to ms. S is excluded) differs from the rest of the sources: <sup>1'</sup>[ ... ] x [x x x (x)], <sup>2'</sup>[ ... GIŠ.N]Á-Š[u x x x], <sup>3'</sup>[ ... ana] IGU <sup>4'</sup>UTU.É<sup>1</sup>.[A GUB-su(?)], <sup>4'</sup>[ ... ] an-ni-a-am te-ep-<sup>1</sup>pu<sup>1</sup>-[uš], <sup>5'</sup>[ÉN <sup>4</sup>UTU <sup>1</sup>tar-muš i]na KA-ia ŠID-n[u].

24': For the problems of translation, see the comments on text 1.5: 17'.

31': Despite the spelling *pa-aš-ra-a-[ni]* the form must be parallel to preceding *patranni*.

8.: 9': One is tempted to read [*l*]u *ina* G[EŠTIN *lu ina* KAŠ.SA]G at the beginning of the line, but the space available in the break seems too small for such a restoration.

10': As first noted by E. Reiner (see Borger, *JNES* 33 [1974] 192, fn. 1), this is a garbled rendering of the names of three of the seven sages. A more reliable list forms part of *Bīt mēseri*, tablet III (*SpTU* 2, 8 //, see Borger, *JNES* 33 [1974] 188–92). According to *SpTU* 2, 8 obv. 14–20 (with duplicates), the correct forms of the names are: Nungalpiriggaldim (here, almost correctly, Nungalpirig-nungaldim), Piriggalnungal (here apparently Galpi-rignun) and Piriggalabzu (here the correct form). The phrase nun<sup>ki</sup>-na-ke<sub>4</sub> at the end of the line must refer to one of the hometowns of these sages. According to *Bīt mēseri* Piriggalabzu was born in Adab, so that nun<sup>ki</sup>-na-ke<sub>4</sub> probably reflects an original adab (UD.NUN)<sup>ki</sup>-ba-ke<sub>4</sub>.

14': The logographic use of AK.AK.E.DÈ is so far attested only here; a comparable expression is ak-ak-da // MIN-e “ritual procedure”, once attested in a bilingual text (see *PSD* A III 131a).

15': The first line seems to be corrupt; *ir-ša-am-šum* at the end of the line could be analysed as *iršāššum* “he obtained for him”, but it is unclear how this fits into the overall syntactic context.

17': Note that a medical commentary explains *ellamū* as a designation of the full moon; see Civil, *JNES* 33 (1974) 334.

18': Alternatively, could [a]n-na-ši-mi be a corruption of *annītu šī-ma* “this is she”?

19': We interpret ú-lab-ba-an-ni as a writing for *ulawwānni* reflecting Neo-Assyrian orthography. But one should consider the possibility that ú-lab-ba-an-ni is a corruption of *ula'*ānni “she has besmirched me”.

11.: 1–8: Cf. *Maqlū* VII 1–8. The main difference between the version transmitted within *Maqlū* and the present text consists in the fact that the witch is referred to in the third person here, while the *Maqlū* version addresses her directly in the second person. Also note that *našparātu* “messages” of our texts is replaced by *našparāt zikurudē* “messages of ‘cutting-of-the-throat’ magic” in the *Maqlū* version; while the more specific phrasing of the *Maqlū* version is more precise, it does not change the meaning of the line, since the sending of magic ‘messages’ is a typical form of *zikurudū*-witchcraft (see Abusch, *Studies Stol*, 53–68, Schwemer, *Abwehrzauber*, 63, 89, 100–101).

1: Note that we were not able to collate ms. o; therefore the reading of the first line of the incantation remains uncertain. Scheil’s edition predates the introduction of a numbering system for the Istanbul tablet collection, and one would have to systematically go through the Istanbul Babylonian collections in order to retrieve the tablet.

## TEXT 7.9

### AN APOTROPAIC UŠBURRUDA RITUAL

#### *Content*

Manuscript a contained two units whose ends are marked by double rulings. Lines 1'–8' contain an anti-witchcraft incantation addressed to Šamaš that was to be recited at sunrise; the incantation may have been preceded by a short purpose clause, but the text does not provide detailed ritual instructions. The second unit (ll. 9'–27'), which is duplicated by manuscript b rev. 12–21, gives the incantation and ritual instructions for apotropaic measures against witchcraft. Fumigations with potent herbs immunize the patient against sorceries, while the ashes in the fumigation vessel are used to produce an apotropaic liquid. This mixture of ashes and water is then used

for sprinkling the patient's house; four sticks of apotropaic ēru-wood erected at the house's corners provide additional protection. The text of the pertinent incantation is only partially preserved, but the surviving bits refer explicitly to apotropaic measures. In view of the nature of the two units on manuscript a, one is tempted to assume that they were meant to be performed one after the other: the first ritual served to fight and remove the witchcraft affecting the patient, the second ritual lent the purified patient protection against any further attack of his sorcerers. But manuscript b shows that unit ii was also transmitted on its own.

#### *List of Manuscripts*

a	CBS (Kh <sup>1</sup> ) 736	PBS 1/1, 16	pls. 46–47	Frg. of a single-col. tablet, NB/LB script, 7 <sup>th</sup> cent.	Sippar(?)
b	BM 45419	—	pl. 48	Frg. of a single-col. tablet, NB/LB script, 6 <sup>th</sup> –3 <sup>rd</sup> cent.	Babylon or Borsippa

#### *Synopsis of Text Units*

i	Ritual with incantation against witchcraft .....	1'–8'
	Incantation addressed to Šamaš .....	1'–7'
	a obv. 1'–7'	
	Rubric with ritual instruction .....	8'
	a obv. 8'	
ii	Ritual with incantation for protecting the patient and his house against witchcraft.....	9'–28'
	Incantation with ušburuda rubric .....	9'–24'
	a obv. 9'–rev. 10 // b rev. 12–20	
	Ritual instructions.....	25'–28'
	a rev. 11–14 // b rev. 21	

#### *Previous Editions*

None.

*Transliteration*

1. a // b rev. 12–21

1'	a obv. 1'	ʳšá¹ [x x x x (x)] x x [x x]
2'	a obv. 2'	ina ʳSILA¹ [i]š-b[u-šu S]AḪAR GÌR¹-MU]
3'	a obv. 3'	at-ta ḏUTU¹ AD šá [x (x)]
4'	a obv. 4'	šá lúUŠ₁₁.ZU-MU u <sup>munas</sup> UŠ₁₁.ZU-ʳMU¹
5'	a obv. 5'	kiš-pi-šú-<-nu> šu-us-ḥir-šú-nu-ti ʳár¹-ḥ[iš]
6'	a obv. 6'	i-li ḏALAD bal-ta u me-lam-ma
7'	a obv. 7'	li-tu-ru-ni ia-a-ši
	a	
8'	a obv. 8'	[G]IM ḏUTU KUR-ḥa an-na-a ŠID-nu
	(for the preceding lines in ms. b, see Summary)	
	a, b	
9'	a obv. 9'	[ÉN te]-ʳte-ep-šá¹-[n]i-ma te-te-ep-šá ʳkiš¹-[pi]
	b rev. 12	[ te-te(?)]-ep-šu te-te-ep-šú kiš-pi-šá
10'	a obv. 10'	[(x) i]b⁹-ba'(bi)-lak-ki-tu ru-ḥe-ʳe¹-k[i⁹]
	b rev. 13	[ ] erasure ru-ḥe-e-k[i⁹]
11'	a obv. 11'	[ú]-ul an-gi-ma ap-te É ba-ra-[ri]
	b rev. 14	[ ba-r]a-ri →
12'	a obv. 12'	[ Ú]R-MU šá EN.NUN ina KÁ-MU šá ki-d[i-ni]
	b rev. 14	ina ÚR-MU šá EN.NUN ina KÁ-MU šá ki-d[i-ni]
13'	a obv. 13'	[ina t]úb-qa-a-ti šá É-MU EN.NUN ú-še-[šib]
	b rev. 15	[ u]l-te-šib →
14'	a obv. 14'	[ i]a-a-ši u É-M[U]
	b rev. 15	šá ia-a-ti u É-ia
15'	a rev. 1	[ip-šu bar-tum(?)] ʳu¹ a-mat ḥUL-[tim (x x x)]
	b rev. 16	[ ] →
16'	a rev. 2	[kiš-pi ru]-ḥe-e ru-[se-e]
	b rev. 16	[ r]u-ḥu-ú ru-su-ú →
17'	a rev. 3	[ H]UL.M[EŠ ]
	b rev. 16	up-šá-šu-ú HU[L.MEŠ DÙ-ši(?)]
18'	a rev. 4–5	[ ]
	b rev. 17	[x x x x x x x x ḏgi]ra u ḏnuska →
19'	a rev. 6	[ ]
	b rev. 17	x simGÚR.GÚR u ʳú¹[KUR.KUR]
20'	a rev. 7	[ ]
	b rev. 18	[x x x x x x x k]a⁹-ši →
21'	a rev. 8	s[a-pár-ri ] x x [x]
	b rev. 18	sa-pár-ri šá DINGIR.MEŠ GAL.MEŠ x [x x]
22'	a rev. 9	DUMU.[MEŠ um-ma-ni(?) li-qat-t]u-ú pa-gar-ki
	b rev. 19	[ li-qat]-tu-ú pa-gar-k[i]
	a, b	
23'	a rev. 10	KA.IN[IM.MA UŠ₁₁].ʳBÚR¹.RU.DA.KAM
	b rev. 20	[ U]Š₁₁.BÚR.RU.D[A.KAM]
	a, b	

24'	a rev. 11	DÙ.DÙ.BI ūKUR.[KUR] <sup>sim</sup> GÚR.GÚR <i>ina NE SAR-šú</i>
	b rev. 21	[ <i>tu]-<sup>r</sup>qat-tar<sup>1</sup>&lt;-šú&gt; →</i>
25'	a rev. 12	<i>ti-ik-me-en-šú</i> <sup>7</sup> KAM <i>ana ŠÀ A.MEŠ ŠUB-di</i>
	b rev. 21	<i>t[i-ik-me-en-šú</i>
	(b breaks)	
26'	a rev. 13	ÉN 3-šú ŠID-ma É SÙ-ma <i>pa-ši-ir</i>
27'	a rev. 14	4 <i>hu-<sup>r</sup>sab</i> <sup>gīš</sup> MA.NU <sup>1</sup> <i>ina túb-qat</i> É <i>tu-zaq-<sup>r</sup>qáp</i> <sup>1</sup>
	a	
		(a breaks)

## 4. Summary of the paragraphs in ms. b not included in the transliteration

rev.

- 1–4 Fragmentary incantation (motif of the four winds: *šūtu liz̄iqam-ma* [attunu (or: attā) *lā taziqqāni* (or: *taziqqanni*) etc.).
- 5 Rubric: KA.INIM.MA LÚ.TU.RA MIN KA.INIM.MA ū[ā? N]U *ma?*-x [ ... ].
- 6–11 Pertinent ritual instructions (perhaps against a ghost, cf. the use of an ox hoof and donkey urine).

*Bound Transcription*

<sup>1</sup> ' <i>ša</i> [ ... ] ... [...]	
<sup>2</sup> ' <i>ina sūqi išbu[šū e]per šepī[ya]</i>	
<sup>3</sup> ' <i>attā Šamaš abu ša</i> [ ... ]	
<sup>4</sup> ' <i>ša kaššāptīya u kaššāptīya</i> <sup>5</sup> ' <i>kišpīšu&lt;nu&gt;</i>	
<sup>5</sup> ' <i>šusheršunūti arh[iš]</i>	
<sup>6</sup> ' <i>il ūšēdu bālta u melamma</i> <sup>7</sup> ' <i>litūrūni yâši</i>	
<hr/>	
<sup>8</sup> ' <i>[k]īma Šamaš ittapha annā tamannu</i>	
<hr/>	
<sup>9</sup> '[ÉN tē]tepša[nn]i-ma tētepša kiš[pī]	
<hr/>	
<sup>10</sup> '[(...) i]bbalakkitū ruhēk[i(?)]	
<sup>11</sup> ' <i>ul angī-ma apte bītī barāri</i>	
<sup>12</sup> ' <i>ina ūrīya ša maşşarti ina bābīya ša</i>	
<sup>13</sup> ' <i>kid[inni]</i>	
<sup>13</sup> ' <i>[ina t]ubqāti ša bītīya maşşarta ušešib</i>	
(var.: ultēšib)	
<sup>14</sup> ' <i>ša yâši u bītīya</i>	
<sup>15</sup> ' <i>[ipšu bārtu(?)] u<sup>2</sup> amāt lemutti [(...)]</i>	
<sup>16</sup> ' <i>[kišpī r]uhē rusē</i>	
<sup>17</sup> ' <i>upšāšū lem[nūti tēpušī(?)]</i>	
<sup>18</sup> ' <i>[ ... Gi]rra u Nuska</i>	
<sup>19</sup> ' <i>... kukri u [atā'iši]</i>	
<sup>20</sup> ' <i>[ ... k]âši(?)</i>	
<sup>21</sup> ' <i>saparri ša il ūrabūti</i> ... [ ... ]	
<sup>22</sup> ' <i>mār[ū ummāni liqa]ttū pagarki</i>	
<hr/>	
<sup>23</sup> 'KA.IN[IM.MA U]Š <sub>11</sub> .BÚR.RU.DA.KAM	

*Translation*

<sup>1</sup> 'who [ ... ] ... [...],	
<sup>2</sup> '(who) have gather[ed the d]irt touched by [my] feet in the street:	
<sup>3</sup> 'You, Šamaš, father of [ ... ],	
<sup>4</sup> '- <sup>5</sup> 'quickly cause my warlock's and witch's witchcraft to turn on them!	
<sup>6</sup> '- <sup>7</sup> 'May my god, (my) protective spirit, (my) vigour and (my) healthy glow return to me!	
<hr/>	
<sup>8</sup> 'You recite this as soon as Šamaš has risen.	
<hr/>	
<sup>9</sup> '[Incantation: “You] have performed (sorcery) against me, you have performed wi[tchcraft]!	
<sup>10</sup> '(but) y[our] magic will turn upon (you).	
<sup>11</sup> 'I did not rejoice and did not open my house at dusk;	
<sup>13</sup> 'I have placed <sup>12</sup> 'on my roof a watch, at my gate a gua[rd],	
<sup>13</sup> '[in the c]orners of my house a watch.	
<hr/>	
<sup>14</sup> '[You] who [performed] against me and my house	
<sup>15</sup> '[sortilege, rebellion] and evil word(s) [(...)],	
<sup>16</sup> '[witchcraft, m]agic (and) sorcery,	
<sup>17</sup> '(and) ev[il] machinations:	
<sup>18</sup> '[ ... Gi]rra and Nuska	
<sup>19</sup> '... the kukru- and the [atā'išu]-plant	
<sup>20</sup> '[ ... y]ou.	
<sup>21</sup> 'May the net of the great gods ... [you],	
<sup>22</sup> 'May the ex[perts fin]ish off your body!"	
<hr/>	
<sup>23</sup> 'It is the wordi[ng (of the incantation)] to undo [witch]craft.	

<sup>24'</sup>DÙ.DÙ.BI *atā'i[ša]* *kukra ina pēnti<sup>2</sup>* *tūqattaršu<sup>25'</sup>* *tikmēnšu sebišu ana libbi mē* *tanaddi<sup>26'</sup>* *šipta šalāštu tamannū-ma bīta* *tasallaḥ-ma pašer<sup>27'</sup>* *erbet ḥuṣāb ēri ina* *tubqāt bīti tuzaqqap*

---

<sup>24'</sup>Its ritual: You fumigate him with *atā'i[šu]-* and *kukru*-plant on *coal*. <sup>25'</sup>You put its ashes seven times into water; <sup>26'</sup>you recite the incantation three times (over the water) and sprinkle the house (with the water), then it will be undone. <sup>27'</sup>You erect four sticks of *ēru*-wood at the corners of the house.

---

### Notes

General: About two-thirds of ms. a is preserved, and there is room for about eight lines of text at the beginning and the end of the tablet. This suggests that the tablet began either with the beginning of the first incantation or with a brief introductory clause. The broken part of the reverse may well have been uninscribed or may have contained only a colophon (and catchline). Note that Parpolo, LAS 2, 164 assigns ms. a to a group of rituals written for Šamaš-šumu-ukīn.

3': There is only room for one or two signs in the break at the end of the line; possible restorations include *abu ša ilānī* (cf. Tallqvist, AGE, 2 s.v. *abu*) and *abu ša māti* (cf. *Maqlū* VIII 24'-25'). The line may be constructed as a nominal sentence: "You, Šamaš, are the father of [ ... ]."

4'-5': For the translation of these lines, cf. Mayer, *OrNS* 60 (1991) 110 and Schwemer, *Abwehrzauber*, 14.

9': The transcription and translation follow ms. a. We expect a 2<sup>nd</sup> sg. fem. to be addressed (cf. *pagarki* in l. 22') and therefore treat *te-te-ep-šá* // *te-te-ep-šú* as Late Babylonian orthographies of *tētepšt*; cf., e.g., *te-pu-šá* (Ni 2927 + 13079 + 13080 obv. II 28') and [*t*]e-te-pu-šú (BM 64203 rev. III 13) for *tēteppušt* in *Maqlū* VII 100.

10': *x-bi-lak-ki-tu* can hardly be anything but a G present-tense form of *nabalkutu*, and is therefore to be restored *ibbilakkītu*; the *i/e*-vowel in the second syllable is unexpected and is probably due to a scribal mistake (or possibly formed in analogy to forms like *ušbelkit?*). If we do not assume that l. 10' was indented, there seems to be room for

one more sign in the break at the beginning of the line. Perhaps just *u* "but" is to be restored. If *nabalkutu*, in line with its regular usage in anti-witchcraft incantations, here refers to the witchcraft returning to its initiators, the *u* may have been motivated by the semantic opposition between ll. 9' and 10'.

11': We understand this line to refer to the protective measures taken by the patient. This includes acting in a manner opposite to that of receiving guests: the patient does not rejoice over his guests (i.e., the sorceries sent by the witch), and he locks his house.

12': Lit. "the one of the watch", "the one of protection". For the motif in ll. 12'-13', cf. *Maqlū* VI 131", 139", 147", 156".

18'-20': We expect something like "[I have sent against you Gi]rra and Nuska; ... the *kukru*-plant and the [*ata'išu*]-plant [will ... you]". For the fumigation of the two plants and the use of their burnt ashes, cf. ll. 24'-27'.

21': *lishupki* "may ... overwhelm you" or *liktumki* "may ... cover you" are expected at the end of the line. But the few traces preserved do not allow any confident restoration.

22': For the restoration at the beginning of the line, cf. text 7.8, 2.: 39'-40'; for *pagra quittū* in the context of anti-witchcraft incantations, see *Maqlū* III 98 and V 68.

24': For the problem of the reading of NE within the present phrase, cf. Stol, *Studies Borger*, 350, and here the note on text 2.2, 1.: 160"""-61""".

## TEXT GROUP 7.10

### PRESCRIPTIONS AND DRUG LISTS FOR UŠBURRUDA

#### *Content*

Three fragmentary manuscripts of an extensive collection of prescriptions for potions, salves, necklaces and medicine pouches to cure witchcraft-induced ailments have survived from ‘Ashurbanipal’s library’. The best preserved copy, here manuscript A, shows that the whole collection comprised approximately 450–90 lines; two other, more fragmentary sources (here M and N, perhaps fragments of the same tablet, see *infra*, general comments), seem to have had exactly the same text as the main manuscript. With few exceptions the collection (here text 7.10.1, 1.) contains texts of only two different formats: on the one hand, prescriptions with symptom description, diagnosis and therapeutic instructions which contain a list of the drugs to be used; on the other hand, prescriptions containing a list of drugs that is summarized by a short ‘rubric’ (typically “drugs for undoing witchcraft”). This ‘rubric’ can occasionally be followed by therapeutic instructions detailing the application of the drugs.

The drug lists are regularly summarized by a subscript or ‘rubric’, typically ... Ú UŠ<sub>11</sub>.BÚR.RU.DA “... drugs for undoing witchcraft”. Because of its similarity to the ušburruda rubric following incantations (here only text 7.10.1, 1., unit ix<sup>60</sup>) Köcher suggested that the collection “gehört allem Anschein nach zum therapeutischen Teil der Serie UŠ<sub>11</sub>.BÚR.RU.DA”

(*BAM* V, p. xii). However, we possess no explicit information on the affiliation of the present collection to any series, and the known tablets of the ušburruda series from Nineveh exhibit a different tablet format from the present collection (see here texts 7.2–4).

Many prescriptions that form part of the extensive collection represented by manuscripts A, M and N can be found within other contexts as well. These include smaller collections of anti-witchcraft therapies (mss. D and F, probably also ms. O, possibly ms. S) and small exercises with only two or three anti-witchcraft therapies (mss. e, P, Q and R). Apart from manuscripts whose overall contents is witchcraft-specific, prescriptions of this type were also included in collections and series that cover a wider range of illness etiologies. These non-witchcraft compendia include a collection of drug combinations for various diseases and diseased body parts (mss. H and L, tentatively identified by Köcher, *BAM* V, p. xi, with the DUB Ú.HI.A of the ‘Exorcist’s Manual’), the therapeutic series (ms. j) and other more or less extensive collections of medical texts (mss. G and K, probably also ms. B). For a discussion of the mutual relationship among the manuscripts F/G, H/L and the text edited here as text 7.2, see Abusch, *Studies Leichty*, 1–3.

#### *List of Manuscripts*

A	K 249 + 2513 + 2879 + 8094 + 9782 + 10764 + 12669 + 12927 + 82-5- 22, 996	<i>BAM</i> 434 <sup>60</sup>	coll.	Frg. of a 3-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
B	K 8840	<i>AMT</i> 35/3	coll.	Frg. of a multi-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
C	K 3684 + 6089 + 7990 + 9488	<i>BAM</i> 445 <i>AMT</i> 64/2 (only K 6089)	coll.	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
D	VAT 9984	<i>BAM</i> 90	coll.	Frg. of a single-col. tablet, early NA script, 8 <sup>th</sup> cent. (?)	Aššur

<sup>60</sup> Previous, partial copies: Boissier, *RSém* 2, 135–44 (K 249, 2879, 8094), *KMI* 50–52 (K 249 + 2879 + 10764), *AMT* 52/7 (82-5-22, 996), *AMT* 87/1 (K 2513).

e	U 2926	<i>UET</i> 7, 125	—	Small, landscape-format tablet, NB/LB script, 7 <sup>th</sup> –5 <sup>th</sup> cent.	Ur, Dublalmaḥ, south of main courtyard, room 6
F	VAT 13776	<i>BAM</i> 190 cf. <i>KAL</i> 2, 49	coll.	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
G	A 212	<i>BAM</i> 59	coll.	Single-col., landscape-format tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
H <sub>1</sub>	K 4164 + 11691 + Rm 352 (+)	<i>BAM</i> 430	coll.	Frgs. of a 3-col. <sup>sic</sup> tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
H <sub>2</sub>	K 4176	<i>BAM</i> 430 <sup>61</sup>	—	—	—
j	BM 42272	—	coll.	Single-col. tablet, NB/LB script, 6 <sup>th</sup> – 3 <sup>rd</sup> cent.	Babylon (?)
K	A 239	<i>BAM</i> 161	coll.	Frg. of a large 6-col. tablet, early NA script, 9 <sup>th</sup> –8 <sup>th</sup> cent.	Aššur, Library N 4
L	K 9684 + 9999 + Sm 341 + Rm 328	<i>BAM</i> 431 <sup>62</sup>	coll.	Frg. of a 3-col. <sup>sic</sup> tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
M	K 3201 + 6261	<i>BAM</i> 435 <sup>63</sup>	coll.	Frg. of a 3-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
N	K 3461	<i>AMT</i> 29/5 <i>BAM</i> 436	coll.	Frg. of a 3-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
O	VAT 10073 + 11014	<i>BAM</i> 193 cf. <i>KAL</i> 2, 48	coll.	Frg. of a 2-col. tablet, early NA script, 10 <sup>th</sup> –8 <sup>th</sup> cent.	Aššur
P	SU 52/134	<i>STT</i> 102	coll.	Small landscape-format tablet, NA script, 7 <sup>th</sup> cent.	Sultantepe
Q	A 226	<i>BAM</i> 191	coll.	Small landscape-format tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
R	A 282	<i>BAM</i> 192	coll.	Small landscape-format tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
S	K 8469	<i>AMT</i> 48/2	coll.	Frg. of a 2-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
T	—	Unger, <i>AfK</i> 1, 24	—	Frg., 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
U	VAT 8228	<i>KAR</i> 298	coll.	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
V	K 2481	—	pls. 49– 50	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’

*Synopsis of Text Units*7.10.1: *BAM* 434–36 with duplicates1<sup>st</sup> Part

i'	Fragmentary .....	]1'
	A obv. I 1'	
ii'	Prescription for a salve against witchcraft .....	2'–9'
	Symptom description .....	2'–5' <sup>?</sup>
	A obv. I 2'–5'	
	Therapeutic instructions .....	6' <sup>?</sup> –9'
	A obv. I 6'–9'	
iii'	Prescription for a potion against witchcraft .....	10'–12'
	Symptom description (identical to preceding unit) .....	10'
	A obv. I 10'	
	Therapeutic instructions .....	10'–12'
	A obv. I 10'–12'	

<sup>61</sup> Previous, partial copies: *CT* 14, 39 (Rm 352); von Oegele, *Keilschriftmedizin*, Tf. I (K 4176).<sup>62</sup> Previous, partial copies: von Oegele, *Keilschriftmedizin*, Tf. I (K 9684), *AMT* 7/6 (K 9999), *CT* 14, 48 (Rm 328).<sup>63</sup> Previous, partial copies: *AMT* 87/5 (K 3201); *AMT* 89/1 (K 6261).

	Positive prognosis ( <i>kišpū pašrū</i> ) .....	12'
	A obv. I 12'	
iv'	Prescription for a potion and a necklace against witchcraft .....	13'–19'
	Symptom description and witchcraft diagnosis ( <i>kišpī šūkul u šaqi</i> ) .....	13'–15'
	A obv. I 13'–15'	
	Therapeutic instructions .....	15'–19'
	A obv. I 15'–19'	
v''	Fragmentary prescription against witchcraft .....	]20"–25"
	Symptom description and witchcraft diagnosis ( <i>amēlu šū kašip</i> ) .....	]20"–21"
	A obv. II 1'–2'	
	Therapeutic instructions and prognosis .....	21"–25"
	A obv. I 3'–6'	
vi''	Fragmentary prescription for a potion and a salve against witchcraft.....	26"–28"
	Symptom description (probably identical to preceding unit) .....	26"
	A obv. II 7'	
	Therapeutic instructions .....	26"–28"
	A obv. II 7'–9'	
vii''	Prescription for a potion and a salve against witchcraft .....	29"–30"
	Symptom description (identical to preceding unit) .....	29"
	A obv. II 10'	
	Therapeutic instructions .....	29"–30"
	A obv. II 10'–11'	
viii''	Prescription for an apotropaic potion and necklace against witchcraft .....	31"–33"
	Purpose statement .....	31"
	A obv. III 1	
	Instructions and prognosis .....	31"–33"
	A obv. III 1–3	
ix''	Prescription for an apotropaic ointment against witchcraft (= text 7.7, unit iv).....	34"–39"
	Incantation: <i>Pati patiti</i> .....	34"–35"
	A obv. III 4–5 // B rev. 1. col. 2' // C obv. 33–34	
	Ušburruda rubric .....	36"
	A obv. III 6 // B rev. 1. col. 3' // C obv. 35	
	Ritual instructions .....	37"–39"
	A obv. III 7–9 // B rev. 1. col. 4'–6' // C obv. 36–38	
x''	Prescription for a salve against witchcraft.....	40"–44"
	Symptom description and diagnosis ( <i>amēlu šū kašip</i> ) .....	40"–42"
	A obv. III 10–12 // D rev. 9'–10'	
	Therapeutic instructions and prognosis .....	43"–44"
	A obv. III 13–14 // D rev. 11'	
xi''	Prescription for a salve against witchcraft.....	45"–46"
	Symptom description (probably identical to preceding unit) .....	45"
	A obv. III 15	
	Therapeutic instructions and prognosis .....	45"–46"
	A obv. III 15–16	
xii''	Prescription for the protection of a man's house against witchcraft (= 11.1, unit ii) .....	47"–50"
	Purpose statement .....	47"
	A obv. III 17 // e rev. 1 // U rev. 43 // V rev. 10'	
	Instructions and prognosis .....	48"–50"
	A obv. III 18–19 // e rev. 2–5 // U rev. 43–44 // V rev. 11'–13'	
xiii'''	List of 25 drugs against witchcraft and 'ban' .....	51"–62"
	List of drugs .....	51"–60"
	F obv. 1–6 // G obv. 13–19 // H <sub>2</sub> rev. V 8–18 // j obv. 2–6 // K obv. V 1'–5' //	
	L rev. V 1'–4' // A obv. III 1'	

	Ušburruda and namerimburruda ‘rubric’ .....	61””
	A obv. III 2' // F obv. 7 // G obv. 20 // H <sub>2</sub> rev. V 18 // j obv. 7 // K obv. V 6'-7' //	
	L rev. V 5'	
	Therapeutic instructions (potion)	
	F obv. 8 .....	62””
	Authority of transmission (Ili-rēmanni)	
	A obv. III 3' // F obv. 8 // j obv. 8 // K obv. V 7'	
xiv””	List of 51 drugs effective against witchcraft .....	63””–78””
	List of drugs .....	63””–77””
	A obv. III 4'-18' // M obv. III 1'-11'	
	Ušburruda ‘rubric’ .....	78””
	A obv. III 19' // M obv. III 11'	
xv””	List of 27 drugs effective against witchcraft .....	79””–87””
	List of drugs .....	79””–85””
	A obv. III 20'-26' // M obv. III 12'-rev. IV 4	
	Ušburruda ‘rubric’ and authority of transmission (Lu-Nanna).....	86””
	A obv. III 27' // M rev. IV 4–5	
	Therapeutic instructions (potion) and prognosis .....	87””
	A obv. III 28' // M rev. IV 5	
xvi””	List of 13 drugs effective against witchcraft .....	88””–92””
	List of drugs .....	88””–90””
	A obv. III 29'-31' // M rev. IV 6–8	
	Ušburruda ‘rubric’ .....	91””
	A rev. IV 1 // M rev. IV 9	
	Therapeutic instructions (potion or dry form) and prognosis .....	91””–92””
	A rev. IV 1–2 // M rev. IV 9	
xvii””	List of 22 (23) drugs effective against witchcraft.....	93””–100””
	List of drugs .....	93””–99””
	A rev. IV 3–9 // F rev. 1–6 // M rev. IV 11–15	
	Ušburruda ‘rubric’ .....	99””
	A rev. IV 9 // F rev. 6 // M rev. IV 15	
	Diagnostic clause (witchcraft ingested with herbs) .....	100””
	A rev. IV 10 // F rev. 7 // M rev. IV 16	
	Therapeutic instructions (potion), prognosis only ms. F .....	100””
	A rev. IV 10 // F rev. 7 // M rev. IV 16	
xviii””	List of 23 drugs effective against witchcraft .....	101””–108””
	List of drugs .....	101””–107””
	A rev. IV 11–17 // M rev. IV 17–18	
	Ušburruda ‘rubric’ .....	108””
	A rev. IV 18	
xix””	List of 14 drugs effective against witchcraft .....	109””–14””
	List of drugs .....	109””–13””
	A rev. IV 19–23	
	Ušburruda ‘rubric’ .....	114””
	A rev. IV 24	
	Therapeutic instructions (potion) and prognosis .....	114””
	A rev. IV 24	
xx””	List of 35 drugs effective against witchcraft .....	115””–31””
	List of drugs .....	115””–29””
	A rev. IV 25–39	
	Ušburruda ‘rubric’ .....	130””–31””
	A rev. IV 40–41	

xxi"	List of 20 drugs against witchcraft .....	132""–40""
	List of drugs .....	132""–39""
	A rev. IV 42–49	
	Ušburruda ‘rubric’ .....	140""
	A rev. IV 50	
	Therapeutic instructions (potion) .....	140""
	A rev. IV 50	
xxii"	List of 15 drugs effective against witchcraft .....	141""–50""
	List of drugs with therapeutic instructions on quantities.....	141""–48""
	A rev. IV 51–58	
	Ušburruda ‘rubric’ .....	148""
	A rev. IV 58	
	Therapeutic instructions (potion) .....	149""–50""
	A rev. IV 59–60	
xxiii"	Prescription for a potion against witchcraft.....	151""–59""
	Purpose statement .....	151""–54""
	A rev. IV 61–64 // F rev. 8–9	
	Therapeutic instructions (with list of seven drugs) and prognosis .....	155""–59""
	A rev. IV 65–69 // F rev. 9–12	
xxiv"	List of [...] drugs effective against witchcraft.....	160""–61""
	List of drugs .....	160""–61""
	A rev. IV 70–71	
	Ušburruda ‘rubric’ .....	161""
	A rev. IV 71	
	Therapeutic instructions (potion) .....	161""
	A rev. IV 71	
xxv"	List of 15 drugs effective against witchcraft .....	162""–67""
	List of drugs .....	162""–66""
	A rev. IV 72–76	
	Ušburruda ‘rubric’ .....	166""
	A rev. IV 76	
	Therapeutic instructions (potion) .....	167""
	A rev. IV 77	
xxvi"	List of 32 drugs effective against witchcraft .....	168""–80""
	List of drugs .....	168""–78""
	A rev. IV 78–V 5 // M rev. V 1–8	
	Ušburruda ‘rubric’ .....	179""
	A rev. V 6 // M rev. V 9	
	Therapeutic instructions (potion) .....	179""–80""
	A rev. V 6–7 // M rev. V 9–10	
xxvii"	Prescription for a leather bag against witchcraft ( <i>upišū lemniūtu</i> ) .....	181""–86""
	Purpose statement .....	181""–82""
	A rev. V 8–9 // M rev. V 11–12	
	Therapeutic instructions (with list of five drugs) .....	183""–86""
	A rev. V 10–13 // M rev. V 12–15	
xxviii"	Prescription for a leather bag against witchcraft performed by the <i>bēl dabābi</i> .....	187""–88""
	Purpose statement .....	187""
	A rev. V 14 // M rev. V 16	
	Therapeutic instructions .....	188""
	A rev. V 15 // M rev. V 17	
xxix"	Prescription for a leather bag against witchcraft performed by the <i>bēl dabābi</i> .....	189""
	Purpose statement (identical to preceding unit) .....	189""
	A rev. V 16 // M rev. V 18	

	Therapeutic instructions.....	189""
	A rev. V 16 // M rev. V 18	
xxx""	Prescription for a leather bag against witchcraft performed by the <i>bēl dabābi</i> .....	190""–191""
	Purpose statement .....	190""
	A rev. V 17 // M rev. V 19	
	Therapeutic instructions.....	190""–91""
	A rev. V 17–18 // M rev. V 19–20	
xxxi""	Prescription for a leather bag (?) against the “schemes” of the <i>bēl dabābi</i> .....	192""–93""
	Purpose statement .....	192""
	A rev. V 19 // M rev. V 21	
	Therapeutic instructions.....	192""–93""
	A rev. V 19–20 // M rev. V 21–22	
xxxii""	Fragmentary prescription against the “schemes” of the <i>bēl dabābi</i> .....	194""–200""
	Purpose statement .....	194""
	A rev. V 21 // N rev. V 1'	
	Therapeutic instructions.....	195""–97""
	A rev. V 22–24 // N rev. V 1'–3'	
	Incantation: <i>Andakīji</i> .....	198""–199""
	A rev. V 25–26 // N rev. V 4'–5'	
	Therapeutic instructions.....	200""
	A rev. V 27 // N rev. V 6'	
xxxiii""	Fragmentary prescription .....	201""–202""[
	A rev. V 28–29	
xxxiv""	Prescription for a salve against the <i>bēl dabābi</i> .....	203""–13""
	Purpose statement .....	203""–207""
	A rev. VI 1–5	
	Therapeutic instructions (including the recitation of the incantation Šegamen šegamen) and prognosis .....	208""–213""
	A rev. VI 6–11 // M rev. VI 1'–2'	
xxxv""	Prescription for a salve against the <i>bēl dabābi</i> .....	214""–29""
	Purpose statement (identical to preceding unit).....	214""
	A rev. VI 12 // M rev. VI 3'	
	Ritual instructions including libations before Ištar.....	214""–18""
	A rev. VI 12–16 // M rev. VI 3'–7'	
	Incantation: Šegamen šegamen .....	219""–29""
	A rev. VI 17–27 // M rev. VI 8'–12' // N rev. VI 1'–3'	
xxxvi""	Prescription for a bandage, salve and potion against the <i>bēl dabābi</i> .....	230""–37""
	Purpose statement (identical to preceding unit).....	230""
	A rev. VI 28 // N rev. VI 4'	
	Therapeutic instructions.....	230""–37""
	A rev. VI 28–32 // N rev. VI 4'–11'	
xxxvii""	Prescription for a potion against ingested “maliciousness” .....	= text 1.8, 2., unit iii' N rev. VI 12'–20'[ //
2 <sup>nd</sup> Part		
i	List of five drugs for a medicine against witchcraft .....	1
	Drug list .....	1
	j obv. 1	
	Ušburruda ‘rubric’ and therapeutic instructions .....	1
	j obv. 1a	
ii	= text 7.10.1, 1., unit xiii"	
iii–iv	see Summary 5.	
v	Prescription for a potion against witchcraft and ‘ban’ .....	20–21
	j obv. 20–21	

vi	Prescription against excessive salivating (caused by witchcraft?) .....	22–23
	j obv. 22–23	
vii	= text 7.10.3, 1., unit vii.....	24–26
viii	Prescription against excessive salivating (caused by witchcraft?) .....	27–30
	j obv. 27–30	

*For the other text units in ms. j, see Summary 5.*

3<sup>rd</sup> Part

i	List of seven drugs effective against ‘ban’ and witchcraft .....	1–3
	Drug list .....	1–2
	K obv. V 8'–9'	
	Namerimburruda and ušburruda ‘rubric’ .....	3
	K obv. V 10'	
	<i>For other text units in ms. K, see texts 7.10.1, 1. and 1.8.</i>	

7.10.2: BAM 90

i'	Fragmentary prescription .....	1'–2'
	D rev. 1'–2'	
ii'	Prescription for a potion and a bath against ingested witchcraft ( <i>lu'</i> <i>âtu</i> ) .....	3'–8'
	Symptom description and diagnosis .....	3'–5'
	D rev. 3'–5'	
	Therapeutic instructions and prognosis .....	6'–8'
	D rev. 6'–8'	
iii'	= text 7.10.1, 1., unit x" .....	9'–11'
iv'	Prescription for a potion and a salve against witchcraft .....	12'–15'
	Symptom description and diagnosis .....	12'–13'
	D rev. 12'–13'	
	Therapeutic instructions and prognosis .....	13'–15'
	D rev. 13'–15'	
v'	Prescription for a potion, against witchcraft (?) .....	16'–18'
	Symptom description and diagnosis .....	16'–17'
	D rev. 16'–17'	
	Therapeutic instructions and prognosis .....	17'–18'
	D rev. 17'–18'	
vi'	Prescription for a potion, against witchcraft (?) .....	19'
	Symptom description and diagnosis (identical to preceding unit) .....	19'
	D rev. 19'	
	Therapeutic instructions and prognosis .....	19'
	D rev. 19'	
vii'	Prescription for a necklace, against witchcraft (?) .....	20'–21'
	Symptom description and diagnosis .....	20'
	D rev. 20'	
	Therapeutic instructions and prognosis .....	21'
	D rev. 21'	
viii'	Fragmentary prescription, against witchcraft (?) .....	22'–23'
	Symptom description and diagnosis .....	22'
	D rev. 22'	
	Therapeutic instructions and prognosis .....	23'
	D rev. 23'	
	Fragmentary colophon .....	24'[
	D rev. 24'	

## 7.10.3: BAM 190 with duplicates

1<sup>st</sup> Part

i	= text 7.10.1, 1., unit xiii'" .....	1–8
ii	List of 37 drugs effective against witchcraft .....	9–21
	List of drugs .....	9–18
	F obv. 9–18 // G obv. 1–9	
	Ušburruda ‘rubric’ .....	19
	F obv. 19 // G obv. 9–10	
	Therapeutic instructions (potion or dry) .....	20–21
	F obv. 20–21 // G obv. 11–12	
iii	Prescription for an emetic against witchcraft ingested with food.....	22–26
	Symptom description and diagnosis .....	22–24
	F obv. 22–24 // O obv. II 2'–4' // P obv. 7–10	
	Therapeutic instructions and prognosis .....	24–26
	F obv. 24–26 // O obv. II 5'–7' // P obv. 9–11	
iv	= text 7.10.1, 1., unit xvii'" .....	27–33
v	= text 7.10.1, 1., unit xxiii'" .....	34–38
vi	List of eleven drugs effective against ‘seizing-of-the-mouth’ magic .....	39–42
	List of drugs .....	39–41
	F rev. 13–15	
	Kadabbeda ‘rubric’ .....	42
	F rev. 16	
	Therapeutic instructions (potion).....	42
	F rev. 16	
vii	Prescription for a potion to stop excessive salivating (caused by witchcraft) .....	43–46
	Symptom description .....	43–44
	F rev. 17–18 // j obv. 24–25 // Q obv. 1–3 // R obv. 1–3 // T obv. 13	
	Therapeutic instructions.....	44–46
	F rev. 18–20 // j obv. 25–26 // Q obv. 4–7 // R obv. 4–7 // T obv. 14–15	
	Colophon.....	47–50[
	F rev. 21–24	

2<sup>nd</sup> Part

i'	Fragmentary prescription .....	]1'–5'
	O obv. I 1'–5'	
ii'	Fragmentary prescription .....	.6'–7'
	O obv. I 6'–7'	
iii'	Fragmentary prescription against witchcraft .....	8'–10'[
	O obv. I 8'–10'	
iv''	Fragmentary prescription .....	]11"
	O obv. II 1'	
v''	= text 7.10.3, 1., unit iii.....	12"–17"
vi''	Prescriptions for a potion against witchcraft ingested with food.....	18"
	Symptom description and diagnosis (identical to preceding unit).....	18"
	O obv. III 1	
	Therapeutic instructions and prognosis .....	18"
	O obv. III 1	
vii''	Prescriptions for a potion against witchcraft ingested with food.....	19"
	Symptom description and diagnosis (identical to preceding unit).....	19"
	O obv. III 2	
	Therapeutic instructions and prognosis .....	19"
	O obv. III 2	

viii"	Prescriptions for a potion against witchcraft ingested with food .....	20"
	Symptom description and diagnosis (identical to preceding unit) .....	20"
	O obv. III 3	
	Therapeutic instructions and prognosis .....	20"
	O obv. III 3	
ix"	Prescriptions for a potion against witchcraft ingested with food .....	21"
	Symptom description and diagnosis (identical to preceding unit) .....	21"
	O obv. III 4	
	Therapeutic instructions and prognosis .....	21"
	O obv. III 4	
x"	Prescriptions for a potion against witchcraft ingested with food .....	22"
	Symptom description and diagnosis (identical to preceding unit) .....	22"
	O obv. III 5	
	Therapeutic instructions and prognosis .....	22"
	O obv. III 5	
xi"	Fragmentary prescription .....	23"-25"
	O rev. III 6-8	
xii"	Fragmentary prescription .....	26"[
	O rev. III 9	
3 <sup>rd</sup> Part		
i	Prescription for a necklace and a potion against witchcraft ingested with food .....	1-6
	Symptom description and diagnosis .....	1-3
	P obv. 1-3	
	Therapeutic instructions and prognosis .....	3-6
	P obv. 3-6	
ii	= text 7.10.3, 1., unit iii .....	7-11
4 <sup>th</sup> Part		
i	= text 7.10.3, 1., unit vii.....	1-7
ii	List of 15 drugs effective against witchcraft and ‘ban’ .....	8-17
	List of drugs .....	8-14
	Q obv. 8-rev. 3 // R obv. 8-rev. 3	
	Ušburruda and namerimburruda ‘rubric’ (in Akkadian) .....	15-16
	Q rev. 4-5 // R rev. 4-5	
	Therapeutic instructions (potion) .....	16-17
	Q rev. 5-6 // R rev. 5-7	
	Colophon .....	18-19
	Q rev. 7-8	
5 <sup>th</sup> Part		
i	Prescription for a potion to stop excessive salivating and fever caused by witchcraft.....	1-4
	Symptom description and diagnosis .....	1-2
	T obv. 1-2	
	Therapeutic instructions .....	2-4
	T obv. 2-4	
ii	Prescription for a potion to stop excessive salivating (caused by witchcraft?) .....	5-6
	Symptom description .....	5
	T obv. 5	
	Therapeutic instructions .....	5-6
	T obv. 5-6	
iii	Prescription for a potion to stop excessive salivating (caused by witchcraft?) .....	7-9
	Symptom description .....	7
	T obv. 7	
	Therapeutic instructions .....	7-9
	T obv. 7-9	

iv	Prescription for a potion to stop excessive salivating (caused by witchcraft?) .....	10–12
	Symptom description (identical to preceding unit) .....	10
	T obv. 10	
	Therapeutic instructions.....	10–12
	T obv. 10–12	
v	= text 7.10.3, 1., unit vii.....	13–15
vi	Fragmentary prescription .....	16–17[
	T obv. 16–17	

7.10.4: *BAM* 430 and *BAM* 431

i	List of 37 drugs effective against witchcraft .....	1–18
	Drug list .....	1–17
	H <sub>1</sub> obv. III 7'–23' // L obv. III 2–18	
	Ušburruda ‘rubric’ .....	18
	H <sub>1</sub> obv. III 24' // L obv. III 19	
ii	List of 16 drugs effective against witchcraft .....	19–25
	Drug list .....	19–24
	H <sub>1</sub> obv. III 25'–30' // L obv. III 20–25	
	Ušburruda ‘rubric’ .....	25
	H <sub>1</sub> obv. III 31' // L obv. III 26	
iii	= text 7.10.1, 1.: 51"–61" (H <sub>2</sub> rev. V 8–18 // L rev. V 1'–5' // ...)	
	<i>For other text units in mss. H and L, see 7.10.4, Summary 2.</i>	

7.10.5: *AMT* 48/2

i'	Prescription for a potion against witchcraft ingested with food .....	1'–4'
	Symptom description and diagnosis .....	1'–3'
	S obv. II 1–3	
	Therapeutic instruction and prognosis .....	3'–4'
	S obv. II 3–4	
ii'	Prescription for a potion against witchcraft ingested with food .....	5'
	Symptom description and diagnosis (identical to preceding unit).....	5'
	S obv. II 5	
	Therapeutic instructions and prognosis .....	5'
	S obv. II 5	
iii'	Prescription for a potion against witchcraft ingested with food .....	6'–10'
	Symptom description and diagnosis (identical to preceding unit).....	6'
	S obv. II 6	
	Therapeutic instructions and prognosis .....	6'–10'
	S obv. II 6–10	
iv'	Prescription for a potion(?) and a bath against witchcraft ( <i>lu<sup>o</sup>̄ âtu</i> ) .....	11'–18'
	Symptom description and diagnosis .....	11'–14'
	S obv. II 11–14	
	Therapeutic instructions and prognosis .....	15'–18'
	S obv. II 15–18	
v'	Fragmentary prescription against witchcraft ingested with food.....	19'–28'
	S obv. II 19–28	
vi'	Fragmentary prescription .....	29'–30'[
	S obv. II 29–30	

*Previous Editions*

*Transliteration*

## 7.10.1: BAM 434–36 (mss. A, M, N) with duplicates

1. A // B rev. IV 2'–6' // C obv. 33–38 // D: 9'–11' // e rev. 1–5 // F obv. 1–8 // G lo. e. 1–rev. 5 // H<sub>2</sub> rev. V 8–18 // j obv. 2–8 // K obv. V 1'–7' // L rev. V 1'–5' // M // N // U rev. 43–44 // V rev. 10'–13'

(break of approx. 60 lines at the beginning of A obv. I)

1' A obv. I 1'	x x x [
A	
2' A obv. I 2'	DIŠ NA SAG ŠÀ-šú [
3' A obv. I 3'	mìm-ma GU <sub>7</sub> u NAG x [
4' A obv. I 4'	[x]-ma <sup>?</sup> MU DINGIR-šu kur [
5' A obv. I 5'	[ana e-f]e <sup>11</sup> -ri-šu <sup>11</sup> ?[
6' A obv. I 6'	[x x x] x x [
7' A obv. I 7'	[at-m]a šá BIL.ZA.ZA SI[G <sub>7</sub>
8' A obv. I 8'	giš]HAŠHUR GIŠ.GI TÉŠ.BI S[ÚD
9' A obv. I 9'	uDÙ <sup>1</sup> SU-šú E[Š
A	
10' A obv. I 10'	DIŠ KIMIN <sup>ü</sup> tar-muš <sup>ü</sup> IGI-l[im
11' A obv. I 11'	TÉŠ.BI SÚD lu ina KAŠ lu ina [
12' A obv. I 12'	N[U p]a-tan NAG.MEŠ U[Š <sub>11</sub> BÚR <sup>?</sup> ]
A	
13' A obv. I 13'	DIŠ N[A ŠÀ].MEŠ-šú MÚ.MÚ SAG ŠÀ-šú ú-ṣar-r[ap-šú]
14' A obv. I 14'	GABA-[s]u GU <sub>7</sub> -šú NINDA.MEŠ u KAŠ.MEŠ LAL NA [BI ḤAR.MEŠ GIG]
15' A obv. I 15'	<sup>11</sup> UŠ <sub>11</sub> <sup>1</sup> GU <sub>7</sub> u NAG ana TI-šú <sup>ü</sup> tar-muš <sup>ü</sup> IGI-li[m]
16' A obv. I 16'	<sup>ü</sup> IGI-NIŠ <sup>ü</sup> tu-lal gišGAN.U <sub>5</sub> <sup>ü</sup> AŠ.TÁL.TÁL
17' A obv. I 17'	<sup>16</sup> Ú.HI.A ŠEŠ TÉŠ.BI SÚD lu ina KAŠ.SAG lu-u ina GEŠTIN.MEŠ
18' A obv. I 18'	[NU] pa-tan NAG.MEŠ <sup>na4</sup> KÙ.BABBAR <sup>na4</sup> KÙ.SI <sub>22</sub> <sup>na4</sup> URUDU <sup>na4</sup> AN.NA
19' A obv. I 19'	[i]na GÚ-šú GAR-an
A	

(end of A obv. I, beginning of obv. II broken)

break of approximately 70 lines

20'' A obv. II 1'	[ ] x
21'' A obv. II 2'	[ NA BI k]a-šip
22'' A obv. II 3'	[ sah-l]é-e
23'' A obv. II 4'	[ la-am G]IR <sup>II</sup> -šú
24'' A obv. II 5'	[ana qaqqari iškunu ] SU-šú
25'' A obv. II 6'	[ -m]a TI
A	
26'' A obv. II 7'	[DIŠ KIMIN(?) ina G]A ÙZ GAZ
27'' A obv. II 8'	x [ l]a-am GÌR <sup>II</sup> -šú
28'' A obv. II 9'	ana K[I iškunu nap]-šal-tu KIMIN
A	
29'' A obv. II 10'	DIŠ KIMIN gišX [ ] x <sup>ü</sup> SIKIL
30'' A obv. II 11'	1-niš GAZ SIM ina KAŠ.SAG NAG-ma <sup>1</sup> nap-šal-tum KIMIN
A	
31'' A obv. III 1	[ ] ana NA NU TE-e <sup>ü</sup> IN.UŠ <sub>6</sub> <sup>ü</sup> HAR.ḤAR
32'' A obv. III 2	[ ŠU]B-di ina UL tuš-bat NU pa-tan NAG-ma
33'' A obv. III 3	[ ] x <sup>na4</sup> AN.BAR <sup>na4</sup> URUDU ina GÚ-šú GAR-ma TI
A	

(for the preceding text in C, see text 7.7; for the preceding text in B, see Summary 4.)

34'' A obv. III 4–5	[ÉN pa-t]i pa-ti-ti / pa-t]a-kar →
B rev. 1, col. 2'	[ pa]- <sup>1</sup> ta <sup>1</sup> -kar →
C obv. 33	[É]N pa-ti pa-ti-ti pa-ta-kar pa-ta-ka[r]

35"	A obv. III 5 B rev. 1. col. 2' C obv. 34 A, B, C	ti-tib      ḥa-ti-ib    TU <sub>6</sub> ÉN ḥa-ti-ib    ḥa-ti-ib    'TU <sub>6</sub> ÉN' [ḥ]a-ti-ib    ḥa-ti-i[b]    TU <sub>6</sub> [ÉN]
36"	A obv. III 6 B rev. 1. col. 3' C obv. 35 A, B, C	[                U]Š <sub>11</sub> .BÚR.RU.DA.KAM [                U]Š <sub>11</sub> .BÚR.RU.DA.KAM [K]A.INIM.MA UŠ <sub>11</sub> .BÚR.RU.DA.[KAM]
37"	A obv. III 7–8 B rev. 1. col. 4' C obv. 36	[DÙ.DÙ.BI <sup>7</sup> (x-x)-tab <sup>mušen</sup> ŠUM-ah / [                t]a-mah-har → [                ÚŠ <sup>?</sup> ]-'šú <sup>1</sup> ina <sup>dug</sup> BUR.ZI ta-mah-har [                ] x x [                ÚŠ <sup>2</sup> -šú <sup>1</sup> ina <sup>dug</sup> BUR.ZI ta-[mah-har]
38"	A obv. III 8–9 B rev. 1. col. 5' C obv. 37	ÉN 7-šú ana ŠÀ ŠID-ma / [                ŠÉ]Š-aš → [                B]I u <sub>4</sub> -mi-šam-ma ŠÉŠ-aš [                N]A BI u <sub>4</sub> -mi-šam-m[a] [                ]
39"	A obv. III 9 B rev. 1. col. 6' C obv. 38 A, B, C	šá i-ta-nam-da-ru la KUR-su [                N]U KUR-su [                ] NU [                ]
(for the following text in C, see text 7.7; for the following text in B, see Summary 4.)		
(for the preceding text in D, see 7.10.2)		
40"	A obv. III 10 D rev. 9'	[                ik-ta-n]a-su-šú ŠÀ-šú i-ḥa-áš [DIŠ NA] ŠÀ-šú ik-ta-na-su-šú ŠÀ-šú i-ḥa-áš →
41"	A obv. III 11 D rev. 9'–10'	[                ŠUB]-ú DAB-it 'ŠÀ <sup>1</sup> [T]UK.MEŠ-ši DU <sub>8</sub> .MEŠ-šú IR Š[UB-ú] / [DAB-i]t ŠÀ TUK.MEŠ-ši →
42"	A obv. III 12 D rev. 10'	[                T]U[K.MEŠ-ši N]A 'BI ka-šip <sup>1</sup> SAG ŠÀ-šú ÚH TUK.MEŠ-ši NA BI k[a-šip]
43"	A obv. III 13 D rev. 11'	[                GIŠ].'GI <sup>1</sup> 'áp-ru-'ša <sup>1</sup> [ana šup-š]u-ri-šú giš HAŠHUR GIŠ.GI 'áp-ru-šá →
44"	A obv. III 14 D rev. 11' A, D	[                ] 'HE <sup>1</sup> .HE EŠ.MEŠ-aš-ma TI 1-niš SÚD ina ɿ.GIŠ — EŠ.MEŠ-[ma] [                ]
(for the following text in D, see 7.10.2)		
45"	A obv. III 15	[DIŠ KIMIN(?)                ] at-ma šá BIL.ZA.ZA SIG <sub>7</sub>
46"	A obv. III 16 A	[1-niš SÚD ina ɿ.GIŠ HE.H]E EŠ.MEŠ-su-ma TI
(for the preceding text in e, U and V, see text 11.1)		
47"	A obv. III 17 e rev. 1 U rev. 43 V rev. 10'	[                ] 'É <sup>1</sup> -šú NU TE-e [ana] kiš-pi ana NA u É-šú NU TE-e ana kiš-pi ana NA u É-šú NU TE-e → ana kiš-pu ana LÚ u É.BI NU TE-e
48"	A obv. III 18 e rev. 2 U rev. 43 V rev. 11'–12'	[                D]IDA SIG <sub>5</sub> .GA úIN.N[U.U]Š úŠAKIRA DIDA — úIN <sub>6</sub> .ÚŠ úŠAKIRA DIDA — → úIN.NU.UŠ 'úGUR <sub>5</sub> .UŠ / 'DIDA SIG <sub>5</sub> <sup>1</sup> →
49"	A obv. III 19 e rev. 3 U rev. 43–44 V rev. 12'–13'	[                ] u      ser-ri      gišIG kib-rit    ɿ hal-ṣu      ina KÁ ka-mi-i    'ù <sup>1</sup> ? ser<-ri> gišIG kib-ri-[it ɿ BÁRA].GA <sup>1</sup> ina KÁ.AŠ.ĀM / u      ser-ri      gišIG → [                K]Á ka-mi-i / [                ] →

50"	A obv. III 20 e rev. 4–5 U rev. 44 V rev. 13'	[ ] <sup>r</sup> <i>i</i> <sup>1</sup> - <i>hal-li-qu</i> — — — — — — — — — —
		<i>te-te-mer-ma kiš-pi</i> <i>i-[hal-l]i-qa / ana NA u É-šú NU [TE]-a'(e)</i>

*te-te-mer-ma <sup>ina</sup><sup>sic!</sup> IGI<sup>1</sup> i-*hal-li-qu*      <sup>r</sup>*ana NA<sup>1</sup>* [ ] É-šú NU TE.MEŠ-u*

[ ]      *i]-*hal-li-qu**

A, e, U, V

(A obv. III breaks; for the following text in e, U and V, see 11.1)

break of approximately 27 lines

(for the preceding text in G, see 7.10.3; for the preceding text in H, see 7.10.4; for the preceding text in j, see 2.)

51""	F obv. 1 G lo. e. 1 H <sub>2</sub> rev. V 8 j obv. 2	<sup>r</sup> <i>útar-muš<sub>8</sub></i> <sup>ú</sup> I[GI]- <i>lim</i> <sup>ú</sup> IGI.NI[Š] → [ ] <sup>ú</sup> IGI- <i>l</i> im <sup>ú</sup> IGI.NIŠ → [ <sup>ú</sup> tar]- <i>muš<sub>8</sub></i> <sup>ú</sup> IGI- <i>lim</i> <sup>ú</sup> IGI.NIŠ → <sup>ú</sup> tar- <i>muš</i> <sup>ú</sup> IGI- <i>lim</i> <sup>ú</sup> IGI.NIŠ →
52""	F obv. 1–2 G lo. e. 1–2 H <sub>2</sub> rev. V 9 j obv. 2	[ ] / <sup>r</sup> Ú <sup>1</sup> .KUR.RA → [ <sup>ú</sup> ] / [ <sup>ú</sup> KUR.KUR] .RA → [ <sup>ú</sup> x] x <sup>ú</sup> KUR.KUR <sup>r</sup> Ú <sup>1</sup> .KUR.RA → ú ú kur <sup>r</sup> ba <sup>1</sup> [ ]
53""	F obv. 2 G lo. e. 2–3 H <sub>2</sub> rev. V 10 j obv. 3	<sup>ú</sup> úr-nu-u <sup>r</sup> úti <sup>1</sup> -[iá-tu] → <sup>ú</sup> úr-n[u-ú] / [ ] → [ <sup>ú</sup> úr-n]u-u <sup>ú</sup> ti-iá-tú → <sup>ú</sup> úr-nu-ú <sup>ú</sup> ti-iá'(za)-a-ti →
54""	F obv. 2 G lo. e. 3 H <sub>2</sub> rev. V 11 j obv. 3–4	[ ] → [x x      saħ]-lu-u      GAZI <sup>sar</sup> - <sup>r</sup> e <sup>1</sup> → [x (x)] x <sup>r</sup> sah-lé-e <sup>1</sup> GAZI <sup>sar</sup> → úx <sup>ú</sup> s[ah-lu-u] / GAZI <sup>sar</sup> →

55""	F obv. 3 G obv. lo. e. 3–rev. 1 H <sub>2</sub> rev. V 12 j obv. 4	<sup>r</sup> úSAG.SUR <sup>ú</sup> GEŠTIN-KA <sub>5</sub> . <sup>r</sup> A <sup>1</sup> → [ ] / [ ] → [ <sup>ú</sup> ak-ta]m <sup>ú</sup> GEŠTIN-KA <sub>5</sub> .A → <sup>ú</sup> ak <sup>1</sup> -tam <sup>ú</sup> GEŠTIN-KA <sub>5</sub> .A →
------	--	---

(for the preceding text in K, see text 1.8; undecipherable trace in obv. V 1')

56""	F obv. 3 G rev. 1 H <sub>2</sub> rev. V 13 j obv. 4 K obv. V 2'	<sup>r</sup> ú[ ] → <sup>ú</sup> LUH.MAR.TÚ <sup>ú</sup> E[ME-UR.GI <sub>7</sub> ] → [ <sup>ú</sup> LUH.MAR.T]U <sup>ú</sup> EME-UR.GI <sub>7</sub> → <sup>ú</sup> <LUH>.MAR.T[U ] → <sup>ú</sup> L[UH.MAR.TU ] →
------	---	---

(for the preceding text in L, see 7.10.4)

57""	F obv. 4 G rev. 2 H <sub>2</sub> rev. V 14 j obv. 5 K obv. V 2'–3' L rev. V 1'	[NU]MUN <sup>ú</sup> EME-UR.GI <sub>7</sub> MUN[N eme]-s[al-lim] → [ ] <sup>ú</sup> EME-U]R.GI <sub>7</sub> MUN eme-sal-lim → [ ] <sup>ú</sup> EME-U]R.GI <sub>7</sub> MUN eme-sal-lim → NUMUN <sup>ú</sup> MIN      MUN <eme->sal-lim → [ ] / MUN eme-sal-lim → [ ]      MUN eme-sal-lim →
58""	F obv. 4–5 G rev. 3 H <sub>2</sub> rev. V 15 j obv. 5 K obv. V 3'–4' L rev. V 2'	[ ] / NUMUN <sup>ú</sup> bi-nu → [ ]      NUMUN [ <sup>ú</sup> bi-nu] → [ <sup>ú</sup> bi-n]i      NUMUN <sup>ú</sup> bi-ni → <sup>ú</sup> SIKIL      ŠINIG      NUMUN Š[INIG] → <sup>ú</sup> SI[KIL ] / NUMUN <sup>ú</sup> bi-nu → [ <sup>ú</sup> bi-ni]      NUMUN <sup>ú</sup> bi-ni →

- 59''' F obv. 5      š[im]LI [ ] →  
           G rev. 3      šimLI [ ]  
           H<sub>2</sub> rev. V 16    [ ] NUMUN šimLI  
           j obv. 5–6     [ ] / NUMUN šimLI →  
           K obv. V 4'    gišLI    NUMUN gišLI  
           L rev. V 3'    [ ] NUMUN šimLI →
- 60''' A obv. III 1'    [ ] x gišx [ ] →  
           F obv. 5–6    [ ] / N[U]MUN úA.ZAL.LÁ    úI[N].NU.UŠ<sup>1</sup>  
           G rev. 4      [úA].ZAL.LÁ    NUMUN [úA.ZAL.LÁ    úI[N.NU.UŠ]  
           H<sub>2</sub> rev. V 17–18    [ ] NUMUN úA.ZAL.LÁ / [ ] →  
           j obv. 6      úA.ZAL.LÁ    NUMUN úMIN    úIN.[N]U.U[Š]  
           K obv. V 5'    úA.ZAL.LÁ    NUMUN úA.ZAL.LÁ    úIN<sub>6</sub>.ÚŠ  
           L rev. V 3'–4'    úA.ZAL.LÁ / [NUMUN] úA.ZAL.LÁ    úIN<sub>6</sub>.ÚŠ
- 
- 61''' A obv. III 2'    [ ]    ŠÀ.DU<sub>10</sub>.G]A    UŠ<sub>11</sub>.BÚR.RU.DA / [ —    NAM.ÉRIM.B]ÚR    →  
           F obv. 7      — 'Ú<sup>1</sup>    DU<sub>10</sub>.GA *lib-bi*    UŠ<sub>11</sub>.BÚ[R.RU.DA    ]  
           G rev. 5      — Ú    DU<sub>10</sub> *lib-bi*    [U]Š<sub>11</sub>.<sup>1</sup>ZU<sup>sic!</sup>    u<sup>sic!</sup>    NAM.RIM.[BÚR]  
           H<sub>2</sub> rev. V 18    — Ú    ŠÀ.DU<sub>10</sub>.GA    —    —  
           j obv. 7      25    Ú    ŠÀ.DU<sub>10</sub>.GA    UŠ<sub>11</sub>.BÚR.RU.DA    u    NAM.ÉRIM.[BÚ]R.<sup>1</sup>RE<sup>1</sup> →  
           K obv. V 6'–7'    25    Ú    ŠÀ.DU<sub>10</sub>.GA    UŠ<sub>11</sub>.BÚR.RU.DA / —    NAM.ÉRIM.BÚR    →  
           L rev. V 5'    [25] 'Ú<sup>1</sup>    ŠÀ.DU<sub>10</sub>.GA    —    —    —
- 
- G, H<sub>2</sub>, L  
       (for the following text in G, see Summary 6.; for H and L, see 7.10.4)
- 62''' A obv. III 3'    —    —    —    GABA.RI <sup>1</sup>i-lí-rem-ni  
           F obv. 8      [ina]    KAŠ NAG GABA.RI <sup>1</sup>i<sup>1</sup>-[lí-réméni]  
           j obv. 8      —    —    —    GABA.RI ir-ni-ni-ni  
           K obv. V 7'    —    —    —    GABA.RI <sup>1</sup>i-lí-rem-ni
- 
- A, F, j, K  
       (for the following text in F, see 7.10.3, 1.; for j, see 2., 7.10.3, 1. and Summary 5.; for K, see 3.)
- 63''' A obv. III 4'    [x x x x] <sup>ú</sup>ti-iá-tu    úKUR.KUR    úkur-ka-nam  
           64''' A obv. III 5'    [x x <sup>ú</sup>šib-b]ur-ra-tú    úúr-nu-u    Ú.KUR.RA  
           65''' A obv. III 6'    [x x x x (x)] <sup>ú</sup>A.ZAL.LA    úsa-šu-um-tú
- (undecipherable trace at the end of M obv. III 1')
- 66''' A obv. III 7'    [NUMUN? úGEŠTI]N-KA<sub>5</sub>.A    NUMUN gišbi-ni    NUMUN gišMA.NU  
           M obv. III 2'–3'    [ úGEŠTIN-K]A<sub>5</sub>.A / [ ] →
- 67''' A obv. III 8'    [x x x x (x)] <sup>ú</sup>DILI    úIGI-lim    úIGI-NIŠ  
           M obv. III 3'–4'    [ ú]IGI-lim / [ ] →
- 68''' A obv. III 9'    [x x x x (x)]    úak-tam    úEME-UR.GI<sub>7</sub>  
           M obv. III 4'    [ úak-ta]m    úEME-UR.GI<sub>7</sub>
- 69''' A obv. III 10'    [NUMUN úEME-U]R.GI<sub>7</sub> ZÀ.HI.LI    GAZI<sup>sar</sup>  
           M obv. III 5'    [ G]AZI<sup>sar</sup> →
- 70''' A obv. III 11'    [ ú]u-mut-tu    SUHUŠ gišNAM.TAR NÍTA  
           M obv. III 5'–6'    NUMUN úŠAKIRA    úšu-mut-tú / [ ] →
- 71''' A obv. III 12'    'SUHUŠ<sup>1</sup> giš'šú<sup>1</sup>-[ši]    NAGA SI gišHU.LU.ÚB  
           M obv. III 6'    [ ] giššu-še    NAGA SI gišHU.LU.ÚB
- 72''' A obv. III 13'    gišLI    NA<sub>4</sub> *ga-[b]i-i* <sup>im</sup>KAL.GUG NUMUN úSI.SÁ  
           M obv. III 7'    [ši]<sup>m</sup>LI NA<sub>4</sub> *ga-bi-i* <sup>im</sup>KAL.GUG NUMUN úSI.SÁ
- 73''' A obv. III 14'    Ú a-ši-i    Ú.BABBAR    Ú.NAM.TI.LA  
           M obv. III 8'    Ú a-ši-i    Ú.BABBAR    Ú.NAM.TI.LA →

- 74''' A obv. III 15'  
M obv. III 8'-9'  
<sup>šim</sup>GÚR.GÚR GI DU<sub>10</sub>.GA <sup>giš</sup>HAŠHUR GIŠ.GI <sup>ú</sup>MUR.DÙ.DÙ  
<sup>šim</sup>GÚR.GÚR / GI DU<sub>10</sub> <sup>giš</sup>HAŠHUR GIŠ.GI <sup>ú</sup>MUR.DÙ.DÙ →
- 75''' A obv. III 16'  
M obv. III 9'-10'  
<sup>ú</sup>SIKIL <sup>ú</sup>LAG-A.ŠÀ <sup>ú</sup>a-a-ár KÙ.BABBAR  
<sup>ú</sup>SIKIL <sup>ú</sup>LAG-'AŠA<sub>5</sub>'(GÁ) / <sup>ú</sup>a-a-ár KÙ.BABBAR →
- 76''' A obv. III 17'  
M obv. III 10'  
<sup>ú</sup>a-a-ár KÙ.SI<sub>22</sub> <sup>ú</sup>GÍR.LAGAB <sup>ú</sup>HAR.SAG  
<sup>ú</sup>a-a-ár KÙ.SI<sub>22</sub> <sup>ú</sup>GÍR.LAGAB <sup>ú</sup>HAR.SAG
- 77''' A obv. III 18'  
M obv. III 11'  
<sup>ú</sup>AŠ.TÁL.TÁL NUMUN <sup>ú</sup>tar-muš<sub>8</sub> <sup>ú</sup>ÁB.DUH  
<sup>ú</sup>AŠ.TÁL.TÁL NUMUN <sup>ú</sup>tar-muš<sub>8</sub> <sup>ú</sup>ÁB.DUH →
- 78''' A obv. III 19'  
M obv. III 11'  
51 Ú UŠ<sub>11</sub>.BÚR.RU.DA  
51 Ú UŠ<sub>11</sub>.BÚR.RU.DA
- 
- 79''' A obv. III 20'  
M obv. III 12'  
<sup>ú</sup>tar-muš <sup>ú</sup>IGI-lim <sup>ú</sup>IGI-NIŠ <sup>ú</sup>HAR.HAR <sup>ú</sup>KUR.KUR  
<sup>ú</sup>tar-muš <sup>ú</sup>IGI-lim <sup>ú</sup>IGI-NIŠ <sup>ú</sup>HAR.HAR <sup>ú</sup>KUR.KUR
- 80''' A obv. III 21'  
M obv. III 13'  
Ú.KUR.RA <sup>ú</sup>úr-nu-u <sup>ú</sup>NU.LUH.HA GAZI<sup>sar</sup> sah-lé-e  
<sup>ú</sup>Ú.KUR.RA <sup>ú</sup>úr-nu-u <sup>ú</sup>NU.LUH.HA GAZI<sup>sar</sup> sah-lé-e
- 81''' A obv. III 22'  
M rev. IV 1  
<sup>ú</sup>ak-tam <sup>ú</sup>[šib-b]ur-ra-tú <sup>ú</sup>EME-UR.GI<sub>7</sub> NUMUN <sup>ú</sup>EME-UR.GI<sub>7</sub>  
<sup>ú</sup>ak-tam <sup>ú</sup>š[ib-bur-ra-tú] <sup>ú</sup>EME-UR.GI<sub>7</sub>
- 82''' A obv. III 23'  
M rev. IV 2  
<sup>ú</sup>A.ZAL.LÁ <sup>ú</sup>el-kul-la <sup>ú</sup>eli-kul-la  
<sup>ú</sup>A.ZAL.LÁ <sup>ú</sup>[ ] →
- 83''' A obv. III 24'  
M rev. IV 2-3  
<sup>šim</sup>GÚR.GÚR <sup>ú</sup>Ú.BABBAR <sup>ú</sup>GEŠTIN-KA<sub>5</sub>.A <sup>ú</sup>IN.NU.UŠ  
<sup>šim</sup>GÚR.GÚR / <sup>ú</sup>Ú.BABBAR <sup>ú</sup>G[EŠTIN-KA<sub>5</sub>.A] →
- 84''' A obv. III 25'  
M rev. IV 3-4  
<sup>ú</sup>SIKIL <sup>giš</sup>ŠINIG NUMUN <sup>giš</sup>bi-ni <sup>šim</sup>LI  
[ <sup>giš</sup>ŠINIG / <sup>šim</sup>LI →
- 85''' A obv. III 26'  
M rev. IV 4  
NUMUN <sup>šim</sup>LI MUN eme-sal-lim  
[ ] →
- 86''' A obv. III 27'  
M rev. IV 4-5  
27 Ú UŠ<sub>11</sub>.BÚR.RU.DA GABA.RI <sup>lú-d</sup>nanna  
[ <sup>ú</sup>UŠ<sub>11</sub>.BÚR.RU.DA / GABA.RI ] →
- 87''' A obv. III 28'  
M rev. IV 5  
lu ina KAŠ lu ina GEŠTIN NAG-ma TI  
[ ] TI
- 
- 88''' A obv. III 29'  
M rev. IV 6  
<sup>ú</sup>tar-muš<sub>8</sub> <sup>ú</sup>IGI-lim <sup>ú</sup>IGI-NIŠ <sup>ú</sup>KUR.KUR <sup>ú</sup>kur-ka-nam  
<sup>ú</sup>[ <sup>ú</sup>kur-k]a-nam
- 89''' A obv. III 30'  
M rev. IV 7  
MUN a-ma-nim MUN kù-pad <sup>giš</sup>ŠINIG <sup>ú</sup>IN.NU.UŠ  
[ ] <sup>ú</sup>IN<sub>6</sub>.ÚŠ
- 90''' A obv. III 31'  
M rev. IV 8  
NUMUN <sup>ú</sup>IN<sub>6</sub>.ÚŠ sim-bir-ru <sup>ú</sup>ti-iá-tu <sup>ú</sup>KUR.RA  
[ ] <sup>ú</sup>KUR.RA
- 
- 91''' A rev. IV 1  
M rev. IV 9  
13 Ú UŠ<sub>11</sub>.BÚR.RU.DA lu ina KAŠ lu ina GEŠTIN  
[ KA]Š lu ina GEŠTIN
- 92''' A rev. IV 2  
M rev. IV 10  
lu ina GA lu ta-bi-lam NAG.MEŠ-ma kiš-pu BÚR  
[ NAG.M]EŠ-<sup>r</sup>ma<sup>1</sup> kiš-pi BÚR
- 
- A, M
- (for the preceding text in F, see 7.10.3)
- 93''' A rev. IV 3  
F rev. 1  
M rev. IV 11  
SU]HUŠ <sup>ú</sup>tar-muš SU]HUŠ <sup>ú</sup>IGI-lim SU]HUŠ <sup>ú</sup>IGI-NIŠ  
— <sup>ú</sup>tar-muš<sub>8</sub> — <sup>ú</sup>IGI-lim — <sup>ú</sup>IGI-NIŠ →  
[ SU]HUŠ <sup>ú</sup>IGI-NIŠ →

94'''	A rev. IV 4 F rev. 1–2 M rev. IV 11–12	úSIKIL <sup>ú</sup> <i>tu-lal</i> úAŠ.TÁL.TÁL — — úŠAKIRA úSIKIL <sup>ú</sup> <i>tu-l[al]</i> / <sup>ú</sup> AŠ.TÁL.TÁL NUMUN úAŠ.TÁL.TÁL úŠAKIRA→ úSIKIL / [ <sup>ú</sup> AŠ.T]ÁL.TÁL — — úŠAKIRA→
95'''	A rev. IV 5 F rev. 2–3 M rev. IV 12–13	úEME-UR.GI <sub>7</sub> úNU.LUH úNU.LUH.HA úEME-UR.GI <sub>7</sub> / úNU.LUH.HA úKU.NU.LUH.HA → úEME-UR.GI <sub>7</sub> úNU.LUH / [ ] →
96'''	A rev. IV 6 F rev. 3–4 M rev. IV 13	— úúr-né-e úHAR.HAR ÚH A.AB.BA PA úúr-ni-i / úHAR.HAR ÚH A.AB.BA → — [úr]-né-e úHAR.HAR ÚH A.AB.BA
97'''	A rev. IV 7 F rev. 4–5 M rev. IV 14	Ú.KUR.RA ÚH. <sup>d</sup> ID úGAN.NA <sup>giš</sup> HAŠHUR GIŠ.GI — ÚH. <sup>d</sup> ID GIŠ BÚR / <sup>giš</sup> HAŠHUR GIŠ.GI→ — [ÚH. <sup>d</sup> ID] úGAN.NA <sup>giš</sup> HAŠHUR GIŠ.GI→
98'''	A rev. IV 8 F rev. 5–6 M rev. IV 14–15	úTÁL!.TÁL!(IGI-lim) úkur-ka-na-a — úLAL úKUR.KUR úTÁL.TÁL úkur-ka-nam Ú.KUR.RA / úLAL úKUR.KUR → úTÁL.TÁL / <úkurkānā> [ ] úLAL úKUR.KUR →
99'''	A rev. IV 9 F rev. 6 M rev. IV 15	úa-zal-la-a 22 Ú UŠ <sub>11</sub> .BÚR.RU.DA úA.ZAL.LÁ 23 Ú UŠ <sub>11</sub> .BÚR.RU.DA úa-zal-la- <sup>r</sup> a <sup>1</sup> 22 Ú UŠ <sub>11</sub> .BÚR.RU.DA
100'''	A rev. IV 10 F rev. 7 M rev. IV 16 A, F, M (for the following text in F, see ll. 151'''–59'')	DIŠ NA šam-ma GU <sub>7</sub> — NAG SIG TÉŠ.BI SÚD <i>ina KAŠ</i> NAG — [ N]A šam-ma GU <sub>7</sub> u [N]AG SIG — — <i>ina KAŠ.SAG</i> NAG-šú-ma TI [ šam-m]a GU <sub>7</sub> — NAG SIG TÉŠ.BI SÚD <i>ina KA</i> [š] —
101'''	A rev. IV 11 M rev. IV 17	úIN.NU.UŠ útar-muš <sub>8</sub> úIGI-lim úIGI-NIŠ [úIN.NU.U]Š útar-muš <sub>8</sub> úIGI-lim úIGI-NIŠ →
102'''	A rev. IV 12 M rev. IV 17–18 (M rev. IV breaks)	úSIKIL úiš piš-ru úTÁL.TÁL úDILI [ú][SIKIL] / [x x x x] x x x x [
103'''	A rev. IV 13	úHAŠHUR GIŠ.GI úKUR.GI.RÍN.NA úa-zal-lu-u
104'''	A rev. IV 14	Ú.KUR.RA úŠAKIRA úEME-UR.GI <sub>7</sub> úHAR.HAR
105'''	A rev. IV 15	úNU.LUH úNU.LUH.HA úúr-ni-i
106'''	A rev. IV 16	úšib-bur-ra-tu ÚH A.AB.BA
107'''	A rev. IV 17 A	ÚH. <sup>d</sup> ID úAŠ.TÁL.TÁL NUMUN úAŠ.TÁL.TÁL
108'''	A rev. IV 18 A	23 Ú.HI.A ša UŠ <sub>11</sub> .BÚR.RU.DA
109'''	A rev. IV 19	úN[U.L]UH.HA úti-iá-tu úak-tam
110'''	A rev. IV 20	ú'[kur]-ka-nam úLUH.MAR.TU úúr-nu-u
111'''	A rev. IV 21	[úA].ZAL.LA úSUMUN.DAR úIN.NU.UŠ
112'''	A rev. IV 22	úni-ki]p-tu úGEŠTIN-KA <sub>5</sub> .A MUN <i>eme-sal-lim</i>
113'''	A rev. IV 23	[NUMUN] <sup>giš</sup> ŠINIG Ú.KUR.RA
114'''	A rev. IV 24 A	[14] ú[ti-iá-tu] lu <i>ina GEŠTIN lu ina KAŠ NAG</i>
115'''	A rev. IV 25	[x ŠE] útar-muš 15 ŠE úIGI-lim
116'''	A rev. IV 26	[x ŠE] úIGI-NIŠ <sup>giš</sup> ŠINIG NUMUN <sup>giš</sup> bi-ni
117'''	A rev. IV 27	[úIN].NU.UŠ NUMUN úIN <sub>6</sub> .ÚŠ
118'''	A rev. IV 28	[x x (x)] úel-kul-la KA tam-tim
119'''	A rev. IV 29	[x x] x <sup>šim</sup> ŠE.LI BABBAR NUMUN <sup>giš</sup> HU.LU.ÚB
120'''	A rev. IV 30	[x x (x)] <sup>ú</sup> NU.LUH.HA <sup>giš</sup> HAŠHUR GIŠ.GI
121'''	A rev. IV 31	[x x (x)] <sup>ú</sup> KUR.KUR 2/3 SÍLA <sup>šim</sup> LI
122'''	A rev. IV 32	[x x x x x (x)] x <sup>ú</sup> SÍLA <sup>1?</sup> <sup>šim</sup> BULUH <sup>1</sup>
123'''	A rev. IV 33	[ ] x [

- 124''' A rev. IV 34 [x x x (x)] x la ú-ba-ni(-)ka x  
 125''' A rev. IV 35 [x x (x)] x ½ SÌLA úNU.LUH.HA  
 126''' A rev. IV 36 [½ SÌLA ú]HAR.HAR ½ SÌLA Ú.KUR.RA  
 127''' A rev. IV 37 [½ SÌLA úSUM]JUN.DAR ½ SÌLA úHAR.SAG  
 128''' A rev. IV 38 [x] ¹ib̄-bur-ra-tú 14 ŠE MUN a-ma-nim  
 129''' A rev. IV 39 [x] MUN kù-pad úak-tam  
 130''' A rev. IV 40 [3]5 Ú.MEŠ UŠ<sub>11</sub>.BÚR.RU.DA lat-ku  
 131''' A rev. IV 41 [š]a a-na qa-ti šu-šu-u
- 
- 132''' A rev. IV 42 'útar-muš úIGI-lim úIGI-NIŠ úHAR.HAR  
 133''' A rev. IV 43 'úKUR.KUR GAZI<sup>sar</sup> úNU.LUH.HA  
 134''' A rev. IV 44 'úti-iá-tú úak-tam úkur-ka-nu-u  
 135''' A rev. IV 45 'úLUH.MAR.TU úúr-nu-u  
 136''' A rev. IV 46 'úA.ZAL.LÁ úšu-mut-tu  
 137''' A rev. IV 47 ú]IN.NU.UŠ ni-kip-tu  
 138''' A rev. IV 48 ú]GEŠTIN-KA<sub>5</sub>.A MUN eme-sal-lim  
 139''' A rev. IV 49 [NUMUN ²]íšbi-ni Ú.KUR.RA  
 140''' A rev. IV 50 [20] úU<sup>1</sup> UŠ<sub>11</sub>.BÚR.RU.DA ina KAŠ.SAG NAG
- 
- 141''' A rev. IV 51 [x ŠE] útar-muš 15 ŠE úIGI-lim  
 142''' A rev. IV 52 [x ŠE] úIGI-NIŠ 2 GÍN úak-tam  
 143''' A rev. IV 53 [x x M]JUN kù-pad 3 GÍN simGIG  
 144''' A rev. IV 54 [x x] úU<sup>1</sup>.KUR.RA 10 GÍN úHAR.HAR  
 145''' A rev. IV 55 [x x ú]r-nu-u 10 GÍN GAZI<sup>sar</sup>  
 146''' A rev. IV 56 [x x x x].!ga?sar?i [10?] GÍN gišbi-nu  
 147''' A rev. IV 57 [NUMUN gišbi-ni ú]IN.NU.UŠ NUMUN ú]IN.NU.UŠ<sup>1</sup>  
 148''' A rev. IV 58 [x G]ÍN.TA.ÀM TI-qé 15 Ú UŠ<sub>11</sub>.BÚR.RU.DA  
 149''' A rev. IV 59 lu ina GEŠTIN lu ina KAŠ lu ina GA <lu> ina KAŠ líKÚRUN.NA  
 150''' A rev. IV 60 ba-lu pa-tan NAG.MEŠ.-ma<sup>1</sup> <TI> lat-ku
- (for the preceding text in F, see ll. 93'''–100''' )
- 
- A, F
- 151''' A rev. IV 61 a-na LÚ ŠU.NIGIN UŠ<sub>11</sub>.MEŠ šab-su-šú'(u)-ma  
 F rev. 8 'a<sup>1</sup>-na LÚ NIGIN UŠ<sub>11</sub>.ZU šab-su-šú-ma →
- 152''' A rev. IV 62 lu ina ne-pel-ti A.ZU-tim  
 F rev. 8 — ina DÙ 'A<sup>1</sup>.[ZU-tim]
- 153''' A rev. IV 63 [lu ina n]e-pel-tì MAŠ.MAŠ-tim  
 F rev. 9 u — — MAŠ.MAŠ-tim →
- 154''' A rev. IV 64 [i-la-za]-rzu<sup>sic!</sup>-ma<sup>1</sup> NU DU<sub>8</sub>-ru<sup>1sic!</sup>  
 F rev. 9 ZAL.ZAL<sup>1</sup>(DÙ.DÙ)-ma NU DU<sub>8</sub> →
- 155''' A rev. IV 65 [ úIGI]-rniš<sup>1</sup> útar-muš<sub>8</sub>  
 F rev. 9–10 úIGI-lim 'úI[GI-NIŠ / útar-muš<sub>8</sub> →
- 156''' A rev. IV 66 [ ] úHAR.HAR  
 F rev. 10 únab-ru-qu úHAR.HAR →
- 157''' A rev. IV 67 [ N]A<sub>4</sub> ga-bi-i  
 F rev. 10–11 NUMUN [<sup>giš</sup>ŠINIG(?)] / NA<sub>4</sub> gab-bi-i →
- 158''' A rev. IV 68 [ SI]M lu ina GEŠTIN  
 F rev. 11 7 Ú.HI.A ŠEŠ GAZ SIM lu in[a KAŠ?]
- 159''' A rev. IV 69 [lu ina KAŠ? — — N]AG.MEŠ-ma TI  
 F rev. 12 lu ina GEŠTIN NU pa-tan NAG-ma T[I]
- A, F
- (for the following text in F, see 7.10.3)

- 160''' A rev. IV 70  
 161''' A rev. IV 71  
 A  
 162''' A rev. IV 72  
 163''' A rev. IV 73  
 164''' A rev. IV 74  
 165''' A rev. IV 75  
 166''' A rev. IV 76  
 167''' A rev. IV 77  
 A  
 168''' A rev. IV 78  
 M rev. V 1  
 169''' A rev. IV 79  
 M rev. V 1–2  
 170''' A rev. IV 80  
 M rev. V 2  
 171''' A rev. IV 81  
 M rev. V 3  
 172''' A rev. IV 82  
 M rev. V 3–4  
 173''' A rev. IV 83  
 M rev. V 4  
 174''' A rev. V 1  
 M rev. V 5  
 175''' A rev. V 2  
 M rev. V 5–6  
 176''' A rev. V 3  
 M rev. V 6  
 177''' A rev. V 4  
 M rev. V 7  
 178''' A rev. V 5  
 M rev. V 7–8  
 A, M  
 179''' A rev. V 6  
 M rev. V 9  
 180''' A rev. V 7  
 M rev. V 10  
 A, M  
 181''' A rev. V 8  
 M rev. V 11  
 182''' A rev. V 9  
 M rev. V 12  
 183''' A rev. V 10  
 M rev. V 12–13  
 184''' A rev. V 11  
 M rev. V 13–14  
 185''' A rev. V 12  
 M rev. V 14–15
- 
- [x x x x x (x)] <sup>ú</sup>LAG-A.ŠÀ sah-lu-u  
 [x x x Ú U] Š<sub>11</sub>.BÚR.RU.DA ina KAŠ NAG.MEŠ
- 
- [<sup>ú</sup>tar]-muš <sup>ú</sup>I[GI-lim] <sup>ú</sup>IGI-NIŠ <sup>ú</sup>HAR.HAR  
 úKUR.KUR <sup>ú</sup>ti-i[á-tú] <sup>ú</sup>úr-nu-u <sup>ú</sup>LUH.MAR.TU  
 Ú.KUR.RA <sup>ú</sup>KUR.G[I].RÍN.NA šá KUR <sup>ú</sup>A.ZAL.LÁ!  
 GAZI<sup>sar</sup> <sup>ú</sup>IN.<sup>r</sup>NU<sup>1</sup>.UŠ <sup>ú</sup>EME-UR.GI<sub>7</sub>  
 MUN a-ma-nim 15 Ú UŠ<sub>11</sub>.BÚR.RU.DA  
 lu ina GEŠTIN lu ina KAŠ NAG
- 
- <sup>ú</sup>IGI-lim <sup>ú</sup>IGI-NIŠ <sup>ú</sup>tar-muš<sub>8</sub> <sup>ú</sup>DILI  
 [ ] <sup>ú</sup>IGI-NIŠ <sup>ú</sup>tar-muš <sup>ú</sup>DILI →  
<sup>ú</sup>er-kul-la <sup>ú</sup>el-kul-la <sup>ú</sup>SIKIL  
<sup>ú</sup>er-kul-la <sup>ú</sup>el-kul-la / —
- NUMUN <sup>ú</sup>SIKIL gišŠINIG NUMUN gišbi-ni  
 [ ] <sup>ú</sup>SIKIL gišŠINIG NUMUN gišbi-ni  
<sup>ú</sup>EME-UR.GI<sub>7</sub> <sup>ú</sup>IN.NU.UŠ  
 [ ] <sup>ú</sup>IN.NU.UŠ →  
 úA.LA.MÚ.A IM.SAHAR.BABBAR.KUR.RA  
 úA.LA.MÚ.A / [IM.SAH]AR.<sup>r</sup>BABBAR<sup>1</sup>.KUR.RA →  
 IM.SAHAR.NA<sub>4</sub>.KUR.RA MUN eme-sal-lim  
 IM.SAHAR.NA<sub>4</sub>.KUR.RA MUN eme-sal-lim  
 MUN kù-pad GAZI<sup>sar</sup> <sup>ú</sup>A.ZAL.LÁ  
 [M]UN kù-pad GAZI<sup>sar</sup> <sup>ú</sup>A.ZAL.LÁ →  
 šimGÚR.GÚR šimLI <sup>ú</sup>NU.LUH.HA  
 šimGÚR.GÚR šimLI / <sup>ú</sup>NU.LUH.HA →  
 SUHUŠ <sup>ú</sup>NU.LUH.HA gišGAN.U<sub>5</sub> <sup>ú</sup>HAR.HAR  
 SUHUŠ <sup>ú</sup>NU.LUH.HA gišGAN.U<sub>5</sub> <sup>ú</sup>HAR.HAR  
 ŠE.GAG GI.ŠUL.HI <sup>ú</sup>LUH.MAR.TU ú-ra-an-nu  
 ŠE.GAG GI.ŠUL.HI <sup>ú</sup>LUH.MAR.TU ú-ra-an-nu →  
 úr-nu-u Ú.KUR.RA <sup>ú</sup>KUR.KUR <sup>ú</sup>AŠ.TÁL.TÁL  
 úr-nu-u / Ú.KUR.RA <sup>ú</sup>KUR.KUR <sup>ú</sup>AŠ.TÁL.TÁL
- 
- 32 Ú UŠ<sub>11</sub>.BÚR.RU.DA lu ina GEŠTIN  
 32 Ú UŠ<sub>11</sub>.BÚR.RU.DA lu ina GEŠTIN  
 lu ina KAŠ ina gišDÍLIM gišŠINIG NAG  
 lu ina KAŠ ina gišDÍLIM gišŠINIG NAG
- 
- DIŠ NA ú-pi-šu HUL.MEŠ NIGIN-šu  
 DIŠ NA ú-pi-šu HUL.MEŠ NIGIN-šu  
 a-na ú-pi-ši HUL.MEŠ ana NA NU TE-e  
 a-na ú-pi-ši HUL.MEŠ ana NA NU TE-e →  
 ú.BABBAR <sup>ú</sup>an-nu-ha-ra <sup>na4</sup>GUG GAZI<sup>sar</sup>  
 ú.<sup>r</sup>BABBAR<sup>1</sup>/an-nu-ha-ra <sup>na4</sup>GUG GAZI<sup>sar</sup> →  
 ú.KU<sub>6</sub> <sup>ú</sup>ši-hu 5 ú.HI.A an-nu-ti  
 ú.KU<sub>6</sub> <sup>ú</sup>ši-[hu] / 5 ú.HI.A ŠEŠ →  
 ina sīkÀKA NIGIN-mi ina MÚD gišEREN SÙ  
 ina SÍK NIGIN-m[i] / — MÚD gišEREN SÙ →

- 186''' A rev. V 13  
M rev. V 15  
A, M
- 187''' A rev. V 14  
M rev. V 16
- 188''' A rev. V 15  
M rev. V 17  
A, M
- 189''' A rev. V 16  
M rev. V 18  
A, M
- 190''' A rev. V 17  
M rev. V 19
- 191''' A rev. V 18  
M rev. V 20  
A, M
- 192''' A rev. V 19  
M rev. V 21
- 193''' A rev. V 20  
M rev. V 22  
(*M rev. V breaks*)  
A
- 194''' A rev. V 21  
N rev. V 1'
- 195''' A rev. V 22  
N rev. V 1'-2'
- 196''' A rev. V 23  
N rev. V 2'-3'
- 197''' A rev. V 24  
N rev. V 3'  
A
- 198''' A rev. V 25  
N rev. V 4'
- 199''' A rev. V 26  
N rev. V 5'
- 200''' A rev. V 27  
N rev. V 6'  
A, N  
(*N rev. V breaks; for N rev. VI, see ll. 227'''-37'''*)
- 201''' A rev. V 28  
202''' A rev. V 29  
A  
(*A rev. V breaks*)
- break of approximately 54 lines*
- 203''' A rev. VI 1  
204''' A rev. VI 2  
205''' A rev. VI 3  
206''' A rev. VI 4
- ina KUŠ GAG.GAG ina GÚ-šú GAR-an*  
*ina KUŠ GAG.GAG ina G[Ú-šú ]*
- 
- DIŠ NA EN INIM-šú *kiš-pi* NIGIN-šu *ana* NA NU TE-e  
DIŠ NA EN INIM-šú *kiš-pi* NIGIN-šu *ana* NA N[U ]
- úSIKIL *giš*ŠE.NÁ.A úIN<sub>6</sub>.ÚŠ úIGI-lim <sup>na4</sup>AD.BAR *ina* KUŠ  
úSIKIL *giš*ŠE.NÁ.A úIN<sub>6</sub>.ÚŠ úIGI-li[m ]
- 
- DIŠ KIMIN úHAR.HUM.BA.ŠIR <sup>na4</sup>AN.ZAH.GE<sub>6</sub> úKI.KAL *ina* KUŠ  
DIŠ KIMIN úHAR.HUM.BA.ŠIR <sup>na4</sup>AN.ZAH.GE<sub>6</sub> [ ]
- 
- DIŠ NA EN INIM-šú *kiš-pi* NIGIN-šú *giš*ŠE.NÁ.A úSIKIL  
DIŠ NA<sup>1</sup> [EN IN]IM-šu *kiš-pi* NIGIN-šu *giš*Š[E.NÁ.A ]
- úIN.NU.UŠ úAN.HÚL úDILI *ina* KUŠ  
[úIN<sub>6</sub>.Ú]Š úAN.[HÚL ]
- 
- ana kip-di* EN INIM-šú ŠUB-i KÙ.BABBAR KÙ.<sup>r</sup>SI<sub>22</sub> URUDU AN.NA<sup>1</sup>  
[ ]NIM-šu ŠUB-i KÙ.[BABBAR ]
- <sup>na4</sup>zi-bītu úLÚ.U<sub>18</sub>.LU <sup>ú</sup>[  
[ ] <sup>ú</sup>LÚ.U<sub>18</sub>.L[U
- 
- ana kip-di* EN INIM-šú šu-ud-[di-i ]  
[ ki]p-di EN INIM-šú [ ] →
- úár-ga-nu [ ] / úba-ri-ra-[tu ] →
- gīš*GAN.U<sub>5</sub>.UM úX [ ]
- ina* SÍK <sup>munus</sup>ÁŠ.GÀR GIŠ.NU.Z[U ]  
*ina* SÍK <sup>munus</sup>ÁŠ.GÀR GI[Š.NU.ZU ]
- 
- ÉN an-da-ki-ḥi [  
ÉN an-da-k[i-ḥi
- a-li-li mu-ne-ra-b[a?  
a-li-li [
- ÉN *an-ni-tú* 7-šú *ana* UG[U  
ÉN *an-[ni-tú*
- 
- 201''' A rev. V 28  
[DIŠ KIMIN(?)] <sup>ú</sup>DILI NUMUN <sup>ú</sup>[  
202''' A rev. V 29  
[x x x] *ina* KUŠ [
- 
- (*A rev. V breaks*)
- DIŠ NA ḤUL.GIG ZI.KU<sub>5</sub>.RU.DA DI.BAL.A  
KA.DAB.BÉ.DA ú-pi-šú ḤUL.MEŠ  
EN INIM-šú NIGIN-šu  
*ina* IGI DINGIR LUGAL IDIM u NUN šu-uš-kun

- 207''' A rev. VI 5  
 208''' A rev. VI 6  
 209''' A rev. VI 7  
 210''' A rev. VI 8  
 211''' A rev. VI 9  
 212''' A rev. VI 10  
 M rev. VI 1'  
 213''' A rev. VI 11  
 M rev. VI 2'  
 A, M
- 
- 214''' A rev. VI 12  
 M rev. VI 3'  
 215''' A rev. VI 13  
 M rev. VI 4'  
 216''' A rev. VI 14  
 M rev. VI 5'  
 217''' A rev. VI 15  
 M rev. VI 6'  
 218''' A rev. VI 16  
 M rev. VI 7'  
 A, M
- 
- 219''' A rev. VI 17  
 M rev. VI 8'  
 220''' A rev. VI 18  
 M rev. VI 9'  
 221''' A rev. VI 19  
 M rev. VI 9'  
 222''' A rev. VI 20  
 M rev. VI 9'  
 223''' A rev. VI 21  
 M rev. VI 10'  
 224''' A rev. VI 22  
 M rev. VI 10'  
 225''' A rev. VI 23  
 M rev. VI 10'  
 226''' A rev. VI 24  
 M rev. VI 11'  
 227''' A rev. VI 25  
 M rev. VI 11'  
 N rev. VI 1'  
 228''' A rev. VI 26  
 M rev. VI 11'-12'  
 N rev. VI 2'  
 (M rev. VI breaks)
- UGU IGI-šú GIG *ana ú-pi-ši* ḤUL.MEŠ šup-šu-ri<sup>sic!</sup>  
 KA tam-tim <sup>ū</sup>IGI-lim <sup>ū</sup>KUR.KUR  
<sup>na4</sup>KA.GI.NA DAB.BA *ina* ī.GIŠ <sup>giš</sup>ŠUR.MÌN  
 ī <sup>šim</sup>GIG ī GI DU<sub>10</sub>.GA  
 ī <sup>giš</sup>EREN ī <sup>šim</sup>SES ī <sup>šim</sup>LI  
 KI ī BUR ḤE.ḤE-ma ÉN še-ga-me-en MIN  
 [                        še-ga-me-e]n  
 3-šú ŠID-ma ŠÉŠ-ma SILIM-im  
 [                        SILIM-i]m
- 
- DIŠ KIMIN ī <sup>šim</sup>LI ī <sup>šim</sup>SES ī GI DU<sub>10</sub>.GA  
 [                        DU<sub>10</sub>.G]A  
 ī <sup>šim</sup>MAN.DU ī <sup>šim</sup>GIG ī <sup>šim</sup>MUG  
 [                        <sup>šim</sup>MU]G  
 1-niš TI-qé *ina* GE<sub>6</sub> *ina* IGI <sup>d</sup>15 NÍG.NA <sup>giš</sup>LI GAR-an  
 [                        GAR]-an
- 
- KAŠ.SAG BAL-qí ÉN 7-šú ŠID-ma  
 [                        ŠID]-ma
- ka-a-a-na* ŠÉŠ-su  
 [                        ŠÉ]Š-su
- 
- ÉN še-ga-me-en še-ga-me-en  
 [                        še-g]a-me-en
- <sup>d</sup>utu še-ga-me-en  
 [                        ] →
- <sup>d</sup>a-num še-ga-me-en  
 [                        ] →
- <sup>d</sup>utu dingir-mu še-ga-me-en  
 [                        še-g]a-me-en
- dingir-re-e-ne še-ga-me-en  
 [                        ] →
- lugal še-ga-me-en  
 [                        ] →
- dumu-lugal še-ga-me-en  
 [                        še-g]a-me-en
- idim še-ga-me-en  
 [                        ] →
- lú-u<sub>18</sub>-lu še-ga-me-en  
 [                        ] →  
 x [                        ]
- [n]am-lú-u<sub>18</sub>-lu še-ga-me-en nam hē-KA×LI  
 [nam-lú]-u<sub>18</sub>-lu MIN / [                        ] →  
 'nam<sup>1</sup>-[lú-u<sub>18</sub>-lu                        ]
- [                        k]a-kéš-bi hē-en-búr-da TU<sub>6</sub> ÉN  
 [                        ] 'TU<sub>6</sub>' [ÉN]  
 'dingir šà ka<sup>1</sup>-[kéš-bi                        ]
- 
- A, N

230''''	A rev. VI 28 N rev. VI 4'	[ IM.GÚ.EN.N]A šur-šum-mi KAŠ ḤÁD.DU GAZ DIŠ MIN IM.GÚ.[EN.NA šur]-šum-mi K[AS]
231''''	A rev. VI 29–30 N rev. VI 5'	[ GA]ZI <sup>sar</sup> Ú.KUR.RA / [ ] → ZÀ.ḤI.LI <sup>sar</sup> GAZI <sup>sar</sup> Ú.KUR.RA NUMUN útar <sup>1</sup> -m[uš <sub>8</sub> ]
232''''	A rev. VI 30–31 N rev. VI 6'	[ šimLI / [ ] A ḤE.ḤE šimLI šimGÚR.GÚR mal-ma-liš SÚD ina A ḤE.ḤE
233''''	A rev. VI 32 N rev. VI 7' (A rev. VI breaks)	[ GA]Z ina ɻ / ina U <sub>4</sub> .DA ḤÁD.A GUR-ma GAZ ina ɻ ina urudušEN.TUR
234''''	N rev. VI 8'	ŠEG <sub>6</sub> -šal GAZ GUR-ma ina ɻ.UDU GAZ ina ɻ DU <sub>10</sub> .GA
235''''	N rev. VI 9'	tal-tap-pat ina KUŠ SUR DÙ UZU.MEŠ-šú LÁL
236''''	N rev. VI 10'	úIGI-lím útar-muš úIGI-NIŠ ta-sák
237''''	N rev. VI 11' N	ina ɻ ḤE.ḤE ina UL tuš-bat NU pa-tan NAG

---

(for N rev. VI 12'–19', see text 1.8, 2.)

## 2. j obv. 1, 20–23, 27–30

1	j obv. 1–1a	DIŠ <sup>2</sup> Ú <sup>1</sup> .KUR.RA úKUR.KUR úLAG-ΓA.ŠÀ.GA ú <sup>1</sup> X [X X X X X] \ 5 Ú.MEŠ UŠ <sub>11</sub> .BÚR.RU ina X [X X X X]
2–8	j obv. 2–8	see text 7.10.1, 1., ll. 51"–62"
		(for j obv. 9–19, see Summary 5.)
20	j obv. 20	ú[IGI-lím] úIGI-NIŠ útar-muš SUḪUŠ <sup>3</sup> giš <sup>4</sup> ḤAB 4 ú.ḤI.A <sup>1</sup> U[Š <sub>11</sub> ] <sup>??</sup>
21	j obv. 21	NAM.[ÉR]IM.<BÚR.>DA ina KAŠ NAG-šú ÉN id-di d <sup>5</sup> é-Γa ŚID-nu <sup>1</sup>
22	j obv. 22	DIŠ NA [i]l-la-tu-šú il-la-ku NU KU <sub>5</sub> .MEŠ ana TI-šú úIGI-lím
23	j obv. 23	útar-muš úeli-kul-la NUMUN úIN.NU.UŠ ba-lu pa-tan a-he-e NAG
24–26	j obv. 24–26	see text 7.10.3, 1., ll. 43–46
27	j obv. 27	DIŠ NA il <sup>1</sup> -la-tu-šú DU.MEŠ-ma A.ZU u MAŠ.MAŠ KU <sub>5</sub> -sam la i-le- <sup>2</sup> i-i
28	j obv. 28	ana T[I-š]ú úIGI-lím úIGI-NIŠ útar-muš úNU-LUḤ.ḤA úḤAR.ḤAR
29	j obv. 29	ú] <sup>3</sup> KUR.KUR úEME.UR.GI <sub>7</sub> úIN.NU.UŠ NAGA SI an-nu-ḥa-ra
30	j obv. 30	ú.ḤI.A <sup>1</sup> šú-nu-tim 1-niš SÚD ina ɻ.GIŠ BÁRA.GA LÀL u GEŠTIN N[U p]a-tan NAG-ma TIN

---

j  
(for the following text in j, see Summary 5.)

## 3. K obv. V 8'–10'

(for the preceding text in K, see text 7.10.1, 1., ll. 56"–62" and text 1.8)

K		
1	K obv. V 8'	Ú.KUR.RA úḤAR.ḤAR únu-ḥur-tú
2	K obv. V 9'	GAZI <sup>sar</sup> sah-lé-e úLAG-‘AŠA <sub>5</sub> ’(GÁ) šimGÚR.GÚR
3	K obv. V 10'	7 Ú NAM.ÉRIM UŠ <sub>11</sub> .BÚR.RU.DA

---

(for the following text in K, see text 1.8, Summary 3.)

## 4. Summary of the paragraphs in ms. B not included in the transliteration

## obv. I

- 1'–6' Fragmentary ritual with incantation against persistent ‘Hand-of-Ištar’ disease.  
7'–8' Fragmentary.

## obv. II

Fragmentary.

rev. III Fragmentary prescriptions (purpose unclear).

rev. IV

1' Fragmentary.

2'-6' = text 7.10.1, 1.: 34"-39".

7'-9' Fragmentary prescription against the anger of the personal god.

10'-12' Fragmentary prescription.

### 5. Summary of the paragraphs in ms. j not included in the transliteration

obv.

1 = text 7.10.1, 2.: 1.

2-8 = text 7.10.1, 1.: 51"-62".

9-17 Incantation *Anāku nubattu ahāt Marduk* with instructions to recite it over drugs effective against witchcraft (ušburruda) and ‘ban’ (namerimburruda). The incantation is known from several other manuscripts, some of which use it as an incantation against witchcraft (K 1289 rev. 8-17, Ú UŠ<sub>11</sub>.BÚR.RU.DA) or ‘ban’ (81-7-27, 205 obv. 1-rev. 3, KA.INIM.MA NAM.ÉRIM.BÚR.RU.DA.KAM). A full edition of this incantation and its various contexts will be given within the framework of the edition of K 1289; for an edition and discussion of the incantation (without ms. j), see Stol, *Natural Phenomena*, 251-55; for the contexts in which the incantation is used, see also Abusch, *MesWi*, 13, fn. 29.

18-19 List of seven drugs effective against ‘ban’.

20-21 = text 7.10.1, 2.: 20-21.

22-23 = text 7.10.1, 2.: 22-23.

24-26 = text 7.10.3, 1.: 43-46.

27-30 = text 7.10.1, 2.: 27-30.

30-35 Prescription against fever.

36-37 Prescription against fever.

38-42 Prescription against fever.

rev.

1-4 Prescription against fever.

5-9 Prescription against fever.

10-19 Prescription against fever.

20-21 Prescription against fever.

22 Prescription against fever.

23 Prescription against fever.

24-25 Prescription against fever.

26 Prescription against fever.

27 Prescription against fever.

28 Prescription against fever.

29 Prescription against fever.

30-31 Prescription against fever.

32 Prescription against fever.

33 Prescription against fever.

34 Prescription against fever.

35 Prescription against fever.

36 Prescription against fever.

37 Prescription against fever.

u. e. 1-3 Colophon (30<sup>th</sup> *pirsu* of *Šumma amēlu muḫba[šu umma ukāl]*)

### 6. Summary of the paragraphs in ms. G not included in the transliteration

obv. 1-12 = text 7.10.3, 1.: 9-21.

lo. e. 1-rev. 5 = text 7.10.1, 1., 51"-61".

rev. 6–u. e. 2 Prescription against the effects of alcohol abuse (// *BAM* 575 rev. III 51–54); Köcher's copy is incomplete (see coll.; *BAM* 59: 25 = rev. 10; rev. 11–12 and u. e. 1–2 not in *BAM* 59).

7.10.2: *BAM* 90 (ms. D)

1' D rev. 1'	[ ]- <sup>ri</sup> - <sup>šú</sup> <sup>1</sup> [
2' D rev. 2'	[ ] NU pa-tan [
D	
3' D rev. 3'	[DIŠ NA ... EG]IR- <sup>šu</sup> <sup>1</sup> KAŠ NAG-ma [ina libbīšu] <sup>la</sup> <sup>2</sup> i <sup>1</sup> -[na-ab]
4' D rev. 4'	[ŠÀ- <sup>šú</sup> ana BURU <sub>8</sub> i-te-n]é- <sup>la</sup> - <sup>a</sup> <sup>1</sup> [ina] <sup>sic!</sup> A TU <sub>5</sub> .ME[Š] ik-ka- <sup>šú</sup> [iktanarru]
5' D rev. 5'	[ú-ta-ak(?)k]a-ak NA BI lu-a-te KI NINDA GU <sub>7</sub> u KAŠ <sup>19</sup> (be <sup>sic?</sup> ) [NAG]
6' D rev. 6'	[ana TI- <sup>šú</sup> (?) Š]UHUŠ <sup>giš</sup> šu- <sup>še</sup> <sup>1</sup> (x) x al-lu-ha-ra 1-niš SÚD ina KAŠ <sup>1</sup> [HE.HE-ma(?)]
7' D rev. 7'	[ina IGI <sup>m</sup> ]ul <sup>UZ</sup> tuš-bat ina Á.GÚ.ZI.GA NU pa-tan NA[G- <sup>šú</sup> ]
8' D rev. 8'	[EGIR- <sup>šú</sup> ILL]U <sup>sim</sup> BULUH A <sup>giš</sup> ŠINIG A <sup>u</sup> IN.NU.UŠ A TU <sub>5</sub> .MEŠ-[ma TI]
D	
9'–11' D rev. 9'–11'	see text 7.10.1, 1., ll. 40"–44"
D	
12' D rev. 12'	[DIŠ NA S]AG ŠÀ- <sup>šú</sup> MÚ.MÚ DÙ UZU.MEŠ- <sup>šú</sup> mím-ma GU <sub>7</sub> x [x x]
13' D rev. 13'	[x x (x)] x NA BI UŠ <sub>11</sub> DAB- <sup>šu</sup> <sup>1</sup> [ana T]I- <sup>šú</sup> ú-úr-né-e <sup>u</sup> HAR.[HAR]
14' D rev. 14'	[x x (x)] x 1-niš SÚD ina KAŠ.SAG NU [pa-ta]n NAG.MEŠ at-[ma]
15' D rev. 15'	[ša BÍ]L ZA ZA SIG <sub>7</sub> HÁD.A SÚD ina <sup>l</sup> 1.[GIŠ] EŠ.MEŠ-su-ma T[I]
D	
16' D rev. 16'	[DIŠ NA b]a-lu pa-tan ŠÀ- <sup>šú</sup> i-m[a-a'] u ú-ga- <sup>2</sup> a- <sup>3</sup> [á-ma (x x)]
17' D rev. 17'	[x x x a]na TI- <sup>šú</sup> <sup>u</sup> IN.NU.UŠ <sup>giš</sup> ŠINIG N]UMUN <sup>giš</sup> bi-ni [(x x x)]
18' D rev. 18'	[ina KAŠ.S]AG NU pa-tan NAG-ma [TI]
D	
19' D rev. 19'	[DIŠ KIMIN] <sup>u</sup> tar-muš <sub>8</sub> <sup>u</sup> HAR.HAR 1-niš SÚD ina GEŠTIN DU <sub>10</sub> .GA NAG-[ma TI]
D	
20' D rev. 20'	[DIŠ NA ŠÀ.ME]Š- <sup>šú</sup> MÚ.MÚ- <sup>hu</sup> EME- <sup>šú</sup> DAB.MEŠ-at x x [x x]
21' D rev. 21'	[x x x x] <sup>na4</sup> ŠUBA <sup>na4</sup> PA ina GÚ- <sup>šú</sup> GAR-an-m[a TI]
D	
22' D rev. 22'	[DIŠ NA x x (x)] x-ma ina ša-la-li- <sup>šú</sup> MÚD ŠUB-a im x [
23' D rev. 23'	<sup>u</sup> HAR.HAR <sup>u</sup> an-[da]b-še 1-niš SÚD in[a
D	
blank line	
24' D rev. 24'	[ ] <sup>šatir]-ma</sup> [bari]
(D breaks)	

7.10.3: *BAM* 190 (ms. F) with duplicates

1. F // G obv. 1–12 // O obv. II 2'–7' // P obv. 7–11 // Q obv. 1–7 // R obv. 1–7 // T obv. 13–15

1–8 F obv. 1–8	see text 7.10.1, 1., ll. 51"–62"
F	
9 F obv. 9	<sup>u</sup> tar-muš <sub>8</sub> <sup>u</sup> IGI-lim <sup>u</sup> IGI-N[ <sup>u</sup> IŠ <sup>u</sup> sikillu]
G obv. 1	<sup>u</sup> tar-muš <sub>8</sub> <sup>u</sup> IGI- <sup>l</sup> im <sup>u</sup> IGI-NIŠ →
10 F obv. 10	[ <sup>u</sup> el-kul <sup>l</sup> -la <sup>sim</sup> B[ULUH ] / <sup>sim</sup> BULUH <sup>u</sup> ak-tam <sup>u</sup> KUR.KUR →
G obv. 1–2	
11 F obv. 11	<sup>u</sup> HA[ <sup>u</sup> SHUR api <sup>u</sup> lapat armanni ]
G obv. 2–3	<sup>giš</sup> [ <sup>u</sup> HA <sup>u</sup> SHUR ] / NA <sub>4</sub> gab-bé-e →
12 F obv. 12	[K]A A.[AB.BA <sup>u</sup> tīyatu]
G obv. 3	KA A.AB.BA <sup>u</sup> NU.L[UH.HA ]
13 F obv. 13	<sup>u</sup> H[AR]. <sup>u</sup> H[AR <sup>u</sup> KUR.ZI <sup>u</sup> šib-bu]r-ra-t[u]
G obv. 4	<sup>u</sup> HAR.HAR <sup>u</sup> úr-nu-u <sup>u</sup> šib-[bur-ra-tú <sup>u</sup> KUR.ZI] →
14 F obv. 14	<sup>u</sup> H[AR].SAG <sup>u</sup> KUR.RA <sup>u</sup> šu-mut-t[a]
G obv. 4–5	[ ] / <sup>u</sup> KUR.RA <sup>u</sup> šu-mut-tú →

- 15 F obv. 15 Š[E.GA]G <sup>giš</sup>DÌH ŠE.GAG <sup>giš</sup>KIŠI<sub>16</sub> ŠE.GAG <sup>GI</sup>.ŠUL.H[I]  
G obv. 5–6 ŠE.GAG <sup>giš</sup>[DÌH] / [ ŠE].GAG GI.ŠUL.HI →
- 16 F obv. 16 <sup>giš</sup>[b]i-nu NUMUN <sup>giš</sup>bi-nu <sup>ú</sup>I[N.NU.UŠ] ] <sup>ú</sup>I[N.NU.UŠ]  
G obv. 6–7 <sup>giš</sup>bi-nu NUMUN <sup>giš</sup>bi-n[u ] / <sup>ú</sup>NUMUN <sup>ú</sup>IN.NU.UŠ →
- 17 F obv. 17 <sup>giš</sup>LI<sup>1</sup> NUMUN <sup>giš</sup>LI M[UN] k[ù]-pad a-ma-ni ZÚ.LU[M.MA]  
G obv. 7–8 <sup>sim</sup>LI NUMUN [ ] / MUN kù-pad MUN a-ma-ni ZÚ.LUM.MA →
- 18 F obv. 18 NUMUN <sup>giš</sup>HA.LU.ÚB <sup>si[m]</sup>MAN.DU ] GAZI<sup>sa[r]</sup>  
G obv. 8–9 NU[MUN ] / <sup>si[m]</sup>MAN.DU <sup>ú</sup>kul-ka-nam GAZI<sup>sar</sup> →
- 19 F obv. 19 <sup>ú</sup>37<sup>1</sup> [Ú] U[Š<sub>11</sub>.BÚR.RU.DA ſ]u-ſu-[u]  
G obv. 9–10 3[7 ] / ſ[a i]na ŠU<sup>II</sup> ſu-ſu-u →
- 20 F obv. 20 lu-u ina KAŠ.SAG lu-[u ina karāni ] ina A.MEŠ lu-[u ]  
G obv. 10–11 lu-u ina KAŠ.SAG [ ] / lu-u ina A.MEŠ lu ina ɬ.GIŠ →
- 21 F obv. 21 lu-u ina bi-qa-a-ti NA[G.M]EŠ [lu ta-bi-l]am ana KA-šú ŠUB-di  
G obv. 11–12 lu ina bi-qa-a-[ti ] / lu ta-bi-lam ana KA-šú Š[UB-di]

F, G

(for *G lo. e.* 1–3, *rev. 1–5*, see text 7.10.1, 1., ll. 51"–61"; for *rev. 6ff.*, see text 7.10.1, Summary 6.)(for the preceding text in *O*, see 2.; for the preceding text in *P*, see 3.)

- 22 F obv. 22 DIŠ NA SAG ŠÀ-šú ru-púl-<sup>r</sup>ta<sup>1</sup> TUK-ši SAG lib-<sup>r</sup>bi-šú<sup>1</sup>  
O obv. II 2'-3' [ TUK(.MEŠ)]-ši / SA[G ] →  
P obv. 7 DIŠ NA SAG ŠÀ-šú ru-púl-<sup>r</sup>ta<sup>1</sup> TUK.MEŠ-ši SAG ŠÀ-šú
- 23 F obv. 23 <sup>ú</sup>1-<sup>r</sup>sa-rap-šú NINDA u KAŠ LAL UZU.MEŠ-šú tab-ku NA <sup>ú</sup>BI<sup>1</sup> [UŠ<sub>11</sub>]  
O obv. II 3'-4' [ UZU].MEŠ-šú / tab-<sup>r</sup>ku<sup>1</sup> [ ] →  
P obv. 8–9 ú-<sup>r</sup>ṣar<sup>1</sup>-rap-šú NINDA u A LAL UZU.MEŠ-šú <sup>ú</sup>tab-ku<sup>1</sup> NA BI / UŠ<sub>11</sub>.ZU →
- 24 F obv. 24 [GU<sub>7</sub>] u NAG ana šup-šu-ri <sup>ú</sup>ha-šu-u <sup>ú</sup>tu<sup>1</sup>-lal  
O obv. II 4'-5' [ ] <sup>ú</sup>tu<sup>1</sup> NAG / ana šup-šú-<sup>r</sup>i<sup>1</sup> [ ] <sup>ú</sup>tu<sup>1</sup>-lal  
P obv. 9–10 GU<sub>7</sub> — NAG ana šup-šu-ri-šú <sup>ú</sup>ha-šu-u / <sup>ú</sup>tu<sup>1</sup>-lal →
- 25 F obv. 25 <sup>ú</sup>S]IKIL 1-niš SÚD ina KAŠ ŠUB ina <sup>ú</sup>UL<sup>1</sup> tuš-<sup>r</sup>bat<sup>1</sup>  
O obv. II 6'  
P obv. 10–11 <sup>ú</sup>SIKIL 1-niš <sup>ú</sup>SÚD<sup>1</sup> ina <sup>ú</sup>KAŠ<sup>1</sup> ŠUB ina UL tuš-bat  
<sup>ú</sup>SIKIL 1-niš SÚD ina KAŠ ŠUB / ina UL tuš-bat →
- 26 F obv. 26 [ina ſe]-<sup>r</sup>rim<sup>1</sup> NU pa-tan NAG BURU<sub>8</sub>-ma T[I]  
O obv. II 7'  
P obv. 11 ina ſe-rim ba-lu pa-tan NAG-šú BURU<sub>8</sub>-ma TI  
O, P ina ſe-rim ba-lu pa-tan NAG-šú BURU<sub>8</sub>-ma TI

(for the following text in *O*, see 2.; *P ends*)

- 27–33 F rev. 1–7 see text 7.10.1, 1., ll. 93"–100"  
F

- 34–38 F rev. 8–12 see text 7.10.1, 1., ll. 151"–59"  
F

- 39 F rev. 13 <sup>ú</sup>HAR.HAR <sup>ú</sup>KUR.KUR <sup>ú</sup>IGI-lim <sup>ú</sup>GEŠ[TIN-KA<sub>5</sub>.A]  
40 F rev. 14 Ú.KUR.RA <sup>ú</sup>NU.LUH.HA <sup>ú</sup>tu-lal <sup>ú</sup>[x x (x)]  
41 F rev. 15 <sup>giš</sup>LI <sup>sim</sup>ŠE.LI BABBAR <sup>giš</sup>bi-i-[nu]  
42 F rev. 16 <sup>ú</sup>11<sup>1</sup> Ú KA.DAB.BÉ.DA ina KAŠ [NAG]  
F

(for the preceding text in *T*, see 5.; for the preceding text in *j*, see 7.10.1, 2.)

- 43 F rev. 17 DIŠ NA il-la-tú-šú ina KI.NÁ-šú lu ina DÙ [ ] →  
j obv. 24 DIŠ NA il-la-tú-šú ina KI.NÁ-šú lu ina kal u<sub>4</sub>-mi →  
Q obv. 1–2 DIŠ NA il-la-tu-šú ina KI.NÁ / lu ina DÙ u<sub>4</sub>-me →  
R obv. 1–2 [DIŠ N]A il-la-tu-šú ina KI.NÁ / lu ina DÙ U<sub>4</sub>.MEŠ →  
T obv. 13 DIŠ LÚ il-la-tu-[šú KI.NÁ-šú lu ina kal u<sub>4</sub>-me →

44	F rev. 18 j obv. 24–25 Q obv. 2–4 R obv. 2–4 T obv. 13–14	<i>lu ina DÙ GE<sub>6</sub></i> DU.MEŠ-ma NU KU <sub>5</sub> -sa'      'ana KU <sub>5</sub> ¹-s[i] ] <i>lu ina kal GE<sub>6</sub></i> DU.MEŠ-ma / NU KU <sub>5</sub> .MEŠ / <i>ana</i> TI-šú      ūHAR.HAR → <i>lu ina DÙ GE<sub>6</sub></i> /      DU.MEŠ-ma NU KU <sub>5</sub> -su / <i>ana</i> KU <sub>5</sub> -si      ūHAR.HAR → <i>lu ina kal GE<sub>6</sub></i> {GE <sub>6</sub> } / DU.MEŠ-ma NU KU <sub>5</sub> -su / <i>ana</i> KU <sub>5</sub> -si      ūHAR.HAR → <i>lu ina k[al]</i> ] / — — [ūHA]R.H[AR] →
45	F rev. 19 j obv. 25–26 Q obv. 4–5 R obv. 4–5 T obv. 14	úKUR.KUR NA <sub>4</sub> <i>ga[b-b]i-i</i> gišbi-¹i¹-[nu] ] úKUR.KUR ½ GÍN <i>an-nu-ha-ra</i> ŠINIG /      ILLU [š]imBULUH → úKUR.KUR / NA <sub>4</sub> <i>gab-e</i> gišbi-nu      ILLU šimBULUH úKUR.KUR / NA <sub>4</sub> <i>gab-e</i> gišbi-nu      ILLU šimBULUH [      n] <sup>a4</sup> [a]n-nu-ha-ra      gišbi-[nu] ]
46	F rev. 20 j obv. 26 Q obv. 6–7 R obv. 6–7 T obv. 15	[g]isLI      gišGÚR.GÚR 1-niš 'SÚD¹ ina K[A]Š.S[AG] ] šimGÚR.GÚR šimLI      — — ina KAŠ      NAG-šú šimLI      šimGÚR.GÚR 1-niš SÚD / ina KAŠ.SAG      NAG šimLI      šimGÚR.GÚR 1-niš SÚD / ina KAŠ.SAG      NAG [      ] x GAZ NU p[a-tan] ]
	F, j, Q, R, T	(for the following text in Q and R, see 4.; for the following text in T, see 5.; for the following text in j, see 7.10.1, Summary 5.)
47	F rev. 21	[GAB]A.RI 'tup¹-pi LIBIR.[R]A LI[BIR.RA.BI.GIM]
48	F rev. 22	[AB.S]AR bā-r[ì DUB]¹ AN.[Š]ÁR-¹GAR-MU¹ A¹[
49	F rev. 23	[ša a-n]a 'd¹[AG²] EN-šú tak-lu x [
50	F rev. 24	[      ] x [(x)] x dan-¹dan¹ [

## 2. O obv. I 1'–10', II 1', rev. III 1–9

1'	O obv. I 1'	du x [
2'	O obv. I 2'	½x [
3'	O obv. I 3'	ši[m
4'	O obv. I 4'	šimGÚR.[GÚR
5'	O obv. I 5'	<i>ina</i> KUŠ EDIN SUR-r[i] <sup>2</sup> x [
	O	
6'	O obv. I 6'	útu-lal ú[
7'	O obv. I 7'	KÚR \ <i>ina</i> MÚD e-em LÁ-¹uš¹? [x x x] TI [(x)]
	O	
8'	O obv. I 8'	DIŠ NA SAG.KI-šú RA-¹su-ma¹ DÙ 'UZU¹.MEŠ-šú
9'	O obv. I 9'	[G]U <sub>7</sub> .MEŠ-šú sà-li-i <sup>2</sup> 'qá¹-te-er SAG ŠÀ-šú
10'	O obv. I 10'	[G]U <sub>7</sub> -šú GU <sub>7</sub> NAG-ma ut-ta-nar-ra NA BI \ UŠ <sub>11</sub> .ZU¹ DAB-šú
	(end of obv. I)	
	long break	
11''	O obv. II 1'	[      ] -m]a TI
	O	
12''-17''	O obv. II 2'-7'	see text 7.10.3, I., ll. 22–26
	O	
18''	O rev. III 1	DIŠ MIN A.MEŠ mu-un-di NU pa-tan NAG-[šú-ma <sup>2</sup> TI <sup>2</sup> ]
19''	O rev. III 2	DIŠ MIN PA úKUŠ.LAGAB SÚD <i>ina</i> GEŠTIN NAG-šú BU[RU <sub>8</sub> <sup>2</sup> -ma TI(?)]
20''	O rev. III 3	DIŠ MIN 7 Š[E] na⁴AN.ZAH <i>ina</i> ¹.GIŠ¹ SÚD NU pa-tan N[AG-šú] MIN
21''	O rev. III 4	'DIŠ MIN úa¹-ri-ha SÚD <i>ina</i> GEŠTIN NU pa-tan NAG-šú MIN
22''	O rev. III 5	[DIŠ MIN x x x (x)] x-na SÚD <i>ina</i> GEŠTIN NAG-šú MIN
	O	
23''	O rev. III 6	[      ] ú]ha-šu-u
24''	O rev. III 7	[      ] K]AŠ.SAG
25''	O rev. III 8	[      ] x
	O	
26''	O rev. III 9	[      ] x GAZ

(O rev. III breaks, rev. IV as far as preserved uninscribed)

## 3. P obv. 1–6

1	P obv. 1	DIŠ NA DAL.BA<.NA> MAŠ.SÌL <sup>II</sup> -šú TAG.GA-su ZÚ.MEŠ MÚD
2	P obv. 2	i-ḥi-il-la NA BI ḤAR.MEŠ GIG UŠ <sub>11</sub> .ZU šu-kul
3	P obv. 3	u šá-qí ana TI-šú na <sup>4</sup> ZA.GÌN na <sup>4</sup> ŠUBA na <sup>4</sup> PA šá 7 GÙN.MEŠ-šá
4	P obv. 4	ina DUR SÍK SA <sub>5</sub> <sup>1</sup> SÍK BABBAR È ina GU-šú GAR-an
5	P obv. 5	úIGI-lim úrḤAB <sup>1</sup> úḥa-zal-lu-na 1-niš SÚD
6	P obv. 6	lu ina KAŠ lu ina GEŠTIN DU <sub>10</sub> .GA NU pa-tan NAG.MEŠ-ma TI

---

(for the following text in P, see 1., ll. 22–26)

## 4. Q obv. 8–rev. 6 // R obv. 8–rev. 7

(for the preceding text in Q and R, see 1., ll. 43–46)  
Q, R

8	Q obv. 8	útu-lal giš HAŠHUR GIŠ.GI
	R obv. 8	útu-lal giš HAŠHUR GIŠ.GI
9	Q obv. 9	gišbi-nu NUMUN gišbi-nu
	R obv. 9	gišbi-nu NUMUN gišbi-ni →
10	Q obv. 10	úDILI NUMUN úDILI útar-muš <sub>8</sub>
	R obv. 9–10	úDILI / NUMUN úDILI útar-muš <sub>8</sub>
11	Q obv. 11	úIGI-lim úIGI-NIŠ
	R obv. 11–rev. 1	úIGI-lim / úIGI-NIŠ →
12	Q rev. 1	[ ] úNA-a-nu
	R rev. 1	GIŠ BÚR úNA-a-nu
13	Q rev. 2	[úel-ku]l-la úeli-kul-la
	R rev. 2	úel-kul-la úeli-kul-la
14	Q rev. 3	[ ] úEME-UR.GI <sub>7</sub>
	R rev. 3	úSIKIL úEME-UR.GI <sub>7</sub>
15	Q rev. 4	[ ] UŠ <sub>11</sub> .ZU u NAM.ÉRIM
	R rev. 4	[15] Ú UŠ <sub>11</sub> .ZU u NAM.ÉRIM
16	Q rev. 5	'BÚR <sup>1</sup> lu ina KAŠ lu ina GEŠTIN NAG
	R rev. 5	[BÚ]R lu ina KAŠ lu ina GEŠTIN NAG
17	Q rev. 6	ÉN ma-[a]-du Ú.HI.A 3-šú ŠID-nu — —
	R rev. 6–7	[ m]a-a'-du Ú.HI.A / [3]-šú ŠID-nu SAR ḤAL
	Q, R	
18	Q rev. 7	ú-ìl-ti ki-sir-dPA
19	Q rev. 8	bu-kúr IdUTU-DÙ MAŠ.MAŠ

---

## 5. T obv. 1–12, 16–17

1	T obv. 1	DIŠ NA il-la-tu-šu il-la-ka-ma u ŠÀ-šú e-em KÚM u [SED]
2	T obv. 2	NA BI ka-šip ana TI.LA-šú u il-la-ti-šú pa-[ra-si]
3	T obv. 3	15 ŠE útar-muš úà-ta-i-ši úIN.NU.U[Š x x (x)]
4	T obv. 4	SUḤUŠ giššu-ši úIGI-NIŠ TÉŠ.BI SÚD ina KAŠ.SAG N[AG <sup>!?</sup> -ma TI(?)]
5	T obv. 5	DIŠ NA NINDA GU <sub>7</sub> -ma KAŠ N[A]G-ma u il-la-tu-šú DU-ka ana TI.LA-šú [x x (x)]
6	T obv. 6	NUMUN úGI.ZÚ.'LUM <sup>1</sup> .MA úNU.LUḤ.HA úḤAR.ḤAR 1-niš SÚD ina KA[Š NAG-ma TI(?)]
7	T obv. 7	DIŠ LÚ ru- <sup>2</sup> a-a-tu-šu ma-gal DU.MEŠ-ma la ip-pa-ra-s[a
8	T obv. 8	NAGA SI úḤAR.ḤAR úNU.LUḤ.HA úà-ta-i-ši [
9	T obv. 9	úan-nu-ḥa-ra ina KAŠ.SAG ina MUL tuš-bat [
10	T obv. 10	DIŠ KIMIN úim-ḥur-lim útar-muš úi-li-kul-la x [

11	T obv. 11	GU <sub>7</sub> NAG-ma <sup>ú</sup> SIKIL GI.ŠUL.ḤI <sup>šim</sup> LI <sup>šim</sup> G[IG
12	T obv. 12	SUḪUŠ <sup>giš</sup> ŠU-ŠUM ŠIM. <sup>d</sup> NIN.URTA TÉŠ.BI SÚD <i>ina</i> LÀL KUR.RA <i>u</i> <i>ì</i> [
13–15	T obv. 13–15	<i>see text 7.10.3, 1., ll. 22–26</i>
16	T obv. 16	[ <sup>r<sup>u</sup></sup> IN <sub>6</sub> .ÚŠ <sup>ú</sup> HAR.ḤA[R
17	T obv. 17	[ ] x du GA <i>u</i> KAŠ.SAG [
		(T obv. breaks) <sup>64</sup>

7.10.4: *BAM* 430 and *BAM* 431 (mss. H and L)1. H<sub>1</sub> obv. III 7'–31' // L obv. III 2–26

(for the preceding text in H and L, see Summary 2.)

H<sub>1</sub>, L

1	H <sub>1</sub> obv. III 7'	<sup>ú</sup> tar-muš <sub>8</sub> <sup>ú</sup> IGI-lim [ <sup>ú</sup> IGI-NIŠ]
	L obv. III 2	<sup>ú</sup> tar <sup>1</sup> -[muš <sub>8</sub> ] →
2	H <sub>1</sub> obv. III 8'	<sup>ú</sup> SIKIL <sup>ú</sup> el-kul-[la <sup>šim</sup> BULUḤ]
	L obv. III 2–3	[ ] / <sup>ú</sup> el <sup>1</sup> -[kul-la ]
3	H <sub>1</sub> obv. III 9'	<sup>ú</sup> ak-tam <sup>šim</sup> [KUR.KUR]
	L obv. III 4	<sup>ú</sup> a[k-t]am <sup>r<sup>u</sup></sup> [KUR.KUR] →
4	H <sub>1</sub> obv. III 10'	<sup>giš</sup> HAŠHUR GI.Š.GI <sup>ú</sup> la-pat [ ]
	L obv. III 4–5	<sup>giš</sup> HAŠHUR [ ] / <sup>ú</sup> la-pat [a]r-[man-ni]
5	H <sub>1</sub> obv. III 11'	NA <sub>4</sub> ga-be-e KA A.[AB.BA]
	L obv. III 6	NA <sub>4</sub> ga-be- <sup>r</sup> e <sup>1</sup> [K]A A.A[B.BA]
6	H <sub>1</sub> obv. III 12'	<sup>ú</sup> NU.LUḤ.ḤA <sup>ú</sup> KU.[NU.LUḤ.ḤA]
	L obv. III 7	<sup>ú</sup> NU.LUḤ.ḤA <sup>ú</sup> KU.NU.L[UḤ.ḤA]
7	H <sub>1</sub> obv. III 13'	<sup>ú</sup> HAR.ḤAR <sup>ú</sup> u[r-nu-u]
	L obv. III 8	<sup>ú</sup> HAR.ḤAR <sup>ú</sup> ur-nu-u →
8	H <sub>1</sub> obv. III 14'	<sup>ú</sup> KUR.ZI <sup>ú</sup> šib-bu[r-ra-tú]
	L obv. III 8–9	<sup>r<sup>u</sup></sup> [KUR.ZI] / <sup>ú</sup> šib-bur-ra-tum →
9	H <sub>1</sub> obv. III 15'	<sup>ú</sup> HAR.SAG <sup>ú</sup> K[UR.RA]
	L obv. III 9–10	<sup>ú</sup> H[AR.SAG] / <sup>ú</sup> KUR.RA →
10	H <sub>1</sub> obv. III 16'	<sup>ú</sup> SUMUN.DAR <sup>ú</sup> E.GAG [ ]
	L obv. III 10–11	<sup>ú</sup> SUMUN.[DAR] / <sup>ú</sup> E.GAG <sup>giš</sup> D <small>ì</small> H <sup>1</sup> →
11	H <sub>1</sub> obv. III 17'	<sup>ú</sup> E.GAG <sup>giš</sup> KIŠI <sub>16</sub> <sup>ú</sup> E.GAG G[I.ŠUL.ḤI]
	L obv. III 11–12	[ ] <sup>giš</sup> KI[ŠI <sub>16</sub> ] / <sup>ú</sup> E.GAG G[I.ŠUL.ḤI] →
12	H <sub>1</sub> obv. III 18'	<sup>giš</sup> bi-ni NUMUN <sup>giš</sup> [bi-ni]
	L obv. III 12–13	<sup>giš</sup> bi-[ni] / NUMUN <sup>giš</sup> [bi-ni] →
13	H <sub>1</sub> obv. III 19'	<sup>ú</sup> IN <sub>6</sub> .ÚŠ NUMUN <sup>r<sup>u</sup></sup> [IN <sub>6</sub> .ÚŠ]
	L obv. III 13–14	<sup>ú</sup> IN <sub>6</sub> .[ÚŠ] / NUMUN <sup>r<sup>u</sup></sup> [I]N <sub>6</sub> .ÚŠ →
14	H <sub>1</sub> obv. III 20'	<sup>šim</sup> LI NUMUN [ ]
	L obv. III 14–15	<sup>šim</sup> L[I] / NUMUN <sup>šim</sup> LI →
15	H <sub>1</sub> obv. III 21'	MUN <i>kù-pad</i> MU[N ]
	L obv. III 15–16	MUN <i>k[ù]-pad</i> / MUN <i>a-ma-nim</i> →
16	H <sub>1</sub> obv. III 22'	ZÚ.LUM.MA NU[MUN ]
	L obv. III 16–17	ZÚ.L[UM.MA] / NUMUN <sup>giš</sup> HA.LU.ÚB →

<sup>64</sup> On the reverse, traces of a series name or catchline ([ ... f]L ŠÀ-<sup>r</sup>šū<sup>1</sup> [ ... ]) followed by an Ashurbanipal colophon (type d) are preserved.

17	H <sub>1</sub> obv. III 23'	šimMAN.DU <sup>ú</sup> kur-ka-nu-[u ]
	L obv. III 17–18	šim[MAN.DU] / <sup>ú</sup> kur-ka-nu-ú GAZ[I <sup>sar</sup> ]
18	H <sub>1</sub> obv. III 24'	37 Ú UŠ <sub>11</sub> .BÚR.RU.[DA]
	L obv. III 19	37 Ú UŠ <sub>11</sub> .BÚR.RU.[DA]
	H <sub>1</sub> , L	_____
19	H <sub>1</sub> obv. III 25'	<sup>ú</sup> tar-muš <sub>8</sub> <sup>ú</sup> IGI-lim <sup>ú</sup> IGI-NIŠ
	L obv. III 20	<sup>ú</sup> tar-muš <sub>8</sub> <sup>ú</sup> IGI-lim <sup>ú</sup> [IGI-NIŠ]
20	H <sub>1</sub> obv. III 26'	<sup>ú</sup> SIKIL GIŠ BÚR šimGÚR.GÚR
	L obv. III 21	<sup>ú</sup> SIKIL GIŠ BÚR šimGÚR.[GÚR]
21	H <sub>1</sub> obv. III 27'	šimLI gišEREN GI DU <sub>10</sub> .GA
	L obv. III 22	šimLI gišEREN GI DU <sub>10</sub> .G[A]
22	H <sub>1</sub> obv. III 28'	gišbi-ni <sup>ú</sup> IN <sub>6</sub> .ÚŠ
	L obv. III 23	gišbi-ni <sup>ú</sup> IN <sub>6</sub> .ÚŠ →
23	H <sub>1</sub> obv. III 29'	<sup>ú</sup> el-kul-la    Ú <sup>d</sup> DÌM.ME
	L obv. III 23–24	<sup>ú</sup> el-kul-l[a] /    Ú DÌM.ME →
24	H <sub>1</sub> obv. III 30'	NAGA SI    MUN PIŠ <sub>10</sub> . <sup>d</sup> ID
	L obv. III 24–25	NAGA <sup>ga</sup> SI /    MUN PIŠ <sub>10</sub> . <sup>d</sup> ID
25	H <sub>1</sub> obv. III 31'	16 Ú.HI.A UŠ <sub>11</sub> .BÚR.RU.DA
	L obv. III 26	16 Ú.HI.A UŠ <sub>11</sub> .BÚR.RU.DA
	H <sub>1</sub> , L	_____

(for the following text in H and L, see Summary 2. and text 7.10.1, 1., ll. 57"–61")

## 2. Summary of the paragraphs in mss. H and L not included in the transliteration

H<sub>2</sub> obv. I, H<sub>2</sub> obv. II, H<sub>1</sub> obv. III 1'–6' // L obv. I–III 1

Fragmentary prescription for a medicine composed of 94 drugs, with offerings and incantation addressed to Gula (Lyra); duplicates include K 2960 + AMT 58/3 (see BAM V, p. x) and K 4957 + 11742 + Sm 110 + 516 + 679 + 761 + 2058 obv. I.

H<sub>1</sub> obv. III 7'–24', 25'–31' // L obv. III 2–19, 20–26

= text 7.10.4, 1.: 1–18, 19–25.

H<sub>1</sub> obv. III 32'–H<sub>2</sub> rev. V 7 // L obv. III 27–rev. V

Lists of drugs (for potions) effective against various diseases (partly arranged by body-part, partly by disease name).

H<sub>2</sub> rev. V 8–18 // L rev. V 1'–5'

= text 7.10.1, 1.: 51"–61".

H<sub>1–2</sub> rev. V 19–VI // L rev. V 6'–VI

Fragmentary lists of drugs (for potions) effective against various diseases (partly arranged by body-part, partly by disease name).

### 7.10.5: AMT 48/2 (ms. S)

1'	S obv. II 1	[DIŠ N]A SAG ŠÀ-šú ru-púl-ta TUK.MEŠ-ši SAG ŠÀ-šú ú-şa-rap-šú
2'	S obv. II 2	[u]r-ra u GE <sub>6</sub> la i-šal-lal NINDA u A LAL UZU <sup>II</sup> -šú tab-ku
3'	S obv. II 3	[N]A BI kiš-pi GU <sub>7</sub> u NAG a-na šup-šu-ri <sup>ú</sup> a-ri-ha SÚD
4'	S obv. II 4	[i]na GEŠTIN ŠUR.RA NAG-šu ina DÚR-šú SI.SÁ-ma TI
5'	S obv. II 5	DIŠ KIMIN Ú mat-qu SÚD ina GEŠTIN ŠUR.RA NAG-šu ina DÚR-šú SI.SÁ-ma TI
	S	
6'	S obv. II 6	[DIŠ KIMIN] <sup>ú</sup> tar-muš <sup>ú</sup> SAG <sup>ú</sup> IGI-NIŠ <sup>ú</sup> SIKIL <sup>ú</sup> IN <sub>6</sub> .ÚŠ
7'	S obv. II 7	[úAŠ.TÁ]L.TÁL <sup>ú</sup> ŠAKIRA <sup>ú</sup> EME-UR.GI <sub>7</sub> <sup>ú</sup> NU.LUH.HA
8'	S obv. II 8	[x x x x] x <sup>ú</sup> šib-bur-ra-tú ÚH A.AB.BA ÚH. <sup>d</sup> ID
9'	S obv. II 9	[x x x x (x)] Ú.HI.A ŠEŠ ša NÍG.AK.A BÚR
10'	S obv. II 10	[lu ina GEŠTI]N lu ina KAŠ NAG-ma TI-ut
	S	

11'	S obv. II 11	[DIŠ NA x x x x (x)] x KAŠ NAG-ma ina ŠÀ-šú la ina-ah
12'	S obv. II 12	[libbašu ana arê i-t]e-né-la-a A.MEŠ ir-ta-na-muk
13'	S obv. II 13	[ūtakkak(??) ik-k]a-šú ik-ta-na-ru NA BI
14'	S obv. II 14	[ka-šip-ma(?) lu-']a-a-te KI A.MEŠ NAG
15'	S obv. II 15	[x x x x x <sup>n</sup> ] <sup>14</sup> an-nu-ḥa-ra SÚD
16'	S obv. II 16	[ina šikari taballal-ma(?) ina IGI <sup>m</sup> ] <sup>15</sup> UZ tuš-bat
17'	S obv. II 17	[ina šeri lā patān tašaqqīšu] EGIR-šú ILLU <sup>šim</sup> BULUH
18'	S obv. II 18	[mē bīni mē maštalal mē T]U <sub>5</sub> .MEŠ-ma TI
	S	
19'	S obv. II 19	[ ] x ṣap-ru SAG.MEŠ-šú
20'	S obv. II 20	[ NA BI kiš-p]i GU <sub>7</sub> ana TI-šú
21'	S obv. II 21	[ g]išHAŠHUR PA gišPÈŠ
22'	S obv. II 22	[ H]I.A NUMUN gišMA.NU
23'	S obv. II 23	[ Ú.HI.A] ŠEŠ TÉŠ.BI SÚD
24'	S obv. II 24	[ ina Á MUŠ]EN tu-ṣap-ra-šu
25'	S obv. II 25	[ 'ur-n]é-e NUMUN 'at-kam
26'	S obv. II 26	[ Ú.H]I.A ŠEŠ TÉŠ.BI SÚD
27'	S obv. II 27	[ ] ŠÀ-šú LÁL Ú.BABBAR SÚD
28'	S obv. II 28	[ ] NAG.MEŠ-ma TI-uṭ
	S	
29'	S obv. II 29	[ ] x ana TI-šú 'ak-tam
30'	S obv. II 30	[ gišŠIN]IG [ 'uṭ] [A.ZAL].LÁ
	(S breaks)	

*Bound Transcription**Translation*7.10.1: *BAM 434–36* (mss. A, M, N)  
with duplicates

1. A // B rev. IV 2'–6' // C obv. 33–38 // D: 9'–11' // e rev. 1–5 // F obv. 1–8 // G obv. 13–20 // H<sub>2</sub> rev. V 8–18 // j obv. 2–8 // K obv. II 1'–7' // L rev. V 1'–5' // M // N // U rev. 43–44 // V rev. 10'–13'

(break of approx. 60 lines at the beginning of A obv. I; obv. I 1' too fragmentary for transcription)

<sup>2'</sup>šumma amēlu libbašu [ ... ] <sup>3'</sup>mimma ikkal u išattu ... [ ... ] <sup>4'</sup> ... nīš ilšū(?) ... [ ... ] <sup>5'</sup>[ana et]ērīšu(?) ... [ ... ] <sup>6'</sup>[ ... ] ... [ ... ] <sup>7'</sup>[atm]a ša muša<sup>10</sup>irāni ar[qi ... ] <sup>8'</sup>haš-hūr api ištēniš ta[sâk ... ] <sup>9'</sup>kal zumrīšu tapaš[šaš ... ]

<sup>10'</sup>šumma KIMIN tarmuš imbur-l[īm ... ] <sup>11'</sup>ištēniš tasâk lū ina šikari lū ina [ ... ] <sup>12'</sup>l[ā p]atān ištanatti ki[špū pašrū(?)]

<sup>13'</sup>šumma amē[lu qerb]ūšu ittanapahū reš libbīšu ušarr[apšu] <sup>14'</sup>iras[s]u ikkalšu aka-lū u šikara muṭtu amēlu [šū hašē maruš] <sup>15'</sup>kišp̄t šūkul u šaqi ana bulluṭšu tarmuš imbur-lī[m] <sup>16'</sup>imbur-ešrā tullal gišGAN.U<sub>5</sub>

7.10.1: *BAM 434–36* (mss. A, M, N) with duplicates

1. A // B rev. IV 2'–6' // C obv. 33–38 // D: 9'–11' // e rev. 1–5 // F obv. 1–8 // G obv. 13–20 // H<sub>2</sub> rev. V 8–18 // j obv. 2–8 // K obv. II 1'–7' // L rev. V 1'–5' // M // N // U rev. 43–44 // V rev. 10'–13'

(break of approx. 60 lines at the beginning of A obv. I; obv. I 1' too fragmentary for translation)

<sup>2'</sup>If a man's abdomen [ ... ] <sup>3'</sup>whatever he eats and drinks ... [ ... ] <sup>4'</sup> ... oath by his god ... [ ... ]. <sup>5'</sup>[To sa]ve him ... [ ... ] <sup>6'</sup>[ ... ] ... [ ... ] <sup>7'</sup>[the tad]pole of a gre[en] frog [ ... ] <sup>8'</sup>(and) 'marsh-apple' you pou[nd] together, [ ... ] <sup>9'</sup>You ru[b] his whole body (with it), [ ... ].

<sup>10'</sup>If ditto, *lupine*, 'heals-a-thous[and]-plant ... ] <sup>11'</sup>you pound together. Either in beer or in [ ... ] <sup>12'</sup>he drinks (it) repeatedly on an emp[ty s]tomach. The wi[tchcraft will be undone].

<sup>13'</sup>If a ma[n's intest]ines are constantly bloated, his epigastrium causes [him] a burning [pain], <sup>14'</sup>his breast causes him a nagging pain, he has no desire to eat or drink, [that] man [suffers from sick lungs], <sup>15'</sup>he has been given witchcraft to eat and to drink. To cure him: *Lupine*, 'heals-a-thousand'-plant,

*ardadillu* <sup>17'</sup>šeššet šammīt annūti ištēniš tasāk lū ina šikari lū ina karāni <sup>18'</sup>[lā] patān ištanatti <sup>na4</sup>KÙ.BABBAR <sup>na4</sup>KÙ.SI<sub>22</sub> <sup>na4</sup>URUDU <sup>na4</sup>AN.NA <sup>19'</sup>[i]na kišādīšu tašakkan

break of approximately 70 lines

(l. 20" too fragmentary for transcription)

<sup>21'</sup>[ ... amēlu šū k]ašip <sup>22'</sup>[ ... sahl]ē <sup>23'</sup>[ ... lām š ]lep̄išu <sup>24'</sup>[ana qaqqari iškunu ...] zumuršu <sup>25'</sup>[ ... ...-m]a iballut

<sup>26'</sup>[šumma KIMIN(?) ... ina ši]zib enzi tahaššal <sup>27'</sup>[ ... l]ām šept̄šu <sup>28'</sup>ana qaqlqari iškunu ... nap]šaltu KIMIN

<sup>29'</sup>šumma KIMIN giš ... [ ... ] ... sikilla <sup>30'</sup>ištēniš tahaššal tanappi ina šikari išattīma napšaltu KIMIN

<sup>31'</sup>[ ... ] ana amēli lā teħē maštakal hašē <sup>32'</sup>[ ... tan]addi ina kakkabi tušbāt lā patān išattī-ma <sup>33'</sup>[ ... ] ... <sup>na4</sup>AN.BAR <sup>na4</sup>URUDU ina kišādīšu tašakka-nma iballut

ll. 34"-35": 'abracadabra' incantation

<sup>36'</sup>[K]A.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.KAM

<sup>37'</sup>[DÙ.DÙ.BI(?) ..].mušen taṭabbaḥ [dām<sup>?</sup>š]u ina purṣti tamahhar <sup>38'</sup>šipta sebišu ana libbi tamannū-ma [amē]lu šū ūmīšamma ipṭaššāš <sup>39'</sup>sa ṫanamdaru lā ikaššassu

<sup>40'</sup>[šumma amēlu] libbašu iktanassūšu libbašu i'âš <sup>41'</sup>piṭrūšu zu<sup>7</sup>ta ina[dd]ū šibit libbi irtanašši <sup>42'</sup>rēš libbišu rupušta irtanašši amēlu šū kašip <sup>43'</sup>[ana šupš]urīšu hašħür api apruša <sup>44'</sup>ištēniš tasāk ina šamni ((taballal)) taptanaššaš-ma iballut

<sup>45'</sup>[šumma KIMIN(?) ... ] atma ša muša<sup>7</sup>irāni arqi <sup>46'</sup>[ištēniš tasāk ina šamni taballal] taptanaššassu-ma iballut

<sup>47'</sup>[ana] kišp̄t ana amēli u bīt̄šu lā teħē <sup>48'</sup>maš[taka]l šakirū (var.: šarmadu) billa-tu ((damiqtu)) kibrīt <sup>49'</sup>šamnu halšu ina bābi kamū u šerri dalti <sup>50'</sup>tetemmer-ma kišp̄t iħalliqū (var.: iħalliq<sup>a/</sup>) ((ana amēli u bīt̄šu lā [iħeħħ]â))

break of approximately 27 lines

<sup>16'</sup>'heals-twenty'-plant, *tullal*-plant, GAN.U<sub>5</sub>-wood, *ardadillu*-plant; <sup>17'</sup>these six drugs you pound together. Either in beer or in wine <sup>18'</sup>he drinks it repeatedly on an [empty] stomach. 'Silver stone', 'gold stone', 'copper stone' (and) 'tin stone' <sup>19'</sup>you put around his neck.

break of approximately 70 lines

(l. 20" too fragmentary for translation)

<sup>21'</sup>[ ... , that man is be]witched. <sup>22'</sup>[ ... cr]ess, <sup>23'</sup>[ ... before he sets] his [f]leet <sup>24'</sup>[on the ground ... ] his body <sup>25'</sup>[ ... th]en he will recover.

<sup>26'</sup>[If ditto: ... ] you crush [in] goat [mi]lk. <sup>27'</sup>[ ... be]fore he sets his feet <sup>28'</sup>on the gro[und] ... ; then a sa]lve: ditto.

<sup>29'</sup>If ditto: [...] -wood, [ ... ] (and) *sikillu*-plant <sup>30'</sup>you crush together (and) sift (it). He drinks it in beer; then a salve: ditto.

<sup>31'</sup>[So that ... ] do not come near a man: *maštakal*-soapwort, *hašū*-plant, <sup>32'</sup>[ ... you] put [in ... ]. You leave (it) out overnight under the star(s). He drinks it on an empty stomach; then <sup>33'</sup>[ ... ], 'iron stone', 'copper stone' you put around his neck, then he will recover.

ll. 34"-35": 'abracadabra' incantation *Pati patiti*

<sup>36'</sup>It is [the wor]ding (of the incantation) to undo witchcraft.

<sup>37'</sup>[Its ritual:] You slaughter a [...] -bird, you collect it[s blood] in a bowl. <sup>38'</sup>You recite the incantation seven times over it. Then this [man] rubs himself daily (with it). <sup>39'</sup>That which he fears will not reach him.

<sup>40'</sup>[If a man]'s abdomen constantly 'binds' him, he retches, <sup>41'</sup>his ... secrete sweat, he constantly gets 'seizure-of-the-abdomen', <sup>42'</sup>his epigastrium gets more and more (filled) with phlegm, that man is bewitched. <sup>43'</sup>[To effect] his release: 'marsh-apple' (and) *aprušu*-plant <sup>44'</sup>you pound together (and) (mix it) in oil. You rub (him) repeatedly (with it), then he will recover.

<sup>45'</sup>[If ditto ... ] (and) the tadpole of a green frog <sup>46'</sup>[you pound together (and) mi]x (it) [in oil]. You rub him repeatedly (with it), then he will recover.

<sup>47'</sup>[So that] witchcraft not approach a man and his house: <sup>50'</sup>you bury <sup>48'</sup>*maštakal*-soapwort, *šakirū*-plant (var.: *šarmadu*-plant), ((fine)) *billatu*-substance, sulphur, <sup>49'</sup>(and) filtered oil at the outer gate and at the socket of the door(post), <sup>50'</sup>then the witchcraft will disappear. ((It will not [come] near the man and his house.))

break of approximately 27 lines

<sup>51</sup>"*tarmuš imbur-līm imbur-ešrā* <sup>52</sup>" ū...  
*atā'išu nīnū* <sup>53</sup>"*urnū tīyatū* <sup>54</sup>" ū...*sahlū kasū* <sup>55</sup>"*aktam* (var.: *karašū*) *karān-šelesi*  
<sup>56</sup>"*šiburratu lišān-kalbi* <sup>57</sup>"*zēr lišān-kalbi*  
*ṭābat emesalli* <sup>58</sup>"*sikillu bīnu zēr bīni*  
<sup>59</sup>"*burāšu zēr burāši* <sup>60</sup>"*azallū zēr azallē maštakal*

<sup>61</sup>"25 šammū ṭūb libbi UŠ<sub>11</sub>.BÚR.RU.DA ((u))  
 NAM.ÉRIM.BÚR <sup>62</sup>"((*ina*] šikari išatti))  
*gabari Ilī-rēmanni*

<sup>63</sup>"[ ... ] *tīyatū atā'išu kurkanū* <sup>64</sup>"[ ...  
*šibb]urratu urnū nīnū* <sup>65</sup>"[ ... ] *azallū şasumtu* <sup>66</sup>"[*zēr(?) karān-šelesi* *zēr bīni*  
*zēr ēri* <sup>67</sup>"[ ... ] *ēdu imbur-līm imbur-ešrā* <sup>68</sup>"[ ... ] *aktam lišān-kalbi* <sup>69</sup>"[*zēr lišān-kalbi* <sup>70</sup>"*saħlū kasū* <sup>70</sup>"*zēr šakirē şumuttu* *şuruš pillē zikari* <sup>71</sup>"*şuruš şūši uħulu qarnānū* *buluppu* <sup>72</sup>"*burāšu aban gabī*  
*kalgukku zēr šurdunū* <sup>73</sup>"*şammi ašī şammū* *pešū* *şammi balāti* <sup>74</sup>"*kukuru qanū ṭābu*  
*hašħūr api murdudū* <sup>75</sup>"*sikillu kirbān-eqli* *ayyar kaspi* <sup>76</sup>"*ayyar hūrāsi* "GÍR.LAGAB  
*azupīru* <sup>77</sup>"*ardadillu zēr tarmuš kamantu* <sup>78</sup>"51 šammū ušburrudē

<sup>79</sup>"*tarmuš imbur-līm imbur-ešrā hašū atā'išu* <sup>80</sup>"*nīnū urnū nuħurtu kasū saħlē* <sup>81</sup>"*aktam* *šiburratu lišān-kalbi* <sup>82</sup>"*azallū elkulla elikulla* <sup>83</sup>"*kukuru şammū* *pešū* *karān-šelesi* *maštakal* <sup>84</sup>"*sikillu bīnu*  
*zēr bīni burāšu* <sup>85</sup>"*zēr burāši ṭābat emesalli* <sup>86</sup>"27 šammū ušburrudē gabari Lu-Nanna <sup>87</sup>"lū *ina šikari lū ina karāni išattīma iballu*ṭ

<sup>88</sup>"*tarmuš imbur-līm imbur-ešrā kurkānū*  
<sup>89</sup>"*ṭābat amanni ṭābat kupad bīnu maštakal* <sup>90</sup>"*zēr maštakal simbirru tīyatū nīnū*

<sup>91</sup>"13 šammū ušburrudē lū *ina šikari lū ina karāni* <sup>92</sup>"*lū ina šizbi lū tābila ištanattī-ma kišpū pašrū*

<sup>93</sup>"((*şuruš*)) *tarmuš ((şuruš)) imbur-līm ((şuruš)) imbur-ešrā* <sup>94</sup>"*sikillu tullal ardadillu ((zēr ardadillu))* *şakirū* <sup>95</sup>"*lišān-kalbi* *NU.LUH* (var.: *nuħurtu*) *nuħurtu* (var.: *tīyatū*) <sup>96</sup>"((*arti*)) *urnē hašū* *ŪH A.AB.BA*  
<sup>97</sup>"(*nīnū*) *ru' tītu bukānu* (var.: *iş pišri*) *hašħūr api* <sup>98</sup>"*urānu kurkānū ((nīnū))*

<sup>51</sup>"*Lupine*, ‘heals-a-thousand’-plant, ‘heals-twenty’-plant,  
<sup>52</sup>"...-plant, *atā'išu*-plant, *nīnū*-plant, <sup>53</sup>"*urnū*-plant, *tīyatū*-plant, <sup>54</sup>"...-plant, *cress*, *kasū*-plant, <sup>55</sup>"*aktam*-plant (var.: leek), ‘fox grape’ <sup>56</sup>"*šiburratu*-plant, ‘dog’s tongue’, <sup>57</sup>"‘dog’s tongue’ seed, *emesallu*-salt, <sup>58</sup>"*sikillu*-plant, tamarisk, tamarisk seed, <sup>59</sup>"*burāšu*-juniper, *burāšu*-juniper seed, <sup>60</sup>"*azallū*-plant, *azallū*-plant seed, *maštakal*-soapwort.

<sup>61</sup>"25 drugs for mental well-being, undoing witchcraft ((and)) undoing ‘ban’. <sup>62</sup>"(He drinks (it) in beer.) Copy of Ilī-rēmanni.

<sup>63</sup>"[ ... ], *tīyatū*-plant, *atā'išu*-plant, *kurkanū*-plant, <sup>64</sup>"[ ... -plant, *šibb]urratu*-plant, *urnū*-plant, *nīnū*-plant, <sup>65</sup>"[ ... ], *azallū*-plant, *şaşumtu*-plant, <sup>66</sup>"‘fox [gra]pe’ [seed], tamarisk seed, *ēru*-tree seed, <sup>67</sup>"[ ... ], *ēdu*-plant, ‘heals-a-thousand’-plant, ‘heals-twenty’-plant, <sup>68</sup>"[ ... ], *aktam*-plant, ‘dog’s tongue’, <sup>69</sup>"[‘do]g’s [tongue’ seed], *saħlū*-plant, *kasū*-plant, <sup>70</sup>"*şakirū*-plant seed, *beetroot*, root of the ‘male’ *pillū*-plant, <sup>71</sup>"root of the licorice tree, ‘horned’ salt-plant, *buluppu*-tree (seed), <sup>72</sup>"*burāšu*-juniper, alum, *kalgukku*-earth, *şurdunū*-plant seed, <sup>73</sup>"*ašū*-disease-plant, ‘white plant’, ‘plant-of-life’, <sup>74</sup>"*kukuru*-plant, ‘sweet’ reed, ‘marsh-apple’, *murdudū*-plant, <sup>75</sup>"*sikillu*-plant, ‘field-clod’-plant, ‘silver-flower’, <sup>76</sup>"‘gold-flower’, GÍR.LAGAB-plant, *azupīru*-plant, <sup>77</sup>"*ardadillu*-plant, *tarmuš*-plant seed, *kamantu*-plant: <sup>78</sup>"51 drugs for undoing witchcraft.

<sup>79</sup>"*Lupine*, ‘heals-a-thousand’-plant, ‘heals-twenty’-plant, *hašū*-plant, *atā'išu*-plant, <sup>80</sup>"*nīnū*-plant, *urnū*-plant, *nuħurtu*-plant, *kasū*-plant, *saħlū*-plant, <sup>81</sup>"*aktam*-plant, *šiburratu*-plant, ‘dog’s tongue’, ‘dog’s tongue’ seed, <sup>82</sup>"*azallū*-plant, *elkulla*-plant, *elikulla*-plant, <sup>83</sup>"*kukuru*-plant, ‘white plant’, ‘fox grape’, *maštakal*-soapwort, <sup>84</sup>"*sikillu*-plant, tamarisk, tamarisk seed, *burāšu*-juniper, <sup>85</sup>"*burāšu*-juniper seed, *emesallu*-salt, <sup>86</sup>"27 drugs for undoing witchcraft; copy of Lu-Nanna. <sup>87</sup>"He drinks (it) either in beer or in wine, then he will recover.

<sup>88</sup>"*Lupine*, ‘heals-a-thousand’-plant, ‘heals-twenty’-plant, *kurkānū*-plant, <sup>89</sup>"*amannu*-salt, *kupad*-salt, tamarisk, *maštakal*-soapwort, <sup>90</sup>"*maštakal*-soapwort seed, *simbirru*-plant, *tīyatū*-plant, *nīnū*-plant.

<sup>91</sup>"13 drugs for undoing witchcraft. Either in beer or in wine <sup>92</sup>"or in milk or in dry form he ingests (lit.: “drinks”) (it) repeatedly, then the witchcraft will be undone.

<sup>93</sup>"((Root of)) *lupine*, ((root of)) ‘heals-a-thousand’-plant, ((root of)) ‘heals-twenty’-plant, <sup>94</sup>"*sikillu*-plant, *tullal*-plant, *ardadillu*-plant, ((*ardadillu*-plant seed)), *şakirū*-plant, <sup>95</sup>"‘dog’s tongue’, *NU.LUH*-plant (var.: *nuħurtu*-plant), *nuħurtu*-plant (var.: *tīyatū*-plant), <sup>96</sup>"((leaves of the)) *urnū*-plant, *hašū*-plant, ‘spittle-of-the-sea’, <sup>97</sup>"((*nīnū*-plant)), *ru' tītu*-sulphur, *bukānu*-plant (var.: ‘wood-of-release’), ‘marsh-apple’, <sup>98</sup>"*urānu*-fennel, *kurkānū*-plant, ((*nīnū*-plant)), *ašqulālu*-plant, *atā'išu*-

ašqulālu atā'išu <sup>99</sup>"azallâ 22 (var.: 23) šammū ušburrudê <sup>100</sup>"šumma amēlu šamma šukul ((u)) ūaqi damiq ištēniš tasâk ina šikari tašaqqt̄šu((-ma iballu)) (var.: išatti)

<sup>101</sup>"tarmuš imħur-līm imħur-ešrā <sup>102</sup>"sikillu iš-pišru urānu ēdu <sup>103</sup>"hašħür api kurkānū azallû <sup>104</sup>"nīnū šakirû lišān-kalbi hašū <sup>105</sup>"NU.LUH nuħurtu urnâ <sup>106</sup>"šibburratu ÚH A.AB.BA <sup>107</sup>"ru'tītu ardadillu zēr ardadilli

<sup>108</sup>"23 šammū ū ušburrudê

<sup>109</sup>"nu[hu]rtu tīyatū aktam <sup>110</sup>"[kur]kānū šibburratu urnâ <sup>111</sup>"[a]zallû šumuttu maštakal <sup>112</sup>"[niki]ptu karān-šelevi tābat emesalli <sup>113</sup>"[zēr] bīni nīnū <sup>114</sup>"[14] šammū ušburrudê lū ina karāni lū ina šikari

<sup>115</sup>"[... uṭṭat] tarmuš 15 uṭṭat imħur-līm <sup>116</sup>"[... uṭṭat] imħur-ešrā bīnu zēr bīni <sup>117</sup>"[ma]štakal zēr maštakal <sup>118</sup>"[...] elkulla imbu' tāmti <sup>119</sup>"[...] kikkirānu peṣu zēr huluppi <sup>120</sup>"[...] nuħurtu hašħür api <sup>121</sup>"[...] atā'išu  $\frac{2}{3}$  qa burāšu <sup>122</sup>"[...] ... qa(?) balubhu <sup>123</sup>"[...] ... [ ] ... [ ] <sup>124</sup>"[...] ... lā ubāni <sup>125</sup>"[...]  $\frac{1}{2}$  qa nuħurtu <sup>126</sup>"[ $\frac{1}{2}$  qa] hašū  $\frac{1}{2}$  qa nīnū <sup>127</sup>"[ $\frac{1}{2}$  qa šum]uttu  $\frac{1}{2}$  qa azupīru <sup>128</sup>"[...] šibburratu 14 uṭṭat tābat amanni <sup>129</sup>"[...] tābat kupad aktam <sup>130</sup>"[3]5 šammū ušburrudê latku <sup>131</sup>"[š]a ana qāti šuṣu

<sup>132</sup>"tarmuš imħur-līm imħur-ešrā hašū <sup>133</sup>"atā'išu kasū nuħurtu <sup>134</sup>"tīyatū aktam kurkānū <sup>135</sup>"šibburratu urnâ <sup>136</sup>"azallû šumuttu <sup>137</sup>"maštakal nikiptu <sup>138</sup>"karān-šelevi tābat emesalli <sup>139</sup>"[zēr] bīni nīnū <sup>140</sup>"[20] šammū ušburrudê ina šikari išatti

<sup>141</sup>"[... uṭṭat] tarmuš 15 uṭṭat imħur-līm <sup>142</sup>"[... uṭṭat] imħur-ešrā 2 šiqil aktam <sup>143</sup>"[...] tābat kupad šalāsat šiqil kanaktu <sup>144</sup>"[...] nīnū ešeret šiqil hašū <sup>145</sup>"[...] u]rnū ešeret šiqil kasū <sup>146</sup>"[...] ... [ešeret(?)] šiqil bīnu <sup>147</sup>"[zēr] bīni maštakal zēr maštakal <sup>148</sup>"[...] G]ÍN.TA.ÀM teleqqe 15 šammū ušburrudê <sup>149</sup>"lū ina karāni lū ina šikari lū ina šizbi <lū> ina šikar sābî <sup>150</sup>"balu patān ištanattī-ma <iballu> latku

plant, <sup>99</sup>"azallû-plant. 22 (var.: 23) drugs for undoing witchcraft. <sup>100</sup>"If a man has been given a (bewitched) herb to eat ((and)) drink, it is effective. You pound (them) together (and) have him drink (var.: he drinks) (it) in beer, ((then he will recover)).

<sup>101</sup>"Lupine, ‘heals-a-thousand’-plant, ‘heals-twenty’-plant, <sup>102</sup>"sikillu-plant, ‘wood-of-release’, urānu-fennel, ēdu-plant, <sup>103</sup>"marsh-apple”, kurkānū-plant, azallû-plant, <sup>104</sup>"nīnū-plant, šakirû-plant, ‘dog’s tongue’, hašū-plant, <sup>105</sup>"NU.LUH-plant, nuħurtu-plant, urnâ-plant, <sup>106</sup>"šibburratu-plant, ‘spittle-of-the-sea’, <sup>107</sup>"ru'tītu-sulphur, ardadillu-plant, ardadillu-plant seed.

<sup>108</sup>"23 drugs for undoing witchcraft.

<sup>109</sup>"nu[hu]rtu-plant, tīyatū-plant, aktam-plant, <sup>110</sup>"[kur]kānū-plant, šibburratu-plant, urnâ-plant, <sup>111</sup>"[a]zallû-plant, beetroot, maštakal-soapwort, <sup>112</sup>"[niki]ptu-plant, ‘fox grape’, emesalli-salt, <sup>113</sup>"tamarisk [seed], nīnū-plant. <sup>114</sup>"[14] drugs for undoing witchcraft, either in wine or in beer.

<sup>115</sup>"[... grains] lupine, 15 grains ‘heals-a-thousand’-plant, <sup>116</sup>"[... grains] ‘heals-twenty’-plant, tamarisk, tamarisk seed, <sup>117</sup>"[ma]štakal-soapwort, maštakal-soapwort seed, <sup>118</sup>"[...] elkulla-plant, imbu' tāmti-mineral, <sup>119</sup>"[...] white kikkirānu-substance, huluppi-tree seed, <sup>120</sup>"[...] nuħurtu-plant, ‘marsh-apple’, <sup>121</sup>"[...] atā'išu-plant,  $\frac{2}{3}$  litre burāšu-juniper, <sup>122</sup>"[...] ... litre balubhu-plant, <sup>123</sup>"[...] ... [ ] <sup>124</sup>"[...] ... <sup>125</sup>"[...]  $\frac{1}{2}$  litre nuħurtu-plant, <sup>126</sup>"[ $\frac{1}{2}$  litre] hašū-plant,  $\frac{1}{2}$  litre nīnū-plant, <sup>127</sup>"[ $\frac{1}{2}$  litre beet]root,  $\frac{1}{2}$  litre azupīru-plant, <sup>128</sup>"[...] šibburratu-plant, 14 grains amannu-salt, <sup>129</sup>"[...] kupad-salt, aktam-plant, <sup>130</sup>"[3]5 drugs for undoing witchcraft; tested (prescription) <sup>131</sup>"that is well proven.

<sup>132</sup>"Lupine, ‘heals-a-thousand’-plant, ‘heals-twenty’-plant, hašū-plant, <sup>133</sup>"atā'išu-plant, kasū-plant, nuħurtu-plant, <sup>134</sup>"tīyatū-plant, aktam-plant, kurkānū-plant, <sup>135</sup>"šibburratu-plant, urnâ-plant, <sup>136</sup>"azallû-plant, beetroot, <sup>137</sup>"maštakal-soapwort, nikiptu-plant, <sup>138</sup>"fox grape”, emesalli-salt, <sup>139</sup>"tamarisk [seed], nīnū-plant. <sup>140</sup>"[20] drugs for undoing witchcraft; he drinks (it) in beer.

<sup>141</sup>"[... grains] lupine, 15 grains ‘heals-a-thousand’-plant, <sup>142</sup>"[... grains] ‘heals-twenty’-plant, 2 shekels aktam-plant, <sup>143</sup>"[...] kupad-salt, 3 shekels kanaktu-plant, <sup>144</sup>"[...] nīnū-plant, 10 shekels hašū-plant, <sup>145</sup>"[...] u]rnū-plant, 10 shekels kasū-plant, <sup>146</sup>"[...] ... [10(?)] shekels tamarisk, <sup>147</sup>"tamarisk [seed], maštakal-soapwort, maštakal-soapwort seed, <sup>148</sup>"you take [...] sh]ekel(s) of each. 15 drugs for undoing witchcraft. <sup>149</sup>"Either in wine or in beer or in milk <or> in brewer’s beer <sup>150</sup>"he drinks (it) repeatedly on an empty stomach, then <he will recover>; tested (prescription).

<sup>151</sup>"ana amēli napħar kišpī šabsūšum-ma  
<sup>152</sup>"lū ina nēpelti asūti <sup>153</sup>"[lū ina nē]pelti  
 āšipūti (var.: ina nēpelti asūti u āšipūti)  
<sup>154</sup>"ilazzazū-ma ul pašrū <sup>155</sup>"imħur-līm im-  
 ħur-ešrā tarmuš <sup>156</sup>"nabruqqu hašū <sup>157</sup>"zēr  
 [bīni(?)] aban gabī <sup>158</sup>"sebet šammīt annūti  
 taħaššal tanappi lū ina karāni <sup>159</sup>"lū ina  
 [šíkari(?)] (var.: lū ina [šíkari(?)] lū ina  
 karāni) ištanattī-ma (var.: balu patān išat-  
 tī-ma) iballut

<sup>160</sup>"[ ... ] kirbān-eqli saħlū <sup>161</sup>"[ ...  
 šammū u]šburrudē ina šikari ištanatti

<sup>162</sup>"[tar]muš im[hur-līm] imħur-ešrā hašū  
<sup>163</sup>"atā' išu tħy[atu] urnū šibburratu <sup>164</sup>"nī-  
 nū kurkānū ū Šadī azallū <sup>165</sup>"kasū maštakal  
 lišān-kalbi <sup>166</sup>"tħabat amanni 15 šammū  
 ušburrudē <sup>167</sup>"lū ina karāni lū ina šikari  
 išatti

<sup>168</sup>"imħur-līm imħur-ešrā tarmuš ēdu  
<sup>169</sup>"erkulla elkulla sikkili <sup>170</sup>"zēr sikkili  
 bīnu zēr bīni <sup>171</sup>"lišān-kalbi maštakal  
<sup>172</sup>"alamū annuħara <sup>173</sup>"gabū tħabat eme-  
 salli <sup>174</sup>"tħabat kupad kasū azallū <sup>175</sup>"kuk-  
 uru burāšu nuħurtu <sup>176</sup>"šuruš nuħurti  
 gišGAN.U<sub>5</sub> hašū <sup>177</sup>"babbur qan šalāli  
 šibburratu urānnu <sup>178</sup>"urnū nīnū atā' išu  
 ardadillu

<sup>179</sup>"32 šammū ušburrudē lū ina karāni  
<sup>180</sup>"lū ina šikari ina itqür bīni išatti

<sup>181</sup>"šumma amēlu upišū lemnūtu saħrūšu  
<sup>182</sup>"ana upiši lemnūti ana amēli lā teħej  
<sup>183</sup>"ēdu annuħara sāmtu kasū <sup>184</sup>"Ú.KU<sub>6</sub>  
 šiħu hamšat šammīt annūti <sup>185</sup>"ina itqi  
 (var.: šipāti) talammi ((ina)) dām erēni  
 tasallaġ <sup>186</sup>"ina maški tašappi ina kišādīšu  
 tašakkān

<sup>187</sup>"šumma amēlu bēl amātīšu kišpī isħuršu  
 ana amēli lā teħej <sup>188</sup>"sikkili šunū maštakal  
 imħur-līm atbāru ina maški

<sup>189</sup>"šumma KIMIN harmunu kutpū sassatu  
 ina maški

<sup>190</sup>"šumma amēlu bēl amātīšu kišpī isħuršu  
 šunū sikkili <sup>191</sup>"maštakal anħullū ēdu ina  
 maški

<sup>151</sup>"All (kinds of) witchcraft have been gathered against a man and <sup>154</sup>"they persist <sup>152</sup>"despite the remedies of the art of the physician <sup>153</sup>"and despite the remedies of the art of the exorcist <sup>154</sup>"and have not been dispelled: <sup>155</sup>"'heals-a-thousand'-plant, 'heals-twenty'-plant, *lupine*, <sup>156</sup>"*nabruqqu*-plant, *hašū*-plant, <sup>157</sup>"[tamarisk] seed, alum. <sup>158</sup>"You crush (and) sift these seven drugs; either in wine <sup>159</sup>"or in [beer] he drinks (it) repeatedly (var.: he drinks (it) on an empty stomach), then he will recover.

<sup>160</sup>"[ ... ], 'field-clod'-plant, *sahħlū*-plant, <sup>161</sup>"[...-plant. ... drugs for u]ndoing witchcraft; he drinks (it) repeatedly in beer.

<sup>162</sup>"[*Lup*]ine, 'he[als-a-thousand]-plant], 'heals-twenty'-plant, *hašū*-plant, <sup>163</sup>"atā' išu-plant, tħy[atu]-plant, *urnū*-plant, *šibburratu*-plant, <sup>164</sup>"*nīnū*-plant, *kurkānū*-plant of the mountain(s), *azallū*-plant, <sup>165</sup>"*kasū*-plant, *maštakal*-soapwort, 'dog's tongue', <sup>166</sup>"*amannu*-salt. 15 drugs for undoing witchcraft; <sup>167</sup>"he drinks (it) either in wine or in beer.

<sup>168</sup>"'Heals-a-thousand'-plant, 'heals-twenty'-plant, *lupine*, *ēdu*-plant, <sup>169</sup>"*erkulla*-plant, *elkulla*-plant, *sikkili*-plant, <sup>170</sup>"*sikkili*-plant seed, tamarisk, tamarisk seed, <sup>171</sup>"'dog's tongue', *maštakal*-soapwort, <sup>172</sup>"*alamū*-plant, *annuħara*-alum, <sup>173</sup>"alum, *emesallu*-salt, <sup>174</sup>"*kupad*-salt, *kasū*-plant, *azallū*-plant, <sup>175</sup>"*kukuru*-plant, *burāšu*-juniper, *nuħurtu*-plant, <sup>176</sup>"root of the *nuħurtu*-plant, GAN.U<sub>5</sub>-wood, *hašū*-plant, <sup>177</sup>"sprout(s) of the *šalālu*-reed, *šibburratu*-plant, *urānnu*-plant, <sup>178</sup>"*urnū*-plant, *nīnū*-plant, *atā' išu*-plant, *ardadillu*-plant.

<sup>179</sup>"32 drugs for undoing witchcraft; either in wine <sup>180</sup>"or in beer he drinks (it) from a tamarisk spoon.

<sup>181</sup>"If evil sorcerous devices have been employed against a man, <sup>182</sup>"so that the evil sorcerous devices not come near the man: <sup>183</sup>"*ēdu*-plant, *annuħara*-alum, carnelian, *kasū* <sup>184</sup>"Ú.KU<sub>6</sub>-fennel, *šiħu*-plant. These five drugs <sup>185</sup>"you pack into a tuft of wool (var.: wool), you sprinkle (it) with cedar resin. <sup>186</sup>"You wrap (it) up in (a) leather (bag) and put it around his neck.

<sup>187</sup>"If a man's litigant has employed witchcraft against him, so that it does not come near the man: <sup>188</sup>"*sikkili*-plant, *chaste tree*, *maštakal*-soapwort, 'heals-a-thousand'-plant, basalt in (a) leather (bag).

<sup>189</sup>"If ditto: *harmunu*-plant, black frit, *sassatu*-grass in (a) leather (bag).

<sup>190</sup>"If a man's litigant has employed witchcraft against him: *chaste tree*, *sikkili*-plant, <sup>191</sup>"*maštakal*-soapwort, *anħullū*-plant, *ēdu*-plant in (a) leather (bag).

<sup>192</sup>"ana kipdī bēl amātīšu šuddī kaspu hūr-  
āšu erū annakku <sup>193</sup>"zibītu amēlānu ú[ ... ]

<sup>194</sup>"ana kipdī bēl amātīšu šud[dī] ... ] <sup>195</sup>"ar-  
gannu barīrātu [ ... ] <sup>196</sup>"gišGAN.U5.UM  
ú[ ... ] <sup>197</sup>"ina šipāt unīqi lā petī-  
[ti ... ]

<sup>198</sup>"ÉN andakihi [ ... ] <sup>199</sup>"alili mune-  
rab[a ... ] <sup>200</sup>"šiptu annītu sebīšu  
ana muhb[i] ... ]

<sup>201</sup>"[šumma KIMIN(?)] ēdu zēr ú[ ... ]  
<sup>202</sup>[ ... ] ina maški [ ... ]

break of approximately 54 lines

<sup>203</sup>"šumma amēlu zīru zikurudū dibalū  
<sup>204</sup>"kadabbedū upīšū lemñūtu <sup>205</sup>"bēl  
amātīšu išburšu <sup>206</sup>"ina mahar ili šarri  
kabti u rubē šuškun <sup>207</sup>"eli āmirīšu maruš  
ana upīšt lemñūtu šupšuri <sup>208</sup>"imbu' tāmti  
imbur-līm atā'išu <sup>209</sup>"šadānu šābitu ina  
šaman šurmēni <sup>210</sup>"šaman kanakti šaman  
qanē tābi <sup>211</sup>"šaman erēni šaman murri  
šaman burāši <sup>212</sup>"itti šaman pūri taballal-  
ma ÉN šegamen šegamen <sup>213</sup>"šalāšīšu  
tamannū-ma tapaššāš-ma išallim

<sup>214</sup>"šumma KIMIN šaman burāši šaman  
murri šaman qanē tābi <sup>215</sup>"šaman suādi  
šaman kanakti šaman ballukki <sup>216</sup>"ištēniš  
teleqqe ina mūši ina mahar Ištar nignak  
burāši tašakkan <sup>217</sup>"šikara tanaqqi šipta  
sebīšu tamannū-ma <sup>218</sup>"kayyāna tapaššas-  
su

<sup>219</sup>"ÉN še-ga-me-en še-ga-me-en

<sup>220</sup>"<sup>d</sup>utu še-ga-me-en

<sup>221</sup>"<sup>d</sup>a-num še-ga-me-en

<sup>222</sup>"<sup>d</sup>utu dingir-mu še-ga-me-en

<sup>223</sup>"dingir-re-e-ne še-ga-me-en

<sup>224</sup>"lugal še-ga-me-en

<sup>225</sup>"dumu-lugal še-ga-me-en

<sup>226</sup>"idim še-ga-me-en

<sup>227</sup>"lú-u<sub>18</sub>-lu še-ga-me-en

<sup>228</sup>"nam-lú-u<sub>18</sub>-lu še-ga-me-en nam hé-KA×LI

<sup>229</sup>"dingir ša ka-kéš-bi hé-en-búr-da TU<sub>6</sub>ÉN

<sup>192</sup>"To cause his litigant to give up his schemes: silver, gold,  
copper, tin, <sup>193</sup>"zibītu-stone, amēlānu-plant, [...] -plant, [ ... ]

<sup>194</sup>"To cause his litigant to giv[e up] his schemes: [ ... ],  
<sup>195</sup>"argannu-plant, barīrātu-plant, [ ... ] <sup>196</sup>"GAN.U5-  
wood, [...] -plant, [ ... ] <sup>197</sup>"[you wrap up] in wool from  
a female kid that has not mated with a male, [ ... ].

<sup>198</sup>"Incantation: "andakihi [ ... ] <sup>199</sup>"alili munerab[a ...  
... ]." <sup>200</sup>"[You recite] this incantation seven times ove[r]  
...

<sup>201</sup>"[If ditto], ēdu-plant, [ ... ] seed, [ ... ] <sup>202</sup>[ ... ] ina (a)  
leather (bag) [ ... ]

break of approximately 54 lines

<sup>203</sup>"If a man's <sup>205</sup>"adversary has employed against him  
<sup>203</sup>"hate-magic, 'cutting-of-the-throat' magic, 'distortion-of-  
justice' magic, <sup>204</sup>"'seizing-of-the-mouth' magic, evil magi-  
cal machinations, <sup>206</sup>"(if) he is dismissed from before god,  
king, magnate and nobleman, <sup>207</sup>"(if) he is displeasing to  
(any)one who sees him — to undo the evil magic machina-  
tions: <sup>212</sup>"You mix <sup>208</sup>"imbu' tāmti-mineral, 'heals-a-  
thousand'-plant, atā'išu-plant, <sup>209</sup>"(and) magnetite in cypress  
oil, <sup>210</sup>"kanaktu-plant oil, 'sweet' reed oil, <sup>211</sup>"cedar oil,  
myrrh oil (and) burāšu-juniper oil <sup>212</sup>"(and then mix this con-  
coction) with pūru-bowl oil; then <sup>213</sup>"you recite the incanta-  
tion "I am in favour, I am in favour" <sup>213</sup>"three times. Then  
you rub (him with it), and he will have success.

<sup>214</sup>"If ditto, burāšu-juniper oil, myrrh oil, 'sweet' reed oil,  
<sup>215</sup>"suādu-plant oil, kanaktu-plant oil (and) ballukku-plant oil  
<sup>216</sup>"you take together. At night you place a censer with burā-  
šu-juniper before Ištar. <sup>217</sup>"You pour a libation of beer, you  
recite the incantation seven times (over the oil), then <sup>218</sup>"you  
rub him repeatedly.

<sup>219</sup>"Incantation: "I am in favour, I am in favour,

<sup>220</sup>"I am in favour with Utu,

<sup>221</sup>"I am in favour with Anu,

<sup>222</sup>"I am in favour with Utu, my god,

<sup>223</sup>"I am in favour with the gods,

<sup>224</sup>"I am in favour with the king,

<sup>225</sup>"I am in favour with the prince,

<sup>226</sup>"I am in favour with the magnate,

<sup>227</sup>"I am in favour with (any) man,

<sup>228</sup>"I am in favour with (all) mankind. May ... ,

<sup>229</sup>"may the god undo the bound state of (his) heart!" Incanta-  
tion formula.

<sup>230</sup>“šumma KIMIN qadūt šikani šuršumm̄t šikari tubbal taħašsal <sup>231</sup>”saħlē kasâ nñānā zér tarm[uš] <sup>232</sup>”burāša kukura malmališ tasâk ina mē taballal <sup>233</sup>”ina šeti tubbal tatâr-ma taħašsal ina šamni ina tamgussi <sup>234</sup>”tušabšal taħašsal tatâr-ma ina lip̄ taħašsal ina šamni tħabi <sup>235</sup>”taltappat ina maški teħerri kal štr̄išu tašammid <sup>236</sup>”imħur-līm tarmuš imħur-ešrā tasâk <sup>237</sup>”ina šamni taballal ina kakkabi tušbat lā patān išatti

(for the following text, see text 1.8, 2.)

2. j obv. 1, 20–23, 27–30

<sup>1</sup>DIŠ(?) nñānā atā’išu kirbān-eqli ū...[ ... ]  
ħamšat šammū ušburrudē ina [ ... ]  
ll. 2–8: see text 7.10.1, 1., ll. 51”–62”

(for ll. 9–19, see Summary 5.)

<sup>20</sup>[imħur]-līm imħur-ešrā tarmuš šuruš(?) ħūrati erbet šammū U[Š<sub>11</sub>]?(?)  
<sup>21</sup>NAM.[ÉR]IM.<BÚR>DA ina šikari tašaq-qīšu ÉN iddi Ea tamannu

<sup>22</sup>šumma amēlu illatūšu illakū lā ipparrasā ana bulluqt̄u imħur-līm <sup>23</sup>tarmuš elikulla zér maštakal balu patān aħe išatti

ll. 24–26: see text 7.10.3, 1., ll. 43–46

<sup>27</sup>šumma amēlu illatūšu illakā-ma asû u aħšipu parāsa lā ile”i <sup>28</sup>ana bull[uqt̄]u imħur-līm imħur-ešrā tarmuš nuħurtu hašū <sup>29</sup>atā’išu lišān-kalbi maštakal uħulu qar-nānū annuħara <sup>30</sup>šamm̄t šunūti ištēniš tasâk ina šamni ħalxi dišpi u karāni l[ā p]atān išattī-ma iballut

(for the following text, see Summary 5.)

3. K obv. III 8’–10’

(for the preceding text, see text 7.10.1, 1., ll. 56”–62” and text 1.8)

<sup>1</sup>nñānā hašū nuħurtu <sup>2</sup>kasû saħlē kirbān-eqli kukuru

<sup>3</sup>sebet šammū NAM.ÉRIM UŠ<sub>11</sub>.BÚR.RU.DA

(for the following text, see text 1.8, Summary 3.)

<sup>230</sup>“If ditto, you dry (and) crush river sediment (and) beer dregs. <sup>231</sup>”saħlū-plant, kasû-plant, nñānā-plant, tarm[uš]-plant seed, <sup>232</sup>”burāšu-juniper (and) kukuru-plant you pound in equal quantities (and) mix (them) in water. <sup>233</sup>”You dry it in the heat (of the sun), (then) you crush (it) again. In oil you cook (it) in a tamgussu-pot. <sup>234</sup>”You crush (it), (then) you crush it again in tallow. You smear (it) with fine oil, <sup>235</sup>”you squeeze (it) through a (strip of) leather and bandage his whole body (with it). <sup>236</sup>”You pound ‘heals-a-thousand’-plant, *lupine* (and) ‘heals-twenty’-plant, <sup>237</sup>”you mix (it) in oil (and) leave (it) under the star(s) during the night. He drinks it on an empty stomach.

(for the following text, see text 1.8, 2.)

2. j obv. 1, 20–23, 27–30

<sup>1</sup>nñānā-plant, atā’išu-plant, ‘field-clod’-plant, [...] -plant, [...] -plant]. Five drugs for undoing witchcraft, in [ ... ]

ll. 2–8: see text 7.10.1, 1., ll. 51”–62”

(for ll. 9–19, see Summary 5.)

<sup>20</sup>“[Heals]-a-thousand’-plant, ‘heals-twenty’-plant, *lupine*, madder root. Four drugs for <undoing> w[itchcraft] (and) <sup>21</sup>‘ban’. You have him drink (it) in beer; you recite the incantation “Ea cast”.

<sup>22</sup>If a man’s saliva is running and cannot be stopped, to cure him: ‘heals-a-thousand’-plant,<sup>23</sup>*lupine*, *elikulla*-plant (and) *maštakal*-soapwort seed he drinks separately on an empty stomach.

ll. 24–26: see text 7.10.3, 1., ll. 43–46

<sup>27</sup>If a man’s saliva is running and neither the physician nor the exorcist are able to stop it, <sup>28</sup>to cu[re h]im: ‘heals-a-thousand’-plant, ‘heals-twenty’-plant, *lupine*, *nuħurtu*-plant, *hašū*-plant, <sup>29</sup>atā’išu-plant, ‘dog’s tongue’, *maštakal*-soapwort, ‘horned’ salt-plant, *annuħara*-alum. <sup>30</sup>You pound these plants together; he drinks (it) on an empty stomach in filtered oil, syrup and wine, then he will recover.

(for the following text, see Summary 5.)

3. K obv. III 8’–10’

(for the preceding text, see text 7.10.1, 1., ll. 56”–62” and text 1.8)

<sup>1</sup>nñānā hašū nuħurtu <sup>2</sup>kasû saħlē kirbān-eqli kukuru

<sup>3</sup>Seven drugs for undoing witchcraft (and) ‘ban’.

(for the following text, see text 1.8, Summary 3.)

## 7.10.2: BAM 90 (ms. D)

(ll. 1'-2' too fragmentary for transcription)

<sup>3'</sup>[šumma amēlu ... ar]kīšu šikara išattīma [ina libbīšu] lā i[nâh] <sup>4'</sup>[libbašu ana arē īten]ellā ina mē irtanammuk ikkašu [iktanarru] <sup>5'</sup>[ūtakk]ak(?) amēlu šū lu<sup>7</sup>āte itti akali šūkul u šikari [šaqi] <sup>6'</sup>[ana bulluṭṭušu(?) š]uruš šūše ... alluhara ištēniš tasāk ina šikari [taballal-ma(?)] <sup>7'</sup>[ina maḥar] Enzi tušbat ina šeri lā patān tašaqq[īšu] <sup>8'</sup>[arkīšu hī]l baluḥhi mē bīni mē maštakal mē irtanammuk-[ma iballuṭ]

ll. 9'-11': see text 7.10.1, 1., ll. 40"-44"

<sup>12'</sup>[šumma amēlu r]eš libbīšu ittanapah̄ kal šīrīšu ītanakkalšu mimma ikkalu ... [...] <sup>13'</sup>[ ... ] amēlu šū kišpū šabtūšu [ana bullu]t̄šu urnē ha[šē] <sup>14'</sup>[ ... ] ištēniš tasāk ina šikari lā [patān]n ištanatti at[ma] <sup>15'</sup>[ša mu]ṣa<sup>22</sup>irāni arqi tubbal tasāk ina šamni taptanašassu-ma ibal[luṭ]

<sup>16'</sup>[šumma amēlu b]alu patān libbašu im[ā'] u uga<sup>23</sup>aš[am-ma (...)] <sup>17'</sup>[ ... a]na bulluṭṭu maštakal b[īnu z]er bīni [(ištēniš tasāk)] <sup>18'</sup>[ina šik]ari lā patān ištattī-ma [iballuṭ]

<sup>19'</sup>[šumma KIMIN] tarmuš hašū ištēniš tasāk ina karāni tābi ištattī-[ma iballuṭ]

<sup>20'</sup>[šumma amēlu qerb]ūšu ittanapah̄ li-šānšu tišabbutat(?) ... [...] <sup>21'</sup>[ ... ] šubā ayyarta ina kišdīšu tašakan-m[a iballuṭ]

<sup>22'</sup>[šumma amēlu ...]-ma ina şalālīšu dāma inaddā ... [...] <sup>23'</sup>[ ... ] hašē an[dah]še ištēniš tasāk in[a ... ]

1. 24': fragmentary colophon.

## 7.10.3: BAM 190 (ms. F) with duplicates

1. F // G obv. 1-12 // O obv. II 2'-7' // P obv. 7-11 // Q obv. 1-7 // R obv. 1-7 // T obv. 13-15

ll. 1-8: see text 7.10.1, 1., ll. 51"-62"

<sup>9</sup>tarmuš imħur-līm imħur-e[šrā sikillu]  
<sup>10</sup>elkulla baluḥhu aktam atā'išu <sup>11</sup>ha[šūr] api lapat armanni] aban gabē <sup>12</sup>imbu<sup>7</sup> tāmti nuḥ[u]rtu tīyatū] <sup>13</sup>hašū urnū samīdu šibburat[u] <sup>14</sup>az[up]īru nīnū šumuttu <sup>15</sup>habbūr balti habbūr ašāgi habbūr qan-

## 7.10.2: BAM 90 (ms. D)

(ll. 1'-2' too fragmentary for translation)

<sup>3'</sup>[If a man ... and after]wards he drinks beer, but he does not [experience relief in his stomach], <sup>4'</sup>[he keeps on] retching, he takes repeated baths in water, (but) he is (still) constantly irri[tated], <sup>5'</sup>[(and) he is itch]ing, that man has been given ‘dirt’-witchcraft to eat with bread and [to drink] with beer. <sup>6'</sup>[To cure him:] you pound together licorice [r]oot, ... (and) alluhara-alum, [you mix] (it) in beer. <sup>7'</sup>You leave (it) out overnight [before] Lyra. In the morning you have [him] drink (it) on an empty stomach. <sup>8'</sup>[Afterwards] he takes repeated baths in baluḥhu-[re]sin, tamarisk-extract, maštakal-extract (and) water, [then he will recover].

ll. 9'-11': see text 7.10.1, 1., ll. 40"-44"

<sup>12'</sup>[If a man’s e]pigastrium is constantly bloated, his whole body keeps on causing him a nagging pain, whatever he eats ... [...], <sup>13'</sup>[ ... ], witchcraft has seized that man. [To cure him: urnū-plant, ha[šū]-plant, <sup>14'</sup>[(and) ...-plant] you pound together; he drinks it repeatedly in beer on an empty [stomach]. The tad[pole] <sup>15'</sup>[of a] green frog you dry (and) pound; you rub him repeatedly (with it) in oil, then he will re[cover].

<sup>16'</sup>[If a man with]out having eaten thro[ws up (bile)] and vomi[ts, and then (...)] <sup>17'</sup>[ ... . To cure him: maštakal-soapwort, t[amarisk] (and) tamarisk [s]eed, [(you pound together)]; <sup>18'</sup>he drinks (it) [in be]er on an empty stomach, then [he will recover].

<sup>19'</sup>[If ditto], you pound together lupine (and) hašū-plant; he drinks (it) in sweet wine, [then he will recover].

<sup>20'</sup>[If a man’s intest]ines are constantly bloated, his tongue is constantly ‘seized’, ... [...] <sup>21'</sup>[ ... ], šubā-stone (and) ayyarta-shell you put around his neck, th[en he will recover].

<sup>22'</sup>[If a man ... ] and he discharges blood when he is sleeping, ... [...] <sup>23'</sup>[ ... ] hašū-plant, an[dah]šu-plant you pound together; i[n ... ]

1. 24': fragmentary colophon.

## 7.10.3: BAM 190 (ms. F) with duplicates

1. F // G obv. 1-12 // O obv. II 2'-7' // P obv. 7-11 // Q obv. 1-7 // R obv. 1-7 // T obv. 13-15

ll. 1-8: see text 7.10.1, 1., ll. 51"-62"

<sup>9</sup>Lupine, ‘heals-a-thousand’-plant, ‘heals-tw[enty]’-plant, [sikillu-plant], <sup>10</sup>elkulla-plant, baluḥhu-plant, aktam-plant, atā'išu-plant, <sup>11</sup>‘ma[rsh-apple]’, ‘apricot-turnip’], alum, <sup>12</sup>imbu<sup>7</sup> tāmti-mineral, nuḥ[u]rtu-plant, tīyatū-plant], <sup>13</sup>hašū-plant, urnū-plant, samīdu-plant, šibburat[u]-plant, <sup>14</sup>az[up]īru-plant, <sup>15</sup>shoot of the baltu-thorn, shoot

šalāli<sup>16</sup> bīnu zēr bīnu ma[štakal] zēr maštakal<sup>17</sup> burāšu zēr burāši tābat kupad tābat amanni suluppū<sup>18</sup> zēr huluppi suādu kulkanū kasū<sup>19</sup> 37 [šammū] u[šburrudē] š[a i]na qāti šūšū<sup>20</sup> lū ina šikari lū [ina karāni] lū ina mē lū ina šamni<sup>21</sup> lū ina hīqāti išt[an-att]i lū tābila ana pīšu inaddi

<sup>22</sup>šumma amēlu rēš libbīšu rupulta irtan-ashši (var.: irašši) rēš libbīšu<sup>23</sup> ušarrapšu akala u šikara muṭtu štrūšu tabkū amēlu šū kišpt<sup>24</sup> šukul u šaqi ana šupšuri hašū tullal<sup>25</sup> sikillu ištēniš tasāk ina šikari tanaddi ina kakkabi tušbāt<sup>26</sup> ina šeri balu patān tašaqqtūšu (var.: išatti) i'arrū-ma iballūt

ll. 27–33: see text 7.10.1, 1., ll. 93"–100"

ll. 34–38: see text 7.10.1, 1., ll. 151"–59"

<sup>39</sup>hašū atā'išu imljur-ltm kar[ān-šelebi]  
<sup>40</sup>nīnū nuhurtu tullal [...] <sup>41</sup>burāšu kikkirānu pešū bī[nu]<sup>42</sup> 11 šammū kadabbedē ina šikari [išatti]

<sup>43</sup>šumma amēlu illatūšu ina mayyālīšu lū ina kal ūmi<sup>44</sup> lū ina kal mūši illakā-ma lā ipparasā ana parāsi (var.: bulluṭūšu) hašē<sup>45</sup> atā'iša aban gabē (var.: annuḥara) bīna hīl baluḥji<sup>46</sup> burāša kukura ištēniš tasāk ina šikari tašaqqtūšu (var. išatti)

ll. 47–50: fragmentary colophon of Aššur-šākin-šumi

2. O obv. I 1'–10', II 1', rev. III 1–9

(ll. 1'–7' too fragmentary for transcription)

<sup>8</sup>'šumma amēlu nakkaptašu imahhassu-ma  
kal štrūšu<sup>9</sup> [ita]nakkalūšu sali' qater rēš  
libbīšu<sup>10</sup> [ik]kalšu ikkal išattī-ma uttanarra  
amēlu šū kišpū šabtūšu

long break

(l. 11" too fragmentary for transcription)

ll. 12"-17": see text 7.10.3, 1., ll. 22–26

<sup>18</sup>"šumma MIN mē mundi lā patān tašaqqtūšu-ma iballūt(?)

<sup>19</sup>"šumma MIN arti errā tasāk ina karāni tašaqqtūšu i'a[r]rū-ma iballūt(?)

of the ašāgu-thorn, shoot of the šalālu-reed,<sup>16</sup> tamarisk, tamarisk seed, ma[štakal]-soapwort, maštakal-soapwort seed,<sup>17</sup> burāšu-juniper, burāšu-juniper seed, kupad-salt, amannu-salt, dates,<sup>18</sup> huluppu-tree seed, suādu-plant, kulkanū-plant, kasū-plant,<sup>19</sup> 37 [drugs] for [undoing] wi[tchcraft] th[at are] well proven.<sup>20</sup> Either in beer or [in wine] or in water or in oil<sup>21</sup> or in diluted beer he d[rinks] (it) repeatedly; or he puts (it) in dry form into his mouth.

<sup>22</sup>If a man's epigastrium gets ((more and more)) (filled with) phlegm, his epigastrium<sup>23</sup> causes him a burning pain, he has no desire to eat or drink, his flesh is 'poured out', that man has been given witchcraft<sup>24</sup> to eat and drink. To undo (it): hašū-plant, tullal-plant (and)<sup>25</sup> sikillu-plant you pound together; you put (it) in beer (and) leave (it) out overnight under the star(s).<sup>26</sup> In the morning you have him drink (var.: he drinks) (it) on an empty stomach; he will vomit and then recover.

ll. 27–33: see text 7.10.1, 1., ll. 93"–100"

ll. 34–38: see text 7.10.1, 1., ll. 151"–59"

<sup>39</sup>hašū-plant, atā'išu-plant, 'heals-a-thousand'-plant, '[fox] gra[pe]',<sup>40</sup> nīnū-plant, nuhurtu-plant, tullal-plant, [...] -plant,<sup>41</sup> burāšu-juniper, white kikkirānu-substance, tama[risk].<sup>42</sup> Eleven drugs against 'seizing-of-the-mouth' magic; [he drinks] (it) in beer.

<sup>43</sup>If a man's saliva is running (while he is lying) on his bed either all day<sup>44</sup> or all night and cannot be stopped. To stop (it) (var.: to cure him): hašū-plant,<sup>45</sup> atā'išu-plant, alum (var.: annuḥara-alum), tamarisk, baluḥju-resin,<sup>46</sup> burāšu-juniper (and) kukuru-plant you pound together; you have him drink (var.: he drinks) (it) in beer.

ll. 47–50: fragmentary colophon of Aššur-šākin-šumi

2. O obv. I 1'–10', II 1', rev. III 1–9

(ll. 1'–7' too fragmentary for translation)

<sup>8</sup>'If a man's temple causes him a throbbing pain, his whole body<sup>9</sup> [kee]ps on causing him a nagging pain, he is moody (and) depressed, his epigastrium<sup>10</sup> [cau]ses him a nagging pain, he eats (and) drinks, but then he always throws up, witchcraft has seized that man. ...

long break

(l. 11" too fragmentary for translation)

ll. 12"-17": see text 7.10.3, 1., ll. 22–26

<sup>18</sup>"If ditto, you have [him] drink mundu-flour 'water' on an empty stomach, [then he will recover].

<sup>19</sup>"If ditto, you pound colocynth leaves; you have him drink (it) in wine. He will [vomit and then recover].

<sup>20</sup>"šumma MIN sebe uṭṭ[at] anzahha ina šamni tasâk lā patān ta[šaqqīšu] MIN  
<sup>21</sup>"šumma MIN ariḥa tasâk ina karāni lā patān tašaqqīšu MIN  
<sup>22</sup>[šumma MIN ... ] ... tasâk ina karāni tašaqqīšu MIN

(l. 23"-26" too fragmentary for transcription; text breaks)

### 3. P obv. 1–6

<sup>1</sup>šumma amēlu birīt naglabīšu ilappassu šinnāšu dāma <sup>2</sup>iḥillā amēlu šū hašē maruṣ kišpī šukul <sup>3</sup>u šaqi ana bulluṭīšu uqnā šubā ayyarta ša sebet tikpūša <sup>4</sup>ina turri tabarri šipāti pešēti tašakkak ina kišadīšu tašakkan <sup>5</sup>imḥur-līm būšāna hazallūna ištēniš tasâk <sup>6</sup>lū ina šikari lū ina karāni ṭabi lā patān ištanattī-ma iballut

ll. 7–11: see text 7.10.3, 1., ll. 22–26

### 4. Q obv. 8–rev. 6 // R obv. 8–rev. 7

ll. 1–7: see text 7.10.3, 1., ll. 43–46

<sup>8</sup>tullal hašhūr api <sup>9</sup>bīnu zēr bīni <sup>10</sup>ēdu zēr ēdi tarmuš <sup>11</sup>imḥur-līm imḥur-ešrā <sup>12</sup>iṣ pišri amēlānu <sup>13</sup>elkulla elikulla <sup>14</sup>sikillu lišān-kalbi <sup>15</sup>[15] šammū kišpī u māmīti <sup>16</sup>pašāri lū ina šikari lū ina karāni ištatti <sup>17</sup>ÉN ma'dū šammū šalāšīšu tamannu ((SAR HAL))

ll. 18–19: colophon of Kişir-Nabû.

### 5. T obv. 1–12, 16–17

<sup>1</sup>šumma amēlu illatūšu illakā-ma u libbašu ēm immim u [ikaṣṣi] <sup>2</sup>amēlu šū kašip ana bulluṭīšu u illatūšu pa[rāsi] <sup>3</sup>15 uṭṭat tarmuš atā'išt maštaka[l ... ] <sup>4</sup>šuruš šūši imḥur-ešrā ištēniš tasâk ina šikari iš[attī-ma iballut(?)]

<sup>5</sup>šumma amēlu akala ikkal-ma šikara iš[at]-tī-ma u illatūšu illakā ana bulluṭīšu [ ... ] <sup>6</sup>zēr <sup>6</sup>GI.ZÚ.[LU]M.MA nuhurta hašē ištēniš tasâk ina šika[ri išattī-ma iballut(?)]

<sup>7</sup>šumma amēlu ru'ātūšu magal illakā-ma lā ipparras[ā ... ] <sup>8</sup>uḥūla qarnānā hašē nuhurta atā'išt [ ... ] <sup>9</sup>annuhara ina šikari ina kakkabi tušbāt [ ... ]

<sup>20</sup>"If ditto, you pound seven grains of *anzahha*-glass in oil. You [have him drink (it)] on an empty stomach, ditto.  
<sup>21</sup>"If ditto, you pound *ariḥa*-plant; you have him drink it in wine on an empty stomach, ditto.  
<sup>22</sup>"[If ditto], you pound [ ... ]; you have him drink (it) in wine, ditto.

(l. 23"-26" too fragmentary for translation; text breaks)

### 3. P obv. 1–6

<sup>1</sup>If the space between his shoulders hurts a man, his teeth <sup>2</sup>exude <sup>1</sup>blood, <sup>2</sup>that man suffers from sick lungs, he has been given witchcraft to eat <sup>3</sup>and drink. To cure him: lapis lazuli, *šubū*-stone (and) a shell with seven dots <sup>4</sup>you string on a cord of red (and) white wool; you put (it) around his neck. <sup>5</sup>'Heals-a-thousand'-plant, *būšānu*-plant (and) *hazallūnu*-plant you pound together; <sup>6</sup>he drinks (it) repeatedly on an empty stomach either in beer or in sweet wine, then he will recover.

ll. 7–11: see text 7.10.3, 1., ll. 22–26

### 4. Q obv. 8–rev. 6 // R obv. 8–rev. 7

ll. 1–7: see text 7.10.3, 1., ll. 43–46

<sup>8</sup>tullal-plant, 'marsh-apple', <sup>9</sup>tamarisk, tamarisk seed, <sup>10</sup>ēdu-plant, *ēdu*-plant seed, *lupine*, <sup>11</sup>'heals-a-thousand'-plant, 'heals-twenty'-plant, <sup>12</sup>'wood-of-release', *amēlānu*-plant, <sup>13</sup>elkulla-plant, *elikulla*-plant, <sup>14</sup>sikillu-plant, 'dog's tongue'. <sup>15</sup>[15] drugs <sup>16</sup>for undoing <sup>15</sup>witchcraft and 'ban'. <sup>16</sup>He drinks (it) either in beer or in wine. <sup>17</sup>You recite the incantation "Numerous are the drugs" three times. ((SAR HAL))

ll. 18–19: colophon of Kişir-Nabû.

### 5. T obv. 1–12, 16–17

<sup>1</sup>If a man's saliva is running and his belly is hot, he is hot, then [he is cold], <sup>2</sup>that man is bewitched. To cure him and to st[op] his saliva: <sup>3</sup>15 grains *lupine*, *atā'išu*-plant, *maštakal-soapwort*, [ ... ], <sup>4</sup>licorice root (and) 'heals-twenty'-plant you pound together; *he dr[inks]* (it) in beer, [then he will recover].

<sup>5</sup>If a man's saliva is running while he eats and drinks, to cure him: [ ... ] <sup>6</sup>GI.ZÚ.[LU]M.MA-plant seed, *nuhurtu*-plant (and) *hašū*-plant you pound together; [he drinks (it)] in bee[r, then he will recover].

<sup>7</sup>If a man's spittle is running excessively and cannot be stopped, [ ... ] <sup>8</sup>'horned' salt-plant, *hašū*-plant, *nuhurtu*-plant, *atā'išu*-plant, [ ... ] <sup>9</sup>(and) *annuhara*-alum in beer; you leave (it) out overnight under the star(s); [ ... ].

<sup>10</sup>šumma KIMIN im̄jur-l̄im tarmuš elikulla ... [ ... ] <sup>11</sup>ikkal išattī-ma sikilla qan-šalāli burāša k[anakta] ... ] <sup>12</sup>šuruš šuši nikipta ištēniš tasâk ina dišip šadî u šamni [ ... ]

ll. 13–15: see text 7.10.3, 1., ll. 22–26

(ll. 16'–17' too fragmentary for transcription; text of obv. breaks, on rev. only the colophon preserved)

7.10.4: BAM 430 and BAM 431 (mss. H and L)

1. H<sub>1</sub> obv. III 7'–31' // L obv. III 2–26

(for the preceding text, see Summary 2.)

tarmuš im̄jur-l̄im [im̄jur-ešrā] <sup>2</sup>sikillu elkul[la baluh̄u] <sup>3</sup>aktam [atā'išu] <sup>4</sup>hašjūr api lapat [a]r[manni] <sup>5</sup>aban gabē imbu' tām[ti] <sup>6</sup>nuhurtu tīy[atu] <sup>7</sup>hašū urnū <sup>8</sup>sam̄du šiburratu <sup>9</sup>azupīru nīnū <sup>10</sup>šumuttu habbūr balti <sup>11</sup>habbūr ašāgi habbūr qa[n-šalāli] <sup>12</sup>bīni zer [bīni] <sup>13</sup>maštakal zer maštakal <sup>14</sup>burāšu zer burāši <sup>15</sup>ṭabat kupad ṭabat amanni <sup>16</sup>suluppū zer huluppi <sup>17</sup>suādu kurkanū kasū <sup>18</sup>37 šammū ušburrudē

<sup>19</sup>tarmuš im̄jur-l̄im im̄jur-ešrā <sup>20</sup>sikillu iş pišri kukuru <sup>21</sup>burāšu erēnu qanū ṭabu <sup>22</sup>bīni maštakal <sup>23</sup>elkulla šammi Lamašti <sup>24</sup>uhūlu qarnānū ṭabtu kibrītu <sup>25</sup>16 šammū ušburrudē

(for the following text, see Summary 2. and text 7.10.1, 1., ll. 57"–61")

7.10.5: AMT 48/2 (ms. S)

<sup>1'</sup>[šumma am]ēlu rēš libbīšu rupulta irtanašši rēš libbīšu ušarrapšu <sup>2'</sup>[u]rra u mūša lā iſallal akala u mē muṭu šīrūšu tabkū <sup>3'</sup>[am]ēlu šū kišpī šūkul u šaqi ana šupšuri ariḥa tasâk <sup>4'</sup>[i]na karāni ſahti tašaqqīšu ina šuburrīšu ušešer-ma iballuṭ

<sup>5'</sup>šumma KIMIN šammu matqu tasâk ina karāni ſahti tašaqqīšu ina šuburrīšu ušešer-ma iballuṭ

<sup>6'</sup>[šumma KIMIN] tarmuš <sup>6</sup>SAG im̄jur-ešrā sikillu maštakal <sup>7'</sup>[ard]adillu šakirū nuhurtu <sup>8'</sup>[ ... ] šiburratu ÚH A.AB.BA ru'ṭītu <sup>9'</sup>[ ... ] šammū annūtu ša upšāšē pašāri <sup>10'</sup>[lū ina karān]i lū ina ſikari iſattī-ma iballuṭ

<sup>10</sup>If ditto: ‘heals-a-thousand’-plant, *lupine*, *elikulla*-plant [ ... ] <sup>11</sup>he eats (and) drinks, then <sup>12</sup>you pound together <sup>11</sup>*sikillu*-plant, *šalālu*-reed, *burāšu*-juniper, *k[anaktu]*-plant, ... ] <sup>12</sup>licorice root (and) *nikipta*-plant; in mountain honey and oil [ ... ].

ll. 13–15: see text 7.10.3, 1., ll. 22–26

(ll. 16'–17' too fragmentary for translation; text of obv. breaks, on rev. only the colophon preserved)

7.10.4: BAM 430 and BAM 431 (mss. H and L)

1. H<sub>1</sub> obv. III 7'–31' // L obv. III 2–26

(for the preceding text, see Summary 2.)

<sup>1</sup>*Lupine*, ‘heals-a-thousand’-plant, [‘heals-twenty’-plant], <sup>2</sup>*sikillu*-plant, *elkul[la*-plant, *baluh̄u*-plant], <sup>3</sup>*aktam*-plant, [*atā'išu*-plant], <sup>4</sup>‘marsh-apple’, [‘a]p[ricot]-turnip’, <sup>5</sup>alum, *imbu'* tāmti-mineral, <sup>6</sup>*nuhurtu*-plant, *tīy[atu]*-plant, <sup>7</sup>*hašū*-plant, *urnū*-plant, <sup>8</sup>*sam̄du*-plant, *šiburratu*-plant, <sup>9</sup>*azupīru*-plant, *nīnū*-plant, <sup>10</sup>beetroot, shoot of the *baltu*-thorn, <sup>11</sup>shoot of the *ašāgu*-thorn, shoot of the [šalāli]-reed, <sup>12</sup>tamarisk, [*tamarisk*] seed, <sup>13</sup>*maštakal*-soapwort, *maštakal*-soapwort seed, <sup>14</sup>*burāšu*-juniper, *burāšu*-juniper seed, <sup>15</sup>*kupad*-salt, *amannu*-salt, <sup>16</sup>dates, *huluppu*-tree seed, <sup>17</sup>*suādu*-plant, *kurkanū*-plant, *kasū*-plant, <sup>18</sup>37 drugs for undoing witchcraft.

<sup>19</sup>*Lupine*, ‘heals-a-thousand’-plant, ‘heals-twenty’-plant, <sup>20</sup>*sikillu*-plant, ‘wood-of-release’, *kukuru*-plant, <sup>21</sup>*burāšu*-juniper, cedar, ‘sweet’ reed, <sup>22</sup>tamarisk, *maštakal*-soapwort, <sup>23</sup>*elkul*-plant, *Lamaštu*-plant, <sup>24</sup>‘horned’ salt-plant, salt, sulphur. <sup>25</sup>16 drugs for undoing witchcraft.

(for the following text, see Summary 2. and text 7.10.1, 1., ll. 57"–61")

7.10.5: AMT 48/2 (ms. S)

<sup>1'</sup>[If a man's epigastrium gets more and more (filled with) phlegm, his epigastrium causes him a burning pain, <sup>2'</sup>he is unable to sleep [d]ay and night, he has no desire to eat and drink, his flesh is ‘poured out’, <sup>3'</sup>that [man] has been given witchcraft to eat and drink. To undo (it): You pound *ariḥu*-plant; <sup>4'</sup>you have him drink (it) in grape juice. He will have a bowel movement and then recover.

<sup>5'</sup>If ditto, you pound ‘sweet herb’; you have him drink it in grape juice. He will have a bowel movement and then recover.

<sup>6'</sup>[If ditto]: *lupine*, *SAG*-plant, ‘heals-twenty’-plant, *sikillu*-plant, *maštakal*-soapwort, <sup>7'</sup>[ard]adillu-plant, *šakirū*-plant, *nuhurtu*-plant, <sup>8'</sup>[ ... ], *šiburratu*-plant, ‘spittle-of-the-sea’, *ru'ṭītu*-sulphur, <sup>9'</sup>[ ... ]: these drugs are for undoing (magic) machinations. <sup>10'</sup>He drinks (them) [either in wine] or in beer, then he will recover.

<sup>11'</sup>[šumma amēlu ...] ... šikara išattīma ina libbīšu lā ināb̄ <sup>12'</sup>[libbašu ana arē it]enellā mē irtanammuk <sup>13'</sup>[ūtattak ikk]ašu iktanarru amēlu šū <sup>14'</sup>[kašip-ma(??) lu<sup>”</sup>]āte itti mē ūaqi <sup>15'</sup>[ ... ] annužara tasāk <sup>16'</sup>[ina šikari taballal-ma(?) ina mahar] Enzi tušbat <sup>17'</sup>[ina ūeri lā patān tašaqqūšu] arkīšu hīl baluhū <sup>18'</sup>[mē bīni mē maštakal mē irta]nammuk-ma iballut

<sup>19'</sup>[ ... ] ... ūapru rēšūšu <sup>20'</sup>[ ... amēlu šū kišp̄] ūkul ana bullužušu <sup>21'</sup>[ ... ] hašhūru arti titi <sup>22'</sup>[ ... ] ... zēr eri <sup>23'</sup>[ ... šammi] annūti ištēniš tasāk <sup>24'</sup>[ ... ina kappi iššū]ri tušaprāšu <sup>25'</sup>[ ... urn]ē zēr atkam <sup>26'</sup>[ ... šamm] ū annūti ištēniš tasāk <sup>27'</sup>[ ... ] libbašu tašammid šamma pešā tasāk <sup>28'</sup>[ ... ] ištanattī-ma iballut

<sup>29'</sup>[ ... ] ... ana bullužušu aktam <sup>30'</sup>[ ... bī]nu [azal]lū  
(text breaks)

<sup>11'</sup>[If a man ...] ... he drinks beer, but he does not experience relief in his stomach, <sup>12'</sup>[he keeps] on retch[ing], he takes repeated baths in water, <sup>13'</sup>[(but) he is itching, (and) he is (still) con]stantly irritated, that man <sup>14'</sup>[is bewitched and has been given ‘di]rt]-witchcraft to drink with water. <sup>15'</sup>You pound together [ ... ] (and) annužara-alum, <sup>16'</sup>[you mix (it) in beer]. <sup>7'</sup>You leave (it) out overnight [before] Lyra. <sup>17'</sup>[In the morning you have him drink (it) on an empty stomach]. Afterwards <sup>18'</sup>he takes repeated baths <sup>17'</sup>in baluhū-resin, <sup>18'</sup>[tamarisk-extract, maštakal-extract (and) water], then he will recover.

<sup>19'</sup>[If a man ...] ... are hollow, his head <sup>20'</sup>[ ... , that man] has been given [witchcraft] to eat. To cure him: <sup>21'</sup>[ ... ] apple [leaves], fig leaves, <sup>22'</sup>[ ... ] ..., ēru-tree seed, <sup>23'</sup>[ ... ]. You pound these [drugs] together; <sup>24'</sup>[ ... ]. You make him vomit [with a fea]ther. <sup>25'</sup>[ ... , urn]ū-plant, atkam-plant seed, <sup>26'</sup>[ ... ]. You pound these [drug]s together; <sup>27'</sup>[ ... ], you bandage his belly (with it). You pound ‘white plant’; <sup>28'</sup>he drinks (it) repeatedly [in ... ], then he will recover.

<sup>29'</sup>[ ... ] ... . To cure him: aktam-plant, <sup>30'</sup>[ ... , tamar]isk, [azal]lū-plant, ...  
(text breaks)

### Notes

General: For a full edition of ms. C (*BAM* 445) and its duplicates, see text 7.7; for ms. K (*BAM* 161), see also text 1.8. Note that ms. M (*BAM* 435) has a convex obverse and a flat reverse (the identification of obverse and reverse is confirmed by a text passage in ms. M duplicated by ms. A that continues from obv. III to rev. IV); the same is probably also true for ms. N (*BAM* 436). Köcher, *BAM* V, p. xiii, remarked that *BAM* 436 is “zu einem anderen Tafel-exemplar gehörig als Nr. 435”. This seems far from certain. Both fragments are formatted identically and show exactly the same script. In rev. V an indirect join between the two fragments is unproblematic (only a paragraph ruling would be missing in the break between M rev. V 22 and N rev. V 1’); in rev. VI the assumption of an indirect join would necessitate the reconstruction of a version of the incantation Šegamen ſegamen that deviates from the text in ms. A, but this is not a problem since variant versions of this incantation are known from other tablets (see *infra*, note on 1., ll. 219””–29””). Only the identification of further fragments belonging to mss. M and N can finally determine whether these are non-overlapping fragments of two (almost) identical tablets or actually belong to one and the same manuscript.

#### 7.10.1

1.: 2’–9’: Cf. the parallel prescription in *BAM* 90 rev. 12’–15’ (here text 7.10.2: 12’–15’).

4’: Read perhaps [l]a MU DINGIR-šu “a [fal]se oath by his god”?

5’: The broken sign at the beginning of the line is as copied by Köcher, suggesting a sign ending in ‘ĀŠ’; but it is difficult to imagine a different restoration.

13’–19’: The text of this prescription can be fully restored based on a parallel prescription preserved on one of the (six or more) tablets of the series Šumma amēlu <napīš> appišu kabit (K 2614 = *AMT* 48/4, edited by Thompson, *RA* 31 [1934] 2–3). The text on K 2614 rev. 8’–12’ reads (coll.):

8’ ſumma(DIŠ) amēlu(NA) iras(GABA)-su ikkal (GU<sub>7</sub>)-šū rēš(SAG) libbī(ŠA)-šū ú-sa-rap-šú qerbū(ŠA.MEŠ)-šū it[tanapahū(M[Ú.MÚ) akala(NINDA) u šikara(KAŠ) muṭtu(LAL)]

9’ amēlu(NA) šū(BI) hašē(HAR.MEŠ) maruṣ(GIG) kišpi(UŠ<sub>11</sub>) ūkul(GU<sub>7</sub>) u ūaqi(NAG) ana bullužu(TI)-šū útar-muš<sup>u</sup> x [x x x]

- 10' <sup>ú</sup>sikilla(SIKIL) <sup>ú</sup>maštakal(IN<sub>6</sub>.ÚŠ) <sup>ú</sup>kam-ka-du  
urāna(Ú.KU<sub>6</sub>) sebet(7) šammī(Ú.HI.A) annūti  
(ŠEŠ) [ištēniš(TÉŠ.BI) tasāk(SÚD)]
- 11' lu ina<sup>1</sup> šikari(KAŠ) lu ina karāni(GEŠTIN)  
lā(NU) pa-tan išatti(NAG) <sup>na4</sup>KÙ.BABBAR  
<sup>na4</sup>K[Ú.SI<sub>22</sub>]
- 12' [<sup>na4</sup>URUD]U <sup>na4</sup>AN.NA ina kišādī(GÚ)-šú  
tašakkan(GAR-a[n]) [(kišpū(UŠ<sub>11</sub>) pašrū(BÚR))]

26'', 30'': The logogram GAZ usually stands for *hašālu* “to crush” in the context of processing drugs, typically in the sequence *tubbal taħaššal tanappi*. But note that in the medical text from Emar GAZ is also used for *sāku* “to pound” (GAZ-ak, see Tsukimoto, *Priests and Officials*, 194 rev. 96).

34''-39'': See also text 7.7: 70-75.

40'': Note the spelling *i-ha-áš* for *i'âš* (*âšu*) in both manuscripts.

41'': For DU<sub>8</sub>.MEŠ, cf. text 8.2: 4, LKA 88 obv. 3 and LKA 102 obv. 20 // BAM 369 rev. 4': DU<sub>8</sub>.MEŠ-šú *it-ta-na-aš-ra-hu*. For *pitrū* as a part of the body, see CAD P 450.

48'': The variant <sup>ú</sup>GUR<sub>5</sub>(URU×GU).UŠ may be a simple corruption for <sup>ú</sup>ŠAKIRA(URU×GU).

50'': Normally *kišpū* is a masculine *plurale tantum*. But ms. e has *i-[hal-l]i-qa* and [TE]-*a'(e)* instead of the expected *iħalliqū* and *iħeħħū* of the other manuscripts. We assume that these forms are (corrupt) feminine plural rather than singular ventive forms. But note the following rare attestations for the singular *kišpu*: [*kiš-p*]i ana É NA NU TE-*he* in K 9873+ rev. IV' 10' (see Wiggermann, CM 1, 206-207), [DIŠ KIMIN NA BI(?)] *kiš-pi* DAB-su in AMT 31/4-32/1 obv. 6' and *kiš-pi* *lem-nu* NU TE-*a* in K 7988: 10'. The variant *ina malri/pāni* in ms. U, if not simply corrupt, should probably be translated: “it will disappear from (his) presence”.

54'': For the traces in mss. H<sub>2</sub> and j, see collation, pl. 130, nos. 31-32.

55'': For <sup>ú</sup>SAG.SUR = *karašu*, see Hħ XVII 277 (MSL 10, 93).

100'': The use of SIG instead of SIG<sub>5</sub> for *damāqu* seems to be without parallel so far, but there can be little doubt that this interpretation is correct (cf. also CAD Š I 320).

124'': For the broken sign at the end of the line, cf. collation, pl. 130, no. 36; KAL, KID, RU and SA are possible readings, NI, IR and Ú are excluded. It is unclear whether *ubānu* refers literally to the

finger or to the small cucumber-variety of the same name.

131'': Cf. commentary on text 1.8, 2.: 10'.

146'': For the traces in ms. A rev. IV 56, see collation, pl. 130, no. 37.

154'': For the reading of ms. A rev. IV 64, see collation, pl. 131, no. 38.

164'': Note that LÁ is apparently written over another sign, see collation, pl. 131, no. 39.

219'''-29'''': Variant versions of this incantation are attested in BAM 315 rev. III 28-31, BM 33543 rev. 3-7 and STT 219 obv. II 25'-30' // K 6013 + 8106 + 16001 rev. III 8-15 // SpTU 5, 246 obv. 16'-22' (see Köcher, BAM V, p. xiii and Wiggermann, CM 1, 34 ad “434” and 212, fig. 20). We interpret še-ga-me-en as a 1<sup>st</sup> rather than a 2<sup>nd</sup> sg. form because it remains unchanged regardless of the number of the preceding noun; note, however, that the expected dative of these nouns is consistently unmarked.

228'': nam hē-KA×LI is unclear; cf. nam hē-en-zu-zu in the variant version of the incantation (BAM 315 rev. III 31 //).

229'': Cf. sā ka-kēš-bi hē-en-búr(-ra) in BAM 315 rev. III 25, 27 // (see Köcher, BAM III, p. xxv).

2.: 21: For the incantation *Iddi Ea*, see Böck, *Mušsu'u*, 167: 91-93.

## 7.10.2

3'-8': The restorations follow the parallel text AMT 48/2 obv. II 11-18, here text 7.10.5: 11'-18'.

4': For the phrase *libbašu ana arê/parê ītenellâ*, see the attestations collected in CAD A II 316b and AHw 208a (for BKBM 44, 27, see now BAM 578 obv. I 27) and cf. also here text 8.2: 7.

5': Due to a lack of parallels the restoration at the beginning of the line remains uncertain; but note that *ikku* “temper” is possibly derived from *ekēku* “to scratch”, probably also “to itch”. For *lu''âtu*, see the commentary on text 7.8, 2.: 19'. The last sign is not the expected clear KAŠ indicated in Köcher's copy (see coll.).

6': For the traces before *alluhara* (correctly copied by Köcher), see collation, pl. 131, no. 42.

12'-15': Cf. the similar prescription in text 7.10.1, 1.: 2'-9'.

20': The interpretation of DAB.MEŠ-*at* is uncertain; one could also read *lišānšu iṣṣanabbat* “he keeps seizing his tongue”.

#### 7.10.3

**1.:** General: Note that ms. G (A 212) has lost its upper and lower left hand corners since the excavation photograph was taken. Köcher's copy (*BAM* 59) is based on the photograph and includes the now lost beginnings of lines obv. 1-5 and 7-12. The photograph also shows that substantial traces were preserved of the beginnings of lines lo. e. 1-3 and rev. 1-4; however, they are illegible on the photograph, and Köcher therefore simply copied them as destroyed. For collations, see pls. 130-31, nos. 31-33, 38, 41-42.

9-21: The same list of drugs forms part of another prescription preserved in *BAM* 438 obv. 1-27 // *BAM* 437 obv. 1'-6' (63<sup>rd</sup> tablet of the ušburru series), see here text 7.2: 1-27; it was also included in the ‘inventories’ of drugs *BAM* 430 and 431 (see here text 7.10.4: 1-18). The restorations follow the parallel texts.

22-26: Cf. the similar prescription in *AMT* 48/2 obv. II 1-5 (here text 7.10.5: 1'-5'); for a comparison of the texts, see Abusch, *MesWi*, 80-82.

43: Note that ms. R (*BAM* 192) ‘obv.’ 1 is actually written on the upper edge of the tablet.

**2.** passim: For comments on individual lines, especially on *sali' qater*, see *KAL* 2, p. 111; for ll. 8'-10', see now also Scurlock – Andersen, *Diagnoses*, 563.

**3.:** 1-4: Cf. the parallel prescription in *BAM* 361 rev. 35-38 // K 3010 + 6187 + 13346 + DT 86 rev. V 9'-11' (coll.; ed. Schuster-Brandis, *Steine*, no. 16, and cf. already Köcher, *BAM* IV, p. xviii). The bleeding of the ‘teeth’ refers, of course, to the gums.

**4.:** 16: Note that *pace* Köcher's copy (*BAM* 191) there is no room for an additional sign preceding ‘BÚR’ in ms. Q rev. 5.

17: The correct reading of SAR ḤAL in ms. R rev. 7 is unclear to us. A possible interpretation would be *tuqattar i'arru* “you fumigate, (and) he vomits”; another possibility is that it is a scribal note at the end of this exercise (perhaps *šaṭir šemi* “written (and) heard”?).

**5.:** 11: Because of the fragmentary state of the text the significance of *ikkal išattī-ma* in this position is difficult to determine. But probably it refers to the ingestion of drugs.

#### 7.10.4

**1.:** 1-18: The same list of drugs forms part of the prescriptions preserved in *BAM* 438 obv. 1-27 // (63<sup>rd</sup> tablet of the ušburru series), see here text 7.2, and in *BAM* 190 obv. 9-21 //, see here text 7.10.3, 1.: 9-21. The restorations follow the parallel texts.

19-25: The same list of drugs forms part of a prescription preserved in *BAM* 438 rev. 9'-11' // (63<sup>rd</sup> tablet of the ušburru series), see here text 7.2: 37'-39'.

#### 7.10.5

passim: Note that the broken space at the beginning of the lines is indicated incorrectly by Thompson's copy; cf. collations (pls. 131-32, nos. 47-50) and the restorations given in the transliteration.

1'-3': Cf. the similar prescription in *BAM* 190 obv. 21-24 // (here text 7.10.3, 1.: 22-26); for a comparison of the texts, see Abusch, *MesWi*, 80-82.

3'-4': For this cure, cf. *BAM* 193 rev. III 4 (here text 7.10.3, 2.: 21").

6': “SAG is equated with *la-a-ar-tu* in ḤH XVII (*MSL* 10, 108: 25, *CAD* L 103a) and may therefore be a logogram for *lardu*-grass; but note that we expect *imlur-līm* within the present context.

11'-18': For a largely parallel prescription, see *BAM* 90 rev. 3'-8' (here text 7.10.2: 3'-8'); the restorations follow the parallel text.

## TEXTS OF GROUP EIGHT

### CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

#### TEXT 8.1 PIERCING FIGURINES OF WARLOCK AND WITCH

##### *Content*

This text contains a ceremonial ritual against ailments caused by witchcraft. The ritual is preserved on two Middle Assyrian manuscripts from Aššur and two Neo-Assyrian copies, one from Aššur, one from Nineveh. The Middle Assyrian tablets originally contained at least two rituals with incantations, only one of which is reasonably well preserved. In the ritual that is preserved, offerings to Šamaš are followed by typical substitute rites: The patient fetters, pricks and defiles 14 figurines of the warlock and witch, while another substitute figurine is set free; the latter represents the figurine of the patient which the warlock and witch used to inflict

the evil upon him. Central to the ritual is the gesture of removing a thorn from the head of the patient's figurine and sticking it into the heads of the figurines of the evildoers. This piercing rite corresponds with the fact that the patient is vexed by a piercing pain (*sijlu*). In addition, the evil that befell the patient is turned back against the evildoers by means of a washing rite that transfers the evil from the patient's body to the figurines of the evildoers. Finally, these figurines are buried; the patient's figurine, however, is dissolved in pure beer, and the resulting liquid is deposited in a river, thereby entrusting it to the power of Ea.

##### *List of Manuscripts*

A	A 13 + 393	BAM 214	coll.	Frg. of a 4-col. tablet, MA script, 13 <sup>th</sup> –11 <sup>th</sup> cent.	Aššur, Library N 1
B	K 3196 + 3344	—	pl. 51	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
C	VAT 10094 +  VAT 10989	BAM 334  KAL 2, 22  KAL 2, 22	coll.	Frg. of a 3-col. tablet, MA script, 13 <sup>th</sup> –11 <sup>th</sup> cent.	Aššur
D	VAT 13611	LKA 156  KAL 2, 23	coll.	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4

##### *Synopsis of Text Units*

i	Ritual with incantations against witchcraft .....	1–76"
	Symptom description .....	1–6
	A obv. I 1–6	1–6
	Diagnosis .....	7–9
	A obv. I 7–9	7–9
	Purpose statement .....	10–13?
	A obv. I 10–13	10–13?
	Fragmentary .....	14–16[
	A obv. I 14–16	14–16[

Ritual, section I: Setting the scene.....	17'-25'
A obv. II 1-9	
Incantation I: Šamaš dayyān šamē u eršeti .....	26'-?37"
A obv. II 10-?B obv. 5' //? C rev. IV 1'-4'	
Ritual, section II: Presenting the figurine of the patient.....	38"
B obv. 6' // C rev. IV 5'-7'	
Incantation II: Šamaš annū salmī .....	39"-56"
B obv. 7'-rev. 10 // C rev. IV 8'-12' // D rev. 1'-11'	
Ritual, section III: Piercing and washing.....	56"-60"
D rev. 12'-14' // C rev. V 1'-3'	
Incantation III: Kīma mē ša zumrīya iššaḥḥaṭū-ma .....	61"-66"
C rev. V 4'-9' // D rev. 15'-17'	
Ritual, section IV: Burying.....	67"-70"
C rev. V 10'-13' // D rev. 18'-20'	
Incantation IV: Šamaš salmī annām .....	71"-75"
C rev. V 14'-18' // D rev. 21'-23'	
Ritual, section V: Depositing.....	76"
A rev. VII 1' // C rev. V 19' // D rev. 23'	
ii Incantation against witchcraft: Šamaš dayyān kiššāti (ritual sections not preserved) .....	77"-89"[
A rev. VII 2'-14' // C rev. V 20'-26' // D rev. 24'	
iii Fragmentary unit(s).....	90"-97""[
C rev. VI 1'-8'	
Colophon.....	98"""-102"""
A rev. VIII 1'-5'	

### *Previous Editions*

Schwemer, *KAL* 2, nos. 22-23 (only mss. C and D).

### *Transliteration*

1 A obv. I 1	šum <sub>4</sub> -ma NA IGI.MEŠ-šú NIGIN-du-šú
2 A obv. I 2	GEŠTU.MEŠ-šú i-šá-gu-ma
3 A obv. I 3	UZU.MEŠ-šú šim-ma-ta
4 A obv. I 4	TUK.TUK-ú
5 A obv. I 5	ŠÀ-šú it-ta-na-ad-láḥ
6 A obv. I 6	GAR-in GIG-šú NU ZU.ZU
7 A obv. I 7	NA BI ka-šip
8 A obv. I 8	NU.MEŠ-šú DÙ.MEŠ-ma ina KI.GUL.MEŠ
9 A obv. I 9	ana <sup>d</sup> ereš-ki-gal pa-aq-du
10 A obv. I 10	ana UŠ <sub>11</sub> .BÚR.DA.KAM
11 A obv. I 11	šá NU.MEŠ-šú DÙ.MEŠ-ma
12 A obv. I 12	ina KI.GUL.MEŠ ana <sup>d</sup> ereš-ki-gal
13 A obv. I 13	[pa-a]q-du
A	
14 A obv. I 14	[x x x x] x kam
15 A obv. I 15	[x x x x x x] x a
16 A obv. I 16	[x x x x x x x] x
<i>break</i>	
17' A obv. II 1	NÍG.NA <sub>7</sub> šimLI DUB-aq
18' A obv. II 2	<sup>udu</sup> SISKUR KÙ.GA DÙ-uš
19' A obv. II 3	<sup>uzu</sup> ZAG <sup>uzu</sup> ME.ḤÉ u šu-me-e GAR

sic!

20'	A obv. II 4	KAŠ.SAG BAL- <i>qī</i>
21'	A obv. II 5	NA BI <i>ina</i> UGU <sup>giš</sup> ŠINIG KÙ
22'	A obv. II 6	<i>tu-ša<sub>4</sub>-za-su-ma</i> 14 NU.MEŠ IM
23'	A obv. II 7	<i>li-š<sup>sic!</sup>i</i> I.UDU DU <sub>5</sub> .LÀL <i>šā</i> <sup>lú</sup> UŠ <sub>11</sub>
24'	A obv. II 8	<i>u</i> <sup>munus</sup> UŠ <sub>11</sub> DÙ-uš ÍL- <i>ma</i>
25'	A obv. II 9 A	<i>ana</i> IGI <sup>d</sup> UTU <i>ki-am</i> DU <sub>11</sub> .GA
26'	A obv. II 10	<sup>d</sup> UTU DI.KU <sub>5</sub> AN <i>u</i> KI- <i>ti</i>
27'	A obv. II 11	DI.KU <sub>5</sub> BA.ÚŠ <i>u</i> TI.LA <i>at-ta-ma</i>
28'	A obv. II 12	<i>ana</i> ÍL ŠU <i>qu-lam-ma</i>
29'	A obv. II 13	<i>a-lak-ti li-mad</i>
30'	A obv. II 14	<sup>lú</sup> UŠ <sub>11</sub> <i>u</i> <sup>munus</sup> UŠ <sub>11</sub> - <i>ti</i>
31'	A obv. II 15	[lu] <sup>r</sup> BA.ÚŠ <sup>1</sup> - <i>at lu</i> TI.LA- <i>at</i>
32'	A obv. II 16	[lu x (x x)]- <i>ia lu</i> <sup>r</sup> DUMU.MEŠ <sup>1</sup> -M[U] <sup>9</sup>
		<i>break</i>
33''	B obv. 1'	x [
34''	B obv. 2'	x [
35''	B obv. 3'	ŠÀ- <sup>r</sup> šú <sup>1</sup> UZU <sup>1?</sup> (hi).MEŠ-šú x [
36''	B obv. 4' C rev. IV 1'	Á.MEŠ-iá iš-p[u-ka]
		(preceding lines lost) <sup>r</sup> ú <sup>1</sup> -x-[ ]
37''	B obv. 5' C rev. IV 2'-4' B	<sup>ú-ha-am-ma-ni-<sup>r</sup>ma<sup>1?</sup> [ ] / <sup>ú-x-</sup>[ ] / <sup>ú-za-x-</sup>[ ] / <sup>ú-ki-</sup>[ ] x-man-[ni]</sup>
38''	B obv. 6' C rev. IV 5'-7'	— — <sup>lú</sup> GIG NU-šú <sup>r</sup> i <sup>1?</sup> -[našši- <i>ma</i> <i>ina</i> IGI <sup>d</sup> UTU(?)] / <i>an-ni-tú</i> D[U <sub>11</sub> .GA] — NU-šu(?) / <sup>íL-<i>ma</i></sup> [ina IGI <sup>d</sup> UTU(?)] / [U]R <sub>5</sub> .GIM DU <sub>11</sub> .G[A] [k]i-a-am [ ]
39''	B obv. 7' C rev. IV 8'-10'	ÉN <sup>d</sup> UTU <i>an-nu-u</i> <i>sal-mi</i> <i>šá</i> <sup>r</sup> lúUŠ <sub>11</sub> . <sup>r</sup> Z[U <i>ù</i> <sup>munus</sup> U]Š <sub>11</sub> .ZU <i>e-pu-šú</i> / <sup>d</sup> UTU <i>an-nu-<sup>r</sup>ú<sup>1</sup> [ ] / <i>šá</i> <sup>lú</sup>UŠ<sub>11</sub> <sup>r</sup>ù<sup>1?</sup> [ <sup>munus</sup>UŠ<sub>11</sub>] / <i>ana-ku</i> NENNI DUM[U NENNI] <sup>r</sup>ana<sup>1</sup>-<i>ku</i> — →</i>
40''	B obv. 8' C rev. IV 10'-12'	<i>šá</i> DINGIR-šú NENNI <sup>d</sup> 15-šú NENNI-tú <i>ina</i> IGI-k[a] GAR(-šú)] / <sup>—</sup> <sup>—</sup> <sup>—</sup> <sup>—</sup> <sup>—</sup> <i>ina ma[h-ri-ka]</i> / <i>aš-k[u-un-šu]</i> / [ina an-n]i-ka GAL-e <i>ina</i> qí-bi-ti-ka <i>şir-t[i]</i> <sup>r</sup> ina an <sup>1</sup> -[ni-ka]
41''	B obv. 9'	<i>ina</i> nár-bi <i>šá</i> <sup>d</sup> é-a <i>ina</i> up-šá-še-e <sup>r</sup> šá <sup>1</sup> [ <sup>d</sup> asa]l-lú- <i>hi</i> NU <sup>lú</sup> UŠ <sub>11</sub> .ZU-MU <sup>munus</sup> UŠ <sub>11</sub> .[ZU-MU]
42''	B obv. 10'	<sup>ú-še-piš-ma</sup> * <i>ina*</i> IGI-ka áš-kun-šú-nu-tí IGI.MEŠ-šú-n[u IM.G]E <sub>6</sub> ap-šú-šú Á <sup>II</sup> .MEŠ-šú-nu <i>ana</i> EGIR-šú-nu G[UR-ma]
43''	B obv. 11'	<i>ina</i> SA ÁB RI.RI.GA ak-su GÍR <sup>II</sup> .MEŠ-šú- <sup>r</sup> nu <sup>1</sup> <i>ina</i> SA ÁB RI.RI.GA ak-su- <sup>r</sup> ma <sup>1</sup>
44''	B obv. 12'	<i>u</i> š-te-ger <i>ina</i> di-ni-ia <sub>5</sub> GUB-i <sub>5</sub> - <sup>r</sup> ma <sup>1</sup> <i>lu la ah-ħa-bil</i> di-ni <sup>r</sup> li- <i>şir</i> <sup>1</sup>
45''	B obv. 13'	di-ni EŠ.BAR <i>şur-ši</i> šul-li-ma-an- <sup>r</sup> ni- <i>ma</i> <sup>1</sup>
46''	B rev. 1 D rev. 1'	gišDÁLA GIŠIMMAR <i>šá</i> UGU NU-[MU ušabħhaṭ <i>ina</i> muħħi salmīšunu ú]- <sup>r</sup> tak-kap <sup>1</sup> [ ]
47''	B rev. 2 D rev. 2'	<i>lu-mun-šú-nu</i> <i>ana</i> <sup>r</sup> UGU <sup>1</sup> - <sup>r</sup> šú-nu GUR- <sup>r</sup> ra <sup>1</sup> [ ] <sup>r</sup> kiš <sup>1?</sup> -[pu-šú-nu <i>lu</i> (?) p]a-áš-ru →

- 48'' B rev. 2-3      *ki-su-ia<sup>1</sup>* / *lip-pa-aṭ-ru*      <sup>lú</sup>*UŠ<sub>11</sub>.ZU*      <sup>munuṣU[š<sub>11</sub>.ZU      ] →  
D rev. 3'      *ki-su-ia*      *li-pa-aṭ-ru-ma<sup>2</sup>*      <sup>lú</sup>*UŠ<sub>11</sub>*      [ <sup>munuṣU</sup>*š<sub>11</sub>*      *lu<sup>1</sup> sa-ji-lu*</sup>
- 49'' B rev. 3-4      [Á<sup>II</sup>.MEŠ      šá NU-MU D]*U<sub>8</sub>-áṛ<sup>1</sup>* / Á<sup>II</sup>.MEŠ      šá NU-šú-nu a-ra-kas →  
D rev. 4'      [Á.ÚR<sup>1</sup>.MEŠ šá NU-MU *a-pa-ṭar*      [Á.ÚR<sup>1</sup>.ME[š šá NU-šú-nu] *a-ra<sup>1</sup>-kas*
- 50'' B rev. 4-5      Á<sup>II</sup>-iá *lu<sup>1</sup>*      [DU<sub>8</sub>-ra      Á<sup>II</sup>-šú-nu      *lu*      KÉŠ-r]a<sup>??</sup> /  
D rev. 5'      —      —      —      *lu*      KÉŠ-r]a<sup>??</sup> /  
B ctd.      GÌR<sup>II</sup>      šá      NU-MU      DU<sub>8</sub>-ár      [GÌR<sup>II</sup>      šá<sup>1</sup>      [NU-šú-nu      a-ra-kas] →  
D ctd.      GÌR<sup>II</sup>.MEŠ <šá>      NU<sup>1</sup>-M[U *a-pa-ṭar*      GÌR<sup>II</sup>.ME]š —      — -*šú<sup>1</sup>-nu a-ra-kas*
- 51'' B rev. 5-6      [GÌR<sup>II</sup>-MU      *lu* DU<sub>8</sub>-r]a<sup>?</sup> /      GÌR<sup>II</sup>-šú-nu      *lu*      KÉ[š-ra<sup>??</sup>]  
D rev. 6'      GÌR<sup>II</sup>.MEŠ-MU      *lu* DU<sub>8</sub>-ir      —      —      —  
B ctd.      [      ] x  
D ctd.      Ì KU<sub>6</sub> *ana* UGU-šú-nu *ū<sup>1</sup>-[tab-bak]* →
- 52'' B rev. 7-8      *ina*      IGI DINGIR *u*      <sup>d<sub>1</sub></sup>[15]  
D rev. 6'-7'      [ —      IGI DINGIR — ]      <sup>d<sub>1</sub></sup>INANNA *re-men<sub>5</sub>-nu<sup>1</sup>-[ti<sup>2</sup>]* /  
B ctd.      [      ] /      *lu* *pu-u[b<sup>2</sup>-hu-ú(?)*      ] →  
D ctd.      <sup>lú</sup>*UŠ<sub>11</sub> u* <sup>munuṣU</sup>*š<sub>11</sub> lu* *ku-aṭ-su-ú*      *lu<sup>1</sup> p[u<sup>2</sup>-uh-hu(?)]-ū<sup>1</sup> šu<-nu>*
- 53'' B rev. 8-9      [      ] /      *ina di-aṭ-ni<sup>1</sup>-[ka*      ] →  
D rev. 8'      *lu-ú šu-lu-mu ana-ku* *NENNI A NENNI<sup>1</sup>*      [*ina di]-aṭ-ni<sup>1</sup>-[ka GA]L-i*
- 54'' B rev. 9-10      [      ] /      *lu na[m-ra-ku*  
D rev. 9'      UGU-šú-nu *lu-zí-iž lu* *KÙ-ku lu<sup>1</sup> [eb-be-e-k]u*      *lu nam-ra-ku*  
(B rev. breaks; traces of two signs at the end of lines rev. 10 and 11 cannot be assigned with certainty)
- 55'' D rev. 10'      *a-na šU<sup>II</sup>.MEŠ SIG<sub>5</sub>.MEŠ* *šá DINGIR-MU u* <sup>d<sub>1</sub></sup>15-MU *ana<sup>1</sup> šul-mi u* TI.LA  
56'' D rev. 11'      *pi-iq-da-an-aṭ-ni an-ni-ta<sup>1</sup>* DU<sub>11</sub>.GA-ma
- 
- 57'' D rev. 12'      šá UGU NU-šú ú-šá-ḥa-aṭ *ina* UGU NU.MEŠ-šú-nu ú-ta-kap
- 58'' C rev. V 1'      [      ] U[GU-šunu      ]  
D rev. 13'      Ì KU<sub>6</sub> *ina* UGU-šú-nu *i-tab-bak* →
- 59'' C rev. V 2'      [ <sup>dug</sup>A.GÚ]B.BA-a      *ana<sup>1</sup>* [      ]  
D rev. 13'      <sup>dug</sup>A.GÚB'(ba).BA-a      *ana* UGU-šú-nu →
- 60'' C rev. V 3'      [T]U<sub>5</sub>      *u ki-aṭ-am*      DU<sub>11</sub>.GA<sup>1</sup>  
D rev. 13'-14'      TU<sub>5</sub> /      *u ki-a-am*      DU<sub>11</sub>.GA
- 
- 61'' C rev. V 4'      [k]i-ma A.MEŠ šá SU      i-šá-ḥa-aṭ-tu-ma  
D rev. 15'      *ki-ma* A.MEŠ šá ZU-ia      i-šá-ḥa-aṭ-tu-ma →
- 62'' C rev. V 5'      [k]iš-pu ru-ḥu-ú      ru-su-ú  
D rev. 15'-16'      *kiš-pu*      *ru-ḥu-u* /      *ru-su-ú* {u} →
- 63'' C rev. V 6'      [s]i-ih-lu up-šá-šu-u ḤUL.MEŠ  
D rev. 16'      *si-ih-lu*      *up-šá-šu-ú ḤUL.MEŠ* →
- 64'' C rev. V 7'      [š]á *ina* SU-MU GÁL-ú  
D rev. 16'      *šá*      *ina* ZU-MU GÁL-ú
- 65'' C rev. V 8'      *li-pa-áṣ<sup>1</sup>-ra-an-aṭ-ni-ma<sup>1</sup>* *ana* UGU-šú-nu  
D rev. 17'      *li-pa-áṣ<sup>1</sup>-ra-an-aṭ-ni-ma<sup>1</sup>*      *ana* UGU-šú-nu →
- 66'' C rev. V 9'      *u ra-ma-ni-šú-nu*      *li-tu-ur<sup>1</sup>*  
D rev. 17'      *u ra-aṭ-ni-šú-nu*      *li<-tu>-ur*
- 
- 67'' C rev. V 10'      *an-ni-aṭ-tu<sup>1</sup>* DU<sub>11</sub>.GA-ma  
D rev. 18'      *an-ni-tu<sup>1</sup>* DU<sub>11</sub>.GA-ma →

68"	C rev. V 11'	<i>ina KI-<sup>r</sup>ti<sup>1</sup> te-qé-be[r-š]ú-nu-ti</i>
	D rev. 18'	<i>ina KI-ti<sup>1</sup> te-qé-ber<sup>1</sup>-šú-nu-ti</i>
69"	C rev. V 12'	NU-šú <i>ina KAŠ.S[A]G i-mah-ḥa-abh-ma</i>
	D rev. 19'	[ K]AŠ.SAG <i>i-mah&lt;-ḥa&gt;-abh-ma</i> →
70"	C rev. V 13'	ÍL- <sup>r</sup> ma <sup>1</sup> <i>ana IGI <sup>d</sup>UTU ki-am DU<sub>11</sub>.GA</i>
	D rev. 19'-20'	[ÍL- <sup>r</sup> ma <sup>1</sup> / [ <sup>d</sup> UTU <i>ki-am DU<sub>11</sub>.G[A]</i>
	D	
71"	C rev. V 14'	<sup>d</sup> UTU NU- <i>mì an-na-am</i>
	D rev. 21'	[ <i>an-n]a-<sup>r</sup>am<sup>1</sup></i> →
72"	C rev. V 15'	šá <sup>lú</sup> UŠ <sub>11</sub> ù <sup>munus</sup> UŠ <sub>11</sub> - <i>tum</i>
	D rev. 21'	šá <sup>lú</sup> UŠ <sub>11</sub> u <sup>munus</sup> UŠ <sub>11</sub> →
73"	C rev. V 16'	<i>ina IGI-ka lem-níš u šur-qiš DÙ-šú</i>
	D rev. 21'-22'	<i>ina IGI-ka <sup>r</sup>lem<sup>1</sup>-n[i-iš] / [ ]</i> →
74"	C rev. V 17'	<sup>d</sup> asal-lú- <i>hi lip-šur-šu</i>
	D rev. 22'	[ <sup>d</sup> as]al-lú- <i>hi lip-šur-š[u]</i>
75"	C rev. V 18'	<sup>r</sup> d <sup>č</sup> <sup>1</sup> - <i>a MAN ABZU lu-bi-ib-šu</i>
	D rev. 23'	[ ABZ]U <i>lu-bi-ib-šú</i> →
76"	A rev. VII 1'	— <sup>r</sup> an-ni-tú DU <sub>11</sub> .GA-ma <i>ana</i> ÍD ŠUB <sup>1</sup> -[šu]
	C rev. V 19'	— [a]n-ni-tú <sup>r</sup> DU <sub>11</sub> .GA-ma <i>ana</i> ÍD ŠUB-dí <sup>1</sup> -šu
	D rev. 23'	ÉN <i>an-ni-ta</i> DU <sub>11</sub> . <sup>r</sup> GA <sup>1</sup> -[ma] — — —
	A, C, D	————— MAN —————— TIL —————— MA[N] ——————
	A	
	A, C	
77"	A rev. VII 2'	<sup>d</sup> UTU DI.KU <sub>5</sub> <i>kiš-šá-a-ti</i>
	C rev. V 20'	<sup>r</sup> d <sup>č</sup> <sup>1</sup> UTU DI.KU <sub>5</sub> <i>kiš-šá-a-ti</i>
	D rev. 24'	[ ] →
78"	A rev. VII 3'	<i>mu-du-ú ka-la-ma</i>
	C rev. V 21'	<sup>r</sup> mu <sup>1</sup> -du-ú <sup>r</sup> ka <sup>1</sup> -la-ma
	D rev. 24'	<sup>r</sup> mu-du-u <sup>1</sup> k[a-la-ma]
	(end of D rev.) <sup>65</sup>	
79"	A rev. VII 4'	<sup>d</sup> UTU <i>ina ba-lu-ka e-piš</i> H̄I.A
	C rev. V 22'	[ <sup>d</sup> ] <sup>r</sup> UTU <sup>1</sup> <i>ina ba-lu-ka <sup>r</sup>e<sup>1</sup>-piš</i> H̄I.A
80"	A rev. VII 5'	H̄I.A <i>ul DÙ-uš u pa-šar an-na-a-[ti]</i>
	C rev. V 23'-24'	[H̄I]. <sup>r</sup> A <sup>1</sup> <i>ul DÙ-uš u pa-šar / [a]n-na-a-ti</i>
81"	A rev. VII 6'	<i>ul i-pa-šar ina ba-lu-ka</i>
	C rev. V 25'	[ i]p- <sup>r</sup> pa-šar <sup>1</sup> ina <sup>r</sup> ba-lu-ka <sup>1</sup>
82"	A rev. VII 7'	<sup>d</sup> UTU <i>an-nu-ú NU <sup>lú</sup>UŠ<sub>11</sub>-M[U]</i>
	C rev. V 26'	[ an-nu]- <sup>r</sup> u NU <sup>1</sup> [ <sup>lú</sup> UŠ <sub>11</sub> -MU]
	(C rev. V breaks)	
83"	A rev. VII 8'	<i>u <sup>munus</sup>UŠ<sub>11</sub>-MU šá kiš-pi ru-he-e</i>
84"	A rev. VII 9'	<i>ru-še-e up-šá-še-e la DU<sub>10</sub>.GA.MEŠ</i>
85"	A rev. VII 10'	<i>nap-šá-šá-ti na-áš-pa-ra-a-ti</i>
86"	A rev. VII 11'	<sup>r</sup> HUL <sup>1</sup> .KI <sup>1</sup> .IK <sup>1</sup> ( <sup>r</sup> ik <sup>1</sup> -ki) <i>zi-kur<sub>5</sub>-de<sub>8</sub>-e KA.DAB.DA.KAM</i>
87"	A rev. VII 12'	<i>DI.BALA-e DÍM.MA.KÚR-e</i>
88"	A rev. VII 13'	<i>u ši-ni-it té-mi e-pu-šá</i>
89"	A rev. VII 14'	<i>is<sub>5</sub>-ḥu-ra i-še-<sup>r</sup>a (sic; partly on lo. e.)</i>
	(end of A rev. VII; the ruling at the bottom of the column can hardly mark the end of the incantation)	

<sup>65</sup> After the catchline (rev. 24') a fragmentary colophon follows in D u. e. 25': [ ... ] x MAŠ.MA[Š ... ].

*break*

90'''	C rev. VI 1'	[	] x
91'''	C rev. VI 2'	[	-t]a
92'''	C rev. VI 3'	[	-t]a
93'''	C rev. VI 4'	[	] x
94'''	C rev. VI 5'	[	] x
95'''	C rev. VI 6'	[	] -il
96'''	C rev. VI 7'	[	] x-ta
97'''	C rev. VI 8'	[	] -r̄šī

*break*

98'''	A rev. VIII 1'	[x x] x [x (x)] x né-pe-še
99'''	A rev. VIII 2'	ša ŠU kiš-pi

*blank space*

100'''	A rev. VIII 3'	ŠU <sup>l̄d</sup> KU.A-iš-ma-ni MAŠ.MAŠ
101'''	A rev. VIII 4'	A <sup>l̄</sup> U <sub>4</sub> .BAR MAŠ.MAŠ
102'''	A rev. VIII 5'	KI ME-ME.ME MAŠ.MAŠ-ma

### Bound Transcription

<sup>1</sup>šumma amēlu pānūšu išsanundūšu <sup>2</sup>uznā-  
šu išagumā <sup>3</sup>šīrūšu šimmata <sup>4</sup>irtanaššū  
<sup>5</sup>libbašu ittanadlaž <sup>6</sup>šikin muršišu lā tu'ad-  
da(?) <sup>7</sup>amēlu šū kašip <sup>8</sup>šalmūšu epšū-ma  
ina kigullē <sup>9</sup>ana Ereškigal paqdū <sup>10</sup>ana uš-  
burrudē <sup>11</sup>ša šalmūšu epšū-ma <sup>12</sup>ina kigul-  
lē ana Ereškigal <sup>13</sup>paqdū

(ll. 14–16 too fragmentary for transcription)

*break*

<sup>17</sup>nignak burāši tasraaq <sup>18</sup>niqâ ella tep-  
puš <sup>19</sup>imitta himṣa u šumē tašakkan <sup>20</sup>šika-  
ra tanaqqi <sup>21</sup>amēla šuāti ina muḥhi bīni  
elli <sup>22</sup>tušazzassu-ma 14 šalmī t̄di <sup>23</sup>l̄ši  
lipi iškuři ša kaššapi <sup>24</sup>u kaššapti teppuš  
tanaššīt-ma <sup>25</sup>ana maḥar Šamaš kītam ta-  
qabbi

<sup>26</sup>Šamaš dayyān šamē u eršeti

<sup>27</sup>dayyān mīti u balṭi attā-ma

<sup>28</sup>ana nīš qāti qūlam-ma <sup>29</sup>alaktī limad

<sup>30</sup>kaššapī u kaššaptī

<sup>31</sup>[lū m]ītat lū balṭat

<sup>32</sup>[lū ... ]-ya lū mārūy[a] ...

*break*

(ll. 33''–34'': too fragmentary for transcription)

<sup>35</sup>libbašu šīrūšu(?) ... [ ... ]

<sup>36</sup>aḥtya išp[uka ... ] ... [ ... ]

<sup>37</sup>uḥammānni-ma [ ... ] (rest of l. 37'' too  
fragmentary transcription)

### Translation

<sup>1</sup>If a man has vertigo, <sup>2</sup>his ears buzz, <sup>3</sup>his flesh <sup>4</sup>becomes more and more numb, <sup>5</sup>his mind is always perturbed, <sup>6</sup>(if) you are not able to identify the nature of his illness, <sup>7</sup>that man is bewitched. <sup>8</sup>Figurines of him have been made and then <sup>9</sup>they have been handed over to Ereškigal in dilapidated places. <sup>10</sup>For the ritual to undo witchcraft <sup>11</sup>which was performed by making figurines of him and then <sup>13</sup>handing them over <sup>12</sup>to Ereškigal in dilapidated places:

(ll. 14–16 too fragmentary for translation)

*break*

<sup>17</sup>You strew a censer with (lit.: “of”) burāšu-juniper. <sup>18</sup>You offer a pure sacrifice. <sup>19</sup>You place the shoulder, the caul fat and the roast meat (before the deity), <sup>20</sup>you pour a libation of beer. <sup>22</sup>You have that man stand <sup>21</sup>on pure tamarisk-wood. <sup>22</sup>Then you make 14 figurines of clay, <sup>23</sup>dough, tallow (and) wax of the warlock <sup>24</sup>and the witch. Lifting them up <sup>25</sup>you speak before Šamaš as follows:

<sup>26</sup>“Šamaš, judge of heaven and earth,

<sup>27</sup>you are the judge of the dead and the living!

<sup>28</sup>Pay attention to (my) prayer to <sup>29</sup>learn of my condition.

<sup>30</sup>My warlock and my witch,

<sup>31</sup>either a dead or a living woman,

<sup>32</sup>[either] my [ ... ] or m[y] sons, [ ... ]

*break*

(ll. 33''–34'': too fragmentary for translation)

<sup>35</sup>his heart, his body ... [ ... ]

<sup>36</sup>rendered my arms [limp ... ] ... [ ... ]

<sup>37</sup>paralysed me and [ ... ]

(rest of l. 37'' too fragmentary for translation)

<sup>38"</sup>((*annītu taq[abbi]*)) ((*marṣu*)) *salamšu inaššī-ma [ina mahar Šamaš(?) kītam iqabb[i]*

<sup>39"</sup>((ÉN)) *Šamaš annū salmī ša kaššāpu u [ka]ššāptu ēpušū*  
*anāku ((annanna mā[r annanna])* <sup>40"</sup>*ša ilšu annanna ištaršu annannītu) ina mah-rīk[a] ašk[unšu]*  
*ina an[n]īka rabē ina qibītīka šīrt[i]*  
<sup>41"</sup>*ina narbī ša Ea ina upšāšē ša [Asa]lluhi salam kaššāpīya kašš[āptīya]* <sup>42"</sup>*ušēpiš-ma ina mahrīka aškunšunūti*  
*pānīšun[u IM.G]E<sub>6</sub> apšuš*  
*idīšunu ana arkišunu ut[er-ma]* <sup>43"</sup>*ina šer-ān litti miqitti aksu*  
*šeptīšunu ina š er-ān litti miqitti aksū-ma* <sup>44"</sup>*uštēger*  
*ina dīnīya izīz-ma lū lā aħħabbil dīnī līšer*  
<sup>45"</sup>*dīnī purussā šuršī šullimanni-ma*  
<sup>46"</sup>*ſilli gišimmari ša muħħi šalmī[ya ušah-ħaṭ ina muħħi šalmīšunu] utakkap*  
<sup>47"</sup>*lumunšunu ana muħħišunu litūra kiš[pū-šunu lū(?)] p]ašrū*  
<sup>48"</sup>*kīsūya lippaṭrū((-ma)) kaššāpī kaššāptī lū sahilū*  
<sup>49"</sup>*[aħtī] (var.: mešrēti) ša šalmīya apaṭtar aħtī (var.: mešrēti) ša šalmīšunu arakkas*  
<sup>50"</sup>*aħħaya lū paṭrā aħħašunu lū kaṣrā (var.: kašā)*  
*šeptī ša šalmīya apaṭtar š ēptī ša [šalmī-šunu] arakkas*  
<sup>51"</sup>*šeptāya lū paṭrā šepašunu lū kaṣrā*  
*šaman nūni ana muħħišunu u[tabbak]*  
<sup>52"</sup>((*ina*) *mahar ili ((u)) ištarī rēmennū-[ti](?) kaššāpu u kaššāptu lū kussū lū pu[ħy]ū(?) šu<nu>* <sup>53"</sup>*lū šullumū*  
*anāku annanna mār annanna ina dīnīka [ra]bītī* <sup>54"</sup>*elīšunu luzzīz*  
*lū ellēku lū [ebbēk]u lū namrāku*  
<sup>55"</sup>*ana qātī damqātī ša iltya u ištarīya ana šulmi u balāṭi* <sup>56"</sup>*piqdanni annīta iqabbī-ma*

<sup>57"</sup>*ša muħħi šalmīšu ušahħat ina muħħi šalmīšunu utakkap* <sup>58"</sup>*šaman nūni ina muħħišunu itabbak* <sup>59"</sup>*egubbā ana muħħišunu* <sup>60"</sup>*irammuk u kītam iqabbi*

<sup>38"</sup>((You re[cite] this.)) ((The sick man)) lifts the figurine of him(self) and speak[s t]hus [*before Šamaš*]:

<sup>39"</sup>((Incantation:)) “Šamaš, this is the figurine that the warlock and the witch have made of me.

I, ((N.N., so[n of N.N.],

<sup>40"</sup>whose god is N.N., whose goddess is N.N.)) have placed it before yo[u].

With your great consent, at your supre[me] command,

<sup>41"</sup>through the great deeds of Ea (and) through the magical procedures of Asalluhi

<sup>42"</sup>I have had <sup>41"</sup>figurines of my warlock and my witch

<sup>42"</sup>made and I have placed them before you.

I have smeared their faces with [bla]ck [paste],

I have twi[sted] their arms behind them [and] <sup>43"</sup>I have bound (their arms) with the sinew of a dead cow.

Their feet I have bound with the sinew of a dead cow,  
<sup>44"</sup>crossing (them) over each other.

Be present for my trial so that I may not be treated unjustly, but that my trial go well!

<sup>45"</sup>Provide a decision for my trial, keep me safe!

<sup>46"</sup>((Now) [I remove] the thorn of the date palm, which (is) in the skull of [my] figurine, I stick (it) [into the skull(s) of their figurines].

<sup>47"</sup>May the evil they did return to them, [may their sorceries] be undone!

<sup>48"</sup>May my bonds be released, ((but)) may my warlock (and) my witch be pierced!

<sup>49"</sup>I release the [arms] (var.: limbs) of my figurine, I bind the arms (var.: limbs) of their figurines.

<sup>50"</sup>May my arms be released, may their arms be bound!

I release the feet of my figurine, I bind the feet [of their figurines].

<sup>51"</sup>May my feet be released, may their feet be bound!

Fish oil I pour over them.

<sup>52"</sup>Before (my) god ((and)) goddess, *the merciful [ones]*, may the warlock and the witch be fettered, be *confined*. May they <sup>53"</sup>turn black!

(But) let me, N.N., son of N.N., <sup>54"</sup>triumph over them  
<sup>53"</sup>through your [gre]at verdict!

<sup>54"</sup>Let me be pure, let me [be clear], let me be bright!

<sup>55"</sup>Entrust me <sup>55"</sup>into the good hands of my god and my goddess for welfare and life!"

<sup>56"</sup>He recites this; then:

<sup>57"</sup>What (is) in the skull of his figurine he removes and he sticks (it) into the skull(s) of their figurines. <sup>58"</sup>He pours fish oil over them. <sup>60"</sup>He washes himself <sup>59"</sup>over them with (water from) the holy water vessel <sup>60"</sup>and speaks thus:

<sup>61</sup>"*kīma mū ša zumrī(ya) iššabhaṭū-ma*  
<sup>62</sup>"*kišpū ruhū rusū* <sup>63</sup>"*sīlū upšāšū lemnūtu*  
<sup>64</sup>"*ša ina zumrīya ibaššū* <sup>65</sup>"*lippašranni-ma*  
*ana muḥlīšunu* <sup>66</sup>"*u ramānīšunu litū*

<sup>67</sup>"*annūti iqabbī-ma* <sup>68</sup>"*ina erṣeti teqebber-*  
*šunūti* <sup>69</sup>"*šalamšu ina šikari imahhāh-ma*  
<sup>70</sup>"*inaššīt-ma ana mahar Šamaš kītam iqabbi*

<sup>71</sup>"*Šamaš šalmī annā* <sup>72</sup>"*ša kaššāpu u kaš-*  
*šāptu* <sup>73</sup>"*ina mahṛīka lemniš u šurqiš īpušū*  
<sup>74</sup>"*Asalluhi lipšuršū* <sup>75</sup>"*Ea šar apsī lubbibšū*  
<sup>76</sup>"*((šipta)) annīta iqabbī-ma ana nāri ta-*  
*naddīšu*

<sup>77</sup>"*Šamaš dayyān kiššāti* <sup>78</sup>"*mūdū kalāma*  
<sup>79</sup>"*Šamaš ina balukka ēpiš mādi* <sup>80</sup>"*mādu ul*  
*inneppuš u pašār annāti* <sup>81</sup>"*ul ippaššar*  
*ina balukka*  
<sup>82</sup>"*Šamaš annū šalam kaššāptīy[a]* <sup>83</sup>"*u kaš-*  
*šāptīya*  
*ša kišpī ruhē* <sup>84</sup>"*rušē upšāšē lā tābūti*

<sup>85</sup>"*napšašāti našparāti*  
<sup>86</sup>"*zīra zikurrudē kadabbedē* <sup>87</sup>"*dibalē dim-*  
*makurrē* <sup>88</sup>"*u šinīt tēmi ēpuša* <sup>89</sup>"*ishura*  
*išē'a*

*break, ll. 90"-97" too fragmentary for transcription*

*break*

<sup>98</sup>"[ ... ] *nēpešē* <sup>99</sup>"*ša qāt kišpī*

*break*

ll. 100""–102"": colophon, see Hunger, *ABK*, no. 55.

<sup>61</sup>"Just as (this) water is washed off ((my)) body, <sup>65</sup>"so may  
<sup>62</sup>"the witchcraft, magic, sorcery, <sup>63</sup>"piercing pain (and) evil  
machinations <sup>64</sup>"which are in my body <sup>65</sup>"be released from me  
and then <sup>66</sup>"return to them, themselves!"

<sup>67</sup>"He recites this. Then <sup>68</sup>"you bury them in the ground. <sup>69</sup>"He  
dissolves his figurine in beer, and <sup>70</sup>"lifting (this vessel with  
beer) he speaks before Šamaš as follows:

<sup>71</sup>"*Šamaš, this figurine of me,* <sup>72</sup>"*which the warlock and the*  
*witch* <sup>73</sup>"*have made before you with evil intentions and in*  
*secret:* <sup>74</sup>"*Asalluhi may release it,* <sup>75</sup>"*Ea, the king of the*  
*subterranean ocean, may purify it!*" <sup>76</sup>"He recites this  
((incantation)), and you throw it into the river.

<sup>77</sup>"*Šamaš, judge of the universe,* <sup>78</sup>"*who knows everything!*

<sup>79</sup>"*Šamaš, without you, who create plenty (of things),* <sup>80</sup>"*plenty*  
*would not be created, and the releasing of these (things)*  
<sup>81</sup>"*would not be achieved without you.*

<sup>82</sup>"*Šamaš, this is the figurine of m[y] warlock* <sup>83</sup>"*and my witch*

<sup>88</sup>"*performed,* <sup>89</sup>"*turned to and sought against me*  
<sup>83</sup>"*witchcraft, magic,* <sup>84</sup>"*sorcery, wicked machinations,*  
<sup>85</sup>"*(bewitched) salves,* (witchcraft) messages,  
<sup>86</sup>"*hate-magic, ‘cutting-of-the-throat’ magic, ‘seizing-of-the-*  
*mouth’ magic,* <sup>87</sup>"*‘distortion-of-justice’ magic, confusion*  
*and* <sup>88</sup>"*madness,*

*break, ll. 90"-97" too fragmentary for translation*

*break*

<sup>98</sup>"[ ... ] *rituals* <sup>99</sup>"*against (ailments) caused by witchcraft.*

*break*

### Notes

General: The Neo-Assyrian ms. D is characterized by comparatively frequent syllabic writings and the consistent usage of the logograms <sup>lū</sup>UŠ<sub>11</sub> ("munusUŠ<sub>11</sub>) instead of the fuller form <sup>lū</sup>UŠ<sub>11</sub>.ZU ("munusUŠ<sub>11</sub>.ZU) common in other manuscripts of this period. Both manuscripts of the Middle Assyrian period use the shorter form of the logogram, which is not unusual in mss. of that time. Indeed, ms. D follows ms. C so closely that one is tempted to suspect that the former was copied from the latter.

For collations of ms. A, see pl. 132, nos. 54–58.

A few Middle Assyrian fragments from Aššur possibly belong to the present ms. C: VAT 10306 (*BAM* 335 = *KAL* 2, 50), VAT 10991 (*BAM* 325 = *KAL* 2, 51), VAT 11458 (*KAL* 2, 52).

6: Thomsen, *Zauberdiagnose*, 53 translates "was ihn krank macht, weiß er nicht", misreading the beginning of the line as NÍG IN.GIG-šú and disregarding the reduplication of the logogram in ZU.ZU (for this line and comparable phrases, cf. already Ritter, *Studies Landsberger*, 301, fn. 11, and now *CAD* Š II 437). Instead of a second person *tu'adda* one could also read a passive third person Dt *ütadda* "the nature of his disease cannot be identified".

8: For the reading and interpretation of KI.GUL.MEŠ, see Schwemer, *Abwehrzauber*, 99, fn. 157 with previous literature. Abusch considers an emendation *ina ki ná! MEŠ*, which would represent the well-known phrase *ina erṣeti šunullū*: "Figurines of him have been made and then *been buried in the ground*. They have been handed over to Ereš-

kigal.” While this emendation makes perfect sense and may perhaps be preferable, the repetition of the same writing in l. 12 cautions against emending the text. This caution may be disregarded if one treats ll. 11–13 as a dittography (see note on ll. 11–13).

11–13: The repetition of ll. 8–9 in ll. 11–13 is awkward and unexpected. Perhaps it should be dismissed as a simple dittography, but the introductory šá in l. 11 and the length of the repeated passage suggest caution.

14: The broken sign preceding KAM is certainly not DA; it looks more like a broken A or another sign ending in a broken vertical wedge.

19: The repetition of *ana* in ms. B is syntactically clumsy, and the unexpected phrase *ana ameli šuāti*, which is absent from ms. A, is probably a secondary, corrupt addition to the text.

22': For Š -forms of *izuzzu* following the pattern of *alāku* (*ušazzaz*) instead of the usual formation of the middle-weak verbs (*ušāzaz*), see Huehnergard, *Studies Jacobsen*, 170–71.

26': The prayer is listed by Mayer, *UFBG*, 418 as ‘Šamaš 69’.

29': Translation Schwemer (following *AHw*, *CAD*, *CDA*, Mayer, *UFBG*, 218–19 et al.). Abusch understands the phrase *alakta lamādu* as “to grant a (oracular) decision”; see his detailed discussion, *HTR* 80 (1987) 15–42.

31': Note the feminine forms *mītat* and *baltat* which are unexpected within the present context.

32': Probably a plural kinship term should be restored in the first colon; it would, however, be unusual for the daughters to be mentioned before the sons.

36''–37'': After *ahīya išpuka* perhaps *berkīya iksā* is to be restored (for parallels, see *CAD* Š I 419a). For these two lines the coordination of mss. B and C is far from certain. Both manuscripts seem to have a series of verbal forms describing the harm that was done to the patient, though the last verbal form in B might be restored as [šull]iman[ni] “grant me success!”.

39': Pace Mayer, *UFBG*, 420 s.v. ‘Šamaš 84’ the spelling *sal-me* can only mean *salmī* “figurine of me”.

42'': For IM.GE<sub>6</sub> “black paste” (Akkadian reading unknown) and its use for colouring figurines, see Wiggermann, *CM* 1, 54. The spelling *ap-*

šú-šú certainly stands for *apšuš* whether or not one treats the second -šú as a scribal mistake.

46'': The restorations are based on a comparison with l. 57''; for the piercing of magical figurines, see Schwemer, *Abwehrzauber*, 209–14.

48'': Note *sahilū* instead of expected *sah-lū*; vowel syncope often does not occur with liquids (cf. *akulā*, *ubilū*, *akalu* etc.; see *GAG*<sup>3</sup> § 12b\* with further literature).

49''–51'': In these lines ms. D has a significantly shorter text, which lacks the expected symmetry that is actually found in ms. B. Our transcription and translation therefore follow ms. B. An emended version of ms. D rev. 5'–6' would read: <Á<sup>II</sup>.MEŠ-MU *lū paṭrā* Á<sup>II</sup>.MEŠ-šú-nu <*lu*> *ka-sa-a* {šá} GÌR<sup>II</sup>.MEŠ <šá> NU<sup>1</sup>-M[U *a-pa-tar* GÌR<sup>II</sup>.ME]Š <šá NU>-<sup>r</sup>šú<sup>1</sup>-nu *a-ra-kas*, GÌR<sup>II</sup>.MEŠ-MU *lu* DU<sub>8</sub>-ir <GÌR<sup>II</sup>.MEŠ-šú-nu *lu kasā(?)>*

49'': Ms. D has the variant Á.ÚR.MEŠ (*mešrētu*) instead of Á<sup>II</sup>.MEŠ (*ahā*) of ms. B. In light of the occurrence of *ahā* in the following line (also in ms. D), the reading *ahā* is to be preferred.

50''–51'': Ms. D rev. 5' has *ka-sa-a* where ms. B rev. 4 seems to have *kaṣrā* ([KÉŠ-r]a<sup>??</sup>). Note, however, that the reading in ms. B is far from certain. The restoration of KÉŠ is based on ms. B rev. 6 (GÌR<sup>II</sup>-šú-nu *lu* KÉ[Š-*ra*?]). Given the repeated opposition between *paṭrā* and *rakāsu* within the present passage, we might have expected a reading *raksā*, but the tiny trace preserved at the end of ms. B rev. 4 looks like the end of RA rather than SA (\*KÉŠ-sa). The reading *kasā* in ms. D may be a legitimate lexical variant or a corruption of *kaṣrā*.

51'': *patrā* of ms. B is to be preferred over *pater* in ms. D. As noted above, the latter contains quite a few scribal mistakes and omissions (cf. ll. 49''–51'', 62'', 66'').

52'': The writing *re-men<sub>5</sub>-nu<sup>1</sup>-[ti<sup>2</sup>]* is rather unusual (double *n*), but within the present context there can be little doubt about the restoration of the form.

54'': The terms for purification here have the connotation of juridical clearing.

57'': For the first half of the line, cf. *CAD* Š I 94a s.v. *šahātu* B.

61'', 64'': For the use of ZU instead of SU as the logogram for *zumru* “body”, see Farber, *BiOr* 57 (2000) 632.

62": One might want to interpret the *u* between *rusû* and *siblu* in ms. D as the conjunction *u* "and", perhaps motivated by the addition of *siblu* to the standard phrase (see *infra*). But a conjunction in this position is awkward, and so the text of the duplicate should be preferred, especially since the additional *u* can be explained easily as a ditto-graphy.

63": The interposition of *siblu* ("thorn", "piercing pain") into the fixed sequence *kišpū ruhû rusû upšāšû lemnūtu* seems odd at first sight. But it corresponds with the preceding piercing rite and its occurrence here is therefore by no means accidental. Apparently, a piercing pain in the head was one of the predominant symptoms of the patient's disease, though it is not mentioned in the symptom description at the beginning of the text.

66": The duplicate leaves no doubt that *li-*  
ur of ms. D is not to be read *lillik*, though the  
scribe's mistake may have been facilitated by such a  
reading.

71": For the incantation, cf. Mayer,  
*UFBG*, 419 s.v. 'Šamaš 75'; the proposed reading  
"salmam" (NU.ME) *annâm*", however, can be safely  
excluded.

75": Note the Assyrian form *lubbib* in  
both manuscripts.

77": The recitation of an incantation with  
the same incipit is prescribed in K 2481 obv. 11'  
(prophylactic anti-witchcraft rituals, here text 11.1,  
2.: 11'). The same incipit is also given by the catch-  
line at the end of the ušburruda-tablet BM 128037  
(rev. 10, here text 7.3). Both parallels were already  
noted by Mayer, *UFBG*, 419 s.v. 'Šamaš 70'.

86": ȄUL-ik-ki seems to be a faulty (?)  
syllabic writing for ȄUL.GIG to which one can  
compare ȄUL.GIG-ki in *BBR* 2, 81 + Ki 1904-10-9,  
118 obv. 26' (11'). In *KAR* 35 rev. 27' one finds for  
zīru the logogram ȄUL.IG instead of the expected  
ȄUL.GIG. This may be interpreted as ȄUL.GÁL (cf.  
Maul, *BaF* 18, 183), but in the light of the present  
writing this seems less certain. The overall evidence  
is still too scant for reconstructing a loan-word  
\*ȝulgikku.

87"-88": DIMA.KÚ.RA usually serves as the  
logogram for šinīt tēmi, but here the Sumerian loan-  
word dimmakurrû and its Akkadian equivalent are  
treated as two different ailments caused by witch-  
craft.

89": A rev. VII 14' is perfectly preserved,  
though partly written on the upper edge.

## TEXT 8.2

### BURNING THE WITCHES' FIGURINES AND PASSING WITCHCRAFT ON TO OTHERS

#### *Content*

Manuscripts A and B both contain only one extensive ritual against witchcraft which includes no less than three incantations addressed to Šamaš and an additional short invocation of Girra. The symptom description at the beginning of the text offers a list of physical symptoms culminating in a statement of the general frailness of the patient. The following diagnosis combines witchcraft with the anger of the personal deities. The ritual begins in the last part of the night with the usual purifying rites and an offering for Šamaš. The ritual arrangement consists of eight pairs of figurines representing warlock and witch. The figurines are surrounded by drawings made using eight different kinds of flour. For the patient a money-bag filled with valuable substances is prepared. According to the first incantation, the money-bag serves as the patient's substitute (ll. 83–

84). This incantation, which is recited at sunrise and invokes Šamaš as the god of light and justice, centres on the complaint of the patient and the presentation of the money-bag as his substitute. The second incantation addresses the destruction of the figurines by means of water from a waterskin. After the patient has washed himself over another group of figurines, he recites the third incantation; this incantation focuses on the destructive power of the fire-god Girra who is to enact the just judgement of Šamaš. This is followed by a burning rite which includes a short invocation addressed to Girra himself. Then, the remaining figurines are buried in different places and the money-bag is laid in the street to be picked up by a passerby who will carry it away. The ritual ends with concluding rites aimed at the purification and reintegration of the patient.

#### *List of Manuscripts*

A	VAT 13644	LKA 157 KAL 2, 25	coll.	Frg. of a 2-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
B	VAT 13609 +	LKA 154 KAL 2, 24	coll.	Single-col. tablet, NA script, 8 <sup>th</sup> -7 <sup>th</sup> cent.	Nineveh, 'Ashurbanipal's Library'
	VAT 13665	LKA 155 KAL 2, 24			
C	K 3394 + 9866	ŠRT pl. 7 (K 3394)	pls. 52–53	Frg. of the lower part of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, 'Ashurbanipal's Library'

#### *Synopsis of Text Units*

i	Ritual with incantations against witchcraft .....	1–124
	Symptom description .....	1–11
	A obv. I 1–11 // B obv. 1–6	
	Diagnosis .....	12–15
	A obv. I 12–15 // B obv. 6–8	
	Purpose statement .....	16–20
	A obv. I 16–20 // B obv. 9–11	
	Ritual, section I: Setting the scene .....	21–39
	A obv. I 21–22 // B obv. 12–29	
	Incantation I: Ennab dingirrene .....	40–90
	B obv. 30–rev. 26 // A obv. II 1'–6' // C obv. 1'–rev. 14	
	Rubric .....	91
	B rev. 27 // C rev. 15	

Ritual, section II: Procedures accompanying incantation I .....	92
B rev. 28 // C rev. 16	
Incantation II: [ ... ], Šamaš annû lū ša .....	93–102
B rev. 29–35 // C rev. 17–20 // A rev. III 1'–6'	
Ritual, section III: Washing .....	103–105
A rev. III 7'–11' // B rev. 35–37 // C rev. 21–22	
Incantation III: Šamaš annûti šunu .....	106–17
A rev. III 12'–17' // B rev. 37–46 // C rev. 23–26	
Ritual, section IV: Burning and conclusion .....	118–23
B rev. 47–u. e. 1 // A rev. IV 1'–4'	
Rubric .....	124
A rev. IV 5'	
ii Catchline of the symptom description of a further ritual .....	125
A rev. IV 6'	
Colophon .....	126–31
A rev. IV 7'–12'	

### *Previous Editions*

Schollmeyer, *HGS*, no. 21 (only ms. C, K 3394).  
 Abusch, *MesWi*, 70–76, 90–96 (various excerpts and overview).  
 Schwemer, *KAL* 2, nos. 24–25 (only mss. A and B).

### *Transliteration*

1 A obv. I 1	[DIŠ <sup>1</sup> L[Ú S]ÍG UGU-šú <sup>1</sup> i <sup>z</sup> -[za-az]	]	→
B obv. 1	[ ]		
2 A obv. I 2	NUNDUM-šú ú-ṣab- <sup>1</sup> ba <sup>1</sup> -ta G[EŠTU <sup>II</sup> -šu išaggumā(?)]	]	→
B obv. 1–2	[ ]		
3 A obv. I 3	ÚH-su il-la- <sup>1</sup> ka <sup>1</sup> [ ]	]	→
B obv. 2	[ i]l-la-k[a (x)] piš [ ]		
4 A obv. I 4	na <sup>4</sup> KIŠIB GÚ-šú SÌG.SÌG-su DU <sub>8</sub> .MEŠ- <sup>1</sup> šú GU <sub>7</sub> <sup>1</sup> .[MEŠ-šú(?)]	]	→
B obv. 2–3	[ ] / [ DU <sub>8</sub> ].MEŠ <sup>1</sup> -[šú] <sup>1</sup> GU <sub>7</sub> <sup>1</sup> .[MEŠ-šú(?)]		
5 A obv. I 5	SA.GÚ-šú šag-gu ŠU <sup>II</sup> -šú u G[IR <sup>II</sup> -šú]	]	→
B obv. 3	[SA.G]Ú- <sup>1</sup> šú <sup>1</sup> š[ag-gu Š]U <sup>II</sup> - <sup>1</sup> šú u <sup>1</sup> [ ]		
6 A obv. I 6	ú-šam-ma<-ma>-šú ú-[zaq-qa-ta-šú]	]	→
B obv. 4	[ú-ša]m-m[a-m]a-šú ú-zaq-qa-t[a-šú]		
7 A obv. I 7	<sup>1</sup> ŠA <sup>1</sup> -[šú] <sup>1</sup> e <sup>1</sup> -te-né-la- <sup>1</sup> a <sup>1</sup> l[a ]	]	→
B obv. 4	[ e-te]-né-l[a]-a la i-a[r-ru]		
8 A obv. I 8	[ ]	]	→
B obv. 5	[zu-mur-šú ši]m-ma-tum <sup>1</sup> ú <sup>1</sup> -[kal]		
9 A obv. I 9	[ ]	]	→
B obv. 5	[mi-na-tú-š]ú it-ta-na-áš-pa-k[a]		
10 A obv. I 10	[ ] x x [ ]	]	→
B obv. 6	[ x x x x (x) ] x šu k[a <sup>2</sup> x (x) ]		
11 A obv. I 11	[ G]UB-zi <sup>1</sup> DU <sub>11</sub> .DU <sub>11</sub> <sup>1</sup> [ ]	]	→
B obv. 6	[ a <sup>1</sup> -na ZI-e <sup>1</sup> na-za-az <sup>1</sup> -zi DU <sub>11</sub> .DU <sub>11</sub> mu- <sup>1</sup> uq <sup>1</sup>		
12 A obv. I 12	[NA BI ki]š-pi ep- <sup>1</sup> šu-šú-ma <sup>1</sup>	]	→
B obv. 7	[ e]p-šu-š[u-ma]		

13	A obv. I 13	[ š]u- <sup>r</sup> ku <sup>l</sup> ina KAŠ <sup>r</sup> NAG <sup>1</sup>
	B obv. 7	[ina NINDA.M]EŠ šu-kul ina KAŠ.MEŠ <sup>r</sup> NAG <sup>1</sup>
	A, B	
14	A obv. I 14	[ x x x ] x x x šú (x) x x x (x)
	B obv. 8	[ D]AB <sup>?</sup> -su →
15	A obv. I 15	[ DINGIR-š]ú <sup>r</sup> u <sup>d</sup> iš <sub>8</sub> -t[ár-š]ú <sup>r</sup> UGU-šú [ ]
	B obv. 8	DIB- <sup>r</sup> ti <sup>1</sup> DINGIR-šú u <sup>d</sup> 15-šú UGU-šú GÁL- <sup>r</sup> ši <sup>1</sup>
16	A obv. I 16	[a-n]a DIB- <sup>r</sup> i DINGIR-šú u <sup>d</sup> iš <sub>8</sub> -tár-[šú] [ ] — <sup>r</sup> d <sup>1</sup> [15-šú] NU G]ÁL →
	B obv. 9	
17	A obv. I 17	[DINGI]R u <sup>d</sup> iš-tar KI-šú s[u-lu-mi]
	B obv. 9	DINGIR-šú — <sup>d</sup> r15-šú <sup>1</sup> KI-šú su- <sup>r</sup> lu <sup>1</sup> -[mi]
18	A obv. I 18	[kiš-pi] <sup>r</sup> ep <sup>1</sup> -šú-šú sa-ha-rim-ma [ana DÙ]- <sup>r</sup> šú <sup>1</sup> -nu <sup>r</sup> sa-[b]a- <sup>r</sup> ti <sup>1</sup>
	B obv. 10	[ sa-ha-rim-ma]a ana DÙ-šú-nu <sup>r</sup> sa-ba-te <sup>1</sup> →
19	A obv. I 19	— — — [a-na] <sup>r</sup> e <sup>1</sup> -te-ri-šú u ga-ma-li-šú
	B obv. 10–11	ana NA BI ana e- <sup>r</sup> e-[ri-šú] / [ ] →
20	A obv. I 20	[ š]u-nu- <sup>r</sup> ti ina SU-šú ZI- <sup>r</sup> hi
	B obv. 11	[kiš-p]i šu-nu- <sup>r</sup> ti ina <sup>1</sup> SU-šú ZI- <sup>r</sup> b[i]
	A, B	
21	A obv. I 21	[ ] <sup>r</sup> A KÙ <sup>1</sup> SÙ <sup>dug</sup> A.GÚB.BA GIN-an
	B obv. 12	[DÙ.DÙ]. <sup>r</sup> BI ina GE <sub>6</sub> <sup>1</sup> KI <sup>r</sup> SAR A KÙ SÙ <sup>dug</sup> A.GÚB.BA-a GIN <sup>1</sup> -an →
22	A obv. I 22	[ ] <sup>r</sup> ana ŠÀ <sup>dug</sup> A.GÚB.B[A-e] / [giš]INIG <sup>r</sup> IN <sub>6</sub> .ÚŠ GI.ŠUL.HI →
	B obv. 12–13	(A obv. I breaks)
23	B obv. 13	gišGIŠIMMAR.T[U]R gišE[R]EN gišSUR.MÌN
24	B obv. 14	[GI DU <sub>10</sub> <sup>1</sup> .GA [(x)] <sup>r</sup> TÁL.TÁL <sup>1</sup> MUN NAGA SI <sup>sim</sup> LI ana <sup>r</sup> ŠÀ <sup>1</sup> ŠUB-di ina še-rim
25	B obv. 15	GIM <sup>d</sup> UTU È GI.DU <sub>8</sub> ana IGI <sup>d</sup> UTU GIN-an NÍG.NA <sup>sim</sup> LI GAR-an KAŠ.SAG
26	B obv. 16	[B]AL- <sup>r</sup> qí <sup>kuš</sup> NÍG.DAG <sup>1</sup> TI-qé ana ŠÀ <sup>kuš</sup> NÍG.DAG KÙ.BABBAR KÙ.SI <sub>22</sub> URUDU AN.NA A.BÁ[R]
27	B obv. 17	[na <sup>4</sup> ]JUG na <sup>4</sup> ZÀ.GÌN na <sup>4</sup> NÍR {*na <sup>4</sup> NÍR*} na <sup>4</sup> MUŠ.GÍR na <sup>4</sup> BABBAR.DILI ŠUB-di
28	B obv. 18	[2 NU] gišbi-ni 2 NU gišere-ni 2 <sup>r</sup> NU <sup>1</sup> Í.UDU 2 NU DUH.LÀL 2 NU
29	B obv. 19	[DU]H.ŠE.GIŠ.Í 2 NU ESIR 2 <sup>r</sup> NU IM 2 NU <sup>1</sup> NÍG.SILA <sub>11</sub> .GÁ ŠÁ NÍTA u MUNUS DÙ-ma
30	B obv. 20	[Á.M]EŠ-šú-nu <sup>r</sup> ana EGIR <sup>1</sup> -šú-nu ta-kàs- <sup>r</sup> si ina IGI <sup>d</sup> UTU <sup>1</sup> ina UGU É.GAR <sub>8</sub>
31	B obv. 21	[X] X GÁ GAR-an zib-na MU <sub>4</sub> .MU <sub>4</sub> -su-nu-ti <sup>r</sup> nap-pa <sup>1</sup> - <sup>r</sup> tí ina IGI <sup>d</sup> UTU LAL-[as]
32	B obv. 22	[GIŠ.H]UR.MEŠ ŠÁ ZÌ ŠE.GUD <sup>ud</sup> ŠÁ ZÌ ŠE.MUŠ ŠÁ ZÌ <sup>se</sup> IN.NU.HA ZÌ Á[Š.AN.NA]
33	B obv. 23	[ZÌ <sup>se</sup> G]IG ZÌ GÚ.GAL ZÌ GÚ.TUR ZÌ GÚ.NÍG.HAR.RA NIGIN.MEŠ-šú-n[u-ti]
34	B obv. 24	[IM.BABBAR NAGA(?) S] <sup>r</sup> ina Á.MEŠ-šú-nu GAR-an <sup>kuš</sup> UM[MU] IM <sup>r</sup> SA <sub>5</sub> -ma 2 NU <sup>1</sup> [(x x)]
35	B obv. 25	[x x x] x <sup>r</sup> nu <sup>2</sup> ana ŠÀ <sup>1</sup> ŠUB-di IM.BABBAR NAG[A S]I ina Á.MEŠ- <sup>r</sup> šú-nu <sup>1</sup> [GAR-an]
36	B obv. 26	[ ] (x) x <sup>r</sup> ne <sup>1</sup> x x x <sup>r</sup> 2 NU <sup>1</sup> x [ ] x x x [ ]
37	B obv. 27	[ŠUB-d]i <sup>r</sup> IM.BABBAR <sup>1</sup> NAGA SI ina Á-šú-n[u tašakkan(?)]
38	B obv. 28	[IGI] <sup>d</sup> [U]TU GUB-az- <sup>r</sup> ma <sup>1</sup> <sup>r</sup> kušNÍG.DAG <sup>1</sup> ina ŠU <sup>II</sup> . <sup>r</sup> MEŠ-šú <sup>1</sup> [L <sup>?</sup> ]
39	B obv. 29	[ŠU <sup>I</sup> ] <sup>r</sup> -šú ÍL-ma ÉN en- <sup>r</sup> na-ab <sup>1</sup> dingir-re-e- <sup>r</sup> ne ana IGI <sup>d</sup> UTU 3-šú i-qab-bi <sup>1</sup>
	B	
40	B obv. 30	[ÉN] <sup>r</sup> en <sup>1</sup> -na-ab dingir-re-e-ne nam-an-ki-a bi <sub>5</sub> -tar- <sup>r</sup> re <sup>1</sup>
41	B obv. 31	[x x x] x x DINGIR.MEŠ šá ſi-mat kiš-ſat AN-e KI-tim i-ſi-mu
42	B obv. 32	[ser-re-e]t(?) ki[š]-ſat AN-e KI-tim tam-hu
43	B obv. 33	[ina ba-l]i-ka <sup>d</sup> UTU ul ú-ta-ſ-šá-ru ſu-tuk-ki
44	B obv. 34	[DINGIR.MEŠ] <sup>r</sup> šá <sup>1</sup> nap'-har kiš-ſat AN-e KI-tim ul is-ſi-nu qut-rin-nu
45	B obv. 35	ú <sup>1</sup> <sup>d</sup> a-nun-na-ki ul i-ma-ha-ru ki-is-pu
46	B obv. 36	[LÚ].ÚŠ ul ip-pa-qí-di ana <sup>r</sup> GIDIM <sup>1</sup> kim-ti-šú

- 47 B obv. 37 [a-n]a šik-nat ZI-tim 'tu-še<sup>1</sup>-ši nu-u-ru  
 48 B obv. 38 [tuš-t]e-šir di-in-ši-na e-liš 'u<sup>1</sup> šap-liš  
 49 B obv. 39 [a-na-ku] <sup>1\*</sup>X-X-X-X-X A <sup>1d\*</sup>UTU-MU-KAM-eš īR<sup>1</sup>-'ka<sup>1</sup> [šá DING]IR-<sup>1</sup>šú <sup>d</sup>+AG <sup>d</sup>15-šú  
 d)KURNUN
- 50 A obv. II 1'-2'  
 B obv. 40 (preceding lines lost) u[p-šá-še-e] /  
 A ctd. NU DU<sub>10</sub>.GA<sup>1</sup>.[MEŠ] →  
 B ctd. NU DU<sub>10</sub>.GA.MEŠ 'i<sup>1</sup>?-[pu-šu-ni(?)]
- 51 A obv. II 2'-3'  
 B obv. 41 [ ] / ana-ku NU [ ]  
 [ú-še-pi-šu-ni(?) ana]-'ku NU ZU<sup>1</sup>-u {ana-ku NU ZU-u} at-ta-ma ti-[du-u]
- 52 A obv. II 4'  
 B obv. 42 um-ma mun-g[a]  
 C obv. 1' [ zu]-'u<sup>1</sup>-tu si-li-i[<sup>1</sup>-tu]  
 'um<sup>1</sup>-[mu]
- 53 A obv. II 5'  
 B obv. 43 ši-hat UZU.MEŠ x [ ]  
 C obv. 2' [ U]ZU.MEŠ x [(x) SA]G.KI GABA SAG.DU di-mì-tu T[UK.TUK-u]  
 ši-[hat]
- 54 A obv. II 6'  
 B obv. 44 [ Á<sup>1</sup>[II]-'a-a<sup>1</sup> [ ]  
 C obv. 3' [a-[ha-a-a] kim-ṣa-a-'a<sup>1</sup> [bir-k]a-a-a GÌR<sup>II</sup>-a-a su-bu-[ta]  
 (A obv. II breaks)
- 55 B obv. 45 [ ] lìb-bi-ia bu-u[n<sup>2</sup>-n]a<sup>2</sup>-ni<sup>12</sup>-ia ka-su-[u]  
 C obv. 4' ni-[iš]
- 56 B obv. 46 [mi-na]-ti-ia DUB.DUB-ak 'hu-uṣ<sup>1</sup> GAZ lìb-bi gi-lit-[tú]  
 C obv. 5' m[i-na-ti-ia]
- 57 B obv. 47 [pi]-'rit-tú<sup>1</sup> hur-ba-šú ar-ta-na-šu-u a-ta-nam-da-[ru]  
 C obv. 5'-6'
- 58 B obv. 48 [ap-t]a-na-la-ḥu {\*x x x x x \*} KI 'šà<sup>1</sup>-ia DU<sub>11</sub>.D[U<sub>11</sub>-bu]  
 C obv. 6'-7'
- 59 B obv. 49 [MÁŠ].GE<sub>6</sub>.MEŠ par<sup>1</sup>-da-a-te a-na-'aṭ<sup>1</sup>-ṭa-lu KI ADDA.MEŠ<sup>1</sup>  
 C obv. 7'-8'
- 60 B obv. 50 [x x] x [x] 'ru<sup>2</sup> šú<sup>2</sup> lìb-bi i-'da-a-tú<sup>1</sup>-u-a KÚR.KÚR-r[u]  
 C obv. 8' i-da-a-tú-u]-'a<sup>1</sup> KÚR.[KÚR-ru]
- 61 B obv. 51 [x x x] x lìb-bi e-ta-na-'áš-šá-šú<sup>1</sup> LÙ.LÙ-ḥ[u]  
 C obv. 9' šá x [ i-ta-na-ā]š-šá-šú LÙ.L[Ù-ḥu]
- 62 B obv. 52 [IGI.MEŠ-ia iṣ-ṣa]-'nun<sup>1</sup>-du GEŠTU<sup>II</sup>-a-a iṣ-ta-[n]a-sa-a i-'ṣag<sup>1</sup>-gu-m[a]  
 C obv. 10' IGI.MEŠ-[ia] iṣa]-gu-ma →
- 63 B obv. 53 [ i-kab-bi-ta]-'nin-ni<sup>1</sup> <sup>na4</sup>KIŠIB GÚ-i[a] ú-ma-ḥa-'aṣ<sup>1</sup>-ṣa-an-ni  
 C obv. 10'-11' u i-kab-bit-'an<sup>1</sup>-[ni] / <sup>na4</sup>KIŠIB [ ] →
- 64 B obv. 54 [DU<sub>8</sub>.MEŠ-ia(?)] 'GU<sub>7</sub>.MEŠ-nin-ni da-da-nu-ú-a<sup>1</sup> [ša]g-gu  
 C obv. 11' GU<sub>7</sub>.MEŠ-i]n-ni da-da-nu-u-a šag-g[u]
- 65 B rev. 1 di-kiš U[ZU.MEŠ] 'šim-mat ri-mu-tú<sup>1</sup> x [ ] ar-ta-n]a-š[u-u]  
 C obv. 12' di-kiš U[ZU.MEŠ] ] x me<sup>2</sup> i nim TUK.TUK-'u<sup>1</sup>
- 66 B rev. 2 UZU.MEŠ-[ia] 'MÚRU<sup>1</sup>-a-a bir-ka-[a]-a x [x x x (x x)] x  
 C obv. 13' — MÚRU.MEŠ-[a-a] x x x x x (x x) →
- 67 B rev. 3 ki-ṣa-l[a-a]-'a<sup>1</sup> up-ta-na-ṭa-ra [ ]  
 C obv. 13'-14' [ki-ṣa-la]-'a<sup>1</sup>-a up-ta-na-aṭ-ṭa-[ra] / ana te-bi-[i uzuzzī] →

- 68 B rev. 4       $\ddot{u}$  D[U<sub>11</sub>].DU<sub>11</sub> *mu-qa-ka* — — Z[I-MU] ]  
   C obv. 14'-15'      [ *u da-ba-b*]i *muq-qa-[ku]* / DU.DU [ ZI]-<sup>r</sup>MU<sup>1</sup> *ik-te-ner-r[u-u]* — —
- 69 B rev. 5      — — MAŠ.SÌL-<sup>r</sup>a<sup>1</sup>-a GU<sub>7</sub>.MEŠ  
   C obv. 16'-17'      *ir-ti* [x x x x x (x) MAŠ.SÌL-a]-a GU<sub>7</sub>.MEŠ-*i[n<sup>2</sup>-ni<sup>2</sup>]* /  
   B ctd.      *e-ta-<sup>r</sup>na-áš<sup>1</sup>-[šá-šú x x x x x x x]*  
   C ctd.      *a-ta-na-á[š-šá-šú* ] →
- 70 B rev. 6      <sup>r</sup>SÍG<sup>1</sup> UGU-ia *ú-za-na-qa-<pa-><sup>2</sup>a[n<sup>2</sup>-ni* ]  
   C obv. 17'-18'      [ UG]U-MU *uz-za-na-q[a-pa-an-ni(?)]* / *ra-ma-ni* x [x x x (x x)] →
- 71 B rev. 7      [š]u<sup>2</sup>-uš-lu-ma-a-ni — *up-ta-na-[ta-ra(?)* x x x x (x)]  
   C obv. 18'      [ -ma]n-ni u *up-ta-na-[a-ra(?)]* —
- 72 B rev. 8      *ina* NÁ<sup>1</sup>-iá *ina* MÁŠ.GE<sub>6</sub>.MEŠ-a DINGIR [ GIDIM]<sup>r</sup>MEŠ<sup>1</sup>  
   C obv. 19'-20'      *ina* ša-la-l[i-ia *ina* MÁŠ.GE<sub>6</sub>.MEŠ-M]U DINGIR <sup>r</sup>u<sup>2</sup>[<sup>d</sup>15(?)] / GIDIM.MEŠ  
   B ctd.      <sup>r</sup>ÚŠ.MEŠ TI.MEŠ<sup>1</sup>  
   C ctd.      <sup>r</sup>ÚŠ.[MEŠ] →
- 73 B rev. 9      *mu-da-a-a* *la mu-da-a-a* [ ] MÁŠ.GE<sub>6</sub> *am-ma-r[u]*  
   C obv. 20'-21'      [ *mu-d*]a-a-a *la mu-da-<sup>r</sup>a-a<sup>1</sup>* a-t[a-nam-ma-ru] / MÁŠ.GE<sub>6</sub> *am-ma-r[u]* →
- 74 B rev. 10      *la ú-kal* u<sup>1</sup> *la sab-ta-k[u* *ina šu-u]t-ti* <sup>r</sup>ÚŠ.MEŠ  
   C obv. 21'      [ ] <sup>r</sup>ù *la<sup>1</sup> [a-š]a-b[a-tu]* — — — —
- 75 B rev. 11      *uš-tab-ru-u* *lib-bi m[il-ki f]è-e-mì* — — — — —  
   C obv. 22'-23'      [ ] *tè-mì mil-ki <sup>r</sup>ik<sup>1</sup>-[ki]* *ši-kin* SU-M[U it]-ta-na-<sup>r</sup>ki-ru<sup>1</sup> / *u*  
   B ctd.      *iš-ta-na-[nu-u]* — — — — — — — —  
   C ctd.      *iš-ta-na-an-nu-ú* <sup>r</sup>tè<sup>1</sup>-[em r]a-ma-ni-ia<sub>5</sub> <sup>r</sup>ù<sup>1</sup> [m]il-ki-ia<sub>5</sub> *la i-du-u*
- 76 B rev. 12      <sup>r</sup>EGIR<sup>1</sup>-MU *la p[ár-sa-ku* l]a *kul-la-<sup>r</sup>ku<sup>1</sup>*  
   C obv. 24'-25'      *ar-ka-ti* *la par-<sup>r</sup>sa-ku<sup>1</sup>* at-ma-a-<sup>r</sup>a<sup>1</sup> *la* *kul-la-ku* /  
   B caret      *dal-ḥa-ku dul-lu-ḥa-ku la-a'-šá-ku par-da-ku <sup>r</sup>ḥa<sup>1</sup>-ma-ku da-ma-ku* →  
   C ctd.      *[e]-šá-ku* — *á[b-ka-ku x x x x x (x)]* — — —
- 77 B rev. 13      C obv. 25'-28'      *e-šá-ku* / *mar-ṣa-ku ab-ka-ku na-da-ku na-as-s[a-k]u u šu-ud-lu-pa-ku* /  
   B caret      *at-ta-na-a'-ba-tú*  $\ddot{u}$  *ú-zab-ba-lu e-[te-ne]r-ru-pu e-te<sub>9</sub>-né-ēt-tú-u* /  
   C ctd.      *at-ta-nak-ta-mu*  
   B ctd.      [ U]Š<sub>11</sub> UŠ<sub>11</sub> UŠ<sub>11</sub> <sup>r</sup>NÍG.AK.A<sup>1</sup>.[MEŠ]  
   C ctd.      *ina* UŠ<sub>11</sub> UŠ<sub>11</sub> UŠ<sub>11</sub> *up-[šá-š]e-e* →
- 78 B rev. 14      [H]U]L.M[EŠ NU DU<sub>10</sub>.GA.MEŠ *lu-<sup>2</sup>u]-<sup>r</sup>ba-ku lu<sup>1</sup>-u[p-pu-ta-ku]  
   C obv. 28'-29'      HUL.MEŠ NU DU<sub>10</sub>.MEŠ / *lu-<sup>2</sup>u-<sup>r</sup>ba-ku lu-up-pu-ta-ku* →*
- 79 B rev. 15      [x-x-ku(?) x]-x-<sup>r</sup>ku<sup>1</sup> DINGIR *mám-ma* NU ZU-u [ ] —  
   C obv. 29'      [ ] — — — — — — DINGIR-ut-k[a GAL-t]um  
   B ctd.      ZU-u  
   C ctd.      [ ]
- 80 B rev. 16      — [at-t]a-ma *ti-de* <sup>d</sup>UTU *ana-ku* <sup>1\*</sup>x x x [ ]\*  
   C obv. 29'-30'      <sup>d</sup>UTU *at-ta-ma* ZU-u / — *ana-ku* NENNI
- 81 B rev. 17      [ a]-na *pu-uš-šur* *kiš-pi-ia* <sup>r</sup>UŠ<sub>11</sub>[UŠ<sub>11</sub>]  
   C obv. 30'-rev. 1      IR-ka *ana* *pu-u[š-š]ur* *kiš-pi-ia* /  $\ddot{u}$  *ba-laṭ ZI-tì-ia<sub>5</sub>*
- 82 B rev. 18      [ ] — — KÙ.BABBAR KÙ.SI<sub>22</sub> URUDU AN.NA A.BÁR  
   C rev. 1-2      *na-šá-ku* *ina* <sup>kuš</sup>N[íG.N]A<sub>4</sub> <sup>r</sup>KÙ.BABBAR KÙ.SI<sub>22</sub><sup>1</sup> URUDU AN.NA A.<sup>r</sup>BÁR<sup>1</sup> /

- B ctd.                    <sup>na4</sup>GUG <sup>na4</sup>ZA.GÌN <sup>na4</sup>NÍR<sup>1</sup>  
 C ctd.                    <sup>na4</sup>GUG <sup>na4</sup>ZA.GÌN <sup>na4</sup>NÍR →
- 83 B rev. 19              [ <sup>na4</sup>MUŠ.G]ÍR <sup>na4</sup>BABBAR.DILI        —        —        <sup>d</sup>UTU *an-nu-ú pu-hu-ú-a*  
 C rev. 2–3              <sup>na4</sup>MUŠ.[GÍR <sup>na4</sup>BABBAR.DILI x x] x x (x) x x-ú-a / <sup>d</sup>UTU *an-nu-u pu-hu-u-a* →
- 84 B rev. 20              [        *an-nu-u di-na-nu-u-a* <sup>lú</sup>UŠ<sub>11</sub>.ZU<sup>1</sup> *u munus*UŠ<sub>11</sub>.ZU  
 C rev. 3                   <sup>d</sup>UTU *an-nu-u di-[na-nu-u-a x x x x x x x x]-a*
- 85 B rev. 21              [ *sá ip-šú b]ar-tum* INIM ḤUL-tim *iš-ku-nu-ni a-na* ḤUL-tim  
 C rev. 4                   { \* x nam x x x \* } [ x x x x x x x x x ] x kur<sup>2</sup>/
- 86 B rev. 22              [ *izzīzūni(?)*] x x *an-ni-ia ina* IGI-ka ár-ni-ia DU<sub>8</sub>  
 C rev. 5                   <sup>d</sup>UTU *ina* IGI-ka [ x x x x x x x x x x x x x x x x x ] *lip-p]a-śir*
- 87 B rev. 23              [ *arnī šerti(?)*] *an-ni ḡiṇ-ti*(<sup>da<sup>1</sup></sup>-ti) *gīl-la-ti lip-pa-si-is*  
 C rev. 6                   *ár-n[u x]* *lip-p]a-śir*
- 87a C rev. 7              di x [ x ] x kiš
- 87b C rev. 8              DINGIR u <sup>d</sup>iš<sub>8</sub>-t[ár x x x x x x x x x x x x x x x ] →
- 88 B rev. 24              [ x x x x ] x mu    *ki-ri<sup>1</sup>* *kiš-pi*    DAB-ni-ma    *šá* <sup>lú</sup>UŠ<sub>11</sub>.ZU  
 C rev. 8–9              [ x x x x ] mu /       —    *kiš-ri<sup>1</sup>pī* *šab-t[u-ni-ma* x ] x ig
- 89 B rev. 25              [ x x x x    *áj-šú* *ana-ku la* <sup>d</sup>UTU<sup>1</sup>-[šú]-nu-ti *šu-nu kiš-pi* NU DU<sub>10</sub>.MEŠ DÙ-u-ni  
 C rev. 10                <sup>d</sup>UTU<sup>1</sup>    *aš-šum ana-ku* [
- 90 B rev. 26              [                ] — [                ] *ri-de-šú-nu-ti-ma* <sup>SI<sup>1</sup></sup>.SÁ-ta *lul-lik*  
 C rev. 11                <sup>d</sup>UTU *ana-ku* NENNI *l[u<sup>2</sup>*
- 
- 90a C rev. 12              *ru<sup>1</sup>* erasure gar x [
- 90b C rev. 13              *lu-úb-lu<sup>1</sup> lu-u[š-lim-ma*
- 90c C rev. 14              *ù ana-ku* <sup>lú</sup>M[AŠ<sup>2</sup>.MAŠ<sup>2</sup>  
 B, C
- 
- 91 B rev. 27              [                *ki]š-pi sa-ḥa-rim-ri*ma a-na DÙ-šú-nu<sup>1</sup> *sa-ba-ta*  
 C rev. 15                KA.INIM.MA *kiš-p[i* ]
- 
- 92 B rev. 28              [                *an-ni-t]ú* ŠID-*ri*ma<sup>1</sup> e-*ri*ma<sup>1</sup> ŠID x [ ]  
 C rev. 16                3-šú ŠID-tú *an-ni-tú* Š[ID-ma ]
- 
- 93 B rev. 29              [ x x x (x) a<sup>2</sup>-*qa*]l-*ri*-šú-nu-t*[i* ]
- 94 B rev. 30              [ *ša kišpī* ḤUL.ME]Š DÙ-u-ni *ana* [*lemutti izzīzūni(?)*] ] x x x x
- 95 B rev. 31              C caret [x-x-x-*šu-nu(?)*-t*[i* GIM A.M[EŠ ] x x x x
- 96 A rev. III 1'           (preceding lines lost)    *KAŠ.SAG<sup>1</sup>* [ ] →  
 B rev. 32                [ x x x x ] x x x [ x x x x x x ] x [ x x ] *šu* →
- 97 A rev. III 1'-2'       [                ] / *lu šá a[r* ] →  
 B rev. 32–33           <sup>d</sup>UTU / [                ] →  
 C rev. 17                <sup>d</sup>UTU    *an-nu-ú*    *lu ša a[r<sup>2</sup>* ]
- 98 A rev. III 3'-4'       *ša kiš-pi*    Ḥ[UL.MEŠ        ] / *a-na* ḤUL-t[im izzīzūni(?)] →  
 B rev. 33–34           [ *k]iš-pi*    ḤUL.MEŠ    DÙ-u-ni / [                ] →  
 C rev. 18                *ša kiš-pi*    ḤUL.MEŠ    [                ]
- 99 A rev. III 5'           *šá-maš*    GISKIM-*ri*ka<sup>1</sup> [                *likšussunūti<sup>2</sup>* ]  
 B caret                   <sup>d</sup>UTU        U<sub>4</sub>-*ka* x [                *likšussunūti<sup>2</sup>* ]

100	A rev. III 6' B rev. 34 C rev. 20	GIM A. <sup>kuš</sup> ŪM[MU] — 'GIM <sup>1</sup> A. <sup>MEŠ</sup> ÍD <sup>1</sup> [li] <sup>1</sup> b- <sup>1</sup> bar <sup>1</sup> -me- <sup>1</sup> tu <sup>1</sup> GIM IM <sup>kuš</sup> ŪMM[U] ] →
101	A B rev. 35 C rev. 20	— — [ ] [li]- <sup>1</sup> hu- <sup>1</sup> lu(?) l <sup>1</sup> i- <sup>1</sup> zu- <sup>1</sup> bu ZI- <sup>1</sup> šú- <sup>1</sup> nu <sup>1</sup> [li] <sup>1</sup> b- <sup>1</sup> li → [ ]
102	A rev. III 7'-8' B rev. 35-36 C rev. 21 C	'3- <sup>1</sup> šú <sup>1</sup> DU <sub>11</sub> .G[A-ma] / <sup>kuš</sup> ŪMMU <sup>1</sup> tu-r[a <sup>2</sup> -aq <sup>2</sup> ] → 3- <sup>1</sup> šú <sup>1</sup> DU <sub>11</sub> .G[A-ma <sup>2</sup> ] <sup>1</sup> A <sup>1</sup> x x x x x / [x x x (x)] → 3- <sup>1</sup> šú <sup>1</sup> DU <sub>11</sub> .GA-ma <sup>kuš</sup> ŪM[MU] ]
103	A rev. III 8'-9' B rev. 36 C caret	[ ] / ina <sup>1</sup> IM.BABBAR <sup>1</sup> NAGA SI [ ] ŠU <sup>II</sup> .MEŠ- <sup>1</sup> šú <sup>1</sup> ina IM.BABBAR — ina UG[U NU- <sup>1</sup> šú- <sup>1</sup> nu LU <sup>1</sup> -si →
104	A rev. III 10' B rev. 36 C rev. 22	ina UGU NU <sup>1</sup> NÍG.SILA <sub>11</sub> <sup>1</sup> .GÁ x [ ] → — U[GU NU] <sup>1</sup> l <sup>1</sup> .UDU <NU> <sup>1</sup> DU <sup>1</sup> .LÀL <sup>1</sup> → ina UGU NU NÍG.SIL[A <sub>11</sub> .GÁ ] →
105	A rev. III 10'-11' B rev. 37 C rev. 22	— — [NU <sup>2</sup> ] / alla-[ni <sup>2</sup> ] [ ] [NU giš <sup>1</sup> ŠINI]G NU <sup>giš</sup> ere-ni ki-a-am <sup>1</sup> DU <sub>11</sub> <sup>1</sup> .GA [ ]
106	A rev. III 12'-13' B ctd. C rev. 23	<sup>d</sup> šá- <sup>1</sup> maš an-n[u-ti šu-nu] / an-nu-ti [ ] <sup>d</sup> UTU [ šú]- <sup>1</sup> nu <sup>1</sup> an-nu-ti <sup>1</sup> NU- <sup>1</sup> šú- <sup>1</sup> nu <sup>1</sup> <sup>d</sup> UTU an-nu-tum e-pi[š-u-a]
107	A caret B rev. 38 C caret	[ana-ku ul Z]U <sup>1</sup> URU aš-bu <sup>1</sup> ul ZU É aš- <sup>1</sup> bu <sup>1</sup> ul <sup>1</sup> ZU <sup>1</sup> →
108	A rev. III 14'-15' B rev. 38 C rev. 24	ša kiš-pi <sup>1</sup> H[UL <sup>1</sup> .MEŠ ] / a-na <sup>1</sup> HUL <sup>1</sup> -[tim izzīzāni(?)] 'šá <sup>1</sup> UŠ <sub>11</sub> <sup>1</sup> (ka) — DÙ- <sup>1</sup> šú- <sup>1</sup> ni — — — → ša kiš-pi <sup>1</sup> HU[L.MEŠ ] →
109	A rev. III 16' B rev. 38-39 C rev. 24	ina qí- <sup>1</sup> bītīl-[ka] [ ] → ina qí- <sup>1</sup> bītīl-k[a] / [li-dap]-pi-ru-in-ni → [ ]
110	A rev. III 16'-17' B rev. 39 C rev. 25 (A rev. III breaks)	[ ] / ina d[i-ni-ka] <sup>d</sup> UTU ina di-ni-ka GAL- <sup>1</sup> e di <sup>1</sup> -na-ni-ma UGU- <sup>1</sup> šú- <sup>1</sup> nu lu-zí[z] <sup>d</sup> UTU ina d[i-ni-ka] ] →
111	B rev. 40 C rev. 25-26 (C rev. breaks)	[šu-n]u li-mu-tu-ma ana-ku lu-ub-lu <sup>1</sup> šu-nu <sup>1</sup> li <sup>1</sup> -dap- <sup>1</sup> pi- <sup>1</sup> ru- <sup>1</sup> ma ana-ku lu- <sup>1</sup> še[r] [ ] / ūš.ME[š
112	B rev. 41	'šu-nu <sup>1</sup> li-iq-tu-ma ana-ku lu-um-id <sup>d</sup> gíra <sup>1</sup> qa-mu-u liq-mì- <sup>1</sup> šú- <sup>1</sup> nu-t[i]
113	B rev. 42	'a-na <sup>1</sup> kur-nu-gi <sub>4</sub> -a li-še-ri-is-su-nu- <sup>1</sup> ti a-na <sup>1</sup> GIDIM a-ra-le-e
114	B rev. 43	li-ru- <sup>1</sup> šú- <sup>1</sup> nu-ti um-mu mu-un-gu <sup>1</sup> zu <sup>1</sup> -tú <sup>1</sup> si <sup>1</sup> -li- <sup>1</sup> i <sup>1</sup> -tú ši- <sup>1</sup> hat UZU.MEŠ
115	B rev. 44	pa-gar- <sup>1</sup> šú- <sup>1</sup> nu <sup>1</sup> lil-qe ana-ku īR-ka <sup>1</sup> lu <sup>1</sup> -ub-lu <sup>1</sup> <sup>1</sup> lu <sup>1</sup> -uš-lim-ma nàr- <sup>1</sup> bi <sup>1</sup> -ka
116	B rev. 45	lu- <sup>1</sup> šá- <sup>1</sup> pi [d]à-lí-lí-ka lud-lu[l] kiš-pi- <sup>1</sup> šú- <sup>1</sup> nu <sup>1</sup> SU <sup>1</sup> - <sup>1</sup> šú- <sup>1</sup> nu li-kil-lu
117	B rev. 46 B	<sup>1</sup> HUL- <sup>1</sup> šú- <sup>1</sup> nu <sup>1</sup> EGIR- <sup>1</sup> šú- <sup>1</sup> nu [li]t-tal-lak
118	B rev. 47	3- <sup>1</sup> šú <sup>1</sup> ŠID <sup>1</sup> -tú an-ni-tú ŠID-ma ESIR KÚM SÙ- <sup>1</sup> šú- <sup>1</sup> nu- <sup>1</sup> ti <sup>1</sup> ina GI.IZI.LÁ ta-[q]àl-lu- <sup>1</sup> šú- <sup>1</sup> nu-te
119	B rev. 48	<sup>d</sup> [g]ira qu-mu- <sup>1</sup> šú- <sup>1</sup> nu-ti <sup>1</sup> <sup>d</sup> gira qu-lu- <sup>1</sup> šú- <sup>1</sup> nu- <sup>1</sup> ti <sup>1</sup> 3- <sup>1</sup> šú <sup>1</sup> an-na-a <sup>1</sup> DU <sub>10</sub> .GA <sup>1</sup> -ma
120	B rev. 49	<sup>d</sup> [u]gáA.GÚB.BA IM.BABBAR NAGA SI TU <sub>5</sub> - <sup>1</sup> ma <sup>1</sup> N[U <sup>2</sup> x x (x)] <sup>1</sup> ana ÍD ŠUB-di <sup>1</sup>

121	A rev. IV 1'	(preceding lines lost) NU <sup>2</sup> ].MEŠ <sup>1</sup> x [x x]
	B rev. 50	NU IM <i>ina</i> É <i>te-qé-ber</i> ḫNU.MEŠ <sup>1</sup> ḫ[L-ši](?)
	A caret?	
	B ctd.	[ <i>ina</i> EDIN <i>ana e-reb</i> <sup>4</sup> ]UTU(?) PÚ BAD- <sup>5</sup> <i>te-ma</i> <sup>1</sup>
122	A rev. IV 2'-3'	[ ] <sup>6</sup> <i>e</i> <sup>1</sup> - <i>ti-qu</i> ÍL-ši / [x x x LU]H <sup>7</sup> →
	B rev. 51	<i>te-qé-ber</i> kušNÍG. <sup>8</sup> DAG <sup>1</sup> [ ] x [(x x)]
123	A rev. IV 3'-4'	<i>ina</i> KAŠ.SAG NAG / [x x (x)] x nam <i>ina</i> NE SAR-šú
	B u. e. 1	<i>ina</i> KAŠ.SAG N[AG]
	B (B u. e. breaks)	
124	A rev. IV 5'	[UŠ <sub>11</sub> ].BÚR.RU.DA.KAM
	A	
125	A rev. IV 6'	[šu] <sup>9</sup> -[m] <sup>10</sup> a <sup>2</sup> LÚ <i>kiš-pi ep-šu-šu</i>
	blank line	
126	A rev. IV 7'	[L]BIR.RA.BI.GIM AB.SAR <sup>11</sup> BA.AN.È <sup>1</sup>
127	A rev. IV 8'	[DUB] <sup>12</sup> <i>ki-šir</i> <sup>1</sup> -[aš-šur maš-maš] É AN.ŠÁR
128	A rev. IV 9'	[DUMU <sup>13</sup> ]dPA-bi-sún maš <sup>1</sup> -maš É AN.ŠÁR
129	A rev. IV 10'	D[UMU <sup>14</sup> ]dBA.Ú-MU-[l]b-ni
130	A rev. IV 11'	lúZABAR.DAB.BA <sup>15</sup> É.ŠÁR.RA <sup>1</sup>
131	A rev. IV 12'	<i>a-na şa-bat</i> <sup>16</sup> <i>e-pe-ši</i> <sup>1</sup> <i>ha-an-</i> <sup>17</sup> <i>tiš</i> <sup>1</sup> [Z]I-[ha]

*Bound Transcription**Translation*

<sup>1</sup>šumma am[ēlu š]ārat muḥḥīšu iz[zâz ... ]  
<sup>2</sup>šaptāšu uṣṣabbatā uz[nāšu išaggumā(?)]  
<sup>3</sup>ru'ussu illaka [ ... ] <sup>4</sup>kunuk kišadīšu  
 umahhassu pitrūšu ik[kalūšu(?)] <sup>5</sup>dādānū-  
 šu šaggū qātāšu u še[pāšu] <sup>6</sup>ušammamāšu  
 uzaqqat[āšu] <sup>7</sup>libba[šu] etenellâ lā i'a[rru]  
<sup>8</sup>[zumuršu ši]mmatu u[kāl] <sup>9</sup>[minātūšu]ittanašpakā <sup>10</sup>[ ... ] ... [ ... ] <sup>11</sup>ana tebē  
 nazazzi dabābi mūq <sup>12</sup>[amēlu š ū ki]špī  
 epšūšu-ma <sup>13</sup>[ina akal]i š īkul ina šikari  
 šaqi

<sup>14</sup>[ ... ] ... <sup>15</sup>kimilti il̄šu u ištarišu  
 el̄šu ibašši <sup>16</sup>[an]a kimilti il̄šu u ištarišu  
 lā šub]ši <sup>17</sup>il̄((šu)) u ištariš((šu))  
 sullu[mil] <sup>18</sup>[kišpī] epšūšu sahārim-ma ana  
 ēpištunu šabāti <sup>19</sup>((ana amēli šuāti)) ana  
 eṭerīšu u gamālīšu <sup>20</sup>[kišpī] šunūti ina  
 zumrīšu nasāli

<sup>21</sup>[DÙ.DÙ].BI ina mūši qaqqara tašabbit mē  
 ellūti tasallah̄ egubbā tukān <sup>22</sup>ana libbi  
 egubb[ē b]īna maštakal qan-šalāli <sup>23</sup>suḥ-  
 ušša e[r]ēna šurmēna <sup>24</sup>qanā tāba ...  
 tābta ubūla qarnānā burāša ana libbi  
 tanaddi ina š īri <sup>25</sup>kīma aşē šamši paṭtra  
 ana mahar Šamaš tukān nignak burāši  
 tašakkan šikara <sup>26</sup>tanaqqi kīsa teleqqe ana  
 libbi kīsi kaspa hūrāsa erā annaka abāra

<sup>1</sup>If a ma[n's h]air sta[nds on end, ... ], <sup>2</sup>his lips are seized, [his] e[ars buzz], <sup>3</sup>his saliva runs, [ ... ], <sup>4</sup>his cervical vertebrae hurt him, his ... ca[use him pain], <sup>5</sup>the muscles of his neck are stiff, his hands and fe[et] <sup>6</sup>feel numb and ma[ke him] suffer piercing pain, <sup>7</sup>[he] keeps on retching, (but) he cannot vo[mit], <sup>8</sup>[his body is] aff[licted with p]aralysis, <sup>9</sup>[hi]s [limbs] keep faltering, <sup>10</sup>[ ... ] ... [ ... ], <sup>11</sup>he is slow to rise, to stand up and to speak, <sup>12</sup>(then) [witch]craft has been performed against [that man]: <sup>13</sup>he has been fed (bewitched) bread (and) been given (bewitched) beer to drink.

<sup>14</sup>[ ... ] ... , <sup>15</sup>his god and his goddess are angry with him. <sup>16</sup>[In or]der to [und]o the anger of his god and [his] goddess, <sup>17</sup>to reconc[ile] ((his)) god and ((his)) goddess with him, <sup>18</sup>(and) in order that the [witchcraft] which was performed against him turn (back) and seize those who performed it, <sup>19</sup>to save ((that man)) and to spare him, <sup>20</sup>to remove this [witchcr]aft from his body, (you do as follows):

<sup>21</sup>Its [ritual]: At night you sweep the ground, you sprinkle pure water, you set up the holy water vessel. <sup>23</sup>You put <sup>22</sup>[ta]-marisk, maštakal-soapwort, šalālu-reed, <sup>23</sup>palm shoots, c[e]-dar, cypress, <sup>24</sup>'sweet' reed, ... , salt, 'horned' salt-plant (and) burāšu-juniper <sup>22</sup>into the holy water vessel. In the morning, <sup>25</sup>at sunrise, you set up a portable altar before Šamaš, you place a censer with burāšu-juniper (next to it). <sup>26</sup>You pour <sup>25</sup>beer. <sup>26</sup>You take a money-bag (and) into the money-bag <sup>27</sup>you put <sup>26</sup>silver, gold, copper, tin, lead, <sup>27</sup>[ca]rnelian,

<sup>27</sup>[*s*]āmta uqnā *ḥulāla* muššara pappardilā tanaddi <sup>28</sup>[*śina ṣalmī*] bīni *śina ṣalmī* erēni *śina ṣalmī* lipī *śina ṣalmī* iškūri *śina ṣalmī* <sup>29</sup>[*k*]upsi *śina ṣalmī* iṭṭē *śina ṣalmī* tīdi *śina ṣalmī* līši ša zikari u sinništi *tep-puš-ma* <sup>30</sup>[*id*]išunu ana arktšunu takassi ina mahar Šamaš ina muḥbi igār <sup>31</sup>[...]... tašakkan zibna tulabbassunūti nappaṭi ina mahar Šamaš tatarraš <sup>32</sup>[*uṣ*]urāti ša qēm arsuppi ša qēm šegušši ša qēm inninni qēm ku[nāši] <sup>33</sup>[*qēm k*]ibti qēm hallūri qēm kakkī qēm kiššāni taltanammīšun[ūti] <sup>34</sup>[gaṣṣa(?)] uhūla qarnānānā ina idišunu tašakkan nā[da] tīda tumallā-ma šina ṣalmī [ ... ] <sup>35</sup>[ ... ] ... ana libbi tanaddi gaṣṣa uhūl[a qarnānā] ina idišunu [tašakkan] <sup>36</sup>[ ... ] ... šina ṣalmī [ ... ] ... [ ... ] <sup>37</sup>[tanaddi] gaṣṣa uhūla qarnānā ina idišun[u tašakkan(?)] ... <sup>38</sup>[mahar] Šamaš tušzāz-ma kīsa ina qātīšū in[ašši](?) ... <sup>39</sup>[qāt]išū inaššī-ma ÉN Ennab dingirrene ana mahar Šamaš šalāš-išū iqabbi

<sup>40</sup>[ÉN] ennab dingirrene namankia bitarre

<sup>41</sup>[ ... ] ... ilī ša šīmāt kiššat šamē erṣeti išimmu

<sup>42</sup>[serre]t(?) ki[š]sat šamē erṣeti tamḥu

<sup>43</sup>[ina bal]īka Šamaš ul ūtaššarū šutukktī

<sup>44</sup>[ilū] ša napḥar kiššat šamē erṣeti ul iṣṣi-nū qutriñnu

<sup>45</sup>u Anunnaki ul imahharū kispū

<sup>46</sup>mītu ul ippaqqid ana eṭem kimtīšū

<sup>47</sup>[an]a šiknāt napišti tušeṣṣe nūru

<sup>48</sup>[tuš]eššer dīnšina eliš u šaplīš

<sup>49</sup>[anāku]\*PN\* mār Šamaš-šumu-ēreš arad-ka [ša i]lšu Nabū ištaršu Tašmētu

<sup>50</sup>[ša kišpī r]uḥē rusē upšāšē lemnūti lā tābūti [i]pušūni(?)] <sup>51</sup>[u]šešpišūni(?)]

anāku lā tādū attā-ma tī[dū]

<sup>52</sup>ummu mung[u zu]’tu sili’[tu]

<sup>53</sup>šibbat šīrī [ ... p]ūti irti qaqqadi dimītu ar[tanaššū]

<sup>54</sup>ahāya kimšāya [berk]āya šēpāya ūubbū-[tā]

<sup>55</sup>nīš libbīya bu[nn]ānīya(?) kasū

lapis lazuli, *ḥulālu*-stone, *muššaru*-stone (and) *pappardilū*-stone. <sup>29</sup>You make <sup>28</sup>[two figurines] of tamarisk wood, two figurines of cedar wood, two figurines of tallow, two figurines of wax, two figurines <sup>29</sup>of sesame pomace, two figurines of bitumen, two figurines of clay (and) two figurines of dough, (figurines) of a male and a female. <sup>30</sup>Then you bind their [ar]ms behind them. <sup>31</sup>You place them <sup>30</sup>before Šamaš on a wall <sup>31</sup>[of ...].... You clothe them with a reed mat. You set up braziers before Šamaš. <sup>33</sup>You surround them <sup>32</sup>[with dra]wings made of *arsuppu*-grain flour, *šeguššu*-barley flour, emmer flour, <sup>33</sup>[w]heat [flour], chick-pea flour, lentil flour (and) *kiššanu*-grain flour. <sup>34</sup>You place [gypsum (and) ‘horn-ed’ salt-plan]t at their (i.e., the figurines’) sides. You fill a watersk[in] with clay and then <sup>34</sup>two figurines [ ... ] <sup>35</sup>[ ... ] ... you put inside. [You place] gypsum (and) horn[ed salt-plan]t at their sides. <sup>36</sup>[ ... ] ... two figurines [ ... ] <sup>37</sup>you pu]t <sup>36</sup>... [ ... ] <sup>37</sup>[you place] gypsum (and) ‘horned’ salt-plant at the[ir] sides [ ... ]. <sup>38</sup>You have (him) stand [before] Šamaš. Then he *lifts up* the money-bag in his hands [ ... ]. <sup>39</sup>Raising his [hand]s he recites the incantation “May you rule the gods” three times before Šamaš.

<sup>40</sup>[Incantation]: “May you rule the gods, (you) who determine the destinies of heaven (and) earth,

<sup>41</sup>[ ... ] ... the gods, who determine(s) the destinies of heaven and earth in their entirety,

<sup>42</sup>who holds [the lead-ro]pe of heaven and earth in their entirety!

<sup>43</sup>[Witho]ut you, Šamaš, the ritual reed huts would not be brought out,

<sup>44</sup>[the gods] of the whole entirety of heaven and earth would not smell an incense offering,

<sup>45</sup>and the Anunnaki would not receive a funerary offering,

<sup>46</sup>the one who has died would not be entrusted to the spirit of his family!

<sup>47</sup>You cause the (sun)light to come forth [fo]r (all) living beings,

<sup>48</sup>[you s]et aright their verdict above and below!

<sup>49</sup>[I], \*PN\*, son of Šamaš-šumu-ēreš, your servant, (whose) [go]d is Nabū, (whose) goddess is Tašmētu,

<sup>50</sup>[against whom people performed (or) <sup>51</sup>made (someone) perform <sup>50</sup>witchcraft], magic, sorcery, evil (and) wicked machinations —

<sup>51</sup>I do not know (them), only you kn[ow] (them).

<sup>52</sup>I am con[tinually affected] <sup>52</sup>by fever, stiffn[ess, sw]eating, illness,

<sup>53</sup>wasting away, [ ... of the fo]rehead, of the chest (and) of the head (and) convulsions.

<sup>54</sup>My arms, my lower legs, my [kne]es (and) my feet are cramped,

<sup>55</sup>my libido, my plea[sant fea]tures are bound,

<sup>56</sup>*minātīya ittanašpakā!* *ḥūṣ ḥīpi libbi gilit-*  
<sup>[tu]</sup>  
<sup>57</sup>[*pīrittu hurbāšu artanaššū ātanamdaru*  
<sup>58</sup>[*aptanallaḥu itti libbīya addanabb[ubu*  
<sup>59</sup>[*šu]nātē pardāte anaṭṭalu itti mītūti*  
<sup>60</sup>[ ... ] ... *libbī idātū'a ittanakkirū*  
  
<sup>61</sup>[ ... ] *libbī ētanaššāšu ittanadlaḥu*  
<sup>62</sup>*pānū[ya iṣṣā]nundū uznāya iṣṭa[n]assā*  
*iṣagumā*  
<sup>63</sup>*u ikabbiṭānni kunuk kišādīy[a] umah-*  
*ḥaṣṣāni*  
<sup>64</sup>[*pīṭrūya(?)*] *ikkalānni dādānūya šaggū*  
<sup>65</sup>*dīkiš ū[tr]ī šimmatu rimūtu* ... [ ... ]  
... *artanaššū*  
<sup>66</sup>((*śīrū[yal]) qablāya berkāya* [ ... ] ...  
<sup>67</sup>*kiṣallāya uptanaṭṭarā ana tebī [uzuzzī]*  
<sup>68</sup>*u d[a]bābi muqqāka (( ... [ ... ]))*  
*na[pišt]ī iktenerr[ū]*  
<sup>69</sup>((*irtī [ ... ])) naglabāya ikkalān[inni]*  
*ātanaš[šašu]*  
[ ... ] <sup>70</sup>*śārat muḥḥīya uzzannaqqa<p>?*-  
*a[nni] ramānī [ ... ]* <sup>71</sup>[*ś]uṣlumāni*  
((*u) uptanaṭtarā(?) (( ... ))*)  
<sup>72</sup>*ina ṣalātya ina šunātīya iłt u(?)* [*iṣṭa-*  
*rī(?) etemmi mītūti balṭūti* <sup>73</sup>*mūdāya*  
*lā mūdāya ăt[anammaru]*  
*šutti ammar[u] <sup>74</sup>lā ukāl u lā šabtāk[u]*  
(var.: *asabbatu*)  
(((*ina šu]tī mītūtu* <sup>75</sup>*uṣtabrū))*  
*libbī milkī [t]ēmī* (var.: *tēmī milkī ik[kī*  
*libbī(?)])* ((*śikin zumrīy[a it]tanakkirū*  
*u) iṣtanannū*)  
  
(((*tē[m r]amānīya u [m]ilkīya lā tādū)*)  
<sup>76</sup>*arkatī lā parsāku atmāya lā kullāku*  
((*dalhāku dulluhāku la'šāku pardāku*  
*hamāku damāku))*  
<sup>77</sup>*ešāku ((marṣāku)) abkāku nadāku nas-*  
*s[ā]ku ((u šudlupāku))*  
((*attana'bātu u uzabbalū ē[tene]rrupu ēten-*  
*eṭṭū attanaktamu))*  
  
*ina kišpī ruhē rusē upšāšē* <sup>78</sup>*lemnūti lā*  
*ṭabūti lu''ubāku lupputāku* <sup>79</sup>((...-āku(?)  
...-ā]ku(?)  
*ilu mamma ul tādū)) ilūtk[a] (([rabīt]u)) tādū  
<sup>80</sup>*Śamaš attā-ma tādū*  
*anāku \*PN\** (var.: *annanna*) <sup>81</sup>*aradka*  
*ana puššur kišpīya ruhēya [rusēya]* (var.:  
*u balāt napištīya*)  
<sup>82</sup>*našāku ((ina k[ī]si)) kaspa ḥurāṣa erā an-*  
*naka abāra sāmta uqnā ḥulāla* <sup>83</sup>*muš-*  
*šara pappardilā (( ... ))**

<sup>56</sup>my limbs keep faltering,  
<sup>57</sup>I am more and more affected by <sup>56</sup>depression, terr[or],  
<sup>57</sup>[f]ear (and) fright, I am constantly anxious,  
<sup>58</sup>I am [alw]ays fearful, I keep on talki[ng] to myself,  
<sup>59</sup>I have terrible [dre]ams,  
<sup>60</sup>I [ ... ] <sup>59</sup>with dead people, <sup>60</sup>[ ... ] my heart, my  
ominous signs are always strange,  
<sup>61</sup>[ ... ] my heart is always distressed (and) troubled.  
<sup>62</sup>I continu[ally] have [ve]rtigo, my ears constantly buzz, ring  
  
<sup>63</sup>and are a burden for me. M[y] cervical vertebrae hurt me,  
  
<sup>64</sup>[my ... ] cause me pain, the muscles of my neck are stiff,  
<sup>65</sup>I suffer from needling pain, paralysis, limpness, [ ... ].  
  
<sup>66</sup>((My body)), my hips, my knees [ ... ],  
<sup>67</sup>my ankles slacken repeatedly, <sup>68</sup>I am slow <sup>67</sup>to rise, to [stand  
up] and to s[p]eak, (( ... [ ... ])) I gasp constantly for  
bre[ath],  
<sup>69</sup>((my chest [ ... ])), my shoulders hurt [me], I am de-  
pre[ssed],  
[ ... ] <sup>70</sup>makes the hair of my head stand [on end], myself,  
[ ... ] <sup>71</sup>[are] turned dark for me ((and)) sl[acken] ... ].  
  
<sup>72</sup>Lying asleep <sup>73</sup>I s[ee] <sup>72</sup>in my dreams my god and [my god-  
dess], ghosts, dead people, living people, <sup>73</sup>people I know  
(and) people I do not know,  
The dream I see <sup>74</sup>I cannot remember and I cannot hold on to  
it.  
(In my dream dead people <sup>75</sup>are always present.)  
My heart, my intelligence, my understanding (var.: My  
understanding, my intelligence, [my] mo[od, my heart])  
((the appearance of m[y] body)) become ((strange and))  
deranged.  
(I have no control over my own planning and thoughts.)  
<sup>76</sup>I cannot decide my own affairs, I cannot remember what I  
said! ((I am disturbed, I am very disturbed, I am bothered,  
I am terrified, I am paralysed, I am in convulsions)),  
<sup>77</sup>I am confused, ((I am ill)), I am thrown face down, I am  
downcast, I am wa[il]ing ((and I am sleepless)).  
(I break down again and again, and I linger on (in my dis-  
ease), I am always gloomy, somber (and) constantly over-  
whelmed,))  
<sup>78</sup>I am infected, I am affected, <sup>79</sup>((I am ... ), I am [ ... ]) )  
<sup>77</sup>by witchcraft, magic, sorcery, <sup>78</sup>(by) evil and wicked  
<sup>77</sup>machinations,  
<sup>79</sup>((which no god knows)), (but which) your (([grea]t)) divinity  
knows, <sup>80</sup>*Śamaš*, only you know (it)!  
I, \*PN\* (var.: N.N.), <sup>81</sup>your servant,  
<sup>82</sup>carry in (this) mon[ey-b]ag silver, gold, copper, tin, lead,  
carnelian, lapis lazuli, *ḥulālu*-stone, <sup>83</sup>*muššaru*-stone (and)  
*pappardilū*-stone,  
<sup>81</sup>to undo the witchcraft, magic (and) [sorcery] affecting me  
(var.: and for my survival). (( ... ))

Šamaš *annū pūḥū'a*<sup>84</sup> Šamaš *annū dinā-nū'a*

*kaššāpa u kaššāpta*<sup>85</sup> [ša ipšu b]ārtu amāt lemutti iškunūni ana lemutti<sup>86</sup> [izzīz-ūni(?)]

... *annīya īna mahṛīka arnīya puṭur*<sup>87</sup> [arnī šerti(?)] *annī hiṭṭīt gillatī lippasis*

*88[ ... ] kī kišpī šabtūni-ma ša kaššāpi*<sup>89</sup> [ ... ]

[a]ššu anāku lā ēpušū[šu]nūti šunu kišpī lā tābūti īpušūni

*90* Šamaš *anāku ((annanna)) l[ū] tdešunūti-ma išarūta lullik*

*91* KA.INIM.MA *kišpī saḥārim-ma ana ēpiš-šunu šabāta*

*92* Šalaštšu minūtu annītu tamannū-ma ēma tamannū [ ... ]

(ll. 93–96 too fragmentary for transcription, cf. Notes) *97* Šamaš *annū lū ša [ ... ]*<sup>98</sup> ša kišpī lemnūti īpušūni ana lemutti [izzīzūni(?)]<sup>99</sup> Šamaš ūmka (var.: ittaka) [ ... likšussunūti(?)]<sup>100</sup> kīma mē nād[i]<sup>101</sup> napištašunu [li]bli<sup>66</sup> *102* Šalaštšu taqabbī-ma nāda tur[āq(?)]

*103* qātīšu ina gaṣṣi ((uhāli qarnāñi)) ina muh[hi šalmīš]unu temessi<sup>104</sup> ina muhbi (var.: eli) šalam līši (var.: lipī) <šalam> iškūri<sup>105</sup> (([šalam bī]ni)) šalam erēni (var.: allāni<sup>9</sup>) kīma taqabbi

*106* Šamaš *annūti [šu]nu* (var.: ēpišū'a) *annūti šalmūšunu*

*107* [ul tde] āl ašbū ul tde bīt ašbū ul tde

*108* ša kišpī ((lem[nūti])) īpušūni ((ana lemutti izzīzūni(?) )))

*109* ina qibītīk[a lidapp]irū'inni

*110* Šamaš ina dīnīka rabē dīnanni-ma el-šunu luzzī[z]

*111* [sun]u limūtū-ma anāku lubluṭ šunu lidappirū-ma anāku lūše[r]

*112* šunu liqtū-ma anāku lum'id Girra qāmū liqmīšunūt[i]

*113* ana Kurnugia lišerissunūti  
ana eṭem arallē<sup>114</sup> līrūšunūti

*83* Šamaš, this is in my stead,<sup>84</sup> Šamaš, this is in my place!

*86[ ... ]*<sup>84</sup> warlock and witch,<sup>85</sup> who have performed [sortilege, re]bellion (and) evil word(s) against me, (and)  
*86[who have turned]*<sup>85</sup> to evil<sup>86</sup> [against me],

... my sins before you, undo my guilt!

*87* May [my guilt, my fault], my sin, my crime (and) my error be blotted out!

*88[ ... ]* like witchcraft keeps hold of me, and what the sorcerer<sup>89</sup> [ ... ].

[S]ince I have not bewitched [th]em, (but) they have performed wicked witchcraft against me,

*90* Šamaš, I[e]t me, ((N.N.)), know them and prosper!"

*91* Incantation so that witchcraft turn (back) and seize those who performed it.

*92* You recite this recitation three times and each time you recite it, [you ... ].

(ll. 93–96 too fragmentary for translation, cf. Notes) *97* Šamaš, this is indeed who [ ... ]<sup>98</sup> who have performed evil witchcraft against me, [who have turned] to evil [against me].<sup>99</sup> Šamaš, your (fire) storm (var.: your sign) [ ... them]!<sup>100</sup> Like the water of the watersk[in],<sup>101</sup> may their life expire!"<sup>67</sup><sup>102</sup> You speak (thus) three times, then you [empty] the waterskin.

*103* He washes his hands with gypsum ((and ‘horned’ salt-plant)) ove[r] thei[r figurines].<sup>105</sup> He speaks thus<sup>104</sup> over the figurines of dough (var.: tallow), <the figurines> of wax,<sup>105</sup> (([the figurines of tamarisk wo]od)), the figurines of cedar wood (var.: oak wood<sup>9</sup>):

*106* Šamaš, these are [th]ey (var.: my sorcerers), these are their figurines!

*107* [I do not kn]ow (them), the city they inhabit I do not know, the house they inhabit I do not know.

*108* Those who have performed ((ev[il])) witchcraft against me, ((who [have turned] to evi[l against me,]))

*109* [may they with]draw from me at your command!

*110* Šamaš, decide my case through your great verdict, so that I may trium[ph] over them!

*111* [L]et them die, but let me live, let them go away, but let me go straight,

*112* let them (i.e., their family) come to an end, but let me (i.e., my family) become numerous. May Girra, the burner, burn the[m],

*113* may he send them down to the Land of No Return,

*114* may he lead them<sup>113</sup> to a ghost of the netherworld!

<sup>66</sup> MSS. B and C have: *kīma mē nāri* (C: *tīd nād[i]*) [*li]bharmetū*<sup>101</sup> [*li]hūlā(?)*] *līzābū* *napištašunu* [*li]bli*.

<sup>67</sup> MSS. B and C have: “Like the water of the river (C: the clay of the waterskin) let them [di]ssolve,<sup>101</sup> [decompose, f]low away, may their life come to an end!”

*ummu mungu zātu sili'tu šiḥḥat š īrī  
<sup>115</sup>pagaršunu lilqe  
anāku aradka lubluṭ lušlim-ma narbīka  
<sup>116</sup>lušāpi [d]alīlīka ludlu[l]*

*kišpīšunu zumuršunu likillū<sup>117</sup>tumunšunu  
arkīšunu [li]ttallak*

<sup>118</sup>šalāšišu minātu annātu tamannū-ma itṭā  
emma tasallaḥšunūti ina gizillā taqallū-  
šunūti<sup>119</sup>Girra qumūšunūti Girra qulū-  
šunūti šalāšišu annā taqabbīt-ma<sup>120</sup>egub-  
bā gaṣṣa uḥūla qarnānā irammuk-ma  
ṣ[alam(?) ... ] ana nāri tanaddi<sup>121</sup>salam  
ṭīdi ina bītī teqebber şalmī tan[aššī ina  
sēri ana ereb(?)] šamšī(?) būrta tepettē-ma  
<sup>122</sup>teqebber kīsa ētiqu inaššī [ ... temes]-  
si(?)<sup>123</sup>ina šikari tašaqqi [ ... ] ina pēnti  
tuqattaršu

<sup>124</sup>[UŠ<sub>11</sub>].BÚR.RU.DA.KAM

Catchline: <sup>125</sup>[šumm]a(?) amēlu kišpī epšū-  
šu

blank line

ll. 126–31: colophon, see Hunger, *ABK*, no. 197.

<sup>114</sup>May fever, stiffness, sweating, *sili'tu*-disease (and) wasting away<sup>115</sup>take possession of their body.

(But) let me, your servant, live (and) become healthy. Then<sup>116</sup>I will proclaim<sup>115</sup>your greatness, <sup>116</sup>I will prais[e] your [g]lory!

May their witchcraft hold their (own) body,<sup>117</sup>[may] their evil constantly follow after them!"

<sup>118</sup>You recite this recitation three times; then you sprinkle them with hot bitumen; you kindle them with a torch.<sup>119</sup>"Girra, set them afire, Girra, burn them!" You say this three times. Then<sup>120</sup>he bathes with (water from) the holy water vessel, with gypsum (and) 'horned' salt-plant. Then you throw the (two) figurine(s) of ... [ ] into the river.<sup>121</sup>You bury the (two) figurine(s) of clay in the house. You pi[ck up] the (remaining) figurines. [In the open country, towards the west] you open a hole and<sup>122</sup>you bury (them in it). A passer-by will pick up the money-bag. [You was]h [ ... ].<sup>123</sup>You give him beer to drink. You fumigate him [with ... ] on charcoal.

<sup>124</sup>It is (a ritual) to undo [witchcraft].

Catchline: <sup>125</sup>[I]f witchcraft has been performed against a man.

blank line

### Notes

General: Both manuscripts from Aššur contain only this ritual, whereas the broken reverse of ms. C from Nineveh leaves room for another unit.

2: The translation of *ú-ṣab-ba-ta* assumes that the spelling represents a Dt-stem.

4: For *piṭrū* (DU<sub>8</sub>.MEŠ), see *CAD P* 450.

5: Comparison with 1. 64 suggests that SA.GÚ here stands for *dādānū* rather than for the usual *labānu*.

11: The variant form *nazzazu* for the infinitive *izuzzu*, *uzuzzu* etc. occurs, as yet, only here. It may be compared to the infinitive *nazuzzum* (OB), likewise a hapax, and the nominal N-stem form *nazzāzum* / *nanzāzu*, cf. Huehnergard, *Studies Jacobsen*, 166, 168, 170, 172, Streck, *AfO* 44–45 (1997–98) 322.

14: The traces preserved in ms. A could be interpreted as follows: [DIŠ NA x(-x)-šú i-ta-n]a-k[a-l]a-šú 'SAG.DU-su<sup>1</sup> D[AB-su] "[If a man's ... hu]r[t] him [continual]ly, his head s[eizes him], ...". But it is highly unlikely that the present section

would have been introduced by another symptom description.

22–24: The repetition of the prepositional phrase *ana libbi* before the verb is triggered by the long chain of objects separating *tanaddi* from *ana libbi agubbē* at the beginning of the sentence. For the same phenomenon, also involving *ana libbi*, see text 7.6.4: 24'–26'.

24: Read <<sup>ú</sup>TÁL.TÁL or <<sup>ú</sup>[AŠ].TÁL.TÁL; <<sup>ú</sup>[UR].PI.PI seems less likely for reasons of space.

26: Clearly <sup>kuš</sup>NÍG.DAG instead of the regular <sup>kuš</sup>NÍG.NA<sub>4</sub>; in the first occurrence the scribe obviously confused both signs inserting a superfluous *Winkelhaken*. The usage of the NA<sub>4</sub>-sign instead of DAG is well attested in the Neo-Assyrian period (see Borger, *MesZ*, 123–24 no. 438), but the two signs are by no means simply interchangeable. Apparently, the substitution of DAG for NA<sub>4</sub> does not occur elsewhere.

32–33: In the sequence of flour names the scribe omitted the understood determinative pronoun *ša* after its third occurrence.

34–37: The instruction *uḥūla qarnānā ana idšunu taškkan* occurs three times. Possibly each occurrence refers to a different set of figurines.

36: Perhaps [ ... ] x 'ana NE' x x 'DUB'  
2 NU<sup>1</sup> [ ... ] "You pour [ ... ] on charcoal of  
... . Two figurines [ ... ]?"

40–41: This incantation was registered by Mayer, *UFBG*, 418 as 'Šamaš 67'.

46: Note the Neo-Assyrian *Umkehr-schreibung* in *ip-pa-qí-di*.

49: For unknown reasons the name of the client was erased in ms. B (cf. rev. 16 = 1. 80). The traces of the name of the son of Šamaš-šumu-ēreš are illegible. There is only one other attestation of the name Šamaš-šumu-ēreš in the Neo-Assyrian corpus: in VAT 9742, a document from Aššur dating to the late reign of Ashurbanipal, a certain Nabû-šar-ahhēšu, son of Šamaš-šumu-ēreš, is named as a witness (see *PNA* 2/II, 872b). But his identity with the individual of our text can at present not be established.

50–80: The lamentation section is a long series of relative clauses dependent on *anāku* in 1. 49 which is resumed by a second *anāku* in 1. 80. This relative clause is twice interrupted by the *anāku lā idū* formula; syntactically, these formulas are likewise relative clauses though *ša* is omitted (cf. Mayer, *UFBG*, 85).

52: For the restoration, cf. ll. 114–15.

56: DUB.DUB-*ak* is certainly a mistake for DUB.DUB-*ka*, cf. 1. 9.

60: One expects *adabbubu* at the beginning of the line. But given the space available in the break, that would leave us with an unexplained 'ru'<sup>2</sup> šú<sup>3</sup> *libbi*.

63: Note the irregular writing of *umah-ḥaṣanni* in ms. B.

64: For the restoration, cf. 1. 4 and the comments on that line, above.

65: Read ... *īni* in ms. C?

67: The same phrase occurs in *KAR* 80 = *KAL* 2, 8 obv. 5 (see here text 8.4: 5). The Dtn-form *uptanaṭtarā* has an intransitive meaning; it is probably an elliptic expression. The restoration of a suffix (so *AHw* 851a for *KAR* 80 obv. 5) is superfluous.

68: Read DU.DU-[*ku* ... ], i.e., *attanal-laku*?

70: For the emended reading *ú-za-na-qaq-pa-><sup>2</sup>a[n<sup>3</sup>-ni*, see *KAL* 2, p. 67 (*pace AHw* 1513b). After *ramānī* one expects *lā idū*, *amašši* or *mašāku*; none of these forms, however, fits the traces left on the tablet.

71: For the restoration of the second verb, cf. 1. 67; the whole phrase remains difficult.

76: For *la'āšu*, see van Soldt, *AbB* 13, 109, fn. 120 b).

80: Note that ms. B puts Šamaš after *attā-ma tūde*.

82: Mayer, *UFBG*, 163 read *ina SU-[ia]* instead of our *ina kušN[IG.N]A<sub>4</sub>*; this is epigraphically possible, but in view of the ritual instructions in ll. 26–27 there can be little doubt about the correct restoration.

83–84: The words for substitute (*pūhū'a*, *dinānū'a*) have locative forms here.

83–90: Ms. C has a longer, in many respects diverging version of this passage which, however, is badly damaged. Transcription and translation follow ms. B.

85–86: For the tentative restoration of *izzīz-ūni*, see *KAR* 80 = *KAL* 2, 8 obv. 33 (see here text 8.4: 33) and cf. the commentary on text 1.5: 17'. This phrase occurs in an identical context here and in ll. 94, 98, 108. The text in ms. C differs substantially from ms. B, but due to its fragmentary state it cannot be restored.

90: Mayer, *UFBG*, 223 restored ms. B as [*ana qāt* ... ] *idīšunūti-ma išarūta lullik* "Assign them [to ... ], so that I may prosper"; but if the manuscripts are to be coordinated as proposed above, such a reading is excluded.

94, 98: For the tentative restoration of *izzīz-ūni*, see the note on ll. 85–86.

99: For the variant *ūmka* // *ittaka*, cf. Abusch, *Studies Moran*, 31 with fn. 55 and, for the formula *ūmka ezzu likšussūnūti* more generally, Schwemer, *OrNS* 78 (2009) 63, fn. 30.

108: For the tentative restoration of *izzīz-ūni*, see the note on ll. 85–86.

114: Cf. Abusch, *MesWi*, 71, fn. 16 for a possible emendation *lu'-tu*. If this emendation turns out to be correct, the restoration of 1. 52 would have to be modified accordingly.

119: For the full text of this short invocation of the fire-god, see text K 3292+: 8'-9' (here text 8.8: 8'-9') and cf. *Maqlû II* 112–13.

121: The reconstruction of the line follows the usual proceedings in comparable rituals, but is without a literal parallel and remains therefore uncertain.

123: The first half of the line in ms. A rev. IV 4' probably contained the substances to be fumigated. We cannot offer a plausible restoration.

125: Cf. the catchline in K 9496: 6': DIŠ NA *kiš-pi* DÙ.DÙ-šu u šá DÙ [la i-de] “If witchcraft has been performed against a man and [he does not know] the one who did (it)” (the restoration is based on its duplicate K 9028: 6': [DIŠ NA *kiš-pi*] DÙ.DÙ-šu la i-de).

## TEXT 8.3

### BURNING THE WITCHES' FIGURINES BEFORE ŠAMAŠ AND PURIFYING THE PATIENT

#### *Content*

This widely attested ritual addresses suffering caused by many different forms of witchcraft. The ritual proceedings include offerings to Šamaš, the burning of figurines representing the warlock and witch and extinguishing the fire; at the conclusion of the ritual the patient undresses, an act that symbolizes the removal of impurity from his body. The actions of burning, extinguishing and stripping are each accompanied by thematically corresponding incantations (*Šamaš annûtu ēpišū'a*, *Attûnu mû* and *Aššutu aššutu*). The incantation *Šamaš annûtu ēpišū'a* covers no less than 88 lines and includes many litany-like passages. A shorter, closely related incantation with the same incipit is preserved in ms. k within the framework of a second ritual. All manuscripts but k provide the full text of the lengthy first incantation. Similarly, all preserved manuscripts except ms. f provide the full text of the incantation *Aššutu aššutu*; the scribe of ms. f took it for granted that the practitioner knew *Aššutu aššutu* by heart. Likewise all of the manuscripts assume that the practitioner knows the incantation *Attûnu mû*, which bears the incipit of a typical *Kultmittelgebet* and is probably identical with the incantation *Attûnu mû* in *Maqlû* V 98–111. Ms. D gives the ritual instruction before the incantation texts; the ritual section is directly followed by *Aššutu aššutu*, whereas *Šamaš annûtu ēpišū'a* stands at the end. But this scribal arrangement on the tablet has no influence on the sequence of the ritual actions. The list of purposes at the beginning is only preserved in mss. a, B and C, but was probably also part of mss. f and E, while

ms. d omitted it. Ms. k probably follows upon another small excerpt tablet, since it provides only the ritual section, omitting the introductory offerings to Šamaš. The different catchlines in mss. f and J as well as the second ritual attached in ms. k show that the text was not part of a fixed series of rituals. Depending on practical demands and local traditions, it could be included in different kinds of collections.

The overall character of ms. a (*SpTU* 2, 19) remains uncertain. If von Weiher's assumption that the fragment comes from a single-column tablet and that only a few lines are missing at the bottom of the tablet proves to be correct, the tablet cannot have accommodated the full text of the incantation *Šamaš annûtu ēpišū'a* as known from the other sources. Furthermore, the ritual instructions preserved on the reverse of ms. a differ widely from the texts assembled here. If this ritual section forms part of the same ritual as the text of the obverse (a conclusion almost unavoidable if von Weiher is right with regard to the original shape of the tablet), then the symptom description and incantation also attested within the present ritual would be used there in a rather different ritual context (though there are suspicious similarities in the line-up of figurines). Since the text on the reverse of ms. a shares many features with the *Maqlû* cycle section of *Bīt r̥imki*, this part of ms. a is edited under a separate number here (see text 9.3 for a full discussion of the tablet).

#### *List of Manuscripts*

a	W 22729/17	<i>SpTU</i> 2, 19	ph. coll.	Frg. of a single-col. <sup>2</sup> tablet, NB/LB script, 4 <sup>th</sup> –3 <sup>rd</sup> cent.	Uruk, U 18
B	VAT 14161	<i>KAL</i> 2, 28	coll.	Small frg. of a single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur, Library N 4
C	K 3360 + 8019 + 9149 + 14202 + 14734 + Sm 1143	<i>AfO</i> 18, pls. 13–14 (not K 14734)	pls. 54–58	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
d	CBS 334	<i>PBS</i> 1/2, 133	pls. 59–60	Frg. of a single-col. tablet, NB/LB script, 7 <sup>th</sup> cent.	provenance unknown

E <sub>1</sub>	K 3379 + Sm 1178 (+)	<i>AfO</i> 18, pl. 11 —	pls. 61–64	Frgs. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
E <sub>2</sub>	K 2585	<i>AfO</i> 18, pl. 12			
f	CBS 1203	<i>PBS</i> 10/2, 18	pls. 65–66	Frg. of a single-col. tablet, NB/LB script, 7 <sup>th</sup> cent.	Sippar(?); written for Šamaš-šumu-ukīn
G	Sm 1115	<i>AfO</i> 18, pl. 11	coll.	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
h	—	<i>UET</i> 7, 119	—	Small frg., NB/LB script, 7 <sup>th</sup> –5 <sup>th</sup> cent.	Ur
J	VAT 13702	<i>LKA</i> 158	coll.	Frg. of a single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Aššur
k	Bu 91-5-9, 143 + 176	<i>AfO</i> 18, pls. 15–16	coll.	Frg. of a single-col. tablet, NB/LB script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’

*Synopsis of Text Units*1<sup>st</sup> Part

i	Ritual with incantations against witchcraft.....	1–124
	Diagnoses and purpose statement.....	1–10
	a obv. 1–10 // B obv. 1–6 // C obv. 1–6	
	Incantation: Šamaš annūtu ēpišū'a .....	11–99
	a obv. 11–34 // C obv. 15'–rev. 58' // d obv. 1–rev. 22' // E <sub>1</sub> obv. 1'–35', E <sub>2</sub> obv. 1'–rev. 16 // f obv. 1'–rev. 25' // G obv. 1'–16' // h rev. 1–4 // J rev. 1'–7'	
	Rubric .....	100–102
	C rev. 59'–60' // f rev. 26'–28' // J rev. 8'–9'	
	Ritual section .....	103–15
	f rev. 29'–40' // E <sub>1</sub> rev. 1'–8' // k obv. 1–14 // C obv. 1'–5'	
	Concluding clause.....	116
	C obv. 6' // E <sub>1</sub> rev. 9' // f rev. 41'	
	Incantation: Ašḥuṭ ašḥuṭ .....	117–24
	C obv. 7'–14' // E <sub>1</sub> rev. 10'–11' // J rev. 10'–15' // G rev. 1'–3'	

2<sup>nd</sup> Part

i	Ritual with incantation against witchcraft .....	1–36
	Diagnoses and purpose statement.....	1–4
	k obv. 15–18	
	Ritual section .....	5–14
	k obv. 19–28	
	Incantation: Šamaš annūtu ēpišū'a .....	15–35
	k obv. 29–u. e. 49	
	Subscript .....	36
	k l. e. 50	

3<sup>rd</sup> Part

i	Fragmentary .....	1–3[
	G rev. 4'–6'	

*Previous Editions*

Lutz, *PBS* 1/2, pp. 70–73 (ms. d).

Langdon, *PBS* 10/2, pp. 193–200 (ms. f).

Ungnad, *OrNS* 12 (1943) 295–310 (ms. f).

Lambert, *AfO* 18 (1957–58) 288–99 (all mss. apart from a, B, h, K 9149, 14734 [+ C] and Sm 1178 [+ E<sub>1</sub>] ).

von Weiher, *SpTU* 2, pp. 95–99 (ms. a).

Abusch, *MesWi* 70–76, 151–54 (excerpts in transcription and translation).

Schwemer, *KAL* 2, nos. 28–29 (mss. B and J).

*Transliteration*

1. a obv. 1–34 // B // C // d // E<sub>1</sub>, E<sub>2</sub> // f // G obv., rev. 1'–3' // h // J // k obv. 1–14

1	a obv. 1	DIŠ NA kiš-pi ep-šu-šu lu-ú NU.M[ES-šú ina B obv. 1 [ me]-r̄e¹ tem-r̄ru¹-[u)] C obv. 1 šum-ma LÚ ki[š-pi] ]
2	a obv. 2	lu-u NU.MEŠ-šú ana gul-gul-lì LÚ-ti paq-d[u] B obv. 2 [ ] → C obv. 2 lu-u NU.MEŠ-šú ana gul-g[ul-lì] ]
3	a obv. 3	lu-u NU.MEŠ-šú ina IZI ŠUB.MEŠ lu-u NU.MEŠ-šú ina K[I-tim] B obv. 2 [ ] x lu-u — ina KI-r̄tim qeb¹-[ru] C obv. 2–3 [ ] / lu-u NU.MEŠ-šú ina KI-t[im] ] →
4	a obv. 4	lu-u A¹.MEŠ ZI.KU₅.RU.DA-šú he-bu-ú ana IGI M[UL².MEŠ² naqu²] B obv. 3 [ ] → C obv. 3 [ ] ]
5	a obv. 5	lu-u ina NINDA.HI.A šu-kul lu-u ina A.MEŠ šá-qí <lu-u> ina ī Š[ÉŠ] B obv. 3–4 lu ina NINDA.HI.A šu-kul lu r̄ina¹ KURU[N.NA] / [ ] → C obv. 4 lu-u ina NINDA.HI.A šu-r̄kul¹ [ ] ]
6	a obv. 6	lu-u ina šu-bu-la-a-ti šu-bu-r̄ul¹ ana TI.LA-š[u] B obv. 4 [ ] → C obv. 5 [lu-u ina šu-bu-l[a-ti] ] →
7	a obv. 7	ù šu-zu-bi-šú ù kiš-pi ru-he-e an-[nu-ti] B obv. 4 [ šu-zu-b]i-šu ù kiš-[p]i ru-he-e [ ] ] → C obv. 5–6 [ ki]š-p[i]
(C obv. breaks)		
8	a obv. 8	ana SU-šú NU TE-e ù lu-u lúUŠ₁₁.ZU lu-u munusUŠ₁₁.ZU [šá DÙ-šú(?)]) B obv. 5 [ ] →
9	a obv. 9	kiš-pi-šá ru-hu-šá sa-ḥa-rim-ma ḥa-ba-ti-šá lúUŠ₁₁.ZU u [munusUŠ₁₁.ZU] B obv. 5–6 [k]iš-pi-šá ru-he-[e-šá] / [ ] →
10	a obv. 10	ár-ḥiš ub-bu-rim-ma ina A.GA.NU.TIL.A ŠU NA[M.RIM(.MA) B obv. 6 [ ub-bu-ri]m-ma ina A.GA.NU.TIL.LA [ ]
(B obv. breaks)	a, C	
11	a obv. 11	ÉN dUTU an-nu-ti e-piš-ú-a dUTU an-nu-tú muš-t[e-piš-ú-a] C obv. 15'-16' [É]N dUTU an-nu-tum e-piš-ú-a / [d]r̄UTU¹ an-nu-tum muš-te-piš-ú-a d obv. 1 ÉN dUTU an-nu-ti e-piš-ú-r̄a dUTU¹ an-r̄nu-ti muš-te-piš-ú¹-[a] E₁ obv. 1' (preceding lines lost) [d]¹[UTU¹] ]
12	a obv. 12	NU lúUŠ₁₁.ZU-MU u munusUŠ₁₁.ZU-MU : C obv. 17'-18' [ kaš-ša]p-ia u kaš-šap-ti-ia / d obv. 2 NU kaš-šap-ia₅ u kaš-šap-ti¹-ia₅ / E₁ obv. 2'-3' N[U.MEŠ] / f obv. 1' [ kaš-šap-ti-i]a₅
a ctd.	NU.MEŠ e-piš-ia₅ [ muš-te]-piš-ti[i-ia₅] C ctd. [ e-piš-i]a u e-piš-ti-ia d ctd. NU e-r̄piš-ia₅¹ u muš-te-piš-r̄ti-ia₅¹ E₁ ctd. N[U.MEŠ] [ ] f ctd. 'NU e¹-p[iš-ia₅] ]	
12a	a obv. 13	NU sa-ḥi-ri-ia₅ u sa-ḥir-ti-ia₅ : : : (continuation of obv. 12, see above)

13	a obv. 14	NU <i>ra-hi-ia<sub>5</sub></i> u <i>ra-hi-ti-ia<sub>5</sub></i> [ <i>ra-hi-i]a</i> u <i>ra-hi-ti-ia</i> /
	C obv. 19'-20'	NU <i>ra-hi-ia<sub>5</sub></i> u <i>ra-hi-<sup>r</sup>ti<sup>r</sup>-ia<sub>5</sub></i> N[U.MEŠ                                  ] /
	d obv. 3	[    ]
	E <sub>1</sub> obv. 4'-5'	NU      EN <i>di-ni-ia<sub>5</sub></i> u GAŠAN [                ] [    ] u NIN <i>ik-ki-ia</i>
	f obv. 2'	NU      EN DU <sub>11</sub> .DU <sub>11</sub> - <sup>r</sup> MU <sup>r</sup> u NIN      DU <sub>11</sub> . <sup>r</sup> DU <sub>11</sub> -[MU] N[U.MEŠ                                  ]
	a ctd.	[    ] EN DU <sub>11</sub> .DU <sub>11</sub> -[M]U [                ]
	C ctd.	NU      EN <i>ik-ki-ia<sub>5</sub></i> u NIN <i>ik-ki-ia<sub>5</sub></i>
	d ctd.	N[U.MEŠ                                  ] /
	E <sub>1</sub> ctd.	[    ]
	f ctd.	NU.MEŠ EN <i>ik-&lt;ki-&gt;ia<sub>5</sub></i> u [                ] [    ] <sup>r</sup> u <sup>r</sup> NIN <i>ri-di-ia</i>
14	a obv. 15	NU      EN <i>di-ni-ia<sub>5</sub></i> u NI[N            ] NU      EN <i>ik-ki-ia<sub>5</sub></i> u NIN <i>ik-ki-ia<sub>5</sub></i>
	C obv. 21'-22'	N[U.MEŠ                                  ] /
	d obv. 4	[    ]
	E <sub>1</sub> obv. 6'-7'	NU.MEŠ EN <i>ḥUL<sup>r</sup>(nik)-ti-ia<sub>5</sub></i> [                ]
	f obv. 3'	[    ]
	a ctd.	NU.MEŠ EN <i>ri-di<sup>r</sup>-ia<sub>5</sub></i> [                ] [    ] NIN INIM- <i>ia</i>
	C ctd.	NU      EN GAZ-MU u NI[N G]A[Z-MU]
	d ctd.	N[U.MEŠ [                                  ]
	E <sub>1</sub> ctd.	NU      EN <i>GAZ-MU</i> u NI[N G]A[Z-MU]
15	a obv. 16	NU      EN <i>ḥUL-ti-ia<sub>5</sub></i> u GAŠAN <i>ḥUL-ti-ia<sub>5</sub></i> :
	C obv. 23'-24'	[    ] NIN <i>di-ni-ia</i> /
	d obv. 5	[N]U      EN <i>ṣer-ri-<sup>r</sup>ia<sub>5</sub></i> <sup>r</sup> u <sup>r</sup> NIN <i>ṣer-ri-ia<sub>5</sub></i>
	E <sub>1</sub> obv. 8'-9'	NU.MEŠ [                                  ] /
	f obv. 4'	[    ] x →
	a ctd.	NU.MEŠ EN <i>ri-di<sup>r</sup>-ia<sub>5</sub></i> [                ] [    ] NIN INIM- <i>ia</i>
	C ctd.	NU      EN GAZ-MU u NI[N G]A[Z-MU]
	d ctd.	N[U.MEŠ [                                  ]
	E <sub>1</sub> ctd.	NU      EN <i>GAZ-MU</i> u NI[N G]A[Z-MU]
15a	a obv. 17	NU EN INIM.GAR-MU u GAŠAN KI.MIN :
	C obv. 25'-26'	[    ] <sup>r</sup> NIN <sup>r</sup> DU <sub>11</sub> .DU <sub>11</sub> - <i>ia</i> /
	a ctd.	NU <sup>r</sup> EN <sup>r</sup> <i>ṣer-ri-ia<sub>5</sub></i> u GAŠAN KI.MIN
	C ctd.	[    ] N]IN      INIM.GAR- <i>ia</i>
15b	a obv. 18	NU EN GAZ-MU u GAŠAN GAZ-MU :
	C obv. 27'-28'	[    ] NI]N <i>ḥUL-ti-ia</i> /
	a ctd.	[NU E]N INIM-MU u GAŠAN I[NIM-MU]
	C ctd.	[    ] <sup>r</sup> GAZ <sup>r</sup> - <i>ia</i>
16	a obv. 19	šá ip-šú bar-tum a-mat <i>ḥUL-tim i-p[u-šú]</i> <sup>r</sup> ú-še <sup>r</sup> -[pi-šú]
	C obv. 29'	[    ] →
	d obv. 6	[š]á ip-šá ḥI.GAR <sup>r</sup> INIM <sup>r</sup> <i>ḥUL-tim i-pu-šá</i> ú-š[e-pi-šá]
	E <sub>1</sub> obv. 10'	šá ip-šú [                                  ] →
	f obv. 4'-5'	[šá <sup>r</sup> ip-šá ḥI.GAR [                                  ] / [                ] →
17	a obv. 20	is-ḥu-ru-nu ú-šá-as-ḥi-ru-nu ana [                                  ]
	C obv. 29'-30'	[    ] ú]-šá-as-ḥi-ra / [                                  ] i]q-bu-u
	d obv. 7	[i]s-ḥu- <sup>r</sup> ra ú-še-es <sup>r</sup> -ḥi-ra ana e-piš-ti ep-ši- <sup>r</sup> ma iq <sup>r</sup> -b[u-u]
	E <sub>1</sub> obv. 10'-11'	[    ] / a-na e-p[iš-ti] [                                  ] →
	f obv. 5'-6'	is-ḥu-ra <sup>r</sup> ú]-[šeshirā] / [                                  ] ep-ši- <sup>r</sup> ma <sup>r</sup> iq-bu-u →

- 18 a obv. 21      *ana sa-hir-ti suh-hi-ri-ia i[q-bu-u] i]q-bu-u / [ ]*  
   C obv. 31'-32'      *[ ]*  
   d obv. 8-9      *[ ]*  
   E<sub>1</sub> obv. 11'-12'      *[ ] / <sup>d</sup>UTU [ ] →*  
   f obv. 6'-7'      *[ ] / [ ] an-nu]u-<sup>r</sup>ti<sup>1</sup> šú-nu →*
- 19 a obv. 22      *an-nu-tú NU.MEŠ-šú-nu GIM šú-nu NU GU[B-zu] ]*  
   C obv. 32'      *[ ] NU.MEŠ]-<sup>r</sup>šú-nu<sup>1</sup> /*  
   d obv. 9-10      *[ ] an-nu-ti <sup>r</sup>NU<sup>1</sup>.MEŠ-š[ú-nu] / [ ] šú-n]u l[a GU]B<sup>2</sup>-<sup>r</sup>zu<sup>1</sup> NU.MEŠ-šú-nu →*  
   E<sub>1</sub> obv. 12'-13'      *[ ] / GIM šú-<sup>r</sup>nu<sup>1</sup> [ ] →*  
   f obv. 7'-8'      *[ ] / [ ] l]a GUB-zu NU.MEŠ-šú-nu →*  
   (*C obv. breaks*)
- 20 a obv. 23      *DÙ-ma ina IGI DINGIR-ti-ka GAL-tú n[a-šá-a-ku]*  
   d obv. 10      *DÙ-ma IGI DINGIR-ti-[ka GA]L-[ ]*  
   E<sub>1</sub> obv. 13'      *[ ]*  
   f obv. 8'      *DÙ-<sup>r</sup>ma ana IGI<sup>1</sup> [ ]*
- 21 a obv. 24      *<sup>d</sup>UTU šá ia-a-ši kiš-pi ru-<sup>r</sup>hu-u r[u-su-u] ]*  
   d obv. 11      *[ ] ia-a-ši kiš-<sup>r</sup>pi ru<sup>1</sup>-<sup>r</sup>he-e ru-se-e <sup>r</sup>up<sup>1</sup>-[šá-še-e] →*  
   E<sub>1</sub> obv. 14'      *<sup>r</sup>dUTU<sup>1</sup> šá <sup>r</sup>ia<sup>1</sup>-[a-ši] [ ]*  
   f obv. 9'      *[ ] i]a-a-ši kiš-pi ru-<sup>r</sup>he-e ru-[se-e] <sup>r</sup>up-šá<sup>1</sup>-[še-e] →*
- 22 a obv. 25      *NU DU<sub>10</sub>.GA.MEŠ KI.Á.G.GÁ HUL.GIG.GA DI.BA[L.A] ]*  
   d obv. 11-12      *— — [ ] / [HUL.GIG.G]A DI.BAL.A ZI.K[U<sub>5</sub>.R]U.DA-a →*  
   E<sub>1</sub> obv. 15'      *[ ]*  
   f obv. 9'-10'      *[ ] / [KI.Á]G.GÁ HUL.GIG DI.BAL.A <sup>r</sup>KA.DAB<sup>1</sup>.BÉ.D[A] →*
- 23 a obv. 26      *KA.DAB.BÉ.DA INIM.GÍR.RA ŠAR.HUN.GÁ [ ]*  
   d obv. 12-13      *KA.DAB.<sup>r</sup>BÉ.DA<sup>1</sup> I[NIM.GAR] / [ ] IGI.NIGIN.NA ÍD.GUR.<sup>r</sup>RA<sup>1</sup> →*  
   E<sub>1</sub> obv. 16'-17'      *[ ] / [ ] / <sup>r</sup>ÍD.GUR.RA<sup>1</sup> →*  
   f obv. 10'-11'      *[ ] x / [ZI.KU<sub>5</sub>]RU.DA-<sup>r</sup>a<sup>1</sup> ŠÚR.HUN.GÁ IGI.NIGIN.NA ÍD.GUR.R[A] →*
- (undecipherable traces in G obv. 1')
- 24 a obv. 27      *É.GAL.KU<sub>4</sub>.RA mi-qit <sup>r</sup>tè-e-mi šá-né-[e] ]*  
   d obv. 13-14      *<sup>r</sup>É<sup>1</sup>.GAL.KU<sub>4</sub>.RA mi-qit [ ] / [ ] <sup>r</sup>tè-mì ŠU.<sup>d</sup>+INNIN →*  
   E<sub>1</sub> obv. 17'-18'      *[ ] / [ ] ŠU.DINGIR.RA →*  
   f obv. 11'-12'      *[É.GAL.K]U<sub>4</sub>.R[A] / [mi-qi]t <sup>r</sup>tè-mi ši-ni-it <sup>r</sup>tè-mì ŠU.DING[IR.RA] →*  
   G obv. 2'      *ši-ni-i]t <sup>r</sup>tè-[mi]*
- 25 a obv. 28      *ŠU.<sup>d</sup>+INNIN.NA ŠU.GIDIM.MA ŠU.NAM.ÉR[IM.MA] ]*  
   d obv. 14-15      *ŠU.DINGI[R.RA] ŠJU.GIDIM.MA ŠU.NAM.<sup>r</sup>LÚ<sup>1</sup>.[U<sub>18</sub>.LU] / [ŠU.NAM.ÉR]IM.MA →*  
   E<sub>1</sub> obv. 18'      *ŠU.<sup>d</sup>+INNIN.N[A] / [ ] ŠU.GID]IM.MA ŠU.NAM.ÉRIM.MA ŠU.NAM.LÚ.U<sub>18</sub>.LU →*  
   f obv. 12'-13'      *[ŠJU.<sup>d</sup>+INNIN / [ ] ŠU.NAM.ÉRI[M.MA]*  
   G obv. 3'      *ŠU].NAM.ÉRI[M.MA]*
- 26 a obv. 29      *<sup>d</sup>ALAD HUL-tim SAG.HUL.ḤA.ZA m[u-kil] ]*  
   d obv. 15      *<sup>d</sup>ALAD HUL-ti[m] SAG].HUL.ḤA.ZA <sup>r</sup>mu<sup>1</sup>-kil SAG HUL-t[im]*  
   E<sub>1</sub> obv. 19'      *<sup>d</sup>ALAD HUL SAG.HUL.[ḤA.ZA] ] →*  
   f obv. 13'-14'      *<sup>d</sup>A[LAD HUL-t]im / [SA]G.HUL.<ḤA>ZA mu-kil SAG HUL-tim →*  
   G (lost in break)
- 27 a obv. 30      *iš-ku-nu-nim-ma KA-MU ú-ṣab-b[i-tu] ]*  
   d obv. 16      *[iš-ku-nu-na]m<sup>2</sup>-ma KA-MU ú-ṣab-b[i-t]u GÚ-MU ú-tar-<sup>r</sup>ri<sup>1</sup>-r[u] ]*  
   E<sub>1</sub> obv. 19'-20'      *[ ] / KA-MU ú-ṣab-bi-tú GÚ-M[U] ] →*  
   f obv. 14'-15'      *iš-<sup>r</sup>ku<sup>1</sup>-[nu-na]m-ma / [ ] ú-ṣab-bi-tu GÚ-MU ú-tar-<sup>r</sup>ri-ru<sup>1</sup> →*  
   G obv. 4'      *i]š-ku-nu-nim-[ma]*

- 28 a obv. 31 KA-MU *ub-bi-lu* DU<sub>11</sub>.DU<sub>11</sub>-MU *il-[du-du* ]  
 d obv. 17 [ ] *ub-bi-lu* DU<sub>11</sub>.D[U<sub>11</sub>]-<sup>r</sup>MU<sup>1</sup> *il-du-du* *ir-ti* *i[d-’i-pu]*  
 E<sub>1</sub> obv. 20'-21' [ ] / DU<sub>11</sub>.DU<sub>11</sub> *il-du-du* GA[BA ] →  
 f obv. 15'-16' KA-MU *u[b]-bi-ṭu* / [DU<sub>11</sub>.D]U<sub>11</sub>-MU *il-du-du* *ir-’ti* *id<sup>1</sup>-’i-pu* →  
 G obv. 5' KA]-MU *ub-bi-ṭ[u?*
- 29 a obv. 32 ŠÀ *un-ni-šú* Á-MU *ik-su-’u* [ ] <sup>r</sup>GÌR<sup>II</sup>-MU<sup>1</sup> →  
 d obv. 18 [ŠÀ *un-ni-šú*] Á.MEŠ-MU *ik-’su-’u* — — —  
 E<sub>1</sub> obv. 21'-23' [ ] / Á<sup>II</sup>-MU *ik-su-ú* [ ] / GÌR<sup>II</sup>-MU →  
 f obv. 16'-18' *līb-bi ’un<sup>1</sup>-ni-šú* / [Á.MEŠ-M]U *ik-su-ú* *bir-ki-ia<sub>5</sub>* *’ik<sup>1</sup>-su-u* / [GÌR<sup>II</sup>-M]U →  
 G obv. 6'-7' Š]À *un-ni-š[u* ] *ik-su-’u* [ ]
- 30 a obv. 33 *a-li-k[a-ti* ]  
 d obv. 18-19 *’a-li-ka-a<sup>1</sup>-[ti* ] / [e-še-en-še]-ri →  
 E<sub>1</sub> obv. 23' DU.MEŠ-tu *ú-k[a-su-u* ] →  
 f obv. 18' *a-li-ka-t[i]* *’u<sup>1</sup>-ka-su-u* GU.MURGU-MU →  
 G obv. 8' GU.MURGU]-<sup>r</sup>MU<sup>1</sup> →
- 31 a obv. 34 *ik-p[u-pu*  
 d obv. 19 *ik-pu-pu* *pa-’ni<sup>1</sup>-ia<sub>5</sub>* *’uṣ<sup>1</sup>-ṣa-n[a-du* ]  
 E<sub>1</sub> obv. 23'-24' [ ] / IGI.MEŠ-MU *NIGIN-du* — *man-gu l[u-u<sup>2</sup>-tu]* →  
 f obv. 18'-19' *’ik<sup>1</sup>-pu-pu* / *’pa-ni-ia<sub>5</sub>* *ú-ṣa-na-du* [SU-M]U *man-ga lu-u<sup>2</sup>-tū* →  
 G obv. 8' *ik-pu-p[u*  
*(a obv. breaks; for the text on the reverse, see text 9.3)*
- 32 d obv. 20 [ú-mal-lu-i]n-<sup>r</sup>ni SÍK<sup>1</sup>-MU *im-lu-su* TÚG.S[ÍK-MU ]  
 E<sub>1</sub> obv. 24'-25' [ ] / SÍK.ÙZ *im-lu-su* TÚG.S[ÍK-MU ] →  
 f obv. 19'-20' ú-mal-lu-in-ni / SÍK-MU *im-lu-šú* TÚG.SÍ[K-MU] *ib-tu-qu* →  
 G obv. 9' ú-m]ál-lu-in-[ni
- 33 d obv. 21 [ ] *il-q]u-ú* SAḤAR <sup>r</sup>GÌR<sup>II</sup>-MU *’iṣ<sup>1</sup>-bu-šu* *mìn-d[a-at* ]  
 E<sub>1</sub> obv. 25'-26' [ ] / SAḤAR <sup>r</sup>GÌR<sup>II</sup>-MU *iṣ<sup>1</sup>-bu-šú* *mìn-d[a-at* ]  
 f obv. 20'-21' ÚH *il-qu-ú* / SAḤAR <sup>r</sup>GÌR<sup>II</sup>-MU *iṣ<sup>1</sup>-b[u-šú]* *mìn-’da<sup>1</sup>-at la-ni-ia<sub>5</sub>* ú-man-di-du  
 G obv. 10'-11' ú-m]-<sup>r</sup>MU<sup>1</sup> *il-qu-[ú* ú-ma]n-di-[du
- 34 d obv. 22 [ ] *šá* ŠINIG *’lu-u<sup>1</sup>[šá]* <sup>r</sup>giš<sup>1</sup>EREN *lu-u* [ ]  
 E<sub>1</sub> obv. 27' NU.MEŠ-MU *lu šá* <sup>r</sup>giš<sup>1</sup>ŠINIG *l[u* ]  
 f obv. 22' *’NU<sup>1</sup>.M[EŠ-MU* <sup>r</sup>giš<sup>1</sup>bi-n]u *lu* *’šá* <sup>r</sup>giš<sup>1</sup>EREN *lu šá* Í.UDU *lu šá* DUH.LÀL  
 G obv. 12' *l]u šá* DUH.L[ÀL
- 35 d obv. 23 [lu-u *šá* DUH.ŠE.GIŠ].ì lu-u *š[á* ] lu-u *’šá* IM *lu<sup>1</sup>-[u* ]  
 E<sub>1</sub> obv. 28' lu *šá* DUH.ŠE.GIŠ.ì lu *šá* E[SIR ]  
 f obv. 23' [ ] *’lu<sup>1</sup>* *šá* ESIR lu *šá* IM lu *šá* NÍG.SILA<sub>11</sub>.GÁ \
- 36 d obv. 24 [ ] NÍG.SIL]A<sub>11</sub>.GÁ ŠE.MUŠ<sub>5</sub> — — — — [i]-<sup>r</sup>pu-šu-ma<sup>1</sup> →  
 E<sub>1</sub> obv. 28'-29' lu *šá* NÍG.ŠILA<sub>11</sub>.GÁ ŠE.SA.A — — — — DÙ-šu-m[a] →  
 f obv. 23'a [lu — MIN] *’ŠE.MUŠ<sub>5</sub>* lu MIN ŠE.SA.A *lu-u* DÙ-ma  
 G obv. 13' Š]á NÍG.SILA<sub>11</sub>.GÁ ŠE.S[A.A
- 37 d obv. 24-25 [ ] — — — — / [ ] ú]-<sup>r</sup>šá<sup>1</sup>-ki-l[u ]  
 E<sub>1</sub> obv. 29'-30' [ ] — — — — ] / MUŠEN AN-e ú-<sup>r</sup>šá<sup>1</sup>-[ki-lu]  
 f obv. 24' [UR.GI<sub>7</sub> l]u-u *ú-šá-ki-lu* ŠAH MIN MUŠEN AN-e MIN  
 G obv. 14'-15' ú]-<sup>r</sup>šá<sup>1</sup>-ki-l[u ú-šá-ki-l[u
- d ctd. [ ]  
 E<sub>1</sub> ctd. [ ]  
 f ctd. KU<sub>6</sub> ABZU MIN  
 G (*lost in break*)  
 (d obv. breaks)

- 38 E<sub>1</sub> obv. 31'  
f obv. 25'  
G obv. 16'  
E<sub>1</sub> ctd.  
f ctd.  
G obv. 16'  
(*G obv. breaks*)
- 39 E<sub>1</sub> obv. 32'  
f obv. 26'
- 40 E<sub>1</sub> obv. 32'  
f obv. 27'
- 41 E<sub>1</sub> obv. 33'  
f obv. 28'
- 42 E<sub>1</sub> obv. 34'  
f obv. 29'
- 43 E<sub>1</sub> obv. 35'  
f obv. 30'  
(*E<sub>1</sub> obv. breaks*)
- 44 f obv. 31'
- 45 f obv. 32'
- 46 C rev. 1'  
f obv. 33'
- 47 C rev. 2'  
f obv. 34'
- 48 C rev. 3'  
f obv. 35'
- 49 C rev. 4'-5'  
f obv. 36'
- 50 C rev. 6'-7'  
f obv. 37'
- 51 C rev. 8'  
f obv. 38'
- 52 C rev. 9'  
f obv. 39'
- 53 C rev. 10'  
f obv. 40'
- 54 C rev. 11'-11'a  
f obv. 41'
- 55 C rev. 12'  
f obv. 42'
- 56 C rev. 13'  
f obv. 43'
- 57 C rev. 14'  
E<sub>2</sub> obv. 1'  
f obv. 44'
- <sup>d</sup>UTU *an-nu-ti* šú-nu *an-nu-ti*[*i*] ]  
[ *an*]-nu-tú šú-nu *an-nu-tú* NU.MEŠ-šú-nu ] 'NU.MEŠ-šú-nu'  
]  
GIM šú-nu la GUB-zu NU.MEŠ-šú-nu  
G[IM]
- ina* IGI DINGIR-*ti-ka* GAL-*ti* ul-*zi*[*s-sunūti* (—) ] →  
[ ] IGI DINGIR-*ti-ka* GAL-*tú* — a-qal-lu-šú-nu-*ti*
- [ ]  
[NU].MEŠ-MU DÙ-*ma* *ina* ÚR 'ADDA<sup>1</sup> iš-ku-*nu*
- KI.MIN-*ma* *ina* sa-*mit* BÀD *it-mì-r[u]* ]  
[MIN *ina s*]a-*mit* BÀD *ip-ḥu-u* *ina* bi-<sup>2</sup>*i* šá BÀD *i-te-ru-pu-ū*
- KI.MIN-*ma* *ina* KI.TA AN.ZA.GÀR *u*[š-ni-lu] ]  
[MIN *ina*] KI<sup>1</sup>.TA <sup>d</sup>kù-*bu* uš-ni-lu MIN *ina* GÚ <sup>d</sup>IMIN.BI x [x x]
- 'KI.MIN-*ma*<sup>1</sup> [*ina*] 'kiš<sup>1</sup>-[*kat*]-*te*<sup>1</sup>-[*e*]  
'MIN<sup>1</sup> in[a] kiš-*kat-te-e* pa-*ḥa*<sup>1</sup>-*ri* x [
- [M]IN *ina* PIŠ<sub>10</sub> ÍD *ki-lal-le-e* ú-*ta*[*m-mì-ru*]  
[M]IN *ina* ḤABRUD *e-reb* <sup>d</sup>UTU-*ši* *ip-ḥu-u* MIN *ina* É <sup>d</sup>kù-*bu* šá 'EDIN<sup>1</sup> [x x x]  
iš-ru]-*p*[*u*]  
[MI]N *ina* UDUN *pa-ḥa-ru* iš-ru-*pu* MIN *ina* UDUN LÚ.KURUN.N[A ]
- [ ] iq-*lu*]-*ū*  
[MI]N *ina* kan-*ni* <sup>lā</sup>ŠUR *it-mì-ru* MIN *ina* la-ab-*t[i]* ]
- [ ] iq-*lu*]-*ū*  
[MI]N *ina*<sup>1</sup> *ti-nūr* ZABAR iq-*lu-u* MIN *ina* ši-it <sup>d</sup>UTU-*ši* [ ]
- [ ] iq-*lu*]-*ū* / [ ] it-*mì-r[u*]  
[MI]N *ina e-reb* <sup>d</sup>UTU iq-*lu-u* MIN *ina e-reb* ABU[L ]
- [ ] ú-*tam-mì-r[u*] / [ ] it-*mì-ru*  
[MI]N *ina* SILA LÍMMU.BA ú-*tam-mì-ru* MIN *ina* KI.TA-na <sup>d</sup>kù-[*bu*] ]
- [ ] -*x-ḥu*  
[MIN GI]M *pi-sa-an-nu* mu-*šar-di-i* *ina* PÚ iš-ku-*nu-m*[a x x x]
- [ ] ú-*še*<sup>2</sup>-*ri*<sup>2</sup>]-*du*  
[MIN GIM] MUL šá-*ma-mi* ú-[*še*<sup>2</sup>-*ri*<sup>2</sup>-*du*]
- [ ] ú-*la*<sup>2</sup>-*i*<sup>2</sup>-*bu*  
[MIN x] x šá *sahar-šup-pe-e* *ina* KÁ ú-[*la*<sup>2</sup>-*i*<sup>2</sup>-*bu*]
- [ ] <sup>id</sup>]*ḥu-bur* \ [ú-*še-bi*]-*ru* →  
[MIN *ana* <sup>d</sup>GI]Š.GÍN.MAŠ *id-di-nu-ma* <sup>id</sup>]*ḥu-bur* 'ū<sup>1</sup>-[*še-bi-ru*]
- [ ] uš-x-d]*u*<sup>2</sup>-*ū*  
'MIN<sup>1</sup> [(x)] x [x] x *a-tu-di* uš-[x-*du*<sup>2</sup>-*ū*]
- [ ] BAL-*ū*  
MIN U<sub>4</sub>.<sup>1</sup>26<sup>1</sup>.[KAM šá <sup>it</sup>NE KI te-*šèr-tú* <sup>d</sup>*a-nun-n*[a-*ki*] ]
- [ ] -*ru*  
[KIMIN] KI A.<sup>1</sup>MEŠ ZI.KU<sub>5</sub>.RU<sup>1</sup>.D[A-a ]  
MIN KI A.M[EŠ ZI].KU<sub>5</sub>.RU.DA-a I[GI<sup>2</sup> MU]<sup>2</sup> šá-*ma*<sup>1</sup>-[*mi*<sup>2</sup> x-x-x]

58	C rev. 15'	[ ]-ku
	E <sub>2</sub> obv. 2'	KIMIN <sup>1</sup> <i>ina ki-šad</i> ÍD <i>it-mi-ru</i> K[IMIN]
	f obv. 45'	MIN <i>ina GÚ</i> í[D <i>it-m</i> ]ì- <sup>1</sup> <i>ru</i> [ ] <i>ina U<sub>4</sub>.H]UL.GÁL</i> <sup>1</sup> a <sup>1</sup> x x x [ ]
59	C rev. 16'-17'	[ ] <i>ú-šal-pi]-tu / ip-qí-d]u</i>
	E <sub>2</sub> obv. 3'	KIMIN <i>ina KU<sub>5</sub></i> UDU.NÍTA <i>ú-šal-pi-tu</i> KI[MIN]
	f obv. 46'	MIN <i>ina KU<sub>5</sub>-is</i> UDU.[NÍTA] MIN] <sup>1</sup> ana <sup>1</sup> <i>gu-g[ul]</i> LÚ.U <sub>18</sub> .[LU]
60	C rev. 18'	[ ] <i>it-mì-r]u</i>
	E <sub>2</sub> obv. 4'	KIMIN <i>ina KI.TA</i> <sup>d</sup> ku-ši [ <i>it-mi-ru</i> KIMIN]
	f obv. 47'	MIN <i>ina KI.T[A</i> <sup>d</sup> i]t-mì-[ <i>ru</i> MIN <i>ina</i> ? (x)] EDIN [ ]
61	C rev. 19'	[ ] <i>it-mì]-<sup>1</sup>ru</i>
	E <sub>2</sub> obv. 5'	KIMIN <i>ina KI.TA</i> <sup>d</sup> e-qi [ <i>it-mi-ru</i> KIMIN]
	f obv. 48'	MIN <i>ina MIN</i> [ ] MI] <sup>1</sup> N? [ <i>ina</i> ? x x] šá EDIN [ ]
62	C rev. 20'	[ ]-x-ú'
	E <sub>2</sub> obv. 6'	KIMIN <i>ina KÀŠ NÍ-šú</i> <i>im-hu-hu-ma</i> [ ]
	f obv. 49'	[MIN] <i>ina KÀŠ NÍ]-šú</i> i[m-hu-hu-ma (x x x)] <sup>1</sup> ana e-reb <sup>d</sup> UTU <sup>1</sup> -š[i]
63	C rev. 21'-22'	[ ] <i>it-mì]-ru / <sup>d</sup>UTU a]t-ta</i>
	E <sub>2</sub> obv. 7'	KIMIN <i>ina URU ŠUB-i</i> u na-me-e {šú} <i>it-mì-ru</i> [ ]
	f obv. 50'	[MIN] <i>ina URU</i> [ ] x [ ]
	h obv. 1'	[ ] DI.KU <sub>5</sub> [x x x x at-ta]
64	C rev. 23'	[ ] <i>a]t-ta-ma</i>
	E <sub>2</sub> obv. 8'	EN <i>kit-tum u mi-šá-ru muš-te-šir</i> <sup>d</sup> [í-gì-gì] [ ]
	f obv. 51'	[MIN] <sup>1</sup> ina <sup>1</sup> x [ ] x [ ]
	h obv. 2'	[ ] <i>mi-šá]-ri muš-te-šir</i> [ ]
	(f obv. breaks)	
65	C rev. 24'	[DI].KU <sub>5</sub> <sup>d</sup> a <sup>1</sup> -[nun-na-ki muš]- <sup>1</sup> ta <sup>1</sup> -lum
	E <sub>2</sub> obv. 9'	DI.KU <sub>5</sub> <sup>d</sup> a-nun-na-ki [ ]
	h rev. 1	[ ] <sup>d</sup> a]-nun-na-ki [ ]
66	C rev. 25'	[ <sup>d</sup> ]UTU šá kaš-šap-ia u kaš-š[ap-ti-ia] →
	E <sub>2</sub> obv. 10'	<sup>d</sup> UTU šá kaš-šap-ia <sub>5</sub> [ ]
	h rev. 2	[ ] kaš-š]ap-ia u kaš-šap-ti-ia →
67	C rev 25'	[ ] <i>m]uš-te-p[i]š-ti-ia</i> — — —
	E <sub>2</sub> obv. 11'	<i>e-piš-ia<sub>5</sub> u muš-te-piš-ti-ia</i> ra-ži-[ia <sub>5</sub> u] [ ]
	h rev. 2-3	<i>e-piš-i[a</i> ] / [ ] r]a-ži-ti-ia →
68	C rev. 26'	[ <sup>d</sup> ]kiš-pu <sup>1</sup> -šú-nu ru-hu-šú-nu ru-s[u-šú-nu HUL.M]EŠ NU DU <sub>10</sub> . <sup>1</sup> GA <sup>1</sup> .MEŠ
	E <sub>2</sub> obv. 12'	<i>kiš-pi-šú-nu ru-he-šú-nu ru-se-šú-nu</i> H[UL.M]EŠ
	h rev. 3-4	<i>kiš-pi-šú-nu ru-he-šú-nu ru-[se-šú-nu</i> ] / [ ] →
69	C rev. 27'	<i>lib-bal-kit(u)-šú-nu-ti a-na</i> <sup>1</sup> muḥ <sup>1</sup> -[hi-šú-nu l]a-ni-šú-nu lil-[l]i-ku
	E <sub>2</sub> obv. 13'	<i>lib-bal-kit(u)-šú-nu-ti ana</i> muḥ- <i>hi-šú-nu u la-[ni-šú-nu</i> ]
	h rev. 4	<i>[l]ib-bal-ki-tu-šú-nu-ti-<sup>1</sup>ma ana<sup>1</sup> [ ]</i>
	(h breaks)	
70	C rev. 28'	<sup>d</sup> UTU <sup>1</sup> <sup>d</sup> gíra tap-pu-ka l[i]-tal-lil Á <sup>III</sup> -[a]-a
	E <sub>2</sub> obv. 14'	<sup>d</sup> UTU <sup>d</sup> gíra tap-pu-ka li-tal-l[i] [ ]
71	C rev. 29'	<sup>d</sup> UTU <sup>1</sup> <sup>d</sup> gíra qa-mu-ú liq-mi-šú-n[u-t]i
	E <sub>2</sub> obv. 15'	<sup>d</sup> UTU <sup>d</sup> gíra qa-mu-ú liq-mi-šú-nu-ti →
72	C rev. 30'	[ <sup>d</sup> g]íra lik-kel-me-šú-nu-ti <sup>d</sup> gíra liš-ru-up-šú-n[u-t]i
	E <sub>2</sub> obv. 15'-16'	<sup>d</sup> gíra l[ik-kel-me-šú-nu-ti] / <sup>d</sup> gíra liš-ru-up-šú-nu-ti : →
73	C rev. 31'	[ <sup>d</sup> g]íra liš-har-miṭ-su-nu-ti <sup>d</sup> gíra li- <sup>1</sup> ṣar <sup>1</sup> -rip-šú-[nu-t]i
	E <sub>2</sub> obv. 16'	<sup>d</sup> gíra liḥ-har-miṭ-su-nu-t[i] [ ]

- 74 C rev. 32'  
E<sub>2</sub> obv. 17'  
<sup>[d]gíra</sup> li-kab-bi-ib-šú-nu-ti <sup>d</sup>gíra ag-giš <sup>r</sup>UGU<sup>1</sup>-šú-[nu lil-s]i  
<sup>[d]gíra</sup> li-kab-bi-ib-šú-nu-ti <sup>d</sup>gíra ag-gi[š]  
]
- 75 C rev. 33'  
d rev. 1'  
E<sub>2</sub> obv. 18'  
<sup>[d]gíra</sup> ZI-šú-nu GIM A.MEŠ lit-[bu-u]k  
<sup>[n]a-piš-ta-šú-[nu]</sup>  
<sup>[d]gíra</sup> ZI-šú-nu GIM A.MEŠ [ ]  
]
- 76 C rev. 34'  
d rev. 2'  
E<sub>2</sub> rev. 1  
f rev. 1'  
<sup>r</sup><sup>d</sup>gíra<sup>1</sup> ana kur-nu-gi<sub>4</sub>-a li-še-rid-s[u-nu-t]i  
<sup>[d]gir]a</sup> ana kur-nu-<sup>r</sup>gi<sub>4</sub>-a li-še<sup>1</sup>-[rid-su-nu-ti]  
<sup>d</sup>gíra ana kur-nu-gi<sub>4</sub>-a li-[še-rid-su-nu-ti]  
<sup>r</sup><sup>d</sup>[gíra kur-n]u-[gi<sub>4</sub>-a] l[i-še-rid-su-nu-ti]  
]
- 77 C rev. 35'  
d rev. 3'  
E<sub>2</sub> rev. 2  
f rev. 2'  
<sup>r</sup><sup>d</sup>gíra mu-nam-mer uk-li ek-le-ti pa-ni-šú [x x] x  
<sup>[mu-na]m-mer uk-li</sup> <sup>r</sup>ek-le<sup>1</sup>-t[i]  
<sup>d</sup>gíra mu-nam-mer uk-li ek-le-ti [ ]  
<sup>r</sup><sup>d</sup>gíra<sup>1</sup> [mu-n]am-mer uk-l[u]  
]
- 78 C rev. 36'  
d rev. 4'  
E<sub>2</sub> rev. 3  
f rev. 3'  
<sup>d</sup>gíra ana <sup>d</sup>nam-tar SUKKAL KI-tim lip-qi[d-su-nu-t]i  
<sup>[d]gíra</sup> <sup>r</sup>ana <sup>d</sup>nam-tar SUKKAL KI-tim l[ip-qissunūti]  
<sup>d</sup>gíra ana <sup>d</sup>nam-tar SUKKAL KI-tim [ ]  
<sup>d</sup>gíra <sup>r</sup>ana <sup>d</sup>nam-tar SUKKAL KI-t[im]  
]
- 79 C rev. 37'  
d rev. 5'  
E<sub>2</sub> rev. 4  
f rev. 4'  
<sup>d</sup>UTU šá — — kiš-pi ru-he-e ru-se-e  
<sup>[d]UT]U</sup> — — ana ia-a-ši kiš-pi ru-he-e <sup>r</sup>ru-se-e<sup>1</sup>  
<sup>d</sup>UTU šá — — UŠ<sub>11</sub> UŠ<sub>11</sub> UŠ<sub>11</sub>  
<sup>d</sup>UTU šá — — kiš-pi ru-he-e ru-se-e  
C ctd. up-šá-še-e H[UL.MEŠ tpušūni(?)]  
d ctd. [ ]  
E<sub>2</sub> ctd. NÍG.AK.A.MEŠ [ ]  
f ctd. u[p-šá-še-e]  
]
- 80 C rev. 38'  
d rev. 6'  
E<sub>2</sub> rev. 5  
f rev. 5'  
DINGIR LUGAL IDIM — NUN né-kel-m[u-in-n]i  
[ ] LUGAL IDIM u NUN né-kel-mu-[in-ni]  
DINGIR LUGAL IDIM u NUN [ ]  
DINGIR LUGAL IDIM u [ ]  
]
- 81 C rev. 39'  
d rev. 7'  
E<sub>2</sub> rev. 6  
f rev. 6'-7'  
KI DINGIR u <sup>d</sup>15 ú-ze-nu-in-ni — —  
[K]I DINGIR u <sup>d</sup>15 ú-ze-nu-nin-ni ú-sah-<sup>b</sup>hi <sup>r</sup>ru<sup>1</sup> b[u<sup>2</sup>.nīšunu(?)]  
KI DINGIR u <sup>d</sup>15 ú-ze-nu-in-ni — —  
KI DINGIR u <sup>d</sup>iš<sub>8</sub>-tár ú-ze-nu-<sup>r</sup>in<sup>1</sup>-n[i] <sup>r</sup>ú-sa<sup>1</sup>-b[i-ru] /  
C ctd. ú-la[m-mi-nu-in-n]i  
—  
d ctd. [ ]  
E<sub>2</sub> ctd. ú-lam-mì-nu-in-ni →  
f ctd.  
]
- 82 C rev. 40'  
d rev. 8'  
E<sub>2</sub> rev. 7  
f rev. 7'-8'  
ina É šal-tú ina SILA pu-úb-pu-ub-<sup>b</sup>hu i[š-ku-nu-nim-ma]  
[in]a É šal-tum ina SILA pu-ub-pu-ub-<sup>b</sup>hu-u iš-ku-n[u-nim-ma]  
ina É šal-tú ina SILA pu-ub-pu-ub-<sup>b</sup>hu i[š-ku-nu-nim-m]a  
ina É š[al-tú] ina SILA p[u-ub-pu-ub-<sup>b</sup>hu] / iš-ku-nu-nim-ma →  
]
- 83 C rev. 41'  
d rev. 9'  
E<sub>2</sub> rev. 8-9  
f rev. 8'-9'  
DINGIR-ut-ka GAL-tú ZU-ú DINGIR a-a-um-ma NU ZU-ú  
[D]NGIR-ut-ka GAL-ti ZU-ú DINGIR a-a-um-ma la ZU-u  
DINGIR-ut-ka GAL-ti ZU-ú DINGIR a-a-um-ma [ ] /  
[D]INGIR-ut<sup>1</sup>-ka G[AL-ti] / DINGIR a-a-um-ma la i-<sup>r</sup>du<sup>1</sup>-u  
C ctd. at-t[a-ma] ZU]-<sup>r</sup>ú<sup>1</sup>  
d ctd. [ ]  
E<sub>2</sub> ctd. at-ta-ma ZU-ú a-na-ku NU ZU-u : →  
f ctd. a[t-ta-ma] [ ]

84	C rev. 42'	— ša <sup>lú</sup> UŠ <sub>11</sub> .ZU-MU — munusUŠ <sub>11</sub> .ZU-MU :
	d rev. 10'	<sup>d</sup> UTU šá kaš-šap-ia <sub>5</sub> u kaš-šap-ti-ia <sub>5</sub>
	E <sub>2</sub> rev. 9–10	— šá kaš-ša[p-ia] ] /
	f rev. 10'	<sup>d</sup> UTU šá kaš-šá-pi-ia <sub>5</sub> — kaš-ša[p-t]i-ia <sub>5</sub>
	C ctd.	šá e-pi[š-ia <sub>5</sub> ] ]
	d ctd.	— e-piš-ia <sub>5</sub> u mu[š-te-piš-ti-ia]
	E <sub>2</sub> ctd.	šá e-piš-ia u e-piš-ti-ia →
	f ctd.	— e-piš-ia <sub>5</sub> — muš-t[e-piš-ti-ia <sub>5</sub> ]
85	C rev. 43'	šá ra-hi-ia u ra-hi-ti-ia kiš-pi-šú-nu ina KI.TA-ka
	d rev. 11'	— [r]a-hi-ia <sub>5</sub> u ra-hi-ti-ia <sub>5</sub> kiš-pi-šú-nu ina KI.TA-ka
	E <sub>2</sub> rev. 10–11	šá ra-hi-i[a ] / kiš-pi-šú-nu ina qí-bīti-ka
	f rev. 11'–12'	— ra-hi-ia <sub>5</sub> — ra-hi-ti-ia <sub>5</sub> <sup>1</sup> kiš-pi-šú-nu ina [ ] /
	C ctd.	G[IM ]
	d ctd.	GIM giš-pa[r-ri] ]
	E <sub>2</sub> ctd.	GIM giš-par-[ri] ]
	f ctd.	GIM giš-par-ri lib- <sup>r</sup> bal <sup>l</sup> -ki[t(u)-šú-nu-ti]
86	C rev. 44'	a-na šá-šu-nu l[i-ba-ru-šú-nu-ti]
	d rev. 12'	— [šá-šu-n]u li-ba-ru-šú-nu-ti →
	E <sub>2</sub> rev. 12	a-na šá-šu-nu li-ba-ru-šú-nu-ti : →
	f rev. 13'	— šá-šu-nu li-ba-ru-šú-nu-ti →
87	C rev. 45'	<sup>d</sup> UTU U <sub>4</sub> -ka ez-zu lik-š[u-ud-su-nu-ti]
	d rev. 12'	<sup>d</sup> UTU U <sub>4</sub> -ka ez-zu lik-šu-u[d-su-nu-ti]
	E <sub>2</sub> rev. 12	<sup>d</sup> [UTU ]
	f rev. 13'	<sup>d</sup> UTU U <sub>4</sub> -ka <sup>r</sup> ez <sup>l</sup> -z[u ]
88	C rev. 46'	[ ] <sup>dug</sup> ÚTUL <sup>r</sup> hu-bu-s[u-nu]- <sup>r</sup> ti <sup>1</sup> G[IM t]i-nūri [ ]
	d rev. 13'	[ ] di-qa-ri <sup>r</sup> hu-bu-su-nu<-ti> GIM ti-nūri qu-tur-šú-nu li-ri-mu [AN-e]
	E <sub>2</sub> rev. 13	<sup>dug</sup> ÚTUL <sup>r</sup> hu-bu-su-nu-ti GI[M ]
	f rev. 14'–15'	GIM di-qa-ri < <sup>r</sup> hu->b[u-su-nu-ti] / GIM [t]i-nūri qu-tur-šú-nu li-rim [ ]
89	C rev. 47'	[li- <sup>h</sup> ]u-lu [li- <sup>z</sup> ]u-bu [ ]
	d rev. 14'	[li- <sup>h</sup> ]u-lu li-zu-bu u lit-ta-at-tu-[ku]
	E <sub>2</sub> rev. 14	li- <sup>h</sup> u-lu li-zu-bu [ ]
	f rev. 16'	'li- <sup>h</sup> u <sup>l</sup> -lu 'li <sup>l</sup> -zu-bu u lit-t[a-at-tu-ku]
90	C rev. 48'	[na-pi] <sup>l</sup> š-ta-šú-nu [ ] <sup>r</sup> A <sup>l</sup> .MEŠ [na-a-di liq-t]i
	d rev. 15'	[na-p]iš-ta-šú-nu ki-ma A.MEŠ na-a-di liq-[ti]
	E <sub>2</sub> rev. 15	[n]a-piš-ta-šú-nu [ ]
	f rev. 17'	[na]-piš-ta-šú-nu GIM A.MEŠ na-a-du l[iq-ti]
91	C rev. 49'	[šu-n]u li-mu-tu- <sup>r</sup> ma <sup>1</sup> <sup>r</sup> ana <sup>l</sup> -[ku lub-lu]t
	d rev. 16'	[ ] li-mu-tu-ma ana-ku lu-úb-lu <sup>t</sup> →
	E <sub>2</sub> rev. 16	[šu-n]u li- <sup>r</sup> mu-tu <sup>l</sup> -m[a ]
	f rev. 18'	[š]u-nu <sup>r</sup> li <sup>l</sup> -mu-tu-ma ana-ku l[u-bluf]
	(E <sub>2</sub> rev. breaks)	
92	C rev. 50'	[šu-n]u li-ni-šú-ma a[na-ku ]
	d rev. 16'	šu-nu li-ni-šú-ma ana-ku l[u-ud-nin]
	f rev. 19'	[š]u-nu <sup>r</sup> li <sup>l</sup> -ni-šú-ma ana- <sup>r</sup> ku <sup>1</sup> l[u-ud-nin]
93	C rev. 51'	[šu-n]u lik-ta-su-ma a[na-ku ]
	d rev. 17'	[ ] l]i-ik-te-su-ma ana-ku lu-šir →
	f rev. 20'	šu-nu li-ik-ti-su-ma ana-ku l[u-šir]
	J rev. 1'	[ ] liktassû]-ma [ ]

- 94 C rev. 52'  
d rev. 17'  
f rev. 21'  
J rev. 2'  
[šu-n]u li-ṣab-tu-ma ḫana<sup>1</sup>-[ku  
šu-nu ḫli<sup>1</sup>-iṣ-ṣab-tu-ma ana-ku lu-š[e<sup>2</sup>-et<sup>2</sup>]  
šu-nu li-iṣ-ṣab-tu-ma ana-ku l[u-šēt(?)]  
[liṣṣabtu]-ma ana-ku l[u-šēt(?)]
- 95 C rev. 53'  
d rev. 18'  
f rev. 22'  
J rev. 3'  
[qí-bi-t]i-ka śir-ti š[á  
q]í-bi-ti-ka śir-tú šá NU KÚR-r[u]  
ina qí-bi-ti-ka śir-tú šá NU KÚR-ru →  
[si]r-ti šá la ḫKÚR<sup>1</sup>-[ru]
- 96 C rev. 54'  
d rev. 19'  
f rev. 22'  
J rev. 4'  
[an]-ni-ka ki-nim š[á  
[an-n]i-ka ki-nim šá NU ḫBAL-ū<sup>1</sup>  
u an-ni-ka ki-nim ḫšá<sup>1</sup> [ ]  
[k]i-nim ḫšá<sup>1</sup> [ ]
- 97 C rev. 55'-56'  
d rev. 20'  
f rev. 23'  
J rev. 5'  
[ ] — — — — ī]R-k[a] /  
[ana-k]u — — — — ḫīR<sup>1</sup>-ka  
[ana-ku<sup>1</sup> <sup>ld</sup>GIŠ.NU<sub>11</sub>-MU-GL.NA DUMU DINGIR-šú īR-ka  
[ ] — — — — (—) ]  
C ctd. [l]u-uš-lim-ma →  
d ctd. lu-ub-lu-uṭ lu-uš-<sup>r</sup>lim<sup>1</sup>-m[a]  
f ctd. lu-ub-luṭ lu-u[š-lim-ma]  
J ctd. [lu-uš-lim]-ma →
- 98 C rev. 56'-57'  
d rev. 21'  
f rev. 24'  
J rev. 5'-6'  
när-bi-ka lu-šá-pi d[à-lí-lí-ka] / a-n[a UN.ME]š ḫsal-mat SAG.DU [ ]  
nar<sup>1</sup>-bi-<sup>r</sup>ka<sup>1</sup> lu-šá-pi dà-lí-lí-ka ana UN.MEŠ ḫsal-mat SAG.DU lu-ud-lu[l]  
nar<sup>1</sup>-bi-ka lu-šá-pi dà-lí-lí-ka ana UN.MEŠ DAGAL.MEŠ [ ]  
när-<sup>r</sup>bi-ka<sup>1</sup> [ ] / [ ] ana UN.MEŠ ḫsal-mat SAG.D[U ]
- 99 C rev. 58'  
d rev. 22'  
f rev. 25'  
J rev. 7'  
C, d, f, J  
d  
(end of d)  
[UTU a-ši-p]u-ti šá ABGAL DINGIR.M[EŠ  
<sup>d</sup>UTU šur-bi ḫa<sup>1</sup>-ši-pu-tu šá ABGAL DINGIR.MEŠ i-pu-šú <sup>d</sup>AMAR.UTU  
<sup>d</sup>UTU šur-bi a-ši-pu-tú šá ABGAL DINGIR.MEŠ i-pu-šú <sup>d</sup>nu-d[ím-mud]  
[ a-š]i-pu-tú šá ABGAL DINGIR.MEŠ DÙ-š[ú ]
- 
- 100 C rev. 59'  
f rev. 26'  
J rev. 8'  
KA.INI[M.MA — ?] šá kiš-pi ma-a<sup>2</sup>-d[u-ti ]  
KA.INIM.MA — munusUŠ<sub>11</sub>.ZU šá kiš-pi ma-a<sup>2</sup>-du-tú i-pu-[šu]  
KA.INIM.M[A (x)] kaš-ṣap-tu šá kiš-pi ma-a<sup>2</sup>-[du-ti ]
- 101 C rev. 60'  
f rev. 27'  
J rev. 9'  
NIGIN-ma DA[B] šá [ru]-<sup>r</sup>he-e DÙ<sup>1</sup>-[šá ] →  
NIGIN-ma ša-ba-ti šá munusUŠ<sub>11</sub>.ZU šá ru-he-e i-pu-šu-šu pi-i-[šá]  
NIGIN-ma DA[B] šá ru-h]e-e šá ru-se-e DÙ-šá ú-še-pi-š[á] →
- 102 C rev. 60'  
f rev. 28'  
J rev. 9'  
C, f, J  
(following lines in C<sup>68</sup> and J differ from f; for J, see ll. 117–24)
- 103 f rev. 29' DÙ.DÙ.BI lu ina ŪR lu ina EDIN KI SAR A KÙ.GA ŠUB.ŠUB-di  
104 f rev. 30' gis<sup>2</sup>BANŠUR IGI <sup>d</sup>UTU GAR-an 3 ŠUK.MEŠ 12.TA.ÀM NINDA ZÍZ.A.AN GAR-an  
105 f rev. 31' NÍG.NA šimLI GAR-an KAŠ.SAG BAL-qí →

<sup>68</sup> C rev. 61'-63' read: kaš-ṣap-tú x [ ... ], e-nu-m[a ... ], LÚ x [ ... ]. This is followed by a paragraph divider, and the remainder of the rev. is left uninscribed.

106	E <sub>1</sub> rev. 1'	<sup>'dug'</sup> <i>b[u-l]u-p[aq-qa]</i>	[ → ]
	f ctd.	<i>hu-lu-paq-qa</i>	<i>ana</i> IGI <sup>d</sup> UTU GAR-an
	k obv. 1	[NÍG.TAB.TUR.R]A	<sup>'ana'</sup> IGI <sup>d</sup> UTU GAR-an →
107	E <sub>1</sub> rev. 1'-2'	[ ] / 4 NU <sup>giš</sup> ŠINIG [ ] →	
	f rev. 32'	<i>lu-te-e</i> <sup>giš</sup> <i>sar-ba-tú te-še-en</i>	4 NU IM 4 NU IM PIŠ <sub>10</sub> ÍD
	k obv. 1-3	<i>lu-te-<sup>r</sup>e</i> / [ ] <i>t]e-še-en</i>	4 NU ŠINIG 4 NU.MEŠ / <sup>giš</sup> E[RIN] →
108	E <sub>1</sub> rev. 2'-3'	[ ] /	
	f rev. 33'	<i>ki-la-le-e</i> 4 NU	Ì.UDU 4 NU Ì.UDU {4 NU} ma-gar-ri
	k obv. 3-4	— 4 NU.MEŠ	IM 4 NU.MEŠ IM PIŠ <sub>10</sub> <sup>l</sup> (ki) <sup>r</sup> ÍD <sup>l</sup> .AM /
	E <sub>1</sub> ctd.	<sup>'4</sup> NU	Ì.UDU →
	f ctd.	4 NU	DUH.ŠE. <sup>r</sup> GIŠ <sup>l</sup> .Ì
	k ctd.	4 NU.MEŠ	Ì.UDU →
109	E <sub>1</sub> rev. 3'	4 N[U] [ ]	
	f rev. 34'	4 NU NÍG.SILA <sub>11</sub> .GÁ	
	k obv. 4-5	4 NU.MEŠ <sup>r</sup> Ì.UDU <sup>giš</sup> <i>ma-<sup>r</sup>gar-ri<sup>l</sup>(hu)</i> /	
	E <sub>1</sub> ctd.	[ ]	
	f ctd.	4 NU NÍG.SILA <sub>11</sub> .GÁ ŠE.MUŠ <sub>5</sub>	4 NU NÍG.SILA <sub>11</sub> .GÁ ŠE.SA. <sup>r</sup> A <sup>l</sup>
	k ctd.	4 NU.MEŠ NÍG.SILA <sub>11</sub> .GÁ —	4 NU.MEŠ NÍG.SILA <sub>11</sub> .GÁ ŠE.SA.A
110	C obv. 1'	[ ]	
	E <sub>1</sub> rev. 4'	4 NU NÍG.SILA <sub>11</sub> .GÁ [ ]	
	f rev. 35'	4 NU <sup>giš</sup> <i>bi-nu</i>	4 NU <sup>giš</sup> <i>ere-ni</i>
	k obv. 6-7	4 NU.MEŠ NÍG.SILA <sub>11</sub> .GÁ ŠE.MUŠ <sub>5</sub>	4 NU.MEŠ ESIR /
	C ctd.	[ ] DU] <sup>H</sup> .LÀ[L]	
	E <sub>1</sub> ctd.	[ ]	
	f ctd.	4 NU ESIR	4 NU DUH.LÀL
	k ctd.	4 NU.MEŠ DUH.ŠE.GIŠ.Ì	4 NU.MEŠ DUH.LÀL
	k		
111	C obv. 2'	[ ] →	
	E <sub>1</sub> rev. 5'	NU.MEŠ <i>an-nu-t[i]</i>	[ ] →
	f rev. 36'	NU.MEŠ <sup>r</sup> <i>an<sup>l</sup>-nu-ti ta-<sup>r</sup>kàs<sup>l</sup>-si-<sup>r</sup>šú-nu-ti-ma</i>	GLIZI.LÁ
	k obv. 8	NU.MEŠ <i>šú-nu-tú ta-kàs-su-<sup>r</sup>šú-nu-<sup>r</sup>ti<sup>l</sup>-ma</i> / GLIZI.LÁ →	
112	C obv. 2'	[ ] Š]UB-di	
	E <sub>1</sub> rev. 5'	[ ] — ?	
	f rev. 37'	<i>ina IZ[I PI]Š<sub>10</sub>.dÍD LÁ-ma ana</i>	NÍG.TAB.TUR.RA ŠUB.ŠUB- <sup>r</sup> ma <sup>l</sup>
	k obv. 9-10	<i>ina IZI PIŠ<sub>10</sub>.ÍD ta-qad-ma / [ana] <sup>r</sup>ŠA<sup>l</sup> —</i>	<sup>r</sup> ŠUB <sup>l</sup> →
113	C obv. 3'	[ ] tu-na-ah- <sup>r</sup> šú-n]u-ti	
	E <sub>1</sub> rev. 6'	ÉN <i>an-ni-t[u</i>	[ ]
	f rev. 38'	ÉN <i>an-[ni-t]ú 3-šú ŠID-nu <sup>r</sup>GIM<sup>l</sup> ib-taš-lu ina</i>	ŠÀ A.MEŠ tu-na-ah- <sup>r</sup> šú-nu-ti
	k obv. 10-11	ÉN — 3-šú ŠID-nu <i>ki-ma</i> ŠEG <sub>6</sub> . <sup>r</sup> GÁ <sup>l?</sup> / [ ] — A.M]EŠ tu-na-ah	
114	C obv. 4'	[ ] ta-n]a-suk	
	E <sub>1</sub> rev. 7'	<sup>r</sup> ÉN <sup>l</sup> <i>at-t[u-nu</i>	[ ]
	f rev. 39'	ÉN [at-t]u-nu A.MEŠ 3-šú ŠID [N]E- <sup>r</sup> šú-nu(-)ti <sup>69</sup> <i>ina</i> <sup>r</sup> har <sup>l</sup> -ba-tú ta- <sup>r</sup> na-suk <sup>l</sup>	
	k obv. 11-12	ÉN <i>at-tu-nu</i> A.MEŠ 3-šú ŠID / [N]E- <sup>r</sup> šú-nu <i>ana</i> <i>har-ba-ti</i> ta-na-suk	

<sup>69</sup> For a discussion of this problematic phrase, see Notes. Abusch reads *taqallū(BIL)-šú-nu-ti* // *taqallū(BIL)-šú-nu<-ti>*, Schwemer prefers *ṭikmēn(DÈ)-šú-nu{-ti}* // *ṭikmēn(DÈ)-šú-nu* or *ṭikmēn(DÈ)-šú-nu teleqqe(TI)* // *ṭikmēn(DÈ)-šú-nu*.

115	C obv. 5'	[ E <sub>1</sub> rev. 8' f rev. 40' k obv. 13–14 k	<sup>tú]</sup> <sup>g</sup> GÚ. <sup>È</sup> [ <sup>túg</sup> G[Ú.È [ <sup>túgr</sup> GÚ.È <sup>1</sup> i-šá-ḥ[a-t]u ÉN áš-ḥu-uṭ MIN 3-šú ŠID-nu <sup>túg</sup> GÚ.È i-šaḥ-ḥa-tu / ÉN aš-ḥu-uṭ MIN 3-šú ŠID-nu	ŠI]D-nu ] —
(end of unit in k, for the following units, see 2.)				
116	C obv. 6'	[ki]š-pi [ E <sub>1</sub> rev. 9' f rev. 41' C, E <sub>1</sub> , f (end of unit in f) <sup>70</sup>	[kiš-pi [ [ ] ḫpa <sup>1</sup> -áš-ru nam-érim ma-mītu NU TE.MEŠ-u	TE.ME]Š-u gír ] —
—				
117	C obv. 7'	[É]N áš-ḥu-uṭ MIN E <sub>1</sub> rev. 10' J rev. 10'	[ ÉN áš-ḥu-uṭ ÉN áš-[ḥu-uṭ áš]-ḥu-uṭ áš-ta-ḥaṭ [áš-ta-ḥaṭ]	] MIN ] →
118	C obv. 8'	[i]m-ṭí-ia t[a-ni-ḥi-ia u ta-d]i-ra-ṭi-ia E <sub>1</sub> rev. 10' J rev. 11'	[ im-ṭí-ṭia <sup>1</sup> [ta-ni]-ḥi-ia <sub>5</sub> u ta-di-ra-[ti-ia <sub>5</sub> ]	—
119	C obv. 9'	[ù] <sup>2</sup> -a a-a mim- <sup>3</sup> ma <sup>1</sup> [ E <sub>1</sub> rev. 11' J rev. 12'-13' (E <sub>1</sub> rev. breaks) <sup>71</sup>	[ 'ù <sup>2</sup> -[a] ḫa <sup>1</sup> -[a 'a-a <sup>1</sup> ú-ù <sup>2</sup> -a mim-ma lem-nu šá ina SU-[MU] / [SA.M]EŠ-MU GÁL-ú →	SA.M]EŠ-MU GÁL-ú
120	C obv. 10'	[i]na muḥ-ḥi-k[u-nu áš]-ḥu-uṭ J rev. 13'	[ ana UG[U-ku-nu]	] <sup>72</sup>
121	C obv. 11'	[á]š-ḥu-uṭ š[á SU-MU ina mu]ḥ-ḥi-ku-nu	—	—
122	C obv. 12'	[á]š-ḥu-uṭ š[á UZU.MEŠ-MU ina m]uḥ-ḥi-ku-nu G rev. 1'	muḥ-ḥi]-ku-[nu	—
123	C obv. 13'	áš-ḥu-uṭ šá ḫSA.MEŠ <sup>1</sup> -M[U i]na muḥ-ḥi-ku-nu G rev. 2'	m]uḥ-ḥi-k[u-nu	—
124	C obv. 14'	[á]š-ḥu-uṭ šá meš-re-t[i-ia <sub>5</sub> ] ina muḥ-ḥi-ku-nu G rev. 3'	muḥ-ḥi]-ku-n[u	—
	C, G, J J	—	—	—
(end of J <sup>73</sup> ; for following lines in C obv., see here ll. 11–19; for following lines in G, see 3.)				

## 2. k obv. 15–1. e. 50

(for k obv. 1–15, see 1., ll. 107–15)

1	k obv. 15	[DIŠ NA] id-da-na-bu-bu-šú ina kiš-pi ḫEN <sup>1</sup> INIM-šú
2	k obv. 16	[it-t]a-na-a <sup>2</sup> -dar-šú ina É.GAL DU.DU-ku
3	k obv. 17	[lā m]aḥ-ra-šú šá NA BI NU.MEŠ-šú ana <sup>4</sup> [g]íra
4	k obv. 18	[paq-d]u ana šu-te-šu-ri- <sup>5</sup> šu <sup>1</sup> -ma TIN-šú
5	k lo. e. 19	[ ] x IGI <sup>6</sup> UTU GI.DU <sub>8</sub> GIN-an
6	k lo. e. 20	[NÍG.NA <sup>7</sup> simLI(?) GAR-a]n ZÚ.LUM.MA <sup>8</sup> EŠA

<sup>70</sup> The catchline in f rev. 42' reads: [én kúr-k]úr bil kúr-kúr in-<sup>7</sup>ak<sup>1</sup>. For a full edition of this incantation, see text group 7.6.<sup>71</sup> On the lower half of the fragment traces of the colophon are preserved (E<sub>1</sub> rev. 12''–14''): LIBIR.R[A.BI.GIM šatir-ma bari], É.GAL [Aššur-bān-apli šar kiššati šar māt Aššur], ša [ ... ].<sup>72</sup> The following lines in ms. J follow a different word order: <sup>(14')</sup>[šá SU-MU ina UGU-ku-nu áš-ḥu-uṭ šá UZU.M[EŠ-MU KIMIN] <sup>(15')</sup>šá SA.MEŠ-MU KIMIN šá meš-re-[ti-ia<sub>5</sub>] KIMIN].<sup>73</sup> The catchline in J rev. 16' is likely to be restored after KAR 80 = KAL 2, 8 obv. 1 (here text 8.4): DIŠ NA SAG.[DU-su iṣṣanabbassu pānūšu] ḫNIGIN<sup>1</sup>.MEŠ-d[u].

7	k lo. e. 21	[DUB-aq NINDA]. <sup>1</sup> Í.DÉ.A LÀL Í.NUN.NA GAR-a[n]
8	k rev. 22	[ ] KAŠ.[SA]G BAL-qí
9	k rev. 23	[NU.MEŠ ša(?) <sup>16</sup> ]UŠ <sub>11</sub> .ZU u <sup>munus</sup> UŠ <sub>11</sub> .ZU
10	k rev. 24	[DÙ iz-qat ŠU.MEŠ(?)-šú-nu iz-qat GÌR.MEŠ-šú-nu
11	k rev. 25	[ša x (?) ta <sup>2</sup> -pa <sup>2</sup> ]-ti-iq MU.NE.NE
12	k rev. 26	[ina Á.MEŠ-šú-nu SAR(?) PIŠ <sub>10</sub> ? <sup>d2</sup> ]ÍD TAG-su-nu-ti
13	k rev. 27	[x x (x)] x ta-ga-aš-ši-ir
14	k rev. 28	[DU <sub>11</sub> .GA-ma(?)] GÍBIL-šú-nu-ti
	k	
15	k rev. 29	[É]N [ <sup>d</sup> UTU an-nu-t]ú e-pi-šu-ú-a
16	k rev. 30	[ <sup>d</sup> [UTU an-nu-tú] muš-te-pi-šú-ú-a
17	k rev. 31	šá I[NIM? HUL <sup>2</sup> -t]i i-pu-šu-nin-ni
18	k rev. 32	ana l[e-mut-t]i ir-te-ned-du-nin-ni
19	k rev. 33	ana mi <sup>1</sup> -ti i-hi-ru-in-ni
20	k rev. 34	ana <sup>1</sup> gul <sup>1</sup> -gul <sup>1</sup> la-ti ú-paq-qí-du <sup>1</sup> -in-ni
21	k rev. 35	NU.MEŠ-MU ana <sup>d</sup> gíra ip-qí-du
22	k rev. 36	ina HABRUD šá e-reb <sup>d</sup> UTU-ši ip-hu-ú
23	k rev. 37	UR.GI <sub>7</sub> ú-šá-ki-lu A.MEŠ ZI-MU ina qab-ri NÚ
24	k rev. 38	ana MUL.MEŠ šá-ma-mi A.MEŠ-e-a iq-qu-ú
25	k rev. 39	ZI. <sup>1</sup> KU <sub>5</sub> .RU.DA <sup>1</sup> -a HUL.GIG KA.DAB.BÉ.DA
26	k rev. 40	INIM.[GAR <sup>2</sup> .R]A <sup>2</sup> <sup>1</sup> i <sup>1</sup> -pu-šu-ni u kar-ši-iá GU <sub>7</sub>
27	k rev. 41	[ <sup>d</sup> [UTU U <sub>4</sub> -k]a ez-zu lik-šu-su-nu-ti
28	k rev. 42	k[i-ma di-qa-r]i hu-bu-us-su-nu-ti('tim')
29	k rev. 43	[kīma ti-nu-r]i qu-tur- <sup>1</sup> šú <sup>1</sup> -nu li-rim AN
30	k rev. 44	[li-hu-lu li-z]u-bu u lit-ta-at-tuku
31	k rev. 45	[ <sup>d</sup> UTU <sup>d</sup> gíra tap-p]u-ka li <sup>1</sup> (i)-tal-l[al Á <sup>II</sup> ]- <sup>1</sup> MU <sup>1</sup>
32	k u. e. 46	[ <sup>d</sup> UTU <sup>d</sup> gíra qa-mu]- <sup>1</sup> ū <sup>1</sup> liq-mi-š[ú-nu-ti]
33	k u. e. 47	[ ] x ab x x [(x)]
34	k u. e. 48	[narbīka lu]-šá-pi dà-lí-lí-k[a]
35	k u. e. 49	[(ana ništ rapšati) lu]d-lul
36	k l. e. 50	[kišpū ša <sup>m</sup> ]unusUŠ <sub>11</sub> .Z[U] DÙ-šá GUR-ma i-sab-ba-tu

## 3. G rev. 4'–6'

- 1 G rev. 4'  
2 G rev. 5'  
3 G rev. 6'
- š]a<sup>?</sup> e ba<sup>?</sup> x [  
k]u x [  
á]s<sup>?</sup> x [

*Bound Transcription*

1. a obv. 1–34 // B // C // d // E<sub>1</sub>, E<sub>2</sub> // f //  
G obv., rev. 1'–3' // h // J // k obv. 1–14

<sup>1</sup>šumma amēlu kišp̄t epšūšu lū šalm[ūšu  
ina m]ē temrū<sup>2</sup>lū šalmūšu ana gulgullī<sup>3</sup>c  
amēluti paqd[ū ...] <sup>3</sup>lū salmūšu ina  
išāti nadū lū šalmūšu ina erseti qeb[rū]<sup>4</sup>lū  
mē zikurudēšu hebū ana maħar ka[kka-  
bī(?) naqū(?)] <sup>5</sup>lū ina akalī šākul lū ina mē  
(var.: kurunni) šaqi <lū> ina šamni pa[šiš]  
<sup>6</sup>lū ina šubulāti šubul ana bulluṭš[u] <sup>7</sup>u  
šūzubīšu u kišp̄t ruħē an[nūti] <sup>8</sup>ana zumrī-  
šu lā teħē

*Translation*

1. a obv. 1–34 // B // C // d // E<sub>1</sub>, E<sub>2</sub> // f // G obv., rev. 1'–3' //  
h // J // k obv. 1–14

If witchcraft has been performed against a man, (if) either figurin[es of him] have been sunk [in wat]er,<sup>2</sup> or figurines of him have been entrus[ted] to a human skull,<sup>3</sup> or figurines of him have been thrown into fire, or figurines of him have been bu[ried] in the ground,<sup>4</sup> or the water of his ‘cutting-of-the-throat’ has been drawn [(and) poured] before the st[ars],<sup>5</sup> or he has been given (bewitched) bread to eat, or he has been given (bewitched) water (var.: beer) to drink, <or> he has been anoi[nted] with (bewitched) oil,<sup>6</sup> or he has been sent (bewitched) presents: To cure h[im]<sup>7</sup> and to save him, and so that th[is] witchcraft (and) sorcery<sup>8</sup> not come near his body,

*u lū kaššapi lū kaššapti [ša īpušūšu(?)]  
⁹kišpīša ruhēša sahārim-ma šabātīša kaš-  
šāpi u [kaššapti] ¹⁰arhiš ubburim-ma ina  
aganutillē qāt m[āmīti] ... ]*

<sup>11</sup>ÉN Šamaš annūtu ēpišū'a Šamaš annūtu  
muštēpišū'a

<sup>12</sup>šalmī kaššāptīya u kaššāptīya šalmī ēpi-  
šīya u muštēpišīya (var.: ēpištīya)  
(<sup>12a</sup>šalmī sahīrtīya u sāhertīya))

<sup>13</sup>šalmī rāhītya u rāhītīya šalmī bēl dabā-  
bīya u bēlet dabābī[ya]

<sup>14</sup>šalmī bēl ikkītya u bēlet ikkītya šalmī bēl  
dīnītya u bēl[et dīnītya]

<sup>15</sup>šalmī bēl ṣerrītya u bēlet ṣerrītya šalmī  
bēl tidūkītya u bē[let tidūkītya]

<sup>16</sup>ša ipša bārta amāt lemutti īpuša uš[ēpi-  
šā]

<sup>17</sup>[i]shura ušashīra ana ēpišti epšī-ma iqbu

<sup>18</sup>ana sāherti suhīrtī-ma iqbu  
Šamaš annūt[u] šunu <sup>19</sup>annūtu šalmūšunu

kīma šunu lā izzazzū šalmūšunu <sup>20</sup>ēpuš-ma  
ina (var.s: ana; caret) maħar ilūtīka  
rabītu n[ašāku]

<sup>21</sup>Šamaš ša yāši kišpī ruhē rusē up[šāšē]  
<sup>22</sup>((lā tābūti))

rāma zītra dibalā zikurudā

<sup>23</sup>kadabbedā egerrā šurhungā šūd pānī  
ÍD.GUR.RA

<sup>24</sup>É.GAL.KU<sub>4</sub>.RA miqit tēmi šinīt (var.: šanē)  
tēmi šudingirakka

<sup>25</sup>šū'ininnakka šugidimmakka šunamerim-  
makka šunamlullukka

<sup>26</sup>šēd lemutti sanħulħazā mukīl rēš lemutti

<sup>27</sup>iškunūnim-ma pīya ušabbitū kišādī  
utarrīrū

<sup>28</sup>pīya ubbilū (var.: ubbiṭū) dabābī ildudū  
irtī id'ibū

<sup>29</sup>libbī unnišū ahīya iksū berkīya iksū  
šeptīya <sup>30</sup>ālikāti ukassū

eṣenṣerī <sup>31</sup>ikpupū pānīya ušsanaddū ((zum-  
rī)) mangu lu'tu <sup>32</sup>umallū inni

šartī imlusū sissiktī ibtuqū

<sup>33</sup>ru'tī ilqū eper šeptīya išbušū mindāt  
lānīya umandidū

<sup>34</sup>šalmīya lū ša bīni lū ša erēni lū ša lipī lū  
ša iškūri

<sup>35</sup>lū ša kupsī lū ša ittē lū ša ȳdi lū ša līši

<sup>9</sup>and so that her witchcraft (and) her sorcery turn (back) — <sup>8</sup>be  
it warlock or witch, [who bewitched him] — <sup>9</sup>and seize her,  
<sup>10</sup>to bind <sup>9</sup>warlock and [witch] <sup>10</sup>quickly, and to [ ... them]  
with dropsy (and) ‘hand-of-a-c[urse]’ disease:

<sup>11</sup>Incantation: “Šamaš, these are my sorcerers, Šamaš, these  
are they who have had me bewitched!

<sup>12</sup>The figurines of my warlock and my witch, the figurines of  
my sorcerer and my enchantress,

((<sup>12a</sup>the figurines of the male and female who have encircled  
me,))

<sup>13</sup>the figurines of the rāħū-warlock and the rāħītu-witch, the  
figurines of my male and female adversary,

<sup>14</sup>the figurines of the male and female who are furious with  
me, the figurines of my male and fem[ale] accusers,

<sup>15</sup>the figurines of my male and female enemy, the figurines of  
my male and fem[ale] opponents,

<sup>16</sup>who have performed (or) have had [performed], <sup>17</sup>[have  
so]ught against me (or) have had sought against me

<sup>16</sup>sortilege, rebellion (and) evil word(s), who s[aid] to a sor-  
ceress ‘Perform sorceries’,

<sup>18</sup>who said to an enchantress ‘Enchant’ —  
Šamaš, these are they, <sup>19</sup>these are the figurines representing  
them.

Since they are not present, <sup>20</sup>I have made <sup>19</sup>figurines of them  
<sup>20</sup>and [I] h[old] (them) in the presence of your great  
divinity.

<sup>21</sup>Šamaš, (those) who <sup>27</sup>have laid <sup>21</sup>upon me witchcraft, magic,  
sorcery, <sup>22</sup>((wicked)) <sup>21</sup>machinations,

<sup>22</sup>love-magic, hate-magic, ‘distortion-of-justice’ magic, ‘cut-  
ting-of-the-throat’ magic,

<sup>23</sup>‘seizing-of-the-mouth’ magic, slander, ‘soothing-of-anger’  
magic, vertigo, ‘failure-at-the-river-ordeal’ magic,

<sup>24</sup>‘being-summoned-to-the-palace’ magic, loss of reason, mad-  
ness, ‘hand-of-the-god’,

<sup>25</sup>‘hand-of-the-goddess’, ‘hand-of-a-ghost’, ‘hand-of-a-curse’,  
‘hand-of-a-human’,

<sup>26</sup>an evil demon (and) Sanħulħazū, the one who sustains evil,

<sup>27</sup>and who have seized my mouth, have set my neck tremb-  
ling,

<sup>28</sup>have dried up (var.: have made swollen) my mouth, have  
torn out my speech, have pressed on my chest,

<sup>29</sup>have weakened my heart, have bound my arms, have bound  
my knees, have bound my <sup>30</sup>mobile <sup>29</sup>feet,

<sup>31</sup>have bent <sup>30</sup>my back, <sup>31</sup>have caused me vertigo,

<sup>32</sup>have filled me <sup>31</sup>((, my body,)) with stiffness and decay,

<sup>32</sup>have plucked out my hair, have torn off the hem of my  
(garment),

<sup>33</sup>have taken my spittle, have gathered the dirt touched by my  
feet, have measured my body,

<sup>34</sup>have ((indeed)) made figurines representing me either of  
tamarisk wood or of cedar wood or of tallow or of wax

<sup>35</sup>or of sesame pomace or of bitumen or of clay or of dough

<sup>36</sup>*lū ša līš šegušši lū līš labti ((lū)) īpušū-ma*

<sup>37</sup>[*kalba ((lū)) ušākilū šahâ ((lū)) ušākilū iššûr šamê ((lū)) ušākilū nûn apsî ((lū)) ušākilū*

<sup>38</sup>*Šamaš annûtu šunu annûtu šalmûšunu kīma šunu lā izzazzû šalmîšunu* <sup>39</sup>*ina mah-ar ilüt̄ka rabîti ulz̄[ssunûti] (var.?: aqallûšunûti)*

<sup>40</sup>[*šalmîya īpušū-ma ina sūn mīti iškunû*

<sup>41</sup>*šalmîya īpušū-ma ina samît dûri itmir[ū]* (var.: *ip̄hû*) *ina bî'i ša dûri ītepû(?)*

<sup>42</sup>*šalmîya īpušū-ma ina šaplân dimti (var.: Kûbu) ušnillû šalmîya īpušū-ma ina kišâd Sebetti ... [ ... ]*

<sup>43</sup>*šalmîya īpušū-ma in[a] kiškattê paħâri [ ... ]*

<sup>44</sup>*šalmîya īpušū-ma ina kibîr nâri kilallê uta[mmirû]*

<sup>45</sup>*šalmîya īpušū-ma ina hurrî ereb šamšî ip̄hû šalmîya īpušū-ma ina bît Kûbu ša šeri [ ... ]*

<sup>46</sup>*šalmîya īpušū-ma ina utûn paħâru išrupû šalmîya īpušū-ma ina utûn sâbî [išru]p[ū]*

<sup>47</sup>*šalmîya īpušū-ma ina kannî sâħiti itmirû šalmîya īpušū-ma ina labt[i iqłû]*

<sup>48</sup>*šalmîya īpušū-ma ina tinûr siparri iqłû šalmîya īpušū-ma ina štî šamšî [iqłû]*

<sup>49</sup>*šalmîya īpušū-ma ina ereb šamšî iqłû šalmîya īpušū-ma ina ereb abull[i itmir]ū*

<sup>50</sup>*šalmîya īpušū-ma ina sūq erbetti utam-mirû šalmîya īpušū-ma ina šaplân Kû[bu itmi]rû*

<sup>51</sup>[*šalmîya īpušū-ma kî]ma pisannu mušardî ina bûri iškunû-m[a ...]hû*

<sup>52</sup>[*šalmîya īpušū-ma kîma] kakkab šamāmî u[šeri]dû(?)*

<sup>53</sup>[*šalmîya īpušū-ma ... ] ša saħaršuppê ina bâbi u[la'ib]û(?)*

<sup>54</sup>[*šalmîya īpušū-ma ana Gi]lgâmeš iddinû-ma Hubur u[šebi]rû*

<sup>55</sup>[*šalmîya īpušū-ma] ... atûdi uš[...]û*

<sup>56</sup>*šalmîya īpušū-ma U.4.26.[KAM š]a Abi ašar tēsertu Anunn[aki] īnû(?)*

<sup>36</sup>or of dough made of šeguššu-barley or of dough made of roasted grain, and

<sup>37</sup>have ((indeed)) fed (them) [to a dog], have ((indeed)) fed (them) to a pig, have ((indeed)) fed (them) to a bird of the sky, have ((indeed)) fed (them) to a fish of the underground water:

<sup>38</sup>Šamaš, these are they, these are their figurines!

Since they are not present, <sup>39</sup>I have set up (var.?: I burn) <sup>38</sup>their figurines <sup>39</sup>in the presence of your great divinity.

<sup>40</sup>They have made [figur]ines of me and placed (them) in the bosom of a corpse,

<sup>41</sup>they have made figurines of me and immur[ed] (them) in the revetment of a wall, they have *shut (them) up* in the sewage opening of the city-wall,

<sup>42</sup>they have made figurines of me and laid (them) to rest under a tower (var.: the god Kûbu), they have made figurines of me and [ ... ] (them) on the neck of the Seven Demons,

<sup>43</sup>they have made figurines of me and [ ... ] (them) i[n] a potter's kiln,

<sup>44</sup>they have made figurines of me and buried (them) in both banks of the river,

<sup>45</sup>they have made figurines of me and shut (them) up in a hole in the west, they have made figurines of me and [ ... ] (them) in the temple of the god Kûbu of the steppe,

<sup>46</sup>they have made figurines of me and burnt (them) in a potter's kiln, they have made figurines of me and [bu]r[nt] (them) in a brewer's kiln,

<sup>47</sup>they have made figurines of me and buried (them) in an oil-presser's jar, they have made figurines of me and [bu]rnt (them) in a kiln for roasting grai[n],

<sup>48</sup>they have made figurines of me and burnt (them) in a copper smelting furnace, they have made figurines of me and [bur]nt (them) in the east,

<sup>49</sup>they have made figurines of me and burnt (them) in the west, they have made figurines of me and [bu]ried (them) in the entrance of the city ga[te],

<sup>50</sup>they have made figurines of me and buried them at the crossroads, they have made figurines of me and [bu]ried them under the god Kû[bu],

<sup>51</sup>[they have made figurines of me and] placed (them) in a well [li]ke a leaking basket and [ ... ] (them),

<sup>52</sup>[they have made figurines of me and] let (them) down (to the netherworld) [like] a star in the sky,

<sup>53</sup>[they have made figurines of me and] af[fec]ted (them) [with ... ] of leprosy at the gate,

<sup>54</sup>[they have made figurines of me and] given (them) [to Gi]lgâmeš and sent (them) [across] the Hubur river,

<sup>55</sup>[they have made figurines of me and] they ... the ... of a ram,

<sup>56</sup>they have made figurines of me and changed (their lot) on the 26<sup>th</sup> day of Abu in the place where the Anunna[ki] are mustered,

<sup>57</sup>šalmīya īpušū-ma itti mē zikurudē m[ah-  
ar(?)] kakkab(?) šamā[mī(?)] ... ]rū

<sup>58</sup>šalmīya īpušū-ma ina kišād nāri itmirū  
sal[mīya īpušū-ma ina uh]ulgali(?)  
[...].kū

<sup>59</sup>šalmīya īpušū-ma ina nikis immeri  
ušalpitū šalmī[ya īpušū-ma] ana gulgul  
amēl[ūti ipqid]ū

<sup>60</sup>šalmīya īpušū-ma ina šaplān Kūši  
[itmirū šalmīya īpušū-ma ina? (...)]  
šeri [itmir]ū

<sup>61</sup>šalmīya īpušū-ma ina šaplān Ēqi [itmirū  
šalmīya īpušū-ma ina? ...] šeri  
[itmi]rū

<sup>62</sup>šalmīya īpušū-ma ina štnāt ramānīšu  
imḥuḥū-ma [(...)] ana ereb šamš[i  
...].ū

<sup>63</sup>šalmīya īpušū-ma ina āli nadī u namē  
itmirū

Šamaš dayyān [ ... ] attā

<sup>64</sup>bēl kīttu u mīšaru muštēšer [Igigi a]ttā-  
ma

<sup>65</sup>dayyān Anunnaki [muš]tālu

<sup>66</sup>Šamaš ſa kaššāpīya u kaššāptīya

<sup>67</sup>ēpištya u muštēpištīya ((rāhī[ya u r]āhī-  
tīya))

<sup>68</sup>kišpt̄šunu ruhēšunu rusēšunu lemnūti lā  
tābūti

<sup>69</sup>libalkitūšunūti((-ma)) ana muhhīšunu u  
lānīšunu līl[l]ikū

<sup>70</sup>Šamaš Girra tappūka lītallil idāya

<sup>71</sup>Šamaš Girra qāmū liqmīšunūti

<sup>72</sup>Girra likkelmešunūti Girra lišrupšunūti

<sup>73</sup>Girra lišharmissunūti (var.: lihharmis-  
sunūti) Girra lisarripšu[nūt]i

<sup>74</sup>Girra likabbibšunūti Girra aggiš elī-  
šu[nu līls]i

<sup>75</sup>Girra napištašunu kīma mē lit[bu]k

<sup>76</sup>Girra ana Kurnugia lišēriß[unūt]i

<sup>77</sup>Girra munammer ukli eklēti pānīšu [ ... ]

<sup>78</sup>Girra ana Namtar sukkal erşeti lipqi[s-  
sunūti]

<sup>79</sup>Šamaš ſa (var.: ana yâši) kišpt̄ ruhē rusē  
upšāšē le[mnūti īpušūni(?)]

<sup>80</sup>ilu šarru kabtu ((u)) rubū nekelmū'[inn]i

<sup>81</sup>itti ili u ištari uzennū'inni ((usah̄hirū  
b[ūnīšunu(?)])) ((ulamminū'inni))

<sup>82</sup>ina bīti ſāltu ina sūqi puhpuhu iškunū-  
nim-ma

<sup>57</sup>they have made figurines of me and [ ... ] (them) together  
with the water of ‘cutting-of-the-throat’ b[efore a sta]r in  
the s[ky],

<sup>58</sup>they have made figurines of me and buried them in the river  
bank, they [ ... on the] evil day.

<sup>59</sup>they have made figurines of me and struck (them) down at  
the slaughtering of a sheep, [they have made] figurines [of  
me and han]ded them over to a hum[an] skull,

<sup>60</sup>they have made figurines of me and [buried] (them) under  
the god Kūšu, [they have made figurines of me and bu]ried  
(them) [in ( ... of)] the steppe.

<sup>61</sup>they have made figurines of me and [buried] (them) under  
the god Ēqu, [they have made figurines of me and bu]ried  
(them) [in ( ... of)] the steppe.

<sup>62</sup>they have made figurines of me and dissolved them in their!  
(text: his) own urine, and [( ...) ...] towards sun-  
se[t],

<sup>63</sup>they have made figurines of me and buried (them) in a  
deserted city and in the steppe.

Šamaš, you are the judge [of ... ],

<sup>64</sup>[y]ou alone are the lord of justice and of right, good guide  
of [the Igigi],

<sup>65</sup>[de]liberate judge of the Anunnaki!

<sup>66</sup>Šamaš, let <sup>68</sup>the evil and bad witchcraft, magic (and) sorcery  
“of my warlock and my witch,

<sup>67</sup>“of my sorcerer and my enchantress, ((of my rāhū-warlo[ck  
and] my [r]āhītu-witch.))

<sup>69</sup>turn upon them and go onto their head and their bodies!

<sup>70</sup>O Šamaš, let Girra, your associate, be fixed at my side,

<sup>71</sup>O Šamaš, let Girra, the burner, burn them,

<sup>72</sup>let Girra glare at them, let Girra set them afire,

<sup>73</sup>let Girra melt them, let Girra smelt t[he]m,

<sup>74</sup>let Girra scorch them, let Girra [roa]r against them  
furiously,

<sup>75</sup>let Girra p[our] out their life like water,

<sup>76</sup>let Girra send t[he]m down to the Land of No Return,

<sup>77</sup>let Girra, who brightens darkness and gloom, [ ... ] his face,

<sup>78</sup>let Girra hand [them over] to Namtar, the vizier of the  
netherworld!

<sup>79</sup>Šamaš, those who [have performed] against me witchcraft,  
magic, sorcery and ev[il] machinations

<sup>80</sup>(so that) god, king, magnate and nobleman glare [at m]e,

<sup>81</sup>(who) have made me odious to (my) god and (my) goddess,  
((so that they have averted [their] f[ace])), ((and treated me  
badly)),

<sup>82</sup>(who) have laid upon me quarrel at home (and) squabble in  
the street and

<sup>83</sup>*ilūtka rabītu īdū ilu ayyumma lā īdū attā-ma īdū anāku lā īdū*

<sup>84</sup>((*Šamaš*)) *ša kaššāptīya ((u)) kaššāptīya ((ša)) ēpištīya ((u)) ēpištīya (var.: muš-t[ēpištīya])*

<sup>85</sup>((*ša*)) *rābītya ((u)) rābītya kišpīšunu ina šaplīka (var.: qibītīka)) kīma gišparri libbalkitū[šunīti]*

<sup>86</sup>((*ana*)) *šāšunu libārūšunāti*

<sup>87</sup>*Šamaš ūmka ezzu likšu[ssunāti]*

<sup>88</sup>*kīma diqāri ħubussunāti kīma tinūri qu-turšunu līrim((u)) [šamē]*

<sup>89</sup>*libūlū lizābū u littattu[kū]*

<sup>90</sup>[*n*]apištašunu kīma mē nādi liq[t]i

<sup>91</sup>[*š*]unu limūtū-ma anāku lublu

<sup>92</sup>šunu līnišū-ma anāku l[u]dnin]

<sup>93</sup>šunu liktassū-ma anāku lūšir

<sup>94</sup>šunu liššabtū-ma anāku luš[ēt(?)]

<sup>95</sup>ina qibītīka šīrtu ša lā uttakkaru

<sup>96</sup>u annīka kīni ša lā innennū

<sup>97</sup>anāku ((*Šamaš-šumu-ukīn* mār iltšu)) aradka lublu lušlim-ma

<sup>98</sup>narbīka lušāpi dalīlīka ana ništ šalmāt qaqqadi (var.: rapšāti) ludlu[l]

<sup>99</sup>*Šamaš šurbi ăśipūtu ša apkal ilt īpušu Marduk (var.: Nud[immud])*

((—————))  
ll. 100–102: for this rubric, see Notes.

<sup>103</sup>DÙ.DÙ.BI lū ina ūri lū ina šēri qaqqara tašabbiṭ mē ellūti tattanaddi <sup>104</sup>paššūra mahar Šamaš tašakkan šalāš kurummāti 12.TA.ĀM akalī kunāši tašakkan <sup>105</sup>nignak burāši tašakkan šikara tanaqqi <sup>106</sup>ħulupaq-qa ana mahar Šamaš tašakkan <sup>107</sup>lutē šarbatu teşēn erbet šalmī tīdi erbet šalmī tīd kišād nāri <sup>108</sup>kilallē erbet šalmī lipī erbet šalmī lipī magarri erbet šalmī kupsī <sup>109</sup>erbet šalmī līši erbet šalmī līš ſegušši erbet šalmī līš labti <sup>110</sup>erbet šalmī bīni erbet šalmī erēni erbet šalmī ittē erbet šalmī iškūri

((—————))  
<sup>111</sup>šalmī annūti (var.: šunūtu) takassī-šunūti-ma gizzillā <sup>112</sup>ina išāt kibrīti taqād-ma ana libbi ((ħulupaqqi)) tanaddi (var.: tattanaddi) <sup>113</sup>šiptu annīt[u] šalāštū tamannu kīma ibtašlū ina ((libbi)) mē tunāħ-šunūti <sup>114</sup>ÉN Attūnu mē šalāštū tamannu

<sup>83</sup>(whom) your great divinity knows, but (whom) no other god knows, (whom) only you know, but (whom) I do not not know —

<sup>84</sup>((*Šamaš*)) <sup>85</sup>let the witchcraft <sup>84</sup>of my warlock and my witch, of my sorcerer and my sorceress,

<sup>85</sup>of the *rābītu*-warlock and the *rābītu*-witch, turn upon them under you (var.: at your command) like a trap

<sup>86</sup>(and) let it catch them!

<sup>87</sup>Šamaš, let your furious storm defeat them],

<sup>88</sup>smash them like a pot, let their smoke cover [the sky] like (smoke from) a kiln,

<sup>89</sup>let them dissolve, melt and drip [away],

<sup>90</sup>let their life come to an end like water from a waterskin.

<sup>91</sup>Let them die, but let me live,

<sup>92</sup>let them become weak, but let me be strong],

<sup>93</sup>let them be bound, but let me go free,

<sup>94</sup>let them be caught, but let me escape].

<sup>95</sup>At your supreme command that is not changed

<sup>96</sup>and by your reliable approval that is not altered,

<sup>97</sup>let me, ((*Šamaš-šumu-ukīn*, son of his god)), your servant, live (and) become healthy.

Then <sup>98</sup>I will proclaim your greatness, I will praise your glory to the people, the black-headed ones (var.: to the widespread people).

<sup>99</sup>Šamaš, enhance the exorcism which Marduk (var.: Nu-d[immud]), the sage among the gods, performed!"

((—————))  
ll. 100–102: for this rubric, see Notes.

<sup>103</sup>Its ritual: You sweep the ground either on the roof or in the open country, sprinkle pure water, <sup>104</sup>set up a table before Šamaš, put (on it) three food offerings consisting of twelve emmer loaves each. <sup>105</sup>You place a censer with *burāšu*-juniper (next to it), pour beer. <sup>106</sup>You set up a crucible before Šamaš, <sup>107</sup>load it with poplar twigs. Four figurines of clay, four figurines of clay from <sup>108</sup>both banks of the river, <sup>108</sup>four figurines of tallow, four figurines of axle grease, four figurines of sesame pomace, four figurines of dough, <sup>109</sup>four figurines of dough made of *šeguššu*-barley, four figurines of dough made of roasted grain, <sup>110</sup>four figurines of tamarisk wood, four figurines of cedar wood, four figurines of bitumen (and) four figurines of wax.

((—————))  
<sup>111</sup>You bind these figurines, then <sup>112</sup>you kindle <sup>111</sup>a torch <sup>112</sup>in burning sulphur and put (the fire with the figurines) into the crucible. <sup>113</sup>You recite thi[s] incantation three times. As soon as they are burnt to ashes, you cool them off with water <sup>114</sup>reciting the incantation "You are water" three times.

... *ina ḥarbāti tanassuk<sup>74</sup>* <sup>115</sup>*ēma* (var.: *enūma*) *nahlapta išahhaṭu ÉN Ašbuṭ ašbuṭ šalāššu imannu*  
 ((\_\_\_\_\_  
 ((\_\_\_\_\_))  
<sup>116</sup>*kišpī pašrū namerim māmītu ul iṭeḥbū*

<sup>117</sup>ÉN *ašbuṭ ašbuṭ aštahāt aštahāt*

<sup>118</sup>*iṁtīya t[āni]ḥīya u tādirātīya*  
<sup>119</sup>*u' a ayya mimma lemnu ša ina zumrī[ya]*  
*šer'ānīya bašū*  
<sup>120</sup>*ina muḥḥīk[unu aš]ḥuṭ*  
<sup>121</sup>[*a*] *šbuṭ š[a zumrīya ina mu]ḥḥīkunu*  
<sup>122</sup>*ašbuṭ š[a šīrīya ina m]uḥḥīkunu*  
<sup>123</sup>*ašbuṭ ša šer'ānīya [i]na muḥḥīkunu*  
<sup>124</sup>[*a*] *šbuṭ ša mešrēt[īya] ina muḥḥīkunu*  
 (ll. 121–24 in ms. J: *ša zumrīya ina muḥḥīkunu ašbuṭ ša šīrīya ina muḥḥīkunu ašbuṭ ša mešrēt[īya] ina muḥḥīkunu ašbuṭ*)

((\_\_\_\_\_  
 ))

2. k obv. 15–l. e. 50

<sup>1</sup>[*šumma amēlu*] *iddanabbubūšu ina kišpī bēl amātīšu* <sup>2</sup>[*itt*] *ana' daršu ina ēkal ittan-allaku* <sup>3</sup>[*lā m]ahrāšu ša amēli šuāti šalmūšu ana* [*G]irra* <sup>4</sup>[*paqdū*] *ana šutēšurišu-ma bulluṭšu*

<sup>5</sup>[ ... ] ... *majar Šamaš paṭīra tukān*  
<sup>6</sup>[*nignak burāši(?) tašakka*] *n suluppi sasqā*  
<sup>7</sup>[*tasarraq m]iris dišpi himēti tašakkan*  
<sup>8</sup>[ ... ] *šikara tanaqqi* <sup>9</sup>[*šalmīt ša(?)*]  
*kaššapi u kaššāpti* <sup>10</sup>[*teppuš izqāt(?) qā-tī?*] *šunu izqāt šep̄tšunu* <sup>11</sup>[*ša ... (?) ta-pa]ttiq(?)* *šumšunu* <sup>12</sup>[*ina abīšunu tašaṭtar(?) kib]rīta(?) talappassunūti* <sup>13</sup>[ ... ] *tagaššir* <sup>14</sup>[*taqabbi-ma(?)*] *taqallūšunūti*

<sup>15</sup>[É]N [*Šamaš annūt]u ēpišū'a*

<sup>16</sup>[*Šamaš annūtu*] *muštēpišū'a*

<sup>17</sup>*ša a[māt lemutt]i(?) ipušūninni*

... you discard in a deserted place.<sup>115</sup>When he strips off the cloak, he recites the incantation “I have stripped off, I have stripped off” three times.

((\_\_\_\_\_  
 ((\_\_\_\_\_))  
<sup>116</sup>The witchcraft is undone, curse (and) ban will not come near.

<sup>117</sup>Incantation: “I have stripped off, I have stripped off, once more I have stripped off, once more I have stripped off,

<sup>120</sup>[*I have*] stripped off upon the[m]<sup>118</sup>my depletion, my s[ig]hs and sorrows,

<sup>119</sup>woe, alas, everything evil that is in [my] body (and) in my veins.

<sup>121</sup>What is in my body [I] have stripped [up]on you,

<sup>122</sup>what is in [my] flesh I have stripped [up]on you,

<sup>123</sup>what is in my veins I have stripped [u]pon you,

<sup>124</sup>what is in [my] limbs [I] have stripped upon you!”

((\_\_\_\_\_  
 ))

2. k obv. 15–l. e. 50

<sup>1</sup>[If a man] is constantly talked about, <sup>2</sup>he always [wo]rries about himself <sup>1</sup>because of the witchcraft of his litigant, <sup>3</sup>he is [not] (well) [re]ceived <sup>2</sup>in the palace he visits: figurines representing that man <sup>4</sup>have been [entrus]ted <sup>3</sup>to [G]irra. <sup>4</sup>To make him well and healthy (you do as follows):

<sup>5</sup>[ ... ] you set up a portable altar before Šamaš,<sup>6</sup>[you plac]e [a censer with burāšu-juniper (next to it)], <sup>7</sup>[strew] <sup>6</sup>dates (and) fine flour. <sup>7</sup>You put [*m]irsu*-confection made of syrup (and) ghee (on the altar). <sup>8</sup>[ ... ], you pour beer. <sup>10</sup>[You make] <sup>9</sup>[figurines of] the sorcerer and the sorceress, <sup>11</sup>[you for]m <sup>10</sup>[the fetters for] their [hands] (and) the fetters for their feet <sup>11</sup>[from ... ]. <sup>12</sup>[You write] <sup>11</sup>their names <sup>12</sup>[on their sides], smear them with [sul]phur. <sup>14</sup>[You say] <sup>13</sup>[“ ... ], you are strong!” <sup>14</sup>[and] burn them.

<sup>15</sup>Incantation: “[Šamaš, thes]e are my sorcerers,

<sup>16</sup>[Šamaš, these] are they who have had me bewitched:

<sup>17</sup>who have performed [evi]l w[ord(s)] against me,

<sup>74</sup> For a discussion of this problematic phrase and the variants -šū-nu-ti // -šū-nu, see Notes. Abusch reads *taqallūšunūti ina ḥarbāti tanassuk* “you burn them (again), you discard (them) in a deserted place”, Schwemer prefers *tikmēnšunu ina ḥarbāti tanassuk* “their ashes you discard in a deserted place” or *tikmēnšunu teleqqe* “you take their ashes, you discard (them [the ashes]) in a deserted place”.

<sup>18</sup>*ana l[emutt]i irteneddûnni*  
<sup>19</sup>*ana m̄ti iħrū'inni*  
<sup>20</sup>*ana gulgullāti upaqqidū'inni*  
<sup>21</sup>*šalmīya ana Girra ipqidū*  
<sup>22</sup>*ina hurri ša ereb šamši iphū*  
<sup>23</sup>*kalba ušakiltū mē zikurudêya ina qabri  
ušnillū*  
<sup>24</sup>*ana kakkabī šamāmī mē'a iqqū*  
<sup>25</sup>*zikurudâ z̄tra kadabbedâ*

<sup>26</sup>*eg[err]â(?) īpušūni u karṣīya īkulū*  
<sup>27</sup>[Šamaš ūmk]a ezzu likšussunūti  
<sup>28</sup>*k[ima diqār]i īhubussunūti*  
<sup>29</sup>[kīma tinūri] quturšunu līrīm šamē  
<sup>30</sup>[līħalū līz]ābū u littattukū  
<sup>31</sup>[Šamaš Girra tapp]ūka <l>itall[al idāya]

<sup>32</sup>[Šamaš Girra qām]ū liqmīš[unūti]  
<sup>33</sup>[ ... ] ...  
<sup>34</sup>[narbīka lu]šāpi dalīlīk[a] <sup>35</sup>[(ana ništ  
rapšāti) lu]dlul  
<sup>36</sup>[kišpū ša] kaššāptu īpuša iturrū-ma išab-  
batū

3. Too fragmentary for transcription.

<sup>18</sup>(who) continue to pursue me with e[vi]l (intent),  
<sup>19</sup>(who) have chosen me for a dead person,  
<sup>20</sup>have handed me over to a skull,  
<sup>21</sup>have handed over my figurines to Girra,  
<sup>22</sup>have shut (them) up in a hole in the west,  
<sup>23</sup>have fed (them) to a dog, have laid the water of my ‘cutting-of-the-throat’ in a grave,  
<sup>24</sup>have poured out my water before the stars of the sky,  
<sup>26</sup>have performed against me <sup>25</sup>‘cutting-of-the-throat’ magic, hate-magic, ‘seizing-of-the-mouth’ magic,  
<sup>26</sup>*sl[ande]r*, and have denounced me:  
<sup>27</sup>[Šamaš], let [you]r furious storm overcome them,  
<sup>28</sup>smash them [like a pot],  
<sup>29</sup>let their smoke cover the sky [like (smoke from) a kiln],  
<sup>30</sup>[let them dissolve, m]elt and drip away!  
<sup>31</sup>[O Šamaš], let' [Girra], your [associa]te, always be fi[xed at  
my side],  
<sup>32</sup>[O Šamaš], let [Girra, the burne]r, burn t[hem]!  
<sup>33</sup>[ ... ] ...  
<sup>34</sup>[I will pro]claim [your greatness],  
<sup>35</sup>[I will] praise <sup>34</sup>yo[ur] glory <sup>35</sup>[(to the widespread people)]!"  
<sup>36</sup>[The witchcraft that] the witch has performed will turn back  
and seize (her).

3. Too fragmentary for translation.

*Notes*

General: Note that an indirect join between the two fragments from Aššur (mss. B and J) is excluded by the outer appearance of the fragments.

1.: 1: For *temēru* in the meaning “to sink (in water)”, cf. KAR 62 rev. 14–15: *ina nāri tetemer*.

2–3: In ms. B, the recurring *šalmūšu* is skipped after l. 1.

4: Cf. BAM 231 obv. I 15, KAL 2, 26 obv. I 16' (see text 8.7.1: 15, 55'). For the interpretation of this phrase, see Schwemer, *Abwehrzauber*, 101–104, with references to previous literature. The reading proposed here for the end of the line is inspired by the fact that *zikurudâ* can be performed before certain stars (see Thomsen, *Zauberdiagnose*, 42–43, Schwemer, *Abwehrzauber*, 104, Abusch, *Studies Stol*, passim, and cf., within the present text, possibly, l. 57). For the verbal form, cf. ms. k rev. 38 (2.: 24): *ana mahar kakkabī šamāmī mē'a iqqū*. Nevertheless, the restoration must remain uncertain.

8–10: Cf. ll. 100–102 with a slightly different wording.

12–15: Note that ms. E<sub>1</sub>, in contrast to mss. d and f, marks the plural consistently, whereas ms. a wavers between NU and NU.MEŠ; cf. ll. 108–110.

13–15: Number and sequence of the *bēl* and *bēlet* compounds vary from manuscript to manuscript. The transcription and translation follow ms. d. Compounds not attested in ms. d are *b./b. lemuttīya* “my male and female evildoer” (mss. a, f, C), *b./b. rīdīya* “my male and female persecutor” (ms. a), *b./b. amāttīya* “my male and female litigant” (mss. a, C), *b./b. egerrīya* “my male and female slanderer” (mss. a, C).

18: Note that ms. a has D-stem *suhhīrī* instead of ms. d's G-stem. The writing *-ia* instead of expected *-ma* should not be dismissed as a simple mistake; it points rather to a different pronunciation of *-ma* in certain positions.

21–27: Note that there are minor differences in the arrangement of the list of evils between the individual manuscripts.

23: The Akkadian reading of ÍD.GUR.RA (*tār nāri?*) is still uncertain; for the meaning, cf. Frymer-Kensky, *Judicial Ordeal*, II, 426–27, CAD S 228a.

31: Note the present-tense form *uṣṣan-addū* instead of a preterite.

36: The transcription and translation follow ms. f. Note that ms. d only has *līš šegušši* and ms. E<sub>1</sub> only *līš labti*.

36–37: For the use of asseverative *lū* in ms. f, see the comment on text 8.5: 11'–13'.

41: The form *i-te-<sup>r</sup>pu-ú<sup>1</sup>* was left untranslated in Lambert's edition. One expects *ipḥū* here. Ms. f has *ipḥū* instead of *itmīrū* in the first half of the line. The form *i-te-<sup>r</sup>pu-ú<sup>1</sup>*, if not a corruption of *ipḥū* “they shut up” or, perhaps more likely, of *itē-ú* “they covered” (*i-te-e<sup>1</sup>[bu]-ú*), may be derived from *epū* “to bake in an oven” (probably Gt pret-erite, since a perfect form is unexpected within the present context). Since the context demands a meaning “to shut up” or similar, one could think of a semantic development “to bake” > “to shut up in an oven” > “to shut up”, which can be compared to the reverse semantic development of *sekēru* “to shut off”, “to close” > “to shut off in a pot, in a furnace” > “to heat” (see *AHw* 1035, differently *CAD* S 210–14, *CDA* 320, but cf. Charpin, *AfO* 40–41 [1993–94] 15a). Ungnad transliterated *i-te-bu-ú* connecting the form tentatively with *ebū* “to be thick”; but, as Ungnad himself already saw, such an analysis is semantically unconvincing.

47: For *labtu* in the meaning “oven (for roasting grain”, see Schwemer, *BaM* 37 (2006) 206.

52: Cf. Maul, *BaF* 18, 46.

56: Cf. *CAD* A II 422a, *AHw* 1352b, Ungnad's edition and especially *CAD* T 373b for *KI tešertu* instead of the *qí-te šér-tú* of Lambert. According to this reading, the line would allude to the ceremony for the deities of the netherworld on the 26<sup>th</sup> of Abu. The crime of the witches would consist in the transfer of figurines of the patient to the netherworld, though the exact meaning of *tnū* within the present context remains unclear (for the significance of the last days of Abu in this context, see Abusch, *MesWi*, 108–10, 234–36).

60–61: Kūšu and Ēqu are names of *asakku*-demons. For the names of *asakku*-demons, among them Lugaledina, see Pongratz-Leisten, *BaF* 16, 225–26. The traces preserved in ms. f. show that the second half of these lines did not refer to other *asakku*-demons; note that there is not enough space for a restoration of Lugaledina within a meaningful syntactic context in l. 60.

62: Cf. *CAD* R 121b, Š III 42a. Lambert understood IM.ŠU as a logogram for *imšukku*, but *imšukku* designates a clay cover or clay case (see Stol, *BiOr* 54 [1997] 719, Civil, *Studies Birot*, 76), not a clay pot or even “chamber pot”. *CAD* R translates: “they mixed (the clay for the figurines) with his own urine”. This is certainly besides the point, because the list gives all the different methods of destroying — not producing — magic figurines. Furthermore, *mahāhu* is used elsewhere with the meaning “to dissolve (a figurine in a liquid)”, cf. here, e.g., text 8.1: 69". Admittedly the wording NÍ-ŠU, instead of NÍ-ŠU-nu or NÍ-ia, is awkward; as to whose urine is referred to, it seems most likely that the sorcerers are supposed to have defiled the figurines by urinating on them or the like.

70: For the form *lītallil*, *lītallal*, see Mayer, *UFBG*, 248, fn. 46.

77: Lambert tentatively restored *pa-ni-šú [u<sup>2</sup>] ar<sup>2</sup>-k]a<sup>2</sup>* “before him [and behin]d(?)” (cf. also *CAD* N I 214), but one expects a verb, probably a precative form, at the end of this line (cf. Abusch, *MesWi*, 74, fn. 24). Possible restorations are *pānīšu [li-sah-hi]r* “... [may aver]t his face” or, more likely, *pānīšu [lik-ki]l* “... [may darke]n his face”.

81: See Abusch, *MesWi*, 74, fn. 25 for a caution against Lambert's restoration *k[i-šāssunu]* (*kišāda suhhuru* usually means “to turn back to ... in favour”). Given that the phrase *pānī suhhuru* “to avert one's face (in anger)” is well attested in literary texts (see *CAD* S 49–50), one would expect *usah̄irū pānīšunu*. But neither a reading I[GI.MEŠ-šunu] nor Lambert's *k[i-šāssunu]* can easily be reconciled with the traces preserved on the tablet. The preserved traces agree with a reading *b[u*, and our tentative restoration *b[ūnīšunu]* fits the expected meaning, for the phrase *būnī suhhuru* would be synonymous with *pānī suhhuru*.

94: *CAD* § 40b proposes a restoration *lūtaššer* for the end of the line, but the traces preserved in ms. d cannot be reconciled with *lu-t[a- or lu-t[aš-;* also *lu-ṣ[i]* seems excluded.

100–102: Disagreement between the extant manuscripts and corruptions cause difficulties in the interpretation of this rubric. The text in ms. f, which is fully preserved, reads: KA.INIM.MA <sup>munus</sup>*kaššāpta* (UŠ<sub>11</sub>.ZU) *šá kiš-pi ma-a<sup>2</sup>-du-tú i-pu-[šu] sahārim* (NIGIN)-*ma* *sa-ba-ti šá munus kaššāpti*(UŠ<sub>11</sub>.ZU) *šá ru-he-e i-pu-šu-šu pi-i-[šá] ár-ḥiš ub-bu-<sup>r</sup>ri<sup>1</sup>*. This text, as it stands, can be translated (cf. already Lambert): “Incantation to seek out and seize the witch who has

performed numerous (acts of) witchcraft, to quickly bind the mouth of the witch who has performed magic against him". Note, however, that this deviates from the corresponding entry in the statement of purpose within the opening section of the present text, where *kišpū* is the logical subject of the infinitives (*sahārim-ma šabātiša*): *u lū kaššāpi lū kaššāpti [ša īpušušu(?)] kišpīša ruhēša sahārim-ma šabātiša kaššāpi u [kaššāpti] arhiš ubburim-ma* "and so that her witchcraft (and) her sorcery turn (back) — be it warlock or witch, [who bewitched him] — and seize her, to bind warlock and [witch] quickly" (ll. 8–10). The same construction, which explicitly conveys the notion that the witchcraft is turned back upon the witch and that she is destroyed by her own witchcraft, recurs in the statement of purpose and rubric of text 8.2 (see ll. 18, 91). Furthermore, another manuscript containing the present rubric, ms. J, has a variant text. In the break near the beginning of the rubric in ms. J there is space for the restoration of one sign between KA.INIM.MA and *kaššāptu*. One could restore *ana*, in which case there would be no difference in meaning between mss. f and J (so Schwemer, *KAL* 2, p. 79). Alternatively, one could restore *kišpū(UŠ<sub>11</sub>)* in ms. J and emend ms. f accordingly: *kišpū kaššāpta ša kišpī ma'dūti īpu[šu] sahārim-ma šabāti* "Incantation in order that the witchcraft turn (back) and seize the witch who has performed numerous (acts of) witchcraft" (so Abusch, *BWL*, 119–20, fn. 70).

Variation between the manuscripts in the second half of the rubric requires comment. The text in ms. f reads: *šá munuskaššāpti(UŠ<sub>11</sub>.ZU) šá ru-he-e i-pu-šu-šu pi-i-[šá] ár-hiš ub-bu-ri<sup>1</sup>* "to quickly bind the mouth of the witch who has performed magic against him". The variant manuscript J offers a different text: *[šá ru-h]e-e šá ru-se-e īpuša(DÙ-šá) ú-še-pi-š[á] arhiš ubburi* "[to quickly bind] (a witch) [who] has performed, has had performed [mag]ic (and) sorcery". The awkward repetition of *ša* and the presence of two words for witchcraft signal that here the Akkadian text of ms. J is corrupt. For possible emendations, also with reference to *pīša* of ms. f, see Abusch, *BWL*, 119–20, fn. 70.

103: Lambert transliterated *lu ina x lu in s̄eri*, though there can be no doubt about the correct reading of the sign. Usually, however, one sweeps "the roof or the ground in preparation for a ritual" (cf. *CAD Š I* 9b).

108–10: Transcription and translation follow the sequence of figurines in ms. f. Ms. k arranges the list differently, and apparently ms. E<sub>1</sub> runs parallel to the latter.

114: NE(-)šunūti and NE-šunu in mss. f and k respectively are difficult. Lambert took the logogram as a verbal form: *tašarrapšunūti* "you burn them", noting but not commenting on the deviation in the duplicate. He was followed by Abusch, who read *taqallūšunūti* and regarded the variant as probably a scribal error (*MesWi*, 152 with fn. 81 and 82). Abusch argued that the ritual contains a second burning after the extinction of the fire similar to the double burning that he observed in *Maqlū* (*MesWi*, 151–52). He maintains this interpretation and still believes that it is more judicious to prefer the reading -šú-nu-ti // -šú-nu<-ti> rather than assume the introduction of an additional verb in one of the two manuscripts that preserve this text.

*CAD N II 17b* interpreted šunūti of ms. f as the anaphoric pronoun: *tikmenna šunūti* "these ashes", though one would expect šuāti rather than šunūti in that case. Following *CAD N*, Schwemer prefers to read NE as DÈ (*tikmēnšunu* "their ashes"), but proposes to interpret the additional TI in ms. f, if it is not just a corruption, as a logographic writing for *teleqqe* (even though one may rather have expected *teleqqē-ma*). In his view a second burning after the extinction of the fire with water is ritually unlikely here and in *Maqlū*.

116: TE.MEŠ-u calls for a plural subject. It is therefore assumed that *ma-mītu* (logogram: NAM.ÉRIM) is not a simple gloss to the preceding *nam-érim*, but that both the Sumerian and Akkadian terms were actually used as synonyms within the Akkadian text. This unexpected occurrence of the two writings side by side remains, however, bothersome and may well be a corruption.

We have no convincing explanation for the sign gír at the end of C obv. 6', though a mistake for BÚR is not excluded.

2.: 1–2: For the beginning of the symptom description, see Abusch, *BWL*, 51, fn. 53, idem, *JCS* 37 (1985) 98–99, and idem, *MesWi*, 41, fn. 42. For the phrase *bēl amātīšu ittana'dar(ū)šu*, cf. the following entry in the older Diagnostic Handbook: *‘DIŠ NA uz<sup>1</sup>-za i-šu EN INIM-šú i-ta-nam-[dar]*, [E]N INIM-šú ga-lit ‘za<sup>1</sup>-mar za-mar uš-tan-‘na<sup>1</sup>-[ah] "If a man is [ir]ascible, always worries about his litigant, is in fear of his litigant (and) is quickly exhausted ... " (*STT* 89 obv. II 32–33; see here text 12.1: 91–92).

3: For the phrase *ina ēkalli lā mahrašu*, see the note on text 7.2: 43'.

4: The traces visible at the break make a perfect DU; in view of 1. 21 (rev. 35) there can therefore be little doubt about the restoration.

11: Our tentative restoration is not supported by parallels and remains quite uncertain.

12: Instead of *ina aḥišunu* one could also restore *šumelīšunu*, but there is not enough room for a reading *ina naglabišunu*.

13: *tagaššir* “you are strong” is hardly part of the ritual instruction, but rather the end of a short address to the patient or, more likely, to a deity, most probably to Girra himself. For a short invocation addressed to Girra which accompanies the burning process, cf. text 8.2: 118–19.

14: The tablet shows a clear GÍBIL as already rendered in Lambert’s hand-copy.

15–16: For the restorations, cf. 1<sup>st</sup> part, 1. 11.

17: For the restoration, cf. 1<sup>st</sup> part, 1. 16: *ša ipša bārta amāt lemutti īpuša uš[ēpiša]*.

26: Lambert read INIM [*lemutti*], but the trace of the head of a vertical wedge immediately before *i<sup>1</sup>-pu-šu-ni* does not fit the expected [HUL-*t*]i (though [HUL] is possible). In view of 1<sup>st</sup> part, 1. 23 (there: INIM.GIR.RA // I[NIM.GAR]), we prefer a reading INIM.[GAR.R]A.

27–30: For the restorations, cf. 1<sup>st</sup> part, ll. 87–89.

31–32: For the restorations and the emendation in 1. 31, cf. 1<sup>st</sup> part, ll. 70–71.

34–35: For the restorations, cf. 1<sup>st</sup> part, 1. 98.

32–36: These lines have a close parallel (or even duplicate) in the Late Babylonian fragment BM 64268 (see pl. 67). Only the end of the incantation, along with the following rubric, is extant (in 1. 2', read perhaps: *i-n]a A A.GÚB.[BA-e]*):

1'	[	<i>liq-m]i-šu-nu-[ti]</i>
2'	[	] x a a li [x x]
3'	[	<i>lu]d-lul TU<sub>6</sub> É[N]</i>

---

4' [...] *šipta annīta x-š]ú ŠID<sup>1</sup>-ma kiš-pi šá kaš-šap-ti*

5' *[īpuša i-t]ur-ru-ma kaš-šap-ti i-ṣab-ba-tu-ši*

6' AL.TIL

This is followed by the colophon; the tablet has no catchline. In the first line of the obverse undecipherable traces of one sign are preserved.

TEXT 8.4  
RITUAL BEFORE ŠAMAŠ  
WITH STANDARD INCANTATIONS FOR BURNING FIGURINES

*Content*

Manuscripts A, B and c preserve the text of a ritual against a witchcraft-induced illness which, according to the diagnosis given in the first part of the text, had been caused by a person's personal enemy, the *bēl dabābi* or *bēl lemitti*. The ritual contains a Šamaš prayer that was recited during the presentation of the substitute figurines of warlock and witch. This is followed by the incantation *Anašši dipāra* that accompanies the burning rite itself. In mss. A, B and c this is followed by another Šamaš prayer whose rubric characterizes it as a standard anti-witchcraft incantation for burning figurines. Ms. B contained two more anti-witchcraft rituals, one to be

performed before Ištar and one addressed to Marduk (for an edition of these units, see text 8.6). Like ms. A, ms. c contains only the two Šamaš incantations, but it lacks the introductory section with symptom description, diagnosis and purpose statement; the second incantation in ms. c is followed by ritual instructions similar to the opening ritual instructions of the first incantation in mss. A and B. Ms. E is a collection of anti-witchcraft rituals addressed to Šamaš; among them is also the second Šamaš prayer in mss. A, B and c (for the other units in ms. E, see text 8.5).

*List of Manuscripts*

A	VAT 8276	<i>KAR</i> 80 <i>KAL</i> 2, 8	coll.	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
B <sub>1</sub>	K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 (+)	—	pls. 68– 74	Frgs. of a two-col. tablet, NA script, 8 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
B <sub>2</sub>	K 3000 (+)				
B <sub>3</sub>	K 6996 (+)				
B <sub>4</sub>	K 7201 + 10819 (+)				
B <sub>5</sub>	K 9216 + 17321				
c	Bu 88-5-12, 95 = BM 78240	Langdon, <i>RA</i> 26, 39–42	pls. 75– 76	Frg. of a single-col. tablet, NB/LB script, 7 <sup>th</sup> –3 <sup>rd</sup> cent.	unknown provenance
D	K 10245	—	pl. 73	Small frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
E	VAT 13645, 1 + 13692	<i>KAL</i> 2, 15	coll.	Frg. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur
F	VAT 11567	Meinhold, <i>KAL</i> , forthcoming	coll.	Frg. of a single <sup>?</sup> -col. tablet, MA script	Aššur

*Synopsis of Text Units*

i	Ritual with incantations against witchcraft.....	1–67
	Symptom description, diagnosis and purpose statement .....	1–7
	A obv. 1–7 // B <sub>4</sub> obv. I 1'–3'	
	Ritual instruction .....	8–11
	A obv. 8–11 // B <sub>4</sub> obv. I 3'–6'	

	Incantation Šamaš <i>rubû šurbû dayyân Igigi</i> .....	12–57
	A obv. 12–rev. 14 // B <sub>4</sub> obv. I 7'–12', B <sub>1</sub> obv. I 1'–29', B <sub>2</sub> obv. I 1'–5' //	
	c obv. 1–27 // D: 1'–16' // F rev. <sup>??</sup> 1'–6'	
	Final ritual instruction and positive prognosis .....	58–62
	A rev. 15–19 // B <sub>2</sub> obv. I 6'–11' // D: 17'–21'	
	Incantation <i>Anašši dipâra</i> .....	63–67
	A rev. 20–24 // B <sub>2</sub> obv. I 12'–15' // D: 22' // B <sub>1</sub> obv. II 1'	
ii	Ritual with incantation against witchcraft <sup>75</sup> .....	68–85
	Incantation Šamaš <i>šalmû annûti ša kaššâptîya u kaššâptîya</i> .....	68–81
	A rev. 25–36 // B <sub>1</sub> obv. II 2'–17' // E obv. I 26'–42' // c rev. 1'–15'	
	Rubric .....	82
	A rev. 37 // B <sub>1</sub> obv. II 18' // c. rev. 16' // E obv. I 43'	
	Ritual instruction (only mss. c and E <sup>?</sup> ) .....	83–85
	c rev. 17'–19' // <sup>?</sup> E obv. I 44'	

### *Previous Editions*

Ebeling, *MVAeG* 23/1, 27–34 (ms. A).

Seux, *HPDBA*, 396–99 (translation of ms. A obv. 12–rev. 14).

Schwemer, *KAL* 2, no. 8 (ms. A), no. 15 (ms. E).

Meinholt, *KAL*, forthcoming (ms. F).

Scurlock – Andersen, *Diagnoses*, 563 (ms. A obv. 1–7).

### *Transliteration*

#### 1. A // B obv. I 1'–II 18' // c // D // E obv. I 26'–44'

1 A obv. 1	[DIŠ N]A ʳSAG <sup>1</sup> .DU-su DAB.DAB-su <i>pa-nu</i> -ʳ <u>u</u> <sup>1</sup> -šú NIGIN.MEŠ-d[u]
2 A obv. 2	[š]e <sup>2</sup> -ra-šú GU <sub>7</sub> .MEŠ-šú ÚH-ʳšu <sup>1</sup> i-ʳsal <sup>1</sup> -[lu]
3 A obv. 3	INIM.ʳINIM <sup>1</sup> .MEŠ-šú im-ta-ʳna-áš <sup>1</sup> -ši ŠÀ.MEŠ-šú MÚ.MÚ-[hu]
4 A obv. 4	Á.MEŠ-šú ú-šam-ma-m[a-šú Š]U <sup>[1]</sup> -šú e-ʳte-né-ši-la <sup>1</sup> -[šú]
5 A obv. 5	GÍR <sup>II</sup> .BI ú-za[q-qa-ta]-ʳšu <sup>1</sup> ki-ṣal-la-šú up-ʳta <sup>1</sup> -na-ta-r[a]
B <sub>4</sub> obv. I 1'	[ ] ʳū <sup>1</sup> -[zaq-qa-ta-šú] [ ]
6 A obv. 6	LÚ BI EN D[U <sub>11</sub> ].DU <sub>11</sub> -šú — — kiš-pi NIGIN-š[u]
B <sub>4</sub> obv. I 2'	[ ] E[N HU]L-šú kiš-pi NIGIN-šu →
7 A obv. 7	kip-di H[UL.MEŠ ik-p]u-du-šú ana kiš-pi šú-nu-ti BÚR-r[i]
B <sub>4</sub> obv. I 2'-3'	kip-ʳdi <sup>1</sup> H[UL.MEŠ ] / [ kiš-p]i šu-nu-ti [B]ÚR-ri →
8 A obv. 8	ana IGI <sup>d</sup> UT[U NÍG.]G.[NA š] <sup>im</sup> LI GAR-an mi-iḥ-ha BAL-ʳq <sup>1</sup>
B <sub>4</sub> obv. I 3'	ana IGI <sup>d</sup> UTU NÍG.NA š <sup>im</sup> LI [ ]
9 A obv. 9	NU UŠ <sub>11</sub> .ʳZU <sup>1</sup> u <sup>m</sup> unusUŠ <sub>11</sub> .ZU 2 NU IM 2 NU NÍG.SILA <sub>11</sub> .GÁ 2 NU ī.UDU 2 NU ESIR
B <sub>4</sub> obv. I 4'	[ ] U]Š <sub>11</sub> .ZU u <sup>m</sup> unusUŠ <sub>11</sub> .[Z]U 2 <sup>1</sup> NU IM 2 NU NÍG.SILA <sub>11</sub> .GÁ 2 NU ī.[UDU ] →
10 A obv. 10	2 NU DUH.LÀL 2 NU gišEREN 2 NU gišŠINIG DÙ-uš
B <sub>4</sub> obv. I 4'-5'	[ ] / [ N]U gišEREN 2 NU gišŠINIG DÙ-uš-ma →
11 A obv. 11	ina ŠU <sup>II</sup> -ka ÍL-ma ÉN an-ni-tu 3-šú ŠID-nu
B <sub>4</sub> obv. I 5'-6'	ina ŠU-ka [ ] / [ši]p-ta an-ni-ta 3-šú [ ]
A, B <sub>4</sub>	

<sup>75</sup> Note that Schwemer interprets the overall structure of the ritual differently and regards the second Šamaš incantation as an integral part of the present ritual with c rev. 17'–19' corresponding to ll. 8–11 in mss. A and B (see briefly *KAL* 2, p. 10 ad *KAL* 2, 8).

- 12 A obv. 12      ÉN    <sup>d</sup>UTU    *ru-bu-u*    *šur-bu-u*    DI.KU<sub>5</sub> <sup>d</sup>í-gì-gì  
     B<sub>4</sub> obv. I 7'    [ ]    <sup>d</sup>UTU    *ru-bu-ú*    *šur-<sup>r</sup>bu-ú*    DI.KU<sub>5</sub> <sup>d</sup>[í-gì-gì]  
     c obv. 1    [ÉN    <sup>d</sup>UTU    *ru<sup>l</sup>-b[u-u šur]-b[u]-u* DI.KU<sub>5</sub> <sup>d</sup>[í-gì-gì]]
- 13 A obv. 13      *muš-te-šir*    *gi-mir ka-la<sup>1</sup>*    *te-né-še-e-ti*  
     B<sub>4</sub> obv. I 8'    [m] *uš-te-šir*    [ ]    <sup>r</sup>te<sup>1</sup>-[né-še-e-ti]  
     c obv. 2    *muš-te-šir*    *gi-mir [k]a-la*    *te-né-še-e-ti*
- 14 A obv. 14      *pa-šír*    AN-e u KI-tim    *mu-us-si-qu*    *iš-qé-e-ti*  
     B<sub>4</sub> obv. I 9'    [p] *a-šír*    AN-e ù [ ]  
     c obv. 3    *pa-šír*    AN-e u KI-t[im m]u-us-si-qu is-qé-e-t[i]
- 15 A obv. 15      NUN-ú    *tíz-qa-ru*    *mu-šim*    *ši-ma-a-ti*  
     B<sub>4</sub> obv. I 10'    [NUN]-<sup>r</sup>ú *tíz-qa-ru*    *mu-[šim*    [ ] →  
     c obv. 4    *'ru<sup>l</sup>-bu-u tíz-[qa-r]u*    *mu-<sup>r</sup>šim*    NAM.MEŠ<sup>1</sup>
- 16 A obv. 16      EN *mut-tar-ru-u ba<sup>1</sup>-u-la-a-ti*  
     B<sub>4</sub> obv. I 10'    [ ]  
     c obv. 5    EN *mut-tar-ru-ú ba<sup>1</sup>-u-la-a-<sup>r</sup>ti<sup>1</sup>*
- 17 A obv. 17      *ba-nu-u*    DINGIR *u<sup>d</sup>iš<sub>8</sub>-tár*    *mu-ud-de-šu-u ma-ha-zí*  
     B<sub>4</sub> obv. I 11'    [ba-n]u-u DINGIR *u<sup>d</sup>iš<sub>8</sub>-tá[r*    [ ]  
     c obv. 6    *ba-nu-u*    DINGIR *u<sup>d</sup>15-r[i<sup>2</sup>]* *mu-ud-de-šu-ú ma-ha-<sup>r</sup>zí<sup>1</sup>*
- 18 A obv. 18      *ina ba-li-ka*    EŠ.BAR    AN-e u KI-tim    *ul* KU<sub>5</sub>-<sup>r</sup>as<sup>1</sup>  
     B<sub>4</sub> obv. I 12'    [ba-l]i<sup>1</sup>-ka<sup>1</sup> E[Š.BAR    [ ]  
     c obv. 7    *ina ba-<sup>r</sup>li<sup>1</sup>-ka*    *'EŠ.BAR<sup>1</sup>* AN-e u *'KI<sup>1</sup>-tim*    *ul* *'KU<sub>5</sub><sup>1</sup>-as*  
     (*B<sub>4</sub> breaks*)
- 19 A obv. 19      *at-ta-ma*    *mu-kin iš-qí-šú-<sup>r</sup>nu<sup>1</sup>*  
     c obv. 8    [a]t-ta-ma    *mu-kin is-q[t]-šú-n[u]*
- 20 A obv. 20      <sup>d</sup>UTU    DI.KU<sub>5</sub> *re-mé-nu-ú*    *mu-du-ú mim-ma*    MU-šú  
     B<sub>1</sub> obv. I 1'    [ ]    MU-š]ú  
     c obv. 9    <sup>d</sup>UTU DI.KU<sub>5</sub> *reme-nu-[u]*    *mu-du-u mim-<sup>r</sup>ma<sup>1</sup>* MU-š[u]
- 21 A obv. 21      *ina UKKIN<sup>1</sup>* DINGIR.MEŠ    GAL.MEŠ    *ši-ma-<sup>r</sup>at<sup>1</sup>* *qí-bi-su*  
     B<sub>1</sub> obv. I 2'    [ ]    *qí-bi]-su*  
     c obv. 10    *'ina<sup>1</sup>UKKIN<sup>1</sup> DINGIR<sup>1</sup>.MEŠ* GA[L.MEŠ] *'še<sup>1</sup>-ma-<sup>r</sup>tu qí<sup>1</sup>-bit-su*
- 22 A obv. 22      <sup>d</sup>UTU *ina qí-bíti-ka-ma*    *ú-<sup>r</sup>tál<sup>1</sup>-la-da te-né-še-ti*  
     B<sub>1</sub> obv. I 3'    [ ]    *te-né-še-t[e]*  
     c obv. 11    <sup>d</sup>UTU *ina 'qí<sup>1</sup>-[bíti-ka-ma*    *ú-t]al-la-da te-né-še-e-ti*
- 23 A obv. 23      *ta-šam ši-ma-te-ši-na*    *ta-šar-rak-ši-[n]a-ti*    *dum-qa*  
     B<sub>1</sub> obv. I 4'    [ ]    *dum-q]a*  
     c obv. 12    *ta-šam š[i-ma-te-ši-n]a [ta]-šar-rak-ši-[n]a-ti*    *'SIG<sub>5</sub><sup>1</sup>-qu*
- 24 A obv. 24      *i<sup>1</sup>-zíz-za-ma i[na]pi-ka*    *li-za-[k]ir kit-tu*  
     B<sub>1</sub> obv. I 5'    [ ]    *kit-t]u*  
     c obv. 13    *i-ziž-za-m[a*    *p]i-i-ka [l]i-za-kir kit-<sup>r</sup>ti<sup>1</sup>*
- 25 A obv. 25      *d[i-ni d]i-in* EŠ.BAR-a-a    KU<sub>5</sub>-us    *ši-m[e]* erasure    *qa-ba-a-<sup>r</sup>a<sup>1</sup>*  
     B<sub>1</sub> obv. I 6'    [ ]    KU<sub>5</sub>-u]s    *ši-[me*    *qa-ba]-<sup>r</sup>a<sup>1</sup>-a  
     c obv. 14    *'di-ni<sup>1</sup> [ ] 'EŠ.BAR<sup>1</sup>-a-a KU<sub>5</sub>-us*    *[š]i-me*    *qa-<sup>r</sup>ba<sup>1</sup>-a-<sup>r</sup>a<sup>1</sup>**
- 26 A obv. 26-27    <sup>d</sup>UTU<sup>1</sup> [NU.ME]š    *'an<sup>1</sup>-nu-ti ša*    *ina IGI DINGIR-<sup>r</sup>i-ka GAL-t[i] / na-šá-a-<sup>r</sup>ku<sup>1</sup>* →  
     B<sub>1</sub> obv. I 7'    [ ]    *IG]I DINGIR-<sup>r</sup>i-ka GAL-<sup>r</sup>ti<sup>1</sup>* *n[a-šá-ku]-ma* →  
     c obv. 15    <sup>d</sup>UTU NU.ME]š    *an-nu-tú* *'šá<sup>1</sup>* *ina IGI DINGIR-<sup>r</sup>ti<sup>1</sup>-ka GAL-tú*    *'na<sup>1</sup>-šá-ku*
- 27 A obv. 27      <sup>d</sup>UTU    *at<sup>1</sup>-ta* ZU-u    *a-na-<sup>r</sup>ku<sup>1</sup>* NU    ZU-<sup>r</sup>ú<sup>1</sup>  
     B<sub>1</sub> obv. I 7'-8'    *<UTU> at-ta<sup>1</sup>* *ZU-ma ana-ku*    NU<sup>1</sup> / [ ] →  
     c obv. 16    <sup>d</sup>UTU    *at-ta<sup>1</sup>* ZU-u    *a-na-ku*    NU    ZU-u

- 28 A obv. 28      NU EN *ik-ki-ia<sub>5</sub>* u N[I]N      'ik<sup>1</sup>-ki-ia<sub>5</sub> NU EN 'ser-ri<sup>1</sup>-ia<sub>5</sub> u NIN      ser-r[i-ia<sub>5</sub>]  
 B<sub>1</sub> obv. I 8'      [ ] EN ser-ri-ia      u GAŠAN ser-ri-ia  
 c obv. 17      NU EN 'ik-ki<sup>1</sup>-ia<sub>5</sub> u GAŠAN ik-ki<sup>1</sup>-ia<sub>5</sub> — — — — →
- 29 A obv. 29      NU EN *re-di-ia<sub>5</sub>* u N[I]N      [r]e-di-ia<sub>5</sub>  
 B<sub>1</sub> obv. I 9'-10'      [ ]  
 c obv. 17-18      NU EN *re-di-ia<sub>5</sub>* u GAŠAN *re-di-ia<sub>5</sub>* /  
 A ctd.      šá ip-šú bar-<sup>1</sup>tu<sup>1</sup> INIM ḤUL-tim<sup>1</sup> e-pu-[šú-ni]  
 B<sub>1</sub> ctd.      [ i]p-šá bar-ta INIM ḤUL-tim / [ ] →  
 c ctd.      — i[p]-šú bar-<sup>1</sup>ta<sup>1</sup> INIM ḤUL-tim i-pu-šu-ni
- 30 A obv. 30      šá iš-qi<sup>1</sup>(GİR<sup>II</sup>)-ia ina qab-rim 'uš<sup>1</sup>-n[i-l]u {SAḪAR.ḪI.A} mìn-da-<sup>1</sup>ti-ia<sup>1</sup> il-qu-[u]  
 B<sub>1</sub> obv. I 10'-11'      [ ] qab-rim uš-ni-lu<sub>4</sub> / [ ] →  
 c obv. 19      'šá is-qi<sup>1</sup>-ia ina qab-ri 'uš<sup>1</sup>-ni<sup>1</sup>-lu<sup>1</sup> mìn-da-ti-ia<sub>5</sub> 'il<sup>1</sup>-qu-u
- 31 A obv. 31      e-ti-iq SAḪAR.MEŠ GİR<sup>II</sup>-[i]a iš<sup>1</sup>-bu-šá  
 B<sub>1</sub> obv. I 11'      [ ] SAḪAR GİR<sup>II</sup> iš-bu-šu  
 c obv. 20      'e<sup>1</sup>-ti-<sup>1</sup>iq<sup>1</sup> SAḪAR GİR<sup>II</sup>-MU iš-<sup>1</sup>bu<sup>1</sup>-šú
- 32 A obv. 32      'šá<sup>1</sup> ru-u<sup>1</sup>-ti il-<sup>1</sup>qu<sup>1</sup>-u š[a] šar-ta im-lu-šu  
 B<sub>1</sub> obv. I 12'      [ ] ša]r-ti im-lu-šu  
 c obv. 21      šá ÚH TI-u šá šar-tú im-lu-su
- 33 A obv. 33      [ s]i-sik-ti ib-t[u]-qu ana Ḫ[UL-t]i iz-zí-za-am-ma  
 B<sub>1</sub> obv. I 13'      [ ] ḪUL-t]i iz-z[i-z]u-ni  
 c obv. 22      šá TÚG.SÍK-<sup>1</sup>MU<sup>1</sup> ib-tu-qu ana ḪUL-<sup>1</sup>tim<sup>1</sup>iz-zí-zu-u
- 34 A obv. 34      [ ša-na]m<-ma> 'ú-še<sub>20</sub>-pi-šá<sup>1</sup> š[a] šá-[nam-m]a ú-šá-hi-zu-ni  
 B<sub>1</sub> obv. I 14'      [ ša-na]m-ma 'ú<sup>1</sup>-[šépišúni ša-na]m-ma ú-šá-h[í-zu-n]i  
 c obv. 23      šá šá-na[m-m]a 'ú-še<sup>1</sup>-pi-šu-ni šá šá-<sup>1</sup>nam-ma<sup>1</sup> [ú]-šá-hi-zu-ni
- 35 A obv. 35      [ GU<sub>7</sub>-n]i ina KAŠ N[AG-ni in]a 'A<sup>1</sup>.MEŠ 'TU<sub>5</sub><sup>1</sup>.MEŠ-ni  
 B<sub>1</sub> obv. I 15'      [ G]U<sub>7</sub>-ni ina KAŠ NAG-ni [in]a A T[U<sub>5</sub>.MEŠ-ni]  
 c obv. 24      ina 'NINDA GU<sub>7</sub>-[ni] NA[G-ni ina A.MEŠ TU<sub>5</sub>-ni →
- 36 A obv. 36      [ ŠÉ]š-ni 'ú<sup>1</sup>? [ ḪU]L 'ú<sup>1</sup>-š[e-bi-l]u-ú-ni  
 B<sub>1</sub> obv. I 16'      [ Š]ÉŠ-ni ša ina mim-ma lem-ni 'ú<sup>1</sup>-[šébilūni]  
 c obv. 24-25      ina 'I.GIŠ<sup>1</sup> ŠÉŠ-ni / — ina [ ] lem-nu ú-še-bi-lu-<sup>1</sup>n<sup>1</sup>
- 37 A obv. 37      [ú-kaš-ši-pu-n]in-ni [ú-lap-pi-t]u-n[i]n<sup>1</sup>-ni<sup>1</sup>  
 B<sub>1</sub> obv. I 17'      [ú-kaš]-ši-pu-nin-ni ú-lap-p[i-tu-nin-ni]  
 c obv. 26      [ ] ú-<sup>1</sup>lap-pi-tu<sup>1</sup>-[nin-ni]
- 38 A obv. 38      [ S]A.ḪI.A mi[m-ma lem]-nu T[Ù]M-ni  
 B<sub>1</sub> obv. I 18'      [x-x]-x-sa SA.ḪI.A mim-m[a ]  
 c obv. 27      [ ] mim-ma lem-[nu ]  
 (c obv. breaks)
- 39 A obv. 39      [ ] 'ú<sup>1</sup>-maš-ši-<sup>1</sup>lu<sup>1</sup> ša šU<sup>II</sup>-[MU G]R<sup>II</sup>-M[U ik<sup>2</sup>-mu<sup>2</sup>]-<sup>1</sup>u<sup>1</sup>?  
 B<sub>1</sub> obv. I 19'      [šá NU.M]EŠ-MU ú-maš-ši-lu šá šU<sup>II</sup>-M[U ik<sup>2</sup>-mu<sup>2</sup>]-<sup>1</sup>u<sup>1</sup>?  
 D: 1'  
 (for F obv.<sup>??</sup>, see Summary 4.)
- 40 A obv. 40      [ is-b]u-ru 'IGI<sup>II</sup>-[a]-<sup>1</sup>pe-ta-a-t[im] 'iš<sup>1</sup> [x x (x)]  
 B<sub>1</sub>B<sub>3</sub> obv. I 20'      [x-x-t]i<sup>2</sup> ina gíšši-ni(?) is-bu-ru IGI<sup>II</sup>-i[a ]-ú  
 D: 2'  
 F rev.<sup>??</sup> 1'  
 [ ] → [ ] x x
- 41 A obv. 41      [ i]r-k[u-s]u<sup>1</sup>(us) — EM[E]-M[U] ik-[su-u]  
 B<sub>1</sub>B<sub>3</sub> obv. I 21'      [šá pi-i]a qa-a ir-<sup>1</sup>ku<sup>1</sup>-su ina EME-ia [x x x x]-<sup>1</sup>u<sup>1</sup>  
 D: 2'-3'  
 F rev.<sup>??</sup> 2'-3'  
 [ ] → [ ] EME-i]a ik-su-ú

- 42 A obv. 42 [        *is-hu-p]u<sup>2</sup>* x *ina ap-pi-i[a s]er-re-<sup>r</sup>ta ip<sup>1</sup>-[lu-šu]*  
 B<sub>1</sub>B<sub>3</sub> obv. I 22' [x x] x x x *is-hu-pu ina ap<sup>1</sup>-p[i-ia ]-x-ru*  
 D: 3'  
 F rev.<sup>??</sup> 4'-5' [        *]is-hu-pu / [ ser-re]-tú ip-lu-šú*  
*ser-re]-ta ip-lu-[š]u*
- 43 A obv. 43 [        ] x x [x x] x *‘iš-šú<sup>1</sup>-[u]*  
 B<sub>1</sub>B<sub>3</sub> obv. I 23' [*ana e-re]b* <sup>d</sup>UTU IGI<sup>II</sup>.MEŠ-*i[a iškunū (...)]* →  
 D: 4'  
 F rev.<sup>??</sup> 6' [        ] x x [x x (x)]  
*(F rev.<sup>??</sup> breaks)*
- 44 A rev. 1 [        ] x x *uš-ni-[lu]*  
 B<sub>1</sub>B<sub>3</sub> obv. I 23' [        *u]š-ni-lu*  
 D: 5' [        *u]š-ni-lu*
- 45 A rev. 2 [        ] *‘ip<sup>1</sup>-qí-du-ni[n-ni]*  
 B<sub>1</sub>B<sub>3</sub> obv. I 24' [*šá ana A]DDA ip-qí-du-[nin-ni]* →  
 D: 6' [        ] →
- 46 A rev. 3 [*ina NINDA di-b]a GU<sub>7</sub>-ni ina A.MEŠ a-šá-a NAG-[ni]*  
 B<sub>1</sub>B<sub>3</sub> obv. I 24'-25' [        *GU<sub>7</sub>]-ni / [ a-š]a-a ‘NAG-ni<sup>1</sup>* →  
 D: 6'-7' [        *] GU<sub>7</sub>-ni / [ ]* →
- 47 A rev. 4 [x x x] x *ina hu-ri ip-<sup>r</sup>hu-u ‘ša<sup>1</sup> zi-ku<sub>5</sub>-[r]u-ta DÙ(-)ša la a ‘li<sup>1</sup> [x]*  
 B<sub>1</sub>B<sub>3</sub> obv. I 25'-26' [        *ip-<sup>r</sup>hu]-ú / [x x x] x [ ]* →  
 D: 7'-8' [        *ip]-<sup>r</sup>hu-u / [ ]* →
- 48 A rev. 5 [*ša<sup>2</sup> i<sup>2</sup>-d]u<sup>2</sup>-ku-nin-ni zi-ku<sub>5</sub>-ru-da e-pu-šú-[ (nin)-ni]*  
 B<sub>1</sub>B<sub>3</sub> obv. I 26'-27' [        *-n]i / [ ]* →  
 D: 8'-9' [        *-x-nin-ni / [ ]* →  
*(B<sub>1</sub> obv. I breaks)*
- 49 A rev. 6 [DINGIR LUGAL ID]IM NUN KI-*ia ú-za-an-nu-u ‘íL<sup>1</sup> lib-bi-ia is-ba-t[u]*  
 B<sub>3</sub> obv. I 27'-28' [        *ú-za-an-nu]-‘ú<sup>1</sup> / [ ]* →  
 D: 9'-10' [        *ú-ž]e-en<sub>6</sub>-nu-u / [ ]* →
- 50 A rev. 7 [*lib-bi KI-i]a ú-ze-nu-u sa-al-ta [p]u-‘uh<sup>1</sup>-pu-<sup>r</sup>ha-a ni-is-sa-[ta]*  
 B<sub>3</sub> obv. I 28'-29' [        *ú-ze-nu]-‘ú<sup>1</sup> / [ ]* →  
 D: 10'-11' [        *ú-ze-e]n<sub>6</sub>-nu-u / [ ]* →
- 51 A rev. 8 [*a<sup>2</sup>-dir<sup>2</sup>-t]a hi-pi lib-‘bi<sup>1</sup> i-ši-[ta] di-mi-[ta]*  
 B<sub>3</sub> obv. I 29' [        *lib-b]i*  
 D: 11'-12' [        *]ib-bi / [ ]* →  
*(B<sub>3</sub> obv. I breaks)*
- 52 A rev. 9 [*hat-tú p]i-rit-tú ‘ar<sup>1</sup>-r[a-tú] di-l[i]p-tú*  
 D: 12' [        *di-li]p-tú*
- 53 A rev. 10 [*qu<sup>1</sup>-l[a ku-r]a NU DU<sub>10</sub> lib-‘bi<sup>1</sup> N[U DU<sub>10</sub>.G]A ‘UZU<sup>1</sup> [GA]R-nu-ni*  
 D: 13' [        *GAR-n]u-ni*
- 54 A rev. 11 [<sup>d</sup>UTU ‘an-nu<sup>1</sup>-[tú š]ú-nu an-nu-tú NU.MEŠ-‘šú-nu<sup>1</sup>  
 B<sub>2</sub> obv. I 1'-2' [        *a]n-‘nu<sup>1</sup>-t[u] ‘šu<sup>1</sup>-[nu ] / [ ]*  
 D: 14' [        *k[i-ma šu-nu] la G[U]B-[z]u*  
*[ki-m]a šu-nu la iz-za-‘zu<sup>1</sup>* →  
*D ctd.* [        *] →*
- 55 A rev. 12 NU.MEŠ-šú-nu na-šá-k[u ina q]í-bit-i-ka šir-t[i N]U KÚR-ru  
 B<sub>2</sub> obv. I 2'-3' [*NU.MEŠ-šú<sup>1</sup>-[nu ] / [ ] di-ni-ka ši-ri šá la-a ‘ut<sup>1</sup>-[takkaru]*  
 D: 14'-15' [        *í]L-ku / [ ]* →

- 56 A rev. 13      *ina IGI-ka a-qal-l[u-šú-n]u-ti kip-di-šú-nu ú-t[ar<sup>2</sup>]-šu-nu-ti*  
           B<sub>2</sub> obv. I 4'  
           D: 15'-16'  
       [ ] IGI-ka a-qal-lu-šú-nu-ti    *kip-di-šú-nu ú-tar-[šú-nu<sup>1</sup>-[ti]*  
           [                  *aqallūšunū]-ti / [ ]* →
- 57 A rev. 14      <sup>d</sup>*nuska šur-bu-<sup>1</sup>u* [      D]U<sub>11</sub>.GA-ka *li-tal-[lil]* Á<sup>II</sup>-MU  
           B<sub>2</sub> obv. I 5'  
           D: 16'  
           A, B<sub>2</sub>, D  
       [                  <sup>d</sup>*nuska šur-bu-ú ina qí-bi-ti-ka li-tal-lal Á<sup>I</sup>[<sup>1</sup>-MU]*  
                           ] <sup>d</sup>*i<sup>1</sup>-da-a-a*
- 
- 58 A rev. 15      GIM *an-nam* 3-šú ŠI[D-n]u-<sup>r</sup>u<sup>1</sup> NU.MEŠ šú-nu-ti    *ina* <sup>d</sup>[ugŠILA.G]A[Z]-<sup>r</sup>e<sup>1</sup> GAR-an  
           B<sub>2</sub> obv. I 6'-7'  
           D: 17'  
       [                  GIM *an-nam* 3-šú ŠID-nu-ú    NU.MEŠ šu-nu-t[i] / *ina* <sup>dug</sup>ŠILA.GAZ    GAR-an →  
                           ] GAR]-an
- 59 A rev. 16      ̄I KU<sub>6</sub> *ta-sal-láḥ-šú-n[u-t]i ina IZI t[a]-qal<sup>1</sup>-lu-<sup>r</sup>šú<sup>1</sup>-nu-ti*  
           B<sub>2</sub> obv. I 7'  
           D: 18'  
       [                  ̄I KU<sub>6</sub> *ta-sal-láḥ-šu-nu-ti : ina IZI ta-qal-lu-šu-nu-t[i]*  
                           *taqallūšunū]-ti*
- 60 A rev. 17      ÉN ÍL *di-pa-ra* N[U.ME]Š-<sup>r</sup>ku-nu a<sup>1</sup>-q[al-lu 3]-šú ŠID-nu-ma →  
           B<sub>2</sub> obv. I 8'-9'  
           D: 19'  
           D  
       [                  ÉN ÍL *di-pa-ra* NU.MEŠ-ku-nu    a-qal-l[u] / 3-šú ŠID-nu-ma →  
                           ŠI]D-nu
- 
- 61 A rev. 17-18    NU <sup>r</sup>IM NU<sup>1</sup> NÍG.SILA<sub>11</sub>.GÁ / *ina* A.MEŠ *ina* GÌR<sup>II</sup>-šú i-sa-er-š[ú-nu-ti]  
           B<sub>2</sub> obv. I 9'-10'  
           D: 20'  
           A ctd.  
           B<sub>2</sub> ctd.  
           D ctd.  
       [                  *ina har-ba-te te-te-m[er]*  
                           *ina har-ba-te te-te-mer* →  
                           [                  *te-te]m-mer*
- 62 A rev. 19      *ne-pé-šu an-<sup>r</sup>na-a šum-ma<sup>1</sup> ina* <sup>d</sup>UTU.È šum-ma *ina* <sup>r</sup><sup>d</sup>UTU.ŠÚ.A  
           B<sub>2</sub> obv. I 10'-11'  
           D: 21'  
           A ctd.  
           B<sub>2</sub> ctd.  
           D ctd.  
           A, B<sub>2</sub>, D  
       [                  *ne-pé-šam an-na-a / šum-ma ina* <sup>d</sup>UTU.È šum-ma *ina* <sup>d</sup>UTU.ŠÚ.A  
                           ]
- 63 A rev. 20      ÉN ÍL <sup>r</sup>*di<sup>1</sup>-p[a-r]a* NU.MEŠ-ku-nu GÍBIL    ú-tuk-ku še-e-du ra-bi-šu    GIDIM  
           B<sub>2</sub> obv. I 12'-13'  
           D: 22'  
           (D breaks)  
       [                  ÉN ÍL *di-pa-ra*    NU.MEŠ-ku-nu a-qal-lu / ú-tuk-ku še-e-du ra-bi-šu    e-tem-mu →  
                           GID]IM
- 64 A rev. 21      ̄u    <sup>r</sup>*mim-ma lem<sup>1</sup>-[n]u mu-ṣa-bit a-me-lu-ti*  
           B<sub>2</sub> obv. I 13'-14'  
           A ctd.  
           B<sub>2</sub> ctd.  
       [                  *e-piš kiš-pi ru<sup>1</sup>-he-e ru-se<sup>1</sup>-e* NÍG.AK.A HU[L].MEŠ  
                           *e-piš kiš-pi ru<sup>1</sup>-he-e ru-se-e* —    *lem-nu-tim*
- 65 A rev. 22      *ina<sup>2</sup> a<sup>2</sup>-m[at<sup>2</sup>] r<sup>d</sup>é-a u    <sup>d</sup>[asa]l-[l]ú-[y]i d<sup>d</sup>gíra qa-mu'(bu)-u liq-mu-ku-nu-ši*  
           B<sub>2</sub> obv. I 15'  
           (end of B<sub>2</sub> obv. I, beginning of B<sub>1</sub> obv. II broken)  
       [ *ina<sup>2</sup> r<sup>d</sup>DU<sub>11</sub><sup>2</sup> é-a d<sup>d</sup>UTU<sup>1</sup> asal-lú-ji    drígira<sup>1</sup> qa-mu-u liq-mì-ku-nu-ši*
- 66 A rev. 23      *hu-<sup>r</sup>ú<sup>1</sup>-la zu-ba u i-ta-at-tú-ka qu-tur-ku-nu li-tel-<sup>r</sup>li<sup>1</sup> ina AN-e*
- 67 A rev. 24      *la-a<sup>2</sup>-mi-ku-nu <sup>r</sup>li<sup>1</sup>-ba-li <sup>d</sup>šam-šú*  
           A ctd.  
           B<sub>1</sub> obv. II 1'  
           A, B<sub>1</sub>  
       [ *lip-ru-us ha-a-a-at-ta-ku-nu DUMU <sup>d</sup>DIŠ maš-maš-šu*  
                           *[lip]-ru-us ha<sup>1</sup>-[a-a-at-ta-ku-nu* ]

(for preceding units in E, see text 8.5)

68	A rev. 25 B <sub>1</sub> obv. II 2'-3' E obv. I 26'-27'	ÉN <sup>d</sup> UTU    NU.MEŠ <i>an-nu-ti</i> šá kaš-<šá-> <i>pi-ia</i> <sub>5</sub> u kaš-šap-ti-iá — [ <sup>d</sup> UT]U    NU.MEŠ <i>an-n[u-ti]</i> ] / [ <sup>d</sup> UT]U    NU.MEŠ <i>an-nu-<sup>r</sup>ti</i> <sup>1</sup> šá <sup>lú</sup> UŠ <sub>11</sub> .ZU-M[U]    u <sup>munus</sup> UŠ <sub>11</sub> .ZU-MU / šá    a-a-ši    i-te-né- <sup>r</sup> pu <sup>1</sup> -šú-nin-ni [š]a ia-a-ši [                          ] [                          ] i-te-né- <sup>r</sup> pu-šú-nin-ni →
69	A rev. 26 B <sub>1</sub> obv. II 4'-5' E obv. I 27'-28'	<i>at-ta</i> —    ZU-šú-nu- <sup>r</sup> ti <sup>1</sup> -ma    ana-ku NU    ZU-šú-nu-ti [a]t-ta DI.KU <sub>5</sub> [                          ] / <i>at-ta</i> <sup>r</sup> DI <sup>1</sup> .KU <sub>5</sub> ZU-šú-nu-ti-ma /    [                          ] Z]U-š[ú-nu-t]i šá    UZU.MEŠ-iá    ú- <sup>r</sup> za <sup>1</sup> -qí-tú-nin-ni [š]a UZU.MEŠ-ia <sup>r</sup> ú <sup>1</sup> -[zaqqitū(ninni)] → <sup>r</sup> šá <sup>1</sup> [                          ] <sup>r</sup> ú <sup>1</sup> -z[aq-q]í-[tū(ninni)] → šá <sup>r</sup> UZU.MEŠ-MU <sup>1</sup> ú-za-qí-tú →
70	A rev. 27 B <sub>1</sub> obv. II 5'-6' c rev. 1'-2' E obv. I 28'-29'	SAG.KI-iá    ú- <sup>w</sup> ab-bi-tú <sup>wzu</sup> SA-iá    ik-su-u    piṭ-ri-ia <sub>5</sub> ú-tab-bi-ku [                          ] / <sup>wzu</sup> SA.MEŠ-ia <sup>r</sup> ik <sup>1</sup> -[su-u    ] [                          ] / SA.MEŠ-MU    ik- <sup>r</sup> su <sup>1</sup> -u DU[ <sup>H</sup> .MEŠ-MU    ] SAG.KI.MEŠ-MU /    [ú-s]ab-bi-tú <sup>r</sup> SA <sup>1</sup> .M[ES-MU ik-s]u-u    piṭ-ri-ia    ú-tab-bi-ku
71	A rev. 28 B <sub>1</sub> obv. II 7'-8' c rev. 3'-4' E obv. I 30'	a-hi-iá    ú- <sup>w</sup> i-lu    ni-iš ŠÀ-MU    iš-ba-tú    ru-u <sup>2</sup> -ti    ub-bi-lu <sup>r</sup> a <sup>1</sup> -hi-ia <sup>1</sup> (ru) uz-zi-ru <sup>r</sup> íL <sup>1</sup> [                          ] / ru-ti-ia    ub-bi-lu <sup>1</sup> (ku) → a-hi-ia <sub>5</sub> uz-zi-ru <sup>r</sup> ni <sup>1</sup> ŠÀ-[MU    ] / ru-ti-ia <sub>5</sub> ub-bi-lu → [a-hi-i]a    uš-s[i-lu    ŠÀ-M]U iš-ba-tú <sup>ú</sup> H-MU    ub-bi-lu
72	A rev. 29 B <sub>1</sub> obv. II 8'-9' c rev. 4'-5' E obv. I 31'-32'	man-ga    lu-u <sup>2</sup> -tú    UGU    UZU.MEŠ-MU    it-bu-ku man-ga    l[u- <sup>w</sup> t    ] / man-gu    lu-u <sup>2</sup> -tú <sup>r</sup> UGU <sup>1</sup> U[ZU.MEŠ-MU    ] / [man-g]u lu-u <sup>2</sup> -tú [    UZU.MEŠ]-MU it-bu-ku / A ctd.    NINDA.MEŠ    kaš-šá-pu-ti <sup>r</sup> GU <sub>7</sub> <sup>1</sup> -nin-ni B <sub>1</sub> ctd.    NINDA    kaš-šá-pu-ti    GU <sub>7</sub> -ni → c ctd.    NINDA    kaš-šá-pu-ti    GU <sub>7</sub> -ni → E ctd.    [NINDA].MEŠ ka[š-šá-pu-t]i    GU <sub>7</sub> -nin-ni
73	A rev. 30 B <sub>1</sub> obv. II 9' c rev. 5' E obv. I 33'	A.MEŠ    kaš-šá-pu-ti    NAG-nin-ni → A    kaš-[šá-pu-ti    ] A.MEŠ    kaš-š[á-pu-ti    ] [A.M]EŠ ka[š-šá-pu-t]i    NAG-nin-ni
73a	E obv. I 34'	[rim-k]i l[u- <sup>w</sup> ]e TU <sub>5</sub> -nin-ni
74	A rev. 30 B <sub>1</sub> obv. II 10' c rev. 6' E obv. I 35'	nap-šal-ti    Ú.MEŠ    lem-nu-ti    ip-šú-šú-n[i]n-ni nap-šal-ti    Ú.MEŠ <sup>H</sup> UL.MEŠ [                          ] → nap-šal-ti    Ú.MEŠ <sup>H</sup> UL.MEŠ    ip- <sup>r</sup> šu <sup>1</sup> -šú-n[in-ni] [                          ] <sup>r</sup> Ú.MEŠ <sup>1</sup> <sup>H</sup> UL.MEŠ    ŠÉS-nin-ni
75	A rev. 31 B <sub>1</sub> obv. II 10'-11' c rev. 7'-8' E obv. I 36'-37'	qí-bit KA-MU iš-ba-tú    INIM.GAR-MU    ú-lam-mì-nu [                          ] / INIM.GAR-ia    ú-lam-mì-nu qí-bit KA-MU iš-ba-tu    INIM.GAR-a-a    ú-lam-mì-[nu] / [                          ] KA]-ia    iš- <sup>r</sup> ba <sup>1</sup> -tú    INIM.GAR.MEŠ-MU ú-lam-mì-nu / A ctd. <sup>wzu</sup> GÚ.SIG <sub>4</sub> -MU GIM [u]n- <sup>r</sup> qi <sup>1</sup> ik-pu-pu B <sub>1</sub> ctd.    [                          ] c ctd.    e-se-en-se-ri-a — —    ik-pu-pu → E ctd.    [GÚ.SI]G <sub>4</sub> -MU — —    ik-pu-pu <sup>1</sup> (mu) →
76	A rev. 32 B <sub>1</sub> obv. II 12' c rev. 8'-9' E obv. I 37'-38'	<sup>wzu</sup> GABA    id-i-pu    ši-da-ah    pa-ni-iá    it-ba-lu → <sup>wzu</sup> GABA    id-i-pu    ši-d[a-ah    ] <sup>wzu</sup> GABA    id- <sup>r</sup> i <sup>1</sup> -p[u] /    ši-da-ah    pa-ni-ia <sub>5</sub> it-ba-lu → GABA    id-i-pu    ši-da- <sup>r</sup> ah    IGI-MU <sup>1</sup> /    [it-b]a-lu →

77	A rev. 32 B <sub>1</sub> obv. II 13' c rev. 9'-10' E obv. I 38'	: — — —	lip-ti-iá ú- <sup>r</sup> da <sup>1</sup> -i-mu bu-un-na-né-i[a ] bu-un-na-an-né-e-a ú-nak-ki-ru / li-ip-ti-ia <sub>5</sub> ú-da <sup>2</sup> -i-i-mu → bu-un-na-né-iá KÚR-ru lip-ti-ia ú- <sup>r</sup> da <sup>1</sup> -[i-mu]
78	A rev. 33 B <sub>1</sub> obv. II 14'-15' c rev. 10'-11' E obv. I 39'-40'	ba-si-si-ia <sub>5</sub> iş-ba-tú di-ig-li-iá ú-şam-tu-u me-lam-me-ia <sub>5</sub> iš <sup>1</sup> -[d]u-du ba-si-[si-i]a i[s-ba-tú ] / m[e-lam-me-i]a iš-du-d[u] → ba-si-si-ia <sub>5</sub> iş-ba-tu / di-ig-li-iá <sub>5</sub> ú-şam-tu-ú me-lam-mu iš-du-du [ba-si-si-i]a iš-b[a-t]ú di-ig-li-ia ú-şam-[tu-u] / [ME.LÁM-MU i]š-[du]- <sup>r</sup> du →	
79	A rev. 34 B <sub>1</sub> obv. II 15'-16' c rev. 12'-13' E obv. I 40'-41'	<sup>d</sup> UTU ina IGI- <sup>r</sup> ka <sup>1</sup> a-qal-lu-şú-nu-ti ú-pat-tar nap-ħar lem-né-te-şú-nu [ ] / [ú-pat-f]ar nap-ħar lem-nu-t[e-şú-nu] → <sup>d</sup> UTU ina IGI-ka a-qal- <sup>r</sup> li <sup>1</sup> -şú-nu-ti / ú-pat-tar nap-ħar lem-né-e-ti-şú-nu <sup>d</sup> UTU ina IGI-ka a-qal-lu-şú-nu-t[i] / [ ] lem-né-t]i-şú-nu →	
80	A rev. 35 B <sub>1</sub> obv. II 16' c rev. 14' E obv. I 41'-42'	<sup>r</sup> ú-pat-tar ki-şir <sup>1</sup> ki- <sup>r</sup> pid <sup>1</sup> ŠÀ-şú-nu → [ ] ú-pat-tar — ki-pid lib-bi-şú-nu ú-pat-tar ki-şir / [ ] →	
81	A rev. 35-36 B <sub>1</sub> obv. II 17' c rev. 15' E obv. I 42' A, B <sub>1</sub> , c, E	<sup>d</sup> UTU ina pi-ka <sup>d</sup> gíra tap-p[u]-ka / li-tal-lil i-da-a-a <sup>r</sup> [d][UTU] — — <sup>d</sup> gira tap-p[u-ka ] <sup>d</sup> UTU — — <sup>d</sup> gira tap- <sup>r</sup> pu-ka <sup>1</sup> li-tal-lal Á <sup>r</sup> <sup>III</sup> -a-a [ ] <sup>d</sup> gíra tap-pu-ka li-tal-lal i-da-a-a	
82	A rev. 37 B <sub>1</sub> obv. II 18' c rev. 16' E obv. I 43' A, B <sub>1</sub> , c, E	KA.INIM.MA UŠ <sub>11</sub> .BÚR.RU.DA.KAM ša NU.MEŠ qa-li-i K[A.IN]IM.MA UŠ <sub>11</sub> .BÚR.DA.K[AM ] KA.INIM.MA UŠ <sub>11</sub> .BÚR.RU.DA. <sup>r</sup> KAM <sup>1</sup> šá NU.MEŠ qa-le-e [ ] UŠ <sub>11</sub> .BÚR.RJU.DA.KAM šá NU.MEŠ qa-le- <sup>r</sup> e <sup>1</sup>	
(end of A <sup>76</sup> ; for the following units in B, see text 8.6)			
83	c rev. 17' E obv. I 44'	NÍG.NA giš LI ana IGI <sup>d</sup> U[TU] GAR-an KAŠ BAL-qi <sup>2</sup> 2 NU giš bi-nu 2 NU giš ere-ni [ ] x x x [ ] x	
(E obv. I breaks, beginning of obv. II lost; for the following units in E, see text 8.5)			
84	c rev. 18'	2 NU.MEŠ Ł.UDU 2 NU DUŁ.LÀŁ 2 NU DUŁ.ŠE.GIŞ.Ł 2 NU ESIR 2 NU IM	
85	c rev. 19' c	2 NU NÍG.SILA <sub>11</sub> .GÁ ina IGI <sup>d</sup> UTU GAR-an <sup>r</sup> kam <sup>1</sup> DU <sub>11</sub> .GA	
(end of c <sup>77</sup> )			

## 2. Summary of the paragraphs in ms. B not included in the transliteration

B<sub>1</sub>, B<sub>3</sub> obv. II

19'ff. Fragmentary anti-witchcraft incantation addressed to Ištar; for an edition, see text 8.6 (ms. B).

B<sub>5</sub>, B<sub>1</sub>, B<sub>2</sub> rev. III-IV

passim Anti-witchcraft ritual addressed to Marduk; for an edition with the relevant duplicates, see text 8.6 (ms. B).

## 3. Summary of the paragraphs in ms. E not included in the transliteration

VAT 13645, 1+ is a collection of various ušburruда rituals addressed to Šamaš; for a full edition, see text 8.5 (ms. A).

<sup>76</sup> A rev. 38-39 give the colophon of Kişir-Aššur: [GI]M SUMUN-şú šà-tir-ma ba-rì tup-pi <sup>1</sup>ki-sir-aš-ş[u]r MAŠ.M[A]Š É aš-şur, [DU]MU <sup>ld</sup>AG-be-sun <sup>ld</sup>ME.ME É A[N.ŞÁR].<sup>77</sup> The catchline of another Šamaš prayer follows in c rev. 20': ÉN šur-bu-u DI.KU<sub>5</sub> <sup>d</sup>í-gi-gì (attested only here, see Mayer, *UFBG*, 421 s.v. ‘Šamaš 93’; but see Abusch, *MesWi*, 176-77, fn. 23, who suspects that this incipit refers to the opening line of the Šamaš incantation in ll. 12ff. (= c obv. 1ff.) and reads: ÉN <Šamaš rubû> šurbû dayyān Igigi).

## 4. Summary of the paragraphs in ms. F not included in the transliteration

VAT 11567 obv.<sup>22</sup> preserves a list similar to the lists found in text 8.3, 1.: 12ff., *Maqlû I* 75ff. and *Maqlû II* 39ff. A variant version of *Maqlû II* 19–75 is VAT 10933 = *KAR* 240 (for a new copy and edition, see *KAL* 4, 25); an indirect join between VAT 11567 and 10933 seems very unlikely.

*Bound Transcription*

<sup>1</sup>[šumma amē]lu qaqqassu iṣšanabbassu pānūšu iṣṣanundū <sup>2</sup>[š]īrāšu(?) ṫtanakkalāšu ru’tašu išal[lu] <sup>3</sup>amātišu imtanašši qerbūšu ittanapahū <sup>4</sup>ahāšu ušammam[ā-šu q]ātāšu etteneşilā[šu] <sup>5</sup>šepāšu uza[q-qatā]šu kişallāšu uptanaṭṭar[ā] <sup>6</sup>amēlu šū bēl d[ab]abīšu (var.: amātišu b[el lemu]t-tīšu) kişpī ilmīšu <sup>7</sup>kipdī le[mnūti ikp]udūšu ana kişpī šunūti pašāri <sup>8</sup>ana maħar Šamaš nignak burāši tašakkan miħha tanaqqi <sup>9</sup>šalam kaššāpi u kaššāpti šina šalmī t̄di šina šalmī l̄iši šina šalmī lip̄ šina šalmī ittē <sup>10</sup>šina šalmī iškūri šina šalmī erēni šina šalmī bīni teppuš((-ma)) <sup>11</sup>ina qātika tanaššī-ma šipta annīta šalāšīšu tamannu

<sup>12</sup>EN Šamaš rubū šurbū dayyān Igigi

<sup>13</sup>muštēser gimer kala tenēšēti

<sup>14</sup>pāšer šamē u erēti mussiqu isqēti

<sup>15</sup>rubū tizqāru muštīm šīmāti

<sup>16</sup>bēlu muttarřū ba’ūlāti

<sup>17</sup>bānū ili u ištari muddeššū māħazī

<sup>18</sup>ina balīka purussē šamē u erēti ul ip-parras

<sup>19</sup>attā-ma mukīn isqīšunu

<sup>20</sup>Šamaš dayyānu rēmēnū mudū mimma šūmšū

<sup>21</sup>ina puħur iłt rabūti šemāt qibīssu

<sup>22</sup>Šamaš ina qibītika-ma ütalladā tenēšēti

<sup>23</sup>tašām šīmātēšina tašarrakši[n]āti dumqā

<sup>24</sup>izizzam-ma i[nā] pīka lizzakir kīttu

<sup>25</sup>dīnī [d]īn purussāya purus šime qabāya

<sup>26</sup>Šamaš [ṣal]mī annūti ša ina maħar ilütt-ka rabīti našāku

<sup>27</sup>Šamaš attā tīdū anāku ul iđū

<sup>28</sup>šalam bēl ikkīya u bēlet ikkīya ((šalam bēl serrīya u bēlet serrīya))

<sup>29</sup>šalam bēl redīya u bēlet redīya ša ipšu bārtu amāt lemutti īpušūni

*Translation*

<sup>1</sup>[If] a man’s head keeps on hurting him, he constantly has vertigo, <sup>2</sup>his [body] keeps causing him a nagging pain, he sprays his spittle, <sup>3</sup>he keeps forgetting his words, his intestines are continually bloated, <sup>4</sup>his arms are numb, his [hands] are more and more immobilized, <sup>5</sup>his feet cause him a stinging pain], the joints of his feet are continually slackened, <sup>6</sup>(then) his adversary, ((his enemy)), has encircled that man with witchcraft, <sup>7</sup>evil schemes [have been plotted against him]. To undo this witchcraft <sup>8</sup>you place a censer with *burāšu*-juniper before Šamaš. You pour a libation of beer. <sup>9</sup>You make figurines of the warlock and witch, two figurines of clay, two figurines of dough, two figurines of tallow, two figurines of bitumen, <sup>10</sup>two figurines of wax, two figurines of cedar wood, two figurines of tamarisk wood. <sup>11</sup>You lift (them) up in your hands and recite this incantation three times:

<sup>12</sup>Incantation: “Šamaš, greatest prince, judge of the Igigi,

<sup>13</sup>who leads the entirety of all people aright,

<sup>14</sup>who dispels (any evil from) heaven and earth, who assigns the lots,

<sup>15</sup>exalted prince, who decrees the fates,

<sup>16</sup>lord, guide of the people,

<sup>17</sup>who creates the (personal) god and goddess, who lets the shrines always flourish,

<sup>18</sup>without you a decision would not be reached for (the inhabitants of) heaven and earth,

<sup>19</sup>it is you who fixes their lot!

<sup>20</sup>Šamaš, merciful judge who knows everything —

<sup>21</sup>in the assembly of the great gods his speech is heeded —

<sup>22</sup>Šamaš, it is at your command that people are born,

<sup>23</sup>you decree their fates, you bestow good (things) upon them.

<sup>24</sup>Be present for me, so that justice may be pronounced by you (lit.: “from your mouth”)!

<sup>25</sup>[Ju]dge my case, render a verdict for me, listen to my prayer!

<sup>26</sup>Šamaš, these [figurine]s that I am holding up in the presence of your great divinity —

<sup>27</sup>Šamaš, you know (them), I do not know (them):

<sup>28</sup>(these are) the figurines of the male and female who are furious with me, the figurines of my male and female enemy,

<sup>29</sup>the figurines of my male and female persecutor, who have performed sortilege, rebellion (and) evil word(s) against me,

<sup>30</sup>ša isq̄tya ina qabri ušnillū mindātīya ilqū  
<sup>31</sup>etiq eper šēpt̄ya išbušū  
<sup>32</sup>ša ru't̄ ilqū ša šārt̄ imlušū  
<sup>33</sup>ša sissikt̄ ibtuqū ana lemutti izz̄zūni  
<sup>34</sup>ša šanâmma ušēpišūni ša šanâmma ušā-  
     hizūni  
<sup>35</sup>ina akali ušākilūni ina šikari išqūni ina  
     mē urammikūni  
<sup>36</sup>ina šamni ipšušūni ((ša)) (var.: u<sup>2</sup>) ina  
     mimma lemni ušēbilūni  
<sup>37</sup>[ukaš]šip̄ninni ulappitūn[i]nni  
<sup>38</sup>... šer'ānī mimma lemnu ušē[bil]ūni  
<sup>39</sup>[ša šalm]īya umaššilū ša qāt̄īy[a še]p̄t̄y[a  
     ikm]ū?  
<sup>40</sup>[...t̄]ī ina šīni(?) išburū īnāya petāt[i] ...  
     [ ... ]  
<sup>41</sup>[ša p̄t̄y]a qâ irkusū lišānī iksū  
<sup>42</sup>[...] ... ishupu (...) ina app̄t̄y[a s]erreta  
     iplušu  
<sup>43</sup>[ana ere]b šamši īnīy[a iškunū ...] ...  
     [ ... ] ... iššū  
<sup>44</sup>... ušnillū  
<sup>45</sup>[ša ana m]īti ipqidūni[nni]  
<sup>46</sup>[ina akali dīb]a ušākilūni ina mē ašā  
     išqūni  
<sup>47</sup>[ ... ] ina h̄urri ipbū ša zikurudā  
     īpuša ...  
<sup>48</sup>[ša id]ūkūninni(?) zikurudā ēpušū[(nin)-  
     ni]  
<sup>49</sup>[ila šarra kab]ta rubā itt̄ya uzannū nīš  
     libbīya išbat[ū]  
<sup>50</sup>[libbī itt̄y]a uzennū šalta pułpuh̄hā nis-  
     sa[t̄a]  
<sup>51</sup>[adirt]a(?) h̄ipi libbi iš̄[ta] dim̄[ta]  
<sup>52</sup>[hattu p]irittu arr[atu] dil[i]ptu  
<sup>53</sup>qūl[a kūr]a lā tūb libbi l[ā tū]b š̄tri  
     [išku]nūni  
<sup>54</sup>Šamaš annūt[u] šunu annātu šalmūšunu  
     kīma šunu lā izzazzū<sup>55</sup>salmīšunu našāku  
     [in]a q]ib̄t̄t̄ka (var.: dīn̄t̄ka) š̄tr̄t[i] (var.:  
     š̄tri) ša lā uttakkaru  
<sup>56</sup>ina mažrīka aqallūšunūti kipdīšunu  
     utāršunūti  
<sup>57</sup>Nuska šurbū ina qib̄t̄t̄ka l̄itall[i]l idāya

<sup>58</sup>kīma annā šalāšt̄šu tamtanū šalmī šunūti  
     ina h̄upē tašakkan<sup>59</sup>šaman nūni tasallah-  
     šunūti ina išāti taqallūšunūti<sup>60</sup>ÉN Anašši

<sup>30</sup>who have buried *carved images* of me in a grave, have  
     taken my measurements,  
<sup>31</sup>(who) have gathered a clump of dirt touched by my feet,  
<sup>32</sup>who have taken my spittle, who have plucked out my hair,  
<sup>33</sup>who have torn off the hem of my (garment), have turned to  
     evil against me,  
<sup>34</sup>who have made someone else perform (witchcraft) against  
     me, who have instigated someone else against me,  
<sup>35</sup>(who) have fed me (witchcraft) in bread, have given me  
     (witchcraft) to drink in beer, have bathed me in  
     (bewitched) water,  
<sup>36</sup>have anointed me with (bewitched) oil, ((who)) have sent  
     me (witchcraft) by means of any evil,  
<sup>37</sup>(who) have [bew]itched me, have harmed me,  
<sup>38</sup>(who) [have ... ] the sinews, have s[en]t me any evil,  
<sup>39</sup>[who] have made [figurin]es replicating me, who [have  
     boun]d m[y] hands (and) [fee]t,  
<sup>40</sup>(who) have twisted [m]y [ ... ] with a wooden ... ,  
     [ ... ] ... my opened eyes,  
<sup>41</sup>[who] have blocked [m]y [mouth] with thread(s), have tied  
     my tongue,  
<sup>42</sup>(who) have covered [ ... ] ... , have put a [l]ead rope  
     through my nose,  
<sup>43</sup>(who) [have set] m[y] eyes [towards sun]set, have lifted up  
     ... [ ... ] ...,  
<sup>44</sup>(who) have laid to rest [ ... ],  
<sup>45</sup>[who] have handed m[e] over [to a d]ead person.  
<sup>46</sup>(who) have fed me [dīb]u-disease [with bread], have given  
     me ašū-disease to drink with water,  
<sup>47</sup>(who) have shut up [ ... ] in a hole, who *have performed*  
     ‘cutting-of-the-throat’ magic ... ,  
<sup>48</sup>[who *have b]eaten* me, have performed ‘cutting-of-the-  
     throat’ magic [against me],  
<sup>49</sup>(who) have caused [god, king, mag]nate (and) nobleman to  
     be angry with me, have seized my potency,  
<sup>50</sup>(who) have made [me] angry [with myse]lf, <sup>53</sup>[have  
     in]flicted on me<sup>50</sup>quarrel, fight, waili[ng],  
<sup>51</sup>[mis]ery, depression, confusion, *convul[sions]*,  
<sup>52</sup>[panic, an]xiety, cur[se], sleeplessness,  
<sup>53</sup>dumbn[ess, numbne]ss, mental (and) physical ill health —  
<sup>54</sup>Šamaš, these are they, these are their figurines,  
     since they are not present,<sup>55</sup>I am holding up their figurines.  
     [At] your supreme command (var.: ruling), which cannot be  
     changed,  
<sup>56</sup>I burn them before you, I turn their schemes back upon  
     them.  
<sup>57</sup>At your command, may eminent Nuska be fixed at my  
     side!"

<sup>58</sup>As soon as you have recited this three times, you place these  
     figurines in a disposable pot,<sup>59</sup>sprinkle them with fish oil,  
     burn them with fire.<sup>60</sup>You recite the incantation “I raise the

dipāra šalmīkunu aqall[u] šalāšīšu taman-nū((-ma))<sup>61</sup> salam tīdi salam līši ina mē ina šēpīšu isēršunūti ina īarbāte tetemmer<sup>62</sup> nēpeša annā šumma ina šīt šamši šumma ina ereb šamši teppuš-ma kišpū pašrū

<sup>63</sup>ÉN anašši dipāra šalmīkunu aqallu

utukku šēdu rābišu ețemmu

<sup>64</sup>((u)) mimma lemnū mušabbi amēlāti  
ēpiš kišpī ruhē rusē ((upšāšē)) lemnūti

<sup>65</sup>ina amāt(?) Ea u (var.: Šamaš) Asalluhi  
Girra qāmū liqmūkunūši

<sup>66</sup>hūlā zūbā u itattukā

quturkunu lītelli ina šamē

<sup>67</sup>la' mikunu liballi šamšu  
liprus īayyattakunu mār Ea mašmašsu

<sup>68</sup>ÉN Šamaš šalmī annūti ša kaššāptīya u  
kaššāptīya ša yāši īteneppušūninni

<sup>69</sup>attā ((dayyānu)) tīdēšunūti-ma anāku ul  
tīdēšunūti

ša šīrīya uzaqqitū((ninni))

<sup>70</sup>pūtātīya ušabbi tū šer'ānīya iksū piṭrīya  
utabibikū

<sup>71</sup>ahīya uşşilū (var.: uzzirū) nīš libbīya iş-  
batū ru'ī(ya) ubbilū

<sup>72</sup>mangu lu'tu eli šīrīya itbukū

akal kaššāpūti ušākilūninni

<sup>73</sup>mē kaššāpūti işqūninni

<sup>73a</sup>[rimk]ī l[u]''[ūt]e urammikūninni

<sup>74</sup>napşalti šammī lemnūti ipşušūn[i]nni

<sup>75</sup>qibīt pīya işbatū egerrāya ulamminū  
eşenşerī ((kīma unqī)) ikpupū

<sup>76</sup>irtī id'ipū šidah pānīya itablu

<sup>77</sup>((bunnannēya unakkirū)) liptīya uda''imū

<sup>78</sup>ħasīsīya işbatū diglīya uşamṭū melam-  
mēya işdudū

<sup>79</sup>Šamaš ina maħrīka aqallūšunūti

upaṭtar napħar lemnētīšunu

<sup>80</sup>upaṭtar kiśir kipid libbīšunu

<sup>81</sup>Šamaš ((ina pīka)) Girra tappūka lītallil  
idāya

<sup>82</sup>KA.INIM.MA UŠ<sub>11</sub>.BÚR.RU.DA.KAM ša šal-  
mī qalī

torch, I bur[n] your figurines” three times.<sup>61</sup>He crushes the figurines of clay (and) the figurines of dough with his feet in (*the wash*) water (*of his feet*); you bury (them) in wasteland.<sup>62</sup>You perform this ritual either at sunrise or at sunset, then the witchcraft will be undone.

<sup>63</sup>Incantation: “I raise the torch, I burn your figurines!

*Utukku* demon, *šeđu* demon, ‘lurker’ demon, ghost

<sup>64</sup>and any evil that can seize men,  
those who performed witchcraft, magic, sorcery (and) evil machinations (var.: evil sorcery) —

<sup>65</sup>may Girra, the burner, burn you at the *command* of Ea and (var.: Šamaš) Asalluhi!

<sup>66</sup>Dissolve, melt and drip away!

May your smoke steadily rise into the sky,

<sup>67</sup>may the sun extinguish your embers,  
may Ea’s son, the exorcist, cut off the terror emanating from you!”

<sup>68</sup>Incantation: “Šamaš, these figurines are those of my warlock and witch, who constantly perform (witchcraft) against me.

<sup>69</sup>You, ((judge)), know them, but I do not know them,

who have stung my flesh,

<sup>70</sup>(who) have seized my forehead, have tied my sinews, have poured out my ... ,

<sup>71</sup>(who) have immobilized my arms, have seized my potency, have dried up my spittle,

<sup>72</sup>(who) have poured out stiffness (and) decay over my body, have fed me bewitched bread,

<sup>73</sup>(who) have given me bewitched water to drink,

<sup>73a</sup>(who) have bathed me with d[i]r[t]ly [wash wate]r,

<sup>74</sup>(who) have anointed me with an ointment containing bad herbs,

<sup>75</sup>(who) have disabled my ability to speak, have slandered me, have bent my spine ((like a seal ring)),

<sup>76</sup>(who) have pressed my chest, have taken away the *healthy glow* of my face,

<sup>77</sup>(who) ((have disfigured my features)), have dulled my sense of touch,

<sup>78</sup>(who) have impaired my sense of hearing, have weakened my ability to see, have dragged off my glow of health.

<sup>79</sup>Šamaš, before you I burn them,

I dispel all their evils,

<sup>80</sup>I untie the knot of their heart’s plan!

<sup>81</sup>Šamaš, ((by your order)), may Girra, your companion, be fixed at my side!”

<sup>82</sup>Wording (of the incantation) to undo witchcraft, for burning figurines.

(<sup>83</sup>*nignak burāši ana maħar Ša[maš] tašakkan šikara tanaqqi šina salm̄ bīnu šina salm̄ erēni* <sup>84</sup>*šina salm̄ lip̄ šina salm̄ iškūri šina salm̄ kupsı šina salm̄ ittē šina salm̄ tīdi* <sup>85</sup>*šina salm̄ līši ina maħar Šamaš tašakkan kām taqabbi*)

(<sup>83</sup>You place a censer with *burāšu*-juniper before Ša[maš], you pour a libation of beer. You place two figurines of tamarisk wood, two figurines of cedar wood, <sup>84</sup>two figurines of tallow, two figurines of wax, two figurines of sesame pomace, two figurines of bitumen, two figurines of clay, <sup>85</sup>two figurines of dough before Šamaš. You speak thus.))

### Notes

General: For philological notes on ms. A, see generally the remarks in Schwemer, *KAL* 2, pp. 35–36.

1: *CAD* § 58b established the meaning “to be subject to vertigo”, “to experience dizziness” for *pānū šādu*, an interpretation that has not been universally accepted (see Scurlock – Andersen, *Diagnoses*, 734–35 for the relevant references). However, the interpretation proposed by the editors of *CAD* (and followed by Scurlock – Andersen, loc. cit.) is now proven beyond reasonable doubt by the description of the *šidānu* disease in a bilingual ušburruwa incantation: [sag/igi]-nigin *si-da-nu mu-r[ib mim]-rma šum-šú<sup>1</sup>* níg-nam tuk<sub>4</sub>-tuk<sub>4</sub> “vertigo (*šidānu*) which makes everything shake” (BM 47451 obv. 3, see Schwemer, *OrNS* 78 [2009] 54).

2: Scurlock – Andersen, *Diagnoses*, 563 propose to restore [*kal še-ra-šú*] at the beginning of the line, but there is not enough room in the break for the restoration of *kal*; a reading [*na-ħi-ra-šú*] (so tentatively in *KAL* 2) seems possible, but would be without parallels.

4: One expects an Ntn form of *ešelu* here; but note that the writing *e-<sup>r</sup>te-né-ši-la<sup>1</sup>-[šú]* suggests (an otherwise unattested) Gtn-stem.

7: We understand the partly restored *ikpudū* as a 3<sup>rd</sup> pl. form expressing an impersonal subject. Alternatively, one could interpret the spelling with DU as an inverted spelling (*ik-pu-DU-šú* for *ikpud-šú* = *ikpussu*) or take the unexpected *u* as a (meaningless) ventive ending (*ikpudušú* = *ikpu-dašú*); then *bēl dabābi* would be the subject also of this sentence.

21: Note that in first-millennium manuscripts ‘overhanging’ vowels are quite common in the 3<sup>rd</sup> sg. fem. stative of III-weak verbs (here *šemātu*).

30: For problematic *isqu*, see Mayer, *OrNS* 62 (1993) 333 with previous literature. Note that the mistakes in ms. A obv. 30 are due to the occurrence of SAHAR GÌR<sup>II</sup>-ia in the following line.

34: Enclitic *-ma* here adds an indefinite nuance to *šanū* “another” (*šanūm-ma* “any other”) following the well-known pattern of *mamma*, *mimma* and *ayyumma*.

40: The reading *ina Giš lem-ni* tentatively suggested in *KAL* 2, p. 35, for ms. B<sub>1</sub> obv. I 20' makes little sense. One expects as the first word of the line a body part; this body part is twisted, and *ina*, within this context, should either introduce the location at which the action is performed or, more likely, the instrument that is used to twist the patient’s (or his figurine’s) limbs. *šnu*, *šēnu* (see *CAD* Š I 292b, all attestations from Nuzi), probably identical with *sīnu* (*CAD* S 294b, section b), designates a wooden part of wagons and chariots; possibly a wheel, an axle or a spoke of a chariot is here imagined as a tool for twisting a person’s limbs. A possible restoration for the beginning of the line would be [*meš-re-ti*], even though the absence of a possessive suffix would be unexpected (but cf., e.g., SA.HI.A in 1. 38).

41: Ms. B<sub>1</sub> apparently had a slightly different wording in the second half of the line.

43: For a possible, but highly uncertain restoration of the second half of the line, see *KAL* 2, pp. 32, 34 with the pertinent note, p. 35.

51: The disease *dimitu* is still not well defined by meaningful contexts. *CAD* D 80, 143 suggests that the noun is derived from *dawū* “to jerk”, “to convulse”, “to move uncoordinatedly”; Stol, *Studies Borger*, 344, draws attention to the fact that *dimitu*, like other disease names, is also the name of an insect (a reading *timitu*, pace *KAL* 2, p. 32, is unlikely).

57: For the forms *lītallil*, *lītallal*, see Mayer, *UFBG*, 248 with fn. 46.

61: The gesture of “plastering” (*sēru*) figurines with the foot is also attested in VAT 35 rev. 5–6 (here text 8.12: 17–18), K 3581 + 7946 rev. 9–11 and BM 40568 rev. 5 (for which see Schwemer, *OrNS* 78 [2009] 58–66). K 3581 + 7946 rev. 9–11 (// *KAR* 224 rev. 16–17; ritual

against demons) shows that the meaning of *sêru* within these contexts is “to flatten”, “to crush” (like plaster is flattened when it is smeared on the wall): *ina šep(GİR) šumelī(GÙB)-ka šalāšī(3)-šú ta-ra-ji-su-nu-[ti], kīam (UR<sub>5</sub>.GIM) taqabbi(DU<sub>11</sub>.GA) as-sa-pan-ku-nu-[ši], es-se-er-ku-nu-ši uš-ta-bil-ku-nu-[ši]* “You trample them (i.e., the figurines of clay) three times with your left foot; you speak thus: ‘I have flattened you, I have crushed you, I have sent you away<sup>78</sup>!’”

63: For the incantation *Anašši dipāra* cf. *Maqlû* I 135–43 with a slightly different wording. The relevant attestations for *Anašši dipāra* were gathered by Abusch, *MesWi*, 158, fn. 95: a catch-line referring to *Anašši dipāra* follows a bilingual incantation for calming the anger of one’s personal god in K 3341 + 4854 + 4934 + 5076 rev. 14; the incantation is referred to by incipit within the anti-witchcraft ritual K 3292 + 7788 + 7798 + 17984: 6’ (see here, text 8.8: 6’). Note that K 7946, now joined to K 3581, does not mention *Anašši dipāra* (read *annātu našparatūša* in rev. 17 // *KAR* 224 rev. 20).

71: Since the variant *uzzirū* is attested in two manuscripts, it cannot simply be dismissed as a scribal mistake, though of course both manuscripts may share the same corrupt textual tradition. Provisionally we accept *ezēru* as a phonetic variant form of *esēlu*, but only further attestations in other texts can confirm that it is not a simple corruption.

76: The translation of *šidah pānīya* (cf. most recently *CAD* Š II 402a) is a guess from context; *šidahu* may be derived from *šadāhu* “to stride, move forward”, but the precise semantic of the noun and the collocation are elusive.

77: Note that ms. A has a ‘*Glossenkeil*’ between *šidah pānīya itbalū* and *liptīya uda*’imū, while all the other sources have the additional phrase *bunnannēya unakkirū* in this place. It is noteworthy that the ‘*Glossenkeil*’ in ms. A has been squeezed in between the signs, which indicates that the sign was added only after the whole line (or the whole tablet) had been written. Therefore, it seems likely that the ‘*Glossenkeil*’ here was not, as so often, used to indicate a line-break in the original, but rather was put in by the scribe (or his teacher) to mark the inadvertent omission in ms. A of the clause found in the duplicates.

77–78: Note that *diglu*, *hasīsu* and *liptu* are used in the plural when referring to the senses of sight, hearing and touch, respectively.

80: For *kipid* rather than *qibīt*, see the note on text 7.8, 5.: 27.

83–85: This ritual passage is only found in ms. c. This manuscript lacks the introductory section ll. 1–11; ll. 83–85 contain basically the same ritual instructions as ll. 8–11.

<sup>78</sup> An analysis of *uštabilkunūši* as (*w*)*abālu* Št (regularly used for destroying figurines by fire, see *Maqlû* II 116, III 162, IV 146) is unlikely in view of the preceding perfect forms.

## TEXT 8.5

### A COLLECTION OF ANTI-WITCHCRAFT RITUALS BEFORE ŠAMAŠ

#### *Content*

Manuscript A, a deplorably fragmentary two-column tablet from Neo-Assyrian Aššur, contained eight to ten short anti-witchcraft rituals. All these rituals are addressed to the god Šamaš and in one way or another use substitute figurines of the sorcerers. The text is a collection of typologically similar ušburruda rituals and can be compared to

fragments like *KAL* 2, nos. 12, 13, 14 and 20 (here ms. G). *KAL* 2, 14 formed part of an ušburruda series known in Aššur, and the present text may have been part of the same series. Two of the Šamaš prayers on ms. A are known from other ritual contexts and can be fully restored with the help of these duplicates.

#### *List of Manuscripts*

A	VAT 13645, 1 + 13692	<i>KAL</i> 2, 15	coll.	Frg. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur
B	VAT 8276	<i>KAR</i> 80 <i>KAL</i> 2, 8	coll.	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
C <sub>1</sub>	K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 (+)	—	pls. 68– 74	Frgs. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
C <sub>2</sub>	K 3000 (+)				
C <sub>3</sub>	K 6996 (+)				
C <sub>4</sub>	K 7201 + 10819 (+)				
C <sub>5</sub>	K 9216 + 17321				
d	Bu 88-5-12, 95 = BM 78240	Langdon, <i>RA</i> 26, 39–42	pls. 75– 76	Frg. of a single-col. tablet, NB/LB script, 7 <sup>th</sup> –3 <sup>rd</sup> cent.	unknown provenance
E	K 256 + 3206 + 5326 + 16854	IV <i>R</i> <sup>2</sup> 17 (not K 5326, 16854)	pls. 77– 81	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
F	Ki 1904-10-9, 108 = BM 99079	—	pls. 82– 83	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
G	VAT 14194	<i>KAL</i> 2, 20	coll.	Frg. of a probably single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur
H	VAT 14215	Meinhold, <i>KAL</i> , forthcoming	coll.	Small frg.	Aššur

#### *Synopsis of Text Units*

i	Anti-witchcraft ritual addressed to Šamaš .....	1'–25'
	Incantation addressed to Šamaš (= <i>Bēl bēlī šar šarrī Šamaš?</i> ) .....	1'–21'
	A obv. I 1'–21' // H obv. 1'–rev. 6	
	Ušburruda rubric and ritual instructions .....	22'–25'
	A obv. I 22'–25'	
ii	Anti-witchcraft ritual addressed to Šamaš .....	26'–44'[
	Incantation addressed to Šamaš: <i>Šamaš šalmī annūti ša kaššāpīya u kaššāptīya</i> .....	26'–42'
	A obv. I 26'–42' // B rev. 25–36 // C <sub>1</sub> obv. II 2'–17' // d rev. 1'–15'	
	Ušburruda rubric .....	43'
	A obv. I 43' // B rev. 37 // C <sub>1</sub> obv. II 18' // d rev. 16'	

	Ritual instructions .....	44'[
	A obv. I 44' // <sup>?</sup> d rev. 17'-19'	
iii	Anti-witchcraft ritual addressed to Šamaš .....	]45"-57"[
	Incantation addressed to Šamaš .....	]45"-55"
	A obv. II 1'-11'	
	Ritual instructions .....	56"-57"[
	A obv. II 12'-13'	
iv	Anti-witchcraft ritual addressed to Šamaš .....	]65"-76"[
	Incantation addressed to Šamaš .....	]65"-74"
	A obv. II 21'-30'	
	Ritual instructions .....	75"-76"
	A obv. II 31'-32'	
v	Anti-witchcraft ritual addressed to Šamaš .....	77"-128"
	Incantation addressed to Šamaš: <i>Alsīka Šamaš ina qereb šamē ellūti</i> .....	77"-99"
	A obv. II 33'-rev. III 10 // E rev. 8-30 // F rev, 1'-8'	
	Ritual instructions .....	100"-101"
	A rev. III 9-10	
	Incantation addressed to Šamaš: <i>Alsīka Šamaš ina qereb šamē ellūti</i> .....	102"-23"
	A rev. III 11-32 (this is possibly a new ritual unit)	
	Ritual instructions .....	124"-28"
	A rev. III 33-37	
vi	Anti-witchcraft ritual addressed to Šamaš .....	129"-50"[
	Incantation addressed to Šamaš: <i>Šamaš kaššāpu u kaššāptu</i> .....	129"-44"
	A rev. III 38-43 // G obv. 1'-rev. 2'	
	Ušburruda rubric .....	145"
	G rev. 3'	
	Ritual instructions .....	146"-50"[
	G rev. 4'-8' // A rev. IV 1-5 (not edited, not included in line count, see Notes)	
vii	Anti-witchcraft ritual (not edited, not included in line count, see Notes)	
	Incantation (addressed to Šamaš?)	
	A rev. IV 6-15	
	Ritual instructions	
	A rev. IV 16-17	
viii	Anti-witchcraft ritual (not edited, not included in line count, see Notes)	
	Incantation (addressed to Šamaš?)	
	A rev. IV 18-21[	

### *Previous Editions*

Seux, *HPDBA*, 392-94 (translation of ms. E rev. 8-30).

Schwemer, *KAL* 2, no. 15 (ms. A), no. 20 (ms. G).

Meinhold, *KAL*, forthcoming (ms. H).

### *Transliteration*

1. A // B rev. 25-37 // C<sub>2</sub> obv. I 9'-15', C<sub>1</sub> obv. II 1'-17' // d rev. 1'-19' // E rev. 8-30 // F rev. 1'-8' // G

1' A obv. I 1'	[... <i>eddešû nūr ilī ka-a]-r'a-an muš-te<sup>1</sup>-š[ir elāti]</i>
2' A obv. I 2'	[ <i>u šaplāti rē<sup>2</sup>û ke]-r'e<sup>1</sup>-nu šá te-r'né<sup>1</sup>-še-ti [at-ta]</i>
3' A obv. I 3'	[ <i>Šamaš dayyānu šīru ša qibīssu NU KÚ]R-rù an-na-šú mam-ma N[U BAL-u]</i>
4' A obv. I 4'	[ <i>Šamaš ina qibītīka uštēširā apātu edlu ippetti petū i]n-né-dil<sup>4</sup> šá-maš ina r'È<sup>1</sup>-[k]a</i>
5' A obv. I 5'	[ <i>mû kašūtu limħurūka ilū šá KUR lik-r[u-bu-k]a</i>
6' A obv. I 6'	[ <i>ilū rabūtu libbaka liṭibbū Šamaš tarmuš ina p̄f]-ia</i>

7'	A obv. I 7'	[im]bur-ešrā ina šumēlīya Siris pāšer ili u amēli ina imnīya na-šá-ku
8'	A obv. I 8'	[ina mužhi atbāri KU]R-[i K]Ù a[z-za-a]z-ma
9'	A obv. I 9'	[Šamaš ſa ana yâši Á? ] HUL D[Ú?-šá? U]Š <sub>11</sub> UŠ <sub>11</sub> NU D[U <sub>10</sub> .GA D]Ù-šá
10'	A obv. I 10'	[NU.MEŠ-ia lu šá I]M lu šá NÍG.SILA <sub>11</sub> .GÁ lu šá Ì.UDU 'lu' šá DUH.LÀL
	(undecipherable trace in H obv. 1')	
11'	A obv. I 11'	[lu šá DUH.ŠE.GIŠ].'ì'(?) lu e-pu-uš lu ú-še-piš UR.GI <sub>7</sub> lu ú-šá-kil
	H obv. 2'	[ ] 'ú'-šá-kil →
12'	A obv. I 12'	[ iṣṣūra lū ušā-k]il 'ana fí <sup>1</sup> lu ŠUB-di ina KI-tim lu iq-bir
	H obv. 2'-3'	ŠA[H lū ušākil] / [ in]a KI lu [ ]
13'	A obv. I 13'	[ina libitti lū i-te]-'e <sup>1</sup> [i]na I.DIB lu it-mir ina É.G[A]R <sub>8</sub> lu ip-ḥi
	H obv. 4'	[ I.DI]B lu it-mir ina É.[GAR <sub>8</sub> ] ]
14'	A obv. I 14'	[ is]-ḥu-ra ú-šá-as-ḥi-ra lu líUŠ <sub>11</sub> .ZU
	H obv. 5'-6'	is-ḥ]u-ra ú-šá-as-'ḥi <sup>1</sup> -r[a] / [ ] →
15'	A obv. I 15'	[ ] 'lu MUNUS <sup>1</sup> lu ADDA lu [l]úTI ep-še-te-šú
	H obv. 6'-7'	[lu kaš-šap-t]ú 'lu' NITA lu MUNUS lu 'UŠ <sup>1</sup> lu T[I] / [ ] →
16'	A obv. I 16'	[ ] 'ana muḥ <sup>1</sup> -ḥi-šú u 'la-ni <sup>1</sup> -šú 'lil-li-ku <sup>1</sup>
	H obv. 7'-rev. 1	[x x x (x x)] up-šá-šú-'šú <sup>1</sup> / [ ] 'lil-li-ka <sup>1</sup>
17'	A obv. I 17'	[ina qibīt DINGIR-ti-k]a GAL-ti šá NU KÚR-rù u an-ni-ka k[i-ni]
	H rev. 2-3	[ GAL-t]i šá NU 'KÚR.KÚR <sup>1</sup> -ru / [ ] →
18'	A obv. I 18'	[šá NU BAL-u] — — — —
	H rev. 3-4	[šá NU BA]L-u ina u <sub>4</sub> -me an-'né-e <sup>1</sup> maḥ-ri-ka /
	A ctd.	'a <sup>1</sup> -a-ši lu DU <sub>8</sub> .MEŠ-ni a-a-ši 'lu' [BÚR-ni(?)]
	H rev. 3-4	[ ] x-ni →
19'	A obv. I 19'	[x x x] x ina KÙ.BABBAR KÙ.SI <sub>22</sub> lu-bi-i[b]
	H rev. 4-5	lu-{ib-}bi-'ib-ma <sup>1</sup> / [x x x x x (x x)]
20'	A obv. I 20'	[lu-mur nu-r]a lu-uš-taḥ-ḥa-an UD.DA-k[a]
	H rev. 5-6	[ nu-r]a lu-uš-ta-ḥ[a-an] / [ ]
21'	A obv. I 21'	[bu-ul-li]-t[a]n-ni-ma dà-lí-lí-ka lud-lu[l]
	H rev. 6	[ ] dà-lí]-'l <sup>1</sup> -ka l[ud-lu]
	(H breaks)	
	A	
22'	A obv. I 22'	[KA.INIM.MA U]Š <sub>11</sub> .BÚR.RU.DA.KAM
	A	
23'	A obv. I 23'	[KÉŠ(?) ana IGI] <sup>d</sup> UTU tara-kás udu SISKUR BAL-qí 2 NU 'NÍG <sup>1</sup> .S[ILA <sub>11</sub> .GÁ]
24'	A obv. I 24'	[2 NU Ì.UDU 2] 'NU DUH <sup>1</sup> .ŠE.GIŠ.Ì 2 NU ESIR 2 NU IM 2 N[U DUH.LÀL]
25'	A obv. I 25'	[ta-sad-di(??)-r]a <sup>2</sup> A.MEŠ ina muḥ-ḥi i-ra-muk-ma kiš-'pi pa-áš-ru <sup>1</sup>

26'-44' A obv. I 26'-44' // B rev. 25-37 // C<sub>1</sub> obv. II 1'-18' // d rev. 1'-19' = text 8.4, ll. 68-85 (different sigla)

(after A obv. I 44' three lines missing to the end of col. I)

break

45''	A obv. II 1'	[x x] x x x [
46''	A obv. II 2'	[x (x)] (x) x šá-né-'e <sup>1</sup> ? [tēmi
47''	A obv. II 3'	[DÙ]?-'šá'? [is-ḥ]u-ra i-še-' <sup>2</sup> [a
48''	A obv. II 4'	dé-a MAN ABZ[U
49''	A obv. II 5'	nap-šá-šá-a-te-šú-nu [našparatēšunu(?) (...)]
50''	A obv. II 6'	rim-ki-šú-'nu' ú di x [
51''	A obv. II 7'	KA.DAB.B[É.D]A 'ZI'.KU <sub>5</sub> .RU.DA
52''	A obv. II 8'	ana muḥ-ḥi-šú<-nu> lil-l[i-ku
53''	A obv. II 9'	HUL-šú-nu ep-še-te-[šú-nu GIM giš]-'par <sub>5</sub> <sup>1</sup> -ri lib-bal-'ki <sup>1</sup> -[it]

54"	A obv. II 10'	<i>li-bar-šú-nu-ti</i> x [x x] x x x <sup>Á<sup>II</sup>-a<sup>1</sup>-a</sup> x [(x)]
55"	A obv. II 11'	<i>ina di-ni-ka</i> [(m)i-ša-r]u-tú lul-l[ik]
	A	
56"	A obv. II 12'	<sup>12</sup> NU <sup>1</sup> DU <sup>1</sup> .LÀL D[Ù-uš x] x <sup>dug</sup> LA.ḪA.A[N(.MEŠ)]
57"	A obv. II 13'	[ ] x x [ ] x [x x] x [(x)]
	(approximately seven lines lost)	
65"	A obv. II 21'	[x] x x [ ]
66"	A obv. II 22'	<sup>1</sup> ú <sup>1</sup> -še-p[i]-šá x x [ ]
67"	A obv. II 23'	<i>e-nen-na ina</i> IG <sup>1</sup> I-k[a] <sup>ul<sup>1</sup>-[ta<sup>?</sup>-ziz<sup>?</sup></sup>
68"	A obv. II 24'	<i>di-ni</i> <sup>di<sup>1</sup>-ni</sup> EŠ.BAR- <sup>a-a<sup>1</sup></sup> [purus
69"	A obv. II 25'	<i>lib-bal-kit-ma</i> x x [ ]
70"	A obv. II 26'	<i>ar-kàt-su-nu<sup>1</sup></i> x [ ]
71"	A obv. II 27'	<i>giš-par<sub>5</sub>-ru</i> x x [x] x [ ]
72"	A obv. II 28'	<i>a-a is'(us)-nīq<sup>1</sup></i> x x [ ]
73"	A obv. II 29'	<i>ana iá-a-ši ana il-la<sup>1</sup>-t[i]<sup>?</sup>-[i]a<sub>5</sub><sup>?</sup></i> [ ]
74"	A obv. II 30'	<i>ša</i> DINGIR-MU u <sup>rd</sup> 15-MU <sup>1</sup> x [ ]
	A	
75"	A obv. II 31'	2 NU DU <sup>1</sup> .LÀL <sup>DÙ-uš<sup>1</sup></sup> x [ ] x [x (x)]
76"	A obv. II 32'	ŠUB-di ina <sup>IM<sup>1</sup></sup> KÁ-šú- <sup>nu</sup> BAD- <i>hi<sup>1</sup></i> x x x x [(x)]
	A	

(preceding unit in E differs from A, see Summary)

77"	A obv. II 33'	<sup>r</sup> ÉN <sup>1</sup> al-si-ka <sup>d</sup> UTU ina qé-reb AN-e K[Ù.MEŠ]
	E rev. 8	ÉN al-si-ka <sup>d</sup> UTU ina qé-reb AN-e KÙ.MEŠ
78"	A obv. II 34'	<i>ina</i> GISSU <sup>gis</sup> EREN <i>ti-šab-ma</i> →
	E rev. 9	<i>ina</i> GISSU <sup>gis</sup> EREN <i>ti-šam-ma</i>
79"	A obv. II 34'-35'	<i>lu šak-na<sup>1</sup></i> G[IR-ka] / <i>ina</i> — <i>tu-<sup>r</sup>pat<sup>1</sup></i> <sup>š[í]m</sup> LI →
	E rev. 10	<i>lu šak-na</i> G <sup>II</sup> R-ka <i>ina</i> UGU <i>tu-pat</i> <sup>sim</sup> LI
80"	A obv. II 35'-36'	<i>ri-šu-ka</i> KUR.ME[Š] / <sup>r</sup> hi-it-bu- <i>šu</i> <i>ha-bi-bu<sup>1</sup></i> →
	E rev. 11	<i>ri-šu-nik-ka</i> KUR.KUR <i>hi-it-bu-šu-nik-ka</i> <i>ha-bi-bu</i>
81"	A obv. II 36'-37'	ZÁLAG-ka nam-ru / DÙ UN.MEŠ <i>i-ber-ri</i> →
	E rev. 12	ZÁLAG-ka nam-ru DÙ UN.MEŠ <i>i-bar-ri</i>
82"	A obv. II 37'	<i>sa-hi-ip šu-<sup>r</sup>uš<sup>1</sup>-kal-la-ka</i> < <i>puḥur matāti</i> >
	E rev. 13	<i>sa-hi-ip šu-uš-<sup>r</sup>uš<sup>1</sup>-kal-la-ka</i> <i>pu-ḥur</i> KUR.KUR
83"	A obv. II 38'	<sup>rd</sup> UTU — <sup>r</sup> mu <sup>1</sup> -de- <i>erag-gi-šú-nu</i> →
	E rev. 14	<sup>d</sup> UTU <i>at-ta-ma</i> <i>mu-de-e</i> <i>rik-si-šú-nu</i>
84"	A obv. II 38'-39'	<i>mu-ḥal-liq rag-gi</i> / <i>muš-<sup>r</sup>te<sup>1</sup>-šir</i> NAM.BÚR.BI.MEŠ →
	E rev. 15	<i>mu-ḥal-liq rag-gi</i> <i>mu-pa-āš-šir</i> NAM.BÚR.BI-e
85"	A obv. II 39'-40'	Á.MEŠ GISK[IM.MEŠ] — /
	E rev. 16	Á.MEŠ GISKIM.MEŠ HUL.MEŠ
	A ctd.	<i>mu-pa-aš-[š]ir</i> MÁŠ.GE <sub>6</sub> .MEŠ <i>pár-da-te</i> — — →
	E ctd.	— MÁŠ.GE <sub>6</sub> .MEŠ <i>pár-da-a-ti</i> NU DU <sub>10</sub> .GA.MEŠ
86"	A obv. II 40'	<i>mu-sal-lit</i> <sup>r</sup> qé-e <sup>1</sup> [ ] — — — —
	E rev. 17	<i>mu-sal-li-tum</i> qé-e <i>lum-ni</i> <i>mu-ḥal-liq ni-ši u ma-t[i]</i>
87"	A obv. II 41'	<i>e-piš</i> UŠ <sub>11</sub> UŠ <sub>11</sub> UŠ <sub>11</sub> — <i>e-te-[š]ir</i> I[GI-ka]
	E rev. 18	<i>e-piš</i> UŠ <sub>11</sub> UŠ <sub>11</sub> UŠ <sub>11</sub> HUL.MEŠ <i>e-te-šir</i> IGI-k[a]
88"	A obv. II 42'	<i>ina</i> <sup>rd</sup> nissaba <sup>1</sup> KÙ-ti NU.M[E]š-šú-nu <i>a[b-ni]</i>
	E rev. 19	<i>ina</i> <sup>d</sup> nissaba KÙ-ti NU.MEŠ-šú-nu <i>ab-n[i]</i>
89"	A obv. II 43'	[ <i>ki]š-pu</i> <sup>r</sup> e <sup>1</sup> - <i>p[u]-šú</i> <i>ik-pu-du</i> [ ]
	E rev. 20	<i>ša kiš-pu</i> <i>i-pu-šu-ni</i> <i>ik-pu-du-ni</i> <i>nu-ul-la-a-[ti]</i>
	(A obv. II breaks)	

- 90'' E rev. 21            *it-gur ŠÀ-šú-nu-ma ma-lu-ú tuš-šá-a-t[i]*  
 91'' E rev. 22            *i-ziz-za-am-ma* <sup>d</sup>UTU *nu-úr DINGIR.MEŠ GAL.M[EŠ]*
- (preceding unit in F differs from A, see Summary)
- 92'' E rev. 23            *ina mu-uʃ-hi EN ru-þe-e-a lu-ta-lal a-na-[ku]*  
 F rev. 1'                [ ] <sup>a</sup>*a-na<sup>1</sup>-ku*
- 93'' E rev. 24            *i-lí ba-ni-ia i-da-a-a li-iz-[ziz]*  
 F rev. 2'                [ ] <sup>a</sup>*i-da-a]-<sup>a</sup>*li-iz-ziz**
- (A rev. III 1–2 lost)
- 94'' A rev. III 3        [ *mu-us-s]u p[i-ia* ]  
 E rev. 25                *mu-us-su pi-ia šu-te-šu-ra qa-ta-a-[a]*  
 F rev. 3'                [ ] <sup>a</sup>*šu-te-šu-r]a qa-ta-a-a*
- 95'' A rev. III 4        *řšu-te-še-ra<sup>1</sup>-[am-ma* ]  
 E rev. 26                *šu-te-ši-ra-am-ma* EN ZÁLAG *kiš-šat* <sup>d</sup>UTU DI<sup>1</sup>.[KU<sub>5</sub>]  
 F rev. 4'                [ ] <sup>a</sup>*kiš]-šat* <sup>d</sup>UTU DI.KU<sub>5</sub>
- 96'' A rev. III 5        <U<sub>4</sub>> <sup>a</sup>ITI MU.AN.NA — U<sub>4</sub><sup>1</sup>.1[5.K]AM —  
 E rev. 27                U<sub>4</sub> ITI<sup>1</sup> MU U<sub>4</sub>.[7<sup>2</sup>.KAM] <sup>a</sup>U<sub>4</sub>.15<sup>1</sup>.[KAM U<sub>4</sub>.21<sup>2</sup>.KAM]  
 F rev. 5'                [ ]
- A ctd.                  U<sub>4</sub><sup>1</sup>.[3]0.[KAM]  
 E ctd.                  U<sub>4</sub>.30.KAM DU<sub>8</sub>.MEŠ<sup>1</sup> *kip-<sup>a</sup>di<sup>1</sup>-[ia]*  
 F ctd.                  U<sub>4</sub><sup>1</sup>.30.KÁM DU<sub>8</sub>.MEŠ *kip-di-ia*
- 97'' A rev. III 6        <sup>d</sup>é-a u <sup>d</sup>as[a]l-lú-*hi* <sup>a</sup>l*lī*-[pa-áš-ši-ru] ]  
 E rev. 28                [ ] <sup>a</sup>*li-pa-áš]-ši-ru kiš-pi-i[a]*  
 F rev. 6'                [ ] <sup>a</sup>*li-p]a-áš-ši-ru kiš-pi-ia*
- 98'' A rev. III 7        <sup>a</sup>pu-uš-*šir kiš]-p]i-ia* <sup>a</sup>pu<sup>1</sup>-*t[ur i<sup>2</sup>]-<sup>a</sup>il<sup>1</sup>-[ti]*  
 E rev. 29                [ ] <sup>a</sup>*pu-f]ur i<sup>2</sup>-il-t[i]*  
 F rev. 7'                [ ] <sup>a</sup>*p]u-<sup>a</sup>tur il-ti*
- 99'' A rev. III 8        *bul-liṭ-ṭa-an-<sup>a</sup>ni-ma dà-lí-lí<sup>1</sup>-[ka* ]  
 E rev. 30                [ ] <sup>a</sup>*dà-lí-lí-k]a lud-lul*  
 F rev. 8'                [ ] <sup>a</sup>*dà-l]í-lí-ka lud-lul*
- 
- A, E, F

(following text in E and F differs from A, see Summary)

- 100'' A rev. III 9        *ina UGU NU* <sup>a</sup>ZÌ.DA<sup>1</sup> x [x x] x [ ]  
 101'' A rev. III 10        <sup>a</sup>[3<sup>1</sup>-šú ŠID-nu-ma ŠU<sup>11</sup>-[šu<sup>2</sup>]DA]B<sup>2</sup>-m[a U]R<sub>5</sub><sup>2</sup>.<sup>a</sup>GIM<sup>12</sup> [DU<sub>11</sub><sup>2</sup>].<sup>a</sup>GA<sup>12</sup>-[ma<sup>2</sup>]
- 
- 102'' A rev. III 11        <sup>a</sup>ÉN al-si-ka <sup>d</sup>UTU<sup>1</sup> *ina qé-reb AN-[e] K[Ù.MEŠ]*  
 103'' A rev. III 12        [x] x x [x x x] x <sup>a</sup>ša<sup>1</sup> DINGIR-šú x x x [x x]  
 104'' A rev. III 13        <sup>a</sup>ša<sup>1</sup> man-gu [lu-ú<sup>2</sup>-tú] UŠ<sub>11</sub> UŠ<sub>11</sub> UŠ<sub>11</sub> <sup>a</sup>ú-mal<sup>1</sup>-[la-an-ni]  
 105'' A rev. III 14        <sup>a</sup>qa<sup>2</sup>-tu<sup>1</sup> H[UL<sup>2</sup>-tu<sup>2</sup>] ša LÚ.MEŠ <sup>a</sup>ú-šam<sup>2</sup>-[biranni(?)]  
 106'' A rev. III 15        <sup>a</sup>ú-gar<sup>1</sup>-ra-<sup>a</sup>an<sup>1</sup>-ni ú-le-<sup>a</sup>a-an-[ni]  
 107'' A rev. III 16        <sup>a</sup>ú<sup>1</sup>-lap-pi-tan-ni KA-MU u EME-MU iṣ-<sup>a</sup>ba<sup>1</sup>-t[u]  
 108'' A rev. III 17        <sup>a</sup>at<sup>1</sup>-ma-a-a <sup>a</sup>ú<sup>1</sup>-maq-<sup>a</sup>tu-ú<sup>1</sup> ZI.KUR<sub>5</sub>.DA-<sup>a</sup>1  
 109'' A rev. III 18        <sup>a</sup>KA.DAB.BÉ<sup>1</sup>.DA DÙ-šá KI DINGIR u <sup>d</sup>15 u L[Ú.MEŠ]  
 110'' A rev. III 19        <sup>a</sup>ú-ze-nu-<sup>a</sup>in<sup>12</sup>-n[i<sup>2</sup> x(-x)]-x-<sup>a</sup>ia<sup>12</sup> it-b[u<sup>2</sup>-ku<sup>2</sup>]  
 111'' A rev. III 20        <sup>a</sup>a<sup>1</sup>-šu-u[š-t]ú <sup>a</sup>hat-tum<sup>1</sup> x [x (x) iškunu (...)]  
 112'' A rev. III 21        x (x) <sup>a</sup>za<sup>12</sup> ab ta x (x) x x [ ]  
 113'' A rev. III 22        <sup>a</sup>ak<sup>12</sup>-mis-<sup>a</sup>ka<sup>1</sup> *ina de-en kit-<sup>a</sup>ti<sup>1</sup> šá* <sup>a</sup>NU<sup>1</sup> [uttakkuru(?)]  
 114'' A rev. III 23        [ina] <sup>a</sup>nàr<sup>1</sup>-[b]i<sup>1</sup> šá <sup>d</sup>DIŠ MAN ABZU <sup>a</sup>NÍG<sup>1</sup>.AK.A.[MEŠ šá]  
 115'' A rev. III 24        [ABG]AL DI[NG]IR <sup>a</sup>MEŠ<sup>1</sup> <sup>d</sup>AMAR<sup>1</sup>.UTU <sup>a</sup>im<sup>12</sup> ši nu da x [ ]  
 116'' A rev. III 25        <sup>a</sup>ki<sup>12</sup>-i gaš-ru-t[i] lu-<sup>a</sup>šir <sup>a</sup>munusUŠ<sub>11</sub>.[ZU ša(?)]  
 117'' A rev. III 26        [m]eš-<sup>a</sup>re<sup>1</sup>-[t]i-ia ú-u[b]-<sup>a</sup>bi-ru<sup>1</sup> ana<sup>2</sup> I[GI<sup>2</sup>-ka salamša(?)]  
 118'' A rev. III 27        DÙ-uš-ma uš-ziz ina qí-b[it]

119"	A rev. III 28	[ina] ḫqī <sup>1</sup> -bit EN EN.EN šá [
120"	A rev. III 29	[ m]u- <sup>2</sup> bal-lit <sup>1</sup> [
<i>approximately two lines lost</i>		
123"	A rev. III 32	ku <sup>2</sup> lu <sup>1</sup> [
	A	
124"	A rev. III 33	2 NU IM ina ḫIGI <sup>3</sup> UTU GAR-an <sup>1</sup> -ma x [
125"	A rev. III 34	[a]t-bu-uh-šú-nu-ti x x [
126"	A rev. III 35	ep-še- <sup>4</sup> ti <sup>1</sup> -šú-nu ú x x ḫim <sup>1</sup> x [
127"	A rev. III 36	x-x-su-n[u] x ina x.(x).MEŠ-ka x [
128"	A rev. III 37	‘A <sup>1</sup> .MEŠ ḫSU <sup>II</sup> -ka ina <sup>1</sup> muḥ-ḥi-š[ú-nu tatabbak(?)
	A	
129"	A rev. III 38	[É]N <sup>5</sup> UTU kaš-šá-p[u] u ḫkaš <sup>1</sup> -[š]ap-tú NU Z[U-šunāti <sup>2</sup> ]
130"	A rev. III 39	a-ri- <sup>6</sup> hi <sup>1</sup> NU ZU x x [
	G obv. 1'	] x N[U <sup>7</sup> ZU <sup>2</sup> (x x x)]
131"	A rev. III 40	lú <sup>8</sup> KÉŠ <sup>1</sup> ? NU ZU [ ]
	G obv. 2'	rú <sup>9</sup> KA.KÉŠ NU ZU <sup>1</sup> [mūnūs] KA.KÉŠ <sup>1</sup> [NU ZU]
132"	A rev. III 41	<sup>10</sup> UTU — mūnūs UŠ <sub>11</sub> .ZU N[U <sup>7</sup> ZU <sup>2</sup> (...)]
	G obv. 3'	<sup>11</sup> UTU lú <sup>10</sup> UŠ <sub>11</sub> .[Z]U mūnūs U]Š <sub>11</sub> . <sup>11</sup> ZU <sup>1</sup> [ ]
133"	A rev. III 42	lu-u SU.BIR <sub>4</sub> <sup>kī<sup>12</sup></sup> -at
	G obv. 4'	lu SU.BIR <sub>4</sub> <sup>kī<sup>13</sup></sup> -at lu <sup>1</sup> [
134"	A rev. III 43	‘lu <sup>1</sup> gu- <sup>14</sup> ta <sup>1</sup> -[at
	G obv. 5'	lu gu-ta-at lu x x x [
(A rev. III breaks, rev. IV too broken for transliteration)		
135"	G obv. 6'	[l]u e-la-ma-at ḫlu <sup>1</sup> [nar <sup>2</sup> ]- <sup>15</sup> šin <sup>1</sup> -na-at <sup>2</sup> [
136"	G obv. 7'	lu DUMU.MUNUS šá <sup>16</sup> (kur) KUR <sup>17</sup> (šá) ELAM.M[A <sup>ki</sup> ]- <sup>18</sup> i <sup>1</sup> lu lu- <sup>19</sup> lu <sup>1</sup> -[ba-at(?)]
137"	G obv. 8'	‘lu saḥ-ḥi <sup>1</sup> -ru ḫlu sa-ḥi <sup>1</sup> -ir-tú l[u
138"	G obv. 9'	<sup>20</sup> UTU šá at-ta ti-d[u-u] ḫa <sup>1</sup> -n[a-ku-ma lā īdū]
139"	G obv. 10'	[š]a UŠ <sub>11</sub> UŠ <sub>11</sub> UŠ <sub>11</sub> NÍG.A[K.A.MEŠ ḫUL.MEŠ]
140"	G obv. 11'	x [x] x x x x [
141"	G lo. e. 1	[ <sup>21</sup> UTU an-nu]-te šú-nu an-nu-te [N]U.MEŠ-[šú-nu]
142"	G lo. e. 2	[ki-ma] šú-nu <NU> iz-za- <sup>22</sup> zū <sup>1</sup> N[U.MEŠ]-šú-nu n[a <sup>2</sup> -šāku <sup>2</sup> (...)]
	(possibly one or two, if any, broken lines between lo. e. 2 and rev. I'; rev. I'-2' too broken for transliteration)	
	G	
145"	G rev. 3'	[KA.INIM.MA UŠ <sub>11</sub> .B]ÚR.R[U.DA.KAM]
	G	
(rev. 4'-7' too broken for transliteration)		
150"	G rev. 8'	[ U]GU-š[ú
	(G breaks)	

## 2. Summary of paragraphs in mss. B, C and d not included in the transliteration

The incantation Šamaš šalmū annāti (ll. 26'-44') is also transmitted within other contexts; for a full edition of these texts (including the incantation Šamaš šalmū annāti), see text 8.4. Additionally, ms. C contains anti-witchcraft rituals addressed to Ištar and Marduk; they are edited here as text 8.6.

## 3. Summary of paragraphs in mss. E and F not included in the transliteration

The present collection of ušburru ritual before Šamaš contains the incantation Alsīka Šamaš ina qereb šamē ellūti, which was recited also within the framework of the Bīt rimki ritual (fourth ‘house’, see Læssøe, *BRI*, 50–52). So far two Bīt rimki manuscripts that offer the full text of the incantation (here mss. E and F) have been identified; both tablets contained the full text of the fourth ‘house’. In both manuscripts our incantation is preceded by a bilingual Šamaš prayer (En-

gal an-šā-kū-ga-ta è-da-zu-dè / *Bēlu rabū ištu qereb šamē ellūti ina aşēka*) and followed by brief ritual instructions, a catchline and an Ashurbanipal colophon.

### *Bound Transcription*

1'[... eddešū nūr ilī kay]yān  
 mušteš[er elāti] 2'[u šaplāti]  
 [rē'ū k]ēnu ša tenēšeti [attā]  
 3'[Šamaš dayyānu štru ša qib̄issu lā uttak-  
   k]aru annašu mamma l[ā innū]  
 4'[Šamaš ina qib̄itka uštešerā apātu edlu  
   ippette petū i]nnedil  
 Šamaš ina aşē[k]a 5'[mū kašūtu limhurūka  
   ilū š]a māti likr[ubūk]a  
 6'[ilū rabūtu libbaka lišibbū]  
 [Šamaš tarmuš ina p̄lyā 7'[imhur-ešrā ina  
   šumeltya Siris pāšir ili u amēli ina im-  
   nitya naš]âku  
 8'[ina muğhi atbāri ša]d[î el]li a[zzâ]z-ma  
 9'[Šamaš ša ana yâši itti] lemutter ī[puša(?)]  
   ki]šp̄i ruhē rusē lā ṭab[āti tp]uša  
 10'[şalmīya lū ša ṭ]di lū ša l̄ši lū ša lip̄ lū  
   ša iškūri 11'[lū ša kups]i(?) lū ēpuš lū  
   ušepiš  
 kalba lū ušākil 12'[şahâ lū ušākil işşūra lū  
   ušākil]il ana nāri lū iddi ina erşeti lū  
   iqbir  
 13'[ina libitti lū itē]° [i]na askuppi lū itmir  
   ina ig[ā]ri lū iphe  
 14'[                              ] i]shura ušashira  
 lū kaššāpu 15'[lū kaššāptu lū zikaru] lū  
   sinništū lū mītu lū balṭu  
 epşetēšu 16'[  ] upşaşū[šu] ana muğhišu  
   u lānišu lillikū  
 17'[ina qib̄it ilüttk]a rab̄iti ša lā uttakkaru u  
   annīka k[ini] 18'[ša lā innennū]  
 yâši lū pašrūni yâši lū [pašrūni(?)]  
 19'[  ] ina kaspi hūrāsi lūbi[b]  
 20'[lūmur nūr]a luştahhan şet(uk)k[a]  
 21'[bulli]t[a]nni-ma dalılıka ludlu[l]  
 22'[KA.INIM.MA U]Ş<sub>11</sub>.BÚR.RU.DA.KAM

23'[riksa(?)] ana maḥar] Šamaš tarakkas ni-  
 qâ tanaqqi šina şalm̄ l̄ş[i] 24'[šina şalm̄  
 lip̄ šina] şalm̄ kupsı šina şalm̄ ittē šina  
 şalm̄ ṭidi šina şal[m̄ iškūri] 25'[tasad-  
 dir]a(?) mē ina muğhi irammuk-ma kişp̄  
 pašrū

### *Translation*

1'[Self-renewing (god), cons]tant [light of the gods],  
 who guides arig[ht the upper] 2'[and the lower (world)],  
 [the tr]ue [shepherd] of the people [are you]!  
 3'[Šamaš, exalted judge, whose command cannot be cha]nged,  
   whose approval no one [can alter],  
 4'[Šamaš, by your command the teeming (people) are guided  
   aright, the locked is opened, the open is] locked,  
 Šamaš, when [yo]u rise, 5'[may cool water welcome you, may  
   the gods o[f the land ha]il y]ou,  
 6'[may the great gods make you happy]!  
 [Šamaš], 7'I hold 6'[lupine in] my [mouth], 7'[‘heals-twenty’-  
   plant in my left (hand), divine Beer, the releaser of god  
   and man, in my right (hand)],  
 8'I [stan]d [on basalt, the pu]re [moun]tain.  
 9'[Šamaš, he who] has [made] an evil [sign against me], has per-  
   formed witchcraft, magic (and) wicked sorcery against me:  
 11'[indeed he has made (or) had made 10'[figurines representing  
   me either of cl]ay or of dough or of tallow or of wax 11'[or  
   of sesame pomac]e],  
 indeed he has fed (them) to a dog, 12'[indeed he has fed  
   (them) to a pig, indeed he has fed (them) to a bird], indeed  
 he has thrown (them) into a river, indeed he has interred  
   (them) in the ground,  
 13'[indeed he has walled (them)] up [with brickwork], indeed  
   he has buried (them) under a threshold, indeed he has im-  
   mured (them) in a wall,  
 14'[                                  , he] has sought (or) has had (witch-  
   craft) sought against me —  
 be it a warlock, 15'[be it a witch, be it a man], be it a woman,  
   be it a dead or a living person:  
 let his sorceries, 16'[his  , his] machinations go (back) to his  
   head and his body!  
 17'[By the command] of [yo]ur great [divinity] that cannot be  
   changed, and by your re[liable] approval 18'[that cannot be  
   altered],  
 let them be released from me, [let them be undone] for me!  
 19'Let me, [  ], become pure by means of silver (and) gold,  
 20'[let me see the lig]ht, let me constantly warm myself in  
   yo[ur] heat,  
 21'[Restore] me [to li]fe, then I will prais[e] your glory!"

---

22'It is [the wording (of the incantation)] to undo [witch]craft.

---

23'You set up [an offering arrangement before] Šamaš, you  
   make a sacrifice. 25'[You set out] 23'[two figurines of dou[gh],  
 24'[two figurines of tallow, two] figurines of sesame pomace,  
 two figurines of bitumen, two figurines of clay, two figur-  
   ines of wax] 25'[in a row]; he bathes himself over (them),  
   then the witchcraft will be undone.

ll. 26'–44': see text 8.4, ll. 68–85

*break*

<sup>45"</sup>[...] ... [ ... ] <sup>46"</sup>[...]... *šanē(?)*  
<sup>47"</sup>[*tēmi(?)* ... ]

<sup>47"</sup>[*tpu*]*ša(?)* [*ish*]ura *išē'*[*a* ...]

<sup>48"</sup>*Ea šar aps[î* ...

<sup>49"</sup>*napšašātēšunu* [*našparātēšunu(?)* (...)]

<sup>50"</sup>*rimkīšunu* ... [ ... ]

<sup>51"</sup>*kadabbedū* *zi*[*kurudū* ...]

<sup>52"</sup>*ana muḥbīšu*<*nu*> *lill*[*ikū* ...]

<sup>53"</sup>*lumunšunu* *epšetē*[*šunu kīma giš*] *parri libbalki[t]* <sup>54"</sup>*libāršunūti*

...[...] ... *idāya* ...[...] <sup>55"</sup>*ina dīnīka* [(*m*)*īšar*]*ūtu lull*[*ik*]

<sup>56"</sup>*śina šalmī iškūri* *tepp[uš(-ma)* ... ]  
*laḥann[ī]* ...

*l. 57"* too fragmentary for transcription, then *break* of approximately seven lines; *l. 65"* too fragmentary for transcription

<sup>66"</sup>*ušēpiša* ... [ ... ] <sup>67"</sup>*enenna ana mahṛīk[a] ul*[*tazīz(?)* ... ] <sup>68"</sup>*dīnī dīn purussāya* [*purus* ... ] <sup>69"</sup>*libbalkit-ma* ... [ ... ] <sup>70"</sup>*arkassunu* ... [ ... ] <sup>71"</sup>*gišparru* ... [ ... ]

<sup>72"</sup>*ay isniq* ... [ ... ] <sup>73"</sup>*ana yāši ana illat[īy]a(?)* [ ... ] <sup>74"</sup>*ša ilīya u ištarīya* [ ... ]

<sup>75"</sup>*śina šalmī iškūri teppuš* [ ... ] ... [ ... ] <sup>76"</sup>*tanaddi ina tīdi bābšunu tepehhi* ...

<sup>77"</sup>ÉN alsīka Šamaš ina qereb šamē ellūti

<sup>78"</sup>*ina sillī erēni tišab-ma*

<sup>79"</sup>*lū šaknā šēpāka ina ((muḥbī)) tupat bur-āši*

<sup>80"</sup>*rīšūnikka mātātu hītbusūnikka hābībū*

<sup>81"</sup>*nūrka namru kala niš̄ ibarri*

<sup>82"</sup>*sahip šuškallaka puḥur mātāti*

<sup>83"</sup>*Šamaš attā-ma mūdē riksīšunu*

<sup>84"</sup>*muḥalliq raggi mupaššir namburbē*

<sup>85"</sup>*idāti ittāti lemnūti šunāti pardāti lā tāb-ūti*

<sup>86"</sup>*musallit qē lumni muḥalliq niš̄ u māt[i]*

ll. 26'–44': see text 8.4, ll. 68–85

*break*

<sup>45"</sup>[...] ... [ ... ] <sup>46"</sup>[...]... *mad[ness* ... ]

<sup>47"</sup>[*he perfo*rmed, *[tu]rn*ed to, sought [ ... ] against me, [ ... ],

<sup>48"</sup>*Ea, king of the subterranean oce*[an, ...

<sup>49"</sup>their ointments, [*their messages*, (...)],

<sup>50"</sup>their wash water, ... [ ... ]

<sup>51"</sup>‘seizing-of-the-mouth’ magic, ‘cutt[ing-of-the-throat’ magic, ... ]:

<sup>52"</sup>let [them] go (back) unto them, [ ... ]!

<sup>53"</sup>Let their evil, [their] sorceries, turn upon (them) [like a trap], <sup>54"</sup>let it catch them!

[ ... ] ... to my side, <sup>55"</sup>let me obt[ain] justice through your judgement!”

<sup>56"</sup>You mak[e] two figurines of wax; [...] bottle[s] ...

*l. 57"* too fragmentary for translation, then *break* of approximately seven lines; *l. 65"* too fragmentary for translation

<sup>66"</sup>has had made ... [ ... ]. <sup>67"</sup>Now I have s[et up] before you [ ... ]. <sup>68"</sup>Judge my case, [render] a verdict for me, [ ... ]. <sup>69"</sup>let it turn upon (them) and ... [ ... ]. <sup>70"</sup>their back ... [ ... ]. <sup>71"</sup>a trap ... [ ... ]. <sup>72"</sup>let it not come near ... [ ... ]. <sup>73"</sup>to me, to my family, [ ... ]. <sup>74"</sup>of my god and my goddess [ ... ].”

<sup>75"</sup>You make two figurines of wax [ ... ]; <sup>76"</sup>you put them <sup>75"</sup>[into ... ], <sup>76"</sup>you shut up their opening with clay. ...

<sup>77"</sup>Incantation: “I call upon you, Šamaš, in the midst of the pure heavens,

<sup>78"</sup>take a seat in the shade of the cedar,

<sup>79"</sup>let your feet rest on the footstool of juniper wood!

<sup>80"</sup>The lands are exulting over you, a joyful babble of voices is swelling around you,

<sup>81"</sup>all the people thirst for your bright light,

<sup>82"</sup>your battle-net covers the entirety of the lands.

<sup>83"</sup>Šamaš, it is you who knows their bonds (i.e., the bonds of the evildoers),

<sup>84"</sup>who destroys the wicked, who undoes the (evils countered by) namburbi-rituals,

<sup>85"</sup>the evil signs (and) omens, the terrifying, bad dreams,

<sup>86"</sup>who cuts the thread of the evil that destroys the people and the land.

87" *ēpiš kišpī ruhē rusē ((lemnūti)) ētesir  
mahark[a]*

88" *ina Nissaba elleti şalmīšunu abn[i]*

89" *şa kişpū īpuşū((ni)) ikpudū((ni)) nullât[i]*

90" *itgur libbaşunu-ma malû tuşşat[i]*

91" *izizzam-ma Šamaš nûr il̄ rabût[i]*

92" *ina muhhi bēl ruhêya lütalal anâku*

93" *il̄ bântya idâya lizzîz*

94" *mussu pîya şutêşurâ qâtaya*

95" *şutêşiram-ma bêlu nûr kişşati Šamaš  
dayyânu*

96" *ümü arħu şattu U<sub>4</sub>.[7<sup>2</sup>.KAM] U<sub>4</sub>.15.[KAM  
U<sub>4</sub>.21<sup>2</sup>.KAM] U<sub>4</sub>.30.KAM lipaṭṭirū kipdî-  
ya*

97" *Ea As[a]lluhi li[p]aşşirū kişpîya*

98" *puşşer kiş[p]îya puṭur i'iltî*

99" *bullîtanni-ma dalîltîka ludlul*

100" *ina muhhi şalam qēmi ... [ ... ]*

101" *şalaşîşu tamannū-ma qâtî[şu taşab-  
b]at(?)-m[a k]îtam [taqab]bî-[ma](?)*

102" ÉN alsîka Šamaš ina qereb şamê ell[uti]

103" [...] ... [ ... ] ... şa il̄şu(?) ... [...]

104" *şa mangu [lu'tu] kişpī ruhê rusê umal-  
[lânni]*

105" *qâtu le[muttu](?) şa amelûti uşam[hir-  
anni](?)*

106" *ugarrânni ule<sup>2</sup> ân[ni]<sup>1</sup> 107" ulappitanni  
pîya u lişânî işbat[u]<sup>1</sup> 108" atmâya umatîtû*

*zikurudâ<sup>109</sup> kadabbedâ īpuşa*

*itti ili u iştari u am[elî]<sup>110</sup> uzennû('inni)  
[ ... ]ya(?) itb[uku](?)*

111" *aşu[şt]u hattu ... [ ... işkunu(?) (...)]*

112" ... [ ... ] 113" *akmiska(?)*  
*ina dën kitti şa lâ [uttakkaru(?)]*

114" *[ina] nar[b]î şa Ea şar apsî upşâş[ê şâ]*

115" *[apk]al i[l]î Marduk*

... [ ... ] 116" *kî(?) gaşrût[i] lûşir  
kaşşâ[ptu şâ(?) ... ] 117" [m]eşrê[t]îya  
ubbiru*

*ana m[ahrîka](?) şalamşâ(?)* 118" *ēpuş-ma  
uşzîz*

*ina qî[bit] ... ]*

119" *[ina] qibît bêl bêl şâ [*

120" *[ ... m]uballît [*

87" Before you I have drawn those who performed witchcraft,  
magic (and) ((evil)) sorcery,

88" with the pure Nissaba I have created their image,

89" (the image of those) who have performed witchcraft  
((against me)), have plotted vicious (plans) ((against me)),

90" whose heart is cross so that they are full of malicious talk.

91" Be present, Šamaš, light of the great gods,

92" so that I may rejoice triumphantly over the one who has  
performed magic against me!

93" Let my god who created me stand by my side!

94" My mouth is washed, my hands are in good order.

95" Guide me aright, lord, light of the universe, judge Šamaš.

96" May day, month (and) year, [seven]th day, fifteenth day,  
[twenty-first day] (and) thirtieth day release the plots  
directed against me,

97" may Ea (and) Asalluhi undo the witchcraft directed against  
me!

98" Undo the witchcraft directed against me, release my bond,

99" restore me to life, then I will praise your glory!"

100" Over an image of flour ... [ ... ] 101" you recite  
three times. [You tak]e [him] by the hands, [then you spea]k  
[t]hus:

102" Incantation: "I call upon you, Šamaš, in the midst of the  
pu[re] heavens!"

103" [...] ... [ ... ] ... of his god ... [...]

104" who has fil[led me] with stiffness, [decay], witchcraft,  
magic (and) sorcery,

105" (who) has caused [me] to be afflicted by the e[vil] hand of  
men,

106" (who) has attacked me, defiled me (and) 107" affected me,  
(who) has seized my mouth and tongue, 108" has diminished  
my ability to speak,

109" (who) has practised 108" cutt[ing-of-the-throat] magic (and)  
109" seizing-of-the-mouth magic against me,

110" (who) have made 109" god and goddess and hum[ans] angry  
with me, (who) [has] pou[red out] my [ ... ],

111" (who) [has inflicted] tribulation, panic (and) [ ... on  
me],

112" ... [ ... ] 113" I have knelt down before you.

Through (your) true judgement that cannot [be changed],

114" [through] the great deeds of Ea, the king of the  
subterranean ocean, (and) the magical procedur[es of]

115" [the sage of the gods, Marduk,

[let me ... ] ... , 116" let me have success like the strong on[es].

The wi[tch who has ... ], 117" (who) has constrained my  
[l]im[b]s:

bef[ore you] 118" I have made 117" [her figurine] 118" and set it up.

At the co[mmand of ... ],

119" [at] the command of the lord of lords who [

120" [ ... w]ho keeps alive [

*break of approximately two lines; l. 123" too fragmentary for transcription*

<sup>124"</sup>šina šalmī tīdi ina maħar Šamaš tašakan-ma ... [ ... ] <sup>125"</sup>[a]tbuħ-  
šunūti ... [ ... ] <sup>126"</sup>epšētīšunu  
... [ ... ] <sup>127"</sup>...ssunu ina  
[ ... ]tka [ ... ] <sup>128"</sup>mē qātīka  
ina muħħis[tūnu tatabbak(?)] ... ]

<sup>129"</sup>[É]N Šamaš kaššāp[u] u kaš[š]āptu ul  
tīd[ēšunūti?]

<sup>130"</sup>āriħt ul tīde ... [ ... ] ... u[l tīde(?)]  
(...)]

<sup>131"</sup>kāṣirū ul tīde kāṣirtū [ul tīde]

<sup>132"</sup>Šamaš ((kaššāpī)) kaššāptī u[l tīde(?)]  
(...)]

<sup>133"</sup>lū subarāt lū ... ]

<sup>134"</sup>lū gutāt lū ... ]

<sup>135"</sup>[lū elamāt lū [nar]šinnat(?)]

<sup>136"</sup>lū mārtu ša māt Elamti(?) lū lullu-  
[bāt?])

<sup>137"</sup>lū saħħiru lū saħħirtu l[ū ... ]

<sup>138"</sup>Šamaš ša attā tīd[ū] an[āku-ma lā tīdū]

<sup>139"</sup>[š]a kišpī ruħē rusē upš[āšē lemnuти]  
<sup>140"</sup>... [

<sup>141"</sup>[Šamaš annū]te šunu annūte [š]almū-  
[šunu]

<sup>142"</sup>[kīma] šunu <lā> izzazzū s[almī]šunu  
n[ašāku(?)] (...)]

*possibly one or two, if any, lines missing; ll. 143"-144" too broken for transcription*

<sup>145"</sup>[KA.INIM.MA UŠ<sub>11</sub>.B]ÚR.R[U.DA.KAM]

*ll. 146"-150" too broken for transcription; text breaks after l. 150"*

*break of approximately two lines; l. 123" (end of incantation) too fragmentary for translation*

<sup>124"</sup>You place two figurines of clay before Šamaš, then ...  
[ ... ]. <sup>125"</sup>[I] have slaughtered them ... [ ... ]  
<sup>126"</sup>their sorceries ... [ ... ] <sup>127"</sup>their ... by your  
[ ... ]!?" <sup>128"</sup>[You pour] the wash water of your  
hands over th[em] ... ]

<sup>129"</sup>[Inca]ntation: “Šamaš, I do not kn[ow] the warlo[ck] and  
the witch,

<sup>130"</sup>the man who is destroying me I do not know, ... [ ... ] ...  
[I do] n[ot know (...)],

<sup>131"</sup>the man who is binding me I do not know, the woman who  
is binding me [I do not know],

<sup>132"</sup>Šamaš, ((my warlock and)) my witch [I do] n[ot know  
(...)],

<sup>133"</sup>be it a Subarean, be it a [ ... ],

<sup>134"</sup>be it a Gutean, be it a [ ... ],

<sup>135"</sup>[b]e it an Elamite, be it a [nar]šinnatu-witch, [ ... ],

<sup>136"</sup>be it a daughter of the land of Elam, be it a Lullu[bean  
... ],

<sup>137"</sup>be it a saħħiru-sorcerer, be it a saħħirtu-sorceress, be [it  
... ] —

<sup>138"</sup>Šamaš, (these persons) whom you kno[w], but I [do not  
know],

<sup>139"</sup>[w]ho <sup>140"</sup>[ ... ] <sup>139"</sup>witchcraft, magic, sorcery, [evil]  
m[achinations against me],

<sup>141"</sup>[Šamaš, the]se are they, these are [their f]igurines.

<sup>142"</sup>[Since] they are <not> present, I am h[olding up] their  
fi[gurines (...)].

*possibly one or two, if any, lines missing; ll. 143"-144" too broken for translation*

<sup>145"</sup>[It is the wording (of the incantation) to u]ndo [witchcraft].

*ll. 146"-150" too broken for translation; text breaks after l. 150"*

### Notes

General: For philological notes on manuscripts A and G, see generally the remarks in *KAL* 2, pp. 53–54 and 56.

VAT 14215 (here ms. H) has now been joined to VAT 14007, but this join came to our attention too late for an inclusion here; the fragment will be edited by S.M. Maul in *KAL* 4 (no. 32).

1'-21': This incantation is a close parallel or variant version of the Šamaš prayer *Bēl bēl šar*

šarrī Šamaš (see here text 9.2; cf. also the shorter versions of the text, edited here as text 7.8, 7.: 21'–31' and text 7.5: 4'–10'). The present text stands partway between the short and long versions. The restorations, where possible, follow text 9.2.

9': The restoration follows the parallel text *PBS* 1/1, 13 obv. 16 (text 9.2: 16) which has Á  
ḤUL-tim īpuša kišpū ruħē rusē lā ṭabūti īpuša.

11'–13': The position of *lū* immediately preceding the predicate of the individual sentences rather than at the beginning of each sentence indicates that this is the asseverative *lū* and not coordinating *lū* “or”, even though the latter is what we would expect within the present context. Note that in text 8.3, 1.: 36–37, in a similar context, one manuscript has the *lū* before the verbs, while the other manuscripts do not. Perhaps this use of *lū* before the predicate was triggered by the repeated occurrence of coordinating *lū* in the preceding part of the sentence. In the related text 9.2 this use of *lū* became more widespread and the *lū* occurs before many of the verbs.

As l. 15' shows, the subject of the singular verbal forms in ll. 9'–14' is ‘common gender’; the translation with “he” (and “his” in l. 16') is therefore slightly misleading.

14': For a possible restoration, cf. the parallel text PBS 1/1, 13 rev. 1–3 (text 9.2: 28–30).

18'–21': The last lines of the prayer seem to be worded slightly differently in ms. F.

19': At the beginning of the line one expects *anāku-ma* “as for me” or *anāku aradka* “I, your servant”, but the traces are too ambiguous for any confident restoration.

20': The restoration at the beginning of the line follows the unpublished fragment VAT 14007 (courtesy S.M. Maul).

46''–47'': For the tentative restoration, cf. BAM 214 rev. VII 8'–14' (here text 8.1: 83''–89'').

50'': Read perhaps *šam-ti-š[ú-nu]* “th[eir] torn off strips”, referring to torn off bits of clothing? The sorcerers are regularly accused of having torn off pieces of the patient’s garments to use them in their rituals. But the word *šamtu* is never found in those contexts.

54'': Perhaps a variant of the stock phrase *Girra tappûka lītallal idāya* (cf. text 8.3: 1.: 70, 2.: 31, 8.4: 57, 81) should be restored here, but cf. l. 93'' below.

66''–74'': The scribe of ms. A did not break the lines within prayer texts according to syntactic and semantic criteria (as is the standard in Kuyunjik manuscripts, cf. here ll. 77''–99''). Here in ll. 66''–74'' the fragmentary state of the text prevents us from establishing the ‘poetic’ lines in the transcription and translation, which are therefore presented as continuous text.

73''–74'': The final sentence of the prayer should perhaps be restored along the lines of the stock phrase *ana qātt̄ damqāti ša ilīya u ištarīya ana šulmi u balāti pigdanni* “Entrust me into the good hands of my god and my goddess for welfare and life!”.

83''–86'': Transcription and translation follow ms. E, which, overall, has the more reliable text (*raggišunu* instead of *riksīšunu*) looks very much like a corruption triggered by the following *muḥal-līq raggi*, and cf. the clear corruption in l. 82''); nevertheless the text of ll. 84''–86'' as presented by ms. A is not distorted and can be accepted as a variant version (for a translation, see *KAL* 2, p. 52).

86'': For the significance of the phrase *mušallīt qē lumni*, see Abusch, *BWiL*, 118, fn. 66.

96'': Transcription and translation follow ms. E (in view of the spacing of the signs over the line, the restoration of this line as given in *KAL* 2, p. 54, has to be slightly corrected in line with Mayer, *UFBG*, 265); ms. A has a shorter version which is not necessarily corrupt, even though one suspects that at least the omission of *ūmu* at the beginning of the line is due to a scribal error.

100'': As is evident from the text of the incantation (l. 94''), a washing rite would have been prescribed here, but the few traces left on the tablet do not allow a confident restoration of the exact wording.

101'': If the tentative restoration at the end of l. 101'' is correct, it would suggest that the two Šamaš prayers with their ritual instructions were regarded as part of one ritual unit (unit v in our synopsis). But this remains quite uncertain, especially since the other ritual units in ms. A usually include only one Šamaš prayer.

103'': For a problematic attempt at restoring this line, see *KAL* 2, p. 54.

110'': The partly restored form *uzennânni* would represent a plural form, which is unexpected after the sequence of third singular forms in the preceding lines. Epigraphically a reading *ú-ze-nu-ú* is possible, but within the present phrase one expects the accusative object to be present (cf. text 8.3: 1.: 81) and a restoration as *uzennânni* is excluded.

112'': Read perhaps *‘as-sa<sup>1</sup>-ab-ta* “I have seized” at the beginning of the line? A first-person verbal form is certainly expected.

118'': In view of the following line the restoration *ina qé-r[eb* (thus *KAL* 2, p. 50) is not

plausible. It is more likely that the text had two parallel sentences beginning with *ina qibīt*.

127": It is not certain where the direct speech ends. Possibly *ina x.(x).MEŠ-ka* — read perhaps *ina GİR<sup>II</sup>.MEŠ-ka?* — already resumes the instructions.

136": Less plausible, but not excluded is a reading *mārat māt(KUR) šá-nim-m[a* “daughter of another one’s land” (or perhaps corruption for *mātim šan̄tim-ma?*).

137": *sah-ḥi-ru* is probably only a bad spelling of well-known *sāhiru*, even though *sahhi-ru*, the “peddler”, is among the usual suspects in lists of people accused of witchcraft (see *Maqlū* IV 89 and cf. Schwemer, *Abwehrzauber*, 81, fn. 50).

146"—50": The fragmentary passage contains the ritual instruction for the preceding incantation;

the end of this ritual instruction is fragmentarily preserved in ms. A rev. IV 4–5, but in the absence of a well-preserved duplicate a coordination of the two manuscripts is impossible. The following mostly undecipherable lines in ms. A rev. IV offer the text of one incantation followed by ritual instructions and the beginning of one more incantation, which was certainly followed by another set of ritual instructions. Though a few words can be read, the two incantations are too fragmentary for any characterization of their content. It is clear, however, that the first text is an anti-witchcraft incantation (cf. rev. IV 12: *‘e<sup>1</sup>-[pi-ṣ]i-ia<sub>5</sub> u e-piṣ-ti-ia<sub>5</sub>*), and, given the overall character of ms. A, it seems very likely that these incantations are prayers addressed to Šamaš. Depending on the length of the incantation beginning in rev. IV 18 there was potentially room for one more incantation with ritual instructions on rev. IV.

## TEXT 8.6

### ANTI-WITCHCRAFT RITUALS ADDRESSED TO MARDUK AND IŠTAR

#### *Content*

All preserved manuscripts date to the late Neo-Assyrian period, though the script of manuscript B points to a slightly earlier, 8<sup>th</sup>- or possibly 9<sup>th</sup>-cent. date. Ms. A, D and E are single-column tablets which contain only a ritual performed before Marduk including the full text of a prayer to the god (the same may be true for the fragmentary two-column ms. C). The two-column ms. B comprises several anti-witchcraft texts: (a) two rituals (for a different interpretation of this text, see above, p. 294, fn. 75) to be performed before Šamaš (see here text 8.4), (b) a poorly preserved prayer to Ištar which was probably followed by ritual instructions that are presently lost, edited here as Part 2, and (c) the Marduk ritual, edited here as Part 1. A number of fragments provide further help with the reconstruction of the Marduk prayer (ms. F) and the Ištar prayer (mss. G, H and J), but it remains uncertain whether

the prayer texts there were imbedded in the same ritual contexts as those in our main manuscripts.

The Marduk ritual is a straightforward anti-witchcraft ritual. Directions for arranging standard offerings before Marduk are followed by a very fragmentarily preserved set of instructions for ritual actions that included funerary offerings, probably to a number of deities and numens, and, apparently, the presentation (and maltreatment?) of figurines representing the sorcerers; probably the text also gave instructions on the preparation of the pure water in the holy water vessel. Then a long prayer addressed to Marduk, rather generic in its wording, is recited three times. Finally the patient removes his old garment and is washed with the water from the holy water vessel. The figurines of the sorcerers are buried in the ground facing the setting sun and thus the sorcerers are transferred to the netherworld.

#### *List of Manuscripts*

A	K 3648 + 6196 + 15966 + Sm 1280	<i>AMT</i> 21/2 (only K 6196)	pls. 84– 87	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
B <sub>1</sub>	K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 (+)	—	pls. 68– 74	Frgs. of a two-col. tablet, NA script, 8 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
B <sub>2</sub>	K 3000 (+)				
B <sub>3</sub>	K 6996 (+)				
B <sub>4</sub>	K 7201 + 10819 (+)				
B <sub>5</sub>	K 9216 + 17321				
C	VAT 14289	<i>BAM</i> 232	coll.	Frg. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
D <sub>1</sub>	SU 52/171 (+)	<i>STT</i> 134	pls. 88–	Frgs. of a single-col. tablet, NA	Sultantepe
D <sub>2</sub>	SU 52/172 (+)	<i>STT</i> 135	93	script, 7 <sup>th</sup> cent.	
D <sub>3</sub>	SU 52/181E + 52/206 (+)	<i>STT</i> 262 + 129 <i>AfO</i> 28, 95			
D <sub>4</sub>	SU 52/226 (+)	<i>STT</i> 130			
D <sub>5</sub>	SU 52/285	<i>STT</i> 328			
E <sub>1</sub>	K 2493 + 7102 + 9081 + 10352 (+)	<i>RT</i> 24, 104 (only K 2493) copy Oshima	pl. 94	Frgs. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
E <sub>2</sub>	K 8965	—	pl. 94		
F <sub>1</sub>	K 5088 + 6918 + 11307 (+)	copy Oshima	pl. 95	Small frgs., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
F <sub>2</sub>	K 10353 + 11159	—	pl. 95		

G <sub>1</sub>	A 173 (+) <sup>?</sup>	LKA 58	coll.	Frgs. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
G <sub>2</sub>	VAT 13960	Meinhold, KAL, forthcoming	coll.		
H	K 10722	—	pl. 96	Small frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
J	K 15445	—	pl. 96	Small frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’

*Synopsis of Text Units*1<sup>st</sup> Part

i	Ceremonial ritual against witchcraft addressed to Marduk .....	1–103'
	Symptom description, diagnosis and purpose statement .....	1–25
	A obv. 1–25 // B <sub>5</sub> rev. III 1'–11', B <sub>1</sub> rev. III 1'–3' // C obv. I 1'–23' //	
	D <sub>2</sub> D <sub>3</sub> D <sub>5</sub> obv. 1'–17' // E <sub>2</sub> obv. 1–6'	
	Ritual instructions .....	26–37[ ... ]38'–40'
	A obv. 26–37 // B <sub>1</sub> rev. III 4'–14' // C obv. I 24'–25' // D <sub>5</sub> obv. 18',	
	D <sub>1</sub> obv. 1'–3' // E <sub>2</sub> obv. 7'–12', E <sub>1</sub> obv. 1'–2'	
	Incantation: Šar nēmeqi mušt̄ ūmāti .....	41'–98'
	A rev. 1'–24' // B <sub>2</sub> rev. IV 1–12, B <sub>1</sub> B <sub>5</sub> rev. IV 1'–11', B <sub>1</sub> rev. IV 12"–24" //	
	D <sub>1</sub> obv. 4'–6', rev. 1'–9', D <sub>3</sub> D <sub>2</sub> rev. 1'–15', D <sub>4</sub> obv. 1'–rev. 7 // E <sub>1</sub> obv. 3'–24' //	
	F <sub>1</sub> : 1'–20', F <sub>2</sub> : 1'–17'	
	Final ritual instructions including the recitation of Ašhūt ašhūt .....	99'–103'
	A rev. 25'–29' // B <sub>1</sub> rev. IV 25"	
	Catchline .....	104'
	A rev. 30'	
	Colophon .....	105'–17'
	A rev. 31'–43'	

2<sup>nd</sup> Part

i	Fragmentary incantation against witchcraft: Šarḥat šarḥat šurbāt [Ištar(?)] .....	1–30'
	B <sub>1</sub> obv. II 19'–22', B <sub>3</sub> obv. II 1'–13' // G <sub>1</sub> obv. 1–15, G <sub>2</sub> obv. 1'–13', rev. 1–11 //	
	H: 1'–13' // J obv. 1'–8'	

*Previous Editions*

Martin, *RT* 24 (1902) 103–105 (ms. F, only K 2493).

Ebeling, *AGH*, 152–53 (ms. H).

Seux, *HPDBA*, 327–28 (ms. H, translation).

Oshima, *Hymns and Prayers to Marduk* (partial edition and discussion, copies of mss. E<sub>1</sub> and F<sub>1</sub>).

Meinhold, *KAL*, forthcoming (ms. G<sub>2</sub>).

*Transliteration*

1. A // B rev. III–IV // C // D<sub>1–5</sub> // E // F<sub>1–2</sub>

1	A obv. 1	DIŠ NA S[AG.DU-su GU <sub>7</sub> .GU <sub>7</sub> -šú] EME-šú ú-zaq-qa-su
2	A obv. 2	IGI.MEŠ-š[ú NIGIN-du GEŠT]U[ <sup>1</sup> ]-šú i-šag-gu-ma
3	A obv. 3 B <sub>5</sub> rev. III 1'	GÚ-s[u x x x] SA.GÚ-šú GU <sub>7</sub> .MEŠ-šú <i>preceding text lost / 'SA.GÚ-šú'</i> G[U <sub>7</sub> .MEŠ-šú] →
4	A obv. 4 B <sub>5</sub> rev. III 1'	GABA-s[u                          ] GU <sub>7</sub> .MEŠ-šú 'GABA <sup>1</sup> -[s]u u [šá-šal-la-šú                  ]

- 5 A obv. 5 šá-pu-l[a-šú] ] Á<sup>II</sup>.MEŠ-šú šim-ma-tú ú-kal  
 B<sub>5</sub> rev. III 2' šá-pu-la-šú BAL.B[A]L-šú Á<sup>II</sup>-šú ší[m-ma-tú] ]  
 C obv. I 1' *unplaceable traces of two signs*
- 6 A obv. 6 ŠU.SI.MEŠ-š[u] i-te-né-eš-š]i-la-šú ŠÀ.MEŠ-šú MÚ.MÚ-ḥu  
 B<sub>5</sub> rev. III 3'-4' ŠU.SI.MEŠ-šú ŠU<sup>II</sup>-šú i-te-né-eš-ši-l[a-šú] ] /  
 C obv. I 2'-3' Š]U.MEŠ<sup>sic!</sup>-šú i-t[e-né-eš-ši-la-šú] / [ ] →  
 A ctd. er-ru-šú ia-ru-ru  
 B<sub>5</sub> ctd. er-ru-šú i-ár-ru-ru → [ ] →
- 7 A obv. 7 [k]im-şa-šú G[IR<sup>II</sup>-šú i-kàş-şa-ş]u-šú UZU.MEŠ-šú šim-ma-tú ú-kal  
 B<sub>5</sub> rev. III 4'-5' kim-şa-šú GİR<sup>II</sup>-šú i-[kaşşaşāšu] / UZU.MEŠ-šú šim-ma-tú ú-kal-lu → [ ]  
 C obv. I 3'-4' GİR<sup>II</sup>-šú i-kà[ş-şaşāšu] / [ ] ú-kal-l]u →
- 8 A obv. 8 [ana] ZI-<sup>r</sup>e<sup>1</sup> [GU]B-z[i] da-ba-bi muq-<sup>r</sup>qu<sup>1</sup>  
 B<sub>5</sub> rev. III 5'-6' ana Z[I-e] / u da-ba-bi mu-uq →  
 C obv. I 4'-5' ana ZI-e — u GUB-z[i] / [u da-ba-bi(?) mu-uq] →  
 D<sub>2</sub> obv. 1' an]a ZI-e [ ] / [ ]
- 9 A obv. 9 [za]-<sup>r</sup>mar SA<sub>5</sub><sup>1</sup> za-mar SIG<sub>7</sub><sup>1</sup> KI ŠÀ-šú DU<sub>11</sub>.DU<sub>11</sub>-[ub]  
 B<sub>5</sub> rev. III 6' za-mar SA<sub>5</sub><sup>1</sup> za-mar SI[G<sub>7</sub>] ]  
 C obv. I 5'-6' za-mar SA<sub>5</sub> za-mar SI[G<sub>7</sub>] / [ ] →  
 D<sub>2</sub> obv. 2' Š]À-šú [ ]
- 10 A obv. 10 [lib-ba-ş]ú nu-ul-la-ta i-ta-mu tè-en-šú il-ta-na-n[i-šú]  
 B<sub>5</sub> rev. III 7' lib-ba-şú nu-ul-la-ti i-ta-me UMUŞ-š[ú] ]  
 C obv. I 6'-7' [libba]-<sup>r</sup>şú nu-ul-la-a-te i-ta-ma / [ ] il-ta-na-ni]-šú →  
 D<sub>2</sub> obv. 3' [ ] i-ta-mi t[è-en-şú] ]
- 11 A obv. 11 [qí-bit]t KA-šú im-da-na-aš-ši um<-mu> mun-ga li-i<sup>r</sup>-[ba]  
 B<sub>5</sub> rev. III 8' qí-bit KA-šú im-ta-na-ás-ši um-mu mun-g[a] ]  
 C obv. I 7'-8' qí-bit KA-šú im-ta-na-ás-ši / [ ] li-i<sup>r</sup>-b]a →  
 D<sub>2</sub> obv. 4' [ ] imtanaş-ş]i um-mu mun-g[a] ]
- 12 A obv. 12 [ ta]-dir-tú TUK-ši MÁŠ.GE<sub>6</sub>.MEŠ-šú [ ] m]a<sup>2</sup>-[a<sup>3</sup>-da]  
 B<sub>5</sub> rev. III 9' u ta-dir<sup>r</sup>-ta TUK MÁŠ.GE<sub>6</sub>.MEŠ-šú i-ş[á-a] ]  
 C obv. I 8'-9' u ta-dír-ta TUK / [ ] — ma-a]-da →  
 D<sub>2</sub> obv. 5' [ ] MÁŠ.G]E<sub>6</sub>.MÉŠ-šú e-şá-<sup>r</sup>a<sup>1</sup> [ ]
- 13 A obv. 13 [Ú.Ş.]Ş IGI.IGI-mar KI Ú.Ş.Ş DU<sub>11</sub>.DU<sub>11</sub>-<sup>r</sup>ub<sup>1</sup>  
 B<sub>5</sub> rev. III 10'-11' ADDA.MEŠ IGI.IGI KI<sup>1</sup> ADD[A ] /  
 C obv. I 9'-10' ADDA.MEŠ IGI.IGI-mar / [ ] DU<sub>11</sub>.D]U<sub>11</sub>-ub  
 D<sub>2</sub>D<sub>3</sub> obv. 6'-7' [ADD<sup>1</sup>.M[EŞ IGI.IGI-m]ar K[I AD]DA.MEŠ D[U<sub>11</sub>.DU<sub>11</sub>-ub] /  
 A ctd. ŠÀ<sup>1</sup>-ş[ú] ]  
 B<sub>5</sub> ctd. [ ] ik-k]a<sup>2</sup>-[şú  
 C ctd. ŠÀ-šú šá-pil ik-ka-şú ku-ri  
 D<sub>2</sub>D<sub>3</sub> ctd. lib-ba-ş[ú] ş]á-pi ik-ka-[şú k]a-ri →  
 (B<sub>5</sub> breaks)
- 14 A obv. 14 [MÁŠ.G]E<sub>6</sub> IGI-<sup>r</sup>ru la ú-kal<sup>1</sup> ŠÀ-<sup>r</sup>şú i-a<sup>1</sup>-[şam] ]  
 C obv. I 11'-12' [ ] imma]-ru la ú-kal ŠÀ-şú i-<sup>3</sup>a-şam-ma / [ ] →  
 D<sub>2</sub>D<sub>3</sub> obv. 7'-8' MÁŠ.GE<sub>6</sub>.MEŠ i[m-ma-ru] / lib-ba-şú i-<sup>3</sup>a-şam li[b-b]a-şú i-ár-ri →
- 15 A obv. 15 [ ] ip-ta-n]a<sup>2</sup>-r[u<sup>3</sup>-ud(?)]  
 C obv. I 12'-13' [in]a KI.NÁ-şú ip-ta-nar-ru-ud / [ ] ŠUB.ŞUB-s]u →  
 D<sub>2</sub>D<sub>3</sub> obv. 8'-9' ina KI.N[Á-şú ] / IR ŠUB.<sup>r</sup>ŞUB-su<sup>1</sup> →

- 16 A obv. 16 [ *i-ká]m<sup>2</sup>-m[i<sup>2</sup>-is(?)* ]  
 C obv. I 13'-14'  
 D<sub>2</sub>D<sub>3</sub> obv. 9'  
*bur-ba-šu* TUK.TUK-ši ZI.GA *i-kam-mis* / [x x (x) SÌG.SÌ]G<sup>2</sup>-*su* →  
*bur-ba-su* [TUK.T]UK-ši ZI-bi *‘i<sup>1</sup>-k[am-mis]* ]
- 17 A obv. 17 [ S]ILA p[u-uḥ-pu-uḥ-hu-ú] GAR-šú  
 C obv. I 14'-15'  
 D<sub>2</sub>D<sub>3</sub> obv. 10'  
*(D<sub>2</sub> obv. breaks)*  
*hu-uṣ* GAZ ŠÀ TUK.TUK-ši /[ina É šal]-tu *ina* SILA *pu-uḥ-pu-uḥ-hu-ú* GAR-šú  
*‘hu-uṣ<sup>1</sup>* GAZ *lib-bi* TUK.TUK-[ši i-n]a<sup>2</sup> *SILA<sup>1</sup>p[u<sup>2</sup>-ḥpuḥḥū]* ]
- 18 A obv. 18 [ DU<sub>11</sub>.G]A [ G]Ù-si  
 C obv. I 16'  
 D<sub>3</sub> obv. 11'  
*ni-ip-q]u-šú quer-bu u<sub>8</sub>-a i-qab-bi a-a i-šá-si*  
*ni-ip-‘qu-šu<sup>1</sup> quer-bu ‘u<sub>8</sub><sup>1</sup>-[a* ]
- 19 A obv. 19 [ ]  
 C obv. I 17'-18'  
 D<sub>3</sub>D<sub>5</sub> obv. 12'-13'  
 E<sub>2</sub> obv. 1'  
*A ctd.*  
*C ctd.*  
*D<sub>5</sub> ctd.*  
*E<sub>2</sub> obv. 1'*  
*(D<sub>3</sub> obv. breaks)*  
 [ BAD.BA]D-‘te<sup>1</sup>  
 [K]A-šú BAD.BAD-te →  
 [ ] →  
 K[A<sup>2</sup>-šú] →
- 20 A obv. 20 [ *irtanah-ḥ]i* *‘a-hu-lap-a<sup>1</sup>* DU<sub>11</sub>.GA-bi  
 C obv. I 18'-19'  
 D<sub>5</sub> obv. 13'-14'  
 E<sub>2</sub> obv. 2'  
 [ *im-ta-nag-gag uš-ta-na-ah* / [ir-t]a-na-ah-ḥi *a-hu-lap-ia* i-qab-bi  
 ] ‘ir<sup>1</sup>-te-né-[ḥi] / [ ] →  
 [ *a-ḥ]u-lap-ia* D[U<sub>11</sub>.GA-bi] →
- 21 A obv. 21 [ šu-kú]l *ina* KAŠ.SAG *‘sa-qi<sup>1</sup>*  
 C obv. I 20'  
 D<sub>5</sub> obv. 14'  
 E<sub>2</sub> obv. 2'-3'  
 [ KA-š]ú<sup>2</sup> DÚB-ah NA BI *ina* NINDA šu-kul *ina* KAŠ NAG →  
 [ NINDA šu-kul *ina* KAŠ.‘SAG<sup>1</sup> N[A]G  
 [ ] / [ ] NA]G →
- 22 A obv. 22 [ šu-nu-ul-lu  
 B<sub>1</sub> rev. III 1'  
 C obv. I 20'-21'  
 D<sub>5</sub> obv. 15'  
 E<sub>2</sub> obv. 3'  
 [ / ‘NU.MES-šú KI ADDA ḫ[u-nullū] →  
*ina* ɻ ŠÉŠ / [NU.MEŠ-š]ú KI ADDA šu-nu-lu →  
 [ ] →  
*ina* ɻ.GIŠ ŠÉŠ ‘NU<sup>1</sup>.[MEŠ-šú] ]
- 23 A obv. 23 [ ] <sup>d</sup>AMAR.UTU GUR-šú-[m]a  
 B<sub>1</sub> rev. III 1'-2'  
 C obv. I 21'-22'  
 D<sub>5</sub> obv. 15'-16'  
 E<sub>2</sub> obv. 4'  
 [ ] / a-na DIB-ti <sup>d</sup>AMAR.UTU G[UR-šú-ma] →  
 ana GIDIM *ri-da-a-te* paq-du / [ ] <sup>d</sup>AMAR.UTU GUR-ma →  
 [an]a GIDIM *ri-da-a<-ti>* paq-d[u] / [ ] →  
 [ *ri-da-a]-ti* paq-du a-na D[IB-ti] ]
- 24 A obv. 24 [ an]a TI.LA-šú  
 B<sub>1</sub> rev. III 2'-3'  
 C obv. I 22'-23'  
 D<sub>5</sub> obv. 16'-17'  
 E<sub>2</sub> obv. 5'  
 [ ] / ana TI-šú →  
 GIDIM *ri-da-a-te* UŠ.MEŠ-šú / [ ] →  
 [ ] UŠ.MEŠ-šú / [ ] →  
 [ *ri-da-a-t]i* UŠ.MEŠ-šú a-na T[I-šú] ]
- 25 A obv. 25 [ DÙ].‘A<sup>1</sup>.BI ‘BÚR-ri<sup>1</sup>  
 B<sub>1</sub> rev. III 3'  
 C obv. I 23'  
 D<sub>5</sub> obv. 17'  
 E<sub>2</sub> obv. 6'  
 [ u SILIM-š]ú  
 [ ša-l]a<sup>2</sup>-‘mi<sup>1</sup>-šú u mu-ru-uṣ DÙ.A.BI BÚR  
 [ ] BÚR]-ri  
 [ mu-ru-u]ṣ DÙ.A.BI [ ] ]
- 
- A, C, [D<sub>5</sub>], E<sub>2</sub>

26	A obv. 26 B <sub>1</sub> rev. III 4' C obv. I 24' D <sub>5</sub> obv. 18' E <sub>2</sub> obv. 7'	[ 'DÙ <sup>1</sup> .DÙ.BI KÉŠ ana IGI <sup>d</sup> AM[AR.UTU [ [ [ [ ] <sup>'d</sup> AMAR.UTU <i>tara-kás</i> <sup>udu</sup> SÍSKUR BAL-qí → ( <i>D<sub>5</sub> obv. breaks</i> )	<sup>u</sup> ]duSÍSKUR 'BAL-qí' → uduSÍSKUR BAL-qí BA]L-[q]í → <sup>udu</sup> SÍSKUR BAL-qí →
27	A obv. 27 B <sub>1</sub> rev. III 4'-5' C obv. I 25' E <sub>2</sub> obv. 7'-8' ( <i>C obv. I breaks</i> ) <sup>79</sup>	[ [ (...) ] / [x] x.MEŠ? <sup>uzu</sup> KA.NE tu-[ <i>tah-ja</i> ] → [ [ ] x [x] [ ] / [ ] <i>tah-ja</i> →	<i>t]u-tah-ja</i> → ] x [x] [ ] <i>tah-ja</i> →
28	A obv. 28 B <sub>1</sub> rev. III 5'-6' E <sub>2</sub> obv. 8'	[ [ NINDA. <sup>r</sup> I <sup>1</sup> .DÉ.A LÀL Ì.NUN.NA <sup>r</sup> GAR <sup>1</sup> -an <sup>d</sup> [ugA.DA.GUR <sub>4</sub> →	<sup>dug</sup> A.D]A.GUR <sub>4</sub> <sup>r</sup> GIN-an <sup>1</sup> → ] / [ <sup>dug</sup> ]A.DA.GUR <sub>4</sub> <sup>1</sup> GIN-an → ] ]
29	A obv. 29 B <sub>1</sub> rev. III 6' E <sub>2</sub> obv. 9'	[ NÍG.NA <sup>r</sup> giš <sup>1</sup> [EREN [ <sup>giš</sup> ER]EN <sup>giš</sup> ŠUR.MÌN <i>a-na</i> <sup>d</sup> AMAR.UTU DUB-aq →	] ta-sár-raq
30	A obv. 30 B <sub>1</sub> rev. III 7'-8' E <sub>2</sub> obv. 9'-10'	[ [ NÍG.N]A.MEŠ <i>a-na</i> 4 IM.[MEŠ GAR-an(?) x x x x] / <sup>r</sup> ina IGI KÉŠ <sup>1</sup> BAL-qí → 4 NÍG.N[A.MEŠ ] / [x x x x ina I]GI KÉŠ BAL-qí →	B]AL-qí
	A		

ll. 31–37 too fragmentary in all three manuscripts for a synoptic presentation:

31	A obv. 31	[	] ak
32	A obv. 32	[	<i>ta-ká]s-sip<sub>4</sub></i>
33	A obv. 33	[	] x-su
34	A obv. 34	[	D]Ù <sup>?</sup> -uš
35	A obv. 35	[	] -ma
36	A obv. 36	[	] -šu
37	A obv. 37 ( <i>A obv. breaks</i> )	[	] x
	B <sub>1</sub> rev. III 8'	<i>k[i-is-pa</i>	
	B <sub>1</sub> rev. III 9'	<sup>lu</sup> GIG BI <i>ina</i> UG[U	
	B <sub>1</sub> rev. III 10'	<i>u kaš-šap<sup>1</sup>-ti</i> x [	
	B <sub>1</sub> rev. III 11'	GUB.MEŠ-su <sup>lu</sup> GIG	
	B <sub>1</sub> rev. III 12'	ÍL-ŠÚ <i>ina</i> GU[B	
	B <sub>1</sub> rev. III 13'	<sup>lu</sup> GIG B[I	
	B <sub>1</sub> rev. III 14'	<sup>r</sup> 3-ŠÚ <sup>1</sup> x [	
	( <i>B<sub>1</sub> rev. III breaks</i> )		
E <sub>2</sub> obv. 10'		<i>ki-is-pa</i> <sup>r</sup> a <sup>1</sup> -[na x x x x x (x x)]	
E <sub>2</sub> obv. 11'	[x x x x <i>ta-ká]s-sip<sub>4</sub></i> LÚ BI <i>ina</i> UGU x [		
E <sub>2</sub> obv. 12'	[x x x x x x] x <sup>munus</sup> UŠ <sub>11</sub> .ZU x [		
E <sub>2</sub> obv. 13'	[x x x x x x x] x x x x x x [		
( <i>E<sub>2</sub> breaks</i> )			
	break of approximately 3–8 lines		
38'	D <sub>1</sub> obv. 1'	[x x x] x- <sup>r</sup> ŠÚ <sup>1</sup> <i>ta-x-</i>	

<sup>79</sup> Traces of the beginnings of eight lines in C obv. II cannot yet be placed with any certainty. A few undecipherable traces are preserved in rev. III and five fragmentary lines of a colophon in rev. IV (rev. not copied by Köcher). Only the end of the scribe's title has survived in rev. IV 3': [ ... ] x.MEŠ <sup>lu</sup>šamallū(<sup>r</sup>SÁMAN.LÁ<sup>1</sup>) *sehru*(<sup>r</sup>TUR<sup>1</sup>), see collation, pl. 132, no. 61.

- 39' D<sub>1</sub> obv. 1'-2'  
E<sub>1</sub> obv. 1'  
[ ] / [ ] ŠUB-di-ma x [ ]  
[x] x x x ḫana ÍD<sup>1</sup> ŠUB-d[i-ma]
- 40' D<sub>1</sub> obv. 3'  
E<sub>1</sub> obv. 2'  
D<sub>1</sub>, E<sub>1</sub>  
[ru-s]u-<sup>r</sup>ma<sup>1</sup> lem-nu-t[i]  
[u]p-šá-šu-ú ḤUL.ME[š] x x [ ]
- 
- 41' D<sub>1</sub> obv. 4'  
E<sub>1</sub> obv. 3'  
[ — LUG]AL né-me-qí mu-šim [ ]  
[É]N LUGAL né-me-qí mu-ši[m-m]u N[AM.MEŠ]
- 42' D<sub>1</sub> obv. 5'  
E<sub>1</sub> obv. 4'  
F<sub>1</sub>: 1'  
[r]a-[i]m é-sag-íl [ ]  
[r]a-im é-sag-íl tuk-lat TIN.TIR<sup>[ki]</sup>  
[ tu]k-la[t ]
- 43' D<sub>1</sub> obv. 6'  
E<sub>1</sub> obv. 5'  
F<sub>1</sub>: 2'  
(D<sub>1</sub> obv. breaks)  
[na-si]r ZI-tim LUGAL DINGIR.MEŠ<sup>1</sup> [ ]  
[n]a-ṣir ZI-tim LUGAL DINGIR.MEŠ EN AN [KI<sup>2</sup>]  
[na-ṣ]i[r] DIN]GIR.MEŠ EN [ ]
- 44' E<sub>1</sub> obv. 6'  
F<sub>1</sub>: 3'  
[g]a-mil en-ši mu-hal-li-qu rag-[gi]  
[ga]-mil [ m]u-hal-liq [ ]
- 45' E<sub>1</sub> obv. 7'  
F<sub>1</sub>: 4'  
[na<sup>1</sup>-din ḤÉ.NUN ù maš-re-e a-na UN.MEŠ a-p[a-a-ti]  
[na-d]in ḤÉ<sup>1</sup>.[NUN u ma]ṣ-<sup>r</sup>re<sup>1</sup>-e ana UN.MEŠ <sup>r</sup>a<sup>1</sup>-[pa-a-ti]
- 46' E<sub>1</sub> obv. 8'  
F<sub>1</sub>: 5'  
ka-ṣid a-a-bi mu-<sup>r</sup>šam<sup>1</sup>-qí-tu mu-u[z-zap-ri]  
[ka]-ṣid a-a-bi mu-šam-qí-tu mu-už-<sup>r</sup>zap<sup>1</sup>-r[i]
- 47' D<sub>4</sub> obv. 1'  
E<sub>1</sub> obv. 9'  
F<sub>1</sub>: 6'  
[na-di]n G[IŠ].<sup>r</sup>ŠUB.BA ù<sup>2</sup> nin<sup>2</sup>-[d]a<sup>2</sup>-[bé-e] [ ]  
na-din GIŠ.ŠUB.BA ù nin-da-bé-<sup>r</sup>e<sup>1</sup> a-na DINGIR.MEŠ šu-ut d[a-admī]  
[na-d]in GIŠ.ŠUB.BA — NIDBA a-na DINGIR.MEŠ šu-ut URU.DI[DLI]
- 48' D<sub>4</sub> obv. 2'  
E<sub>1</sub> obv. 10'  
F<sub>1</sub>: 7'  
[ ] KUR.KUR na-ram — <sup>d</sup>+EN.LÍL [ ]  
EN KUR.KUR na-ram ŠÀ <sup>d</sup>+E[N.L.]ÍL ḥa-tin [ ]  
[ ] KUR.KUR na-ram ŠÀ DINGIR.<sup>r</sup>MEŠ ḥa-tin<sup>1</sup> en-š[i]
- 49' D<sub>4</sub> obv. 3'  
E<sub>1</sub> obv. 11'  
F<sub>1</sub>: 8'  
[n]a-áš giš[GIDRU u BALA-e k[a-] ]  
na-ši giš[GIDRU — BALA-e ka-b[i<sup>2</sup>-s]u DINGIR muz-[zap-ri]  
[na-ṣ]i giš[GIDRU u BALA.A k[a-] ] mu-zap-r[i]
- 50' D<sub>4</sub> obv. 4'  
E<sub>1</sub> obv. 12'  
F<sub>1</sub>: 9'  
[na-d]i-[i]n <sup>r</sup>mil<sup>1</sup>-[ku] — <sup>r</sup>EŠ.BAR<sup>1</sup> a-[na] [ ]  
na-din mil-ku u EŠ.BAR [ ] DINGIR.MEŠ ŠE[š.MEŠ-šu]  
[na-d]in mil-ku — EŠ.BAR <sup>r</sup>a<sup>1</sup>-[na] ŠE]š.MEŠ-[šu]
- 51' D<sub>4</sub> lo. e. 1(-2)  
E<sub>1</sub> obv. 13'  
F<sub>1</sub>: 10'  
[ ] TILL]A<sup>2</sup> q[<sup>r</sup>i<sup>2</sup>-šam] (→)  
<sup>d</sup>AMAR.UTU re-mé-nu-ú TI.LA [ ]  
[<sup>d</sup>AM]AR.UTU re-mé-nu-ú [ ] qí-š[am]
- 52' B<sub>2</sub> rev. IV 1  
D<sub>4</sub> lo. e. 2  
E<sub>1</sub> obv. 14'  
F<sub>1</sub>: 11'  
[ ] / <sup>r</sup>KI DINGIR<sup>1</sup>.[MEŠ] <sup>r</sup>GAL<sup>1</sup>.ME[š] →  
[ ] KI DINGIR.M[EŠ] [ ]  
šur-kam-ma TI.LA gi-mil — [ ] GAL<sup>2</sup>-<sup>r</sup>tim<sup>1</sup>  
[šur-ka]m-ma TI.LA [gi-mil] — [ ] GAL.M[EŠ]
- 53' B<sub>2</sub> rev. IV 1  
D<sub>4</sub> lo. e. 3  
E<sub>1</sub> obv. 15'  
F<sub>1</sub>: 12'  
[ ] mur-ṣu<sup>1</sup> [ ]  
[ ] iš-šak-nam-ma U[š.MEŠ-ni]  
mur-ṣu šá iš-šak-nam-ma Uš.MEŠ-ni  
[ ] <sup>r</sup>šá iš-šak-nam-ma<sup>1</sup> [U]š.MEŠ-n[i]
- 54' B<sub>2</sub> rev. IV 2  
D<sub>4</sub> rev. 1  
E<sub>1</sub> obv. 16'  
F<sub>1</sub>: 13'  
pa[l-ḥa-ku-m]a a[d-ra-ku] šu-ta]-<sup>r</sup>du<sup>1</sup>-[ra]-<sup>r</sup>ku<sup>1</sup>  
[pal-ḥa-ku]-<sup>r</sup>ma<sup>1</sup> ad-ra-ku u š[u-ta-du-ra-ku]  
pal-ḥa-ku-ma ad-ra-ku ù šu-t[a-d]u-ra-ku  
[ ] ad-ra-k]u [ šu]-ta-<sup>r</sup>du<sup>1</sup>-r[a-ku]

- 55' B<sub>2</sub> rev. IV 3      I[ M-ka ] DU<sub>10</sub><sup>1</sup>.[GA]      ]      'li-né-<sup>2</sup>u<sup>1</sup>      mur-<sup>2</sup>ši<sup>1</sup>  
 D<sub>4</sub> rev. 2      [IM-k]a DU<sub>10</sub>.GA      li-zi-qam-ma      li-n[é-<sup>2</sup>u      ]  
 E<sub>1</sub> obv. 17'      IM-ka      DU<sub>10</sub>.GA      li-zi-qa-am-ma      li-né-<sup>2</sup>u-ú      mur-ši  
 F<sub>1</sub>: 14'      [      li-z]i-qa[m-ma]      li-né-<sup>2</sup>u      GI[G]
- 56' B<sub>2</sub> rev. IV 4      'nap-li-sa-ni<sup>1</sup>-[m]a EN      ri-šá-a re-e-ma  
 D<sub>4</sub> rev. 3      [nap-l]i-sa-ni-ma EN      ri-šá-a [      ]  
 E<sub>1</sub> obv. 18'      nap-li-sa-an-ni-ma <sup>d</sup>EN      TUK-a re-e-mu  
 F<sub>1</sub>: 15'      [      ri-š]á-a re-e-m[u]
- 57' B<sub>2</sub> rev. IV 5      ana-ku NENNI A NENNI ̄R-ka      šum-ru-šu ak-ta-mis IGI-ka  
 D<sub>4</sub> rev. 4      [      — — — ̄R-[k]a šum-ru-šu ak-t[a-mis      ]  
 E<sub>1</sub> obv. 19'      ana-ku NENNI A NENNI ̄R-ka      šum-ru-šu ak-<sup>2</sup>ta<sup>1</sup>-mis IGI-ka  
 F<sub>1</sub>: 16'      [      šum-ru-š]u ak-ta-mis IGI-k[a]
- 58' B<sub>2</sub> rev. IV 6      di-ni      di-<sup>2</sup>in<sup>1</sup>EŠ.BAR-a      KU<sub>5</sub>-us →  
 D<sub>4</sub> rev. 5      [      d]i-in EŠ.BAR-<sup>2</sup>a-a<sup>1</sup> [      ]  
 E<sub>1</sub> obv. 20'      [d]i-ni de-en EŠ.BAR-a-a      KU<sub>5</sub>-us  
 F<sub>1</sub>: 17'      [      ] EŠ.BAR-a-a      KU<sub>5</sub>-u[s]
- 59' B<sub>2</sub> rev. IV 6      al-si-ka EN      — — ZI-tì gi-mil  
 D<sub>4</sub> rev. 6      [      E]N — — ZI-tì gi-m[i]l →  
 E<sub>1</sub> obv. 21'      [al-s]i-ka EN      ši-man-ni qer-biš ZI-tì gi-mil  
 F<sub>1</sub>: 18'      [      ] ZI-ti gi-mi[l]
- 60' B<sub>2</sub> rev. IV 7      áš-šú e-pi-šú ̄HUL-ti-ia      ka-a-šá as-hur-ka  
 D<sub>4</sub> rev. 6–7      [      ] / [x x x] x x x [      ]  
 E<sub>1</sub> obv. 22'      [      ] 'e<sup>1</sup>-pi-šu ̄HUL-ti-ia      ka-a-šá NIGIN-ka  
 F<sub>1</sub>: 19'      [      k]a-a-šá as-hur-k[a]  
 (D<sub>4</sub> breaks)
- 61' B<sub>2</sub> rev. IV 8–9      ana-ku NENNI A 'NENNI<sup>1</sup> šá DINGIR 'URU<sup>1</sup>-šú      <sup>d</sup>AMAR.UTU /  
 E<sub>1</sub> obv. 23'      [      N]ENNI ša DINGIR URU-šú      <sup>d</sup>MES  
 F<sub>1</sub>: 20'–21'      [      — — — ša DINGIR-šú re-mé-n]u-ú <sup>d</sup>A[MAR.UTU] /  
 B<sub>2</sub> ctd.      <sup>d</sup>15 URU-šú <sup>d</sup>zar-pa-ni-tum →  
 E<sub>1</sub> ctd.      <sup>d</sup>15 URU-šú <sup>d</sup>zar-pa-ni-tum  
 F<sub>1</sub> ctd.      undecipherable traces  
 (F<sub>1</sub> breaks)
- 62' B<sub>2</sub> rev. IV 9–10      ina É šal-[tu] / ina SILA pu-úb-pu-ḥu-u      GAR-nam-ma U[Š.MEŠ-ni]  
 E<sub>1</sub> obv. 24'      [      ] 'SILA<sup>1</sup> pu-úb-pu-ub-ḥu-u iš-šak-nam-ma UŠ.MEŠ-ni  
 (end of E<sub>1</sub> obv., rev. lost)
- 63' B<sub>2</sub> rev. IV 11      [in]a 'NU<sup>1</sup> DU<sub>10</sub>-ub l̄ib-bi ina 'NU DU<sub>10</sub>-ub UZU<sup>1</sup> x x [x x (x)]  
 D<sub>1</sub> rev. 1'      [      N]U 'DU<sub>10</sub><sup>1</sup>-u[b      ]
- 64' B<sub>2</sub> rev. IV 12      [ZI.G]A 'nu-šur<sup>1</sup>-ru-<sup>2</sup>ú<sup>1</sup> [      ]  
 D<sub>1</sub> rev. 2'      [Z]I.GA 'nu<sup>1</sup>-šur-<sup>2</sup>ru<sup>1</sup>-[ú  
 (B<sub>2</sub> breaks)
- 65' D<sub>1</sub> rev. 3'      [d]a-a-a-na-ta 'EN<sup>1</sup> [d̄in̄ d̄in(?)]  
 66' D<sub>1</sub> rev. 4'      [ré]m-na-ta EN re-man-n[i
- 67' D<sub>1</sub> rev. 5'      [x m]u<sup>2</sup> lim-mal-la a[t<sup>2</sup>-  
 F<sub>2</sub>: 1'      [x x lim-mal-l]a<sup>2</sup> 'at-ta(-)ši<sup>1</sup> x x [x (x)]
- 68' D<sub>1</sub> rev. 6'      [x (x)] za<sup>2</sup> mu ú-ma-li[l  
 F<sub>2</sub>: 2'      [      ú-ma-li]l-ma at-ta(-)ši x [x (x)]
- 69' D<sub>1</sub> rev. 7'      [x (x)] x 'ud<sup>1</sup>? : ina x [  
 F<sub>2</sub>: 3'      [x x x x] x-a re-<sup>2</sup>e<sup>1</sup>?-[man-ni(?)]

- 70' B<sub>5</sub> rev. IV 1'  
 D<sub>1</sub> rev. 8'  
 F<sub>2</sub>: 4'  
 [AN-ú li]b-du-ka K[I-tum] lirīš]-rka<sup>1</sup>  
 ] KI-tum SÙ-[ka]
- 71' B<sub>5</sub> rev. IV 2'  
 D<sub>1</sub> rev. 9'  
 F<sub>2</sub>: 5'  
 (D<sub>1</sub> breaks)  
 [GA]L<sup>?</sup>.M[EŠ<sup>?</sup>] i]i-r̄t̄l-bu  
 [DINGIR.MEŠ rabû-t]i lib-ba-ka li-ti-i[b-bu]
- 72' B<sub>1</sub>B<sub>5</sub> rev. IV 3'  
 F<sub>2</sub>: 6'  
 [x x (x)] x x [x li-šar-b]u-u zi-kir-ka  
 ] x li-šar-bu-u MU-[ka]
- 73' B<sub>1</sub>B<sub>5</sub> rev. IV 4'  
 F<sub>2</sub>: 7'  
 [x (x)] x DINGIR.MEŠ l[i-šá-t]e-ra be-lut-ka  
 [x x u]š DINGIR.MEŠ li-šá-tir be-lut-[ka]
- 74' B<sub>1</sub>B<sub>5</sub> rev. IV 5'  
 F<sub>2</sub>: 8'  
 [é]-r̄sag<sup>1</sup>-gíl u TIN.[TIR<sup>ki</sup>] lik-r]u-bu-nik-ka  
 [é-sag-í]l — KÁ.DINGIR<sup>ki</sup> lik-ru-bu-ni[k-ka]
- 75' A rev. 1'  
 B<sub>1</sub>B<sub>5</sub> rev. IV 6'  
 F<sub>2</sub>: 9'  
 a-[še-e-ka]  
 [a-š]e-e-ka [ qí-šam  
 [a-še]-r̄e<sup>1</sup>-ka EN na-piš-ti qí-[šam]
- 76' A rev. 2'  
 B<sub>1</sub>B<sub>5</sub> rev. IV 7'  
 F<sub>2</sub>: 10'  
 HU[L  
 [HU]L GIG šá SU-MU [ →  
 [HUL GI]G šá SU-MU ú-suḥ tab-[la]
- 77' A rev. 3'  
 B<sub>1</sub>B<sub>5</sub> rev. IV 7'  
 F<sub>2</sub>: 11'  
 lis-[si]  
 [li-i]s-si šár DANNA ina SU-a  
 [li-is-s]i U GÍŠ DANNA ina SU-i[a]
- 78' A rev. 4'  
 B<sub>1</sub>B<sub>5</sub> rev. IV 8'  
 F<sub>2</sub>: 12'  
 GI[M  
 [ ] qut-ri li-[tel-li] →  
 [ ] qut-r]i li-tel-li ana AN-r̄e<sup>1</sup>
- 79' A rev. 5'  
 B<sub>1</sub>B<sub>5</sub> rev. IV 8'  
 F<sub>2</sub>: 13'  
 (B<sub>5</sub> breaks)  
 GI[M gíšŠINIG  
 [ Z]I-[bi] r̄KI<sup>1</sup>-šú a-a GUR  
 [ Z]I-[b]i r̄ana KI<sup>1</sup>-šú a-a i-tur
- 80' A rev. 6'  
 B<sub>1</sub> rev. IV 9'  
 F<sub>2</sub>: 14'  
 u[k-kiš  
 [u]k-kiš ip-še-ia [ ip-še-i]a ru-he-i[a]
- 81' A rev. 7'  
 B<sub>1</sub> rev. IV 10'  
 F<sub>2</sub>: 15'  
 IN[IM-ka  
 [INI]M-ka šá TI.L[A  
 [ liš-šá(?)-ki]n<sup>?</sup> UGU-i[a]
- 82' A rev. 8'  
 B<sub>1</sub> rev. IV 11'  
 D<sub>3</sub> rev. 1'  
 F<sub>2</sub>: 16'  
 ma-[ru-uš-ti  
 [NÍG.G]IG im-ḥu-r[a-an-ni  
 [ im-ḥu-ra-a]n-[ni  
 [ l]i-[ma]d ár-ḥi[š]
- 83' A rev. 9'  
 B<sub>1</sub> rev. IV 12'  
 D<sub>3</sub> rev. 2'  
 F<sub>2</sub>: 17'  
 (B<sub>1</sub> rev. IV breaks)  
 HU[L HUL.ME]š  
 [x x x] x [x x (x)] x x [x (x)] x x [(x x)] HUL.M[EŠ]
- 84' A rev. 10'  
 D<sub>2</sub>D<sub>3</sub>D<sub>5</sub> rev. 3'  
 F<sub>2</sub>: 18'  
 (F<sub>2</sub> breaks)  
 ana GI[DIM  
 [ ] r̄GIDIM ri-da<sup>1</sup>-a-ti [x x] x [x (x)] x x [(x x)] ] x x

- 85' A rev. 11'  
D<sub>2</sub>D<sub>3</sub>D<sub>5</sub> rev. 4'  
e-[ma] x  
r'e<sup>1</sup>-ma r'NA<sup>1</sup> ina IGI r'DINGIR<sup>1</sup>-ti-k[a (x x)] →
- 86' A rev. 12'  
D<sub>2</sub>D<sub>3</sub>D<sub>5</sub> rev. 4'  
ana GI[DIM] x  
[ GIDI]M r[i-da]-r'a<sup>1</sup>-ti ak-t[a-x(-x)]
- 87' A rev. 13'  
D<sub>2</sub>D<sub>3</sub>D<sub>5</sub> rev. 5'  
ú-su[b] dAMAR.U]TU  
ú-r'suh<sup>1</sup> GIG r'sá<sup>1</sup> SU-M[U (x x x)] r'd<sup>1</sup>[A]MAR.U[TU]
- 88' A rev. 14'  
D<sub>2</sub>D<sub>3</sub>D<sub>5</sub> rev. 6'  
dALAD SI[G<sub>5</sub>] ka-a-a]-an  
drALAD<sup>1</sup> SIG<sub>5</sub> dLAMMA SIG<sub>5</sub> [ina idt-i]a lu [ka]-r'a<sup>1</sup>-a-a[n]
- 89' A rev. 15'  
D<sub>2</sub>D<sub>3</sub>D<sub>5</sub> rev. 7'  
(D<sub>5</sub> breaks)  
DU<sub>10</sub>-ub lib-b[i] i]š<sup>2</sup>  
DU<sub>10</sub> lib-bi DU<sub>10</sub> UZU [x x (x)] r'a<sup>1</sup> an d[a x (x) i]š<sup>2</sup>
- 90' A rev. 16'  
B<sub>1</sub> rev. IV 13"  
D<sub>2</sub>D<sub>3</sub> rev. 8'  
re-mé-nu-r'u<sup>1</sup> [ šuk]-na  
[ g]i-r'mil-la<sup>1</sup> [ ]  
re-r'me<sup>1</sup>-nu-u r'd<sup>1</sup>[AMAR.UTU] gi-mil-[la ]
- 91' A rev. 17'  
B<sub>1</sub> rev. IV 14"  
D<sub>2</sub>D<sub>3</sub> rev. 9'  
(D<sub>3</sub> breaks)  
la a-mat l[a a-m]an-nu  
[ aḥ-ha-bí]l ana UZU Á.SÀG la a-[man-nu]  
[l]a [ l]a [aḥ-ha-bí]l ana UZU Á.SÀG l[a ]
- 92' A rev. 18'  
B<sub>1</sub> rev. IV 15"-16"  
D<sub>2</sub> rev. 10'  
ú-su[b] GI[G šá SU-[i]a / [ ] šá Á<sup>1</sup>-MU  
[ SU]-MU dup-pir HUL'(ši) — r'Á<sup>1</sup>II-MU]
- 93' A rev. 19'  
B<sub>1</sub> rev. IV 17"  
D<sub>2</sub> rev. 11'  
ina SU-MU K[A<sup>2</sup>-MU]<sup>?</sup> lu]d-lul  
[i'-n]a<sup>2</sup> r'KA-MU<sup>1</sup> [ — ? mu<sup>2</sup>-bür-m]a dà-lí-lí-ka lu[d-l]ul  
[ mu<sup>2</sup>-b]ur-ma dà-lí-lí-k[a ]
- 94' A rev. 20'  
B<sub>1</sub> rev. IV 18"-19"  
D<sub>2</sub> rev. 12'  
2 NU.MEŠ líU[š<sub>11</sub>.ZU UGU-šú]-nu az-ziz  
[ NU].MEŠ kaš-šá-[pi u] kaš-šap-ti DÙ-[u]š/[ina IGI-ka UGU-šú-nu<sup>1</sup> az-[ziz]  
[ ] r'DÙ-uš — IGI-ka UGU-šú-nu<sup>1</sup> [ ]
- 95' A rev. 21'  
B<sub>1</sub> rev. IV 20"-21"  
D<sub>2</sub> rev. 13'  
gišbi-nu K[Ù-an-ni] DAD]AG-an-ni  
[giš]ŠINIG li-[l]il-an-[ni] / [giš]E]REN líb-r'bí<sup>1</sup>-ban-[n]i  
[ li-l]il-r'an<sup>1</sup>-ni e-re-nu li-bi-[banni]
- 96' A rev. 22'  
B<sub>1</sub> rev. IV 22"  
D<sub>2</sub> rev. 14'  
íIN<sub>6</sub>.UŠ — r'giš]GIŠIMMAR.TUR li-pa-ši-rù kiš<sup>1</sup>-pe-e-a  
[í]IN<sub>6</sub>.UŠ u r'giš]GIŠIMMAR.TUR r'li-pa-áš-ší<sup>1</sup>-r[u k]iš-pi-a  
[ r'giš]GIŠIMM]AR.TUR li-pa-áš-ši-ru k[iš-pi-a]
- 97' A rev. 23'  
B<sub>1</sub> rev. IV 23"-24"  
D<sub>2</sub> rev. 15'  
(D<sub>2</sub> breaks)  
HUL EN INIM DÙ-šú lib-bal-kit-ma ana UGU-šú — la-ni-šú lil-li[k]  
[HUL] EN INIM-MU DÙ-šú lib-bal-ki]t-ma / [ UG]U-šú u la-n[i-šú lil]-lik  
[ D]Ù-[šú ]
- 98' A rev. 24'  
B<sub>1</sub> rev. IV 25"  
A ctd.  
B ctd.  
A  
ù ana-ku ìR-ka šu-nu-ḥu  
— — — —
- dà-lí-lí DINGIR-ti-ka GAL-ti ana UN.MEŠ DAGAL.MEŠ lud-lul  
[da-li]l DINGIR-t[i-ka] lu]d-lul
- 
- 99' A rev. 25'  
B<sub>1</sub> rev. IV 26"  
A, B<sub>1</sub><sup>2</sup>  
(B<sub>1</sub> breaks)  
r'an-nam<sup>1</sup> 3-šú ana IGI dAMAR.UTU ŠID-nu  
[ ] x
- 
- 100' A rev. 26'  
101' A rev. 27'  
102' A rev. 28'  
[EGIR-šú NA(?)] BI tūgGÚ.È i-šá-ḥaf-ma ÉN áš-ḥu-uṭ MIN 3-šú  
[tu-šad-bab(?)-š]ú-ma A A.GÚ.BA ana SAG.DU-šú DUB-ak  
[NU líU]š<sub>11</sub>.ZU u munusUš<sub>11</sub>.ZU ina ḥABRUD ina dUTU.ŠÚ.A BAD-ḥi ne-pe-šam

- 103' A rev. 29'  
A [teppuš-ma(?) SI<sup>9</sup>.S]Á<sup>2</sup> UŠ<sub>11</sub> UŠ<sub>11</sub> UŠ<sub>11</sub> up-šá-šú<sup>1</sup>-u lem-nu-ti NU TE-šú
- 
- 104' A rev. 30' [ÉN ap-lu(?) ga]š-ru bu-kúr<sup>d</sup>+EN.LÍL  
*blank space*

ll. 105'-17' (A rev. 31'-43'): Ashurbanipal colophon, type c (Hunger, *ABK*, no. 319).

2. B<sub>1</sub> obv. II 19'-22', B<sub>3</sub> obv. II 1'-13' // G<sub>1</sub> obv. 1-15, G<sub>2</sub> obv. 1'-13', rev. 1-11 // H: 1'-13' // J obv. 1'-8'

- |   |  |
|---|--|
| 1 B <sub>1</sub> obv. II 19'                    | [ ša]r-ḥat šar-ḥat šur-[bat ]  |
| G <sub>1</sub> obv. 1                           | ÉN šar-ḥat šar-ḥat šur-bat [ <sup>d</sup> Ištar(?)]  |
| 2 B <sub>1</sub> obv. II 20'                    | [me-lam-m]e zu- <sup>3</sup> u-na-at S[A <sub>5</sub> -at ]  |
| G <sub>1</sub> obv. 2                           | ME.LÁM zu- <sup>3</sup> u-na-at SA <sub>5</sub> -at r[a <sup>2</sup> -šub-ba-tú(?)]  |
| 3 B <sub>1</sub> obv. II 21'                    | [ HI.L]I ul-lu-ḥat [ ]   |
| G <sub>1</sub> obv. 3                           | ma-rat <sup>d</sup> 30 HI.LI ul-lu-ḥat SA <sub>5</sub> -at nam- <sup>r</sup> ri <sup>2</sup> -ir <sup>2</sup> -ru <sup>2</sup> 1 |
| 4 B <sub>1</sub> obv. II 22'                    | [ u]l-lu-ḥ[u ]   |
| G <sub>1</sub> obv. 4                           | ma-rat <sup>d</sup> 30 ul-lu-ḥu šu-luh-ḥi-ki   |
| (B obv. II breaks for approximately nine lines) |  |
| 5 G <sub>1</sub> obv. 5                         | ma-rat <sup>d</sup> 30 na-šu-ú GARZA.MEŠ-ki  |
| 6 G <sub>1</sub> obv. 6                         | ma-rat <sup>d</sup> 30 ana di-ni-ia qu-li-ma ana DI.KU <sub>5</sub> -ki  |
| G <sub>1</sub> obv. 6a                          | i-šá-ru-tú lul- <sup>r</sup> lik <sup>1</sup>  |
| G <sub>1</sub> obv. 6b                          | ana di-ni-ia SI.SÁ-tú li-i[z-ziz]  |
| 7 G <sub>1</sub> obv. 7                         | ma-rat <sup>d</sup> 30 an-ḥa-[ku]  |
| 8 G <sub>1</sub> obv. 8                         | ma-rat <sup>d</sup> 30 šu-nu-ḥa-[ku]   |
| 9 G <sub>1</sub> obv. 9                         | [m]a- <sup>r</sup> rat <sup>d</sup> 30 GIG-ku ma-rat <sup>d</sup> 30 ú-[šu-šá-ku(?)]   |
| 10 G <sub>1</sub> obv. 10                       | [ma-rat] <sup>d</sup> 30 šu-un-zu-q[a <sup>sic!</sup> -ku]   |
| 11 G <sub>1</sub> obv. 11                       | [ma-rat] <sup>d</sup> 30 <sup>r</sup> šu <sup>1</sup> -ud-l[u-pa-ku]   |
| 12 G <sub>1</sub> obv. 12                       | [ma-rat <sup>d</sup> 3]0 ad-ra- <sup>r</sup> ku <sup>1</sup> ma-rat <sup>d</sup> [30 x x x (x)]                                  |
| 13 G <sub>1</sub> obv. 13                       | [ ] x x [ ]  |

(G<sub>1</sub> obv. breaks; for rev., see Summary)

G<sub>2</sub> obv. 1' may be the beginning of G<sub>1</sub> obv. 12; there may be an overlap of up to four lines between G<sub>1</sub> and G<sub>2</sub> if the two fragments do not come from the same tablet. Because of the uncertainty of its placement we exclude the passages of G<sub>2</sub> that cannot yet be coordinated with the text in mss. B, H and J from the overall line count. Note that G<sub>2</sub> obv. 9'-11' may well correspond to ll. 16'-17' of the overall line count.

- |   |  |
|---|--|
| G <sub>2</sub> obv. 1'  | [ma]- <sup>r</sup> rat <sup>d</sup> [30  |
| G <sub>2</sub> obv. 2'  | [ma]- <sup>r</sup> rat <sup>d</sup> 30 <sup>1</sup> [  |
| G <sub>2</sub> obv. 3'  | [ma]-r[at] <sup>d</sup> 30 ana <sup>2</sup> <sup>r</sup> DINGIR <sup>1</sup> ? [                         |
| G <sub>2</sub> obv. 4'  | [ <sup>d</sup> ]a[sal-l]ú-ḥi MAŠ.MAŠ D[INGIR.MEŠ   |
| G <sub>2</sub> obv. 4'a   | [empty] li-x-[   |
| G <sub>2</sub> obv. 5'  | [ana <sup>2</sup> Š]im <sup>2</sup> -te-ia li-qi[š   |
| G <sub>2</sub> obv. 6'  | [ana <sup>2</sup> Š]U <sup>2II</sup> .MEŠ SIG <sub>5</sub> .MEŠ šá D[INGIR <sup>2</sup> -MU <sup>2</sup> |
| G <sub>2</sub> obv. 7'  | [x] x an <sup>2</sup> <sup>r</sup> na <sup>1</sup> ? [x] x x [x x]                                       |
| G <sub>2</sub> obv. 8'  | [ ] x <sup>r</sup> ma-rat <sup>d</sup> 30 <sup>1</sup> [x x (x)]   |
| G <sub>2</sub> obv. 9'  | [ana-ku <sup>1</sup> ]x-x-[(x)]-a-ni DUMU DINGIR-šú x x [x x]  |
| G <sub>2</sub> obv. 10'   | [(x)] x x (x)-še-e <sup>r</sup> ma <sup>1</sup> -rat <sup>d</sup> 30 <sup>1</sup> x x [(x)]              |
| G <sub>2</sub> obv. 11'   | [ <sup>lá</sup> U]Š <sub>11</sub> .ZU u <sup>r</sup> munusUŠ <sub>11</sub> .Z[U]                         |
| G <sub>2</sub> obv. 12'   | [x x (x)] x- <sup>r</sup> ti <sup>1</sup> .MEŠ-šú-nu x x [x]   |
| G <sub>2</sub> obv. 13'   | [x x (x)] x x x [ ]  |
| (break of 0-4 lines between G <sub>2</sub> obv. 13' and rev. 1) |  |

- |                               |  |
|-------------------------------|--|
| 14' B <sub>3</sub> obv. II 1' | x <sup>r</sup> da <sup>1</sup> [       |
| 15' B <sub>3</sub> obv. II 2' | ul GAR-ma [                            |
| H: 1'                         | <sup>r</sup> ul GAR <sup>1</sup> -[ma] |

- 16' B<sub>3</sub> obv. II 3'      *ana-ku NENNI A NENNI [*  
                         H: 2'-3'      *a-na-k[u ] / ul GAR-[*
- 17' B<sub>3</sub> obv. II 4'      lúUŠ<sub>11</sub>.ZU <sup>munus</sup>[UŠ<sub>11</sub>.ZU  
                         H: 4'      lúUŠ<sub>11</sub>.Z[U
- (traces at the beginning of J obv. I'-2' cannot yet be placed)
- 18' B<sub>3</sub> obv. II 5'      NU.MEŠ-ia x [      ina akali] / GU<sub>7</sub>-in-[ni ] →  
                         H: 5'-6'      NU.MEŠ-MU x [      ] / ina [šikari] →  
                         J obv. 2'-3'
- 19' B<sub>3</sub> obv. II 6'      NAG-nin-ni i[na<sup>!</sup>?]  
                         H: 6'-7'      [ ina mē] / TU<sub>5</sub>-[in-ni ] →  
                         J obv. 3'-4'      [ ] / ina r̄i<sup>1</sup>.[GIŠ] →
- 20' B<sub>3</sub> obv. II 7'      ip-šu-šu-nin-ni [      ]  
                         G<sub>2</sub> rev. 1-2      [ip-šu-šu-n]in-<sup>r</sup>ni      ú-lap-pi<sup>1</sup>-[tu-in-ni] / [ú-k]àt-ti-mu-nin-ni →  
                         H: 7'-8'      [ ] / ú-lap-p[í-tu-in-ni ]  
                         J obv. 4'
- 21' B<sub>3</sub> obv. II 8'      UŠ<sub>11</sub>.MEŠ-šú-nu      UŠ<sub>11</sub>.[MEŠ-šú-nu UŠ<sub>11</sub>.MEŠ-šú-nu]  
                         G<sub>2</sub> rev. 2-3      U[Š<sub>11</sub>-šu-nu] /      [UŠ<sub>11</sub>-š]u-nu      UŠ<sub>11</sub>-šu-nu →  
                         H: 9'      UŠ<sub>11</sub>.MEŠ-šú-nu      U[Š<sub>11</sub>.MEŠ-šú-nu UŠ<sub>11</sub>.MEŠ-šú-nu]  
                         J obv. 5'      kiš-[pu-šú-nu]
- 22' B<sub>3</sub> obv. II 9'      HUL.GIG-šú-n[u  
                         G<sub>2</sub> rev. 3      HUL.[GIG-šu-nu]  
                         H: 10'      HUL.GIG-šú-n[u  
                         J obv. 6'-7'      KA.[DAB.BÉ.DA-šú-nu ] / ina qí-b[īti-ki
- 23' B<sub>3</sub> obv. II 10'      li-is-s[a-ppi]hā  
                         G<sub>2</sub> rev. 4      [li-sa-p]i<sup>2</sup>-ib-ma ma-rat [<sup>d</sup>30  
                         H: 11'      li-is-sa-pi-i[b  
                         J obv. 8'      li-sa-<sup>r</sup>pi<sup>1</sup>-[hā  
                         (end of J obv., rev. broken)
- 24' B<sub>3</sub> obv. II 11'      ma-rat <sup>d</sup>[30  
                         G<sub>2</sub> rev. 5      [ma]-rat <sup>d</sup>30 lu tuk-l[i  
                         H: 12'      <sup>r</sup>ma<sup>1</sup>-rat <sup>d</sup>30 [  
                         (H breaks)
- 25' B<sub>3</sub> obv. II 12'      ma-rat <sup>d</sup>[30  
                         G<sub>2</sub> rev. 6      [ma]-rat <sup>d</sup>30 x [
- 26' B<sub>3</sub> obv. II 13'      <sup>r</sup>ma<sup>2</sup>-rat<sup>1</sup> [  
                         G<sub>2</sub> rev. 7      [ma]-rat <sup>d</sup>30 [  
                         (B<sub>3</sub> breaks)
- 27' G<sub>2</sub> rev. 8      [ma]-rat <sup>d</sup>30 [  
                         28' G<sub>2</sub> rev. 9      [x] <sup>r</sup>el<sup>1</sup> ana U[š<sub>11</sub>  
                         29' G<sub>2</sub> rev. 10      [<sup>d</sup>15(?)] be-let KUR.KUR.ME[š  
                         30' G<sub>2</sub> rev. 11      [m]a<sup>2</sup>-<sup>r</sup>rat<sup>2</sup> <sup>d</sup>30<sup>2</sup> [  
                         (G<sub>2</sub> breaks)

## 3. Summary of the paragraphs in ms. B not included in the transliteration

B<sub>4</sub>, B<sub>1</sub> obv. I-II

I 1'-II 18' Anti-witchcraft ritual addressed to Šamaš; for an edition, see text 8.4 (ms. B).

4. Summary of the paragraphs in ms. G<sub>1</sub> not included in the transliterationG<sub>1</sub> obv.

1–13 = 8.6, 2.: 1–13.

G<sub>1</sub> rev.

1'–9' Šu'ila-prayer to all the stars.

10'–11' Rubric and ritual instruction.

G<sub>1</sub> u. e. (not in LKA 58)

1–3 Colophon of Aššur-šakin-šumi: <sup>(1)</sup>[D]UB <sup>1</sup>aš-šur-GAR-MU A <sup>1</sup>šu-ma-a <sup>lú</sup>ŠAB.TUR T[UR] <sup>(2)</sup>[š]a a-na  
<sup>d</sup>+AG EN *kul-lat* EN-šú tak-[lu] <sup>(3)</sup>NIR.GÁL.ZU NU TÉ[S]

*Bound Transcription*1. A // B rev. III–IV // C // D<sub>1–5</sub> // E // F<sub>1–2</sub>

<sup>1</sup>šumma amēlu q[aqqassu ittanakkalšu]  
 lišānšu uzaqqassu <sup>2</sup>pānūš[u iššanundū  
 uzn]āšu išaggumā <sup>3</sup>kišass[u ... ] labān-  
 šu ittanakkalšu <sup>4</sup>irassu u [šašallašu] ittan-  
 akkalšu <sup>5</sup>šapūlāšu ittanablakkatāšu ahīšu  
 šimmatu ukāl (var.: ukallū) <sup>6</sup>ubānātūšu  
 qātāšu itteşşilāšu qerbūšu ittanampahū  
 errūšu i'arrūrū <sup>7</sup>kimşāšu šepāšu ika[şşa-  
 ş]ūšu štrūšu šimmatu ukallū <sup>8</sup>ana tebē  
 [izu]zz[i] u dabābi mūq <sup>9</sup>zamar sām zamar  
 aruq itti libbīšu iddanabbub <sup>10</sup>libbašu  
 nullāti itammu tēnšu iltanann[īšu] <sup>11</sup>qibīt  
 pīšu imdānašši ummu munga li'[b]a <sup>12</sup>u  
 tādirta irašši šunātūšu ešā [ma] dā <sup>13</sup>mītū-  
 ti ittanammar itti mītūti iddanabbub libba-  
 šu šapil ikkašu kurri (var.: kari) <sup>14</sup>šunāt  
 immaru lā ukāl libbašu i'âšam((-ma))  
 libbašu i'arri <sup>15</sup>ina mayyālīšu iptanarrud  
 zu'tu imtanaq[quss]u <sup>16</sup>ħurbāšu irtanašši  
 ((itebbi ikammis)) [ ... umahħ]assu(?)  
<sup>17</sup>ħūs ħipi libbi irtanašši [ina bīti sal]tu  
 ina sūqi puħpuħħu šaknūšu <sup>18</sup>nipqūšu qer-  
 bū u'a iqabbi aya išassi <sup>19</sup>[akala u] šikara  
 muṭtu ana sinništī alāka muṭtu ana sinništī  
 libbašu lā inaššīšu pāšu ipetenette <sup>20</sup>imtan-  
 aggag uštannah irteneħħi abulapya iqabbi  
<sup>21</sup>[pūš]u ittanadlaħ amēlu šū ina akali  
 šukul ina šikari ūaqi <sup>22</sup>ina šamni pašiš  
 šalmūšu itti mīti šunullū <sup>23</sup>ana etem ridāti  
 paqdū ana kimilit Marduk turrit((šu))-ma  
<sup>24</sup>etem ridāte irteneddīšu ana bulluṭīšu <sup>25</sup>u  
 šalāmīšu u muruš kalāma pašāri

*Translation*1. A // B rev. III–IV // C // D<sub>1–5</sub> // E // F<sub>1–2</sub>

<sup>1</sup>If a man's h[ead keeps causing him a nagging pain], his tongue causes him a stinging pain, he has [vertigo], his [ear]s buzz, <sup>3</sup>his neck [ ... ], his neck muscles keep causing him a nagging pain, <sup>4</sup>his chest and [his back] keep causing him a nagging pain, <sup>5</sup>his upper thighs keep twisting *out of place*, his arms are numb, <sup>6</sup>his fingers (and) his hands become more and more immobilized, his intestines are continually bloated, his bowels *are convulsed*, <sup>7</sup>his legs (and) his feet cause him [a gnawing] pain, his flesh is numb, <sup>8</sup>he is too weak to rise, [to sta]nd and to talk, <sup>9</sup>he is now flushed, now pale, he keeps talking to himself, <sup>10</sup>his heart ponders foolishness, his mind is getting more and more confused, <sup>11</sup>he keeps forgetting 'the speech of his mouth', he develops fever, stiffness, *li'bū*-disease <sup>12</sup>and depression, his dreams are confused (and) [num]erous, <sup>13</sup>he sees dead people repeatedly, he keeps speaking to dead people, his heart is depressed, he is short-tempered, <sup>14</sup>the dreams he sees he cannot remember (lit.: "hold back"), he retches and vomits, <sup>15</sup>he is constantly frightened (and restless) on his (sick)bed, he keeps swea[tin]g heavily, <sup>16</sup>he gets cold tremors repeatedly, ((he rises, (but then) crouches (down immediately))), [his ... is hurt]ing him, <sup>17</sup>he becomes more and more depressed, he experiences [quarrel at home (and) squabble in the street, <sup>18</sup>he suffers from shortness of breath, he says "woe" (and) cries "alas", <sup>19</sup>he has no desire [to eat and] drink, he has no desire to go to a woman, his 'heart' does not arouse him towards a woman, he babbles, <sup>20</sup>he is rigid, he wearies himself, he keeps ..., he says "Have mercy on me!", <sup>21</sup>[hi]s 'mouth' is constantly troubled, (then) that man has been given (bewitched) bread to eat, has been given (bewitched) beer to drink, <sup>22</sup>has been anointed with (bewitched) oil. Figurines representing him have been buried with a dead person; <sup>23</sup>they have been handed over to a persecuting ghost. To turn back Marduk's anger ((from him))<sup>24</sup>— a persecuting ghost keeps pursuing him — to cure him <sup>25</sup>and for his well-being and to dispel all illness:

<sup>26</sup>DÙ.DÙ.BI *riksa ana maṭar Marduk tarakkas niqâ tanaqqi* <sup>27</sup>[ ... ] šumê tuṭahha  
<sup>28</sup>*miris dišpi himeti tašakkan adagurra tu-kān* <sup>29</sup>*nignak e[r]ēni šurmēni ana Marduk tasarraq* <sup>30</sup>*erbet nignakkī ana erbet šār[ī] tašakkan(?)* [ ... ] *ina mahar riksi tanaqqi*

ll. 31–37 too fragmentary for transcription.

break of approximately 3–8 lines.

l. 38' too fragmentary for transcription.

<sup>39'</sup>[...] ... ana nāri tanaddī-ma [ ... ]  
<sup>40'</sup>*upšāšū* (var.: *[rus]û-ma*) *lemnūt[u]* [ ... ]

<sup>41'</sup>[É]N šar nēmeqi mušt̄im šī[māti]  
<sup>42'</sup>*rā' im Esaggil tuklat Bābili*  
<sup>43'</sup>[n]āšir napišti šar ilī bēl šamē [erseti]

<sup>44'</sup>[g]āmil enši muhalliq rag[gi]  
<sup>45'</sup>*nādin nuḥši u mašrē ana ništ ap[āti]*

<sup>46'</sup>*kāšid ayyābi mušamqitu muzzapr[i]*  
<sup>47'</sup>*nādin isqi ((u)) nindabē ana ilī šūt ălā-[nī]* (var.: *d[admī]*)  
<sup>48'</sup>*bēl mātāti narām libbi Ellil* (var.: *ilī*)  
*hātin enš[i]*  
<sup>49'</sup>*nāši haṭti u palē kāb[is]u(?) ili muzzap-r[i]*  
<sup>50'</sup>*nādin milku u purussē a[na] ilī ahhe[šu]*

<sup>51'</sup>*Marduk rēmēnū balāṭa qīš[a]*  
<sup>52'</sup>*šurkam-ma balāṭa gimil ((itti)) ilī rabūt[i]*  
<sup>53'</sup>*mursu ša iššaknam-ma irteneddūni*

<sup>54'</sup>*palhāku-ma adrāku u šutaddurāku*  
<sup>55'</sup>*šārka ṭābu liz̄iqam-ma linē'ū murṣī*

<sup>56'</sup>*naplisanni-ma bēlu* (var.: *Bēl*) *rišā rēma*  
<sup>57'</sup>*anāku annanna mār annanna aradka*  
*šumrušu aktamis maharka*  
<sup>58'</sup>*dīnī dīn purussāya purus*  
<sup>59'</sup>*alsīka bēlu šimānni qerbiš napištī gimil*  
<sup>60'</sup>*aššu ēpišu lemuttīya kāša ashurka*  
<sup>61'</sup>*anāku annanna mār annanna ša il alīšu*  
*Marduk* (var.: *[ilšu] rēmēnū Marduk*)  
*ištār ălšu Zarpanītu*  
<sup>62'</sup>*ina bīti sāltu ina sūqi puḥpuḥhū iššaknam-ma irteneddīni*

<sup>63'</sup>*[in]a lā ṭāb libbi ina lā ṭāb šīri* ... [ ... ]  
<sup>64'</sup>*[s]ītu nušurrū* [ ... ]  
<sup>65'</sup>*[d]ayyānāta bēlu* [*dīnī dīn(?)*]  
<sup>66'</sup>*[rēmē]nāṭa(?) bēlu rēmanni* [ ... ]  
<sup>67'</sup>[ ... ] ... *limmallā(?) attaši(?)* ... [ ... ]  
<sup>68'</sup>[ ... ] ... *umallil-ma(?) attaši(?)* ... [ ... ]

<sup>26</sup>Its ritual: You prepare an offering arrangement before Marduk. You make a sacrifice; <sup>27</sup>you present [ ... ] (and) roast meat. <sup>28</sup>You place *mirsu*-confection made of syrup (and) ghee (there). You set up a libation vessel. <sup>29</sup>You strew a censer with (lit.: “of”) cedar and cypress wood before Marduk. <sup>30</sup>[*You set out*] four censers to the four cardinal direction[s]. You pour a libation of [ ... ] in front of the offering arrangement.

ll. 31–37 too fragmentary for translation, see Notes.

break of approximately 3–8 lines.

l. 38' too fragmentary for translation.

<sup>39'</sup>[...] ... you throw into the river and [ ... ] <sup>40'</sup>evil machinations [ ... ].

<sup>41'</sup>[Incan]tation: “Wise king who determines the des[tinies],  
<sup>42'</sup>who loves Esangil, the support of Babylon,  
<sup>43'</sup>who protects life, king of the gods, lord of heaven [(and) earth],  
<sup>44'</sup>who spares the weak, destroys the wick[ed],  
<sup>45'</sup>who provides abundance and wealth to the teem[ing] people,  
<sup>46'</sup>who defeats the enemy, brings the evi[l] to fall,  
<sup>47'</sup>who gives the shares ((and)) the food offerings to the gods of the citi[es] (var.: d[wellings]),  
<sup>48'</sup>lord of (all) the lands, beloved of Enlil’s (var.: the gods’) heart, protector of the wea[k],  
<sup>49'</sup>who holds sceptre and authority, who *tre[ad]s down* (any) evi[l] god,  
<sup>50'</sup>who grants counsel and judgement t[o] the gods, [his] brothers —

<sup>51'</sup>merciful Marduk, bestow life [on me],

<sup>52'</sup>grant me life, the favour of the grea[t] gods!

<sup>53'</sup>Because of the sickness that has been imposed upon me so that it (now) keeps pursuing me

<sup>54'</sup>I am frightened, scared and constantly terrified.

<sup>55'</sup>Let your favourable wind blow towards me so that the sicknesses may flee,

<sup>56'</sup>Look upon me, lord, and have mercy!

<sup>57'</sup>I, N.N., son of N.N., your ailing servant, have knelt down before you:

<sup>58'</sup>judge my case, render a verdict for me!

<sup>59'</sup>I call upon you, lord, listen to me now (and) spare my life!

<sup>60'</sup>Because of my evildoer I have turned to you,

<sup>61'</sup>I, N.N., son of N.N., whose city’s god is Marduk (var.: [whose god is the mercif]ul one, Marduk), whose city’s goddess is Zarpanītu:

<sup>62'</sup>Quarrel at home (and) squabble in the street have been imposed upon me and keep pursuing me.

<sup>63'</sup>In misery and malady ... [ ... ].

<sup>64'</sup>[L]oss, ruin, [ ... ].

<sup>65'</sup>You are the [ju]dge, lord, [judge my case],

<sup>66'</sup>you are [m]erciful, lord, show mercy to me, [ ... ].

<sup>67'</sup>[ ... ] ... [ ... ],

<sup>68'</sup>[ ... ] ... [ ... ],

69' [...] ... *rē[manni](?)*  
 70' [šamū li]ḥdūka er̄etu lir̄ška  
 71' [ilū rabūt]i(?) libbaka liṭibbū  
 72' [...] ... lišarbū zikirkā  
 73' [...] ... ilī lišātir bēlūtka  
 74' [E]saggil u Bābili likrubūnikka  
 75' ašēka bēlu napištī qīša  
 76' lumun murši ša zumrīya usuḥ tab[la]  
 77' lissi šār bērī ina zumrīya  
 78' kīma qutri lītelli ana šamē  
 79' kī[ma bīni na]ṣhi ana ašrīšu ay itūr  
 80' ukkiš ipšeya ruḥey[a]  
 81' amātka ša balāt[i liššaki]n(?) elīy[a]  
 82' ma[ru]šti imḥur[a]n[ni l]i[ma]d arḥi[š]  
 83' HU[L x (x)] ... [...] lemnū[ti]  
 84' ana eṭem ridātī [...] ...  
 85' ēma amēlu mahar [ilū]tīk[a ...] ...  
 86' ana eṭem ridātī [...] ...  
 87' usuḥ murša ša zumrīya[a (...)] Marduk  
 88' šēd dumqi lamassi dumqi [ina idīy]a lū  
     [k]ayyān  
 89' tūb libbi tūb štri [...] ... [...] ...  
 90' rēmēnū [Marduk] gimilla [šuk]na  
 91' lā amāt lā [aḥbabbi]l ana šīr asakki lā  
     a[mm]annu  
 92' usuḥ mur[ṣa] ša zumrīya dupper lum<un>  
     ((ṣa)) ahīya  
 93' ina zumrīya pīya(?) [muḥ]ur(?)-ma dalīlīka ludlul  
 94' šīna šalmī kaššā[pi u] kaššāpti ēpuš  
     ((ina))) maḥrūka elīšunu azzīz  
 95' bīnu lillilanni erēnu libbibanni  
 96' maštakal ((u)) suḥuššu lipašširū kišpīya  
 97' lumun bēl amātī((ya)) īpušu libbalkit-ma  
     ana muḥbīšu ((u)) lānišu lillik  
 98' ((u) anāku aradka šūnuḥu) dalīlī ilūtīka  
     rabtī ana niš̄ rapšūti ludlul

---

99' annā šalāšīšu ana mahar Marduk tamannu

---

100' [arkīšu amēlu(?)] šū(?) naḥlapta išaḥ-  
     hat-ma ÉN Ašḥuṭ ašḥuṭ šalāšīšu <sup>101'</sup>[tušad-  
     babš]u-ma(?) mē egubbē ana qaqqadīšu  
     tatabbak <sup>102'</sup>[ṣalam kaššā]pi u kaššāpti ina  
     ḥurri ina ereb šamši tepeḥḥi nēpeša  
 103' [teppuš-ma išall]im(?) kišpū ruḥū rusū  
     upšāšū lemnūti ul iṭeḥḥūšu

---

Catchline: <sup>104'</sup>[ÉN aplu(?) ga]šru bukur Ellil

69' [...] ... show me[racy to me].  
 70' [May the heavens] be overjoyed with you, may the earth  
     rejoice over you,  
 71' may [the great] gods make you happy,  
 72' may [...] praise your name,  
 73' may [the [...] of the gods endow you with unrivalled  
     lordship,  
 74' may [E]sangil and Babylon hail you!  
 75' I seek you out, lord, grant me life,  
 76' remove, carry [off] the evil causing the illness of my body!  
 77' Let it be 3600 miles distant from my body,  
 78' like smoke let it steadily rise into the sky,  
 79' li[ke] an [uprooted] tamarisk let it not return to its place,  
 80' drive away the sorceries (and) mag[ic] (performed) against  
     me,  
 81' let your word of life [be place]d upon m[e]!  
 82' Quickl[y re]co[gniz]e the tr[oub]le that happened [to me]!  
 83' The evi[l ...] ... [...] the evil [...] ,  
 84' to a persecuting ghost [...] ....  
 85' Wherever a man [...] before yo[ur] [divini]ty [...] ,  
 86' to a persecuting ghost [...] ....  
 87' Remove the illness of my body, [(...)] Marduk!  
 88' May a favourable protective deity (and) a favourable tute-  
     lary deity be constantly [at m]y [side],  
 89' happiness (and) health [...] ... [...] ....  
 90' Merciful [Marduk], [ac]t kindly towards me!  
 91' Let me not die, let me not [be harme]d, let me not be reck-  
     oned among the ‘flesh’ of the *asakku*-demon!  
 92' Remove the illn[ess] of my body, drive away the ev<il> of  
     my arms,  
 93' [ta]ke it away from my body, my mouth, then I will praise  
     your glory!  
 94' I have made two figurines of the warlo[ck and] witch,  
     before you I have stepped upon them.  
 95' May the tamarisk purify me, may the cedar cleanse me,  
 96' may maštakal-soapwort and palm shoots undo the witch-  
     craft affecting me.  
 97' Let the evil that ((my)) litigant made turn and go to his head  
     ((and)) his body,  
 98' ((but)) let me, ((your exhausted servant)), praise the glory of  
     your great divinity to the widespread people!”

---

99' You recite this three times before Marduk.

100' [Afterwards] that [man] strips off (his) cloak and <sup>101'</sup>[you  
     have h]im [say] <sup>100'</sup>the incantation “I have stripped off, I have  
     stripped off” three times. <sup>101'</sup>You pour water of the holy water  
     vessel over his head. <sup>102'</sup>You shut up [the figurines of the  
     war]lock and witch in a hole in the west. <sup>103'</sup>[If you perform]  
 102' the ritual, <sup>103'</sup>[he will get w]ell; witchcraft, magic, sorcery  
     (and) evil machinations will not come near him.

---

Catchline: <sup>104'</sup>[Incantation: “Power]ful [heir], son of Enlil”.

ll. 105'–17' (A rev. 31'–43'): Ashurbanipal colophon, type c (Hunger, *ABK*, no. 319).

2. B<sub>1</sub> obv. II 19'–22', B<sub>3</sub> obv. II 1'–13' // G obv. 1–15 // H: 1'–13' // J obv. 1'–8'

<sup>1</sup>ÉN šarhat šarhat šurbât [Ištar(?)]  
<sup>2</sup>melammē zu<sup>?</sup>unat malât r[ašubbatu(?)]

<sup>3</sup>mārat Sîn kuzba ulluhat malât namrītī

<sup>4</sup>mārat Sîn ulluhū šuluḥħīki  
<sup>5</sup>mārat Sîn našū parakkūki  
<sup>6</sup>mārat Sîn ana dīnīya qūlī-ma  
    ana dānīki išarūtu lulli[k]  
    ana dīnīya išarūtu li[zzīz]

<sup>7</sup>mārat Sîn anħā[ku]

<sup>8</sup>mārat Sîn šunuħā[ku]

<sup>9</sup>[mā]rat Sîn marsāku mārat Sîn u[ššuš-  
āku(?)]

<sup>10</sup>[mārat] Sîn šunzu[qāku]

<sup>11</sup>[mārat] Sîn šudl[upāku]

<sup>12</sup>[mārat] Sîn adrāku mārat [Sîn šuttaddur-  
āku(?)]

<sup>13</sup>[ ... ] ... [

break; for text in G<sub>2</sub>, see transliteration; ll. 14'–17'  
too fragmentary for transcription.

<sup>18'</sup>ṣalmīya [ ... ]  
[ina akali] ušākili<sup>’</sup>in[ni]  
ina [šikari] <sup>19'</sup>išqūninni  
[ina mē] urammikū[ninni]  
ina šamni <sup>20'</sup>ipšušūninni  
ulappi[tūninnu uk]attimūninni  
<sup>21'</sup>kišpīšunu ruħē[šunu rusēšunu]  
<sup>22'</sup>zīršun[u (var.?: ka[dabbedāšunu]) ... ]

ina qib[ītīki ... ] <sup>23'</sup>lissapi[h ... ]

ll. 24'–30' too fragmentary for transcription.

2. B<sub>1</sub> obv. II 19'–22', B<sub>3</sub> obv. II 1'–13' // G obv. 1–15 // H:  
1'–13' // J obv. 1'–8'

<sup>1</sup>Incantation: “Proud is she, proud is she, grand is [Ištar],

<sup>2</sup>she is adorned with fearsome radiance, she is full of aw[someness],

<sup>3</sup>the daughter of Sîn, she is clothed in attractiveness, she is full of splendour.

<sup>4</sup>Daughter of Sîn, your purification rites are decked out,

<sup>5</sup>daughter of Sîn, your sanctuaries are elevated,

<sup>6</sup>daughter of Sîn, pay attention to my lawsuit,  
so that I may flourish because you administer justice,  
so that justice may pre[vail] for my judgment,

<sup>7</sup>daughter of Sîn, I [am] tired,

<sup>8</sup>daughter of Sîn, I [am] exhausted,

<sup>9</sup>[dau]ghter of Sîn, I am ill, daughter of Sîn [I am]  
di[stressed],

<sup>10</sup>[daughter] of Sîn, [I am] vexe[d],

<sup>11</sup>[daughter] of Sîn, [I am] sleep[less],

<sup>12</sup>[daughter of S]în, I am scared, daughter [of Sîn] I am  
constantly terrified],

<sup>13</sup>[ ... ] ... [

break; for text in G<sub>2</sub>, see transliteration; ll. 14'–17' too fragmentary for translation.

<sup>18'</sup>[They have made] figurines representing me [( ... )],  
they have given me [(bewitched) bread] to eat.

<sup>19'</sup>they have given me <sup>18'</sup>[(bewitched) beer] <sup>19'</sup>to drink,  
they have bathed [me in (bewitched) water],

<sup>20'</sup>they have anointed me <sup>19'</sup>with (bewitched) oil,

<sup>20'</sup>they have harm[ed me, they have] overwhelmed me.

<sup>21'</sup>Let their witchcraft, [their] magic, [their sorcery],

<sup>22'</sup>thei[r] hate-magic (var.?: [their] ‘sei[zing-of-the-mouth’  
magic]), ... ],

<sup>23'</sup>be dispers[ed] ... ] at [your (...)] comma[nd] ... ]!

ll. 24'–30' too fragmentary for translation.

### Notes

1.: 1–2, 4: The description of the symptoms is very similar to *BAM* 231(+) obv. I 1–18 (here text 8.7.1: 1–18), and most gaps can be filled by comparison with that text. For the restoration of 1. 1, cf. the catchline in *BMS* 12 (Mayer, *OrNS* 62 [1993] 323: 121). For an overview of both symptomologies, see Schwemer, *Abwehrzauber*, 170–73; for editions and discussions of *BAM* 231(+) obv. I 1–18, see Stol, *AMD* 1, 66–67, and Scurlock – Andersen, *Diagnoses*, 22–23, and here text 8.7.1.

6: For the reading in C, see collation,  
pl. 132, no. 60.

12: The parallel text *BAM* 231(+) obv. I 10 has only šunātūšu ma'dā; the same is probably true for ms. C of the present text. The space available in the break after ešā in mss. B<sub>5</sub> and D<sub>2</sub> suggests that ešā there is not a variant of ma'dā, but that these manuscripts had both ešā and ma'dā. Ms. A may well have had this longer phrase too, but the traces preserved do not allow any definitive conclusions.

13: For the stative form *kurri*, see *GAG*<sup>3</sup> § 105 l\*.

17: The traces suggest that ms. D<sub>(3)</sub> either skipped *ina biti sāltu* or had it in second position after *ina sūqi puhpuhhū*.

18: *nipqūšu qerbū* remains unclear; see, most recently, Heeßel, *Diagnostik*, 161. Since *nipqū* (always plural) designates a (group of?) body part(s) in the region of the throat, it seems possible that their constricted state may cause shortness of breath.

19: Scurlock – Andersen, *Diagnoses*, 22 read the parallel *BAM* 231(+) obv. I 9 DUG<sub>4</sub>-šú KÚR.KÚR-*te* translating “his words are unintelligible”. It is difficult to see what the Akkadian behind KÚR.KÚR-*te* would be, and the signs both on *BAM* 231(+) and *BAM* 232 are clearly BAD, not KÚR.

20: The meaning of *reḥū* within the present context is unclear to us; perhaps the form — fully preserved only in ms. D<sub>5</sub> — is a corruption of *ittanahḥi* “he keeps groaning” (*na’û*).

21: For the restoration at the beginning of the line, cf. *BAM* 231(+) obv. I 3 (and correct Schwemer, *Abwehrzauber*, 172 with fn. 37 accordingly); but note that the trace preserved at the beginning of the line does not show the exact form of šú as attested elsewhere in ms. C (see coll.). The use of DÚB instead of expected LÚ.LÚ is without parallel and may be a simple corruption. The phrase itself probably refers to the patient’s constant moaning, i.e., his mental condition, rather than to a physical speech impediment. The spelling of *šaqi* as *sa-qí* in ms. A is probably due to the Neo-Assyrian pronunciation of š as /s/ and the resulting confusion that is well documented in Assyrian letters and documents.

23–24: The purpose clause of this section begins with *ana kimilti Marduk* in l. 23. The following statement *etem ridâte irteneddišu*, however, is diagnostic and out of place here. Its occurrence here is probably due to the clumsy combination of traditional textual elements; note the mention of *ana etem ridâte paqdū* immediately before the beginning of the purpose clause.

31–40': Unfortunately these lines are so fragmentary in all available sources that a reconstruction of the underlying text is still impossible, even though single phrases can be paralleled. A funerary offering is made, probably with the aim of soothing the ghost that is pursuing the patient. The amount of broken text between *kispa ana* and *takassip* in ms. E<sub>2</sub> obv. 10'–11' suggests that more than one ghost (or deity) receives such an offering. Given that ms.

A and ms. E exhibit a very similar format we can reasonably assume that the change from obverse to reverse was located at roughly the same place in the text. Since the actual end of ms. E obv. is preserved and the gap between the last line of ms. E obv. and the first preserved line in ms. A rev. amounts to 12 canonical lines, we can calculate that ms. A had approximately 65–70 lines on the obverse. Since ms. A obv. breaks after l. 37 and the other manuscripts preserve 25 lines of text until the presumed end of the obverse (ll. 38'–62'), we are probably left with a gap of approximately 3–8 lines.

41': Mayer, *UFBG*, 398, ‘Marduk 25’ reads the incipit of this prayer as [nā]din? nēmeqi muštm .... The first fully preserved sign in ms. E<sub>1</sub> obv. 3' indeed looks like IN at first sight (thus also Oshima’s copy). Closer inspection of the forms of LÚ, ŠEŠ and LUGAL in mss. E<sub>1</sub> (obv. 5', 12') and E<sub>2</sub> (obv. 11') shows, however, that the broken upper horizontals of these two signs are always almost invisible in the ductus of this scribe. There can therefore be little doubt that the fragmentary sign at the beginning of ms. E<sub>1</sub> obv. 3' is the expected ÉN and the incantation commenced with the fitting epithet *šar nēmeqi* “wise king” (for this type of epithet at the beginning of prayers, cf., e.g., the incantation *Šamaš šar mīšari*, *BAM* 323 obv. 45 //, for which see Scurlock, *MMTGI*, 507).

47': URU has not yet been attested as a logographic writing for *dadmū*, though the equation is known from bilingual and lexical texts (see *CAD* D 18b for the relevant references). Provisionally we interpret URU.DIDL<sub>i</sub> (*ālānti*) as a true variant of the fragmentarily preserved but securely restorable *dadmīt*; but it seems rash to exclude the possibility that the scribe used URU.DIDL<sub>i</sub> as a logogram for *dadmūt*.

52': The translation follows mss. E and F, neither of which has enough space in the break for the restoration of KI before *ilt̄ rabūti*. Since the text preceding *itti(KI) ilt̄ rabūti* is lost in both mss. B and D, it remains uncertain how far their text deviated from the other two manuscripts. Possibly the text in mss. B and D read *šurkam-ma balāṭa gimilla itti ilt̄ rabūti* “grant me life (and) favour with the great gods”, though we cannot cite any parallels for this use of *gimillu* with *itti*.

65': The tentative restoration at the end of the line follows Mayer, *UFBG*, 291. There may be room for yet another sign in the break at the beginning of the line.

66': The restoration at the beginning of the line follows Mayer, *UFBG*, 225.

67'-68': Both lines remain unclear to us. The verbal forms *limmalla/ā* and *umallil* seem to be an N precative and a D preterite of a verb *malālu*, but neither *malālu* “to eat one’s fill” nor *mēlulu* “to play” produce any satisfying sense. *at-ta* could be interpreted as *attā* “you”, but may also be taken together with the following *ši* (*attaši* “I have lifted up”). Note that the traces after *ši* in ll. 67'-68' suggest that the sign was followed by a different text in each of the two lines.

69': The broken sign preceding *-a* in ms. F could be PA or DI, but also UB, probably not Ú.

72': We expect divine names in the break; for comparable passages, see Mayer, *UFBG*, 336.

77': GIŠ alone can stand for 3600, and a reading [*lis-s]u-u* at the beginning of the line in ms. F is not excluded. It seems more plausible, though, to take U as a numerical sign as well, probably intended as  $10 \times 60^2$ .

82': For the restoration of the line, cf. the parallel phrase in *BAM* 231 obv. I 21 // *BAM* 332 obv. I 7' // *CBS* 1498 obv. 3 (here text 8.7.1: 22).

89': Restore perhaps [*lu ka-a]-a-an t[abi-i]š?*

91': For the phrase *šīr asakki lā amman-nu*, see Mayer, *UFBG*, 269 with fn. 70.

92': The emendation is based on a number of parallels; for the relevant references, see Mayer, *UFBG*, 260 s.v. *tarādu* D, *CAD* D 188a s.v. *duppuru* a) 3', *AHw* 1380a s.v. *tapāru* 3).

93': The reconstruction of the first half of the line remains uncertain, especially since the preserved sources seem to have had a slightly differing wording and the juxtaposition of *zumrīya* and *pīya* seems to be unparalleled in other prayers. If the partly restored *muhrū-ma* is correct, it seems that it is used here in the sense of “receive from”, “take away from”, with the suffixed pronoun of the 1<sup>st</sup> sg. that is usually found in these contexts (cf., e.g., *upšāšē muhrīnni* in *Maqlū VI* 125") being replaced by the phrase *ina zumrīya*. This usage of *mahāru*, however, is commonly found with typical evil-absorbing agents, like salt in the case of the quoted *Maqlū* passage or other people in the stock phrase *māhiru limhuranni*; it is therefore rather unusual that Marduk would be addressed in this way. Of course *mahāru* in prayers is often used in the sense

of “accept (pleas)”; this meaning easily fits with KA/INIM-MU in ms. B (“accept my word(s)”), but hardly with the clear *ina zumrīya* at the beginning of the line in ms. A.

95'-96': Note that the enumerated substances are typical ingredients of the holy water (*egubbū*, see Maul, *BaF* 18, 41–44) that is used to purify the patient (l. 101').

100': The break at the beginning of the line is too large for the restoration [DÙ.DÙ].BI, though [KÌD.KÌD].BI seems not entirely excluded. But in view of the fact that the ritual instruction is introduced with DÙ.DÙ.BI in l. 26, it seems unlikely that this formula was repeated here. Moreover, it is more appropriate to introduce the continuation of the ritual instructions with a phrase like *arkīšu* “afterwards”. Note that there is a slight trace of what seems to be the end of the head of a wedge before the fully preserved BI. While it could represent the end of a vertical’s head (i.e., N]A), it should be acknowledged that it looks rather slanted and may well belong to a *Winkelhaken* (maybe <sup>lú</sup>GI]G).

104': The catchline may refer to a well-known Ninurta prayer that is recited during the *Bīt rimki* ritual and in other ritual contexts (see Mayer, *UFBG*, 404, ‘Ninurta 1’, with further references).

2.: We owe the knowledge of ms. G<sub>2</sub> to W. Meinhold, who deciphered and identified the fragment; for comments on individual lines, see her forthcoming edition of the fragment.

1: The restoration is based on structural considerations and an estimate of the room available in the break, which would also allow for the restoration of two additional signs (perhaps another *šurbāt* preceding Ištar); needless to say, the restoration remains uncertain.

2: The restoration follows Ebeling, *AGH*, 152.

3: For the tentative reading, cf. collation, pl. 132, no. 64.

6: For the reading in l. 6b, see collation, pl. 132, no. 65. Note that *iz* can be seen almost fully preserved on the excavation photograph; it seems to be followed by the head of a horizontal wedge, very likely the beginning of *ziz*.

9: For the tentative restoration, cf. already Ebeling, *AGH*, 152.

18'-23': Even though these lines largely consist of stock phrases well known from other anti-

witchcraft incantations, a full reconstruction of the text is not possible because of the fragmentary state of all available sources. Furthermore, the line divisions differ among the manuscripts, all of which occasionally ignore the syntax when dividing a line.

In l. 22' the coordination of the manuscripts is especially uncertain, and *kadabbedûšunu* of ms. J may well have followed *zīršunu* known from the other sources. Note that ms. G<sub>2</sub> apparently had a shorter text here.

## TEXT 8.7

### BURNING THE WITCHES AND SENDING THEM TO THE NETHERWORLD

#### *Content*

This complex anti-witchcraft ritual, which includes the recitation of three prayers addressed to Šamaš and one further incantation, is known from three fragmentarily preserved two-column library tablets found at Aššur (mss. A, B and D). The overall outline of the ritual can be reconstructed on the basis of a small Babylonian tablet (ms. e) that gives only a ‘memorandum’ of the ritual actions and refers to the incantations to be recited by incipit. Another Babylonian tablet of unknown provenance (ms. c) is inscribed with the text of the ritual up to the beginning of the ritual instructions following upon the second Šamaš prayer; there the text ends abruptly leaving a considerable part of the reverse blank. It seems reasonable to assume that this tablet represents a scribal exercise.

The ritual itself which, according to the symptom description and diagnosis at the beginning of the text, is used to counteract specific forms of *zikuru-dū*-witchcraft was performed in the early morning at sunrise (cf. ll. 24, 30–37). After the initial offerings and prayers to Šamaš, substitute figurines of war-

lock and witch are burnt in a number of different types of ovens that correspond to the different materials from which the figurines are made. Then another pair of figurines — warlock and witch as carriers of the patient’s illness — is symbolically divorced from the patient and handed over to a ghost that is represented by a skull within the ritual. The ghost is then addressed directly and forced to take an oath not to release the sorcerers. This ghost is sent down to the netherworld together with the sorcerers; in addition, he is accompanied by a figurine of Lamaštu, who is here banned to the underworld very much in the manner of the usual Lamaštu rituals. The ritual ends with apotropaic rites protecting the patient from future witchcraft attacks; these rites include the recitation of an apotropaic anti-witchcraft incantation. The recitations used within the ritual describe the ritual actions performed by exorcist and patient in detail; unfortunately many of the relevant passages are still very fragmentary.

#### *List of Manuscripts*

A <sub>1</sub>	VAT 13871 + 13887 + 13985 (+) <sup>3</sup>	BAM 231	coll.	Frgs. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
A <sub>2</sub>	VAT 13699 +	LKA 159	coll.		
		KAL 2, 26			
	VAT 13849 (+) <sup>2</sup>	KAL 2, 26			
A <sub>3</sub>	VAT 14341	KAL 2, 27	coll.		
B	VAT 13697	BAM 332	pls. 96–97	Frg. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
c	CBS 1498	—	pls. 97–98	Frg. of a single-col. tablet, NB/LB script, 7 <sup>th</sup> –5 <sup>th</sup> cent.	unknown provenance
D	O 193	RIAA 312 Akk. 130, 211	pls. 98–99	Frg. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur
e	K 888	BaM 37, pls. 1–2	pls. 99–100	Small single-col. tablet, NB/LB script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’

*Synopsis of Text Units*

i	Ritual with incantations against witchcraft.....	1–139""[
	Symptom description .....	1–14
	A <sub>1</sub> obv. I 1–14	
	Diagnosis and prognosis .....	15–18
	A <sub>1</sub> obv. I 15–18 // B obv. I 1'–2'	
	Ritual instruction: Offerings before Šamaš .....	19
	A <sub>1</sub> obv. I 19 // B obv. I 3'	
	Incantation I: <i>Alsīka Šamaš šimānni</i> .....	20–28
	A <sub>1</sub> obv. I 20–26 // B obv. I 4'–11' // c obv. 1–6a	
	Ritual instruction: Washing the hands of Šamaš .....	29
	A <sub>1</sub> obv. I 27 // B obv. I 12' // c obv. 8	
	Incantation II: <i>Šamaš bēlī šār bērī</i> (with invocations of Ea and Asalluhi/Girra) .....	30–87"
	B obv. I 13'–18' // c obv. 9–14; A <sub>2</sub> obv. I 1'–21' // D obv. II 1–12;	
	B obv. II, A <sub>3</sub> obv. II; A <sub>2</sub> obv. II 1'–19' // c rev. 1'–7'	
	Ritual instruction: Burning in various ovens .....	88"–100"?"[
	A <sub>2</sub> obv. II 20'–rev. III 10 // c rev. 8'	
	Incantation III: <i>Šamaš bēlū rabū muštēšer elāti u šaplāti</i> .....	]101"?"–104"
	A <sub>3</sub> rev. III; B rev. III; D rev. III 1'–4'	
	Ritual instruction: Fumigation .....	105"
	A <sub>2</sub> rev. IV 1–2 // D rev. III 5'	
	Incantation IV: <i>Epištu qumqummatu</i> .....	]106"–15"
	A <sub>2</sub> rev. IV 3–12 // D rev. III 6'–11'	
	Ritual instruction: Apotropaic rites; placing figurines in the skull.....	116"–22"?"[
	A <sub>2</sub> rev. IV 13–19	
	Adjuration: Placing the ghost represented by the skull under oath .....	]123"–39"?"[
	B rev. IV 1'–17'	

*Previous Editions*

- Scurlock, *MMDG*, 362–63 (ms. B rev. IV 5'–17' based on Köcher's copy).  
 Stol, *AMD* 1, 66 (translation of ms. A<sub>1</sub> obv. I 1–15).  
 Schwemer, *KAL* 2, no. 26, no. 27 (mss. A<sub>2</sub>, A<sub>3</sub>).  
 Scurlock – Andersen, *Diagnoses*, 22–23 (ms. A<sub>1</sub> obv. I 1–18).  
 Schwemer, *BaM* 37 (2006) 198–209 (ms. e).  
 Abusch – Schwemer, *Akkadica* 130 (2009) 103–109, 211 (ms. D).

*Transliteration*

## 8.7.1: The Library Version: Mss. A // B // c // D

1	A <sub>1</sub> obv. I 1	DIŠ NA SAG.DU-su G[U <sub>7</sub> .MEŠ]-[šú] IGI.MEŠ-šú NIGIN-du
2	A <sub>1</sub> obv. I 2	mi-na-tu-šu it-ta-n[a-á]š-pa-ka a-šu-uš-tum TUK.MEŠ-ší
3	A <sub>1</sub> obv. I 3	KA-šú LÙ.LÙ-ah ŠÀ-[šú] šá-pil ik-ka-šú ku-ri
4	A <sub>1</sub> obv. I 4	KÚM mu-un-ga li-i'-[ba <sup>1</sup> ] ta-dir-tú TUK-ši GABA-su
5	A <sub>1</sub> obv. I 5	u šá-[šal]-la-šú GU <sub>7</sub> .MEŠ-šú IR [SUB].SUB-su ŠU <sup>II</sup> -šú u [GÌ]R <sup>II</sup> -šú
6	A <sub>1</sub> obv. I 6	GU <sub>7</sub> .MEŠ-šú šá-pu-la-šú BAL.B[AL]-šú ana ZI-e GUB-zi
7	A <sub>1</sub> obv. I 7	u DU <sub>11</sub> .DU <sub>11</sub> mu-uq SA.GÚ-[šú] GU <sub>7</sub> .MEŠ-šú ŠED <sub>7</sub> .MEŠ
8	A <sub>1</sub> obv. I 8	ina KI.NÁ-šú il-la-tu-šú D[U].MEŠ-šú BAL.BAL-at uš-ta-na-ah
9	A <sub>1</sub> obv. I 9	[i]t-ta-na-áš-a-áš KA-šú BAD.[BAD]-te qí-bit KA-šú im-ta-na-ši
10	A <sub>1</sub> obv. I 10	[M]ÁŠ.GE <sub>6</sub> .MEŠ-šú ma-a'-da MÁŠ.G[E <sub>6</sub> ].MEŠ IGI la ú-kal
11	A <sub>1</sub> obv. I 11	[úš].MEŠ IGI.IGI KI ŠÀ-šú DU <sub>11</sub> .DU <sub>11</sub> -ub ŠÀ-šú i'-áš-ma

- 12 A<sub>1</sub> obv. I 12 [ŠÀ-š]ú i-ár-ru mi-na-at UZU.MEŠ-šú SÌG.MEŠ<-šú> ú-zaq-qa-ta-š[u]  
 13 A<sub>1</sub> obv. I 13 [x] x x <sup>i</sup>raš-ší <sup>i</sup>TAG<sup>1</sup>-ma duk-[ku]m<sup>?</sup> ni-ip-qu-šú quer-b[u]  
 14 A<sub>1</sub> obv. I 14 [u<sub>8</sub>-a] <sup>i</sup>qab-bi a-a i-ša[s-si] NINDA u KAŠ LA[L]  
 15 A<sub>1</sub> obv. I 15 [NA B]I ka-šip A.MEŠ ZI.KU<sub>5</sub>.R[U.D]A-šú he-bu-ú-<sup>i</sup>ma<sup>1</sup> x [(x)]  
 16 A<sub>1</sub> obv. I 16 [x]-su a-na <sup>d</sup>GIŠ.GÍN.M[AŠ paqdat(?) ( ... )]
- 17 A<sub>1</sub> obv. I 17 ina KU<sub>4</sub>-eb <sup>ii</sup>NE NU.MEŠ-šú ep-š[u-ma] ]  
 B obv. I 1'-2' [ <sup>ii</sup>N]E NU.[MEŠ-š]ú / [ ina x (x)-i]r<sup>?</sup> <sup>iti</sup>NE a-na<sup>1</sup> G[IDI]M paq-<sup>i</sup>du<sup>1</sup>
- 18 A<sub>1</sub> obv. I 18 ana ITI.3.KAM U<sub>4</sub>.<sup>i</sup>10<sup>1</sup>.[K]AM ú-za-b[al-ma] ]  
 B obv. I 3' [ u<sub>4</sub>-me ú-za-bal-ma ÚŠ [ana U]Š<sub>11</sub>.<sup>i</sup>BÚR<sup>1</sup>  
 A<sub>1</sub>, B
- 
- 19 A<sub>1</sub> obv. I 19 KÉŠ ana <sup>i</sup>IGI <sup>d</sup>UTU KÉŠ <sup>udu</sup>SÍ[SKUR ]  
 B obv. I 4' [ <sup>d</sup>]UTU KÉŠ <sup>udu</sup>SÍSKUR BAL-q<sup>i</sup>UR<sub>5</sub><sup>1</sup>.GIM [D]U<sub>11</sub>.GA
- 20 A<sub>1</sub> obv. I 20 [É]N a[l-si]-ka <sup>d</sup>UTU ši-man-ni →  
 B obv. I 5' — [al]-si-ka <sup>d</sup>šá-maš ši-[man]-ni  
 c obv. 1 [ ] al-si-ka <sup>d</sup>U[TU ]
- 21 A<sub>1</sub> obv. I 20-21 [ ] / [š]u-ud-lu-pu-ti →  
 B obv. I 6' [mu<sup>?</sup>]-<sup>i</sup>bur<sup>1</sup> ta-ni-hi-ia šu-ud-l[u-p]u-ti  
 c obv. 2 [ ] in-hi-ia<sub>5</sub> [ ]
- 22 A<sub>1</sub> obv. I 21 NÍG.GIG IGI-an-ni [ ]  
 B obv. I 7' [NÍG.G]IG IGI-an-ni li-mad <sup>i</sup>ar<sup>1</sup>-hi-<sup>i</sup>š<sup>1</sup>  
 c obv. 3 [NÍG.GIG i]m-hu-ra-an-ni <sup>i</sup>li<sup>1</sup>-mad ár-hi-[iš]
- 23 A<sub>1</sub> obv. I 22 an-ḥa-ku-ma šu-ud-lu-pa-ku šu-nu-[ḥa-ku] ]  
 B obv. I 8' [an]-ḥa-ku-ma šu-ud-lu-<sup>i</sup>pa<sup>1</sup>-ku šu-nu-ḥa-ku šu-[t]ad-du-ra-ku  
 c caret
- 24 A<sub>1</sub> obv. I 23 <sup>i</sup>a<sup>1</sup>-na nam-ra-ši-it [ZÁLAG-k]a <sup>i</sup>ú<sup>1</sup>-[pi-iq ]  
 B obv. I 9' [a]-na nam-ra-ši-it ZÁLAG-<sup>i</sup>ka<sup>1</sup> ú-pi-<sup>i</sup>q<sup>1</sup> be-<sup>i</sup>l<sup>1</sup>  
 c obv. 4 [ana na]m-ri-ši-it ZÁLAG-ka [ ]
- 25 A<sub>1</sub> obv. I 24 <sup>d</sup>UTU EN di-ni ana ka-a-šá <sup>i</sup>as<sup>1</sup>-<sup>i</sup>hu[r-ka] →  
 B obv. I 10' <sup>d</sup>šá<sup>1</sup>-maš EN di-ni ana ka-a-šá <sup>i</sup>as<sup>1</sup>-<sup>i</sup>hur-ka  
 c obv. 5 [E]N di-ni a-na k[a-a-šá ]
- 26 A<sub>1</sub> obv. I 24-25 [ ] / [q]u-lam-ma ši-mi qa-ba-a-a →  
 B obv. I 11' [a]-na ni-iš ŠU<sup>II</sup>-ia qu-lam-ma ši-me qa-ba-a-a  
 c obv. 6 [ni]-iš ŠU<sup>II</sup>-MU qu-lam-[ma ] →
- 27 A<sub>1</sub> obv. I 25 š[i-man-ni-ma ]  
 B obv. I 12' [š]i-man-ni-ma mu-gur tés-li-ti  
 c obv. 6-6a [ ] \ [m]u-gur tés-<sup>i</sup>li<sup>1</sup>-tú →
- 28 A<sub>1</sub> obv. I 26 [di]-ni di-in EŠ.BAR-[a-a ]  
 B obv. I 13' [d]i-ni de-e-ni EŠ.BAR-a-a pu-ru-us  
 c obv. 6a di-ni d[i-in ]  
 A<sub>1</sub>, B, c
- 
- 29 A<sub>1</sub> obv. I 27 [ A.M]EŠ a-<sup>i</sup>na<sup>1</sup> ŠU <sup>d</sup>U[TU ]  
 B obv. I 14' [GI]M <sup>i</sup>A<sup>1</sup>.MEŠ a-na ŠU<sup>II</sup> <sup>d</sup>UTU SUM-nu an-na-<sup>i</sup>a 3-šú<sup>1</sup> ŠID-nu  
 c obv. 7 [ ] a-na ŠU<sup>II</sup> <sup>d</sup>UTU <sup>i</sup>SUM<sup>1</sup>-[nu ]
- 
- 30 B obv. I 15' [ÉN] <sup>d</sup>UTU be-<sup>i</sup>lí šar<sub>5</sub> — DANNA tal-li-ka [m]u-ši-ta  
 c obv. 8 [ — ] <sup>i</sup>šá<sup>1</sup> 1 DANNA tal-li-ka <sup>i</sup>mu<sup>1</sup>-[ši-ta] →
- 31 B obv. I 16' [ana šar<sub>5</sub> DA]NNA taš-ku-na pa-n[i]-<sup>i</sup>ka<sup>1</sup>  
 c obv. 8 [ ]

- 32 B obv. I 17' [te-e]t-ti-qa KUR.MEŠ-e n[é-su-tú]  
c obv. 9 [te-et-t]i-<sup>r</sup>qa<sup>1</sup> KUR.MEŠ né-su-<sup>r</sup>tú<sup>1</sup> : →
- 33 B obv. I 18' [te-et-t]i-<sup>r</sup>qa<sup>1</sup> KUR.MEŠ-<sup>r</sup>e<sup>1</sup> [rūqūti(?)]  
c obv. 9 te-t[e-qa] ]
- 34 B obv. I 19' [te-et-ti-q]a KUR.<sup>r</sup>MEŠ<sup>1</sup>-[e ]  
c obv. 10 [te-et-t]i-qa KUR.MEŠ hur-sa-a-<sup>r</sup>nu<sup>1</sup> : →
- 35 B obv. I 20' [te-et-t]i-<sup>r</sup>qa KUR<sup>1</sup>.[MEŠ-e ]  
c obv. 10 te-t[e-qa] ]  
(B obv. I breaks)
- 36 c obv. 12 [te-et-t]i-<sup>r</sup>qa KUR.MEŠ bi-i-ru-ti<sup>1</sup> : →  
37 c obv. 12 te-e[t-ti-qa KUR.MEŠ x x x (x)]  
38 c obv. 13 [x x x x x] x ul <sup>r</sup>aš<sup>1</sup>-lal kal m[u-ši  
39 c obv. 14 [ ] x x x [ (c obv. breaks)  
*break of up to ten lines*
- 40' A<sub>2</sub> obv. I 1' [ ] x x [x x] x x x (x) [  
41' A<sub>2</sub> obv. I 2' [ ](-)<sup>r</sup>bi-i<sup>1</sup> ta-šak-ka-a[n<sup>2</sup>-ma<sup>2</sup>] KÉŠ  
42' A<sub>2</sub> obv. I 3' x [x] x x x x <sup>r</sup>NE<sup>1</sup>? lib-bi NÍG.NA šak-nam-m[a x]-x-<sup>r</sup>an-ni<sup>1</sup>  
43' A<sub>2</sub> obv. I 4' <sup>r</sup>e<sup>1</sup>-nu-ma <sup>r</sup>mu<sup>2</sup>-šu<sup>2</sup> ina ka-šá-[a(-)?-d]i<sup>2</sup>  
44' A<sub>2</sub> obv. I 5' <sup>r</sup>a-šu<sup>1</sup>-uš-tu ha-at-ta u pi-rit-tú la a-l[a<sup>2</sup>-k]a<sup>2</sup> <sup>r</sup>TUK<sup>1</sup>.TUK-ši  
45' A<sub>2</sub> obv. I 6' dUTU am-hur-ka áš-šú e-pi-ši HUL-[t]ì-ia  
46' A<sub>2</sub> obv. I 7' dUTU šá UŠ<sub>11</sub> UŠ<sub>11</sub> UŠ<sub>11</sub> NÍG.AK.A.MEŠ HUL.MEŠ NU [D]U<sub>10</sub>.GA.MEŠ  
47' A<sub>2</sub> obv. I 8' <sup>r</sup>ZI.KU<sub>5</sub><sup>1</sup>.RU.DA-a DÙ-šá ú-še-pi-šá is-ju-ra i-[še-<sup>r</sup>]a-<sup>r</sup>a<sup>1</sup>  
48' A<sub>2</sub> obv. I 9' [H]UL.GIG mim-ma lem-nu DÙ-ma il-pu-tú zu-[u]m-ri  
49' A<sub>2</sub> obv. I 10' [SAHA]R.HI.A GÌR<sup>III</sup>(dím).MEŠ-ia<sup>1</sup> iš-bu-šú ÚH il-<sup>r</sup>qu<sup>1</sup>-ú  
50' A<sub>2</sub> obv. I 11' [SÍK SA]G.DU-MU im-lu-šú SÍK SU-MU <sup>r</sup>u<sup>1</sup>-[qa-t]i-pu  
51' A<sub>2</sub> obv. I 12' [mìn-d]a-at la-ni-ia ú-mad-di-<sup>r</sup>du<sup>1</sup>  
52' A<sub>2</sub> obv. I 13' [na-aš-p]a-rat ZI.KU<sub>5</sub>.RU.DA-a iš-<sup>r</sup>pu-ra<sup>1</sup>-[an-ni]  
53' A<sub>2</sub> obv. I 14' [kip-di] <sup>r</sup>lem<sup>1</sup>-nu-ti ú-kap-pi-d[u]  
54' A<sub>2</sub> obv. I 15' [kiš-ri] <sup>r</sup>šá<sup>1</sup> le-mut-ti <sup>r</sup>ú-kàš-ší<sup>1</sup>-r[u]  
55' A<sub>2</sub> obv. I 16' [A.MEŠ Z]I.<sup>r</sup>KU<sub>5</sub>.RU.DA-ia<sup>1</sup> iž-bu-u  
56' A<sub>2</sub> obv. I 17' [NU-MU(?)] ina IZ]i iš-ru-pu-ma is-ju-ru ana <sup>r</sup>A.MEŠ ŠUB-u<sup>1</sup>-[(ma)]  
D obv. II 1 <sup>r</sup>a<sup>1</sup>-na A.MEŠ id-du-ú-ma →  
57' A<sub>2</sub> obv. I 18' [ina UGU(?)] T]U<sub>5</sub><sup>2</sup> ú-kàs-su-u →  
D obv. II 1 — — — ú-kàs-su-ú  
58' A<sub>2</sub> obv. I 18'-19' NU.MEŠ-ia / [ ] uš-n]i-lu erasure ina KI-tim iq-bi-ru  
D obv. II 2 [N]U.<sup>r</sup>MEŠ-MU<sup>1</sup> KI ADDA.MEŠ uš-ni-lu ina KI-tim iq-bi-ru  
59' A<sub>2</sub> obv. I 20' [ ] iš]-ku-nu ina bi-<sup>r</sup>i-i šá BÀD ip-ju-ú  
D obv. II 3 — — — [i]na bi-<sup>r</sup>i-i šá BÀD ip-ju-u →  
60' A<sub>2</sub> obv. I 21' [ ] G]IDIM kim-ti-ia ip-qid-du  
D obv. II 3-4 ina I.DIB it-mi-ru / [an]a <sup>r</sup>GIDIM kim<sup>1</sup>-ti-ia ip-qí-du →  
(end of A<sub>2</sub> obv. I, beginning of obv. II lost)
- 61' D obv. II 4-5 ana gul-gul-lim ip-qí-du / [ana <sup>d</sup>Gilgāmeš(?) ip]-<sup>r</sup>qí-du-ma<sup>1</sup> ú-še-bi-ru ana <sup>id</sup>ju<sup>1</sup>-bur  
62' D obv. II 6 [ ] x(-)<sup>r</sup>sab<sup>1</sup>-ta-an-ni kiš-pu lu-bu-in<sup>1</sup>(sa)-ni  
63' D obv. II 7 [ ] x DINGIR ma-am-man ul i-de  
64' D obv. II 8 [ilūtka rabītu īde(?) <sup>d</sup>Šamaš at-ta-m]a ti-de kam-sa-ku ma-ħar-<sup>r</sup>ka<sup>1</sup>  
65' D obv. II 9 [ ] d]i-<sup>r</sup>ni di<sup>1</sup>-ni EŠ.BAR-a-a KU<sub>5</sub>-u[s]  
66' D obv. II 10 [ ] i]na IGI DINGIR-ti-ka iq-bu-m[a]  
67' D obv. II 11 [ ] lu zikar lu sin-n]iš(?) <sup>r</sup>lu<sup>1</sup> ADDA <sup>r</sup>lu<sup>1</sup> <sup>lō</sup>T[I]  
68' D obv. II 12 [ ] -n]i<sup>2</sup>-m[a]<sup>2</sup>  
(D obv. II breaks)

*break of uncertain length; the fragmentary passages preserved in B obv. II and A<sub>3</sub> obv. II probably have to be placed within this break; because of their fragmentary state and the uncertainty of their position within the text and in relation to each other they are excluded from the overall line count:*

B obv. II 1'	x [
B obv. II 2'	ina x [
B obv. II 3'	<sup>d</sup> šá-m[as]
B obv. II 4'	ana an <sup>r</sup> ma <sup>?</sup> ki <sup>?</sup> [
B obv. II 5'	it-ti x [
B obv. II 6'	ana x x [
B obv. II 7'	<sup>r</sup> me <sup>?</sup> x x [
B obv. II 8'	x x x [
B obv. II 9'	x x [
B obv. II 10'	x [
B obv. II 11'	ina x [
B obv. II 12'	x [
B obv. II 13'	x [

(B obv. II breaks)

A <sub>3</sub> obv. II <sup>?</sup> 1'	[ ] x x <sup>r</sup> KIMIN <sup>?</sup> šá <sup>?</sup> x [
A <sub>3</sub> obv. II <sup>?</sup> 2'	[KIMIN] <sup>r</sup> šá NÍG.SILA <sub>11</sub> ].[GÁ KIMI]N šá ī.UDU <KIMIN> šá DUH.L[ÀL x x]
A <sub>3</sub> obv. II <sup>?</sup> 3'	[ ] x [ KIMI]N <sup>!</sup> šá IM KI.GAR <sup>r</sup> u <sup>!</sup> -[še-piš]
A <sub>3</sub> obv. II <sup>?</sup> 4'	[ ] K[IMIN šá DUH.ŠE.GIŠ]. <sup>r</sup> í <sup>!</sup> KIMIN šá AGARIN <sub>5</sub> x [x]
A <sub>3</sub> obv. II <sup>?</sup> 5'	[ ] giš <sup>r</sup> EREN <sup>??</sup> u <sup>??</sup> GI <sup>!</sup> DÙ-ma 3.TA.À[M]
A <sub>3</sub> obv. II <sup>?</sup> 6'	[sillâ(?)] <sup>r</sup> u <sup>!</sup> -tak-[ki]p mu-šá-ti ú-lab-bi-[iš]
A <sub>3</sub> obv. II <sup>?</sup> 7'	[marat immeri(?) pa-ni-šú-n]u e-rim <sup>r</sup> na <sup>4</sup> KIŠIB <sup>na4?</sup> [x x]
A <sub>3</sub> obv. II <sup>?</sup> 8'	[ ] x x x ina k[i

(A<sub>3</sub> obv. II<sup>?</sup> breaks)

*break of uncertain length*

69'' A <sub>2</sub> obv. II 1'	[x x x] x [
70'' A <sub>2</sub> obv. II 2'	<sup>um-m</sup> [a-ri] ba- <sup>r</sup> ah <sup>!</sup> .-[ru-ti
71'' A <sub>2</sub> obv. II 3'	<sup>r</sup> ak <sup>!</sup> -[sip] ki-is-p[a
72'' A <sub>2</sub> obv. II 4'	<sup>un-</sup> <sup>r</sup> q <sup>!</sup> [K]Ù.BABBAR za- <sup>r</sup> bab <sup>!</sup> K[Ù <sup>?</sup> .BABBAR <sup>?</sup>
73'' A <sub>2</sub> obv. II 5'	<sup>d</sup> UTU <sup>r</sup> ina <sup>?</sup> IGI <sup>?</sup> -ka <sup>!</sup> NU.M[EŠ
74'' A <sub>2</sub> obv. II 6'	ki- <sup>s</sup> [i]r kaš-šá- <sup>r</sup> pi <sup>!</sup> u kaš- <sup>r</sup> šap <sup>!</sup> -ti ú-k[às- <sup>s</sup> i-ru]
75'' A <sub>2</sub> obv. II 7'	M[UNUS.Ù]UL šá kaš-šá {u} -pi-ia u kaš- <sup>s</sup> [ap-ti-ia]
76'' A <sub>2</sub> obv. II 8'	[ki]š- <sup>s</sup> pi-šú-nu ze-r[u-ti]
77'' A <sub>2</sub> obv. II 9'	<sup>šur-bi</sup> a- <sup>s</sup> i-pu-ti <sup>r</sup> šá ABGAL DINGIR <sup>!</sup> .MEŠ <sup>d</sup> AM[AR.UTU DÙ-šú]
78'' A <sub>2</sub> obv. II 10'	<sup>d</sup> nu-dím-mud ina qí-[bi-t]i- <sup>r</sup> ka <sup>!</sup> <sup>r</sup> šir-ti š[á NU KÚR-u]
79'' A <sub>2</sub> obv. II 11'	ù an-ni-ka <sup>r</sup> ki-nim <sup>!</sup> šá NU BA[L-u]
80'' A <sub>2</sub> obv. II 12'	<sup>r</sup> lúUŠ <sub>11</sub> <sup>1</sup> .ZU <sup>munus</sup> UŠ <sub>11</sub> <sup>1</sup> .ZU <sup>1</sup> li-mu-tú-ma ana-k[u lub-lut]
81'' A <sub>2</sub> obv. II 13'	[ <sup>d</sup> gí]ra liš-ta-bil k[iš- <sup>s</sup> pi-šú-nu]
c rev. 1'	<sup>r</sup> nuska <sup>?</sup> [
82'' A <sub>2</sub> obv. II 14'	[EN] at-ta né- <sup>r</sup> kel <sup>!</sup> -me-šu-n[u-ti]
c rev. 2'	EN at-ta né-k[el-méšunūti]
83'' A <sub>2</sub> obv. II 15'	<sup>r</sup> ki- <sup>s</sup> ir <sup>!</sup> ú-kàs- <sup>s</sup> i-ru-ni IGI <sup>d</sup> UTU <sup>r</sup> u <sup>!</sup> -p[ <sup>a</sup> t <sup>?</sup> -tir <sup>2</sup> ]
c rev. 3'	ki- <sup>s</sup> ir ú- <sup>r</sup> kàs <sup>!</sup> - <sup>s</sup> i-ru-ni p[a-an ]
84'' A <sub>2</sub> obv. II 16'	<sup>r</sup> ki- <sup>s</sup> ir <sup>!</sup> ú-kàs- <sup>s</sup> i-ru-šú-nu-ti li-it- <sup>r</sup> hu-u <sup>!</sup> -[šú-nu-ti]
c rev. 4'	ki- <sup>s</sup> ir ú- <sup>r</sup> kàs <sup>!</sup> - <sup>s</sup> i-ru-šú-nu- <sup>r</sup> tu <sup>!</sup> [ ]
85'' A <sub>2</sub> obv. II 17'	<sup>r</sup> liq-ri <sup>!</sup> -bu-šú-nu-ti li-is- <sup>r</sup> ni <sup>!</sup> -qu-šú-n[u-ti]
c rev. 5'	liq-ri-bu-šú-nu-ti l[i-sniqūšunūti]
86'' A <sub>2</sub> obv. II 18'	ina qí-b[i]t <sup>d</sup> é-a <sup>d</sup> UTU <sup>d</sup> gíra lu <sup>!</sup> -ub-[lu-u <sup>!</sup> -ma]
c rev. 6'	ina <sup>!</sup> qí-bit <sup>d</sup> é-a <sup>d</sup> UTU <sup>d</sup> asal-lú-hi l[u-ub-lut-ma]

87''	A <sub>2</sub> obv. II 19'	nàr-bi-ku- <sup>r</sup> nu <sup>1</sup> lu-šá-pi dà- <sup>r</sup> lí <sup>1</sup> -lí DINGIR-ti-k[u-nu] ] c rev. 7' A <sub>2</sub> , c
88''	A <sub>2</sub> obv. II 20'	3-šú ŠID-nu-ma <sup>r</sup> e-ma ŠID <sup>1</sup> -ú <sup>r</sup> BAL <sup>1</sup> -[qí (...) utūna adūga] c rev. 8' (c rev. ends, rest of rev. blank)
89''	A <sub>2</sub> obv. II 21'	ti-nu-ra la-a[b-t]a K[I.NE kīra u ḥuluppaqqa]
90''	A <sub>2</sub> obv. II 22'	a-na IGI <sup>d</sup> UTU ta-s[a-dir qanê kartüti tumalla]
91''	A <sub>2</sub> rev. III 1	[2 NU <sup>gi</sup> ]šbi-n[i] 2 <sup>r</sup> NU <sup>giš</sup> [erēni 2 şalm̄ qanê 2 şalm̄ işi 2 şalm̄ annaki]
92''	A <sub>2</sub> rev. III 2	[2 NU URUD]U i[n]a KI.NE <sup>r</sup> NU <sup>2</sup> nap <sup>1</sup> -[pa-hi(?) 7 şalm̄ t̄di 7 şalm̄ t̄d kullati]
93''	A <sub>2</sub> rev. III 3	'šá <sup>1</sup> ES[IR] <sup>r</sup> HE.HE 7 NU IM <sup>1</sup> .[BABBAR ana utūni tasaddir]
94''	A <sub>2</sub> rev. III 4	[7 N]U <sup>r</sup> NÍG.SILA <sub>11</sub> .GÁ ana ti-nu-ri <sup>1</sup> [tasaddir]
95''	A <sub>2</sub> rev. III 5	[6 N]U AGA[RIN <sub>4</sub> ] <sup>2</sup> <sup>r</sup> 6 NU BÁPPIR-rim <sup>1</sup> [ina adūgi x şalm̄ kupsı ana ḥuluppaqqi]
96''	A <sub>2</sub> rev. III 6	x <sup>r</sup> NU ɻ.UDU šá sah-lé-e <sup>1</sup> ɻ[E.HE ana labti]
97''	A <sub>2</sub> rev. III 7	[7 NU] <sup>r</sup> ɻ.UDU <sup>1</sup> [7 NU] <sup>r</sup> DUɻ.LÀL 7 <sup>1</sup> [NU ESIR ana kīri]
98''	A <sub>2</sub> rev. III 8	[ESIR KÚ]M <sup>r</sup> SÙ-šú-nu-ti <sup>1</sup> [(...)]
	A <sub>2</sub>	
99''	A <sub>2</sub> rev. III 9	[x x (x)] x [
100''	A <sub>2</sub> rev. III 10	[x x (x)] x x [

(A<sub>2</sub> rev. III breaks)

break of uncertain length; the fragmentary passages preserved in B rev. III and A<sub>3</sub> rev. III<sup>2</sup> probably have to be placed within this break; because of their fragmentary state and the uncertainty of their position within the text and in relation to each other they are excluded from the overall line count:

A <sub>3</sub> rev. III <sup>2</sup> 1'	[(x)] x x x [
A <sub>3</sub> rev. III <sup>2</sup> 2'	x x ana-ku la-[
A <sub>3</sub> rev. III <sup>2</sup> 3'	x <sup>r</sup> nap <sup>1</sup> -šá-ti <sup>r</sup> a <sup>1</sup> -[
A <sub>3</sub> rev. III <sup>2</sup> 4'	'ina a-du <sup>1</sup> -gi <sup>r</sup> KIMIN ina UDUN <sup>1</sup> [KIMIN]
A <sub>3</sub> rev. III <sup>2</sup> 5'	'ina ki-ri KIMIN ina <sup>1</sup> la-ab-ti K[IMIN]
A <sub>3</sub> rev. III <sup>2</sup> 6'	'ina ḥul-paq-qí KIMIN ina <sup>1</sup> KI.NE K[IMIN]
A <sub>3</sub> rev. III <sup>2</sup> 7'	[x x x] x x x <sup>r</sup> a-nim <sup>r</sup> l̄-şér-da- <sup>r</sup> şu-nu <sup>1</sup> -t[i]
A <sub>3</sub> rev. III <sup>2</sup> 8'	N[U ka]ş- <sup>r</sup> şá <sup>1</sup> -pi [u] <sup>r</sup> ka-şap-ti <sup>1</sup> \ <sup>r</sup> e-pu-uş-ma DUMU.MUNUS <sup>d</sup> a-nim <sup>1</sup> x [x (x)] x
A <sub>3</sub> rev. III <sup>2</sup> 9'	'ina <sup>2</sup> qa <sup>2</sup> -ta <sup>2</sup> -ti <sup>d</sup> iş-tar DU <sub>10</sub> .MEŞ <sup>1</sup> [
A <sub>3</sub> rev. III <sup>2</sup> 10'	[x] x [GEŞT]U <sup>II</sup> tu[m x] na [

(A<sub>3</sub> rev. III<sup>2</sup> breaks)

B rev. III 1'

x [

B rev. III 2'

x x [

B rev. III 3'

šá x [

B rev. III 4'

'šá<sup>1</sup> [

(B rev. III breaks)

break of uncertain length

101'''	D rev. III 1'	x [
102'''	D rev. III 2'	q[u-tur-şú-nu] <sup>r</sup> li <sup>1</sup> -tel- <sup>r</sup> li ana AN-e <sup>1</sup> [la <sup>2</sup> m̄şunu liballi <sup>d</sup> şamšu]
103'''	D rev. III 3'	'lip-ru-us <sup>1</sup> ha-a- <sup>r</sup> a <sup>1</sup> -ta-şú-nu <sup>r</sup> DUMU <sup>1</sup> <sup>d</sup> é-a <sup>1</sup> [MA]Ş.M[AŞ]
104'''	D rev. III 4'	ana-ku ɻ-ka lu-úb-luṭ lu-uş-lim-ma nar-bi-ka lu-şá-pi dà-lí-lí-ka lu[d-lul]
	D	

105'''	A <sub>2</sub> rev. IV 1-2	[ ] <sup>r</sup> ta-qal-lu-u 3 <sup>1</sup> -şú ŠID-nu-ma / [ ] SAR-şú
	D rev. III 5'	e-nu-ma ta-qal-lu-u 3-şú ŠID-ma <sup>sim</sup> GÚR.GÚR SAR-şú

D

106'''	A <sub>2</sub> rev. IV 3	[ e-piş]-tú qu-um-qu-ma-tí <sup>munus</sup> UŞ <sub>11</sub> .ZU nar-şin-da-tú
	D rev. III 6'	ÉN e-piş-ti qum-qum-ma-tú <sup>munus</sup> UŞ <sub>11</sub> .ZU nar-şin-da-tí

- 107''' A<sub>2</sub> rev. IV 4 [ *im-l]u-u IM-a-a ina* ÍD  
D rev. III 7' *šá im-lu-u IM-a-a ina* ÍD →
- 108''' A<sub>2</sub> rev. IV 5 [ *[mi-n]a tu-ub-ba-li na-piš-ti a-na mal-ki*  
D rev. III 7' *mi-nam tu-ba-li ZI-ti ana mal-ki*
- 109''' A<sub>2</sub> rev. IV 6 [ *a-na BÚR kiš-pi-ki* <sup>ú</sup>IN.UŠ<sub>6</sub> *na-šá-ku*  
D rev. III 8' *ana-ku ana BÚR kiš-pi-ki* <sup>ú</sup>IN.UŠ<sub>6</sub> *na-šá-ku* →
- 110''' A<sub>2</sub> rev. IV 7 <sup>ú</sup>IGI<sup>1</sup>-*lim la ma-jir* [ *k]iš-pi-ki*  
D rev. III 8' <sup>ú</sup>IGI-*lim la'(ma) ma'(la)-jir kiš-pi-ki*
- 111''' A<sub>2</sub> rev. IV 8 [ *B]ÚR ša na-<sup>r</sup>da<sup>1</sup>-a-ti* <sup>giš</sup>SE.Ù.SUH<sub>5</sub> *šá qa-aš-da-te*  
D rev. III 9' *GIŠ BÚR ša na-da-te* <sup>giš</sup>SE.Ù.SUH<sub>5</sub> *šá qa-aš-da-ti*
- 112''' A<sub>2</sub> rev. IV 9 <sup>ú</sup>-*pi<sup>1</sup>-ši li-né-e<sup>°</sup>* *šá-<sup>r</sup>da<sup>1</sup>* UGU *kiš-pi-ki* <sup>ú</sup>IN.UŠ<sub>6</sub> *lim-qut*  
D rev. III 10' *ú-pi'(ši)-ši li-né-e<sup>°</sup>* <*šá->da-a* UGU *kiš-pi-ki* <sup>ú</sup>IN.UŠ<sub>6</sub> *lim-qut*
- 113''' A<sub>2</sub> rev. IV 10 *u* <sup>ú</sup>IGI-*lim lim-has TE-ki* GIŠ BÚR *lip<sup>1</sup>-pa-še-ra* INIM.MEŠ-*k[i]*  
D rev. III 11' *u* <sup>ú</sup>IGI-*lim lim-haş TE-ki* GIŠ BÚR *li-pa-ás<sup>1</sup>-ši-ru \ a-ma-ti-ki*  
(end of D rev. III; rev. IV, as far as preserved, uninscribed)
- 114''' A<sub>2</sub> rev. IV 11 ZUBI ZABAR DU<sub>8</sub>-*er {qí-bit}<sup>2</sup> ki-sir ku-pu-ud* ŠÀ-*ki*  
115''' A<sub>2</sub> rev. IV 12 *ina qí-bit* <sup>d</sup>é-*a* <sup>d</sup>UTU EN DINGIR.MEŠ <sup>r</sup>TU<sub>6</sub><sup>1</sup> É[N]
- 
- 116''' A<sub>2</sub> rev. IV 13 <sup>ú</sup>IGI-*lim* GIŠ BÚR <sup>gišr</sup>SE<sup>1</sup>.Ù.SUH<sub>5</sub> <sup>ú</sup>IN.UŠ<sub>6</sub> *ina* <sup>túg</sup>GADA *tara-[kás]*  
117''' A<sub>2</sub> rev. IV 14 1-en ZUBI ZABA[R] ÉN 3-*šú* ŠID-*nu-ma ina* <sup>r</sup>GÚ-*šú GAR<sup>1</sup>-[an]*
- 118''' A<sub>2</sub> rev. IV 15 NU.MEŠ *šú-nu-<sup>r</sup>ti<sup>1</sup>* *ana gul-<sup>r</sup>gul-lim te<sup>1</sup>-[leq<sup>2</sup>]-q[é]<sup>?</sup>*
- 119''' A<sub>2</sub> rev. IV 16 *ina* NÍG.SILA<sub>11</sub>.GÁ <sup>r</sup>ZÌ ŠE.MUŠ<sub>5</sub><sup>1</sup> KÁ-*šú-nu t[e-pe-hi]*
- 120''' A<sub>2</sub> rev. IV 17 [(x)] ZUBI<sup>1</sup> x x <sup>r</sup>di<sup>1</sup> x [
- 121''' A<sub>2</sub> rev. IV 18 [ x x x x ] x x x x [
- 122''' A<sub>2</sub> rev. IV 19 [ (A<sub>2</sub> breaks)
- break of uncertain length
- 123''' B rev. IV 1' [ x x x ] x [
- 124''' B rev. IV 2' [ x x-*t*]a [
- 125''' B rev. IV 3' [ x-x-*t*]a x [ x ] x x [
- 126''' B rev. IV 4' [ x x ] <sup>r</sup>ad<sup>1</sup> sur ru x [ x ] x [ (x) ] <sup>r</sup>iš<sup>1</sup> x x
- 127''' B rev. IV 5' [ *ana ma-ha*]r <sup>d</sup>UTU DI.KU<sub>5</sub> <sup>r</sup>NÍG<sup>2</sup>.BA<sup>?</sup> m[ab-r]a-<sup>r</sup>a<sup>1</sup>-[t]a
- 128''' B rev. IV 6' [ *nu-d*]un-*nu-u na-<sup>r</sup>ad<sup>1</sup>-[n]a-<sup>r</sup>ka<sup>1</sup>*
- 129''' B rev. IV 7' [ *tak-l*]i-*ma-tú si-mat* KI-tim <sup>r</sup>kúl<sup>1</sup>-lu-<sup>r</sup>mat-ka<sup>1</sup>
- 130''' B rev. IV 8' [NU (.MEŠ)] *kaš-šá-pi-ia u kaš-šap-t[i-i]á*
- 131''' B rev. IV 9' [ *ana ma-ḥ*]ar <sup>d</sup>UTU *ka-a-šá ap-qi[d]-<sup>r</sup>su<sup>1</sup><-nu-ti>*
- 132''' B rev. IV 10' [ *a-n*]a *kur-nu-gi<sub>4</sub> ú-ru* [i]t-ti-ka
- 133''' B rev. IV 11' [l]a *tu-maš-šar-[šú]-nu-ti*
- 134''' B rev. IV 12' [ZI] <sup>r</sup>dUTU *mur<sup>1</sup>-te-di-<sup>r</sup>ka tum<sub>4</sub><sup>1</sup>-ma-ta*
- 135''' B rev. IV 13' [ZI] <sup>d</sup>í-gì-gì] <sup>r</sup>DINGIR<sup>1</sup>.MEŠ *e-la-ti* MIN
- 136''' B rev. IV 14' [ZI] <sup>d</sup>a-nun-na-k]i <sup>r</sup>DINGIR<sup>1</sup>.MEŠ *šap-<sup>r</sup>lu<sup>1</sup>-ti* MIN
- 137''' B rev. IV 15' [ZI] <sup>d</sup>lugal-ir<sub>9</sub>-ra] <sup>r</sup>dnin<sup>1</sup>-a-<sup>r</sup>zu <sup>d</sup>dnin<sup>1</sup>-giš-zí-da MIN
- 138''' B rev. IV 16' [ZI] <sup>d</sup>ereš-ki-ga]l GAŠAN K[I-ti]m MIN
- 139''' B rev. IV 17' [ *šum-ma tum-maš]-<sup>r</sup>šar<sup>1</sup>-[šu-n]u-[ti]*
- (B breaks)

## 8.7.2: The ‘Memorandum’ Version: K 888 (ms. e)

1 e obv. 1 ÉN *al-si-ka* <sup>d</sup>UTU x [

e

2 e obv. 2 ÉN <sup>d</sup>UTU EN *šár* DANNA <sup>lí</sup>GI[G

e

3 e obv. 3	UDUN <i>a-du-gu ti-nu-ri</i> 'la-ab-ti'
4 e obv. 4	KI.NE <i>ki-ra u hu-lu-pa-qa ana</i> IGI <sup>d</sup> UTU
5 e obv. 5	<i>ta-sad-dir</i> GI.MEŠ <i>kar'-tu-tú</i> SA <sub>5</sub>
e	
6 e obv. 6	2 NU ŠINIG 2 NU <sup>giš</sup> EREN 2 NU GI
7 e obv. 7	2 NU GIŠ 2 NU AN.NA <2 NU> URUDU <i>ina</i> KI.NE 'NU' nap-pa-hi
e	
8 e obv. 8	7 NU IM 7 NU IM KI.GAR šá ESIR HE<.HE>
9 e obv. 9	7 NU IM.BABBAR <i>ana</i> UDUN <i>ta-sad-dir</i>
e	
10 e obv. 10	7 NU NÍG.SILA <sub>11</sub> .GÁ <i>ana</i> <i>ti-nu-ri</i> MIN
e	
11 e obv. 11	'6' NU AGARIN <sub>4</sub> 6 NU BAPPIR <i>ana</i> <i>a-du-&lt;-gi&gt;</i>
e	
12 e obv. 12	[x NU <i>k]u-up-si</i> <i>ana</i> <i>hu-lu-pa-qa</i>
e	
13 e lo. e. 1	[x NU] ī.UDU šá KI <i>sah'-le-</i> 'e'
14 e lo. e. 2	[ba]l-lu <i>ana</i> <i>lab-ti</i>
e	
15 e rev. 1	[7 NU] ī.UDU 7 NU DUH.LÀL 7 NU ESIR
16 e rev. 2	'ana' ki-ri ESIR KÚM SÙ-ŠÚ-nu-tú
e	
17 e rev. 3	<i>mu-šá-ti</i> MU <sub>4</sub> .MU <sub>4</sub> - <i>su-nu-ti</i>
18 e rev. 4	'GU <sup>12</sup> -u <sup>12</sup> ' AŠ <sup>12</sup> ZÉ UDU.NÍTA <i>pa-ni-šú-nu te-rim'</i>
19 e rev. 5	3.T[A].'À<M>' <sup>giš</sup> DÁLA GIŠIMMAR <i>tu-tak-kap-šú-nu-te</i>
e	
20 e rev. 6	<i>gul-gul</i> NA <i>me-e</i> KÙ.MEŠ TU <sub>5</sub> <sup>!</sup>
21 e rev. 7	ī.GIŠ ŠÉŠ SÍK BABBAR SÍK SA <sub>5</sub> <sup>slk</sup> Z.A.GÌN.NA KÉŠ
22 e rev. 8	DUMU.MUNUS AN.NA TUŠ-eb 2 NU IM KI.GAR
23 e rev. 9	<i>ina</i> TÚG.SÍK-ŠÚ KÉŠ 2 ANŠE ZÌ.DA(.)KASKAL
24 e rev. 10	<i>te-mid</i> <sup>giš</sup> GA.RÍG <sup>giš</sup> BAL <i>du-di-tú</i>
25 e rev. 11	ŠAGAN <i>šid-di</i> ki-'ri'-is-si SUM-ši
26 e rev. 12	naa <sup>4</sup> KIŠIB GAR-ši <sup>túg</sup> BAR.SI <i>haš-ma-nu</i>
27 e rev. 13	TÚG SU <i>un-qí</i> KÙ.BABBAR <i>za-bab</i> K[Ù <sup>12</sup> .BABB]AR <sup>12</sup> SUM-ši <i>ki-is-pa</i> \ <i>ta-kás-sip-ši</i>
e	
28 e rev. 14	ÉN <sup>d</sup> UTU EN GAL <i>muš-te-šir</i>
29 e rev. 15	AN.TA.MEŠ KI.'TA'.MEŠ <i>e-m[a]</i>
30 e u. e. 1	<i>taq-qu-ú</i> ŠID <sup>simf</sup> GÚR.GÚR <sup>1</sup> [SAR-šú]
e	
31 e u. e. 2	ÉN <i>e-piš-tum q[u-umqu]matu</i>
32 e u. e. 3	ūIGI-lim 'GIŠ BÚR <sup>1</sup> g[īš]E.Ù.SUH <sub>5</sub> ūIN <sub>6</sub> .ÚŠ <i>ina</i> <sup>túg</sup> GADA] \ 'ta <sup>1</sup> -r[ak] <sup>2</sup> -k[ás] <sup>2</sup>
33 e l. e. 1	[(1-en) ZUB]I ZABAR <i>ina</i> GÚ-ŠÚ GAR-an ÉN 3-šú ŠID-nu
e	

*Transcription*

8.7.1: The Library Version: MSS. A // B  
// c // D

<sup>1</sup>summa amēlu qaqqassu īta[nakkalšu]  
pānūšu iṣṣanundū <sup>2</sup>mīnātūšu ittan[aš]pakā  
ašuštu irtanašši <sup>3</sup>pūšu ittanadlaḥ libbašu  
šapil ikkašu kurri <sup>4</sup>umma munga li'ba  
tādirtu irašši irassu <sup>5</sup>u ša[šal]lašu ittanak-  
kalšu zu<sup>6</sup>tu [imta]naqqussu qātāšu u [še]-  
pāšu <sup>6</sup>ītanakkalāšu šapūlāšu ittanablak-  
[katā]šu ana tebē uzuzzi <sup>7</sup>u dabābi mūq

*Translation*

8.7.1: The Library Version: MSS. A // B // c // D

<sup>1</sup>If a man's head keeps causing [him a nagging pain], he has vertigo, <sup>2</sup>his limbs are constantly 'poured out', he becomes depressed again and again, <sup>3</sup>his 'mouth' is constantly troubled, his heart is depressed, he is short-tempered, <sup>4</sup>he develops fever, stiffness, *li'*bu-disease (and) depression, his chest <sup>5</sup>and his b[ac]k keep causing him a nagging pain, [he keeps] sweating heavily, his hands and [fee]t <sup>6</sup>keep causing him a nagging pain, his upper thighs keep tw[is]ting *out of place*, he is too weak to rise, to stand <sup>7</sup>and to talk, [his] neck muscles

*labân[šu] ītanakkalšu iktanaşşa<sup>8</sup>ina may-yāl̄šu illātūšu ittana[lla]kašu ittanablak-kat uštannaḥ<sup>9</sup>[i]ttanaşşaš pâšu iptenette qibīt pîšu imtanaşşi<sup>10</sup>[šu]nâtūšu ma'dâ šun[ā]t immaru lâ ukâl<sup>11</sup>[mî]tütî ītanam-mar itti libbîšu iddanabbub libbašu i'âš-ma<sup>12</sup>[libbaš]u i'arru mînât štrîšu umah-ħasā<šu> uzaqqatâš[u]<sup>13</sup> ... irâšši lap-it(?)-ma duk[ku]m(?) nipqūšu qerb[ū] i<sup>14</sup>[u'a] iqabbi aya iša[ssi] akala u šikara muṭṭ[u]<sup>15</sup>[amēlu š]ū kašip mē zikur[ud]ēšu hebû-ma [...]<sup>16</sup>[...su ana Gilgām[eš paq-dat(?) (...)]<sup>17</sup>ina erēb Abi şalmūšunu ep-š[ū]-ma ina ...] ... Abi ana e[em]li paq-dū<sup>18</sup>ana šalâšat arħît ešret ūmî uzabbal-ma imât [ana] kišpît pašāri*

<sup>19</sup>*riksa ana mahar Šamaš tarakkas niqâ tanaqqi k[īam ta]qabbi*

<sup>20</sup>[É]N alsîka Šamaš šimânni

<sup>21</sup>[mu]ħur tānīħīya (var.: inħīya) šudlupūti

<sup>22</sup>*marušti imħuranni limad arħiš*

<sup>23</sup>*anħāku-ma šudlupāku šunuħāku šutad-durāku*

<sup>24</sup>*ana namraştit nūrīka upīq bēl̄t*

<sup>25</sup>*Šamaš bēl dīni ana kâša ashurka*

<sup>26</sup>[a]na nīš qāt̄ya qūlam-ma šime qabâya

<sup>27</sup>*šimânni-ma mugur teslīti*

<sup>28</sup>*dīnī dīn purussâya purus*

<sup>29</sup>[kīm]a mē ana qātt̄ Šamaš tanaddinu an-nâ [šalâ]ħi[š]u tamannu

<sup>30</sup>[É]N Šamaš bēl̄t šār bēr̄t tallika muš̄ta

<sup>31</sup>[ana šār b]ēra taškuna pān[ī]ka

<sup>32</sup>[te]ttiqa šadē nesûtu

<sup>33</sup>*tettiqa šadē [rūqūti(?)]*

<sup>34</sup>[tett]iqa šadē hursanū

<sup>35</sup>*tet[ti]qa ša[dē] ... ]*

<sup>36</sup>[tett]iqa šadē bīrūti

<sup>37</sup>*tet[ti]qa šadē ... ]*

<sup>38</sup>[ ... ] ... ul aṣlal kal m[ūši] ...

*l. 39 too fragmentary for transcription; break of up to ten lines; l. 40' too fragmentary for transcription.*

<sup>41'</sup>[ ... ] ... tašakka[n-ma(?)] tarakkas(??)

<sup>42'</sup> ... pēntu(??) libbi nignakki šaknam-m[a ...]anni

<sup>43'</sup>*enūma mūšu ina kašā[d]i(?)*

keep causing him a nagging pain, he gets cold repeatedly,<sup>8</sup>on his bed his saliva keeps flo[w]ing, he tosses and turns, he wearies himself, <sup>9</sup>he [be]comes increasingly depressed, he babbles (and) keeps forgetting ‘the speech of his mouth’,<sup>10</sup>his [dr]eams are numerous, (but) the dre[ms] he sees he cannot remember (lit.: “hold back”),<sup>11</sup>he sees [de]ad people repeatedly, he keeps talking to himself, he retches and <sup>12</sup>[vom]its, the limbs of his body cause hi[m] a throbbing (and) a stinging pain,<sup>13</sup>he develops ... , he is *diseased* and wo[rn dow]n, *he suffers from shortness of breath*,<sup>14</sup>he says [“woe”] (and) cri[es] “alas”, he has no desire to eat and drink,<sup>15</sup>(then) [th]is [man] is bewitched, the water of his ‘cutting-of-the-throat’ has been drawn and [...],<sup>16</sup>his [ ... has been handed over] to Gilgam[es], ( ... ),<sup>17</sup>at the beginning of the month Abu figurines representing him were ma[de and at the ... ] of month Abu handed over to a gh[os]t.<sup>18</sup>If he lingers on (in his disease) for three months and ten days, he will die. [To] undo the witchcraft:

<sup>19</sup>You set up an offering arrangement before Šamaš, you make a sacrifice; thus you speak:

<sup>20</sup>[In]cantation: “I call upon you Šamaš, listen to me,

<sup>21</sup>[acc]ept my exhausted sighs,

<sup>22</sup>quickly recognize the trouble that has befallen me!

<sup>23</sup>I am tired, I am sleepless, I am exhausted, I am constantly terrified,

<sup>24</sup>I have been anxiously awaiting ‘who-shines-for-me-at-rising’, your light, my lord.

<sup>25</sup>Šamaš, lord of judgement, to you I turn:

<sup>26</sup>Pay heed to the lifting of my hands and listen to my prayer,

<sup>27</sup>listen to me and be favourable to my appeal,

<sup>28</sup>judge my case, render a verdict for me!”

<sup>29</sup>[Whe]n you give water (in)to the hands of Šamaš, you recite this [thre]e [ti]mes.

<sup>30</sup>[Incantation]: “Šamaš, my lord, you have come to me 3600 miles (this) night,

<sup>31</sup>you have set out towards me [over (a distance of) 3600 m]iles,

<sup>32</sup>[cr]ossing remote mountains,

<sup>33</sup>crossing [distant] mountains,

<sup>34</sup>crossing mountains (and) mountain ranges,

<sup>35</sup>cro[ss]ing [ ... ] moun[tains],

<sup>36</sup>[cross]ing far-off mountains,

<sup>37</sup>cro[ssing] ... mountains].

<sup>38</sup>[ ... ] ... I have not slept the whole n[ight]

*l. 39 too fragmentary for translation; break of up to ten lines; l. 40' too fragmentary for translation.*

<sup>41'</sup>[ ... ] ... you pu[t] ... [and] bind,

<sup>42'</sup> ... charcoal is put in the censer, an[d] ... ] me.

<sup>43'</sup>*When night falls,*

44' *ašuštu hatta u pirittu lā al[āk]a(?) artan-ašši*  
 45' *Šamaš amjurka aššu ēpiš<sup>T</sup>/<sub>(i)</sub> lemuttīya*  
 46' *Šamaš ša kišpī ruhē rusē upšāšē lemnūti lā [t]ābūti*  
 47' *zikurudā tpuša ušēpiša isħura i[šē]<sup>T</sup>a*  
 48' *[z]īra mimma lemnūti tpušu-ma ilputu zumrī*  
 49' *[epe]rī šēpīya<sup>T</sup> išbušu ru<sup>T</sup>tī ilqū*  
 50' *[šārat qaql]qadīya imlušu šārat zumrīya u[qatt]ipu*  
 51' *[mind]āt lānīya umaddidu*  
 52' *[našp]arāt zikurudē išpura[nni]*  
 53' *[kipdī] lemnūti ukappid[u]*  
 54' *[kiṣrī] ša lemutti ukaṣṣir[u]*  
 55' *[mē z]ikurudēya iħbū*  
 56' *[šalmī (?) ina išā]ti išrupu-ma isħuru ana mē iddū-ma*  
 57' *((ina muħħbi(?) ir]muku(?))) ukassū*  
 58' *šalmīya itti mītūti ušnillu ina erseti iqbiru*  
 59' *((... iš]kunu)) ina bī'i ša dūri ipħū*  
 60' *ina askuppati itmiru [an]a eṭem kimtīya ipqidu*  
 61' *ana gulgulli ipqidu [ana Gilgāmeš ip]qi-du-ma ušebiru ana ḥubur*  
 62' *[ ... ] ... šabtanni kišpū lubbū' inni*  
 63' *[ ... ] ... ilu mamman ul tde*  
 64' *[ilūtka rabītu tde(?) Šamaš attā-m]a tīde kamsāku maħarka*  
 65' *[ ... d]īnī dīn purussāya purus*  
 66' *[ ... i]na mahar ilūtka iqbiū-m[a]*  
 67' *[ ... lū zikar lū sinn]iš(?) lū mītu lū bal[tu]*

l. 68' too fragmentary for transcription and translation; break of uncertain length.

The fragmentary passages preserved in B obv. II and A<sub>3</sub> obv. II' probably have to be placed within this break. B obv. II is too fragmentary for transcription and translation; A<sub>3</sub> obv. II' 1'-8' can be partially transcribed and translated:

2' *[sebet(?) šalmī] ša līš[i sebet(?) šalmī]t ša lipī <sebet(?) šalmī> ša iškū[ri ... ]*  
 3' *[ ... ] ... [ ... sebet(?) šalmī]t(?) ša tīd kullati u[šēpiš(?)]*  
 4' *[ ... ] s[ebet(?) šalmī] ša kup]si sebet(?) šalmī ša agarinni [...]*  
 5' *[ ... šalmī ša(?) erēni u qanē(?) ēpuš-ma 3.TA.Ā[M]*

2' *[seven figurines] of dou[gh, seven figurin]es of tallow, <seven figurines> of wa[x], [ ... ]*  
 3' *[ ... ] ... [ ... seven figurin]es of clay from the clay pit I have had [made.]*  
 4' *[ ... ] s[even figurines of sesame poma]ce, seven figurines of beer mash,*  
 5' *[ ... figurines of] cedar wood and reed I have made and three times each*

6' [sillâ(?)] *utak[ki]p mušāti ulabbi[š]*

7' [marat immeri(?) *pānīšun*] *u ērim kunuk*  
... [...]

break of uncertain length; l. 69" too fragmentary for transcription and translation.

70" *um[mārī] bah[rūti] ... ]*

71" *ak[sip] kisp[a ... ]*

72" *unqi [k]aspi zabab k[aspi](?) ... ]*

73" *Šamaš ina maḫrīka(?) salm[ī] ... ]*

74" *kis[i]r kaššāpī u kaššāptī uk[asṣirū]*

75" *l[emu]tta ša kaššāptīya u kašš[āptīya]*

76" *[ki]špīšunu zēr[ūti]*

77" *Šurbi ašipūti ša apkal il̄t Mar[duk tpušu]*

78" *Nudimmud ina qī[bīt]īka šīrti š[a lā ut-*  
*takkaru]*

79" *u annīka kīni ša lā innen[nū]*

80" *kaššāpī kaššāptī limūtū-ma anāk[u*  
*lublūt]*

81" *[Gi]ra (var.: Nuska?) lištābil k[išpīšunu]*

82" *bēlu attā nekelmēšunūti*

83" *kişir ukaşşirūni pān Šamaš up[atter(?)]*

84" *kişir ukaşşirūšunūti liṭḥū[šunūti]*

85" *liqribūšunūti lisniqūšun[ūti]*

86" *ina qibīt Ea Šamaš Girra (var.: Asallu-*  
*hi) lub[luṭ-ma]*

87" *narbīkunu lušāpi dalīlī (var.: dalīl) ilū-*  
*tīkunu l[udlul]*

88" *šalāšīšu tamannū-ma ēma tamannū ta-*  
*naqqi [(...) utāna adūga] 89" tinūra la[bt]a*  
*ki[nūna kīra u ḥuluppaqqā] 90" ana mahar*  
*Šamaš tas[addir qanē kartūti tumalla]*

91" *[śina śalmī] bīn[i] śina śalmī e[rēni śina*  
*śalmī qanē śina śalmī iši śina śalmī anna-*  
*ki] 92" [śina śalmī er]ī i[na] kinūni lā nap-*  
*[paḥi(?) sebet śalmī tīdi sebet śalmī tīd*  
*kullati] 93" ša it[tē] ballu sebet śalmī gaṣ[ši*  
*ana utūni tasaddir] 94" [sebet ṣal]mī līši*  
*ana tinūri [tasaddir] 95" [šešset ṣal]mī aga-*  
*[rinni](?) šešset śalmī bappiri [ina adūgi*  
*... śalmī kupsī ana ḥuluppaqqī] 96" ... śalmī*  
*lipī ša saḥlē ba[llu ana labti] 97" [sebet*  
*śalmī] lipī [sebet śalmī] iškūri sebet [śalmī*  
*ittē ana kīri] 98" [ittā emm]a tasallaḥšunūti*  
[...])

6' I have pi[er]ced (them) [with the thorn (of a date palm)]. I  
have clothed (them) in combed-out hair,

7' I have covered [thei]r [faces with bile of a sheep]. With a  
seal of [...] -stone [I have sealed ...

70" Ho[t] sou[ps] ... ],  
71" I have ma[de] a funerary offer[ing] ... ],  
72" a ring of [s]ilver, a grain of s[ilver] ... ],  
73" Šamaš, before you [I ... ] figurin[es] ... ],  
74" (concerning) the kn[o]t my warlock and witch have t[ied],  
75" the e[vil] effected by my warlock and wi[tch],  
76" (concerning) their hate[ful wi]tchcraft,  
77" enhance the exorcism which Mar[duk], the sage among the  
gods, [performed]!

78" Nudimmud, at your com[man]d whi[ch cannot be changed],  
79" and by your reliable approval which cannot be alter[ed],  
80" let my warlock (and) witch die, but [let] me [live]!  
81" May [Gi]rra (var.: Nuska) incinerate [their] so[rceries].  
82" You are the lord, look with disfavour on them!

83" The knots they have tied against me I have unt[ied] before  
Šamaš!

84" Let the knots which I have tied against them approach  
[them],

85" let them come near to them, let them reach th[em]!

86" May I li[ve] at the command of Ea, Šamaš (and) Girra  
(var.: Asalluhi), [then]

87" I will proclaim your greatness, I w[ill praise] the glory of  
your divinity!"

88" You recite (this) three times, and each time you recite it  
you make a libation. [(...) a potter's kiln, a brewer's oven],  
89" a bread oven, a roast[ing ov]en, a bra[zier], a melting oven  
and a crucible] 90" you se[t up in a row] before Šamaš. [You  
fill (them) with cut-up reeds].

91" [Two figurines] of tamarisk wood, two figurines of ce[dar  
wood, two figurines of reed, two figurines of wood, two  
figurines of tin] 92" [two figurines of copp]er: i[n] the brazier  
that is not yet li[ghted]. Seven figurines of clay, seven figur-  
ines of clay from the clay pit] 93" that is mixed with bi[tumen],  
seven figurines of gyp[sum you line up for the potter's kiln].  
94" [Seven figu]rines of dough [you line up] for the bread  
oven. 95" [Six figur]ines of beer ma[sh], six figurines of beer  
bread: [for the brewer's oven. ... figurines of sesame pom-  
ace: for the crucible]. 96" ... figurines of tallow that is mi[xed]  
with cress: [for the roasting oven]. 97" [Seven figurines] of  
tallow, [seven figurines] of wax, seven [figurines of bitumen:  
for the melting oven]. 98" You sprinkle them with [ho]t [bitu-  
men (...)].

ll. 99''–100'' too fragmentary for transcription and translation; break of uncertain length.

The fragmentary passages preserved in B rev. III and A<sub>3</sub> rev. III' probably have to be placed within this break. B rev. III is too fragmentary for transcription; A<sub>3</sub> rev. II 1'–10' can be partially transcribed and translated:

- 4' *ina adūgi KIMIN* (= *aqallūšunūti* or similar) *ina utūni* [KIMIN]  
 5' *ina k̄tri KIMIN ina labti K*[IMIN]  
 6' *ina h̄uluppaqqi KIMIN ina kinūni K*[IMIN]  
 7' [ ... ] ... *Ani ušerdāšunūt[i]*  
 8' *sa[lam ka]ššāpi [u] kaššāpti ēpuš-ma mārat Ani* ... [ ... ]  
 9' *ina qātāt(?) ištari tābāti* [

break of uncertain length; l. 101'' too fragmentary for transcription and translation.

- 102'' *q[uturšunu] l̄itelli ana šamē [la'mīšunu liballi šamšu]*  
 103'' *liprus ḥayyattašunu mār Ea [ma]š-m[aššu]*  
 104'' *anāku aradka lubluṭ lušlim-ma narbīka lušāpi dalīlka lu[dlul]*  
 105'' *enūma taqallū šalāšišu tamannū-ma kukura tuqattaršu*

- 106'' ÉN ēpištu qumqummatu kaššāptu naršindatu  
 107'' Ša imlū t̄dāya ina nāri  
 108'' mīna tubbalī napištī ana malkī  
 109'' anāku ana puššur kišpīki maštakal našāku  
 110'' imḥur-l̄tm lā māhir kišpīki  
 111'' iš pišri Ša nadāti terinnatu Ša qašdati  
 112'' upištī line' šadā eli kišpīki maštakal limqut  
 113'' u imḥur-l̄tm limhaṣ lētki iš pišri lipaš-šira amātīki  
 114'' gamal siparri lipat̄ter {qibīt} kišir kuppud libbīki  
 115'' ina qibīt Ea Šamaš bēl il̄ tē šip[ti]

- 116'' imḥur-l̄tm iš pišri terinnatu maštakal ina kit̄ tara[kkas] 117'' ištēn gamal siparri šipta šalāšišu tamannū-ma ana kišādīšu tašakkan 118'' salmī šunūti ana gulgulli te[leq]q[e](?) ... ] 119'' ina l̄t̄ qēm šegušši bābšunu t[epehhi]

ll. 120''–22'' too fragmentary for transcription and translation; break of uncertain length; ll. 123'''–26''' too fragmentary for transcription and translation.

- 4' in a brewer's oven ditto (= "I burn them" or similar), in a potter's kiln [ditto],  
 5' in a melting oven ditto, in a roasting oven d[itto],  
 6' in a crucible ditto, in a brazier d[itto],  
 7' I let them descend [to the netherworld together with the Daughter] of Anu,  
 8' I have made fig[urines of the wa]rllock [and] witch, and [ ... ] the Daughter of Anu.  
 9' To the good hands of the goddess [ ... ]

- 102'' Let [their] s[moke] steadily rise to heaven, [let the sun extinguish their embers].  
 103'' Let Ea's son, [the ex]or[cist], cut off the terror emanating from them.  
 104'' Let me, your servant, live, let me become healthy, then I will proclaim your greatness, I will pr[aise] your glory!"

105'' While you burn (them), you recite (this) three times. Then you fumigate him with *kukuru*-plant.

- 106'' Incantation: "The sorceress is a *qumqummatu*-witch, the witch is a *naršindatu*-witch!  
 107'' You who have taken clay from the river (to make figurines) of me,  
 108'' why do you want to carry my soul to the (netherworld) *malkū*-deities?  
 109'' As for me, in order to undo your witchcraft I hold up *maštakal*-soapwort,  
 110'' 'heals-a-thousand'-plant that is immune against your witchcraft,  
 111'' the 'wood-of-release' of the *nadītu*-priestesses, the cone of the *qadištu*-votaries!  
 112'' May the mountain drive back the sorcerous devices, may the *maštakal*-soapwort fall upon your witchcraft,  
 113'' moreover, may the 'heals-a-thousand'-plant strike your cheek, may the 'wood-of-release' undo your words,  
 114'' may the bronze curved staff release {the command of} the knot devised in your heart —  
 115'' at the command of Ea (and) Šamaš, the lord of the gods!"  
 Incant[ation] formula.

- 116'' You bi[nd] 'heals-a-thousand'-plant, 'wood-of-release', a cone (and) *maštakal*-soapwort (together) into a linen cloth;  
 117'' one bronze curved staff: you recite the incantation three times, then you place (them) on his neck. 118'' You [ta]k[e] these figurines for the skull [ ... ]. 119'' You [seal] their opening with a dough of *šeguššu*-barley flour.

<sup>127</sup>"'[ana maḥa]r Šamaš dayyāni qīšta(?)  
m[ahr]ā[t]a

<sup>128</sup>"'[nud]unnū nadnakka

<sup>129</sup>"'[takl]imtu simat erṣeti kllumatka

<sup>130</sup>"'[salmī ka]ššāpīya u kaššāpt[īy]a

<sup>131</sup>"'[ana maḥ]ar Šamaš kāša apqissu-  
<nūti>

<sup>132</sup>"'[an]a Kurnugî uru ittīka

<sup>133</sup>"'[l]ā tumaššaršunūti<sup>134</sup>"'[nīš] Šamaš  
murteddīka tummāta

<sup>135</sup>"'[nīš Igigi] ilī elāti tummāta

<sup>136</sup>"'[nīš Anunnak]i ilī šaplūti tummāta

<sup>137</sup>"'[nīš Lugalirra] Ninazu Ningišida tum-  
māta

<sup>138</sup>"'[nīš Ereškiga]l šarrat e[ršet]i tummāta

<sup>139</sup>"'[Šumma tumaš]šar[šun]ū[ti]

(text breaks)

#### 8.7.2: The ‘Memorandum’ Version: K 888 (ms. e)

<sup>1</sup>ÉN alsīka Šamaš ... [ ... ]

<sup>2</sup>ÉN Šamaš bēlī šār bērī mar[su ... ]

<sup>3</sup>utūnu adūgu tinūri labti <sup>4</sup>kinūna kīra u  
ḥuluppaqqa ana mahar Šamaš <sup>5</sup>tasaddir  
qanē kartūti tumalla

<sup>6</sup>šina šalmī bīni šina šalmī erēni šina  
šalmī qanē <sup>7</sup>šina šalmī işi šina šalmī  
annaki <šina šalmī> erī ina kinūni lā(?)  
nappaḥi

<sup>8</sup>sebet šalmī ṭīdi sebet šalmī ṭīd kullati ša  
ittā ballū <sup>9</sup>sebet šalmī gaṣṣi ana utūni  
tasaddir

<sup>10</sup>sebet šalmī līši ana tinūri tasaddir

<sup>11</sup>šešset šalmī agarinni šešset šalmī bappi-  
ri ana adū<gi>

<sup>12</sup>[... šalmī k]upsi ana ḥuluppaqqa

<sup>13</sup>[... šalmī] lipī ša itti saḥlē <sup>14</sup>[ba]llu ana  
labti

<sup>15</sup>[sebet šal]mī lipī sebet šalmī iškūri sebet  
šalmī ittē <sup>16</sup>ana kīri ittā emma tasallah-  
šunūti

<sup>127</sup>"'[Befo]re Šamaš, the judge, you ha[ve receiv]ed a gift,

<sup>128</sup>"'[a pre]sent has been given to you.

<sup>129</sup>"'[The funerary dis]play, fit for the netherworld, has been  
arranged for you.

<sup>130</sup>"'[Figurines of] my [wa]rlock and witch,

<sup>131</sup>"'I have entrusted th<em> to you [befo]re Šamaš.

<sup>132</sup>"'Take (them) with you [t]o the Land of No Return,

<sup>133</sup>"'do [n]ot release them!

<sup>134</sup>"'You are adjured [by] Šamaš, your constant escort,

<sup>135</sup>"'you are adjured [by the Igigi], the gods of the upper  
world,

<sup>136</sup>"'you are adjured [by the Anunnak]i, the lower gods,

<sup>137</sup>"'you are adjured [by Lugalirra], Ninazu (and) Ningišida,

<sup>138</sup>"'you are adjured [by Ereškiga]l, the queen of the ne[ther-  
worl]d!

<sup>139</sup>"'[If you re]lease [th]e[m], (you will be cursed)!"

(text breaks)

#### 8.7.2: The ‘Memorandum’ Version: K 888 (ms. e)

<sup>1</sup>Incantation “I call upon you, Šamaš”: ... [ ... ].

<sup>2</sup>Incantation “Šamaš, my lord, 3600 miles”: The patie[nt  
... ].

<sup>3</sup>A potter’s kiln, a brewer’s oven, a bread oven, a roasting  
oven, <sup>4</sup>a brazier, a melting oven and a crucible <sup>5</sup>you set up in  
a row <sup>4</sup>before Šamaš. <sup>5</sup>You fill (them) with cut-up reeds.

<sup>6</sup>Two figurines of tamarisk wood, two figurines of cedar  
wood, two figurines of reed, <sup>7</sup>two figurines of wood, two  
figurines of tin, <two figurines> of copper: in the brazier *that  
is not yet lighted*.

<sup>8</sup>Seven figurines of clay, seven figurines of clay from the clay  
pit that is mixed with bitumen, <sup>9</sup>seven figurines of gypsum:  
you line them up for the potter’s kiln.

<sup>10</sup>Seven figurines of dough: you line them up for the bread  
oven.

<sup>11</sup>Six figurines of beer mash, six figurines of beer bread: for  
the brewer’s ov<en>.

<sup>12</sup>[... figurines of po]mace: for the crucible.

<sup>13</sup>[... figurines] of tallow <sup>14</sup>that is mixed <sup>13</sup>with cress: <sup>14</sup>for the  
roasting oven.

<sup>15</sup>[Seven fig]urines of tallow, seven figurines of wax, seven  
figurines of bitumen: <sup>16</sup>for the melting oven. You sprinkle  
them with hot bitumen.

<sup>17</sup>*mušāti tulabbassunūti* <sup>18</sup>*qû(?) ettūti(?)*  
*marat immeri pānīšunu terrim* <sup>19</sup>3.TA.ĀM  
*silli gišimmari tutakkapšunūte*

<sup>20</sup>*gulgul amēli mē ellūti turammak* <sup>21</sup>*šamna*  
*tapaššaš šipāti pešēti tabarra uqnāti tarakkaš* <sup>22</sup>*mārat Ani tušeššeb šina salmī tīd*  
*kullati* <sup>23</sup>*ina sissiktīšu tarakkaš šina imērī*  
*śidīta(?)* <sup>24</sup>*temmid muštu pilakku dudittu*  
*25**šikkatu šiddi kirissi tanaddinši* <sup>26</sup>*kunukku*  
*tašakkanši paršig hašmānu* <sup>27</sup>*šubāt zumri*  
*unqi kaspi zabab k[asp]i(?) tanaddinši kispa takassipši*

<sup>28</sup>EN Šamaš bēlu rabū muštēser <sup>29</sup>elāti šaplāti em[a] <sup>30</sup>taqqū tamannu kukura [tuqataršu]

<sup>31</sup>EN ēpištu q[umqummatu] <sup>32</sup>imḥur-līm iş pišri [terinnatu maštakal ina kitī] tarakkaš(?) <sup>33</sup>[(ištēn) gama]l siparri ina kišadīšu tašakkan šipta šalaššu tamannu

<sup>17</sup>You clothe them with combed-out hair, <sup>18</sup>you cover their faces with cobweb (and) bile of a sheep. <sup>19</sup>You pierce them three times each with the thorn of a date palm.

<sup>20</sup>You bathe a human skull with pure water, <sup>21</sup>you rub it with oil, you bind white, red (and) blue (threads of) wool (on it).

<sup>22</sup>You have the Daughter of Anu sit (*there*). <sup>23</sup>You tie <sup>22</sup>two figurines of clay from the clay pit <sup>23</sup>into his hem. <sup>24</sup>You load <sup>23</sup>two donkeys with travel provisions. <sup>25</sup>You give her <sup>24</sup>a comb, a spindle, a dress-pin, <sup>25</sup>a perfume flask, a *ribbon* (and) a hairpin. <sup>26</sup>You provide her with a seal, <sup>27</sup>you give her a headdress of *hašmānu*-wool, <sup>27</sup>a garment for the body, a ring of silver (and) a grain of *s[ilv]er*. You make a funeral offering for her.

<sup>28</sup>Incantation “Šamaš, great lord, who guides aright <sup>29</sup>the upper and the lower (world)": Whe[n] <sup>30</sup>you have poured a libation, you recite (it). [You fumigate him] with *kukuru*-plant.

<sup>31</sup>Incantation “The sorceress is a *q[umqummatu]-witch*":

<sup>32</sup>You bind ‘heals-a-thousand'-plant, ‘wood-of-release', [a cone (and) *maštakal*-soapwort (together) into a linen cloth].

<sup>33</sup>You place [(one) curved sta]ff of bronze on his neck (and) recite the incantation three times.

### Notes

General: It is surprising that no fewer than three manuscripts of this ritual from Aššur have survived; an indirect join between the overlapping mss. B and D is excluded not only by the different distribution of text on the reverse of both manuscripts, but also by the physical appearance of the fragments. Note that the possibility of an indirect join between *BAM* 231 (ms. A<sub>1</sub>) and *KAL* 2, 26 (ms. A<sub>2</sub>) was only discovered after the publication of *KAL* 2; but note that the width of the column in the preserved part of *BAM* 231 is slightly wider (75 mm) than that in the preserved parts of *KAL* 2, 26 (70 mm). Köcher's copy of ms. B (*BAM* 323) is unreliable in a number of places; the fragment has been recopied for the present volume. The following notes complement and, where necessary, correct the earlier comments in *KAL* 2 ad no. 26 and 27 (mss. A<sub>2</sub>, A<sub>3</sub>) and *BaM* 37 (2006) 198–209 (ms. e). For collations of ms. A<sub>1</sub>, see pl. 133, nos. 68–74.

#### 8.7.1

1–14: The description of the symptoms is very similar to *AMT* 21/2+ obv. 1–21 //, edited here as text 8.6 (cf. also 8.6, Notes on ll. 1–21). For an overview of both symptomologies, see Schwemer,

*Abwehrzauber*, 170–73; for a critical discussion of the retrospective diagnosis as rabies (proposed by Scurlock and Andersen), see, most recently, Böck, *OLZ* 104 (2009) 189–91.

13: A reading *iraššišum-ma* is of course possible, but suffixed -šum is difficult to explain within the present context. *dakāmu* seems to be attested only here in symptomologies, but note that *dukkumu* is included in the List of Diseases (*CT* 19, 3 rev. III 9 = *MSL* 9, 94: 129).

15: For the expression *mē zikurudē hebū*, see Schwemer, *Abwehrzauber*, 101–4; cf. here 1.55'.

16: The restoration [SÍK] SU-[šú] proposed by George, *Gilgamesh Epic*, 133, for the beginning of the line is ruled out by collation; restore perhaps [ÚH]-su “his spittle”. For a possible parallel in *Maqlū* IV 50, see Abusch – Schwemer, *Iraq* 71 (2009) 64, 71. For the significance of Gilgameš as boatman of the dead, see George, *Gilgamesh Epic*, 130–32, and Abusch – Schwemer, *Akkadica* 130 (2009) 107; cf. here 1.61'.

17: For the significance of Abu, the month of the dead, as a period of time that is characterized by a special permeability of the barrier

between the world of the living and the netherworld and thus offers an opportunity for performing ritual transfers to the netherworld, see Abusch, *MesWi*, 107–10, 234–36, Tsukimoto, *Totenpflege*, 48–51, Scurlock, *AMRP*, 93–107 and Schwemer, *Abwehrzauber*, 131, 186; cf. here text 8.3, 1.: 56. Corresponding to *erēb Abi* one expects the indication of a specific period of time for fragmentary [*ina ... i/er Abi*. The rites for the dead were performed towards the end of the month. Therefore, a restoration [*ina gi/ga-me]-er* <sup>ii</sup>NE “[at the en]d of month Abu” seems plausible.

18: Three months and ten days equal a hundred days; this is a significant period of time. Cf. *Maqlū* V 48: *attīmannu kaššāptu ša īteneppuša šalāšat arhī ešret ūmē mišil ūme* “Whoever you are witch who has been bewitching for three months, ten days and half a day”.

24: *namraštī*, usually an epithet and name of the Moon-god, is here used as a poetic reference to sunrise.

29: Cf. K 2132 rev. 11': GIM A.MEŠ *ana'* ŠU<sup>II</sup> <sup>d</sup>UTU SUM-nu (*Bīt salā'* mē, ed. Ambos, unpubl. *Habilitationsschrift*, p. 246). Similarly *BBR* 2, 75: 11 (cf. 54–55): [*ikri]b* mē ša *lahanni našīma ana mahar sūrti ana qāt ili nadānu* “[Prayer (to be recited at the time) of presenting the water of the *lahannu-jar* and giving (it) (in)to the hand of the deity in front of the *sūrtu*”; the pertinent prayer, whose text is only fragmentarily preserved, refers to scented water presented to Šamaš and Adad. A parallel prayer of the diviner from the Old Babylonian period suggests that the water was intended to be used by the addressed gods to wash (their hands) before sitting down for their sacrificial meal (see Goetze, *JCS* 22 [1968] 26: 19ff.). Since the present ritual was not performed in a temple setting, the ritual instruction can hardly refer to the washing of the hands of an actual statue of Šamaš (for the washing of a statue’s hands, cf. *mē ana [q]āt Marduk šangū inašši*, Köcher, *ZA* 50 [1952] 194: 19', Middle Assyrian temple ritual, and cf. also *TCL* 6, 39 obv. 22–23, 33, 40 obv. 20, rev. 3, *mē qāti* for Anu and Antu). It seems more likely that some kind of symbolic presentation or libation of water before the rising sun is intended. For the motif of the deity washing his hands before the sacrificial meal, cf. the bilingual *ki’utu*-prayer *En-e an-sikil-ta* ll. 27–31 (Cooper, *ZA* 92 [1972] 74–75, 77) and also the Hittite *babilili*-rituals (see Beckman, *Studies Güterbock*, 39).

34: For the different semantic nuances of *šadū* “mountain” and *ḥuršānu* “mountain range”, see Steinkeller, *Studies Biggs*, 219–32.

35, 37: Note the ventive ending on *tettiqa* indicating the movement of the sun to the speaker. There are a number of adjectives that can be restored in these lines, the foremost of which are *šadē dannuti* “dangerous mountains” and *šadē pašqūti* “impassable mountains”. Note that this description of the sun’s journey from the netherworld up to the world of the living throws an interesting light on the phraseology used to describe the Assyrian kings’ exploits when campaigning in the mountains.

41'–42': The interpretation of these lines remains highly uncertain, especially since the phrasology is reminiscent of ritual instructions rather than prayer language. At the beginning of l. 41' possible readings include *ina] 'pí-i'* “in the mouth” or *ina] 'bi-i'* “in the sewer”.

44': For the tentative interpretation of *lā alāka* as an adverbial expression similar to *lā naparkā* “constantly”, see already *KAL* 2, p. 74.

57': Following *KAL* 2, pp. 72–73, one could alternatively restore: *[ina mē ir]muku* “(who) [wa]shed [with water (over it)]”. All actions in ll. 56'–57' seem to be directed against the figurine of the patient, if our restoration at the beginning of l. 56 is correct.

59': At the beginning of the line one would expect *[pānīšunu ana ereb šamši iš]kunu* “[who] di[rected [their faces towards the west]]”, as this is regularly done before enclosing figurines in a sewage opening (cf., e.g., in this volume text 7.7: 31–32). The break at the beginning of the line, however, does not offer enough space for such a restoration.

61': For the restoration, cf. text 8.3, 1.: 54. Gilgameš is the boatman of the dead and ferries the deceased across the Hubur river (see George, *Gilgamesh Epic*, 130–32 with the relevant attestations). Cf. also in the famous prayer to Gilgameš, the netherworld judge: <sup>ii</sup>*Hubur l̄trubū-ma ay issah-rū* “Let them enter (on the journey across) the Hubur-river, lest they turn (back)” (*KAR* 227 obv. II 4' // *LKA* 89 + 90 obv. II 14' // *K* 6793+ obv. 48, all coll.; for the prayer and the ritual of which it is a part, see Abusch, *History of Religions* 26 [1986] 150–51 with notes 13–14). Furthermore it is worth noting that Gilgameš and Ḥumuṭ-tabal, another ferryman of the netherworld, occur together in the ušburru ritual *BM* 47806+ (ed. Schwemer, *Iraq*,

72 [2010] 63–78) within the context of banning the sorcerers to the underworld.

62': At the beginning of the preserved part of the line one could also read *i]š-sab-ta-an-ni* “... has seized me”. The spelling *lu-bu-sa-ni* is apparently corrupt. Since one expects a 3<sup>rd</sup> plural stative (subject *kišpū*), the form is probably a corruption of *lubbū inni*. For the weak formation of the stative D of *la’ābu*, cf. *lubbāku* instead of *lu’ubāku* in *BMS* 12: 56 (ed. Mayer, *OrNS* 62 [1993] 313–37). For the usage of this verb with witchcraft, cf. also *KAL* 2, 24 rev. 14 // (here text 8.2: 78) and the discussion in Abusch, *BWiL*, 67–73.

A<sub>3</sub> II 2'–7': The restorations are based on comparison with the ‘memorandum’ version of the ritual, here edited as text 8.7.2; cf. especially ll. 6–19. Instead of emending A<sub>3</sub> obv. II 2', it is possible to construe the text as: ... KIMI]N šá 1.UDU šá DUH.L[AL ḪE.ḪE] “..., seven figurines of tallow that [is mixed] with wa[x]”. The breaks at the beginning of A<sub>3</sub> obv. II 6'–7' seem not to offer enough space for the restorations one would expect according to text 8.7.2: 17–19; therefore we tentatively restore shorter equivalent phrases.

70": For hot soups as a typical offering for the dead, cf. *BAM* 323 rev. 83 (ed. Scurlock, *MMTGI*, 537–38 no. 228).

72": For \**zababu*(?) as a possible variant of *zibibānu*, see *BAM* 37 (2006) 207; cf. here the corresponding line in the ‘memorandum’ version (text 8.7.2: 27).

83": A less likely, but also possible restoration of the end of the line is ú-[*k*]ā[š-šir] “I have tied” (cf. *KAL* 2, p. 72).

88": For the libations prescribed here, cf. the comments on l. 29.

88'–98": The restorations follow the parallel text in the ‘memorandum’ version (8.7.2: 3–16). Note that the different types of ovens correspond to the different materials used for the figurines assigned to each (see *BaM* 37 [2006] 200, fn. 9). For the problematic *lā nappabi* in l. 92", see the comments in *BaM* 37 (2006) 206.

99"–100": It is impossible to decide on the basis of the few traces preserved whether the third Šamaš prayer, whose incipit is given as Šamaš *bēlu rabū muštešer elāti šaplāti* in the ‘memorandum’ version (8.7.2: 28–29), began here or whether the text continued with more ritual instructions corresponding to ll. 17–27 of the ‘memorandum’. But

since the end of the third Šamaš prayer (l. 101"–104") is directly followed by instructions corresponding to l. 30 of the ‘memorandum’, the latter seems more probable.

A<sub>3</sub> III 4'–9': The passage forms part of the third Šamaš prayer and contains a description of the ritual actions performed by the patient; the text can therefore be partially restored based on the corresponding ritual instructions in ll. 88"–98" and their parallel in the ‘memorandum’ version (8.7.2: 3–27). Note that at the beginning of l. 8' the scribe by mistake omitted the phrase *šalam kaššāpi u kaššāpti*, which he then squeezed between the lines (cf. the correct copy in *KAL* 2, p. 181, no. 27 B 1; the caution exercised in that edition, p. 77, now seems unnecessary). The restoration in the translation of l. 7' follows what must have been the general sense of the line (for the Daughter of Anu’s, i.e., Lamaštu’s, role in the ritual, cf. the ‘memorandum’ version); the traces still visible, however, do not admit any certain restoration of the actual signs.

102"–13)": For these lines, see our comments in *Akkadica* 130 (2009) 107–108.

102"–104)": The phrases in ll. 102"–103" are well known from the incantation *Anašši dipāra* (see here, note on text 8.4: 63) and are also found in *Maqlū* V 146–48. Note, however, that in contrast to the incantation here in 8.7.1, these lines stand at the very end of the incantation in *Anašši dipāra* and in *Maqlū* V 146–48. Furthermore, note that the related text 8.8 included a recitation of *Anašši dipāra* (text 8.8: 6').

106"–15)": This incantation is a close parallel to *Maqlū* VI 16–23.

106)": The manuscripts deviate in their representation of the final vowel of the nouns in this line. In the parallel passage *Maqlū* VI 16–19 it seems that in each pair the first element had the first-person possessive suffix, while the second element is in the nominative: “My sorceress is a *qumqum-matu* ...”.

108)": For *malkū* “princes” as a group of netherworld deities or demons, see the attestations collected in *CAD M I* 168–69, especially sections 2' and 3', and the discussion in Tsukimoto, *Totenpflege*, 63–69.

114)": The normal formula is *kišir kipid libbi* (see text 7.8, 5.: 27, text 8.4: 40). The insertion of *qibīt* was probably due to the occurrence of the same word in the next line.

118"": One expects *ana gulgulli tapaqqid* or similar, but the tablet clearly has *te-*. Farber, *WdO* 38 (2008) 255 proposes a reading *te-[es]-s[ír]* "you shut up".

127"": For the restoration *qīšta mahrāta*, see already Scurlock, *MMDG*, 361–62; there is, however, not enough room for her restoration of *kunnāta* at the end of the line.

129"": *taklimtu*, as a rule constructed with *kullumu*, designates the display of grave goods and the deceased person's body before the burial (see *CAD T* 80–81 with numerous references). Here the display consists of the skull that has been bathed, anointed and adorned with coloured threads (following the 'memorandum' version, text 8.7.2: 20–21). Rather than a phonetic reality the spelling *tak-li-ma-tú* for *taklimtu* reflects alphabetic influence on the use of syllable signs in the first millennium (for this phenomenon, see Streck, *Keilschrift und Alphabet*, passim, esp. 78–80).

134""–39"": The restorations follow the parallel adjuration of a ghost in *KAR* 227 rev. IV 46–50 // *LKA* 89 + 90 rev. IV 1–4 (ed. Ebeling, *TuL*, 133 and Scurlock, *MMDG*, 358–61; a new edition is in preparation). For the function of these adjurations, or more precisely "ritual oath formulae", see Scurlock, *MMTGI*, 25–26.

### 8.7.2

2: Note that this incipit was misread by Schwemer in *BaM* 37 (2006) 202, before he recognized that *BAM* 231, *BAM* 332 and *CBS* 1498 obv. actually all belong to the same ritual.

7: For problematic *lā nappahi*, see the comments in *BaM* 37 (2006) 206.

17–19: See the comments in *BaM* 37 (2006) 206–207; for the use of thorns of the date palm in piercing rites, see Schwemer, *Abwehrzauber*, 209–14.

22–23: Lines 130""–31"" of the library version (8.7.1) show that the pair of figurines represents warlock and witch (*pace BaM* 37 [2006] 200). When their figurines are tied into the patient's hem, his illness is transferred onto them and banned to the netherworld together with them.

## TEXT 8.8

### ANOTHER CASE OF BURNING AND SENDING TO THE NETHERWORLD

#### *Content*

This is a small fragment of an anti-witchcraft ritual that seems to have included rites very similar to those of the ceremonial rituals edited here as texts 8.4 and 8.7. Following a prayer addressed to Šamaš various pairs of figurines representing the sorcerers are burnt before the sun-god. The exorcist recites the incantation *Anašši dipāra* when kindling the fire; the burning itself is accompanied by a short

invocation of Girra, the divine fire. These rites are similar to those found in text 8.4, but, just as in text 8.7, the burning rite is followed by a transfer of the sorcerers to the netherworld by means of a ghost. Only the first few signs of this section are preserved, but it is clear that a skull representing the evoked ghost is washed, anointed and put on display.

#### *List of Manuscripts*

A	K 3292 + 7788 + 7798 + — 17984	pl. 100	Small frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
---	-----------------------------------	---------	--	-----------------------------------

#### *Synopsis of Text Units*

- i Ritual with incantations against witchcraft.....]1'-13'[  
[Incantation addressed to Šamaš] .....not preserved  
Ritual instruction (including recitation of *Anašši dipāra* and *Girra qumīšunūti*) .....]1'-13'[  
A: 1'-13'

#### *Previous Editions*

None.

#### *Transliteration*

1' A: 1'	[DÙ.DÙ.BI <sup>1</sup> ] [	] '2 NU 1 <sup>1</sup> .U[DU 2 NU DUH.LÀL]
2' A: 2'	2 NU DUH.ŠE.GIŠ.Ì '2 NU ESIR 2 NU <sup>1</sup> I[M] '2 <sup>1</sup> NU NÍG.SIL[A <sub>11</sub> .GÁ DÙ-uš]	
3' A: 3'	i-na <sup>dug</sup> BUR.ZI.GAL NU AL.Š[EG <sub>6</sub> .GÁ]	
4' A: 4'	ina IGI <sup>d</sup> UTU GAR-an GI.MEŠ kar-t[u]-ti SA <sub>5</sub> NU.MEŠ šú-nu-t[i]	
5' A: 5'	ESIR KÚM SÙ-šú-nu-ti 'ÉN <sup>1</sup> 3-š[ú] ana IGI <sup>d</sup> UTU ŠID-n[u]	
6' A: 6'	ÉN ÍL di-pa-ra NU.ME[Š-š]ú-nu a-qal-l[u]	
7' A: 7'	3-šú ŠID-ma IGI <sup>d</sup> UTU 'BÍL <sup>1</sup> -šú-nu-t[i]	
8' A: 8'	<sup>d</sup> gira qu-mi-šú-nu-ti <sup>d</sup> g[ir]a qu-li-šú-nu-t[i]	
9' A: 9'	<sup>d</sup> gira ez-zu 'i-šat <sup>1</sup> -k[a ma-ga]l liq-l[i]	
10' A: 10'	GIM i-qal-lu-'ú an <sup>1</sup> -n[a-a 3-šú D]U <sub>11</sub> .GA-[bi]	
11' A: 11'	gul-gul-li 'NA <sup>1</sup> x [x x x x x (x)] x [	
12' A: 12'	Ì <sup>1</sup> ŠÉŠ x [	
13' A: 13'	[x x] x x [	
	(A breaks)	

*Bound Transcription*

<sup>1'</sup>DÙ.DÙ.BI [ ... ] šina šal-  
 mī lip[î] šina šalmī iškūri] <sup>2'</sup>šina šalmī  
 kupsi šina šalmī ittē šina šalmī t̄[di] šina  
 šalmī līš[i] teppuš] <sup>3'</sup>ina burzigalli lā  
 šar[pi] <sup>4'</sup>ina mahar Šamaš tašakkan qanē  
 kart[ū]ti tumalla šalmī šunūt[i] <sup>5'</sup>ittâ emma  
 tasallahšunūti šipta šalāšiš[u a]na mahar  
 Šamaš tamannu <sup>6'</sup>ÉN Anašši dipāra šalm[ī-  
 š]unu aqall[u] <sup>7'</sup>šalāšišu tamannū-ma  
 mahar Šamaš taqallūšunūt[i] <sup>8'</sup>Girra  
 qumišunūti G[irr]a qulūšunūti <sup>9'</sup>Girra ezzu  
 išātk[a maga]l liql[i] <sup>10'</sup>kīma iqallū ann[ā]  
 šalāšišu t̄aqabbi <sup>11'</sup>gulgulli ameli [ ... ]  
<sup>12'</sup>Šamna tapaššaš [ ... (l. 13' too fragmentary for transcription, text breaks)

*Translation*

<sup>1'</sup>Its ritual: [( ...) you make (...) two figurines of tallo[w, two figurines of wax], <sup>2'</sup>two figurines of sesame pomace, two figurines of bitumen, two figurines of cl[ay] (and) two figurines of dou[gh]. <sup>3'</sup>In an unfi[red] burzigallu-bowl <sup>4'</sup>you place (them) before Šamaš. You fill (the bowl) with cut-up reeds. <sup>5'</sup>You sprinkle these figurines with hot bitumen. You recite the incantation three tim[es be]fore Šamaš. <sup>7'</sup>You recite <sup>6'</sup>the incantation “I raise the torch, I bur[n] their figuri[nes]” <sup>7'</sup>three times. Then you burn the[m] before Šamaš. <sup>8'</sup>“Girra, set them afire, Girra burn them, <sup>9'</sup>furious Girra, let you[r] fire bur[n fiercelly]!” <sup>10'</sup>While it (i.e., the fire) burns, [you s]ay thi[s three times]. <sup>11'</sup>[You wash] a human skull [with pure water], <sup>12'</sup>you rub (it) with oil, [ ... (l. 13' too fragmentary for translation, text breaks)

*Notes*

5': This Šamaš incantation refers to the text of a prayer given verbatim on the part of the tablet that originally preceded the ritual instructions.

6': For the incantation *Anašši dipāra*, see *supra* the comment on text 8.4, 1. 63.

8': Despite their *i*-vocalism the forms *qumi* and *quli* are certainly G-stem imperatives; note that they interchange with *qumu* and *qulu* in the manuscripts of *Maqlû II* 109–13, 132 and IV 140–43.

9'–10': *CAD Q* 69a records only one attestation for the intransitive use of *qalū*, but these two lines add two more examples. The restoration of the second half of l. 9' as *magal liqli* fits the traces perfectly and can be supported by the Šumma ālu protasis *šumma išātu ina nignak ilī magal iqallu* “if the

fire in the censer of the gods burns fiercely” (*CT* 40, 44 K 3821: 2). For the restoration of “three times” in the break in l. 10', cf. the parallel instruction for the recitation of the very same invocation in *KAL 2*, 24 rev. 48, here text 8.2: 119.

11'–12': These instructions are parallel to K 888 rev. 6–7, here text 8.7.2: 20–21; however, the few traces preserved in the second half of l. 11' do not allow an exact reconstruction of the wording. The spelling *gul-gul-li* is here interpreted as an aberrant formation of the singular bound form (*gulgul*) rather than a plural (*gulgulli*); if a plural form were intended, we would expect the number of skulls to be specified. For *gul-gul-li* as the singular bound form, cf. perhaps *BAM* 471 obv. I 13' (partly restored, ed. Scurlock, *MMTGI*, 601).

## TEXT 8.9

### FRAGMENT OF A RITUAL BEFORE ŠAMAŠ

#### *Content*

Only a few fragmentary lines of this anti-witchcraft ritual can be reconstructed. The preserved part of the text contains passages from a prayer addressed to Šamaš. A hymnic introduction praising Šamaš as

the god who releases and undoes all kinds of ‘bound’ states is followed by the patient’s pleas to free him from an illness that was caused by witchcraft.

#### *List of Manuscripts*

A	Sm 1923	—	pl. 101	Small frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
B <sub>1</sub>	VAT 16447 (+) <sup>??</sup>	KAL 2, 58	coll.	Small frgs., NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
B <sub>2</sub>	VAT 13867	LKA 161 KAL 2, 59			

#### *Synopsis of Text Units*

- i Fragmentary prayer addressed to Šamaš ..... ]1'–16'[ ... ]17"–24"[  
A: 1'–13' // B<sub>1</sub>: 1'–7'; B<sub>2</sub>: 1'–8'

#### *Previous Editions*

Schwemer, *KAL* 2, 58 (ms. B<sub>1</sub>) and 59 (ms. B<sub>2</sub>).

#### *Transliteration*

1' A: 1'	‘EN AN-e <sup>1?</sup> [
2' A: 2'	pa-tir k[a-si-ti
3' A: 3'	BÚR-ir ‘ma <sup>1</sup> -[mīti
4' A: 4'	mu-pa-sis [
5' A: 5'	pa-tir ki-ṣi[r libbi ili u ištari(?) (...)]
6' A: 6'	pa-śir ta-mī-[ti
7' A: 7'	pa-tir en-ni[n-ti
8' A: 8'	mu-ḥal-li-qu [
B <sub>1</sub> : 1'	[ ] x x x [
9' A: 9'	<sup>d</sup> UTU di-ni ta-d[i-in
B <sub>1</sub> : 2'	[ ] x bar at-ta →
10' A: 10'	EŠ.BAR-a-a [taprus(?)
B <sub>1</sub> : 2'	EŠ.BAR-[a-a
11' A: 11'	ú-suḥ GIG š[á zumrīya]
B <sub>1</sub> : 3'	[ zumrī-i]a <sup>2?</sup> →
12' A: 12'	<sup>d</sup> UTU GIG ša DAB-ni x [
B <sub>1</sub> : 3'-4'	<sup>d</sup> UTU GIG ša DAB-ni [ ] / [ ] →

- 13' A: 13'  
B<sub>i</sub>: 4'-5'  
ina mi-ib-ri šu-ti-qa-an-[ni]  
[ m]i-ib-ru šu-t[e-qa-an-ni] / [ ] x →
- 14' A: 14'  
B<sub>i</sub>: 5'-6'  
d<sup>4</sup>UTU ša lā UŠ<sub>11</sub>.ZU ū<sup>1</sup> [m<sup>unus</sup>UŠ<sub>11</sub>.ZU  
d<sup>4</sup>UTU ša lā UŠ<sub>11</sub>.Z[U / [ ] →
- 15' A: 15'  
B<sub>i</sub>: 6'  
ana-ku NU Z[U DI]NGIR mam-ma-[an ul t̄de attā-ma t̄de(?)  
(undecipherable traces in B<sub>i</sub>: 7'; B<sub>i</sub> breaks)
- 16' A: 16'  
(A breaks)  
*break*  
ina-an-[na ana-ku NENNI] ū<sup>1</sup> NENN[I
- 17'' B<sub>2</sub>: 1'  
[x (x)] x x [x (x)] x DINGIR.MEŠ x x [
- 18'' B<sub>2</sub>: 2'  
[ina] qī-bi-i[t] DINGIR-MU u d<sup>15</sup>-MU lis-s[u-u
- 19'' B<sub>2</sub>: 3'  
[šā<sup>2</sup> G]ÁL-ú ina É-MU i-d<sup>4</sup>nanna x [
- 20'' B<sub>2</sub>: 4'  
[UŠ<sub>11</sub>] UŠ<sub>11</sub> NÍG.AK.A.MEŠ lem-nu-ti MÁŠ.G[E<sub>6</sub>.MEŠ
- 21'' B<sub>2</sub>: 5'  
[šā ina] SU-MU UZU.M[E]Š-MU u SA.MEŠ-MU i[b<sup>7</sup>-ba-šu-u(?)]
- 22'' B<sub>2</sub>: 6'  
[ina S]U-MU lit-su-u i[na S]U-MU li-ri-q[u
- 23'' B<sub>2</sub>: 7'  
[l]u-mur GAL-ut-ka ū<sup>1</sup>šā-maš ki x [
- 24'' B<sub>2</sub>: 8'  
ršā<sup>1</sup> x x ū<sup>2</sup> šu<sup>1</sup> [(x)] x d<sup>4</sup>šā-maš š[á<sup>2</sup>  
(B<sub>2</sub> breaks)

*Bound Transcription**Translation*

- <sup>1'</sup>bēl šamē(?) [ Lord of heaven [...  
<sup>2'</sup>pātir ka[s̄ti who releases bin[ding, ...  
<sup>3'</sup>pāšir mā[m̄ti who undoes ba[n, ...  
<sup>4'</sup>mupassis who annuls [misdeeds, ...  
<sup>5'</sup>pātir kiši[r libbi ili u ištari(?) (...)]  
who dispels the wra[th of (the personal) god and goddess (...)],  
<sup>6'</sup>pāšir tamī[ti who undoes oa[th(s), ...  
<sup>7'</sup>pātir enni[nti who dispels si[n(s), ...  
<sup>8'</sup>muḥalliqu [...] ... [ who destroys [...] ... [ ... ... ]:  
<sup>9'</sup>Šamaš dīnī tad[tn [...] ... attā Šamaš, you have jud[ged] my case, you [...] ... ],  
<sup>10'</sup>purussâya [taprus(?) [you have rendered] a verdict for me, [...] ... ].  
<sup>11'</sup>usuḥ murṣa š[a zumrīy]a Remove the illness o[f m]y [body],  
<sup>12'</sup>Šamaš murṣu ša šabtanni [...] Šamaš, the illness that keeps hold of me ... [  
<sup>13'</sup>ina miḥri šūtiqan[ni Let the evil that I have encountered pass me by, [...] ... ].  
<sup>14'</sup>Šamaš ša kaššāpi u [kaššāpti Šamaš, the warlock's and [the witch's witchcraft, magic  
and sorcery]  
<sup>15'</sup>anāku lā t̄d[e i]lu mamma[n ul t̄de attā- I do not kno[w], n[o go]d [knows (it), but you know (it)].  
ma t̄de(?)]  
<sup>16'</sup>inan[na anāku annanna] mār annann[a No[w I, N.N.], son of N.[N., ...  
*break; l. 17'' too fragmentary for transcription.*  
<sup>18''</sup>[ina] qibī[t] iltya u ištariyā liss[ū May [...] depart [at] the comman[d] of my god and  
goddess, [...] ]  
<sup>19''</sup>[ša(?) ibb]ašū ina bītīya inanna [...] [which have] come to pass in my house, [...] now [...] ...  
<sup>20''</sup>[kišpū] ruhū rusū upšāšū lemnūti šunā- Let [witchcraft], magic, sorcery, evil machinations, [...] drea[ms, ...  
[tu]  
<sup>21''</sup>[ša ina] zumrīya šīrīya u šer'ānīya i[b- [that] ha[ve manifested themselves in] my body, my flesh  
bašū(?)]  
<sup>22''</sup>[ina zu]mrīya lissū i[na zu]mrīya lirēq[ū and my sinews,  
(...)! depart [from] my [bo]dy, (let them) go far aw[ay] f[rom] my [bo]dy [...])!

<sup>23"</sup>[*I*]ūmur rabûtka Šamaš ... [  
<sup>24"</sup>... [...] ... Šamaš ... [  
 (text breaks)

<sup>23"</sup>[Let] me behold your greatness, Šamaš, ... [ ...  
<sup>24"</sup>... [...] ... Šamaš ... [  
 (text breaks)

### Notes

General: The tentative assumption that mss. B<sub>1</sub> and B<sub>2</sub> originally belonged to the same tablet is based on their physical appearance and contents; a physical join between the two fragments is not entirely excluded, but even the indirect join remains highly uncertain.

9'-10': Instead of the preterite forms *tad[īn]* and [*taprus*] one would rather expect imperatives. Restorations like *dīnī tadinnu* “the judgments that you pass” are excluded because the spelling EŠ.BAR-a-a leaves no doubt that the patient’s verdict is referred to here. Perhaps both ll. 9' and 10' state that Šamaš has rendered a verdict for the patient and that he is therefore the one who cares for the patient (cf. *attā* in l. 9'). Lines 11'-12' then take up the theme of the illness that has befallen the patient.

11': The coordination of the text preserved in the two manuscripts remains uncertain.

Perhaps the fragmentary -*i]a* preserved in ms. B<sub>1</sub> is not the end of *zumrīya*, which can be safely restored following *usuh murṣa ša*, but belongs to another word like *štrīya* or similar. If so, we would have to reconstruct a longer line, which, however, seems inadvisable in view of the distribution of the text in both manuscripts.

15': The line may well be part of a relative clause; note that a restoration *ana-ku NU Z[U-u DI]NGIR* is possible. For the tentative restoration at the end of the line, cf. *KAL* 2, 24 rev. 15-16 //, here text 8.2: 79-80.

19": For the word order, cf. the prayer ‘Nergal 2’, 1. 13: *ṣītu u ḥuluqqū ibbašū ina bītīya* “loss and ruin have come to pass in my house” (ed. Mayer, *UFBG*, 480).

22": For the ‘hypercorrect’ spelling *lit-su-*  
*u*, cf. Mayer, *OrNS* 56 (1987) 206.

## TEXT 8.10

### FRAGMENTARY RITUAL PRECEDED BY DIAGNOSES

#### *Content*

A few anti-witchcraft rituals commence with a list of symptomologies and diagnoses. The best preserved example is *AMT* 86/1(+) //, where a diagnostic section of at least 14 entries stands at the beginning of the text (see here text 2.3; cf. also text 8.11). The present text begins with three diagnostic

entries (ll. 1, 2, 3–5), all of which conclude with the diagnosis that figurines representing the patient have been buried. There follows a fragmentary ritual that was to be used to cure the conditions described in the introductory section.

#### *List of Manuscripts*

A	K 10203 + 11590	—	pls. 101–102	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
---	-----------------	---	--------------	---	--------------------------------------

#### *Synopsis of Text Units*

i	Ceremonial ritual against witchcraft.....	1–12[
	Symptom description and diagnosis (1) .....	1
	A obv. 1	
	Symptom description and diagnosis (2) .....	2
	A obv. 2	
	Symptom description and diagnosis (3) .....	3–5
	A obv. 3–5	
	Ritual instructions.....	6–12[
	A obv. 6–12	

#### *Previous Editions*

None.

#### *Transliteration*

1	A obv. 1	[DIŠ NA Ú]H-su KA-šú x x x [x x x NU].MEŠ-šú šu-nu-lu
2	A obv. 2	[DIŠ NA] ÚH-su ina ZAG-šú x x x [x x x NU].MEŠ-šú šu-nu-lu
	A	
3	A obv. 3	[DIŠ N]A ina KI.NÁ-šú ig-da-na-al-lu- <sup>r</sup> ut <sup>1</sup> [ŠÀ]-šú GAZ.MEŠ-šú
4	A obv. 4	[IGI.MEŠ-š]ú iš-ṣa-nun-du GÌR <sup>II</sup> -šú <sup>r</sup> ú <sup>1</sup> -zaq-qá-ta-šú
5	A obv. 5	[NA B]I NU.MEŠ-šú ina KI.MAḤ ÚŠ šu-nu-lu
6	A obv. 6	[ina še(?)-ri]m <sup>2</sup> KI.GAR tu-qa[d]- <sup>r</sup> daš <sup>1</sup> IM KI.GAR TI-qé
7	A obv. 7	[2?? ALA]M <sup>2</sup> DÙ-uš [ana NU(??)] NITA ŠU.GUR ZABAR
8	A obv. 8	[TI-qé(?)-m]a <sup>2</sup> ina MÚ[RU-šu <sup>2</sup> (x x)] ta-PA-di-IK
9	A obv. 9	[x x (x) gišE]RE[N x (x) ina MÚ]RU-šá ta-PA-di-IK
10	A obv. 10	[x x x x] x x [ ] GUB-su-nu-t[i]
11	A obv. 11	[ ] KAŠ. <sup>r</sup> SAG BAL <sup>1</sup> -[qí]
12	A obv. 12	[ ] x [ ]

(A obv. breaks; on the rev. only traces of the last three lines of the colophon are preserved)

*Bound Transcription*

<sup>1</sup>[šumma amēlu ru]’ussu pāšu ... [ ...  
 šalm]ūšu šunullū  
<sup>2</sup>[šumma amēlu] ru’ussu ina imittīšu ...  
 [ ... šalm]ūšu šunullū

<sup>3</sup>[šumma am]ēlu ina mayyālīšū igdanallut  
 [libba]šu itteneḥptīšu <sup>4</sup>[pānūš]u iṣṣanundū  
 šēpāšu uzaqqatāšu <sup>5</sup>[amēlu š]ū salmūšu  
 ina kimah mīti šunullū <sup>6</sup>[ina šer]i(?) kullatā  
 tuqa[d]daš ṫid kullati teleqqe <sup>7</sup>[šina  
 šal]mī(?) teppuš [ana šalam(?)] zikari  
 unuq sippari <sup>8</sup>[teleqqē-m]a(?) ina qab[lī-  
 šu(?) (...)] tahaddiq(?) <sup>9</sup>[ ... e]rē[ni ...  
 ina qab]līša tahaddiq(?) <sup>10</sup>[ ... ] ...  
 [ ... ] tušzāssunūt[i] <sup>11</sup>[ ... ] ...  
 šikara tanaqqi <sup>12</sup>[ ... ] ... [

(text breaks)

*Translation*

<sup>1</sup>[If a man]’s [sa]liva ... his mouth [( ... ), figurin]es of him have been buried.

<sup>2</sup>[If a man]’s saliva ... on his right side [( ... ), figurin]es of him have been buried.

<sup>3</sup>[If a man] is constantly frightened (and restless) on his (sick)bed, he always suffers from [depres]sion, <sup>4</sup>he has [ver]tigo (and) his feet cause him a stinging pain, <sup>5</sup>figurines of that man have been buried in the tomb of a dead person.

<sup>6</sup>[In the mornin]g you purify the clay pit. You take clay from the clay pit. <sup>7</sup>You make [two figur]ines. [For the] male [figurine]: <sup>8</sup>[You take] a bronze ring [an]d you press (it) on [his] wais[t]. <sup>9</sup>[ ... of ced]ar wo[od ... ] you press (it) on her [wa]list. <sup>10</sup>You have them stand [ ... ] ... [ ... ]. <sup>11</sup>[ ... ], you libate beer. <sup>12</sup>[ ... ] ... [

(text breaks)

*Notes*

1–2: Possibly we should emend *<ina>pīšu* “from his mouth” (“ ... saliva keeps running” or similar). But we refrain from correcting the text as long as the traces after KA-šū remain undeciphered. Probably NA BI should be restored before *salmūšu* in both lines.

6: The restoration at the beginning of the line is highly uncertain. An indication of the time to begin the ritual is expected, and normally the exorcist visits the clay pit in the morning (cf., e.g., *BBR* 2, 52 obv. 2–3, Wiggermann, *CM* 1, 12: 145).

7: The traces at the beginning of the line can also be read [...] -rū'-hi instead of [... ALA]M, but the space available in the break seems to be a bit too narrow for a restoration [NU pu]-rū'-hi. (Note that a reading [...] -am can be safely excluded; also GI]G seems unlikely.) The tentative restoration of [ana NU] in the break in the middle of the line is suggested by the fact that parallel actions seem to be applied to the pair of figurines, presumably one male and the other female, but the space seems too small for ALAM and therefore NU is preferred. Of course, one could restore DŪ-uš [x

DŪ]-uš, but it is difficult to see the reason for such a repetition of *teppuš*.

8–9: The form *ta-PA-di-IK* cannot be derived from *patāqu* “to create, fashion”, since a spelling of *ti* with the DI sign is hardly to be expected on a Neo-Assyrian library tablet from Ashurbanipal’s library. An *i*-class verb with a root \*<sup>p</sup>/<sub>b</sub>dg, \*<sup>p</sup>/<sub>b</sub>dk or \*<sup>p</sup>/<sub>b</sub>dq is, as yet, unknown in Akkadian, therefore a reading *ta-had-di-iq* must be seriously considered. The verb *hadāqu* seems to be attested only in *SpTU* 1, 33 rev. 5, a LB medical commentary, and was interpreted by von Soden, *OrNS* 46 (1977) 186 as a loan word from Aramaic. In the medical commentary the stative *hadiq* is used to explain *haniq* “is pressed together, constricted” (said of the buttocks). Here it would seem that a bronze ring and another wooden item are used to constrict the figurines’ waist. But the text’s fragmentary state prevents any confident restoration of the whole passage, and, consequently, the identification of the verb must remain uncertain.

11: One expects *nignak burāši ana mah-ar* ... *tašakkan* “you set up a censer with *burāšu*-juniper before ...” in the break.

## TEXT 8.11

### FRAGMENT OF A DIAGNOSTIC SECTION

#### *Content*

This small fragment contains a series of symptomologies (not preserved) and their pertinent diagnoses, most of which refer directly to witchcraft affecting the patient. If, as seems likely, the fragment indeed comes from the obverse of a single-column tablet, the passage preserved forms the very beginning of the text. This raises the possibility that the fragment does not represent the beginning of a proper diagnostic text, but rather should be compared to anti-witchcraft rituals that are introduced by a series of

symptomologies and diagnoses (cf. K 10203+, here text 8.10, and *AMT* 86/1(+) //, here text 2.3). Since the text breaks after a few lines and not even the beginning of a ritual section is preserved, this assumption remains hypothetical. The fact that the text includes a diagnosis that does not specifically refer to witchcraft (l. 3) might suggest that the text is a genuine diagnostic text; another indication pointing in that direction is the inclusion of a negative prognosis (l. 4, partly restored).

#### *List of Manuscripts*

A	K 12765	—	pl. 102	Frg. of a single(?)-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
---	---------	---	---------	--	--------------------------------------

#### *Synopsis of Text Units*

- i Symptomologies and diagnoses (1–7) ..... 1–7[  
A obv. 1–7

#### *Previous Editions*

None.

#### *Transliteration*

1 A obv. <sup>?</sup> 1	[DIŠ NA	...	E]ME-šu <i>i-lam-ma-am kiš-[pu DAB-šu(?)]</i>
2 A obv. <sup>?</sup> 2	[DIŠ NA	...	<i>u]š-ta-nat-tak NA BI NINDA šu-&lt;kul&gt;<sup>?</sup> K[AS<sup>?</sup> šaqi(?)]</i>
3 A obv. <sup>?</sup> 3	[DIŠ NA	...	<i>] x ud NA BI NÍG.GIG [IGI-ma TI]</i>
4 A obv. <sup>?</sup> 4	[DIŠ NA	...	<i>u]š <sup>bi-pí-</sup>-su ŠEŠ.MEŠ-šú x [x x] \ [NA BI(?) ... i<sup>?</sup>-m]a<sup>?</sup>-at<sup>?</sup> [(x x x)]</i>
5 A obv. <sup>?</sup> 5	[DIŠ NA	...	<i>N]U-šú ša NÍG.SILA<sub>11</sub>.GÁ šu-nu-[lu]</i>
6 A obv. <sup>?</sup> 6	[DIŠ NA	...	<i>NU-šú] šá IM šu-nu-[lu]</i>
7 A obv. <sup>?</sup> 7	[DIŠ NA	...	<i>NU-šú] 'šá ɻ.UDU<sup>?</sup> š[u-nu-lu]</i>

(A obv. breaks; rev. lost)

#### *Bound Transcription*

<sup>1</sup> [šumma amēlu	...	<i>I]išānšu ilammam kiš[pū šabtūšu(?)]</i>
<sup>2</sup> [šumma amēlu	...	<i>u]štanattak amēlu šū akala šū-&lt;kul&gt; š[ikara šaqi](?)</i>
<sup>3</sup> [šumma amēlu	...	<i>] ... amēlu šū marušta [immar-ma iballu]</i>

<sup>4</sup> [šumma amēlu	...	] ... <sup>b̄tpi</sup> ... abhūšu [ ... amēlu šū ... im]ât(??)
<sup>5</sup> [šumma amēlu	...	sal]mūšu ša l̄ši šunu[llū]
<sup>6</sup> [šumma amēlu	...	šalmūšu] ša t̄di šunu[llū]
<sup>7</sup> [šumma amēlu	...	šalmūšu] ša lip̄ ſ[unullū]

(text breaks)

*Translation*

<sup>1</sup> [If a man	...	] (and) he is chewing his [t]ongue, <i>witch[craft has seized him]</i> .
<sup>2</sup> [If a man	...	] (and) he keeps moistening [his ... ], that man <i>has been given (bewitched) bread to &lt;eat&gt; (and bewitched) b[eer to drink]</i> .
<sup>3</sup> [If a man	...	] ..., that man [will experience] hardship, [but recover].
<sup>4</sup> [If a man	...	] ... <sup>break</sup> ... (and) his brothers [ ... him, that man ... , he will di]e.
<sup>5</sup> [If a man	...	figu]rines of him (made of) dough have been buri[ed].
<sup>6</sup> [If a man	...	figurines of him] (made of) clay have been buri[ed].
<sup>7</sup> [If a man	...	figurines of him] (made of) tallow ha[ve been buried].

(text breaks)

*Notes*

1: For the restoration, cf., e.g., *AMT* 86/1(+) obv. I 11 (here text 2.3, 1.: 11).

2: For *uštanattak*, cf. *Sakikkū* XVII 59 (*TDP* 162: 59; Heeßel, *Diagnostik*, 201: 59), quoted by *CAD* N II 117a and *AHw* 766a (*natāku* Štn); according to Kouwenberg, *Geminaton*, 297, the form is to be interpreted as a lexicalized Št-stem rather than as a Štn-stem. The traces preserved exclude the restoration of the more common Dtn-stem (*uttanattak*). In the apodosis a reading šá la x [ ... ] is possible, but given the overall context we expect a witchcraft diagnosis. The broken sign at the end of the line can neither be *kul* nor *kúl*.

3: For the restoration, cf. *TDP* 116: i 50', 144: iv 60'.

4: The distribution of the text over the lines suggests that obv. 4 continues on an indented line. The last sign of the (indented) line could be LA or AD, but since it probably coincides with the end of the entry a restoration *m]a*, i.e., *i-m]a-at*, seems plausible. For the inclusion of negative prognoses in anti-witchcraft therapies, cf., e.g., *BAM* 449 (+) 458 rev. III 16', 27', here text 10.3: 72'', 83'' (both passages closely related to diagnostic texts, see here text 12.1; for a discussion of negative prognoses in therapeutic texts generally, cf. Scheyhing, *WdO* 37 [2007] 112–34).

5–7: Cf. *AMT* 86/1(+) obv. I 3–8 (here text 2.3: 3–8).

## TEXT 8.12

### REPELLING THE SORCERIES OF AN ADVERSARY IN COURT

#### *Content*

This small tablet, which may well be a scribal exercise, contains a short ritual used to overcome one's personal enemy and opponent in court (*bēl dabābi*), the stereotypical male perpetrator or instigator of witchcraft. The ritual includes the fabrication of a figurine representing the adversary, its maltreatment and its conviction before Šamaš. At the conclusion of the ritual the figurine is packed in clay (ritual enclosure, burial), placed on a threshold, a typical place for burying figurines, and then provided with foodstuffs — again reminiscent of ritual burials.

Ashes are scattered on the enclosed figurine, and the patient washes himself over it. Thus, the ashes and the dirty wash water produce a black liquid covering the figurine. Finally, the patient crushes the figurine with his foot. The incantation, fully written out in ll. 1–6, is recited during the final stages of the ritual. The text is not addressed, as one would expect, to the male *bēl dabābi*, but to the female witch, which can serve as a nice illustration of the contamination between the two main gendered stereotypes associated with the agents of witchcraft.

#### *List of Manuscripts*

a	VAT 35	—	pl. 103	Small landscape-format tablet, NB/LB script, 6 <sup>th</sup> –3 <sup>rd</sup> cent.	unknown provenance
---	--------	---	---------	--	--------------------

#### *Synopsis of Text Units*

i	Ritual and incantation against the adversary in court .....	1–18
	Incantation: <i>Aşbat pâki ūtabbil lišanki</i> .....	1–6
	a obv. 1–6	
	Ritual instructions .....	7–18
	a obv. 7–rev. 6	

#### *Previous Editions*

None.

#### *Transliteration*

1	a obv. 1	‘ÉN <sup>1</sup> ‘as <sup>1</sup> -bat KA-ki ú-tab-bil EME-k[i]
2	a obv. 2	as-bat ŠU <sup>II</sup> -ki ad-di qa-a a-na KA-[ki]
3	a obv. 3	ap-te-te KA-ki at-ta-saḥ EME K[A-ki]
4	a obv. 4	a-na la da-ba-ba šá dib-bi-ia a-na [la]
5	a obv. 5	šu-un-né-e šá a-ma-ti-iá <sup>1</sup> ina qí-bi[t]
6	a obv. 6	te-lit <sup>d</sup> 15 <sup>d</sup> BAD <sup>d</sup> UTU <sup>d</sup> asal-lú-ḥ[i] TU <sub>6</sub> É N
	a	
7	a obv. 7	DÙ.DÙ.BI NU EN da-ba-ba šá IM DÙ-‘uš ZAG <sup>1</sup> -šú {ina} KA-šú
8	a obv. 8	GÙB-šú qí-na-as-su tu-šá-aṣ-bat-su
9	a obv. 9	ina <sup>an.bar</sup> ḥa-[a]ḥ-ḥu ta-mah-ḥa-ṣu-šú
10	a obv. 10	šu-mu-šu ina MAŠ.SÌL 150-šú ‘SAR <sup>1</sup> -ár a-na līb-bi
11	a lo. e. 1	ḥu-up-pi <sup>1</sup> (ši) GAR-an ina IGI <sup>d</sup> UTU ta-dan-šú

12	a lo. e. 2	NINDA.HI.A IM <i>ta-rim-šú ina</i> <sup>na4</sup> KIŠIB <sup>na4</sup> ŠU[BA]
13	a rev. 1	<i>u</i> <sup>na4</sup> Z.A.GÌN KÁ-šú <i>ta-bar-r[a]m ina še-e-[ri]</i>
14	a rev. 2	<i>ina I.DIB KÁ É-šú GAR-<sup>r</sup>an<sup>1</sup>[(-šú) <i>sab</i>]-<sup>r</sup>le<sup>1</sup>-e BA.BA.<sup>r</sup>ZA MUNU<sup>4</sup><sup>1</sup></i>
15	a rev. 3	<i>ina muh-<i>hi</i> ta-sa[r-r]aq DÈ ina UG[U te]<sup>r</sup>li<sup>1</sup>-ib</i>
16	a rev. 4	<i>ŠU<sup>II</sup>-šú u GÌR<sup>II</sup>-šú a-na {ina} <sup>r</sup>muh-<i>hi</i><sup>1</sup> LUH-si</i>
17	a rev. 5	<i>ÉN 7-šú ana muh-<i>hi</i> <sup>r</sup>SID-nu<sup>1</sup> ina a-si-du Z[A]G-šú</i>
18	a rev. 6	<i>i-sér-šu-<sup>r</sup>ma<sup>1</sup> [ina] muh-<i>hi</i> EN INIM-šú GUB-zu</i>
	a	

(blank space, tablet ends)

### Bound Transcription

<sup>1</sup>ÉN *aşbat pâki ūtabbil lišank[i]*

<sup>2</sup>*aşbat qâtîki addi qâ ana pî[ki]*

<sup>3</sup>*aptete pâki attasah lišân p[îki]*

<sup>4</sup>*ana lâ dabâba ša dibbîya  
ana [lâ] <sup>5</sup>sunnê ša amâttîya  
ina qibît <sup>6</sup>telît Ištar Ea Šamaš Asalluh*[i**

TU<sub>6</sub> É]N

<sup>7</sup>DÙ.DÙ.BI *şalam bél dabâba ša t̄di teppuš imittašu {ina} pâšu* <sup>8</sup>şumelšu *qinnassu tu-*  
*şaşbassu* <sup>9</sup>*ina ḥaljhu tamahhaşušsu* <sup>10</sup>şum-  
*šu ina naglab şumelşu taşat̄tar ana libbi*  
<sup>11</sup>*ḥuppê?*) *taşakkan ina mahar Šamaš*  
*tadânşu* <sup>12</sup>*akalî t̄di tarrimşu ina kunuk*  
*şu[bé]* <sup>13</sup>*u uqnê bâbşu tabarr[a]m ina še-*  
*[ri]* <sup>14</sup>*ina askuppat bâb bîtîšu taşakkan-*  
[(*šu*) *sab*] <sup>15</sup>*lê pappâs buqli* <sup>15</sup>*ina muhhi*  
*tasa[rr]aq tikmêna ina muh[hi] te]lli<sup>16</sup>  
<sup>16</sup>*qâtîšu u šepîšu ana {ina} muhhi imessi*  
<sup>17</sup>*şıpta sebîšu ana muhhi imannu ina asîd*  
*im[it]tîšu* <sup>18</sup>*isérşu-ma* [*ina*] *muhhi bél*  
*amâttîšu izzazzu**

### Translation

<sup>1</sup>Incantation: “I have seized your mouth, I have dried out you[r] tongue,

<sup>2</sup>I have seized your hands, I have put a (muzzle of) thread in [your] mouth!

<sup>3</sup>I have now opened your mouth, I have now torn out the tongue from [your] m[outh],

<sup>4</sup>so that you are not able to slander me,  
so that you are not able <sup>5</sup>to distort my words —  
by the command <sup>6</sup>of Powerful Ištar, Ea, Šamaš (and) Asallu-  
h[i!]” Incant]ation [formula].

<sup>7</sup>Its ritual: You make a figurine of clay representing the adversary. <sup>8</sup>You have <sup>7</sup>its right (hand) <sup>8</sup>seize its mouth, its left (hand) its anus; <sup>9</sup>you hit it with an (iron) spike. <sup>10</sup>You write his name on its left shoulder, <sup>11</sup>place (it) in a disposable pot (and) convict him before Šamaš. <sup>12</sup>You cover it with cakes of clay <sup>13</sup>(and) seal its opening <sup>12</sup>with a seal of *şu[bû]*-stone <sup>13</sup>and (a seal) of lapis lazuli. In the mor[ning] <sup>14</sup>you place [it] on the threshold of the gate of his house. <sup>15</sup>You strew <sup>14</sup>[cr]ess and malt porridge <sup>15</sup>on top. [You] scatter ashes on top (of it). <sup>16</sup>He washes his hands and feet over (it and) <sup>17</sup>recites the incantation seven times over (it). With the heel of his right (foot) <sup>18</sup>he crushes it, then he will prevail over his litigant.

### Notes

General: This text has been known for a long time, but has never been edited in full. The numerous quotations from the text in *CAD* and *AHw* are based on an unpublished transliteration by F. Köcher which was also accessible to Abusch (see *BWiL*, 116–17, with an edition of obv. 1–5; cf. also Schwemer, *Abwehrzauber*, 130).

1–3: For the interpretation of these lines and the topoi associated with “seizing the mouth”, see Abusch, *BWiL*, 112–25, especially 116–18 with numerous parallels to which *KAR* 80 = *KAL* 2, 8 obv. 41 // (here text 8.4: 41) can be added; cf. also Schwemer, *Abwehrzauber*, 95–96.

4–5: The two lines refer to the witch slandering and maligning her victim. This interpretation of the phrases *dibbî dabâbu* and *amâti šunnû* rests primarily on the ‘symptom description’ of the *bél lematti* ritual IV R<sup>2</sup> 55/2 (K 66) obv. 2 (see here, text 8.13: 2).

7–8: This form of maltreatment symbolizes the blockage of all bodily orifices; at the same time the adversary is put in a humiliating position. The same rite is attested in the bilingual anti-witchcraft ritual BM 40568 obv. 10' (see Schwemer, *OrNS* 78 [2009] 60–61, 64) and in *BAM* 323 obv. 42 //; in the latter, a figurine representing a ghost

and ‘Any Evil’ has to undergo this treatment (ed. Scurlock, *MMTGI*, 507–9). The earliest attestation of the motif is found in a curse formula of an Old Assyrian royal inscription (see *RIMA I*, A.0.33.1: 40–41), where, significantly, it refers to someone who lies in court.

9: The interpretation of *haħħu* as cognate of Hebrew *ḥōh* “thorn, spike” follows *CAD H* 29a and *AHw* 308b. This interpretation was abandoned by *CAD M I* 79b in favour of “in fetters (lit.: “in iron”) made of frit”. Their reevaluation was probably motivated by the fact that one would have expected *haħħi parzilli* rather than AN.BAR *ha-ab-hu* (so the transliteration of *AHw* and *CAD H*) for “iron spike”. *CAD*’s new interpretation seemed to be supported by the use of *siparru* “bronze” in the first millennium as a term for “fetter” (e.g., *siparri parzilli* “iron fetter”, see *CAD S* 298–99); this provided a welcome parallel for the use of a metal name as a designation of fetters. Furthermore, *mahāšu* is attested once with *šuršurrātu* “chain” in the meaning “to put in fetters” (cf. German “in Ketten schlagen”).

However, interpreting *ha-ab-hu* as a form of *haħħu* “slag” creates its own problems, both with regard to the spelling and to the actual material such fetters would have been made of, while hitting and piercing the figurine with an iron spike seems to fit the context perfectly. Moreover, new evidence indicates that the writing of AN.BAR before *haħħu* need not call into question the earlier interpretation of *haħħu* as “spike”. In an 8<sup>th</sup>-cent. letter found at Nippur we read: *ana muħħīya 5 AN.BAR mar-ra-a-ti bēl lušebil* “May my lord send five iron shovels to me” (*OIP* 114, 102 rev. 16–18, cf. also u. e. 22). Here, the context shows unambiguously that AN.BAR must refer to the material of the following item. The editor of the text, S. Cole, notes that “it is unusual to see AN.BAR placed before, rather than after, an item” without further comment on the problem. It seems very likely that the present text offers a second example of such a writing. This writing can hardly represent the Akkadian wording, and we understand AN.BAR here and in *OIP* 114, 102 as a

determinative (cf. also *ABL* 896 obv. 11, see Frame, *Babylonia*, 173, fn. 203; reference courtesy M. Luukko). Of course, the logogram URUDU “copper” was used as a determinative not only for items of copper, but with the introduction of other metals, for items of those metals as well. But the two attestations discussed here suggest that after iron had become the common material for metal tools in the first millennium, some scribes used the logogram AN.BAR “iron” as a determinative preceding iron tools on analogy to URUDU.

9, 10, 17, 18: The forms *ta-mah-ħa-su-šú*, š *u-mu-šu* and GUB-*zu* (cf. also *a-si-du*) contain an unexpected *u*-vowel. In the case of GUB-*zu* one could explain the word-final vowel as a ventive in *-u*, and this explanation could also be valid for *ta-mah-ħa-su-šú*. The spelling *šu-mu-šu* (*šumšu*), however, certainly reflects alphabetic influence on the use of syllable signs in the first millennium (for this phenomenon, see Streck, *Keilschrift und Alphabet*, *passim*, esp. 78–80).

11: The dictionaries treat *hu-ub-ši* as an unclear hapax (*CAD H* 215, *AHw* 351a together with *hu-bu-šú* “ein Kultgegenstand”). However, within the present context one expects the figurine to be placed in a *ħupū* (<sup>ħug</sup>SILA.GAZ), a disposable pot or the sherd of such a pot (cf. Schwemer, *OrNS* 78 [2009] 64, for the reading and the relevant attestations), and a slight emendation of the text, which overall is not free of mistakes, seems advisable.

18: *CAD A* 331a, by translating “(they perform the incantation) *ina a-si-du imittišu*”, implies a reading *i-pu-šu-ma*, which follows Köcher’s unpublished transliteration. The parallel phrases in *KAR* 80 = *KAL* 8 rev. 18 // (here text 8.4: 61), K 3581 + 7946 rev. 9–11 and in *BM* 40568 rev. 5 (see Schwemer, *OrNS* 78 [2009] 61–62) prove that the correct reading must be *i-sér-šu-ma*; for the meaning of *sérū* within these contexts, see the commentary on text 8.4: 61. Cf. also *BM* 36310 + 36468 obv. 5’–6’: [... N]U EN *da-ba-bi-ka šá IM DÙ-uš MU-NE ina MAŠ.SÌ[L ... ], ... ina a-si-di GÌR<sup>II</sup> 150-ka ta-’se<sup>1-e[r ... ]</sup>.*

## TEXT 8.13

### RITUAL AGAINST AN ADVERSARY BEFORE IŠTAR

#### *Content*

K 66, of which only the upper half is preserved, contains a ritual to be performed before Ištar and includes an extensive prayer addressed to this goddess. A fragmentary Late Babylonian copy of the same ritual helps to fill in some of the lines of this prayer. The ritual is designed to cure the consequences of witchcraft performed by the personal enemy, the adversary of the victim (here called *bēl*

*lemutti*). It is typical of this genre of texts that the symptoms indicating the bewitchment focus on the social isolation, the lack of success and the denigration experienced by the patient. The ritual does not include any symbolic actions directed against the adversary himself; the proceedings are restricted to prayer (formalized and free), sacrifice, libations and the burning of incense.

#### *List of Manuscripts*

A	K 66	IV R <sup>2</sup> 55/2	pls. 104–105	Fragment of a single-column tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
b	BM 66627	—	pl. 106	Fragment of a two-column tablet, NB/LB script, 6 <sup>th</sup> –3 <sup>rd</sup> cent.	Babylonia; provenance unknown

#### *Synopsis of Text Units*

i	Ceremonial ritual against witchcraft before Ištar .....	1–37'
	Symptom description and purpose statement .....	1–13
	A obv. 1–13	
	Ritual instructions and prognosis.....	14–24
	A obv. 14–24 // b obv. II 1'–5'	
	Prayer addressed to Ištar: [ ... ] ... <i>ilī kanūt ilāti</i> ..... 25–40[ ... ]41'–60'[ ... ]61"–66"(?)	
	A obv. 25–31 // b obv. II 6'–22', b rev. III 1'–20', A rev. 1'–5'	
	Rubric .....	67"
	A rev. 6'	
	Colophon.....	68"–74"
	A rev. 7'–13'	

#### *Previous Editions*

Ebeling, *ArOr* 17/1 (1949) 186–90 (ms. A).

Ebeling, *AGH*, 142–43 (only the Ištar prayer, ms. A).

Zgoll, *Kunst des Betens*, 287–88 (only the Ištar prayer, ms. A).

#### *Transliteration*

1	A obv. 1	DIŠ NA EN ḤUL- <i>tim</i> TUK- <i>ši</i> EME 'kid' x [x x x x] x UŠ.UŠ- <i>šú</i>
2	A obv. 2	<i>dib-bi-šú i-dab-bu-bu INIM.MEŠ-šú uš-tana-<sup>r</sup>nu-<i>ū</i>' EME.SIG.MEŠ-<i>šú</i> GU<sub>7</sub>.MEŠ</i>
3	A obv. 3	<i>da-bi-bi KI-šú kit-ta NU DU<sub>11</sub>.DU<sub>11</sub>-ub UŠ<sub>11</sub> UŠ<sub>11</sub> UŠ<sub>11</sub> NÍG.AK.A.MEŠ ḤUL.MEŠ</i>
4	A obv. 4	<i>ina NU ZU NIGIN-<i>šú</i> DINGIR LUGAL IDIM NUN TIRUM na-an-za-zu ù KÁ É.GAL</i>

- 5 A obv. 5 KI-šú ú-šá-áš-ki-nu-ma ze-nu-ú KI-šú a-na BÚR-im-ma  
 6 A obv. 6 ù ki-şir lum-ni šá ik-su-ru-şú DU<sub>8</sub> DINGIR LUGAL IDIM u NUN TIRUM  
 7 A obv. 7 na-an-za-zu ù KÁ É.GAL KI-šú mug-gu-ri ŞU.SI SIG<sub>5</sub>-tim EGIR-şú LAL-şि-*ma*  
 8 A obv. 8 [D]U<sub>11</sub>.GA şe-mu-ú ma-ga-ru a-na NA BI šá-ka-nim-ma  
 9 A obv. 9 [IG]I.LÁ-şu a-na ha-de-e UGU a-mi-ri-şú GUB-zi  
 10 A obv. 10 DINGIR LUGAL IDIM u NUN ti-ru na-an-za-zu KI-šú a-na SILIM-mi  
 11 A obv. 11 e-tel-liş a-na DU.MEŞ-ki Ù.MA-şú a-na KUR-di ni-iş ŞU<sup>II</sup>-şú DINGIR-şú a-na ma-ħa-ri  
 12 A obv. 12 NIDBA-şú a-na ÁG-mi DINGIR.MEŞ-şú ze-nu-tú KI-šú a-na SILIM-mi  
 13 A obv. 13 qí-bit KA-şú a-na ŞE.GA UGU LUGAL IDIM NUN a 'qa<sup>1</sup> x x šu-ħu-ub-bi  
 at-me-e-şú
- 
- A
- 14 A obv. 14 DÙ.DÙ.BI ana IGI <sup>d</sup>15 KI GÌR KU<sub>5</sub>-at ÙR SAR A KÙ SÙ GI.DU<sub>8</sub> GIN-an NÍG.NA  
 śim LI GAR-an  
 15 A obv. 15 udu SISKUR eb-ba BAL-qí uzu ZAG uzu ME.HÉ uzu KA.NE tu-tah-ħa  
 16 A obv. 16 KAŠ u GEŠTIN BAL-qí 4 SIG<sub>4</sub>.MEŞ šá-ħa-a ŠUB-di lu-te-e giš ÁSAL te-še-en  
 17 A obv. 17 GI.IZI.LÁ ina IZI PIŞ<sub>10</sub>. <sup>d</sup>16 ta-qad-ma ab-ra tuš-ta-ħaz  
 18 A obv. 18 GIM ab-ra a-lak-ta-şú TIL-ú giš EREN giš SUR.MÌN GI DU<sub>10</sub>.GA śim GÍR  
 19 A obv. 19 śim BAL u ZÌ.MAD.GÁ DUB-aq KAŠ u GEŠTIN BAL-qí ÉN an-ni-tú 3-şú  
 20 A obv. 20 ina IGI <sup>d</sup>15 ŚID-ma uš-ken ma-la šà-şú DAB-tu<sub>4</sub> DU<sub>11</sub>.DU<sub>11</sub>-ub A.RA.ZU.BI GIŠ.TUK  
*(undecipherable traces in b obv. II 1')*
- 21 A obv. 21 NA BI DINGIR LUGAL IDIM NUN TIRUM na-an-za-za u KÁ É.GAL KI-šú SILIM-mu  
 b obv. II 2' [ na-a]n-za-zu ù [ ]
- 22 A obv. 22 [DIN]GIR.MEŞ-şú ze-nu-tú KI-šú SILIM-mu Ù.MA-şú KUR-ad e-tel-liş DU.MEŞ-ak  
 b obv. II 3' [ SILIM-m]u Ù.MA-şú KUR-ad 'e<sup>1</sup>-[tel-liş]
- 23 A obv. 23 'u<sup>2</sup> ŞÀ<sup>1</sup>.SÌ.SÌ.KE KUR-ad KI-šú GI.NA.MEŞ i-ta-mu-u LÚ BI NÍG.NA GI.IZI.LÁ  
 b obv. II 4' [ KUR-a]d KI-šú GI.NA.MEŞ i-ta-m[u-u] / [ ]
- 24 A obv. 24 [tuš-ba-a]<sup>3</sup>-'şú<sup>1</sup>-ma a-na É-şú SI.SÁ LÚ NU KÙ MUNUS NU KÙ NU IGİ-mar  
 b obv. II 5' [ ana É SI.SÁ LÚ NU KÙ MUNUS NU K[Ù IG]I.BAR
- 
- A, b
- 25 A obv. 25 [ÉN x x x (x)] x DINGIR.MEŞ ka-nu-ut be-le-e-ti  
 b obv. II 6' [ DI]NGIR.MEŞ ka-nu-ut be-[le]-e-ti
- 26 A obv. 26 [sir-tú tiz-qar(?)]-tú<sup>1</sup> šá-ru-uh-tú i-lá-ti  
 b obv. II 7' [ tiz-qar(?)]-tú<sup>1</sup> šá-ru-uh-tú 'i-lá<sup>1</sup>-a-ti
- 27 A obv. 27 [ bi-i]n-ti <sup>d</sup>+EN.LÍL ma-lik KUR-ú <sup>d</sup>i-gì-gì  
 b obv. II 8' [ M]EŞ bi-in-ti <sup>d</sup>+EN.LÍL ma-lik KUR-ú <sup>d</sup>i-gì-gì
- 28 A obv. 28 [ K]I-tim šá NU BAL-ú qí-bit-sa  
 b obv. II 9' [ a-ħ]á-ret-ti AN-e u KI-tim šá NU BAL-u qí-bit-sa
- 29 A obv. 29 [ nu]-'i<sup>1</sup>-ri ana DINGIR.MEŞ gim-ra-sun  
 b obv. II 10' [ ] kur šá-ki-nat nu-ri a-na DINGIR.MEŞ gim-ra-sun
- 30 A obv. 30 [ mu-na]m-'mi-rat<sup>1</sup> kib-ra-a-ti  
 b obv. II 11' [ AN]-'e<sup>1</sup> u KI-tim mu-nam-mi-rat 'kib<sup>1</sup>-ra-a-ti
- 31 A obv. 31 [ la-b]i-'şat<sup>1</sup> 'şá-ru<sup>1</sup>-ru  
 b obv. II 12' [ ]-at tu-qu-un-ti šá-lum-ma[t ša]r<sup>2</sup>-ħat<sup>1</sup> la-bi-şat šá-ru-ru  
*(A obv. breaks)*
- 32 b obv. II 13' [ d]e<sup>2</sup>-e mu-şal-qa-ta li-ta an[a a]l-lal-li <sup>d</sup>ŞÚ qu-ra-di  
 33 b obv. II 14' [ ] giš GU.ZA u BAL-e ana ka-li-şú-nu LUGAL.MEŞ-ni  
 34 b obv. II 15' [ t]a-ħa-zi mu-'şak<sup>1</sup>-si-rat a-nun-ti  
 35 b obv. II 16' [ mukin(?)]-nat saħ-maš-ti mu-t[ak]-ki-pat KUR.MEŞ-e  
 36 b obv. II 17' [ -t]ú a-bu-ub la m[a-ħ]ar a-li-lat tam-ħa-ri  
 37 b obv. II 18' [ ]-la-ħat mu-par-r[i-r]at ki-şir mul-tar-ħi

38 b obv. II 19' [ k]a-ši-da-at la m[a-g]i-ri mu-ḥal-li-qat za-<sup>3</sup>i-i-rù  
 39 b obv. II 20' [ <sup>d</sup>a-num <sup>d</sup>EN.LÍL u <sup>d</sup>]r<sup>1</sup><sup>2</sup>-a DINGIR.MEŠ AD.M[EŠ-ki] rú<sup>1</sup>-šar-bu-ú be-lut-ki  
 40 b obv. II 21' [ ] x ú-šar-<sup>r</sup>i<sup>1</sup>-[ḥu MU-ki(?) ú]-<sup>r</sup>šá<sup>1</sup>-ti-ru man-za-[az-k]i  
 41 b obv. II 22' [ ] x [  
 (b obv. II breaks)

break of 15–30 lines.

42' b rev. III 1' [ ] x x gaz [  
 43' b rev. III 2' [ š]i<sup>2</sup> ti ur r[a<sup>2</sup>] x x] x [  
 44' b rev. III 3' [ g]e-ru-ú-a né-kel-m[u-in-n]i TIRUM rna-an<sup>1</sup>-[za-z]u  
 45' b rev. III 4' [ ] rÉ<sup>1</sup>.GAL KU<sub>5</sub>-su lu<sup>2</sup> [i]-qa-bu-ú ḤUL-tì  
 46' b rev. III 5' [ ina É.G]AL šu-uš-ku-na-<sup>r</sup>ku i<sup>2</sup><sup>1</sup>-maṭ-ṭi at-mu-ú-a  
 47' b rev. III 6' [ ] x-ma<sup>2</sup> iš-[ša]k-na ḤUL.GIG  
 48' b rev. III 7' [ ] x iš-šak-nam-m[a U]š.Uš-an-ni  
 49' b rev. III 8' [ ] rnu-ul<sup>1</sup>-la-a-ti a[t]-mu-ú la ki-nu  
 50' b rev. III 9' [ ] rÉ.GAR<sub>8</sub><sup>1</sup> UGU-MU ŠUB<sup>1</sup>-ma is-ḥúp-an-ni  
 51' b rev. III 10' [ ru<sup>2</sup>]-hu-ú ma-gal i[d]-x-x UGU-MU  
 52' b rev. III 11' [ l]ib-ba-ti šá DINGIR u L[Ú x x (x)-a]n<sup>2</sup>-ni x ru<sub>4</sub><sup>1</sup>-ma ul a-ṣal-lal GE<sub>6</sub>-ti  
 53' b rev. III 12' [ ] EGIR-ia [x x (x)] NU DU<sub>8</sub>-ru  
 54' b rev. III 13' [ g]i-na-a pi-x [x x (x)] x ú-šar-ba-ba sur-riš<sup>1</sup>(šúr)  
 55' b rev. III 14' [ ] rka<sup>1</sup>-a-ši at-ták-k[i-il GÁL(-a) GEŠTU<sup>II</sup>(?)]-r<sup>1</sup><sup>2</sup>-a šá-pal-ki ak-mis  
 56' b rev. III 15' [ ] x la-mu-in-ni rzu<sup>1</sup> x ib [x x] x šá rDINGIR<sup>2</sup>-a<sup>2</sup>-ti<sup>2</sup> te-bu EGIR-ia  
 57' b rev. III 16' [ ] x ek-le-ti [x] x [x (x) n]i s[a]-pa-riš  
 58' b rev. III 17' [ ] x-ti a-<sup>r</sup>di-ru<sup>1</sup>-t[i<sup>2</sup>] x x (x)] x man rít<sup>1</sup> hu kiš x  
 59' b rev. III 18' [ qa]r<sup>2</sup> nigin uk ti [x x x x] x x x x  
 60' b rev. III 19' [ ] x rú<sup>2</sup>-gam<sup>2</sup>-mar ud<sup>2</sup> [x x x x] x x [  
 61' b rev. III 20' [ ] x x x x [

break of 10–30 lines.

62'' A rev. 1' [ ] rnu<sup>2</sup> ru ru dan<sup>1</sup>-nat qa-rit-ti GABA.ṛR<sup>1</sup> [NU TUK]  
 63'' A rev. 2' [ ] AN-ú ABZU lik-nu-ú ša-pal-<sup>r</sup>k<sup>1</sup>  
 64'' A rev. 3' [ <sup>d</sup>f]-r<sup>g</sup>i<sup>2</sup>-gi<sup>1</sup> [(x x) l]iš-ši-qu GÌR<sup>II</sup>.MEŠ-ki  
 65'' A rev. 4' [ DINGIR.MEŠ GA]L.MEŠ a-ši-<sup>r</sup>bu-ut AN-e<sup>1</sup> u KI-tim lik-tar-ra-bu LUGAL-ut-ki  
 66'' A rev. 5' [ ina ši-i]t KA-ki šá la na-kar a-na NENNI A NENNI ḤR-ki liq-qa-bi a-hu-lap  
 A  
 67'' A rev. 6' [ KA.IN]IM.MA ŠU.ÍL.LÁ ÉR.ŠÀ.ḤUN.GÁ <sup>d</sup>+INANNA.KE<sub>4</sub>  
 A

---

blank space

68'' A rev. 7' LIBIR.RA.BI.GIM AB.SAR.ĀM BA.AN.È

ll. 69''–74'' (A rev. 8'–13'): Ashurbanipal colophon, type k (Hunger, *ABK*, no. 323).

### Bound Transcription

<sup>1</sup>summa amēlu bēl lemutter ir(aš)ši lišān(u)  
 ... [ ... ] ... irteneddūšu <sup>2</sup>dibbīšu idab-  
 bubū amāttīšu uštanannū karṣīšu ikkalū  
<sup>3</sup>dābibī ittīšu kītta lā idabbub kišpū ruhū  
 rusū upšāšū lemnūtu <sup>4</sup>ina lā edē saḥrūšu  
 ilu šarru kabtu rubū tīru nanzāzu u bāb  
 ēkalli <sup>5</sup>ittīšu ušaškinū-ma zenū ittīšu ana  
 pašārim-ma <sup>6</sup>u kišir lumni ša ikšurūšu  
 patāri ilu šarru kabtu u rubū tīru <sup>7</sup>nanzāzu  
 u bāb ēkalli ittīšu mugguri ubān damiqti  
 arkīšu tarāsim-ma <sup>8</sup>[q]abū šemū magāru

### Translation

<sup>1</sup>If a man has acquired (or: acquires) an adversary, slander ...  
 [ ... ] ... constantly pursue him, <sup>2</sup>they slander him, they  
 constantly distort his words, they malign him, <sup>3</sup>who(ever)  
 speaks to him does not say ‘So be it’ to him, (then) witch-  
 craft, magic, sorcery (and) evil machinations have been em-  
 ployed against him <sup>4</sup>without (his) knowledge, they have  
 caused god, king, magnate, nobleman, courtier, attendant and  
 (the guard of) the gate of the palace <sup>5</sup>to dismiss him and to be  
 angry with him — to undo (it) <sup>6</sup>and to untie the evil knot that  
 they have tied against him, to make him gain the favour of  
 god, king, magnate and nobleman, of courtier, <sup>7</sup>attendant

*ana amēli šuāti šakānim-ma<sup>9</sup>[ā]miršu ana  
hadē eli āmirīšu uzuzzi<sup>10</sup>ilu šarru kabtu u  
rubū tīru nanzāzu ittīšu ana sullumi<sup>11</sup>etel-  
liš ana atalluki ernettašu ana kašādi nīš  
qātīšu ilšu ana mahāri<sup>12</sup>nindabēšu ana  
rāmi iltīšu zenūtu ana sullumi<sup>13</sup>qibīt pīšu  
ana šemē eli šarri kabti rubē ... šuṭubbi  
atmēšu*

and the (the guard of the) gate of the palace, that he be in good reputation,<sup>8</sup>to grant that man (an opportunity) to speak, to be heard (and) to be agreed with, that <sup>9</sup>the one who sees him be delighted (and) he prevail over the one who sees him, <sup>10</sup>to reconcile god, king, magnate and nobleman, courtier (and) attendant with him, <sup>11</sup>that he (himself) walk about lordly, so that he obtain what he desires, that his god accept his prayer, <sup>12</sup>that his bread offerings be loved, his angry gods be reconciled, <sup>13</sup>that the speech of his mouth be listened to, to make his speech pleasant to king, magnate (and) nobleman ... :

<sup>14</sup>DÙ.DÙ.BI *ana mahar Ištar ašar šēpu par-  
sat ūra tašabit mē ellūti tasallaḥ paṭīra  
tukān nignak burāši tašakkan<sup>15</sup>niqā ebba  
tanaqqi imitta himṣa šumē tuṭahḥa<sup>16</sup>šika-  
ra u karāna tanaqqi erba libnāti šahā  
tanaddi lutē ṣarbatī teṣen<sup>17</sup>gizzillā ina iṣāt  
kibrīti taqād-ma abra tuṣṭahhaz<sup>18</sup>kīma  
abra alaktašu uqtattū erēna šurmēna qanā  
ṭāba asa<sup>19</sup>ballukka u maṣḥata tasaraq  
šikara u karāna tanaqqi šiptu annītu ša-  
laššu<sup>20</sup>ina mahar Ištar tamannū-ma uš-  
kēn mala libbašu šabtu idabbub teslīssu  
šemāt<sup>21</sup>amēlu šū ilu šarru kabtu rubū tīru  
nanzāza u bāb ekalli ittīšu salmū (or: isal-  
limū)<sup>22</sup>[i]lūšu zenūtu ittīšu salmū (or:  
isallimū) ernettašu ikaššad etelliš ittan-  
allak<sup>23</sup>u(?) šummirāti ikaššad ittīšu kīnāti  
ittammū amēlu šū nignakka gizzillā<sup>24</sup>[tuš-  
bā]<sup>19</sup>šu-ma ana bīt((šu)) iššer amēla lā ella  
sinnīšta lā elleta lā immar*

<sup>14</sup>Its ritual: Before Ištar, in a secluded place, you sweep the roof, you sprinkle pure water, you set up a portable altar (and) place a censer with *burāšu*-juniper (next to it). <sup>15</sup>You offer a pure sacrifice, you bring the shoulder, the caul fat and the roast meat, <sup>16</sup>(then) you pour a libation of beer and wine. You lay down four bricks edge to edge, you heap twigs of poplar wood (on them). <sup>17</sup>You kindle a torch with burning sulphur and then you light the pile of brushwood (with it). <sup>18</sup>As soon as the pile of brushwood has burnt out, <sup>19</sup>you strew cedar wood (chips), cypress wood (chips), ‘sweet’ reed, myrtle, <sup>19</sup>ballukku aromatic and (scented) *maṣḥatu*-flour (on the embers). You pour a libation of beer and wine. <sup>20</sup>You recite <sup>19</sup>this incantation three times <sup>20</sup>before Ištar. Then he prostrates himself (and) tells (Ištar) everything that worries him. His prayer will be heard. <sup>21</sup>God, king, magnate, nobleman, courtier, attendant and (the guard of) the gate of the palace will be(come) reconciled with that man; <sup>22</sup>his angry [g]ods will be(come) reconciled with him. He will obtain what he desires, he will walk about lordly <sup>23</sup>and he will obtain his wishes. They will talk favourably with him. <sup>24</sup>[You move] censer and torch past that man, then he shall go straight home. He must not look at an impure man (or) an impure woman.

<sup>25</sup>[ÉN ... ] ... ilī kanūt bēleti

<sup>26</sup>[šīrtu tizqar]tu(?) šaruḥtu ilāti

<sup>27</sup>[... ] ... binti Ellil mālik(u)  
šadū Igigi

<sup>28</sup>[... aš]aretti šamē u erṣeti ša lā  
innennū qibīssa

<sup>29</sup>[... ] ... šākinat nūri ana ilī  
gimrassun

<sup>30</sup>[... šam]ē u erṣeti munam-  
mirat kibrāti

<sup>31</sup>[... ]at tuqunti šalumma[ta  
ša]rhāt(??) läbišat šarūrū

<sup>32</sup>[... ] ... mušalqāta līta an[a  
a]lalli Marduk qurādi

<sup>33</sup>[... ] kussî u palē ana  
kalīšunu šarrāni

<sup>34</sup>[... t]aḥāzī mušakṣirat anunti

<sup>25</sup>[Incantation: “ ... ] ... of the gods, most cherished of the ladies,

<sup>26</sup>[supreme, exalt]ed, glorious among the goddesses!

<sup>27</sup>[... ] ..., daughter of Enlil, the counsellor, the mountain of the Igigi,

<sup>28</sup>[... fo]remost of heaven and earth, whose command cannot be altered.

<sup>29</sup>[... ] ..., who provides light for all the gods.

<sup>30</sup>[... ] of heaven and earth, who illuminates the world,

<sup>31</sup>[... , who ... ] battle — she has [a splendid] radiance —, who is clad in brilliance,

<sup>32</sup>[... ] ..., who gives victory t[o br]ave Marduk, the hero,

<sup>33</sup>[... , who ... ] throne and reign to all kings,

<sup>34</sup>[... , who ... ] combat, who organizes battle,

- <sup>35</sup>[ ... *mukin]nat(?) sahmašti mut-t[ak]kipat šadē*  
<sup>36</sup>[ ... *...t]u abūb lā m[ab]ār alīlat tamḥāri*  
<sup>37</sup>[ ... ] ... *muparr[ir]at kīṣir multarhi*  
<sup>38</sup>[ ... *k]āṣidat lā m[āg]iri mu-halliqat zā'iru*  
<sup>39</sup>[*Anu Ellil u*] *Ea?* *ilū abbū[ki] ušarbū bēlūtki*  
<sup>40</sup>[ ... ] ... *ušarri[ḥū ūšumki(?) u]šātirū man[zazki]*

*l.41 too fragmentary for transcription and translation; break of 15–30 lines; ll.42'–43' too fragmentary for transcription and translation.*

- <sup>44'</sup>[ ... *g]ērū'a nekelm[ū'inn]i tīru nan[zaz]u*  
<sup>45'</sup>[ ... ] *ēkalli iprusū lū(?) [i]qabbū lemuttī*  
<sup>46'</sup>[ ... *ina ēk]alli šuškunāku imattī atmū'a*  
<sup>47'</sup>[ ... ] ...-ma *iš[ša]kna zīru*  
<sup>48'</sup>[ ... ] ... *iššaknam-m[a ir]-teneddānni*  
<sup>49'</sup>[ ... ] *nullāti a[t]mū lā kīnu*  
<sup>50'</sup>[ ... ] *igāru elīya imquṭ-ma ishupanni*  
<sup>51'</sup>[ ... *ru]bū(?) magal ... elīya*  
<sup>52'</sup>[ ... *l]ibbāti ša ili u am[eli ... -a]nni(?) ... ūma(?) ul aşallal mušti*  
<sup>53'</sup>[ ... ] *arkīya [ ... ] ul/lā ippaṭtarū/u*  
<sup>54'</sup>[ ... *g]inā ... [ ... ] ... ušarbab<sup>a/</sup><sub>a</sub> surriš*  
<sup>55'</sup>[ ... ] *kāši attakk[il bašā(?) uzn]āya(?) šapalki akmis*  
<sup>56'</sup>[ ... ] ... *lamū'inni ... [ ... ] ... tebū(?) arkīya*  
<sup>57'</sup>[ ... ] ... *eklēti ... [ ... ] ... s[a]pāriš*

*ll. 58'–61' too fragmentary for transcription and translation; break of 10–30 lines*

- <sup>62"</sup>[ ... *dannat qaritti māḥira [lā tīšī]*  
<sup>63"</sup>[ ... ] *šamū'apsū lik-nušū šapalki*  
<sup>64"</sup>[*I]gigi [( ... )] iššiqū šepīki*  
<sup>65"</sup>[*ilū rab]ūtu ăśibūt šamē u erṣeti liktar-rabū šarrūtki*  
<sup>66"</sup>[*ina ṣīt pīki lā nakār ana annanna mār annanna ardīki liqqabi aḥūlap*

- <sup>35</sup>[ ... , who caus]es turmoil, who butts the mountains,  
<sup>36</sup>[ ... ] ..., irr[esis]tible flood, powerful in war,  
<sup>37</sup>[ ... ] ..., who scat[t]ers the troupes of the proud,  
<sup>38</sup>[ ... who c]onquers the diso[bedi]ent, who destroys the enemy!  
<sup>39</sup>[*Anu, Enlil and] Ea, the gods, [your] forefathers, made your lordship great,*  
<sup>40</sup>[ ... ], they glorified [your name], they extolled [your po[sition]],

- <sup>44'</sup>my [e]nemies [ ... ] ..., courtier (and) att[end]ant look angri[ly] at me,  
<sup>45'</sup>they have cut off [my ... from the pa]lace, *indeed* they speak evil against me,  
<sup>46'</sup>[ ... in the pa]lace I am rejected, my words count for nothing,  
<sup>47'</sup>[ ... ] ... and I su[ffe]r from hate,  
<sup>48'</sup>I suffer from [ ... ], so that it keeps haunting me,  
<sup>49'</sup>[ ... ] maliciousness, lies,  
<sup>50'</sup>[ ... ] a wall has collapsed on top of me and has covered me,  
<sup>51'</sup>[ ... so]rcery, they ... very much against me,  
<sup>52'</sup>[ ... a]nger of god and ma[n ... ] me ... by day, I do not sleep at night,  
<sup>53'</sup>[ ... ] after me [ ... ] do(es) not leave,  
<sup>54'</sup>[ ... a]lways ... [ ... ] ... calm down quickly.  
<sup>55'</sup>[ ... ] I put my tru[st] in you, I [am attentive], I have knelt down at your feet,  
<sup>56'</sup>[ ... ] ... surround me ... [...] ... follow me,  
<sup>57'</sup>[ ... ] ... darkness ... [ ... ] ... like a net,

- <sup>62"</sup>[ ... ] ... strong one, heroic one, [you have no] equal!  
<sup>63"</sup>[ ... ], may the heaven and the subterranean ocean bow down before you,  
<sup>64"</sup>[may the *I]gigi [( ... )]* kiss your feet,  
<sup>65"</sup>may the [gre]at [gods] who dwell in heaven and in the netherworld constantly praise your kingship!  
<sup>66"</sup>May “(It is) enough!” be said to N.N., son of N.N., your servant, by [the] unchangeable [utt]erance of your mouth!”

<sup>67"</sup>[KA.IN]IM.MA ŠU.ÍL.LÁ ÉR.ŠÀ.ḪUN.GÁ  
d+INANNA.KE₄

<sup>67"</sup>[Wor]ding of the ‘raising of the hand’ (prayer), of the lamentation to soothe the heart addressed to Ištar.

Colophon: <sup>68"</sup>*kīma labirīšu šatir bari*

ll. 69"–74" (A rev. 8'–13'): Ashurbanipal colophon, type k (Hunger, *ABK*, no. 323).

### Notes

General: The present text belongs to a group of rituals against the adversary that share a number of common features; for other texts of this group, see especially A 2720+, here text 7.6.6, and *STT* 256, here text 7.6.7. Texts of this genre were first collected and edited by Ebeling, *ArOr* 17/1 (1949) 172–211, who, however, failed to differentiate rituals against the foreign enemy of the king (i.e., war rituals; for this genre, see recently Schwemer, *Iraq* 69 [2007] 29–42). Abusch, *JCS* 37 (1985) 91–100 gives, besides an overview of the genre, a full discussion of the terminology typically used in these and related texts. For more general discussions of the role of the adversary in anti-witchcraft rituals, see Abusch, *BWiL*, 101–5, and Schwemer, *Abwehrzauber*, 127–31.

1: Ebeling's restoration EME *sah-m[ašti ... ]* is not based on parallels and therefore carries little conviction.

3–5: For the interpretation of these lines, especially the expression *dābib ittīšu kītta lā idab-bub*, the syntax of the sentence beginning with *kišpū* and the semantic and syntax of *šuškunu* generally, see Abusch, *JCS* 37 (1985) 93, 97–98 and passim. NIGIN-šú in 1. 4 should probably be read *sahrūšu*. Transcription and translation treat *kišpū ruhū ... “witchcraft, magic ...”* as the grammatical subject of the stative; but note that the subject may be the impersonal 3<sup>rd</sup> plural already found in 1. 2 referring to the patient's enemies (for the syntax of *sahāru* in the present and comparable contexts, see Schwemer, *Abwehrzauber*, 12–14).

It is difficult to determine where the symptom description ends and whether it was actually followed by a separate diagnostic clause. It is possible that the change from present (ll. 1–3) to stative and preterite verbal forms (ll. 4–5) is an indication that a separate diagnostic clause begins with *kišpū ruhū rusū ...* in 1. 3 (and we have translated the text accordingly). But in this kind of general description, the texts sometimes move from the enumeration of misfortunes that have befallen the patient directly to the statement of purpose (see, e.g., *BAM* 316 obv. II

Colophon: <sup>68"</sup>Written according to its original; collated.

5'–16', ed. Abusch, *MesWi*, 31–32; for related texts, see *ibid.*, 32–45).

4: The 3<sup>rd</sup> plural “they” refers either to “witchcraft, sorcery, ...” or resumes the impersonal third plural already found in 1. 2 (cf. the note on ll. 3–5).

13: Note that Ebeling's reading *a-n[a ... ] x šu-tu-ub-bi* is epigraphically excluded. The preserved horizontal wedge of the sign after A is too close to the *Winkelhaken* for a NA, and the head of the following vertical is too high in relation to the *Winkelhaken*. Even though *ana* is certainly expected before *šuṭubbi* it is not on the tablet; is the text corrupt?

17–24: Note that the ritual shares many features with the proceedings accompanying the Ištar-šu'ila *Usallīki bēlet bēlēti ilat ilāti* (*STC* 2, pl. 75–84 //, see Mayer, *UFBG*, 389, s.v. ‘Ištar 2’, Zgoll, *Kunst des Betens*, 41–67).

18: In view of the nominative *na-an-za-za* in 1. 21, the seeming accusative *ab-ra* may legitimately be interpreted as a nominative (*pace AHw* 31b), especially since in the parallel phrase *kīma nignakku kurummassu uqtattū* “as soon as the censer has used up its portion (of aromatics)”, the ritualist is not the subject of the phrase.

23: *ittīšu kīnāti ītammū*, literally “they will speak true (words) with him”. The ‘truth’ in contexts such as the present implies of course statements in favour of the client, see Abusch, *JCS* 37 (1985) 97.

25–65": This prayer was registered as ‘Ištar 13’ by Mayer, *UFBG*, 390. There is no indication that ms. A contained two Ištar prayers. Thus it is generally assumed, though it is not entirely certain, that the lines preserved on the reverse of ms. A form the end of the Ištar prayer that begins with 1. 25.

25: The incipit of the prayer was restored as [*Ištar bēlet*] *ilī* by Ebeling and Zgoll (cf. also Mayer, *UFBG*, 390). However, the traces preserved before DINGIR.MEŠ can be reconciled with neither [...] *be]-lēt¹* nor [...] *⁻NIN¹*.

26: The tentative restoration is inspired by Goetze, *JCS* 17 (1963) 129; 1 (Esarhaddon inscription addressed to Ištar of Nippur).

27: Ebeling's (plausible) restoration of the line is now disproved by the duplicate; *binti* is a common epithet of Ištar, though usually followed by Sîn or Anu (see Tallqvist, *AGE*, 68). Note that Enlil's petrified title *mālik(u)* *šadū Igigi* is not inflected; the same can be observed in *Maqlû* II 6, where one should probably, *pace* Abusch – Scherner, *TUAT.NF* 4, 140 with fn. 29, simply translate “der auf Enlil hört, den Ratgeber, den Berg der Igigi-Götter”.

31: We expect *šalummata ramât* or *hal-pat*, but both forms are ruled out by the traces preserved on the tablet.

35: Or [ ... *šāki]nat sahmašti*.

39: The epithet *ilū abbūki* is usually preceded by Anu, Enlil and Ea (cf. *STT* 73 obv. I 27), and this is probably the case here as well. Note, however, that the trace preceding *-a* at the beginning of the preserved line cannot be reconciled with the expected *é*; it seems that the text used an unorthographic writing for Ea, i.e., <sup>dr</sup>*a*<sup>l</sup>*-a*, as frequent-

ly attested in personal names (see Parpola in *PNA* 1/1, xxv–vii with further references), or, less likely, <sup>dr</sup>*e*<sup>l</sup>*-a*.

45': Instead of *lu<sup>2</sup>* [*i*]-*qa-bu-ú* *HUL-ti* one could perhaps read *ŠA-[šú-nu]* *qa-bu-ú* *HUL-ti*; but the disagreement between the singular subject *libba[šunu]* and the plural stative *qabû* militates against this reading.

50': Or: “[Like] a wall, [ ... ] has collapsed on top of me and has covered me”.

51': Read perhaps *ma-gal id-bu-bu elīya* “they pleaded very much against me”; but note that the slight traces visible after *i[d]* are not easily reconciled with *bu*.

52': It is tempting to read <sup>r</sup>*u*<sub>4</sub><sup>1?</sup>*-ma* before *ul aşallal*, but we are unable to provide a reading for the partly damaged sign(s) preceding <sup>r</sup>*u*<sub>4</sub><sup>1?</sup>*-ma*.

55': For the restoration, cf. *Maqlû* II 14.

62'': In view of the ambiguity of the cuneiform signs and the fragmentary state of the text the syntactical position and mutual relationship of *dan-nat* and *qa-rit-ti* must remain uncertain.

## TEXT 8.14

### FORCING BACK A BEWITCHED HUSBAND

#### *Content*

A small collection of rituals for a woman who wants to regain her husband's favour and love (*STT* 257) contains one ritual that explicitly blames a sorceress for the estrangement of the husband. Unfortunately, no duplicates of this fragmentary text are known, though other units on this tablet are known from another manuscript (Scheil, *RA* 18 [1921] 21–27 no. 17, cf. also the similar Ištar prayer on *STT* 249 rev. 13'–21'). The central element of the ritual is the fabrication and destruction of a tallow figurine representing the sorceress. The latter is characterized as sexually depraved by placing the hair of a dog

and a lion on the figurine's vulva. The figurine is defiled in various ways and is finally destroyed by the ritual client herself, who tramples on it. The latter gesture and the (partly restored) wording of the rubric put the sorceress in the position of the direct competitor of the client (similarly to the *bēl dabābi* “adversary” in rituals for male patients). Against this background it seems plausible to assume that the ritual is actually directed against the husband's lover who is accused of having seduced the client's husband by means of evil witchcraft.

#### *List of Manuscripts*

A	SU 52/245	STT 257	pls. 107–108	Single-col. tablet, NA script, 7 <sup>th</sup> cent. Sultantepe
---	-----------	---------	--------------	---

#### *Synopsis of Text Units*

i	Ritual for bringing back a bewitched husband .....	]1'–23'
	A obv. 1'–rev. 1	
	Purpose clause (or incantation?).....	]1'–4'
	A obv. 1'–4'	
	Ritual instructions.....	5'–22'
	A obv. 5'–lo. e. 1	
	Final clause with prediction of success .....	23'
	A rev. 1	

#### *Previous Editions*

None.

#### *Transliteration*

1' A obv. 1'	x [x x x (x)] x x x [
2' A obv. 2'	up-šá-š[e]-e [x-š]im-ma 'DAM <sup>2</sup> -šá <sup>3</sup> ] DIM <sub>4</sub> <sup>2</sup> -š[im <sup>2</sup> -ma <sup>2</sup>
3' A obv. 3'	šu-a-ti 'a <sup>1</sup> -na mi-hi-x up-šá-š[e-e
4' A obv. 4'	ú-še-pi-šu-ni-šim-ma 'a <sup>1</sup> -[na <sup>2</sup>
A	-----
5' A obv. 5'	DÙ.DÙ.BI ú 'hab tu <sup>1</sup> ba[l (x)] 'ina <sup>2</sup> ki hi <sup>2</sup> x [
6' A obv. 6'	DÙ <sup>1</sup> -uš is s[i <sup>2</sup> ] ] x [
7' A obv. 7'	Á <sup>1</sup> -šá a-n[a EG]IR-šá GUR-'ár <sup>1</sup> [x] x x [

8'	A obv. 8'	[ <i>qa?</i> ]- <i>ta</i> <sup>1</sup> šá [ZAG <sup>2</sup> K] <sup>3</sup> .TA <i>kim-şa</i> šá GÙB KÉŠ SÍK NAM.L[Ú.U <sub>18</sub> .LU]
9'	A obv. 9'	[ <i>ina</i> S]AG. <sup>4</sup> DU- <i>šá</i> <sup>1</sup> GAR-an SÍK UR.MAH SÍK UR.G[I <sub>7</sub> ]
10'	A obv. 10'	<i>ina</i> <i>ú</i> <sup>1</sup> - <i>ri-šá</i> GAR-an I KU <sub>6</sub> ŠÉŠ- <i>si</i> <i>NÍG</i> <sup>1</sup> .DÁRA.ŠU.LÁ[L]
11'	A obv. 11'	MU <sub>4</sub> .MU <sub>4</sub> - <i>si</i> <i>me-e</i> ŠEG <sub>6</sub> u x-x- <i>at</i> <sup>1</sup> SILA <sub>4</sub> <i>ina</i> UGU- <i>ša</i> ( <i>ši</i> ) ŠUB[(-di)]
12'	A obv. 12'	<i>giš</i> - <i>bi-nu</i> <i>ú</i> IN.NU. <sup>5</sup> UŠ <i>giš</i> GIŠIMMAR <sup>1</sup> .TUR <i>ina</i> ŠU-ka ÍL-ma
13'	A obv. 13'	<i>ina</i> É <i>par-si a-na</i> <i>SILA</i> <sup>1</sup> .D[AGA]L <sup>??</sup> NU È-ma MUNUS <i>šu</i> <sup>1</sup> - <i>a-tú</i>
14'	A obv. 14'	<i>ina</i> <i>giš</i> GU.ZA <i>tu-še-e-š-še-b-ši-ma</i> <i>TÚG</i> <sup>1</sup> <i>giš</i> GIŠIMMAR <i>tu</i> <sup>1</sup> - <i>sa-lat</i>
15'	A obv. 15'	<i>tu</i> <sup>1</sup> - <i>pe-es-se a-na</i> <i>g</i> <sup>1</sup> ŠU.SAR <i>ta</i> <sup>1</sup> - <i>pat-til</i> 2 <i>šu</i> <sup>1</sup> .SAR
16'	A obv. 16'	< <i>ina</i> > GÚ- <i>šá</i> u SAG.DU-[ <i>šá</i> ] GAR-an 4 ŠU. <sup>6</sup> SAR <sup>1</sup> <i>ina</i> ŠU <sup>II</sup> - <i>šá</i>
17'	A obv. 17'	<i>u</i> <i>G</i> <sup>1</sup> R <sup>II</sup> - <i>šá</i> <sup>1</sup> <i>ta-rak-kás</i> A.GÚ.BA MUNUS <i>šu-a-ti</i>
18'	A obv. 18'	<i>ina</i> <i>UGU</i> <sup>1</sup> NU <i>mu</i> - <i>piš</i> <sup>1</sup> - <i>ti</i> TU <sub>5</sub> - <i>ši</i> <i>uš-taḥ-ḥa-at</i> (te)
19'	A obv. 19'	[x x (x)] x u NU I.UDU <i>šu-a-ti</i> <i>ina</i> <i>G</i> <sup>1</sup> R <sup>II</sup> - <i>šá</i> <i>ú</i> ( <i>tu</i> )- <i>kab-ba-a</i> [s]
20'	A obv. 20'	[x x (x)] x ku <i>šu</i> <sup>2</sup> <i>zík</i> <sup>1</sup> - <i>ta-šá</i> <i>ina</i> <i>UGU</i> <sup>1</sup> - <i>šá</i> <i>ú</i> - <i>ud-x</i>
21'	A obv. 21'	[x x] x x <i>ši</i> <sup>1</sup> ? <i>giš</i> ŠINIG <sup>1</sup> <i>ú</i> IN.NU.UŠ <i>giš</i> G[IŠIMMAR.TUR]
22'	A lo. e. 1	[ <i>ina</i> I]ZI <i>ta-qal-lu</i> <i>ina</i> U[G]U NU <i>mu</i> - <i>piš</i> <sup>1</sup> - <i>ti</i> [ <i>ŠUB-di</i> ]
	A	
23'	A rev. 1	[ <i>an-na</i> ]m DÙ-ma MUNUS <i>ši-i</i> <i>ina</i> <i>UGU</i> <sup>1</sup> <i>e-pi</i> [ <i>š-ti-šá</i> GUB-az]
	A	

for A rev. 2–l. e. 2, see Summary.

## 2. Summary of the paragraphs in A not included in the transliteration

rev. 2–16 Ritual for soothing an angry husband (note that a small fragment preserving a few additional signs in rev. 13–15 is now lost).

rev. 2–9: Prayer addressed to Ištar. At the end of rev. 3 read perhaps *mu-ra-’i-i-mat* ZI.G[A] “who loves arousal”; in rev. 6–7 read probably *áš-šu a-mat lib-bi-šú la i-ta-ma-a iá-a-ši, áš-šú šab-su-ma la i-dab-bu-bu* KI-ia *kun-niš(i)-šum-ma ki-ma qan-ni* “Because he does not tell me his thoughts, because he is angry and does not speak with me, gather him in like (livestock in) a pen!” In rev. 8 read *ina qí-bit iq-bu-u* AN.ZÍB<sup>4</sup>15.

rev. 10: Rubric (incantation for a woman whose husband is angry with her).

rev. 11–16: Ritual instructions, // Scheil, RA 18 (1921) 21–27 no. 17 obv. I 1’–10’.

rev. 17–19 Beginning of another ritual of the same type. Only the first lines of a prayer addressed to Ištar are preserved (// Scheil, RA 18 [1921] 21–27 no. 17 obv. I 11’–16’). On the left edge of the tablet, two lines of ritual instructions are preserved; they probably represent the end of the same ritual.

In both of these units, there is no indication that the husband’s wrath was regarded as witchcraft-induced.

### Bound Transcription

II. 1’–4’ too fragmentary for transcription, see Notes

5'DÙ.DÙ.BI ... [ ... ]<sup>6</sup>... [ ... ] ...  
 [ ... ]<sup>7</sup>*id̄ša an[a ar]kiša tutār* ... [ ... ]  
 8'[*qā*]ta ša [*imitti*(?) š]apal(?) *kimša* ša  
*šumēli tarakkas šārat amē[lūti]* <sup>9</sup>[*ina qa*]qqadīša *tašakkan šārat nēši šārat*  
*kalb[i]* <sup>10</sup>*ina ūr̄ša tašakkan šaman nūni*  
*tapašsassi ulāp lupp[u]t̄ti* <sup>11</sup>*tulabbassi mē*  
*bašlūti u ... puḥādi ina muḥhīša tanaddi*  
<sup>12</sup>*bīnū maštakal suḥušša ina qātīka tanaš-*  
*št-ma* <sup>13</sup>*ina bīti parsi ana ribīti(?) lā tuṣṣī-*  
*ma (or: tušeṣṣē-ma) sinništa šuātu* <sup>14</sup>*ina*  
*kussī tušešebši-ma subāt gišimmari tusal-*  
*lat* <sup>15</sup>*tupesse ana šediš pitlāti tapattil šitta*  
*pitlāti* <sup>16</sup><*ina*> *kišadīša u qaqqadī[ša]*  
*tašakkan erba pitlāti ina qātīša* <sup>17</sup>*u šēp̄t̄ša*

### Translation

II. 1’–4’ too fragmentary for translation, see Notes

5'Its ritual: ... [ ... ]<sup>6</sup>... [ ... ] ... [ ... ]<sup>7</sup>You twist her arms be[hi]nd her ... [ ... ]<sup>8</sup>You bind her [right ha]nd [u]nder her left knee. <sup>9</sup>You put <sup>8</sup>hum[an] hair <sup>9</sup>[on her head], <sup>10</sup>you put <sup>9</sup>lion hair and do[g] hair <sup>10</sup>on her vulva. You anoint her with fish oil. <sup>11</sup>You clothe her <sup>10</sup>in a soiled rag, you pour boiling water and the ... of a lamb over her. <sup>12</sup>You carry tamarisk, *maštakal*-soapwort (and) palm shoots in your hand, and <sup>13</sup>in a secluded house you *must not go out to the street*. Then <sup>14</sup>you have that woman sit on a chair; then you split off palm bark <sup>15</sup>(and) chop (it) up. You twist (it) into six strings. Two strings <sup>16</sup>you place <around> her neck and <on> [her] head, four strings <sup>17</sup>you attach <sup>16</sup>to her hands <sup>17</sup>and feet.

*tarakkas egubbâ sinništa šuāti<sup>18'</sup> ina muhhi salam muppišti turammakši uštahhat<sup>19'</sup> [ ... ] ... u šalam lipî šuāti ina šepiša u'kappa[s]<sup>20'</sup> [ ... ] ... ...ša ina muhhiša<sup>21'</sup> [ ... ] ... bīna maštakal su[hušša]<sup>22'</sup> [ina i]šati taqallu ina mu[bb]i muppišti [tanaddi]*

*<sup>23'</sup>[ann]â teppuš-ma sinništu št ina muhhi ēpi[štūša izzâz]*

for A rev. 2–l. e. 2, see Summary.

<sup>18'</sup>You wash<sup>17'</sup> that woman with holy water<sup>18'</sup> over the figurine of the sorceress. She rinses herself off.<sup>19'</sup>[ ... ] and she<sup>'</sup> crushes that figurine of tallow with her feet.<sup>20'</sup>[ ... ] ... she ... her ... over her.<sup>21'</sup>[ ... ] ... <sup>22'</sup>you burn<sup>21'</sup> the tamarisk, the *maštakal-soapwort* (and) the pa[lm shoots]<sup>22'</sup>[with f]ire; [you put] (it) on (the figurine of) the sorceress.

<sup>23'</sup>You perform [thi]s (ritual), then that woman [will triumph] over [her] sor[ceress].

for A rev. 2–l. e. 2, see Summary.

### Notes

1'–4': These fragmentary lines probably have to be reconstructed as an extended purpose clause; we translate tentatively: “... [so that] the sorceries [be ... from h]er and (so that) her husband approach h[er], to ... that [woman], so [that] the [evil] sorcer[ies that] they have performed against her [ ... ]”. This translation assumes the restoration of a logographically written infinitive form in the break after *upšāšē* in 1. 2' (but note that there is only room for a short sign). Following *a-na* in 1. 3' one expects an infinitive form, but the sign sequence *mi hi x* remains unclear to us; a reading *mi-hi<sup>1</sup>-ir<sup>1</sup>* is possible, but difficult to interpret within the present context. At the end of 1. 3' a restoration *upšá-š[e-e lem-nu-ti ša]* or similar seems very likely.

5'–6': The ritual instructions seem to begin with a plant name. Read perhaps *‘būšāna(HAB) ‘tubal’* “you dry *būšānu*-plant”. The traces at the beginning of 1. 6' are less unambiguous than the clear DÙ indicated by Gurney's copy, but we cannot offer a better reading.

7': At the end of the line restore perhaps *[mušā]tī([SÍK.Š]AB) tal[ammi(N[IGIN]-ši)]* or *[mušā]-tī([SÍK.Š]AB) tul[abbas(M[U<sub>4</sub>.MU<sub>4</sub>]-si)]* “you wrap her in combed-out hair”.

11': The traces before SILA<sub>4</sub> remain problematic. A reading *‘ši<sup>1</sup>-[n]a-at* “urine” would fit the context, but requires an emendation of the first sign. Alternatively, one could consider *‘šE ši<sup>1</sup>-[n]a-‘at<sup>1</sup>* “excrement (and) urine”, but then the signs would have been written unusually close together.

13': The broken sign after *ana* looks like KA with another inscribed sign. The reading *[SILA<sup>1</sup>]D[AGA]L* seems possible, but is far from certain. If

simple KA<sup>1</sup> is the correct reading, then one could translate “you must not go (or: bring) out through the entrance” (*ana pī*). We do not know any parallels to this instruction within the context of ritual proceedings in a secluded place, house or room.

15': For rare and unclear *pussû*, see now CAD P 536 (without the present context). Here the verb must refer to the processing of the split-off cortex before twining it into strings; chopping the bark into smaller pieces is what one would expect within this context.

19': The apparent second person masculine form *tukabbas* instead of the expected third singular feminine may in fact represent an Assyrianism (Assyrian 3<sup>rd</sup> sg. fem. prefix *ta-*).

20': The verbal form at the end of the line is probably to be restored as *ú-par-r[ak]* “she lays crosswise” or, less likely, *ú-par-r[as]* “she cuts off”. We are unable to offer an elegant solution for the preceding signs; perhaps the scribe wrote TÚG.ZIK-*ta-šá* for TÚG.SÍK-*ta-šá*, i.e., *sissiktaša* “her hem”. Note that ZIK shows a reduced form, even though one further *Winkelhaken* may have to be restored in the damaged parts of the sign.

23': Surprisingly the rubric uses a different word for “sorceress” than the ritual instructions; but it seems that *muppištu* and (much more common) *ēpištu* are simply used as synonyms here.

[Addendum: For STT 257 rev. //, see now W. Farber, Ištar und die Ehekrise. Bemerkungen zu STT 257, RA 18, 21ff. (“Tisserant 17”), und STT 249, in: *Von Göttern und Menschen: Beiträge zu Literatur und Geschichte des Alten Orients. Festschrift für Brigitte Groneberg*, ed. D. Shehata – F. Weiershäuser – K.V. Zand, CM 41, 73–85]

## TEXTS OF GROUP NINE

### ANTI-WITCHCRAFT INCANTATIONS WITHIN *BĪT RIMKI* AND RELATED TEXTS

#### TEXT 9.1

#### THE AKKADIAN ŠAMAŠ PRAYER OF THE SECOND HOUSE OF *BĪT RIMKI*

##### *Content*

The Šamaš prayer Šamaš šar šamē u er̄seti bēl kīt̄ti u mīšari was recited by the king as the second incantation in the second house of the *Bīt rimki* ritual (according to the count of the houses in *PBS* 1/1, 15 and some of the incantation tablets). The structure and phraseology of the prayer are typical of first-millennium anti-witchcraft incantations addressed to Šamaš (cf. here especially texts 8.3–5). The thematic focus of the prayer lies on returning the miasma of witchcraft to the witch by washing oneself over a figurine representing her; as to be expected, the brief ritual instruction prescribes hand-washing over a figurine of the witch.

The sources E and F certainly represent *Bīt rimki* manuscripts in the strict sense. In both the text of the prayer is followed by the specific *Bīt rimki* rubrics, and ms. F had the text of the Sumerian (bilin-

gual) ki-dūtu prayer of the second house on the obverse (cf. also in ms. F the addition of l. 45a which restricts the use of the text to the person of the king). In contrast, ms. A, G and the almost identical sources B and C — probably the product of two students working on the same assignment — give only the text of the Akkadian Šamaš prayer with its ritual instruction; the same may well be true for ms. d. This manuscript situation may indicate that the ritual segment was also performed outside the *Bīt rimki* context as a self-contained anti-witchcraft ritual. Ms. A obv. 3 shows that the recitation of this text was envisaged in a bathhouse, probably the bathhouse of the ‘bathhouse ritual’; but note that this phrase is absent from ms. B, where it is replaced by *anāku annanna mār annanna*.

##### *List of Manuscripts*

A	K 2563 + 2820 + 2821 + 2843 + 5750 + 9601 + 10537 + 16716	<i>BRi</i> , pl. 1 (with- out K 9601 and K 16716)	pls. 109– 10	Single-column tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
B	SU 51/67	STT 76	coll.	Single-column tablet, NA script, 7 <sup>th</sup> cent.	Sultantepe
C	SU 51/94	STT 77	coll.	Single-column tablet, NA script, 7 <sup>th</sup> cent.	Sultantepe
d	CBS (Kh <sup>1</sup> ) 458	<i>PBS</i> 1/2, 129	pls. 111– 12	Single-column tablet, NB/LB script, 7 <sup>th</sup> –5 <sup>th</sup> cent.	Sippar(?)
E	Sm 94	<i>BRi</i> , pl. 1	coll.	Frg. of a single-column tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
F <sub>1</sub>	K 2368 + 9830 + 11661 + 11768 + 20281 (+)	<i>BRi</i> , pl. 2 (with- out K 20281)	pl. 113	Frgs. of a single-column tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
F <sub>2</sub>	K 13305 (+) <sup>?</sup>	<i>BRi</i> , pl. 1	pl. 113		
F <sub>3</sub>	K 4819 (+)	IV R <sup>2</sup> 23/3	pl. 114		
F <sub>4</sub>	DT 120	—	pl. 114		
G	1932-12-10, 319 = BM 123376	—	pl. 115	Frg. of a single-column tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’

*Synopsis of Text Units*

i	Prayer for washing over figurines of the sorcerers, ritual segment of <i>Bīt rimki</i> ..... 1–58
	Incantation: Šamaš šar šamē u eršeti bēl kītti u mīšari..... 1–57
	A obv. 1–rev. 20 // B obv. 1–rev. 17 // C obv. 1–rev. 21 // d obv. 1–rev. 20' //
	E obv. 1–rev. 3' // F rev. 1'–32' // G obv. 1–rev. 14'
	<i>Bīt rimki</i> rubrics..... 57a–b
	E rev. 4'–5' // F rev. 33'–35'
	Ritual instructions..... 58
	A rev. 21 // B rev. 18 // C rev. 22 // E rev. 5' // F rev. 35'

*Previous Editions*

Læssøe, *BRi*, 36–47 (cf. also Seux, *HPDBA*, 388–92).

*Transliteration*

## 1. A // B // C // d // E // F rev. // G

1 A obv. 1	ÉN <sup>d</sup> UTU MAN AN-e u KI-ti[m kit-t]i [ mi-šá-r]i
B obv. 1	[ ] <sup>d</sup> UTU <sup>r</sup> LUGAL <sup>1</sup> AN-e u KI-tim EN <sup>r</sup> kit <sup>1</sup> -ti u [ ]
2 A obv. 2	mul- <sup>r</sup> li <sup>1</sup> -lu DINGIR u [L]Ú a[t-t]a-ma
B obv. 2	<sup>r</sup> mul <sup>1</sup> -lil DINGIR u LÚ a[t-ta-ma]
3 A obv. 3	<sup>d</sup> UTU ina šu-tuk-ki É ri[m-ki in]a IGI-ka <sup>r</sup> az <sup>1</sup> -za-zu
B obv. 3	<sup>d</sup> [UTU an]a- <sup>r</sup> ku <sup>l</sup> NENNI A <sup>l</sup> NENNI <sup>1</sup> ina [ma]y-[r]i-[k]a GU[B]- <sup>r</sup> az <sup>1</sup>
4 A obv. 4	<sup>d</sup> UTU šá šab-tan-ni ul i-d[e l]u MUNUS an- <sup>r</sup> nu <sup>1</sup> -u NU-šá
B obv. 4	<sup>d</sup> UTU <sup>r</sup> šá šab <sup>1</sup> -tan-<ni> ul <sup>r</sup> i-de <sup>1</sup> lu-u <sup>r</sup> MUNUS <sup>1</sup> an-nu-u NU-šá
C obv. 1'	[ ] N[U-šá]
5 A obv. 5	<sup>d</sup> UTU ina <sup>d</sup> nissaba KÙ-tim [ba-n]a-at a-mi-lu-ti
B obv. 5	<sup>d</sup> UTU ina nissaba KÙ-t[im ba]-na- <sup>r</sup> te <sup>1</sup> a-me-lu-ti
C obv. 2'	[ ] <sup>r</sup> a <sup>sic!</sup> -me-l[u-ti]
6 A obv. 6	NU a-na NU ma-šil SAG.D[U] <sup>r</sup> a <sup>1</sup> -na SAG.DU ma-šil
B obv. 6	NU a-[n]a NU <sup>r</sup> ma-šil <sup>1</sup> SA[G.DU] a-na [S]AG.DU ma-šil
C obv. 3'	[ ] S]A[G <sup>sic!</sup> .D]U <sup>r</sup> ma-šil <sup>1</sup>
7 A obv. 7	šuk-lul-ti ADDA a-na šuk- <sup>r</sup> lu <sup>1</sup> -ti ADDA ma-šil
B obv. 7	šuk-lu[l]-t[i] [ ] <sup>r</sup> šuk-lul-ti ADDA <sup>1</sup> ma-šil
C obv. 4'	[ ] <sup>r</sup> ADDA <sup>1</sup> ma-šil
d obv. 1'	[ ] <sup>r</sup> ma <sup>1</sup> -šil
8 A obv. 8	<sup>d</sup> UTU an-nu-u NU <sup>munus</sup> UŠ <sub>11</sub> .ZU šá [k]iš-pi DÙ-šá is- <sup>r</sup> hu-ra i-še- <sup>r</sup> a-a
B obv. 8	<sup>d</sup> U[TU] <sup>munus</sup> U]Š <sub>11</sub> .ZU šá kiš-[p]i DÙ-šá is- <sup>r</sup> hu-ra i- <sup>r</sup> še <sup>1</sup> -a-am
C obv. 5'	[ ] kiš-p]i DÙ-šá is- <sup>r</sup> hu-r[a] i-še-a-am
d obv. 2'	[ ] i]s- <sup>r</sup> hu- <sup>r</sup> ra i-še <sup>1</sup> -a-am
9 A obv. 9	a-na e-piš-ti ep-ši-ma iq-bu-u
B obv. 9	[a-n]a <sup>r</sup> e <sup>1</sup> -[piš-ti] e]p-ši-ma [i]q-bu- <sup>r</sup> u <sup>1</sup>
C obv. 6'	[ ] ep-ši-m]a iq-bu-u
d obv. 3'	[ ] iq-bu]-ú
10 A obv. 10	a-na sa- <sup>r</sup> hir-ti su- <sup>r</sup> hu-ri-ma iq-bu-u
B obv. 10	[a]- <sup>r</sup> na <sup>1</sup> s[a- <sup>r</sup> hir-ti] <sup>r</sup> su <sup>1</sup> -uh- <sup>r</sup> ri <sup>1</sup> -ma [i]q-bu-u
C obv. 7'	[ ] su-u]h-ri-ma iq-bu-u
d obv. 4'	[ ] iq-b]u-ú

- 11 A obv. 11  
 B obv. 11–12  
 C obv. 8’–9’  
 D obv. 5’–6’
- ša šá-nam-ma ú-šá-ḥi-za ina NINDA GU<sub>7</sub>-an-ni ina KAŠ NAG-an-n[i]  
 'ša šá-nam<sup>1</sup>-[m]a ú-'<sup>1</sup>šá-ḥi<sup>1</sup>-za ina NINDA G[U<sub>7</sub>-a]n-ni / [ KA]Š 'NAG-an<sup>1</sup>-ni →  
 [ ú]-šá-ḥi-za ina NINDA GU<sub>7</sub>-an-ni / [ NAG-an-n]i →  
 [ GU<sub>7</sub>-a]n-ni / [ ] →
- 12 A obv. 12  
 B obv. 12  
 C obv. 9’  
 D obv. 6’–7’
- ina A.MEŠ TU<sub>5</sub>-an-ni ina ī.GIŠ ŠÉŠ-an-<sup>1</sup>ni<sup>1</sup>  
 ina A [T]U<sub>5</sub>-ni ina ī ŠÉŠ-ni<sup>1</sup>  
 ina A TU<sub>5</sub>-ni ina ī ŠÉŠ-ni  
 [ TU<sub>5</sub>]-<sup>1</sup>an-ni<sup>1</sup> / [ ] →
- 13 A obv. 13  
 B obv. 13  
 C obv. 10’  
 D obv. 7’  
 (d obv. breaks)
- ina ú-kul-le-e GU<sub>7</sub>-an-ni aš-šum 'mim-ma<sup>1</sup> šum-šú šá GU<sub>7</sub>  
 [ ] 'ú<sup>1</sup>-kul-l[e]-e GU<sub>7</sub>-an-ni aš-šu[m mim-m]a 'sum<sup>1</sup>-šú <šá> 'GU<sub>7</sub>  
 [ G]U<sub>7</sub>-an-ni aš-šum 'mim-ma<sup>1</sup> šum-šú šá G[U<sub>7</sub>]  
 [ GU<sub>7</sub>]-<sup>1</sup>an-ni<sup>1</sup> / [ ]
- 14 A obv. 14  
 B obv. 14  
 C obv. 11’
- aš-šum mim-ma šum-šú šá NAG aš-šum 'mim<sup>1</sup>-ma šum-šú šá TU<sub>5</sub>  
 [aš-š]um [m]im-ma 'sum-šú<sup>1</sup> šá NAG'(uš<sub>11</sub>) aš-šum 'mim-ma<sup>1</sup> šum-šú [ ] TU<sub>5</sub>-ni  
 aš-šum mim<sup>1</sup>-ma šu[m-šú aš-š]um m[im<sup>sic!</sup>-ma] šum-šú šá TU<sub>5</sub>-ni
- 15 A obv. 15  
 B obv. 15  
 C obv. 12’
- aš-šum mim-ma šum-šú šá ŠÉŠ ina 'šu-bu<sup>1</sup>-ul-ti ú-še-bi-la  
 aš-šum 'mim-ma<sup>1</sup> šum-šú 'šá<sup>1</sup> [S]ÉŠ ina šu-b[u-u]l-t[i] 'ú<sup>1</sup>-še-bi-l[a]  
 aš-šum mim-ma šum-šú šá Š[ÉŠ] šu-bu]-ul-ti ú-še-bi-la
- 16 A obv. 16  
 B obv. 16  
 C obv. 13’  
 E obv. 1’
- šu-mi ina la DU<sub>10</sub>.GA-ti iz-ku-r[u i]š-qí-ia uš-ni-lu  
 šu-mi ina la ṭa-ab-<sup>1</sup>ti iz<sup>1</sup>-ku-<sup>1</sup>ru<sup>1</sup> [i]š-qí-ia<sub>5</sub> uš-ni-l[u]  
 šu-mi ina la ṭa-ab-ti iz-ku-[ru iš-q]t-ia<sub>5</sub> uš-ni-lu  
 [ ] 'iz-ku-ru iš<sup>1</sup>-q[í-ia] [ ]
- 17 A obv. 17  
 B obv. 17  
 C obv. 14’  
 E obv. 2’
- 'NU<sup>1</sup>.MEŠ-ia ib-nu-ú-ma 'mìn<sup>1</sup>-da-ti-ia TI-u  
 'NU<sup>1</sup>.[MEŠ]-MU 'ib-nu<sup>1</sup>sic!-[ma i]š-qí-<sup>1</sup>ia<sub>5</sub><sup>1</sup> TI-'ú<sup>1</sup>  
 NU.MEŠ-MU ib-nu-ma mìn-d[a-ti]-ia<sub>5</sub> TI-ú  
 [ ib-nu-m]a mìn-da-ti-i[a<sub>5</sub>] [ ]
- 18 A obv. 18  
 B obv. 18  
 C obv. 15’  
 E obv. 3’
- e<sup>1</sup>-tiq SAḤAR GİR<sup>II</sup>-MU iš-bu-šú ru-u<sup>1</sup>-ti TI-'u<sup>1</sup>  
 [ SAḤA]R [GÌ]R<sup>II</sup>-i[a iš-b]u-šú [r]u-u<sup>1</sup>-ti TI-ú  
 e-tiq SAḤAR GİR<sup>II</sup>-ia iš-bu-šú [ru]-<sup>1</sup>ti TI-ú  
 [ GİR<sup>II</sup>-M]U iš-bu-šú ru-u<sup>1</sup>-ti [ ]
- 19 A obv. 19  
 B obv. 19–20  
 C obv. 16’–17’  
 E obv. 4’–5’
- [š]ár-ti im-lu-šú TÚG.SÍK [i]b-tu-qu la SIG<sub>5</sub>-ti iš-a-[lu]  
 [ ] 'im<sup>1</sup>-lu-[šú TÚG.SÍK]-MU ib-tu-qu / [ SIG<sub>5</sub>]-t[i iš]-<sup>1</sup>a<sup>1</sup>-l[u] →  
 šár-ti im-lu-šú TÚG.S[í]K-MU ib-tu-qu / la [S]IG<sub>5</sub>-ti iš-a-lu →  
 [ im-lu-š]ú TÚG.SÍK-MU ib-t[u-qu] / [ iš-a-l]u →
- 20 A obv. 20  
 B obv. 20–21  
 C obv. 17’–18’  
 E obv. 5’–7’
- [u]b-bi-ra-an-ni ú-'<sup>1</sup>kàs<sup>1</sup>-sa-an-ni ú-ṣab-bi-ta-an-ni ú-ra-[sa-an-ni]  
 [ub-bi-r]a-an-<sup>1</sup>ni ú-kàs<sup>1</sup>-sa-<sup>1</sup>an<sup>1</sup>-ni / ú-[ṣab-b]i-tan-ni ú-[ra-as]-sa-an-ni  
 ub-bi-ra-<sup>1</sup>an<sup>1</sup>-ni ú-kàs-<sup>1</sup>sa-an-ni<sup>1</sup> / ú-[ṣa]b-bi-tan-ni 'ú<sup>1</sup>-ra-as-sa-<sup>1</sup>an<sup>1</sup>-ni  
 ub-bi-ra-a[n-ni] / [ú-kàs-sa-an-n]i ú-ṣab-bi-ta-a[n-ni] / [ ] →
- 21 A obv. 21  
 B obv. 22  
 C obv. 19’  
 E obv. 7’
- [man-g]u lu-u<sup>1</sup>-tú ú-mal-la-an-[ni]  
 man-<sup>1</sup>ga<sup>1</sup> lu-u<sup>1</sup>-tú ú-[ma-la]-an-ni  
 [ l]u-u<sup>1</sup>-tú 'ú<sup>1</sup>-ma-la-an-n]i  
 [ma]n-ga lu-u<sup>1</sup>-tú ú-ma-la-a[n-ni]
- 22 A obv. 22  
 B obv. 23  
 C obv. 20’  
 E obv. 8’
- [ lib]-<sup>1</sup>b<sup>1</sup><-ia> 'iṣ-ba-tu<sup>1</sup> lib-bi KI-ia ú-za-an-[nu-u]  
 niš lib-bi-ia iṣ-ba-tu l[ib-bi K]I-MU ú-za-an-nu-u  
 n[iš lib-bi-i]a 'iṣ-ba<sup>1</sup>-t[u l]i[b-bi KI-MU ú-za-an-nu-u  
 [ iṣ-ba-t]u lib-bi KI-MU ú-za-an-n[u-u]

- 23 A obv. 23 [ ] <sup>r</sup>ú<sup>1</sup>-kan-ni-nu e-mu-qí-ia un-ni-[šú]  
 B obv. 24 SA.MEŠ-MU ú-kan-ni-nu <sup>r</sup>e<sup>1</sup>-mu-qí-ia<sub>5</sub><sup>sic!</sup> un-ni-šú  
 C obv. 21' [ ] ú-kan-ni-nu [e]-mu-qí-ia<sub>5</sub> un-ni-šú  
 E obv. 9' [ ] ú-kan-ni-nu e-mu-qí-ia un-ni-[šú]
- 24 A obv. 24 [ ] i]š-pu-ku bir-ki-ia ik-[su-u]  
 B obv. 25 <sup>r</sup>a-<sup>h</sup>i<sup>1</sup>-ia<sub>5</sub> iš-pu-ku bir-ki-ia<sub>5</sub> ik-su-u  
 C obv. 22' [a-<sup>h</sup>]i-ia<sub>5</sub> iš-pu-ku [bir]-ki-ia<sub>5</sub> [ik]-<sup>r</sup>su<sup>1</sup>-u  
 E obv. 10' [ ] bir-ki-ia ik-s[u-u]
- (for the preceding text in F, see Summary)
- 25 A obv. 25 [ ] p]u-<sup>r</sup>uh<sup>1</sup>-pu-<sup>h</sup>a-a ni-is-sa-ta a-di-r[a]  
 B obv. 26 sal-ta pu-úb-pu-ub-hu-u ni-is-sa-ta a-di-ra<sup>sic!</sup>  
 C obv. 23' sa[l-t]a pu-úb-pu-ub-hu-[u n]<sup>r</sup>i<sup>sc!</sup>-<sup>r</sup>is<sup>sc!</sup>-sa-ta <sup>r</sup>a<sup>1</sup>-[di]-<sup>r</sup>ra<sup>1</sup>  
 E obv. 11' [ ] pu-ub-pu-<sup>h</sup>a)-a ni-is-sa-ta a-d[i-ra]  
 F<sub>2</sub> rev. 1' [ ] ni-i]s-<sup>r</sup>sa<sup>1</sup>-t[a ]
- 26 A obv. 26 [ ] pi-rit-ta ar-ra-[ta]  
 B obv. 27 bat-ta pi-rit-tú ar-ra-tú →  
 C obv. 24' bat-[t]a pi-rit-tú ar-ra-tú →  
 E obv. 12' [ ] ar-ra-tú →  
 F<sub>2</sub> rev. 2' [ ] ar-ra-t]a →
- 27 A obv. 27 [gi-li]t-ta te-šá-a di-lip-ti quí-lu ku-ru {ni-is-sa-t[ú]}  
 B obv. 27–28 gi-lit-ta / te-šá-a di-lip-ta quí-la ku-ra  
 C obv. 24'–25' gi-lit-[ta] / te-šá-a di-lip-ta quí-la ku-ra  
 E obv. 12'–13' gi-li[t-ta] / [ ] q]ú-lu ku-ru →  
 F<sub>1</sub>F<sub>2</sub> rev. 2'–3' gi-lit-tu t[e-šá-a ] / [quí]-<sup>r</sup>lu ku-ru<sup>1</sup> →
- 28 A obv. 28 [ ] DU<sub>10</sub>.G]A lìb-bi la DU<sub>10</sub>.GA <UZU> iš-ku-na →  
 B obv. 29 N[U] DU<sub>10</sub>-ub lib-bi NU DU<sub>10</sub>.GA [UZ]U iš-ku-na  
 C obv. 26' NU [DU<sub>10</sub>-ub]<sup>r</sup>lib<sup>1</sup>-bi NU [DU<sub>10</sub>].<sup>r</sup>GA<sup>1</sup> UZU iš-ku-[na]  
 E obv. 13'–14' NU DU<sub>10</sub>.GA l[ib-bi] / [ ] iš-ku-[na]  
 F<sub>1</sub>F<sub>2</sub> rev. 3' NU DU<sub>10</sub>.G[A ] NU DU<sub>10</sub>.GA UZU iš-ku-na →  
 G obv. 1' [ ] D]U<sub>10</sub>.G[A ]
- 29 A obv. 28 KA UR.GI<sub>7</sub> ina bi-ri-ni ŠUB-u  
 B obv. 30 KA UR.GI<sub>7</sub> ina bi-ri-ni id-du-ú  
 C obv. 27' KA <sup>r</sup>UR.GI<sub>7</sub> ina bi-<sup>r</sup>ri<sup>1</sup>-ni id-du-<sup>r</sup>ú  
 E obv. 15' [ ] bi-ri]-<sup>r</sup>ni<sup>1</sup> [i]d-du-[ú]  
 F<sub>1</sub>F<sub>2</sub> rev. 3' KA UR.G[I<sub>7</sub> ]  
 G obv. 2' [ ] UR.GI<sub>7</sub> i[na ]
- (E obv. breaks)
- 30 A obv. 29 <sup>r</sup>dUTU<sup>1</sup> an-nu-u šu-u an-nu-u NU-šá  
 B obv. 31 <sup>d</sup>UTU an-nu-u ši-i an-n[u-u] NU-šá  
 C obv. 28' <sup>d</sup>UTU an-nu-u š[i]-i [a]n-nu-u NU-šá  
 F<sub>1</sub>F<sub>2</sub> rev. 4' <sup>d</sup>UTU an-nu-u šu-ú a[n-nu-u N]U-šá →  
 E obv. 16' [ ] an-nu]-<sup>r</sup>u<sup>1</sup> [ ]  
 G obv. 3' [dUT]U an-nu-[u ]
- 31 A obv. 30 [G]IM ši-i NU GUB-az NU-šá GUB-az  
 B obv. 32 GIM ši-i la GUB-<sup>z</sup>[u ] GUB-az  
 C obv. 29' GIM ši-i <sup>r</sup>la GUB<sup>1</sup>-[z]u NU-šá GUB-az  
 F<sub>1</sub>F<sub>2</sub> rev. 4' GIM ši-i la GUB-az [ ]  
 G obv. 4' [ ] ši]-i l[a ]

- 32 A obv. 31      *an-ni ZU-ši NU ZU-ši a-na UGU-šá A.MEŠ a-ra-muk*  
   B obv. 33      *ana ɿ.ZU-ši la ɿ.ZU-ši ina UG[U-š]á A.MEŠ a-ra-muk*  
   C obv. 30'      *ana ɿ.ZU-ši la ɿ.ZU<sup>1</sup>-ši ina UGU-šá A.MEŠ a-ra-[muk]*  
   F<sub>1</sub>F<sub>2</sub> rev. 5'      *ana ɿ.ZU-ši NU ɿ.Z[U-š]i ina muḥ-ḥi-šá A.MEŠ [ ]*  
   G obv. 5'      *[ ] ɿ.Z]U-ši NU ɿ[.ZU-ši ]*
- 33 A obv. 32      *ar-šá ú-tar-ši ana muḥ-ḥi-šá*  
   B obv. 34      *a[r]-šá ú-tar-ši lim-ḥur-an-ni-ma*  
   C obv. 31'      *ar-šá ú-tar-ši lim-ḥur-an-ni-[m]a*  
   F<sub>1</sub>F<sub>2</sub> rev. 6'      *ar-šá ú-tar-<sup>1</sup>ši lim-ḥur-an-[ni-ma]*  
   G obv. 6'      *[ar-š]á ɿ<sup>1</sup>-tar-[ši ]*
- 34 A obv. 33      *ši-i šar-qis e-pu-šá-an-ni ana-ku ina IGI-ka šu-piš a-SAR-KÉŠ-ši*  
   B obv. 35-36      *[ši]-<sup>1</sup>i šar-qis i-pu-šá-an-ni / [ ] i[na] IGI-<sup>1</sup>ka<sup>1</sup> UGU-šá um-ta-sa*  
   C obv. 32'-33'      *ši-i šar-qis i-pu-šá-an-<sup>1</sup>ni<sup>1</sup> / <sup>1</sup>ana<sup>1</sup>-ku ina IGI-ka UGU-šá um-ta-sa*  
   F<sub>1</sub>F<sub>2</sub> rev. 7'      *ši-i šar-qis i-pu-šá-a[n-ni an]a-ku ina IGI-ka šu-piš a-S[AR-x-ši]*  
   G obv. 7'-8'      *[ši]-<sup>1</sup>i šar-qis / [ ] IGI-ka š[u-piš ]*
- 35 A obv. 34      *<sup>d</sup>UTU ina di-ni kit-ti šá ina IGI-ka GÁL-u*  
   B obv. 37      *<sup>d</sup>UTU ina de<sup>sic!</sup>-[en ki]t-ti šá ina IGI-ka GÁL-u*  
   C obv. 34'      *[ ] de-e]n kit-ti šá ina IGI-ka GÁ[L-u]*  
   F<sub>1</sub>F<sub>2</sub> rev. 8'      *<sup>d</sup>UTU ina de-en kit-t[i] šá ina IGI-ka [ ]*  
   G obv. 9'      *[ ] de-en <sup>d</sup>kit<sup>1</sup>-t[i ]*
- 36 A obv. 35      *ina nar-bi šá <sup>d</sup>DIŠ ina up-šá-še-e šá <sup>d</sup>asal-lú-b[i]*  
   B obv. 38      *[in]a [n]ar-bé-e šá <sup>d</sup>ré-a<sup>1</sup> ina <sup>d</sup>NÍG<sup>1</sup>.AK.A.MEŠ šá <sup>d</sup>asal-lú-ḥi*  
   C rev. 1      *[ ] <sup>d</sup>]<sup>1</sup>ē<sup>1</sup>-a ina NÍG.AK.[A.MEŠ ]*  
   F<sub>1</sub>F<sub>2</sub> rev. 9'      *ina nar-bé-e šá <sup>d</sup>ré<sup>1</sup>-[a] ina NÍG.AK.A.MEŠ šá <sup>d</sup>[asal-lú-ḥi]*  
   G obv. 10'      *[ ] nar-b]é-e šá <sup>d</sup>é-<sup>1</sup>a<sup>1</sup> [ ]*
- 37 A rev. 1      *[ina DU<sub>11</sub>] šá <sup>d</sup>SÚ u <sup>d</sup>zar-pa-ni-[tú]*  
   B obv. 39      *ina qí-bi-ti šá <sup>d</sup>A[MAR.UT]Uu <sup>rd</sup>zar<sup>1</sup>-pa-ni-tum<sup>sic!</sup>*  
   C rev. 2      *[ ] <sup>d</sup>]AMAR.UTU u <sup>rd</sup>zar-pa<sup>1</sup>-[ni-tum]*  
   F<sub>1</sub>F<sub>2</sub> rev. 10'      *ina qí-bi-ti šá <sup>d</sup>AMAR.UTU u <sup>d</sup>z[ar-pa-ni-tu]m →*  
   G obv. 11'      *[ ] qí-bi-t]i šá <sup>d</sup>AM[AR.UTU ]*
- 38 A caret      *ina qí-bi-ti šá <sup>d</sup>A[G] u <sup>rd</sup>taš<sup>1</sup>-me-tu[m]<sup>sic!</sup>*  
   B obv. 40      *[ ] qí-bi-t]i šá <sup>d</sup>AG u <sup>d</sup>taš-me-[tum]*  
   C rev. 3      *ina qí-bi-ti šá <sup>d</sup>PA u [ ]*  
   F<sub>1</sub>F<sub>2</sub> rev. 10'      *[ ] qí-bi-t]i šá <sup>d</sup>A[G ]*
- 39 A rev. 2      *[UGU]-šá {x}um-ta-sa ana UGU-šá A.MEŠ a-ra-[muk]*  
   B obv. 41      *UGU-šá um-ta-[sa] ina UGU-šá A.MEŠ a-ra-[muk]<sup>sic!</sup>*  
   C rev. 4      *U[GU]-šá um-ta-<sup>1</sup>sa<sup>1</sup> ina UGU-šá A.MEŠ a-ra-m[uk]*  
   F<sub>1</sub>F<sub>2</sub> rev. 11'      *UGU-šá um-ta-sa [in]a muḥ-ḥi-šá A.M[EŠ ]*  
   G obv. 13'      *[ ] um-t]a-sa [ ]*
- 40 A rev. 3      *[ ] <sup>1</sup>A<sup>1</sup>.MEŠ šá SU-MU iš-šá-ḥa-ṭu-ma ana muḥ-ḥi-šú u la-ni-šá DU-[ku]*  
   B rev. 1      *GIM A.MEŠ šá SU-MU iš-šá-ḥa-ṭu-ma ana UGU-<sup>1</sup>šá<sup>1</sup> u la-ni-šá DU-<sup>1</sup>ku<sup>1</sup>*  
   C rev. 5      *GIM A.<sup>1</sup>MEŠ<sup>1</sup> šá SU-MU iš-[šá-ḥ]a-ṭu-ma ana UGU-šá u la-ni-šá DU-<sup>1</sup>ku<sup>1</sup>*  
   F<sub>1</sub>F<sub>2</sub> rev. 12'      *GIM A.MEŠ šá SU-MU iš-šá-ḥ[a-ṭu-ma in]a muḥ-ḥi-šá u [ ]*  
   G obv. 14'      *[ ] SU-<sup>1</sup>]á <sup>1</sup>iš<sup>1</sup>-[šá-ḥa-ṭu-ma ]*  
   (G obv. breaks)
- 41 A rev. 4      *[á]r-ni i<sup>2</sup>-il-ti UGU-šá a-nam-du-[u]*  
   B rev. 2      *ar-ni i<sup>2</sup>-il-ti UGU-šá a<sup>sic!</sup>-n[a]m-du-ú*  
   C rev. 6      *<sup>1</sup>ar<sup>1</sup>-ni i<sup>2</sup>-[i]l-[t]i<sup>sic!</sup> UGU-šá a-nam-du-ú*  
   d rev. 1'      *[ ] UG]U-<sup>1</sup>šá<sup>1</sup>[ ]*  
   F<sub>1</sub>F<sub>2</sub> rev. 13'      *ar-ni i<sup>2</sup>-il-ti [U]GU-šá [ ]*

- 42 A rev. 5 [m]im-ma lem-nu — — — šá ina SU-MU UZU.MEŠ-MU  
 B rev. 3 mim-ma lem-nu — — — šá — SU-MU UZU.MEŠ-MU  
 C rev. 7 [mim-m]a lem-nu — — — šá — 'SU-MU<sup>1</sup> [UZU].MEŠ-MU  
 d rev. 2' [ mimma lā tābu] šá ina SU-M[U ]  
 F<sub>1</sub>F<sub>2</sub> rev. 14' mim-ma lem-nu — — — šá ina SU-MU UZU.[MEŠ-MU]  
 A ctd. SA.MEŠ-MU GÁL-[u]  
 B ctd. SA.MEŠ-<sup>r</sup>MU<sup>1</sup> GÁL-ú  
 C ctd. SA.MEŠ-MU GÁL-ú  
 d ctd. [ ]  
 F<sub>1</sub>F<sub>2</sub> ctd. [S]A.M[EŠ-MU ]  
 (F<sub>2</sub> breaks)
- 42a d rev. 3'-5' [HUL MÁŠ.GE<sub>6</sub>.MEŠ Á.M]EŠ GISKIM.ME[Š HUL.MEŠ] / [NU DU<sub>10</sub>.GA].M[EŠ U]Š<sub>11</sub> UŠ<sub>11</sub> UŠ<sub>11</sub> NÍG.A[K.A.MEŠ] / [HUL.MEŠ] →
- 43 A rev. 6 [G]IM A.MEŠ šá SU-MU liš-šá-hi-it-ma ana UGU-šá u la-ni-šá lil-[lik]  
 B rev. 4 GIM A.MEŠ šá SU-MU liš-šá-hi-it-ma ana UGU-šá u la-ni-šá lil-lik  
 C rev. 8 GIM A.MEŠ šá S[U-MU liš-šá]-hi-it-ma ana UGU-šá u la-ni-šá lil-lik  
 d rev. 5'-6' ki A.MEŠ šá SU-MU liš-šá-hi-i[t-ma] / [ana muh-h]i-šú u la-ni-šú lil-lik →  
 F<sub>1</sub> rev. 15'-16' GIM A.MEŠ šá S[U-MU ] / ina muh-hi-šá u l[a-ni-šá ]  
 G rev. 1-2 [ A.MEŠ]š á 'SU<sup>r</sup>-M[U ] / [ U]GU-šá u la-ni-š[á ]
- 44 A rev. 7 <sup>d</sup>UTU i-zí-im-ta-šá up-šá-šu-šá HUL.[MEŠ]  
 B rev. 5 <sup>d</sup>UTU ta-zí-im-ta-šá up-šá-šu-šá HUL.MEŠ →  
 C rev. 9 [<sup>d</sup>UTJU 'ta<sup>r</sup>-zí-[i]m-ta-šá 'up<sup>r</sup>-šá-šu-šá HUL.MEŠ \ →  
 d rev. 6'-7' <sup>d</sup>UTU ta-z[i-im-ta-šá] / [up-šá-še]-e<sup>r</sup> HUL.MEŠ →  
 F<sub>1</sub> rev. 17' <sup>d</sup>UTU ta-zí-im-'ta<sup>r</sup>-š[á ]  
 G rev. 3 [ t]a-zí-im-ta-šá up-šá-šu-šá HUL.MEŠ →
- 45 A rev. 8 [ U]GU-šá u la-ni-šá lil-[lik]  
 B rev. 5 ana UGU-šá u la-ni-šá tur-ru  
 C rev. 9 ana UGU-šá u la-<sup>r</sup>ní<sup>r</sup>-šá tur-ru  
 d rev. 7' ana muh-hi-šá — — tur-r[u]  
 F<sub>1</sub> rev. 18' a-na muh-hi-šá u [ ]  
 G rev. 3 [ ]
- 45a F<sub>1</sub> rev. 19'-20' ina HUL Á.MEŠ GISKIM.MEŠ HU[L.MEŠ ] /  
 G rev. 4 [ HU]L Á.MEŠ GISKIM.MEŠ HUL.MEŠ N[U tābāti]  
 F<sub>1</sub> ctd. šá ina É.GAL-MU u KUR-[MU ibšā]  
 G ctd. [ ]
- 46 A rev. 9 [<sup>d</sup>UTJU kaš-šap-ti lim-qut-ma ana-ku lu-ut-[bi]  
 B rev. 6 <sup>d</sup>UTU kaš-šap-ti lim-qut-ma ana-ku lu-ut-bi  
 C rev. 10 <sup>d</sup>UTU kaš-ša[p]-ti lim-qut-ma ana-ku lu-ut-bi  
 d rev. 8' [ munu]<sup>r</sup>UŠ<sub>11</sub>ZU lim-qut-ma ana-ku lu-ut-<sup>r</sup>bi<sup>r</sup>  
 F<sub>1</sub> rev. 21' <sup>d</sup>UTU kaš-šap-ti 'lim<sup>r</sup>-qut-ma [ ]  
 G rev. 5 <sup>d</sup>UTU kaš-šap-ti lim-qut-[ma ]
- 47 A rev. 10 [ši]-i li-né-gir-ma ana-ku lu-[šir]  
 B rev. 7 ši-i li-né-gir-ma ana-ku lu-šír  
 C rev. 11 ši-i [l]i-né-[g]ir-ma ana-<sup>r</sup>ku<sup>r</sup> lu-šír  
 d rev. 9' [ši]-i li-in-né-gír-ma ana-<sup>r</sup>ku<sup>r</sup> lu-ši-ir  
 F<sub>1</sub> rev. 22' ši-i li-né-[gi]r-ma [ ]  
 G rev. 6 [š]i-i li-né-gir-m[a ]

48	A rev. 11 B rev. 8 C rev. 12 d rev. 10' F <sub>1</sub> rev. 23' G rev. 7	[ši]- <sup>r</sup> i <sup>1</sup> li-ir-ta-<si->ma ana-ku lu-bi-[ib] ši-i li-ir-ta-si-ma ana-ku lu-bi-ib ši- <sup>r</sup> i <sup>1</sup> li-i[r-t]a-si-ma ana-[ku l]u-bi-i[b] [ši]- <sup>r</sup> i <sup>1</sup> li-ir-te-si-ma ana- <sup>r</sup> ku <sup>1</sup> lu-bi-ib ši-i li-ir-t[a-s]i-ma [ ] [š]i-i li-ir-ta-si-m[a ]
49	A rev. 12 B rev. 9 C rev. 13 d rev. 11' F <sub>1</sub> rev. 24' G rev. 8	[ši]- <sup>r</sup> i <sup>1</sup> li-mut-ma ana-ku lu-úb-lu[t] ši-i li-mut-ma ana-ku lu-ub-lu <sup>t</sup> ši-i li-mut-ma [ ] lu-ub-lu[t] [ši]-i li-mut-ma ana-ku lu-ub-lu <sup>t</sup> ši-i li-m[ut]-ma [ ] l[u-blu <sup>t</sup> ] [š]i-i li-mut-ma [ ]
50	A rev. 13 B rev. 10 C rev. 14 d rev. 12' F <sub>1</sub> rev. 25' G rev. 9	[ ] i]na di-ni-ka i-šá-ru-tú lul-lik <sup>d</sup> UTU ina di-ni-ka i-šá-ru-tú <sup>r</sup> lul <sup>1</sup> -[l]ik'([r]i) <sup>d</sup> UTU ina di-ni-ka i-šá-ru- <sup>r</sup> tú lul-lik [ <sup>d</sup> UT]U ina di-ni-ka i-šá-ru-tú lul-lik <sup>d</sup> UTU ina di-ni-ka <sup>r</sup> i <sup>1</sup> -šá-ru-tú [l]ul-[lik] <sup>r</sup> <sup>d</sup> UTU <sup>1</sup> ina di-ni-ka [ ]
51	A rev. 14 B rev. 11 C rev. 15 d rev. 13' F <sub>1</sub> rev. 26' G rev. 10	[ ] áš-šúm la e-pu-šá-ším-ma ši-i DÚ-an-ni <sup>d</sup> UTU áš-šúm la i-pu-šá-áš-ším-ma — i-pu-šá-an-ni <sup>d</sup> UTU áš-šúm la i-pu-šá-áš-ším-ma — i-pu-šá-an-ni [ <sup>d</sup> UT]U áš-šú i la e-pu-šá-áš-ší-im-ma — i-pu-šá <sup>d</sup> UTU áš-šúm la i-p[u-š]á-áš-ším-ma [ši-<i>(?)] i-pu-šá- <sup>r</sup> an <sup>1</sup> -[ni] <sup>r</sup> <sup>d</sup> UTU <sup>1</sup> áš-šúm <sup>1</sup> la i-pu-šá- <sup>r</sup> áš <sup>1</sup> -š[im-ma ]
52	A rev. 15 B rev. 12 C rev. 16 d rev. 14' F <sub>1</sub> rev. 27' G rev. 11	[ ] <sup>r</sup> áš-šúm la <sup>1</sup> as- <i>hu</i> -ra-ším-ma ši-i is- <i>hu</i> -ra-an-ni <sup>d</sup> UTU áš-šúm la as- <i>hu</i> -ra-ší-ma — is-hur-an-ni <sup>d</sup> UTU áš-šúm la as- <i>hu</i> -ra-ší-ma — is-hur-an-ni [ <sup>d</sup> U]TU áš-šú <sup>r</sup> la as <sup>1</sup> - <i>hu</i> -ra-ší-ma — is- <i>hu</i> -ra <sup>d</sup> UTU áš-šúm la as- <sup>r</sup> hu <sup>1</sup> -ra-ším-ma ši-i is- <i>hu</i> -ra-a[n-ni] <sup>r</sup> <sup>d</sup> UTU <sup>1</sup> áš-šúm la as- <i>h</i> [u- <i>ra</i> -ším-ma ]
53	A rev. 16 B rev. 13 C rev. 17 d rev. 15' F <sub>1</sub> rev. 28' G rev. 12 (G breaks)	[UG]U-šá um- <sup>r</sup> ta <sup>1</sup> -sa ana UGU-šá A.MEŠ a-ra-muk UGU-šá um-ta-si ana UGU-šá A.MEŠ a-ra-muk'(an-ni) UGU-šá um-ta-si ana UGU-šá A.MEŠ a-ra-muk [UG]U-šú um-ta-si ina mu <sup>r</sup> hi-šú A.MEŠ a-ra- <sup>r</sup> muk <sup>1</sup> UGU-šá um-ta- <sup>r</sup> si <sup>1</sup> ana mu <sup>r</sup> hi-šá A.MEŠ a-ra-m[uk] [ ] u[m-ta-si ]
54	A rev. 17 B rev. 14 C rev. 18 d rev. 16' F <sub>1</sub> rev. 29'	[a]r-šá ú- <sup>r</sup> tar <sup>1</sup> -ši lim-hur-an-ni-ma ar-šá ú-tar-ši lim-hur-an-ni ar-šá ú-tar-ši lim-hur-[a]n-ni [ár-šá š]á SU-MU lim- <sup>r</sup> jur <sup>1</sup> -an-ni → [ar <sup>1</sup> -šá ú- <sup>r</sup> tar <sup>1</sup> -ši lim-hur-an-n[i]
55	A rev. 18 B rev. 15 C rev. 19 d rev. 16'-17' F <sub>1</sub> rev. 30'	[GIM] <sup>r</sup> A <sup>1</sup> .MEŠ šá SU-M[U i]š- <sup>r</sup> šá <sup>1</sup> - <i>ha</i> -tu-ma ana UGU an-ni-ti DU-ku GIM A.MEŠ šá SU-MU i[š]-šá- <i>ha</i> - <sup>r</sup> tu <sup>1</sup> -ma ana UGU an-ni-ti DU-ku GIM A.MEŠ šá SU-MU iš-šá- <i>ha</i> -tu-ma ana UGU <sup>r</sup> an <sup>1</sup> -[ni-t]i <sup>r</sup> DU <sup>1</sup> -[ku] ki-ma A.MEŠ š[á ] / [iš-šá- <i>h</i> ]a- <sup>r</sup> tu <sup>1</sup> -[m]a ana UGU an-ni-tú DU-[ku] [GIM A.M]EŠ šá SU-MU [i]š-šá- <i>ha</i> -tu-ma ana UGU an-ni-ti DU-k[u]

56	A rev. 19 B rev. 16 C rev. 20 d rev. 18' E rev. 1' F <sub>1</sub> rev. 31'	[mim-m]a lem-nu šá ina SU- <sup>1</sup> MU <sup>1</sup> UZU.MEŠ-MU SA.MEŠ-MU GÁL-u mim-ma lem-nu šá ina SU-MU UZU.MEŠ-MU SA.[MEŠ]-MU GÁL-ú mim-ma lem-nu šá ina SU-MU UZU.MEŠ-[MU SA]. <sup>1</sup> MEŠ <sup>sic!</sup> -MU GÁL-ú [ U]ZU- <sup>1</sup> MU <sup>1</sup> SA.MEŠ-MU ba-[šu-u] [ lem-n]u šá ina SU-[MU ] [ lem-n]u šá ina SU-MU UZU.MEŠ-MU SA.MEŠ-MU GÁL- <sup>1</sup> ú
57	A rev. 20 B rev. 17 C rev. 21 d rev. 19' E rev. 2'-3' F <sub>1</sub> rev. 32' (d breaks)	'GIM <sup>1</sup> A.MEŠ šá SU-MU liš-šá-hi-iṭ-ma ina SU-MU lit-ta-ṣi GIM A.MEŠ šá SU-MU liš-šá-hi-[i]t ina <sup>1</sup> SU-MU <sup>1</sup> lit-ta-ṣi <sup>1</sup> (ta) GIM A.MEŠ šá SU-MU liš-šá-hi-i[t-ma] ina SU-MU lit-ta-ṣi <sup>sic!</sup> [ li]š-šá-hi <sup>1</sup> -iṭ-ma ina SU-M[U ] [ S]U-MU liš-šá-hi[i-ṭ-ma] / [ ] lit-ta-[ṣi] [ A.M]EŠ šá SU-MU liš-šá-hi-iṭ-ma ina SU-MU lit-ta-ṣ[i]
	A, B, C, E, F <sub>1</sub>	
57a	E rev. 4' F <sub>1</sub> rev. 33' E, F <sub>1</sub>	[ ] LUGAL DU <sub>11</sub> .DU <sub>11</sub> -[ub] [KA.I]NIM.MA LUG[AL] DU <sub>11</sub> .DU <sub>11</sub> -u[b]
57b	E rev. 5' F <sub>1</sub> rev. 34'	[x x x x x] → [KA.I]NIM.MA É rim-k[i] É 2.[KAM]
58	A rev. 21 B rev. 18 C rev. 22 E rev. 5' F <sub>1</sub> rev. 35'	a-na — NU kaš-šá-pi <sup>1</sup> u <sup>1</sup> kaš-ṣap-ti ŠU <sup>II</sup> -šú LUH-si ana UGU NU — — munus <sup>1</sup> UŠ <sub>11</sub> .ZU <sup>1</sup> ŠU <sup>II</sup> -šú LUH-[si] ana UGU NU — — munus <sup>1</sup> UŠ <sub>11</sub> . <sup>1</sup> ZU <sup>1</sup> ŠU <sup>II</sup> -šú LUH-si <sup>1</sup> ana <sup>1</sup> UGU NU — — munus <sup>1</sup> UŠ <sub>11</sub> .ZU ŠU <sup>II</sup> -š[ú ] [ U]GU NU — — munus <sup>1</sup> UŠ <sub>11</sub> .ZU [ŠU <sup>II</sup> -š]ú LUH-s[i] <sup>80</sup>
	A, B, C, E, F <sub>1</sub>	

## 2. Summary of the paragraphs in ms. F not included in the transliteration

The obverse of ms. F contained the ki-<sup>d</sup>utu prayer of the second (sixth) house of *Bīt rimki* (see Cooper, ZA 62 [1972] 65–81). No fragments of the obverse that would directly join F<sub>1</sub> and F<sub>2</sub> have been identified, but following Borger, *HKL* 2, pp. 37 and 154, we assume that the fragments K 4819 (+) DT 120 (F<sub>3</sub> and F<sub>4</sub>) originally belonged to the same tablet as K 2368+ (+) K 13305 (F<sub>1</sub> and F<sub>2</sub>). A treatment of the ki-<sup>d</sup>utu prayer would be out of place here and should be reserved for a full edition of *Bīt rimki*.

<sup>80</sup> Manuscripts E and F<sub>1</sub> continue with the catchline to the ki-<sup>d</sup>utu prayer of the third house of *Bīt rimki* and fragmentary Ashurbanipal library colophons (in ms. F<sub>1</sub> the colophon is preceded by a note recording the provenance of the writing board on which the copy was based).

*Bound Transcription*

<sup>1</sup>ÉN Šamaš šar šamē u eršeti bēl kītti u  
[mīšar]i  
<sup>2</sup>mullil ili u amēli attā-ma  
<sup>3</sup>Šamaš ina šutukkī bīt ri[mki] (var.: [an]ā-ku annanna mār annanna) ina maḫrīka  
azzazzu  
<sup>4</sup>Šamaš ša šabtanni ul tde lū sinnišat annū  
şalamša  
<sup>5</sup>Šamaš ina Nissaba elleti [bā]nāt amēlāti  
<sup>6</sup>şalmu ana şalmi mašil qaqqad[u] ana  
qaqqadi mašil  
<sup>7</sup>şuklulti pagri ana şuklulti pagri mašil  
<sup>8</sup>Šamaš annū şalam kaşšāpti ša kišpī tpuša  
ishura išē'a  
<sup>9</sup>ana ēpišti epš̄-ma iqbu  
<sup>10</sup>ana sâħirti suħrīt̄-ma iqbu  
<sup>11</sup>ša šanāmma ušāħiza ina akali ušākilanni  
ina šikari išqānni  
<sup>12</sup>ina mē urammikanni ina šamni ipšušanni  
<sup>13</sup>ina ukullē ušākilanni  
ašsum mimma šumšu ša ušākilu  
<sup>14</sup>ašsum mimma šumšu ša išqū ašsum mim-  
ma šumšu ša urammiku((ni))  
<sup>15</sup>ašsum mimma šumšu ša ipšušu ina  
sūbulti ušebila  
<sup>16</sup>šumt̄ ina lā ṭabti izkuru išqīya ušnillu  
<sup>17</sup>şalmīya ibnū-ma mindāttīya ilqū  
<sup>18</sup>etiq eper šep̄tīya išbušu ru<sup>tī</sup> ilqū  
<sup>19</sup>šart̄ imlušu sissikt̄ ibtuqu lā damiqt̄  
iš'alu  
<sup>20</sup>ubbiranni ukassānni ušabbitanni uras-  
sānni  
<sup>21</sup>mangu lu<sup>tū</sup> tu umallānni  
<sup>22</sup>nīš libbīya išbatu libbī ittīya uzannū  
<sup>23</sup>šer<sup>2</sup>ānīya ukanninu emūqīya unnišu  
<sup>24</sup>alītya išpuku berkīya iksū  
<sup>25</sup>şalta puħpuħħā nissata adħra  
<sup>26</sup>ħattā piritta arrata  
<sup>27</sup>gilitta tēšā dilipta qūla kūra  
<sup>28</sup>lā tūb libbi lā tūb šīri iškuna  
<sup>29</sup>pī kalbi in bīrīni iddū  
<sup>30</sup>Šamaš annū šī (var.: šū) annū şalamša

*Translation*

<sup>1</sup>Incantation: “Šamaš, king of heaven and earth, lord of justice and [righ]t,  
<sup>2</sup>you are the purifier of god and man.  
<sup>3</sup>Šamaš, in the reed huts of the b[ath]house (ritual) I (var.: I, N.N., son of N.N.) stand before you,  
<sup>4</sup>Šamaš, I do not know the person who keeps hold of me — truly, it is a woman, this is her image.  
<sup>5</sup>Šamaš, by means of pure Nissaba, [the crea]trix of men,  
<sup>6</sup>image is like image, hea[d] is like head,  
<sup>7</sup>bodily form is like bodily form.  
<sup>8</sup>Šamaš, this is the figurine of the witch who has performed, turned to (and) sought witchcraft against me,  
<sup>9</sup>(who) has s[aid] to a sorceress ‘Perform sorceries’,  
<sup>10</sup>(who) has said to an enchantress ‘Enchant’,  
<sup>11</sup>who has instigated someone else against me, (who) has fed me (witchcraft) in bread, has given me (witchcraft) to drink in beer,  
<sup>12</sup>has bathed me in (bewitched) water, has anointed me with (bewitched) oil,  
<sup>13</sup>has fed me (witchcraft) in food, (who) — with regard to anything she fed (me),  
<sup>14</sup>with regard to anything she gave (me) to drink, with regard to anything in which she bathed ((me)),  
<sup>15</sup>with regard to anything with which she anointed (me), (and with regard to anything) she sent me in the form of a present —  
<sup>16</sup>has pronounced my name with evil intention, (who) has buried carved images of me,  
<sup>17</sup>(who) has fashioned figurines representing me, has taken my measurements,  
<sup>18</sup>(who) has gathered a clump of dirt touched by my feet, has taken my spittle,  
<sup>19</sup>(who) has plucked out my hair, has torn off the hem of my (garment), has asked for bad things (to happen) to me,  
<sup>20</sup>(who) has constrained me, has tied me up, has seized me, has bound me,  
<sup>21</sup>(who) has filled me with stiffness and decay,  
<sup>22</sup>(who) has seized my potency, has made me angry with myself,  
<sup>23</sup>(who) has twisted my sinews, has weakened the strength (in) my (arms),  
<sup>24</sup>(who) has ‘poured out’ my arms, has bound my knees,  
<sup>25</sup>(who) has inflicted on me quarrel, squabble, wailing, fear,  
<sup>26</sup>panic, anxiety, curse,  
<sup>27</sup>terror, confusion, sleeplessness, dumbness, numbness,  
<sup>28</sup>mental (and) physical ill health,  
<sup>29</sup>(who) has cast the ‘mouth of the dog’ between us —  
<sup>30</sup>Šamaš, this is she (var.: it), this is the figurine representing her,

<sup>31</sup>*kīma šī lā izzazzu salamša izzâz*

<sup>32</sup>*ana īdūši lā īdūši ana* (var.: *ina*) *muḥḥī-*  
*ša mē arammuk*

<sup>33</sup>*arša utārši limjuranni-ma* (corrupt var.:  
*ana muḥḥīša*)

<sup>34</sup>*šī ūarqiš īpušanni anāku ina maḥrīka*  
*elīša umtassa* (var. *šūpīš a-SAR-KĒŠ-šī*)

<sup>35</sup>*Samaš ina dīn kītti ša ina maḥrīka bašū*

<sup>36</sup>*ina narbī ša Ea ina upšāšē ša Asalluhi*

<sup>37</sup>*ina qibīti ša Marduk u Zarpanīt[u]*

<sup>38</sup>*ina qibīti ša Nabū u Tašmē[tu]*

<sup>39</sup>*elīša umtassa ana muḥḥīša mē aram-*  
*m[uk]*

<sup>40</sup>*kīma mū ša zumrīya iššahhaṭū-ma ana*  
*muḥḥīša u lānīša illakū*

<sup>41</sup>*arnī i’iltī elīša anamdu*

<sup>42</sup>*mimma lemnu* ((*mimma lā tābu*)) *ša ina*  
*zumrīya ūtrīya ūer’ānīya bašū*

((<sup>42a</sup>[*lumun šunāti idā*]ti ittāt[i] *lemneti lā*  
*tābāt[i] kiš]pī ruhē rusē upš[āšē lem-*  
*nūti*)))

<sup>43</sup>*kīma mē ša zumrīya liššahhaṭ-ma ana*  
*muḥḥīša u lānīša lillik*

<sup>44</sup>*Samaš tazzimtaša* (var.: *izzimtaša*)  
*upšāšūša lemnu*

<sup>45</sup>*ana muḥḥīša u lānīša turru* (var.: *lil[lik]*)

((<sup>45a</sup>*ina lumun idāti ittāti lem[nēti lā tābāti]*  
*ša ina ēkallīya u māt̄[ya ibšā])*

<sup>46</sup>*Samaš kaššāptī limqut-ma anāku lutbi*

<sup>47</sup>*šī linneger-ma anāku lūšer*

<sup>48</sup>*šī lirtassīt-ma anāku lūbīb*

<sup>49</sup>*šī limtūt-ma anāku lubluṭ*

<sup>50</sup>*Samaš ina dīnīka išarūtu lullik*

<sup>51</sup>*Samaš aššum lā ēpušašsim-ma* ((*šī*))  
*īpušanni*

<sup>52</sup>*Samaš aššum lā asħurašsim-ma* ((*šī*))  
*is-*  
*ħuranni*

<sup>53</sup>*elīša umtassi* (var.: *umtassa*) *ana*  
*muḥḥīša mē arammuk*

<sup>54</sup>*arša utārši* (var.: [*šī*]a *zumrīya*)  
*limjuranni((-ma))*

<sup>55</sup>*kīma mū ša zumrīya iššahhaṭū-ma ana*  
*muḥḥī annīti illakū*

<sup>56</sup>*mimma lemnu ša ina zumrīya ūtrīya*  
*ūer’ānīya bašū*

<sup>57</sup>*kīma mē ša zumrīya liššahhaṭ-ma ina*  
*zumrīya littaši*

((  
<sup>57a</sup>[KA.I]NIM.MA *šarru idabbub*

<sup>31</sup>since she is not present, her figurine is standing (here).

<sup>32</sup>With regard to her, whether I know her or not, I bathe myself with water over her,

<sup>33</sup>I am returning the dirt to her — let her receive it from me!

<sup>34</sup>She performed (sorceries) against me in secret, (but) I wash myself over her before you (var.: (but) I ... her in public).

<sup>35</sup>Samaš, by the true judgement that is provided in your presence,

<sup>36</sup>through the great deeds of Ea (and) through the magical procedures of Asalluhi,

<sup>37</sup>by the command of Marduk and Zarpanīt[u],

<sup>38</sup>by the command of Nabū and Tašmē[tu],

<sup>39</sup>I wash myself over her, I bat[he] with water over her.

<sup>40</sup>Just as the water (washing) my body runs off and flows over her head and her body,

<sup>41</sup>(just as) I cast my guilt (and) my sin upon her,

<sup>42</sup>let any evil, ((anything not good)), that is present in my body, my flesh (and) my sinews,

((<sup>42a</sup>[the evil of dreams, of evil, ba]d [sig]ns (and) omen[s, of witch]craft, sorcery, magic (and) [evil] mach[inations]))

<sup>43</sup>run off like the water of my body and go to her head and her body.

<sup>44</sup>Samaš, her complaint, her evil machinations

<sup>45</sup>are returned (var.: may they go) to her head and her body.

((<sup>45a</sup>By means of the evil of the ev[il (and) bad] signs (and) omens which [have occurred] in my palace and [my land,]))

<sup>46</sup>Samaš, let my witch fall, but let me rise,

<sup>47</sup>let her (plans) be thwarted, but let me have success,

<sup>48</sup>let her be bound, but let me become pure,

<sup>49</sup>let her die, but let me live!

<sup>50</sup>Samaš, let me prosper through your judgement,

<sup>51</sup>Samaš, because I did not perform (witchcraft) against her, but she performed (witchcraft) against me,

<sup>52</sup>Samaš, because I did not turn (to witchcraft) against her, but she turned (to witchcraft) against me,

<sup>53</sup>I have washed (var. wash) myself over her, I bathe over her with water,

<sup>54</sup>I am returning the dirt to her, let her receive it from me (var.: let her receive the dirt of my body from me).

<sup>55</sup>Just as the water (washing) my body runs off and flows over her,

<sup>56</sup>let any evil that is present in my body, my flesh (and) my sinews

<sup>57</sup>run off like the water (washing) my body and depart from my body for good!"

((  
<sup>57a</sup>[Wor]ding (of the incantation); the king speaks (it).)

<sup>57b</sup>[KA.I]NIM.MA *bīt rimki bītu šanū*)

<sup>58</sup>*ana ((muḥhi)) ṣalam ((kaššāpi u)) kaššāpti qāṭišu imessi*

<sup>57b</sup>[Wor]ding (of the incantation) of the bathhouse; second house.))

<sup>58</sup>He washes his hands over a figurine of the ((warlock and)) witch.

### Notes

1: For the restoration at the end of the line, see the citation of the incipit in *PBS* 1/1, 15 obv. 7–8 (ritual tablet parallel to the Šamaš cycle of *Bīt rimki*, ed. Læssøe, *BRi*, 29–31) and in the catch-lines K 9235+ rev. 7' (ed. Læssøe, *BRi*, 34–36, Cooper, *ZA* 62 [1972] 65–81, cf. Borger, *HKL* 2, 37) and K 2569 + 5202 + 16380 + Sm 542(+) rev. 13 (= IV *R<sup>2</sup>* 13/2+, ed. Cooper, loc. cit., cf. Borger, loc. cit.).

3: The readings in ms. B obv. 3 have been confirmed by collation.

5–7: A similar series of *mašil*-phrases is attested in K 6034 (*ŠRT*, pl. 7) + 8012 obv. 14–21; there it refers to a substitute figurine made of flour that represents the patient.

11–15: The symmetry between the two sequences beginning with *ina akali ušākilanni* and *aššum mimma šumšu ša ušākili* respectively is disturbed by the absence of correspondence between the fifth item in each sequence (*ina ukullē ušākilanni* vs. *ina šubulti ušēbila*). Note also that the expected *aššum mimma šumšu ša* is missing before (*ina šubulti*) *ušēbila*.

20: Schwemer, *Abwehrzauber*, 9–10 argues that the basic meaning of *russū* is “to bind” rather than “to sully” (*CAD R* 425b) or “to soak” (*AHw* 996a); note, however, that the noun *rusū* “mud” (Mari, see Schwemer, *Abwehrzauber*, 10 with fn. 25) points to the existence of a verb *russū* “to wet”, “to sully” that may be attested in two problematic passages (*ibid.*, fn. 24; cf. also Mayer, *OrNS* 72 [2003] 241 for the adjective *russū* “dirty”). Of course, one could argue that a verb *russū* “to wet” was used in descriptions of evil magic, especially in the context of the use of spittle, and then acquired a more general meaning “to bind” within those contexts.

29: This phrase is still without parallel. One could argue that the first plural (*ina bīrīni*) refers to the patient and his human social contacts. But one would expect relations and friends of the patient to be referred to in the third person. Given the communicative structure of the text it is con-

ceivable that “us” refers to the speaker (‘I’) and the addressee (‘you’) of the prayer, i.e., to the patient and Šamaš. Perhaps the figurative expression “to cast the mouth of the dog between ...” refers to an act that causes disruption and alienation, here possibly between the patient and Šamaš.

31: We expect a first-person verbal form in the main sentence of this stock phrase (*našāku, ušz̄issunūti, aqallūšunūti*, see *Maqlū* I 94 and here texts 8.3: 19–20, 38–39, 8.4: 54–55). The writing *GUB-az* could be interpreted as *ušzāz* “I set up”, but if it were a Š-stem form we would have expected a preterite (*ušz̄iz*) and *GUB-az* must represent a present, hence *izzāz*.

32: For the interpretation of this line, cf. Schwemer, *Abwehrzauber*, 73, fn. 15, but differently Mayer, *OrNS* 58 (1989) 169.

33: *ana muḥ-hi-šá* in ms. A obv. 32 is probably a mistaken repetition of this same phrase from the preceding line; the phonological similarity between *ana muḥḥiša* and *limjuranni* may have fostered the error.

34: Ms. A clearly has *šūp̄iš a-SAR-KÉŠ-ši* at the end of the line (note that ms. A does not consistently differentiate between the signs SAR and KÉŠ, cf. *šar-qis* in this line); mss. B and C, however, have an entirely different text (*el̄ša umtassa*). The sign sequence *a-SAR-...* is confirmed by ms. F, and *a-* in all likelihood represents the prefix of the expected first-person form. We are unable to offer any meaningful interpretation of *a-SAR-KÉŠ-ši*. But if it represents the original text, then the Sultantepe manuscripts may have replaced an enigmatic phrase by one that seemed to fit the context better. If one assumes that ms. A is corrupt, one could consider an emendation *a-šar-rap'-ši* “I burn her”; but the fact that this is a washing and not a burning ritual militates against such a hypothesis.

35: *dīn kītti* “true judgement” of course implies “favourable judgement” within the present context.

37–39: Note that in ms. B obv. 39–41 a small fragment containing the last few signs of each lines was omitted in the copy (*STT* 76).

44: *tazzimtaša*: the witch's complaint against her victim before Šamaš; for the performance of witchcraft before the gods, see now Schweimer, *Abwehrzauber*, 149–57 (with previous literature).

45: Note that there is not enough space in the break at the end of the line in ms. A for the restoration of a plural form (\**lil-[li-ku]*), hence *lil-[lik]*. Probably *lillik* is a mistaken repetition from a similar context in 1.43.

45a: This line is a standard insertion in prayers; here it has no logical connection with its surroundings.

46–49: The closest parallel to this passage can be found in the fragmentary Šamaš prayer K 6418 (coll.): <sup>2</sup>[T]A *la mu-ši-ši-ra-a-ti* x [ ... ] <sup>3</sup>[*a*]-*na di-ni kit-ti at-t[a-ziz maharka]* <sup>4</sup>[*p*]*a-šir árni at-t[a-ma ... ]* <sup>5</sup>[*š*]*a a-na la-ni-ia ú-maš-ši-[lu ... ]* <sup>6</sup>[*i*]*š-di-hi-ia ú-kap-pí-ru* [ ... ] <sup>7</sup>[*š*]*u-ú lim-qut-ma ana-ku l[u-tbi]* <sup>8</sup>[*šu*]-ú *li-niš-ma ana-ku l[u-dnin(?)]* <sup>9</sup>[*šu*]-ú *li-mut-ma ana-ku [lubluṭ]* <sup>10</sup>[*šu*]-ú

*li-né-gir-ma ana-ku* [*lūšer*] <sup>11'</sup>[*šu*]-<sup>1</sup>*ú* *li-ir-t[a-s]i-ma ana-ku* [*lūbib*].

48: On the meaning of *russû*, cf. *supra* the note on 1. 20; note that within the present context the meaning “to sully”, favoured by *CAD* R 425b, would fit very well.

51: The third-person singular *tpušaššim-ma* (mss. B, C and F<sub>1</sub>) instead of a first-person form is a corruption of *epušaššim-ma*, probably due to the identity of the first- and third-person forms of *epēšu* in Assyrian (a similar confusion of first- and third-person forms can be observed, e.g., in the manuscripts of *Maqlû* III 64–66; cf. Abusch, *MesWi*, 201 fn. 13).

54: The variant in ms. d may be an error due to the occurrence of the same phrase in the next line.

58: Given that the text of the incantation focuses exclusively on the female witch the variant in ms. A represents a secondary development. Note that the parallel text *PBS* 1/1, 15 obv. 9 (coll.) prescribes washing over the figurine of the warlock alone.

## TEXT 9.2

### A PARALLEL TO THE SEGMENT OF *BĪT RIMKI* CONTAINING THE *MAQLŪ* AND ŠURPU CYCLES

#### *Content*

Little is known of this ritual, since the main manuscript, *PBS 1/1, 13* (ms. a), offers very few ritual instructions. The text of the Šamaš prayer *Bēl bēlī šar šarrī* is fully written out without any ritual instructions relating directly to its recitation. This is followed by the incipits of *Maqlū I* 73–121 (Šamaš version), 122–34, 135–43, IV 107–14, V 83–88, 89–97, 112–31 and 132–41. The recitation of all these anti-witchcraft incantations involves the *huluppaqqu*-crucible, the burning vessel of *Maqlū*, which is then left in order to perform elements of *Šurpu*, including the recitation of *Šurpu II* passim, III 1–175, V 1–59 and 60–72. A catchline refers to a Ninurta prayer whose ritual context is unknown.

The outline of the ritual is identical with the ritual segment of *Bīt rimki* that follows upon the recitation of the ‘Universal-Namburbi’ prayer *Ea Šamaš u Asalluhi* (ed. Maul, *BaF* 18, 467–83). Hence, it is legitimate to illustrate the ritual proceedings underlying the present text by referring to the corresponding passage of the *Bīt rimki* ritual tablet (*SpTU 2, 12* rev. III 28–43). There, the king, standing on basalt, takes *tarmuš*-plant in his mouth and holds *imjur-ešrā*-plant and beer in his hands (cf. here ll. 13–15); then figurines of warlock and witch are set up in a row besides a *huluppaqqu*-crucible. This is followed by the recitation of *Bēl bēlī šar šarrī Šamaš* and the sequence of *Maqlū* incantations referred to above. The actions accompanying the recitation of the *Maqlū* incantations are not specified, but we may infer from the *Maqlū* ritual itself that they entailed presenting the figurines, burning them, burning

knots, burning flour, extinguishing the fire, covering the crucible and the disposal of the burnt leftovers. The ritual proceedings accompanying the recitation of the *Šurpu* incantations are not given in detail either; but on analogy to the actions in *Šurpu* itself they will have centred on the burning of the peels of a garlic bulb; these symbolize the curses (*māmītu*) weighing on the patient. This is followed in *Bīt rimki* by the recitation of two *dingiršadabba* incantations; it should be noted that a *dingiršadabba* manuscript (*PBS 1/1, 14*) has a catchline referring to *Bēl bēlī šar šarrī Šamaš* (see the commentary on l. 1).

The catchline of the present ms. a refers to an otherwise unknown Ninurta prayer; it remains unclear for the time being whether this Ninurta prayer formed a direct continuation of the present ritual or whether the catchline simply referred to the next self-contained ritual unit that was supposed to follow upon the present ritual within this scribal and/or therapeutic tradition.

A ritual very similar to *PBS 1/1, 13* // is partially preserved on the reverse of *SpTU 2, 19* (see here text 9.3). There, however, the recitation of the sequence of *Maqlū* incantations is not followed by a *Šurpu* segment. The catchline of *SpTU 2, 19* refers to a tablet that contained the full text of *Bēl bēlī šar šarrī Šamaš*.

For a full discussion of the *Maqlū* cycle in *PBS 1/1, 13*, *Bīt rimki* and *SpTU 2, 19* and its implications for the redactional history of *Maqlū* itself, see Abusch, *MesWi*, 113–62 (= *Studies Moran*).

#### *List of Manuscripts*

a	CBS (Kh <sup>2</sup> ) 1527	<i>PBS 1/1, 13</i>	pls. 116–17	Single-column tablet, NB/LB script, 7 <sup>th</sup> cent.	Sippar(?)
B	Sm 635 + 1188 + 1612	ŠRT pl. 8 (Sm 1612)	pl. 118	Frg. of a single-column tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
C <sub>1</sub>	K 15234 (+) <sup>2</sup>	—	pl. 115	Frgs. of a single-column tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
C <sub>2</sub>	K 16344	—	pl. 115		

*Synopsis of Text Units*

i	Ritual against witchcraft and ‘ban’ .....	1–52
	Incantation: <i>Bēl bēlī šar šarrī Šamaš</i> .....	1–38
	a obv. 1–rev. 11 // B obv. 1–14 // C <sub>2</sub> obv. 1’–5’ (6’–10’ differ)	
	Burning ritual against witchcraft at the <i>huluppaqqu</i> -crucible ( <i>Maqlū</i> cycle) .....	39–49
	a rev. 12–22 // C <sub>1</sub> rev. 1’–5’	
	Burning ritual against ‘ban’ and curse ( <i>Šurpu</i> cycle) .....	49–53
	a rev. 22–26 // C <sub>1</sub> rev. 5’–7’	
	Catchline .....	54
	a rev. 27	

*Previous Editions*

Prince, *AJS* 31 (1915) 260–62, no. XIII (ms. a).

Schollmeyer, *HGS*, 110–11, no. 25 (ms. B, Sm 1612 only), 133–36 (ms. a); cf. also Seux, *HPDBA*, 394–96.

*Transliteration*

1	a obv. 1	[ ] <sup>d</sup> UTU
	B obv. 1	ÉN E[N EN.EN LUGAL LUGA]L.LUGAL <sup>d</sup> UTU
2	a obv. 2	' <sup>d</sup> [UTU] 'DI.KU <sub>5</sub> AN-e <sup>1</sup> {AN-e <sup>1</sup> } u KI-tim EN KUR.KUR
	B obv. 2	' <sup>d</sup> UTU D[I.KU <sub>5</sub> ] KI-t]im EN KUR.KUR
3	a obv. 3	ed-de-šu-ú ZÁLAG DINGIR.MEŠ ka-a-a-nu
	B obv. 3	[e]d-de-[šu-ú] DING]IR.MEŠ ka-a-a-nu
4	a obv. 4	muš-te-šir AN.TA.MEŠ u KI.TA.MEŠ
	B obv. 4	[mu]š-t[e-šir] AN.T]A.MEŠ u KI.TA.'MEŠ <sup>1</sup>
5	a obv. 5	SIPA ki-nu šá te-né-še-e-ti at-ta
	B obv. 5	[ ] 'te-né-še-e-ti at-[ta]
6	a obv. 6	<sup>d</sup> UTU <sup>1</sup> da-a-a-nu ši-ru šá qí-bit-su NU KÚR-ru
	B obv. 6	[ <sup>d</sup> UT]U 'DI.KU <sub>5</sub> ši-ru <sup>1</sup> šá qí-bit-su NU KÚR-[ru]
7	a obv. 7	an-'na <sup>1</sup> -šu DINGIR ma-am-man NU BAL-u
	B obv. 7	[a]n-na-šu DINGIR ma-am-man la e-nu-'u <sup>1</sup>
8	a obv. 8	<sup>d</sup> UTU ina qí-'bītī <sup>1</sup> -ka uš-te-ši-ri a-pa-a-ti
	B obv. 8	<sup>d</sup> UTU ina qí-bi-ti-ka ut-ta-ra a-pa-a-t[i]
9	a obv. 9	ed-lu ip-pe-et-tu pe'(ep)-tu-u in-né-dil
	B obv. 9	ed-lu ip-pe-et-ti pe-tu-ú in-né-d[il]
10	a obv. 10	<sup>d</sup> UTU ina È-ka A.MEŠ ka-ṣu-ti lim-ḥu-ru-ka
	B obv. 10	<sup>d</sup> UTU ina È-ka A.MEŠ ka-ṣu-ti lim-ḥu-ru-[ka]
11	a obv. 11	DINGIR.MEŠ šá KUR lik-ru-bu-ka
	B obv. 11	[DIN]GIR.MEŠ šá KUR lik-ru-b[u-ka]
12	a obv. 12	DINGIR.MEŠ GAL.MEŠ ŠÀ-ka li-ṭib-bu
	B obv. 12	[DINGI]R.MEŠ GAL.MEŠ lib-ba-ka l[i-ṭib-bu]
13	a obv. 13	<sup>d</sup> UTU ūtar-muš ina KA-MU ūIGI-NIŠ ina GÙB-MU
	B obv. 13–14	[ <sup>d</sup> UT]U ūtar-muš ina p[i-ia] / [ū]GI-NIŠ ina [ ]
	(B obv. breaks) <sup>81</sup>	

<sup>81</sup> On the reverse of ms. B only the last nine lines of an Ashurbanipal colophon (type c) are preserved.

- 14 a obv. 14      <sup>d'</sup>*siris pa-šir* DINGIR *u LÚ ina* 15-MU *na-šá-ku*  
 15 a obv. 15      *ina* <sup>nā41</sup>AD.BAR KUR-*i* KÙ *az-za-az-ka*  
 16 a obv. 16      <sup>d'</sup>UTU *šá* <sup>a</sup>*ana*<sup>1</sup> *[i]a-a-ši* Á *ḪUL-tim i-pu-šá*  
 17 a obv. 17      *kiš-pu r[u-he]-e*<sup>1</sup> *ru-se-e*<sup>1</sup> \ <sup>r</sup>NU DU<sub>10</sub><sup>1</sup>.GA.MEŠ DÙ-[*šá*]  
 18 a obv. 18      NU.MEŠ-MU      *lu šá IM lu šá NÍG.SILA*<sub>11</sub>.G[Á]  
     C<sub>2</sub> obv. 1'      [N]U.M[EŠ-MU] →  
 19 a obv. 19      *lu šá* Ī.UDU      *lu šá DUḪ.LÀL*      *lu i-pu-u[š]*  
     C<sub>2</sub> obv. 1'-2'      [ ] / [l]u *šá D[UḪ.LÀL (...)]* →  
 20 a obv. 20      UR.GI<sub>7</sub>      *lu-ú ú-šá-ki[l]*  
     C<sub>2</sub> obv. 3'      [U]R.GI<sub>7</sub> *l[u]* →  
 21 a obv. 21      ŠAḪ *lu-ú ú-šá-ki[l]*  
     C<sub>2</sub> obv. 3'      [ ] →  
 22 a obv. 22      MUŠEN *lu-ú ú-šá-ki[l]*  
     C<sub>2</sub> obv. 3'      [ ]  
 23 a obv. 23      KU<sub>6</sub> *lu-ú ú-šá-ki[l]*  
     C<sub>2</sub> obv. 4'      KU<sub>6</sub> *lu [ ]*  
 24 a obv. 24      *a-na* ÍD *lu-ú id-d[i]*  
     C<sub>2</sub> obv. 5'      *ina* ÍD *l[u]* →  
 25 a obv. 25      *i-na* KI *lu-ú iq-[bir]*  
     C<sub>2</sub> obv. 5'      [ ]  
 26 a obv. 26      *i-na* SIG<sub>4</sub> *lu-ú i-te-[e<sup>2</sup>]*  
     C<sub>2</sub> obv. 6'      *ina* SIG<sub>4</sub> *l[u]* →  
 27 a obv. 27      [i]-<sup>r</sup>*na*<sup>1</sup> I.DIB *lu-ú* <sup>r</sup>*it*<sup>1</sup>-[*mir*]  
     C<sub>2</sub> obv. 6'      [ ]  
 27a C<sub>2</sub> obv. 7'      [*ina* K]I.MAH AD[DA *lu*  
 27b C<sub>2</sub> obv. 8'      [*a-n*]a ADDA *lu i[p-qid*  
 27c C<sub>2</sub> obv. 9'      [*ina q*]ab-ri *lu iq-*<sup>r</sup>*bir*<sup>1</sup> *i[na*  
 27d C<sub>2</sub> obv. 10'      [*a-n*]a <sup>d</sup>*gira l[u ipqid*  
 27e C<sub>2</sub> obv. 11'      [x x] x x x [  
     (C<sub>2</sub> breaks)  
 28 a rev. 1      [*id-bu]-r ub ú*<sup>1</sup>-*da[b-bi]-ib* [(x x)]  
 29 a rev. 2      [*i-pu-u*]š *ú-r še*<sup>1</sup>-*pi-[iš]*  
 30 a rev. 3      [*is-h*]u-<sup>r</sup>*ur*<sup>1</sup> *ú-šá-as-h[i-ir]*  
 31 a rev. 4      *lu kaš-šá-pi* <sup>r</sup>*lu*<sup>1</sup> *kaš-ša[p-ti]*  
 32 a rev. 5      *lu NITA lu MUNUS lu ADDA lu* <sup>1</sup>[*ú-TI*]  
 33 a rev. 6      <sup>r</sup>*ep-še*<sup>1</sup>-*ti-šú-nu* GIM *giš-<par->ri* BAL.MEŠ-š[*ú-nu-ti*]  
 34 a rev. 7      *šú-nu-ti li-ba-ru-šú-nu-[ti]*  
 35 a rev. 8      DINGIR LUGAL IDIM *u NUN li-kel-mu-šú-nu-[ti]*  
 36 a rev. 9      *ina* ŠU<sup>II</sup> DINGIR LUGAL IDIM *u NUN a-a ú-s[u-u]*  
 37 a rev. 10      *ana-ku* ĪR-ka *lu-úb-lu* *lu-uš-lim-[ma]*  
 38 a rev. 11      *nar-bi-ka lu-šá-pi dà-lí-lí-ka lud-[lul]*  
 39 a rev. 12      ÉN <sup>d</sup>UTU *an-nu-tú* NU.MEŠ DÙ-[*ia*]  
 40 a rev. 13      ÉN <sup>d</sup>*nuska šur-bu-u i-lit-ti* <sup>d</sup>[*a-nim*]  
     C<sub>1</sub> rev. 1'      [ <sup>d</sup>*n*]u[*ska*] →  
 41 a rev. 14      ÉN ĪL-*ši di-pa-[ra]*  
     C<sub>1</sub> rev. 1'      [ ]  
 42 a rev. 15      ÉN *šá* <sup>d</sup>UTU-*ši man-rnu* AD<sup>1</sup>-[*šu*]  
     C<sub>1</sub> rev. 2'      [ <sup>d</sup>*š*]á <sup>d</sup>UTU-*ši man-[nu*] →

43	a rev. 16 C <sub>1</sub> rev. 2'	ÉN šá-ru-uḥ la-a-[ni] [ ]
44	a rev. 17 C <sub>1</sub> rev. 3'	[É]N SA.MEŠ tu-kàṣ-ṣi-r[a] [É]N SA.MEŠ tu-k[āṣ-ṣi-ra] →
45	a rev. 18 C <sub>1</sub> rev. 3'	[É]N e-piš-ú-a e-piš-tu-u-a [ ]
46	a rev. 19 C <sub>1</sub> rev. 4'	[É]N ez-ze-tu-nu šam-ra-tu-nu [É]N ez-ze-tu-nu šam-r[a-tu-nu] →
47	a rev. 20 C <sub>1</sub> rev. 4'	[É]N KUR-ú lik-tùm-ku-nu-ši [ ]
48	a rev. 21 C <sub>1</sub> rev. 5'	[ ] i-sa-a i-sa- <sup>r</sup> a <sup>1</sup> [É]N i-sa-a i-[sa-a] →
49	a rev. 22 C <sub>1</sub> rev. 5' a	[h]u-lu-pa-qa ta-še-et-ma šur-pu GAR-an [ ] \ šur-pa GAR-[an] →
50	a rev. 23 C <sub>1</sub> rev. 5'	ÉN <sup>1</sup> lu-u paṭ-ra DINGIR.MEŠ GAL.MEŠ [ ]
51	a rev. 24 C <sub>1</sub> rev. 6'	ÉN ma-mit DÙ.A.BI [É]N ma-mit [ ] →
52	a rev. 25 C <sub>1</sub> rev. 6'	ÉN áš-ḥul gal <sub>5</sub> -lá-gim [ ]
53	a rev. 26 C <sub>1</sub> rev. 7' (C <sub>1</sub> breaks) a	ÉN GIM SUM <sup>sar</sup> an-ni-i [x] x x ni x [ ]
54	a rev. 27	[ÉN x x (x)] <sup>r</sup> a <sup>2</sup> -na <sup>1</sup> LUGAL UR.SAG <sup>d</sup> MAŠ

*Bound Transcription**Translation*

- <sup>1</sup>ÉN b[el bēl šar ša]rrī Šamaš  
<sup>2</sup>Šamaš dayyān šamē u eriseti bēl mātāti  
<sup>3</sup>eddešū nūr il̄t kavyānu  
<sup>4</sup>muštešer elāti u šaplāti  
<sup>5</sup>rē<sup>7</sup>ū kīnu ša tenēšeti attā  
<sup>6</sup>Šamaš dayyānu šīru ša qib̄tssu lā uttakkaru  
<sup>7</sup>annašu ilu mammān lā enū (or: innū?)  
<sup>8</sup>Šamaš ina qib̄tīka uštēširā (var.: ut-ta-ra) apāti  
<sup>9</sup>edlu ippete petū inneddil  
<sup>10</sup>Šamaš ina aṣēka mē kaṣūti limjurūka  
<sup>11</sup>ilū ša māti likrubūka  
<sup>12</sup>ilū rabūtu libbaka liṭibbū  
<sup>13</sup>Šamaš tarmuš ina p̄ya imbur-ešrā ina šumēlīya  
<sup>14</sup>Siris pāšir ili u amēli ina imnīya našāku  
<sup>15</sup>ina muḥḥi atbāri šad̄ ellī azzāzka  
<sup>16</sup>Šamaš ša ana [y]āši itti lemūtti īpuša  
<sup>17</sup>kišpū r[uḥ]ē rusē la ṭabūti īpuša

- Incantation: “L[ord of lords, king of ki]ngs, Šamaš!  
<sup>2</sup>Šamaš, judge of heaven and earth, lord of the lands,  
<sup>3</sup>self-renewing (god), constant light of the gods,  
<sup>4</sup>who guides aright the upper and the lower (world),  
<sup>5</sup>the true shepherd of the people are you.  
<sup>6</sup>Šamaš, exalted judge, whose command cannot be changed,  
<sup>7</sup>whose approval no god can alter,  
<sup>8</sup>Šamaš, by your command the teeming (people) are guided aright,  
<sup>9</sup>the locked is opened, the open is locked,  
<sup>10</sup>Šamaš, when you rise, may cool water welcome you,  
<sup>11</sup>may the gods of the land hail you,  
<sup>12</sup>may the great gods make you happy!  
<sup>13</sup>Šamaš, I hold *lupine* in my mouth, ‘heals-twenty’-plant in my left (hand),  
<sup>14</sup>divine Beer, the releaser of god and man, in my right (hand),  
<sup>15</sup>I stand on basalt, the pure mountain, *before* you.  
<sup>16</sup>Šamaš, he who has made an evil sign against me,  
<sup>17</sup>has performed witchcraft, ma[gi]c (and) wicked sorcery against me:

- <sup>18</sup>ṣalmīya lū ša t̄di lū ša l̄š[i]
- <sup>19</sup>lū ša lip̄ lū ša iškūri lū t̄pu[š]
- <sup>20</sup>kalba lū ušāki[l]
- <sup>21</sup>šahâ lū ušāki[l]
- <sup>22</sup>iššūra lū ušāki[l]
- <sup>23</sup>nūna lū ušāki[l]
- <sup>24</sup>ana nāri lū idd[i]
- <sup>25</sup>ina erseti lū iq[bir]
- <sup>26</sup>ina libitti lū itē[<sup>1</sup>]
- <sup>27</sup>[i]na askuppi lū it[mir]
- ((<sup>27a</sup>[ina k]imah mī[ti lū ...]))
- ((<sup>27b</sup>[an]a mīti lū i[pqid] ...)))
- ((<sup>27c</sup>[ina q]abri lū iqbir i[na ...]))
- ((<sup>27d</sup>[an]a Girra l[ū ipqid] ...)))
- ((<sup>27e</sup>[...] ... [ ...]))
- <sup>28</sup>[idb]ub uda[bb]ib
- <sup>29</sup>[t̄pu]š ušēpi[š]
- <sup>30</sup>[ish]ur ušash[ir]
- <sup>31</sup>lū kaššāpi lū kaššā[pti]
- <sup>32</sup>lū zikaru lū sinništu lū mītu lū b[alṭu]
- <sup>33</sup>epšēt̄šunu kīma giš<par>ri libbalkitā-š[unūti]
- <sup>34</sup>šunūti libārūšunu[ti]
- <sup>35</sup>ilu šarru kabtu u rubū likkelmūšunu[ti]
- <sup>36</sup>ina qāt̄ ili šarri kabti u rubē ay us[ū]
- <sup>37</sup>anāku aradka lubluṭ lušlim-[ma]
- <sup>38</sup>narbīka lušāpi dalīlīka lud[lul]
- 
- <sup>39</sup>ÉN Šamaš annūtu ṣalmū ēpiši[ya]
- <sup>40</sup>ÉN Nuska šurbū ilitti [Ani]
- <sup>41</sup>ÉN anaši dipā[ra]
- <sup>42</sup>ÉN ša Šamši mannu abū[šu]
- <sup>43</sup>ÉN šaruh lā[nī]
- <sup>44</sup>[É]N šer'ānī tukaşşir[ā]
- <sup>45</sup>[É]N ēpišū'a ēpišētū'a
- <sup>46</sup>[É]N ezzētunu šamrātunu
- <sup>47</sup>[É]N šadū liktumkunūši
- <sup>48</sup>[É]N isā isā
- <sup>49</sup>[h]uluppaqqa tašēt-ma šurpa tašakkan
- 
- <sup>50</sup>ÉN lū patra ilū rabūtu
- <sup>51</sup>ÉN māmītu kalāma
- <sup>52</sup>ÉN áš-ḥul gal<sub>5</sub>-lá-gim
- <sup>53</sup>ÉN kīma šūmi annī
- 
- <sup>54</sup>[ÉN ...] ana(?) šarri qarrādi Ninurta.”
- <sup>18</sup>indeed he has made figurines representing me either of clay or of dough
- <sup>19</sup>or of tallow or of wax,
- <sup>20</sup>indeed he has fed (them) to a dog,
- <sup>21</sup>indeed he has fed (them) to a pig,
- <sup>22</sup>indeed he has fed (them) to a bird,
- <sup>23</sup>indeed he has fed (them) to a fish,
- <sup>24</sup>indeed he has thrown (them) into a river,
- <sup>25</sup>indeed he has inter[red] (them) in the ground,
- <sup>26</sup>indeed he has wall[ed] (them) up with brickwork,
- <sup>27</sup>indeed he has bu[ried] (them) [un]der a threshold,
- ((<sup>27a</sup>[indeed he has ...] (them) [in] a dea[d person's] tomb, [ ... ]))
- ((<sup>27b</sup>[indeed he has ha[nded] (them) [over t]o a dead person, [ ... ]))
- ((<sup>27c</sup>[indeed he has buried (them) [in a gr]ave, [indeed he ...] i[n a ... ]))
- ((<sup>27d</sup>[in]deed he has handed] (them) over [t]o Girra, [ ... ]))
- ((<sup>27e</sup>[...] ... [ ... ]))
- <sup>28</sup>[he has sla]ndered, he has sla[nd]ered greatly (against me),
- <sup>29</sup>[he has perform]ed (witchcraft), he has had (witchcraft) perform[ed] (against me),
- <sup>30</sup>[he has sou]ght (or) has had (witchcraft) sou[ght] (against me),
- <sup>31</sup>be it a warlock, be it a wit[ch],
- <sup>32</sup>be it a man, be it a woman, be it a dead or a li[ving person]:
- <sup>33</sup>let their sorceries turn upon th[em] like a trap,
- <sup>34</sup>let them catch them!
- <sup>35</sup>May god, king, magnate and nobleman frown at the[m],
- <sup>36</sup>let them not es[cape] from the grip of god, king, magnate and nobleman!
- <sup>37</sup>(But) let me, your servant, live and become healthy,
- <sup>38</sup>[Then] I will proclaim your greatness, I will prai[se] your glory!”
- 
- <sup>39</sup>Incantation: “Šamaš, these are the figurines of [my] sorcerers.”
- <sup>40</sup>Incantation: “Grand Nuska, offspring of [Anu].”
- <sup>41</sup>Incantation: “I raise the tor[ch].”
- <sup>42</sup>Incantation: “Of the Sun – who is [his] father?”
- <sup>43</sup>Incantation: “Radiant is [my] appearance.”
- <sup>44</sup>Incantation: “You have tied the sinews.”
- <sup>45</sup>Incantation: “My sorcerers, my sorceresses.”
- <sup>46</sup>Incantation: “You are furious, you are wild.”
- <sup>47</sup>Incantation: “May the mountain cover you.”
- <sup>48</sup>[Incan]tation. “Be off, be off.”
- <sup>49</sup>You leave the [h]uluppaqqa-crucible; then you set up (the arrangements for) the šurpu-ritual.
- 
- <sup>50</sup>Incantation: “Be it released from me, great gods.”
- <sup>51</sup>Incantation: “Any ‘ban’.”
- <sup>52</sup>Incantation: “An evil curse like a galla-demon.”
- <sup>53</sup>Incantation: “Just as this garlic bulb.”
- 
- <sup>54</sup>Incantation: “... to the king, the hero Ninurta.”

*Notes*

General: The Šamaš prayer *Bēl bēlī šar šarrī Šamaš* was registered as ‘Šamaš 98’ by Mayer, *UFBG*, 422. A close parallel to this prayer is preserved in *KAL* 2, 15 obv. I 1’–21’ (see here text 8.5).

1: For the restoration of the opening line of this incantation, see *PBS* 1/1, 14 rev. 56 (catchline, ed. Lambert, *JNES* 33 [1968] 273–79, ms. m), *SpTU* 2, 19 rev. 33’ (catchline, see here text 9.3), K 2784 + 7593 rev. 11’ (catchline, ed. Maul, *BaF* 18, 465–83) and *SpTU* 2, 12 rev. III 31 (incipit). For the individual ritual contexts, see Content.

8: The variant *ut-ta-ra* is difficult to explain; probably it is a weak form of the otherwise unattested Dt-stem of (*w*)āru: *uttarrā* “they are ruled”. Note that the participle of the Dtn-stem (*mūta<sup>2</sup>iru*) occasionally shows a doubling of the *t* (*mutta<sup>2</sup>iru*).

19: Note that ms. C<sub>2</sub> may well have had one more type of material here, as had probably the parallel text *KAL* 2, 15 obv. I 10’–11’ (here text 8.5).

27: The list of the different methods of maltreatment of the patient’s figurine is much ex-

tended in ms. C<sub>2</sub> with probably two additional entries in each line. The traces preserved in C<sub>2</sub> obv. 10’ (l. 27e) show that this line is not identical with ms. a rev. 1 (l. 28).

28–29: Note that the parallel text *KAL* 2, 15 obv. I 14’ (text 8.5) has verbal forms with first-person suffixes here: *ishura ušashira*.

39–49: For a full discussion of the cycle of *Maqlû* incantations used within *Bīt rimki* and within the present ritual, see Abusch, *MesWi*, 113–62 (= *Studies Moran*); cf. also Schwemer, *Abwehrzauber*, 53–55. A duplicate of this passage of *Bīt rimki* is BM 37277.

50–53: The incipits of the *Šurpu* cycle within *Bīt rimki*; cf. *SpTU* 2, 12 rev. III 42–43.

53: The traces in C<sub>1</sub> rev. 7’ cannot be reconciled with any portion of text in ms. a. Possibly ms. C<sub>1</sub> prescribed a slightly different sequence of incantations or it added ritual instructions.

54: The incipit was registered as ‘Ninurta 6’ by Mayer, *UFBG*, 405.

## TEXT 9.3

### A PARALLEL TO THE *MAQLÛ* CYCLE SEGMENT OF *BĪT RIMKI*

#### *Content*

The Late Babylonian fragment published as *SpTU* 2, 19 (ms. a) is fraught with problems, not only in regard to the reading of individual lines, but also with respect to its overall interpretation. The obverse of the fragment contains a witchcraft symptom description and diagnosis that is followed by the first 24 lines of the incantation *Šamaš annûtu ēpišū'a* (obv. 1–34; see here text 8.3).

At that point the obverse of the fragment breaks off. All other manuscripts of this incantation indicate that the text of the incantation should continue for about another 68 lines and then be followed by brief instructions for a burning ritual. The editor of the *SpTU* 2, 19, E. von Weiher, reports that the fragment comes from a single-column tablet and that “vom unteren Teil der Tafel fehlen vielleicht nur einige Zeilen”. But contrary to what we might have expected on the basis of this information, the first lines preserved on the reverse do not take up the incantation *Šamaš annûtu ēpišū'a* somewhere in the second half of its text, but rather contain the text of a ritual.

If von Weiher's report on the shape of the tablet is correct, we must conclude that *SpTU* 1, 19 had a much shortened version of *Šamaš annûtu ēpišū'a* and that that version was followed by ritual instructions whose beginning shows some similarities to the rituals attested in the other sources for *Šamaš annûtu ēpišū'a*, but whose overall character was entirely different from those rituals and seems irreconcilable with the attested rituals. Note, moreover, that the recitation of *Šamaš annûtu ēpišū'a* is nowhere mentioned in the preserved ritual instructions.

But if the tablet was significantly longer than von Weiher thought, it may have accommodated the full text of *Šamaš annûtu ēpišū'a*. But probably there

would still not have been enough room for a distinct ritual belonging to this incantation in the space available before the ritual instructions that are actually preserved on the reverse. However, if the tablet had two columns rather than one, it might easily have accommodated the whole ritual associated with *Šamaš annûtu ēpišū'a* in the other sources. In that case, the text preserved on the reverse would then be the end of the last column and would probably represent the end of an entirely different anti-witchcraft ritual. Unfortunately, we have not been able to collate the original tablet in the Iraq Museum, Baghdad; without a collation, it is not possible to reach a decision regarding the size of the tablet.

The incipit *Šamaš annûtu* cited in *SpTU* 2, 19 rev. 14', which stands at the beginning of a sequence of *Maqlû* incantations, must refer to the incantation *Šamaš annûtu šalmū ēpišīya* which stands at the beginning of the same sequence also in *PBS* 1/1, 13 and in the *Bīt rimki* ritual (see here text 9.2). However, thus far, this incantation is only known by incipit, because its counterpart in *Maqlû* I 73–121 represents a revised version of this text and is addressed to Nuska (*Nuska annûtu šalmū ēpišīya*).

Surprisingly the catchline of *SpTU* 2, 19 refers to the incantation *Bēl bēl šar šarrī Šamaš*, which is at the same time the opening incantation of ritual ii (ll. 10'–11'). The catchline may refer to a tablet that gave only the text of this incantation and could be used as a *dicenda* tablet to ritual ii of the present manuscript. It is possible, however, that it refers to yet another anti-witchcraft ritual at whose beginning stood the recitation of this incantation. Texts like *KAL* 2, 15 obv. I 1'–21' (here text 8.5) and *PBS* 1/1, 13 (here text 9.2) show that there was no shortage of texts of this sort.

#### *List of Manuscripts*

a	W 22729/17	<i>SpTU</i> 2, 19	ph. coll.	Frg. of a single-col. <sup>2</sup> tablet, NB/LB script, 4 <sup>th</sup> –3 <sup>rd</sup> cent.	Uruk, U 18
b	W 22656/9 d	<i>SpTU</i> 4, 139	ph. coll.	Small frg., NB/LB script, 4 <sup>th</sup> –3 <sup>rd</sup> cent.	Uruk, U 18

*Synopsis of Text Units*

i	Ritual against witchcraft .....	1–34[
	Diagnoses and purpose statement.....	1–10
	a obv. 1–10, see text 8.3, 1.: 1–10	
	Incantation: Šamaš annūtu ēpišū'a .....	11–31[
	a obv. 11–34, see text 8.3, 1.: 11–31 (see there; approximately 68 lines of incantation text missing according to duplicates)	
ii	Ritual against witchcraft (continuation of unit i?) .....	]1'–32'
	Burning and disposal of figurines; the following incantations are to be recited:	
	<i>Bēl bēlī šar šarrī Šamaš</i>	<i>Ēpišū'a ēpišētū'a</i>
	<i>Šamaš annūtu (šalmū ēpištya)</i>	<i>Attunu mū</i>
	<i>Nuska šurbū ilitti Ani</i>	<i>Šadū liktumkunūši</i>
	<i>Anašši dipāra</i>	<i>I[sâ] isâ]</i>
	<i>Ša Šamši mannu abūšu</i>	<i>Udug-ḥul edin-na-zu-še</i>
	<i>Šaruḥ lānī</i>	<i>Anamdi šipta (ana puḥur ilī kalāma) 'to' T[ummu bītu]</i>
	<i>Isâ isâ</i>	<i>Uttakkir lumnī</i>
	<i>Šer'ānī tukaşşirā</i>	
	a rev. 1'–32' // b: 1'–14'	
	Catchline .....	33'
	a rev. 33'	

*Previous Editions*

von Weiher, *SpTU* 2, no. 19 (ms. a), *SpTU* 4, no. 139 (ms. b).

*Transliteration*

(for a obv., see text 8.3, 1., ll. 1–31; for a discussion, see Content)

1'	a rev. 1'	liš ri [
2'	a rev. 2'	ana IGI KÉŠ šá <sup>d</sup> [UTU?
3'	a rev. 3'	4 NU ḥ.UDU 4 N[U ... 4 NU ... ]
4'	a rev. 4'	4 NU DUḤ.ŠE.GIŠ.ḥ [4 NU ... 4 NU IM PIŠ <sub>10</sub> ]
5'	a rev. 5'	íD ki-lal-le <sup>r</sup> e <sup>1</sup> [4 NU ... 4 NU NÍG.SILA <sub>11</sub> .GÁ]
6'	a rev. 6'	ŠE.SA.A 4 NU NÍG.SILA <sub>11</sub> .GÁ Š[E.MUŠ <sub>5</sub> 4 NU ... ]
7'	a rev. 7'	i-sad-dir u NU.MEŠ ma-la KI É[N.MEŠ annāti(??)]
8'	a rev. 8'	ba <sup>1</sup> -šú-ú it-ti-šú ina muḥ-ḥi b[u-lu-up-pa-qa tašakkan(?)]
9'	a rev. 9'	útar-muš ina KA-šú úIGI-NIŠ ina G[ÙB-šú miḥha(?)]
10'	a rev. 10'	ina ŠU <sup>II</sup> 15-šú ÍL-ma ina muḥ-ḥi <sup>na</sup> A[D.BAR GUB-až ÉN EN EN.EN]
11'	a rev. 11'	LUGAL LUGAL.LUGAL <sup>d</sup> UTU 3-šú ŠID-nu GIM Š[ID-ú útar-muš šá ina KA-šú]
		(undecipherable traces in b: 1')
12'	a rev. 12'	úIGI-NIŠ šá ina GÙB-šú <sup>na</sup> A D.BAR šá ina muḥ-ḥi GUB-[zu ana muḥ-ḥi(?) ... ]
	b: 2'	] šá ina U[G]U [GU] <sup>?</sup> -z[u?
13'	a rev. 13'	šá hu-lu-up-<pa->qā ŠUB-di ŠU <sup>II</sup> -su a-na hu-lu-u[p-pa-qa itarraṣ(?)]
	b: 3'	] šá <sup>dug</sup> NÍG.TAB.TUR.RA [š]U[B-di
14'	a rev. 14'	ÉN <sup>d</sup> UTU an-nu-tú ŠID GI.IZI.LÁ ina IZI PIŠ <sub>10</sub> . <sup>d</sup> [íD ta-qad-ma]
	b: 4'	É]N <sup>d</sup> UTU an-nu-tú [
15'	a rev. 15'	ana ŠU <sup>II</sup> lōGIG GAR-ma ÉN <sup>d</sup> nuska šur-bu-ú i-[lit-ti <sup>d</sup> a-nim ŠID-nu]
16'	a rev. 16'	ÉN a-na-áš-ši di-pa-ri ŠID-nu EGIR an-ni-i ÉN [a-na-áš-ši di-pa-ri(??)]

17'	a rev. 17'	3-šú tu-šam-naš EGIR ÉN šá <sup>d</sup> UTU man-nu AD-šú ŠI[D-nu-ma <sup>?</sup> ] b: 5'
18'	a rev. 18'	SÍK BABBAR šá 3 ki-şir GIM in-gi-ip-pi kàş-ru ana ŠU <sup>II</sup> -[šú] b: 6'
19'	a rev. 19'	ana — hu-lu-up-pa-qa ŠUB-di ÉN šá-ru-uh la-a-nu u ÉN i-sa-[a i-sa-a ŠID b: 6'-7'
20'	a rev. 20'	ana lib-bi [ ZÌ.MAD.GÁ i-şar-rap ÉN šér-a-ni tu-káş-şir ina hu-şab <sup>g[iš]</sup> MA.NU b: 7'-8'
21'	a rev. 21'	ZÌ.MAD.GÁ i-şar-r[ap] <sup>8'</sup> tu-káş-ş[i]-[r]a [ ] hu-şab <sup>giš</sup> MA.NU → b: 8'
22'	a rev. 22'	lib-bi hu-lu-up-pa-qa <tubahhaš>(??) x ŠU <sup>II</sup> ina <sup>??</sup> qut-ri i-zak-ku-ú tu-[x-x(-x)] b: 9'
23'	a rev. 23'	[ ÉN e-piš-ú-a {ÉN} e-piš-tu-ú-a ÉN at-ta <sup>rA</sup> .[MEŠ ŠID-nu ina A.MEŠ] b: 10'
24'	a rev. 24'	tu-na-ah ÉN KUR-i lik-tùm-ku-nu-ši u <sup>na4</sup> AD.BAR [ ... ] GAR-ma 1.TA.ÀM ana hu-lu-up-pa-qa ŠUB-di ÉN i-[sa-a i-sa-a(?)]
25'	a rev. 25'	ŠID-ma ZÌ.MAD.GÁ qa-mu-ú hu-lu-up-pa-qa x [ ... ] b: 11' ZÌ.MAD.GÁ [
26'	a rev. 26'	te-es-sip-ma ana KÁ È-ma ÉN udug-ḥul ed[in-na-zu-še ŠID-ma ... ] b: 12' ] È <sup>1</sup> -ma ud[ug <sup>?</sup> (traces in b: 13'-14' cannot be assigned with certainty; b breaks)
27'	a rev. 27'	EGIR-šú EN KÁ ŠID-ma GUR-ma ki-ma ina <sup>r</sup> E <sup>1</sup> [tēterbu ašar maqlâ] ta-qa-lu-ú ÉN a-nam-di ÉN EN ÉN t[ùm-mu bītu(?)]
28'	a rev. 28'	ŠID-ma tuš-ken-ma KÉŠ DU <sub>8</sub> -ma e-nu-ma n[é-peša annâ]
29'	a rev. 29'	DÙ-šú LÚ NU KÙ MUNUS NU KÙ-tim ana IGI NU TAG <sub>4</sub> É <sup>2</sup> x [ ... ]
30'	a rev. 30'	x-ma ÉN ut-tak-kir ḥul-ia tu-še-pes-su ina <sup>i</sup> tí ... ]
31'	a rev. 31'	u <sup>i</sup> AB U <sub>4</sub> .7.KAM U <sub>4</sub> .14.KAM U <sub>4</sub> .21.K[AM U <sub>4</sub> .28.KAM teppuš-ma išallim(??)]
32'	a rev. 32'	a
33'	a rev. 33'	ÉN EN EN.EN LUGAL.LUGAL <sup>d</sup> UTU <sup>d</sup> [UTU DI.KU <sub>5</sub> AN-e] \ u KI-[tim]

*Bound Transcription*

(for a obv., see text 8.3, 1., ll. 1-31; for a discussion, see Content)

(l. 1' too fragmentary for transcription)

<sup>2</sup>'ana maħar riksi ša [Šamaš ... ]  
<sup>3</sup>'erbet şalm̄ lip̄ erbet şal[m̄] ... erbet şalm̄ ... ] <sup>4</sup>'erbet şalm̄ kupsi [erbet şalm̄ ... erbet şalm̄ t̄id kišad] <sup>5</sup>'nāri kilallē [erbet şalm̄ ... erbet şalm̄ l̄š] <sup>6</sup>'labti erbet şalm̄ l̄š š[egušši erbet şalm̄ ... ] <sup>7</sup>'isaddir u şalm̄ mala itti(?) š[ipati annâti(??)] <sup>8</sup>'bašū(?) ittišu(?) ina muħħi b[ulup-paqqi tašakkan(?)] <sup>9</sup>tarmuš ina p̄išu im-hur-ešrā ina š[umēlšu miħha] <sup>10</sup>'ina qāt imittis̄ inašši-ma ina muħħi a[tbāri izzâz ÉN bēl bēl] <sup>11</sup>'sar šarr̄ Šamaš šalāšišu tamannu kīma t[amtanū tarmuš ša ina p̄išu] <sup>12</sup>'imħur-ešrā ša ina šumēlšu atbāra ša ina muħħi izzazzu [ana muħħi(?) ... ]

*Translation*

(for a obv., see text 8.3, 1., ll. 1-31; for a discussion, see Content)

(l. 1' too fragmentary for translation)

... <sup>2</sup>in front of the offering arrangement for [Šamaš ... ], <sup>3</sup>four figurines of tallow, four figurines of ..., four figurines of ...], <sup>4</sup>four figurines of sesame pomace, [four figurines of ..., four figurines of clay] <sup>5</sup>from both banks of the river, [four figurines of ..., four figurines of dough] <sup>6</sup>made of roasted grain, four figurines of dough made of š[eguššu-barley (and) four figurines of ...] <sup>7</sup>he sets up in a row. And all the figurines that <sup>8</sup>are (stipulated) <sup>7</sup>with [these] in[cantations] <sup>8</sup>[you place] together with him on the b[ulup-paqqu-crucible]. <sup>10</sup>He carries <sup>9</sup>lupine in his mouth, ‘heals-twenty’-plant in [his] l[eft hand (and) beer] <sup>10</sup>in his right hand; then [he steps] on b[asalt]. <sup>11</sup>You recite <sup>10</sup>[the incantation “Lord of the lords” <sup>11</sup>king of the kings, Šamaš” three times. When you [have recited], <sup>13</sup>he puts <sup>11</sup>[the lupine that is in his mouth], <sup>12</sup>the ‘heals-twenty’-plant that is in his left hand and the basalt on which he stands, [on the ... ]

<sup>13'</sup>ša *huluppaqqi* *inaddi qāssu ana hulu[ppaqqi itarraš(?)]* <sup>14'</sup>ÉN Šamaš *annūtu tamannu gizzillâ ina išat kibr[tti taqâd-ma]*  
<sup>15'</sup>*ana qât marşı tašakkan-ma* ÉN *Nuska šurbû i[litti Ani tamannu]* <sup>16'</sup>ÉN *anašši dipâra tamannu arki annî* ÉN [*anašši dipâra(?)*] <sup>17'</sup>*šalaštšu tušamnaš arka* ÉN *ša Šamaš mannu abûšu tamannû-[ma?]*  
<sup>18'</sup>*šipâti peşeti ša šalâšat kişr(ü) kîma ingippi kaşrû ana qât[šu] tabattaq-ma*  
<sup>19'</sup>*ana ((libbi)) huluppaqqi tanaddi* ÉN *šaruğ lânî u* ÉN *isâ [i]sâ tamannu* <sup>20'</sup>*maş-hata išarrap* ÉN *şer'ânî tukaşşirâ ina hûsâb eri* <sup>21'</sup>*libbi huluppaqqi <tubâh-haš>(??) ... qâtâ ina(??) qutri(?) izakkâ tu[...]* <sup>22'</sup>ÉN *ēpišn'a epîşetü a* ÉN *attunu mû [tamannu ina mê]* <sup>23'</sup>*tunâh* ÉN *şadû liktum-kunûši u atbâra* (var.: *aban şadî*) ... [ ... ]  
<sup>24'</sup>*tašakkan-ma* 1.TA.ÀM *ana huluppaqqi tanaddi* ÉN *i[sâ isâ(?)]* <sup>25'</sup>*tamannû-ma maşhatu qamû huluppaqqa* ... [ ... ]  
<sup>26'</sup>*tessip-ma ana bâbi tušeşsê-ma* ÉN *udug-hul ed[in-na-zu-şè tamannû-ma* ... ]  
<sup>27'</sup>*arkîşu adi bâbi tamannû-ma tatâr-ma kîma ina bîti [teterbu ašar maqlâ]* <sup>28'</sup>*taqallû* ÉN *anamdi šipta adi* ÉN *t[ummu bîtu(?)]*  
<sup>29'</sup>*tamannû-ma tuškên-ma riksa tapaṭtar-ma enûma n[ēpeša annâ]* <sup>30'</sup>*teppušu amêla lâ ella sinništa lâ elleta ana amâri lâ ezzib* É? ... [ ... ] <sup>31'</sup>...-ma ÉN *uttakkir lumnî(?) tušeppessu ina i[tü...]* <sup>32'</sup>*u Tebëti U<sub>4</sub>.7.KAM U<sub>4</sub>.14.KAM U<sub>4</sub>.21.K[AM U<sub>4</sub>.28.KAM teppuš-ma işallim(??)]*

ÉN *bēl bēlî šar šarrî Šamaš* [*Šamaš day-yân şamê*] *u erşeti*

General: As already noted by von Weiher, the small fragment published as *SpTU* 4, 139 (ms. b) duplicates *SpTU* 2, 19 reverse. The few signs that are preserved do not allow a reconstruction of the original length of its lines, but the coordination with *SpTU* 2, 19 suggests that it offered a shorter version of the ritual text in a number of places.

For a full discussion of the cycle of *Maqlû* incantations used within the present ritual (cf. also *Bīt rimki* and *PBS* 1/1, 13; see here text 9.2) and its impli-

<sup>13'</sup>of the *huluppaqqu*-crucible. [*He stretches out*] his hand to the *hulu[ppaqqu*-crucible]. <sup>14'</sup>You recite the incantation “*Šamaš*, these are”. [You kindle] a torch in burning sulph[ur], [then] <sup>15'</sup>you put (it) into the patient’s hand. [You recite] the incantation “Grand *Nuska*, off[spring of Anu]”. <sup>16'</sup>You recite the incantation “I raise the torch”; after this <sup>17'</sup>you have him recite <sup>16'</sup>the incantation [*I raise the torch*] <sup>17'</sup>three times. Afterwards you recite the incantation “Of the Sun – who is his father?”; [then] <sup>18'</sup>you cut off white wool with which three knots are tied like *a loop for [his]* hands and <sup>19'</sup>put (it) into the *huluppaqqu*-crucible. You recite the incantation “Radiant is my appearance” and the incantation “Be off, [be] off”. <sup>20'</sup>He burns *maşhatu*-flour. Incantation: “You have tied the sinews”: with a stick of *ēru*-wood <sup>21'</sup><*you stir*>(??) the contents of the *huluppaqqu*-crucible. ... *hands become clean in the smoke, you* [ ... ]. <sup>22'</sup>The incantation: “My sorcerers, my sorceresses” (and) the incantation “You are the wat[er] you recite”; <sup>23'</sup>you calm (the fire) <sup>22'</sup>[with water]. <sup>23'</sup>Incantation: “May the mountain cover you”: and <sup>24'</sup>you place <sup>23'</sup>basalt (var.: mountain-stone) ... [ ... ]; then <sup>24'</sup>you put one each into the *huluppaqqu*-crucible. <sup>25'</sup>You recite <sup>24'</sup>the incantation “*B[e off, be off]*”; <sup>25'</sup>then <sup>26'</sup>you gather <sup>25'</sup>the burnt *maşhatu*-flour, the *huluppaqqu*-crucible ... [ ... ] <sup>26'</sup>and take (it) out through the door. Then [you recite] the incantation “Evil udug-demon [out to] the ste[ppe]”. <sup>27'</sup>Thereafter you recite (it) all (the way) to the gate and return (to the house). When [you have entered] the house <sup>29'</sup>you recite <sup>27'</sup>[in the place where] <sup>28'</sup>you (have) perform(ed) <sup>27'</sup>[the ritual burning] <sup>28'</sup>the incantation “I have cast a spell” up to and including the incantation “[*Ad[jured is the house]*]. <sup>29'</sup>Then you prostrate yourself and clear away the ritual arrangement. When <sup>30'</sup>you perform <sup>29'</sup>[this] r[itual] <sup>30'</sup>he must not leave (the house) to visit an impure man or an impure woman. *The house* ... [ ... ] <sup>31'</sup>.... Then you have him perform the incantation “I have removed my evil”. In the m[onth] ... <sup>32'</sup>and (in) the month *Tebëtu*, on the seventh, the 14<sup>th</sup>, the 21<sup>st</sup> [(and) the 28<sup>th</sup> day you perform it, then it will be successful].

Incantation: “Lord of the lords, king of the kings, Šamaš! Šamaš, judge of heaven] and earth.”

### Notes

cations for the redactional history of *Maqlû*, see Abusch, *MesWi*, 113–62 (= *Studies Moran*); cf. also Schwemer, *Abwehrzauber*, 53–55.

3’–6’: The series of figurines arranged in groups of four has a close parallel in the rituals associated with the incantation *Šamaš annûtu ēpišn'a* (see here text 8.3, 1.: 107–110); the beginning of this incantation is preserved on the obverse of the present tablet. For a discussion of the relationship between *SpTU* 2, 19 obverse and reverse, see Content.

7'–8': The overall reconstruction of these two lines remains very uncertain, even though the reading and syntactical interpretation of *mala ... bašū* seem reasonably clear. After KI É[N ... ] one could also restore an incipit.

9': For the restoration at the end of the line, cf. *SpTU* 2, 12 rev. III 28–29 (*Bīt rimki*). For the rite itself, cf. also K 3661 rev. IV 1'–7' (here text 7.5), *ABRT* 2, 18(+) r. col. 1–6 // (here text 7.8, 7.: 18'–23') and the text of the incantation *Bēl bēl šar šarrī Šamaš* itself (here texts 8.5 and 9.2).

13': The incantation *Šamaš annūtu* (*šal-mū ēpištya*) accompanies the presentation of the figurines. In *Maqlū* the patient points with his finger when reciting the corresponding incantation (ritual tablet, l. 26'), and a similar gesture seems to be intended here; for stretching out the hand rather than the finger over a substitute figurine, cf. K 6034 (*ŠRT*, pl. 7) + 8012 obv. 11; see Schollmeyer, *HGS*, no. 22: 11, but note that K 3214 (*ŠRT*, pl. 9) does not join K 6034+, but is a partial parallel to that fragment.

16'–17': Following the other versions of this *Maqlū* cycle, we do not expect an additional incantation between *Anašši dipāra* and *Ša šamši mannu abūšu*. But an incantation incipit must be restored at the end of l. 16'. The use of *tušamnaš* instead of normal *tamannu* in l. 17' raises the possibility that the previously mentioned incantation was to be recited first by the ritualist and then three times by the patient and therefore that *Anašši dipāra* is to be restored at the end of l. 16'.

17'–19': The ritual actions accompanying *Ša šamši mannu abūšu* are not well preserved in the ritual tablet of *Maqlū*, but they certainly involved a cord of white wool with which knots were tied. It seems likely that the text there should be restored in line with the present ritual (ritual tablet, l. 67'): ÉN *šá <sup>d</sup>šamši(UTU-ŠI) man-nu abū(AD)-šú turri(DUR)* *šipāti(SÍK) pešēti(BABBAR) šalāšat(3) kišrī(KA.KÉŠ)* *takassar(KÉŠ) t[a]-battaq ana libbi huluppaqqi ta-naddi(?)*.

18': *in-gi-ip-pi* is unclear; the tentative translation given above is based on the assumption that the spelling reflects a misheard *ina kippi*.

19': Note that *Isâ isâ* is to be recited twice within the present ritual; once unexpectedly here in l. 19' and a second time after *Šadû liktum-kunūši* as in *Bīt rimki*, *PBS* 1/1, 13 and *Maqlū* itself. For the occurrence in l. 19', see Abusch, *MesWi*, 120.

20'–21': The emendation of the text follows the ritual tablet of *Maqlū*, ll. 81'–82': ÉN *šer'ānī* (SA.MEŠ) *tu-kàš-ši-ra <sup>d</sup>é-a up-ta-at-tir, ina <sup>giš</sup>eri* (MA.NU) *lib-bi huluppaqqi(NÍG.TAB.TUR.RA) tu-ba-ha-áš*.

22': Note that the traces after *at-ta* in ms. a could well be read as 'A<sup>1</sup>.[MEŠ]. The expected text is *attūnu mē*; ms. a is therefore almost certainly corrupt here. The ritual instruction *ina mē tunāḥ* is identical with that prescribed in *Maqlū* for this incantation (ritual tablet, l. 83').

23'–24': Perhaps read 10 <sup>na4</sup>AD.BAR rather than *u <sup>na4</sup>AD.BAR* (cf. 1.TA.ĀM in l. 24'). The *atbāru*-stone ("basalt") bears the epithet "pure mountain" in the incantations referring to the rite of standing on basalt when addressing the sun-god. The variant *aban šadî* 'mountain-stone' in ms. b shows that this term also refers to *atbāru*. Note that this 'mountain-stone' is also used in the parallel passage of *Maqlū*; there it is used to cover the *huluppaqqu*-crucible: ÉN *šadû(KUR-Ú) lik-tùm-ku-nu-ši aban(NA<sub>4</sub>) šadî(KUR-i)*, *ina muh-hi nignakki(NÍG.NA) šá bâb(KÁ) huluppaqqi(NÍG.TAB.TUR.RA) tašakkan(GAR-a[n])* (ll. 88'–89'). The broken passage here should probably be restored similarly, but too little is preserved for any definitive conclusions. In ms. b one might have to read: *u NA<sub>4</sub> KUR-i 'šá? ana? UGU?*<sup>21</sup> GUB-<sup>21</sup>zu<sup>1</sup> [...].

24'–26': Note that in *Maqlū* the incantation *Isâ isâ* is recited alongside the strewing of *mašhatu*-flour. Then, as is the case here, the burnt remains are taken out through the door while the practitioner recites *Udug-hul edin-na-zu-šè* (ritual tablet, ll. 90'–92'; for the incantation itself, see Schramm, *Compendium*, 84–85).

27'–28': These instructions are parallel to *Maqlū* ritual tablet, ll. 94'–95'. Note, however, that in *Maqlū* the incantation *Tummu bītu* is to be recited later together with *Sag-ba sag-ba* (ritual tablet, l. 137'), both of which are standard incantations recited when surrounding the patient's bed with an apotropaic circle of flour. We suggest that the phrase ÉN *a-nam-di* ÉN *adi*(EN) ÉN *t[ùm-mu bītu]* refers to a whole sequence of standard incantations that were to be recited at this point. The full set of these incantations is attested in the *Muššu'u* ritual tablet and includes *Anamdi šipta ana puʃur il̄ kalāma*, *Anamdi mē ša mašmaš il̄*, *Sag-ba sag-ba* and *Tummu bītu* (ll. 36–39, see Böck, *JNES* 62 [2003] 6). The ritual instructions in *Muššu'u* show that first the patient was sprinkled with water, then the same action was performed on his bed; this was followed

by the drawing of a flour circle and of other apotropaic flour designs.

31': This incantation is otherwise unknown; the use of *epēšu* with regard to reciting an incantation is unusual, but it is difficult to see what else *tušeppessu* could refer to. We assume that *HUL-ia* is an awkward writing for *lumnīt*, but perhaps one should read *lemnūtīya* or similar.

32': The restoration at the end of the line is tentative, of course; instead of *išallim* one could restore *kišpū pašrū* or something similar.

33': For the opening lines of the incantation, see *PBS* 1/1, 13 obv. 1–2 // (see here text 9.2).

## TEXTS OF GROUP TEN

### RITUALS AGAINST ZIKURUDÛ AND OTHER SPECIAL TYPES OF WITCHCRAFT

#### TEXT 10.1

#### FRAGMENT OF A COLLECTION OF ZIKURUDÛ THERAPIES

##### *Content*

Only two rituals from the beginning of what was probably an extensive collection of therapies against *zikurudû* witchcraft are preserved on this fragment of a two-column tablet from the Nineveh libraries. The first ritual, which has a close parallel in *PBS* 1/2, 121 (here text 10.2), counters *zikurudû* performed before Ursa Major and, typically, is addressed to the same astral deity.

The second preserved ritual uses a rite and incantation that was adopted within *Maqlû*; there it stands

at the very end of the whole ritual. The patient identifies himself with his own reflection in a bowl of pure water. The reflection is pure and fleeting at the same time; by identifying with it the patient becomes immune and elusive to any witchcraft that might attack him.

The symptom description and diagnosis of both preserved units are also known from the older Diagnostic Handbook (*STT* 89, here text 12.1) where they occur in the same sequence as here.

##### *List of Manuscripts*

A K 8505 +	KMI 76a	pl. 119	Frg. of a two-column tablet, NA	Nineveh, ‘Ashurbanipal’s Library’
K 8606	AMT 44/4		script, 7 <sup>th</sup> cent.	

##### *Synopsis of Text Units*

i	Ritual against <i>zikurudû</i> witchcraft performed before Ursa Major .....	1–14
	Symptom description, prognosis and diagnosis.....	1–3
	A obv. 1–3	
	Ritual instructions including a short invocation of Ursa Major .....	4–14
	A obv. 4–14	
ii	Ritual against <i>zikurudû</i> witchcraft .....	15–27[
	Symptom description and diagnosis .....	15–17
	A obv. 15–17	
	Ritual instructions including the incantation <i>Attā sillī</i> .....	18–27[
	A obv. 18–27	

##### *Previous Editions*

- Abusch, *BWiL*, 62–63, fn. 84 (KMI 76a obv. 15–27).  
Scheyhing, *WdO* 37 (2007) 121–22 (AMT 44/4 obv. I 1–13).  
Scurlock – Andersen, *Diagnoses*, 564 (AMT 44/4 obv. I 1–4).  
Thompson, *AJS* 47 (1930) 21–22 (AMT 44/4).

*Transliteration*

- 1 A obv. I 1 DIŠ LÚ <sup>uzu</sup>SA ZAG *u* GÙB *uš-tab-ba-lu<sub>4</sub>* MÚD *ina pi-i-'*šú<sup>1</sup>*' x [x x x x]*  
 2 A obv. I 2 *mi-ib-ja* U<sub>4</sub>.3.KÁM DU-ku ana LÚ BI ana IGI <sup>mul</sup>MAR.GÍD.D[A *ipšū epšūšu*]  
 3 A obv. I 3 *ana* U<sub>4</sub>.10.KÁM GÍD.DA-ma BA.ÚŠ ŠU ZI.KU<sub>5</sub>.RU.DA [ÚŠ]  
 4 A obv. I 4 *'a<sup>1</sup>-[n]a ŠU ZI.KU<sub>5</sub>.RU.DA KAR-šú ina GE<sub>6</sub> ina ka-ma-aš GÌR <sup>gi</sup>ŠUTUG.UD ina ú-ri ana*  
*IGI <sup>r<sub>d</sub></sup>[MAR.GÍD.DA ŠUB-di]*  
 5 A obv. I 5 *ina 'ŠÀ<sup>1</sup> <sup>gi</sup>ŠUTUG.UD <sup>gi</sup>URI.GAL a-na IM.LÍMMU.BA tu-za-qa-ap A.GÚ[B.BA tukān]*  
 6 A obv. I 6 *ZÌ.SUR.<sup>r</sup>RA<sup>1</sup> i-ta-ti-šú te-ṣer ŠÀ <sup>gi</sup>ŠUTUG.UD <sup>sík</sup>HÉ.ME.D[A <sup>sík</sup>ZÀ.GÌN.NA(?)]*  
 7 A obv. I 7 *SI <sup>gi</sup>[U]RI.GAL tu-ul-la-ah LÚ TÚG za-ka-'a<sup>1</sup> [i]l-[tab-ba-aš]*  
 8 A obv. I 8 *ZAG-šú <sup>ú</sup>MU<sub>7</sub>.MU<sub>7</sub>DAB.BA-ma ana ŠÀ <sup>gi</sup>ŠUTUG.UD KU<sub>4</sub>-š[ú x x x x (x x)]*  
 9 A obv. I 9 *<sup>gi</sup>nap-'<sup>r</sup>ta<sup>1</sup>-ra ta-sà-ha-ap-ma ZÚ.LUM.MA <sup>zì</sup>EŠA ta-[sár-raq x x x (x x)]*  
 10 A obv. I 10 *1 <sup>dug</sup>SÌLA <sup>r</sup>GEŠTIN<sup>1</sup> 1 <sup>dug</sup>SÌLA A tu-ka-an ana IGI <sup>m</sup>[ul]MAR.GÍD.DA*  
 11 A obv. I 11 *um-ma šu-ma <sup>r</sup>da<sup>1</sup>-a-a-na-ti di-ni di-'<sup>r</sup>ni pu<sup>1</sup>-r[u-ussâya pursī ē tamjuri]*  
 12 A obv. I 12 *u-pi-še lem-nu-t[i]na qí-bi-ti-ki '<sup>r</sup>mi<sup>1</sup> [*  
 13 A obv. I 13 *i-qá-ab-bi-ma ma-'<sup>r</sup>aq-qí-tu<sup>1</sup> x [*  
 14 A obv. I 14 *ana LÚ NU TE-šú [*  
 15 A obv. I 15 *DIŠ LÚ ME.DÍM.BI <sup>r</sup>it<sup>1</sup>-t[a-našpakā*  
 16 A obv. I 16 *ŠÀ-šú i<sup>2</sup>-ta-na-aš <sup>r</sup>i<sup>1</sup>-[tanarru*  
 17 A obv. I 17 *a-si-id ZAG-šú ú-[zaqqassu ana amēli šuāti ipšū epšūšu (iballu<sub>7</sub>)]*  
 18 A obv. I 18 *ana ip-ši HUL.DIDL a-na LÚ [(šuāti) lā teħe mē kalla tumallā-ma]*  
 19 A obv. I 19 *ana sīl-lí-šú ŠÀ kal-li [ktam iqabbī-ma (umma šū-ma) attā sillī]*  
 20 A obv. I 20 *at-ta ba-aš-ti at-ti <sup>r</sup>LA[MMA-MU*  
 21 A obv. I 21 *at-ta sīl-lí GAL at-ta <sup>d</sup>A[LAD-MU ē tamħur kišpt ē tamħur upišt(?)]*  
 22 A obv. I 22 *e tam-ħur Ša-ga-aš-tum e tam-ħur n[a-kās napišti*  
 23 A obv. I 23 *e tam-ħur ú-pi-ši u rīk-si lem-nu-t[i attā yā<sup>1</sup> u anāku kū mamman ay ilmadka]*  
 24 A obv. I 24 *[ū<sup>2</sup> N]ÍG HUL a-a it-ħi-a-ka ina qí-b[it Ea Šamaš Marduk u rubāti Bēlet-ilī]*  
 25 A obv. I 25 *[ki-ma a]n-'<sup>r</sup>ni<sup>1</sup>-a-am tāq-ta-bu-u a [*  
 26 A obv. I 26 *[x x x] <sup>r</sup>IM<sup>1</sup>.BABBAR ana ma-ra-qí-'<sup>r</sup>šu<sup>1</sup> x [*  
 27 A obv. I 27 *[x x x x] x tab-b[i*  
 (A breaks)

*Bound Transcription**Translation*

<sup>1</sup>summa amēlu šer'ān imitti u šumēli uš-tabbalū dāma ina pīšu ... [ ... ] <sup>2</sup>miħha salāsat ūmī illakū ana amēli šuāti ana mahar Ereqq[i ipšū epšūšu] <sup>3</sup>ana ešeret ūmī trik-ma imāt qāt zikurudē [imāt] <sup>4</sup>ana zikurudē eṭerīšu ina mūši ina kamāš šepi šutukka ina ūri ana mahar E[reqqi tanad-dī] <sup>5</sup>ina libbi šutukki urigalla ana šārī erbetti tuzaqqap agu[bbā tukān] <sup>6</sup>zisurrā itātīšu teṣser libbi šutukki tabarr[a uqnāti(?)] <sup>7</sup>qaran [u]rigalli tullāh amēlu ūbāta zakā [i]l[tabbaš] <sup>8</sup>imittašu āšipu i/tasab-bat-ma ana libbi šutukki (t)ušerrebš[u ... ] <sup>9</sup>naptara(?) tasahħap-ma suluppī sasqā ta[sarraq ... ] <sup>10</sup>1 qa karāni 1 qa mē tukān ana mahar E[reqqi ... ] <sup>11</sup>umma ū-ma dayyānāti dtnī dtnī pur[ussâya pursī

<sup>1</sup>If a man's veins of the right and of the left sides ... , he [ ... ] blood from his mouth, <sup>2</sup>(and) miħħu-liquid flows for three days, (then) [sorceries have been performed] against that man before Ursu Majo[r]. <sup>3</sup>If it lasts for ten days, he will die — 'hand' of 'cutting-of-the-throat' magic, [he will die]. <sup>4</sup>To save him from the 'cutting-of-the-throat' magic: At night, in (*a demeanour of*) 'bowing of the leg', you set up a reed hut on the roof before Ur[sa Major]. <sup>5</sup>In the reed hut you erect standard(s) in the four cardinal directions; [you set up] the holy water ve[ssel]. <sup>6</sup>You draw its (i.e., the reed hut's) boundaries with a flour circle. Inside the reed hut <sup>7</sup>you decorate the 'horn' of (each) standard <sup>6</sup>with red woo[l (and) blue wool]. <sup>7</sup>That man [d]o[ns] a clean garment. <sup>8</sup>The exorcist takes him by the right hand and leads hi[m] into the reed hut. [ ... ] <sup>9</sup>You cover a reed altar (with a cloth), you [strew] dates (and) fine flour. [ ... ]. <sup>10</sup>You set up a one-litre vessel of wine (and) a one-litre vessel of water. Before Ur[sa Major ... ],

*ē tamḥurī* <sup>12</sup>*upīšē lemñūt[i i]na qibītīki ...*  
 [ ... ] <sup>13</sup>*iqabbī-ma maqqītu ... [ ... ]*  
<sup>14</sup>*ana amēli ul iteḥḥūšu [ ... ]*

<sup>15</sup>*šumma amēlu binātūšu itt[anašpakā ... ]*  
<sup>16</sup>*libbašu i'tanāš ī[tanarru ... ]*  
<sup>17</sup>*asīd imittīšu u[zaqqassu ana amēli šuāti ipšū epšūšu (iballut)]* <sup>18</sup>*ana ipšī lemñūti ana amēli [(šuāti) lā tēhē mē kalla tumallā-ma]* <sup>19</sup>*ana ṣillīšu ša libbi kalli [kīam iqabbī-ma (umma šū-ma) attā ṣillī]* <sup>20</sup>*attā bāšīt attī la[massīt ... ]* <sup>21</sup>*attā ṣillī rabū attā š[edī ē tamḥur kišpī ē tamḥur upīšī(?)]* <sup>22</sup>*ē tamḥur šaggaštu ē tamḥur n[akās napišti ... ]* <sup>23</sup>*ē tamḥur upīšī u rikst lemñūt[i attā yā'u anāku kū mammān ay ilmadka]* <sup>24</sup>*[u(?) mi]mma lemnu ay iṭhiakka ina qib[īt Ea Šamaš Marduk u rubāti Bēlet-ilī]* <sup>25</sup>*[kīma a]nniam taqtabū ... [ ... ]* <sup>26</sup>*[ ... ] gaṣṣa(?) ana marāqīšu ... [ ... ]*  
*(l. 27 too fragmentary for transcription; text breaks)*

<sup>11</sup>he (says) thus: “You are the judge, judge my case, [render] a ve[rdict for me! Do not accept] <sup>12</sup>evi[I] sorcerous devices! At your command ... [ ... ].” <sup>13</sup>He says (it); the [ ... ] a libation ... [ ... ] <sup>14</sup>will not approach the man [ ... ].

<sup>15</sup>If a man’s limbs are constantly ‘p[oured out], ... ], <sup>16</sup>he keeps retching (and) v[omiting, ... ], <sup>17</sup>the heel of his right (foot) causes [him a stinging pain, (then) sorceries have been performed against that man; (he will recover)]. <sup>18</sup>So that the evil sorceries [do not approach (that)] man: [You fill a kallu-bowl with water, and] <sup>19</sup>to his reflection that [is] inside the kallu-bowl [he speaks as follows; (thus he says): “You are my reflection], <sup>20</sup>you are my vigour, you are [my] vitality, ... ], <sup>21</sup>you are my great reflection, you are [my] vit[al force! Do not accept witchcraft, do not accept sorcerous devices], <sup>22</sup>do not accept murder, do not accept ‘cut[ting-of-the-throat’ magic, ... ], <sup>23</sup>do not accept the magical machinations and the evi[I] bonds! [You are mine, and I am yours. May nobody know you], <sup>24</sup>[and] may no evil approach you. By the comma[nd of Ea, Šamaš, Marduk and the queen Bēlet-ilī]!” <sup>25</sup>[When] you have said [t]his, ... [ ... ] <sup>26</sup>[ ... ] gypsum for him to crush ... [ ... ]  
*(l. 27 too fragmentary for translation; text breaks)*

### Notes

General: The present manuscript contains a few writings and forms that point to a possible Old Babylonian original; note especially *it-ḥi-a-ka* and [*a*]n-<sup>r</sup>*ni*-*a-am* in ll. 24 and 25, but also the comparative frequency of syllabic spellings and the use of *sā* and *qá*.

1–14: The ritual described here is very similar to the one recorded in *PBS* 1/2, 121 (see here text 10.2); there, however, the prayer addressed to Ursa Major is much longer, and the ritual instructions are shorter and vary in some minor points. For *zikurudū* performed before Ursa Major, see also *Maqlū* IV 57 and *BAM* 464 obv. I 8’–16’ (see here text 10.5).

1–3: The same symptom description and diagnosis occur in the *zikurudū* chapter of the diagnostic text *STT* 89 (obv. I 34–37, here text 12.1: 34–37).

1: Scurlock interprets *uštabbalū* as a Š form of *abālu* (“are made to dry out”) rather than of (*w*)*abālu* (so *AHw* 1453b with query regarding sense; *CAD* Š II 311b tentatively translates “throb”). The ambiguity of *šer’ānu* (“sinew, vein, nerve, muscle”) and the uncertainty of the verb prevent any confident interpretation. The traces at the end of the line suggest Š[UB ... ] (for the usage of *nadū*

“throw” to describe the expectoration of blood from the mouth, see Stol, *CM* 14, 198), but the fragmentary and unfortunately still unclear passage in *STT* 89 obv. I 35 cautions against such a restoration.

2: Scurlock translates *mīḥha* as “(what looks like) frothy beer”. One expects *mīḥhu* here to refer to some kind of saliva or phlegm running from the patient’s mouth. While *mīḥhu* is certainly derived from *māḥāhu* “to wet, soak”, the present word may simply be a homonym of the variety of beer called *mīḥhu*; on the other hand, there is no reason to group our *mīḥhu* with the equally unclear *mīḥhu* in *Gilgameš* VI 78 (so *CAD* M II 50). The corresponding passage in *STT* 89 is too fragmentary for a definitive reading, but it probably had *māḥha* instead of *mīḥha* of the present text.

4: At the beginning of the line one could also restore <sup>r</sup>*ana*<sup>1</sup> [*i-n*]a ...; but Akkadian avoids double prepositions, and ellipsis of *ina* is expected.

The phrase *ina ka-ma-AŠ šēpi* (cf. *AHw* 432a) is still unclear. It should be compared to K 72+ rev. 1–2: *ina šēpī(GīR<sup>II</sup>) ka-ma-ZI, [ina (or: ana) er]eb šamši (d<sup>4</sup>]UTU.ŠÚ.A) ana nāri(fD) in-na-du-ú* “they (sc. the impure witchcraft substances) shall be thrown into a river [at (or: towards)] sunset in (a demeanour of

‘bowing of the leg’” (cf. Schwemer, *Abwehrzauber*, 225, fn. 134). The spellings indicate that both forms should be derived from *kamāsu* “to bow” (with variants *kamāšu*, *kamāšu*). Therefore the phrase may refer to a specific gesture of supplication; note, however, that within the contexts here and in K 72+ one would rather expect a phrase equalling *ašar šēpu parsat* “in a secluded place”.

For the restoration at the end of the line, cf. *PBS* 1/2, 121 rev. 8 (here text 10.2).

6–7: For the restoration at the end of 1.6, cf. *PBS* 1/2, 121 rev. 9–10; there, combed wool is added after red and blue wool, but the space available in the break here seems too small to accommodate a third type of wool.

8: Note that this line seems to refer to the *āšipu* (<sup>lú</sup>MU<sub>7</sub>.MU<sub>7</sub>) in the third person; both verbal forms are written logographically. The other instructions address the expert, as usual, in the second person, and it is difficult to see who but the *āšipu* could be addressed as the expert to perform the ritual. Perhaps this inconsistency is due to the (unknown) redactional history of the text.

9: At the beginning of the line one expects the draping of a reed altar (usually *guhšū* or *paṭīru*), especially since the strewing of dates and flour follows immediately and the parallel ritual *PBS* 1/2, 121 prescribes setting up a *paṭīru* at this stage of the ritual (rev. 11); for *sahāpu* used with regard to covering tables with a cloth, see *CAD* S 33b, cf. especially K 72+ obv. 6–7, ed. Mayer, *UFBG*, 510–11; *śutukka tukān guhšā tasah̄hap*. The preserved traces, however, read <sup>gi</sup>*nab-x-ra*. One could restore <sup>gi</sup>*nap-ṛša<sup>1</sup>-ra*, but *napšāru* is a reed-basket used for barley and is not attested elsewhere

in ritual texts. It therefore seems preferable to read <sup>gi</sup>*nap-ṛta<sup>1</sup>-ra*, provisionally accepting *napṭaru* as an otherwise unattested designation of a reed altar synonymous with *paṭīru*.

11–12: For the restoration of the short address to Ursa Major, cf. *PBS* 1/2, 121 obv. 16’–rev. 6. According to the parallel we expect *u annīki* after *ina qibītīki*, but this is ruled out by the traces preserved; is “mi” corrupt for *u an*?

15–17: The same symptom description is attested in the *zikurudū* chapter of *STT* 89 (obv. I 38–42; see here text 12.1: 38–42). Unfortunately, the relevant lines are only fragmentarily preserved; only the well-preserved parts have been integrated into the edition of the present text.

18–24: The ritual prescribed here is basically identical to the last ritual segment of *Maqlū*, (VIII 127'''–39''': incantation *Attā sillī*; ritual tablet, ll. 175’–77’), and the (more or less tentative) restorations given here are based on a comparison with the text in *Maqlū*. For a full discussion, also of the meaning of *śillu* (“shadow”, here: “reflection”), see Schwemer, *Abwehrzauber*, 228–30.

19: One could also restore *ana sillīšu ša libbi kalli [immaru ... ]* “to his reflection which [he sees] inside the bowl [...].”

20, 22: The preserved portions of text show that in its present form the incantation varied slightly from the *Maqlū* version of *Attā sillī*, especially in the two sequences of parallel clauses in these lines (“you are ...”, “turn away ...”). Thus the exact restoration of the text in ll. 20 and 22 remains uncertain, though it was certainly very similar to *Maqlū* VIII 128'''–30''' and 131'''–35'''.

## TEXT 10.2

### ZIKURUDÙ BEFORE URSA MAJOR, THE WAGON STAR

#### *Content*

The greater part of CBS 1543 is taken up by a ritual designed to counter *zikurudû*-witchcraft performed before the Wagon Star (Ursa Major); a condensed form of basically the same ritual is known from a collection of *zikurudû* therapies from Nineveh (see here text 10.1). At the beginning of the present text stands a prayer addressed to the Wagon Star that consists mostly of well-known formulaic material, but also contains a rather beautiful analogical spell referring to the wagon of the Wagon Star (ll. 14'–15'). The ritual itself is performed inside a ritual

reed hut that is furnished with a decorated standard (or four standards according to the parallel ritual) and a reed altar. In the parallel text the recitation of a short form of the prayer to Ursa Major is accompanied by a libation, which is not mentioned here.

After a ruling the text continues with instructions for the preparation and application of a salve (ll. 30'–33'). It is possible that these lines form a separate unit introduced by its own symptom description.

#### *List of Manuscripts*

a	CBS (Kh <sup>2</sup> ) 1543	PBS 1/2, 121	pl. 120	Frg. of a single-col. tablet, NB/LB script, 7 <sup>th</sup> cent.	Sippar(?)
---	-----------------------------	--------------	---------	--	-----------

#### *Synopsis of Text Units*

i	Ritual against <i>zikurudû</i> witchcraft performed before Ursa Major .....	1'–33'
	Incantation addressed to Ursa Major .....	1'–22'
	a obv. 1'–rev. 6	
	Ritual instructions .....	23'–29'
	a rev. 7–13	
	Prescription for a salve (separate prescription?) .....	30'–33'
	a rev. 14–17	
	Fragmentary (colophon?) .....	34'[
	a rev. 18	

#### *Previous Editions*

None.

#### *Transliteration*

1' a obv. 1'	[X X X X X X a]m- <sup>r</sup> ŷur-ki ás-ŷur <sup>r</sup> -k[i]
2' a obv. 2'	[X X X X X X] <sup>r</sup> e <sup>1</sup> tam-ŷu-ru ú-piš ŸUL-[tim]
3' a obv. 3'	<sup>r</sup> ša <sup>lā</sup> UŠ <sub>11</sub> .ZU u <sup>munus</sup> UŠ <sub>11</sub> <sup>1</sup> .ZU kiš-pí ru- <sup>r</sup> he-e ru- <sup>r</sup> se <sup>1</sup> -[e]
4' a obv. 4'	up- <sup>r</sup> ša- <sup>r</sup> še <sup>1</sup> -e ŸUL.M[E]Š NU DU <sub>10</sub> .GA ša NAM.LÚ.L[U]
5' a obv. 5'	DI.B[A]L.LA ŸUL.G[I]G KA.DAB.BÉ.DA.KE <sub>4</sub>
6' a obv. 6'	ZI.KU <sub>5</sub> .RU.DÈ- <sup>r</sup> e <sup>1</sup> ša a-wi-lu-tim
7' a obv. 7'	ša EN ik-ki-ia ša <EN> še-ri- <sup>r</sup> ia <sup>1</sup> ša EN DI-ia

8'	a obv. 8'	ša EN DU <sub>11</sub> .DU <sub>11</sub> - <sup>1</sup> ia <sup>1</sup> ša EN HUL <sup>1</sup> -tì-iā
9'	a obv. 9'	ša ip-ša <sup>1</sup> bar-ta <sup>1</sup> ù <sup>1</sup> <INIM> HUL-tú DÙ-ša ú-še-pi-šá
10'	a obv. 10'	is-hu-ra-am e-[š]e-a-am e-né-en-na
11'	a obv. 11'	an-hu šu-nu-h[u] e-še- <sup>2</sup> e pa-ni-ki
12'	a obv. 12'	ina DU <sub>11</sub> .GA-ki <sup>1</sup> sir <sup>1</sup> -tim ša NU KÚR- <sup>1</sup> ru <sup>1</sup>
13'	a obv. 13'	an-ni-ki ki-ni šá la <sup>1</sup> in-né-en-nu-ú
14'	a obv. 14'	us-hi ina SU-ia ki-ma ni-[z]iq <sup>gīš</sup> MAR.GÍD.DA-ki \ ma-am-ma <sup>1</sup> NU <sup>1</sup> ŠE.GA
15'	a obv. 15'	ni-ziq GIG-ia ma-am-ma <sup>1</sup> a-a <sup>1</sup> iš-me
16'	a obv. 16'	di-na-ti di-na di-in \ EŠ.BAR <sup>1</sup> -a-a pur-si
17'	a rev. 1	re tam <sup>1</sup> -hu-ru ú-piš HUL-ti[m]
18'	a rev. 2	ša lúUŠ <sub>11</sub> .ZU ù munusUŠ <sub>11</sub> . <sup>1</sup> ZU <sup>1</sup>
19'	a rev. 3	ina q̄i <sup>1</sup> -bi-ti-ki
20'	a rev. 4	u an <sup>1</sup> -ni-ki
21'	a rev. 5	HUL ha-a <sup>1</sup> -a-tú mu-kil SAG HUL-tú ša ina SU-ia <sup>1</sup>
22'	a rev. 6	UZU-ia S[A]-ia ba-šu-ú ZI-hi ina SU-ia
	a	
23'	a rev. 7	KID.KID.BI <sup>1</sup> Kl <sup>2</sup> t[a <sup>2</sup> -ša] <sup>2</sup> -bit A KÙ SÙ <sup>1</sup>
24'	a rev. 8	ana IGI mul <sup>1</sup> MAR. <sup>1</sup> GÍD.DA <sup>1</sup> gišUTUG <sup>1</sup> ŠUB <sup>1</sup> -di
25'	a rev. 9	gišURI.GAL tu <sup>1</sup> -za <sup>1</sup> -qáp <sup>2</sup> síkHÉ.ME.DA
26'	a rev. 10	síkZA.GÍN.NA <sup>1</sup> GA.RÍG.AG.A tu-la-ah
27'	a rev. 11	ina 15 <sup>1</sup> gišURI.GAL GI.DU <sub>8</sub> GIN <sup>1</sup> -an
28'	a rev. 12	Z[Ú].LUM <sup>1</sup> z <sup>2</sup> EŠA <sup>1</sup> ta-sár-raq <sup>1</sup> TU <sub>6</sub> <sup>1</sup> 3-šú ŠID-nu
29'	a rev. 13	[(x x)] [x] KI.ZA.ZA
	a	
30'	a rev. 14	[x (x)] ki <sup>1</sup> DAB-ma <sup>2</sup> ig [(x)] IGI ZAG-šú <sup>1</sup> DAB-ma <sup>2</sup> IGI GÙB-šú ÉR DU
31'	a rev. 15	[x (x)] x DU.DU <sup>1</sup> simLI DUH.ŠE.GIŠ.İ ZÌ.KUM ina DIDA <sup>1</sup>
32'	a rev. 16	[x x (x)] x x İ EREN ina İ <sup>1</sup> .UDU GİR.PAD. <sup>1</sup> DU UDU <sup>1</sup> .N[ÍTA]
33'	a rev. 17	[x x x x x 1]-niš HE.HE <sup>1</sup> te-te-né-qí-ma [iballu <sup>1</sup> (?)]
	a	
34'	a rev. 18	[ ] x [x x]
	(a breaks)	

*Bound Transcription**Translation*

1'[ ... a]m̄jurki as̄jurk[i]  
 2'[ ... ] ē tam̄hur(ī) up̄t̄š lemutter<sup>3</sup>ša  
     kaššapi u kaššapti  
     kišp̄t̄ ruhē rusē<sup>4</sup> up̄šašē lemnūti lā t̄abūti  
     ša aw̄lū[ti]  
 5'dib[a]lā z̄[r]a kadabbedā<sup>6</sup>zikurudē ša  
     aw̄lūti  
 7'sa bēl ikk̄tya ša <bēl> şerr̄tya ša bēl  
     d̄tn̄ya  
 8'sa bēl dabāb̄tya ša bēl lemutter<sup>7</sup>ya  
 9'sa ip̄ša bārta u <amāt> lemutter<sup>8</sup> ipuša  
     ušepiša<sup>10</sup>ishuram e[š]e<sup>9</sup>am  
 enenna<sup>11</sup>anhu šūnuh[u] eše<sup>10</sup>e pān̄ki  
 12'ina qib̄t̄ki şrt̄i ša lā uttakkaru  
 13'ann̄ki kīni ša lā innennū  
 14'us̄h̄t̄ ina zumr̄tya  
 k̄ma ni[z]iq ereqq̄t̄ki mamma lā išemmū  
 15'niziq murş̄tya mamma ay išme

1'[ ... I] appeal to you, I have turned to yo[u],  
 2'[ ... ], do not accept the evil sorcerous devices<sup>3</sup> of  
     warlock and witch,  
     witchcraft, magic, sorcery,<sup>4</sup> the evil (and) wicked machina-  
     tions of men,  
 5'‘distortion-of-justice’ magic, hate-magic, ‘seizing-of-the-  
     mouth’ magic,<sup>6</sup> ‘cutting-of-the-throat’ magic of men,  
 7'of the one who is furious with me, of my opponent, of my  
     litigant,  
 8'of my adversary, of my enemy,  
 9'who has performed (and) has had performed sortilege,  
     rebellion (and) evil <word(s)> against me,<sup>10</sup>has turned to  
     (it) against me (and) has sought (it) against me.  
 Now<sup>11</sup>I, (your) tired, exhausted (servant), seek your pres-  
     ence:  
 12'By your supreme command that cannot be changed,  
 13'(and) your reliable approval that cannot be altered,  
 14'remove (it) from my body!  
 Just as no one hears the groaning of your wagon,<sup>15</sup>let no one  
     hear the groaning of my illness.

<sup>16'</sup>*dīnāti dīna dīn(ī) purussāya purṣī*  
<sup>17'</sup>*ē tambur(ī) upīš lemutti*  
<sup>18'</sup>*ša kaššāpi u kaššāpti*  
<sup>19'</sup>*ina qibītīki* <sup>20'</sup>*u annīki*  
<sup>21'</sup>*lumnu hayyattu mukīl rēš lemuttu*  
*ša ina zumrīya* <sup>22'</sup>*šīrīya šer[‘ānī]ya bašū*  
*usħīt ina zumrīya*

<sup>23'</sup>KÌD.KÌD.BI *qaqqara(?) t[aša]bbīt mē*  
*ellūti tasallāb* <sup>24'</sup>*ana mahar ereqqi šutukka*  
*tanaddi* <sup>25'</sup>*urigalla tuzaqqap tabarra* <sup>26'</sup>*uq-*  
*nāti pušikka tullah* <sup>27'</sup>*ina imitti(?) urigalli*  
*pāfīra tukān* <sup>28'</sup>*s[u]luppī sasqā tasarraq*  
*šipta šalāštu tamannu* <sup>29'</sup>*[(...)] (t)uškēn*

<sup>30'</sup>[...] ... *īn imittīšu DAB-ma(?) īn*  
*šumēlīšu dimtu illak(?)* <sup>31'</sup>[...] ... *burāša*  
*kupsa isqūqa ina billatī(?)* <sup>32'</sup>[...] ... *šaman erēni ina lipi eṣemti im[meri]*  
<sup>33'</sup>[...] *ištē]niš taballal tēteneqqīt-ma*  
*[iballut(?)]*

(l. 34' too fragmentary for transcription; text breaks)

<sup>16'</sup>You are the judge: Judge (my) case, render a verdict for me!  
<sup>17'</sup>Do not accept the evil sorcerous devices  
<sup>18'</sup>of warlock and witch!  
<sup>19'</sup>By your command <sup>20'</sup>and your approval  
<sup>22'</sup>remove from my body <sup>21'</sup>evil, terror, the one who sustains evil,  
 which are present in my body, <sup>22'</sup>my flesh, my sin[ews]!"'

<sup>23'</sup>Its ritual: [You sweep the ground, sprinkle pure water.  
<sup>24'</sup>You set up a reed hut before Ursa Major, <sup>25'</sup>you erect a standard; <sup>26'</sup>you decorate (it) <sup>25'</sup>with red wool, <sup>26'</sup>blue wool (and) combed wool. <sup>27'</sup>To the right of the standard you set up a portable altar; <sup>28'</sup>you strew d[altes (and) fine flour. You recite the incantation three times. <sup>29'</sup>You (or: he) [(must not)] prostrate(s) yourself (or: himself).

<sup>30'</sup>[...] ... his right eye ... , and his left eye: tears are running. <sup>31'</sup>[...] ... juniper, sesame pomace, *isqūqu*-flour <sup>32'</sup>[...] <sup>31'</sup>in *billatu*-substance. <sup>32'</sup>[...] ... cedar oil in marrow of a sh[eep's] bone <sup>33'</sup>[...] you mix [to]gether; you rub (him with it) repeatedly, then [he will recover].

(l. 34' too fragmentary for translation; text breaks)

### Notes

General: Since Lutz copied CBS 1543 (*PBS* 1/2, 121) the tablet has suffered text loss in a number of places; signs only known from Lutz's hand-copy and not preserved today (cf. our new copy) are highlighted by underlining in the transliteration. Note that the present manuscript contains a few Old Babylonian spellings: *a-wi-lu-tim* (l. 6'), *is-hu-ra-am e-[š]e-a-am* (l. 10').

2', 9', 21': *tam-hu-ru* instead of expected *tam-hurī* may be due to sandhi with following *upīš* (cf. l. 17'). But note the use of *-tū* for the genitive in *ḥul-tū* (*lemutti*) in ll. 9' and 21'; these writings may reflect an indifference to final vowels commonly found in Neo-Babylonian tablets.

16'-21': Cf. K 8505+ obv. I 11–12 (here text 10.1: 11–12).

16': Note *di-in* for feminine *dīnī*, which is far less common than the frequently attested *di-ni* for *dīnī dīn*.

23'-28': Cf. K 8505+ obv. I 4–10 (here text 10.1: 4–10).

23': The parallel ritual in K 8505+ is performed on the roof during the night (obv. I 4). Lutz copied ŪR A KÙ 'SÙ<sup>1</sup>, which pointed to the emendation *ūra*(ŪR) <*tašabbiṭ*(SAR)> *mē ellūti tasallāb*.

The emended reading is now disproved by collation, which suggests the reading *t[a-š]á-bit* or *t[a-ša]b-bit*. The few traces following KÌD.KÌD.BI indicate that here the object of the sweeping was the ground ('K1<sup>1</sup>) rather than the roof. The traces visible after 'K1<sup>1</sup> may, as one would expect, represent the beginning of the *ta* in *tašabbiṭ*, but note that what would be the head of the TA's first vertical is positioned rather high in relation to the horizontal.

27': Lutz's copy shows a *Winkelhaken* followed by three vertical wedges after *ina*. Collation shows that there are indeed no further *Winkelhaken* between the verticals, so that a reading *ina ŠA* would require an emendation. In view of the damage to the sign visible today it seems more likely that Lutz did not fully indicate an abraded area in the middle of the sign where one would expect the heads of the two lower verticals of the sign 15.

30': The reading of this line remains uncertain; the first four signs copied by Lutz are now missing. The correspondence between *īn imittīšu* and *īn šumēlīšu* seems clear. Instead of DAB-ma, one could also read DAB.BA (cf. DAB.BA-ma in text 10.1: 8). The IG copied by Lutz between the first DAB-ma/BA and IGI 'ZAG-šū' is difficult to explain; it seems unlikely, though not entirely excluded, that

there was enough space for an additional sign between IG and IGI. There seems to be no alternative to interpreting the last three signs as *dimtu*(ÉR) *illak*(DU), and this might fit a description of symptoms of the eyes. However, we would then have expected *ina t̄n šumēl̄šu dimtu illak*, and given our limited understanding of the whole line, the interpretation of the last three signs in the line remains uncertain as well.

31': At the end of the line one could also read *ina KAŠ x x*; a reading KAŠ.SAG is ruled out by the preserved traces.

34': In view of the overall shape of the tablet and the half-line space left after the ruling, this line may well represent the beginning of a colophon.

## TEXT 10.3

### VARIOUS RITUALS AND PRESCRIPTIONS AGAINST ZIKURUDÙ

#### *Content*

The royal libraries of Nineveh housed a number of tablets with more or less extensive collections of rituals and prescriptions against *zikurudû* witchcraft. The two-column tablet K 6172+(+) (ms. A) and the three-column tablet K 9523(+) (ms. B) seem to have contained a more or less identical sequence of text units, but the fragmentary state of both manuscripts may well hide major discrepancies between both collections, and nothing is known of a serialized canonical sequence of *zikurudû* therapies. That texts of this type were already well known in Middle Babylonian times is shown by a fragment from

Emar that runs, apart from one slight variation, parallel to a small section of the present text. One of the rituals contained in the following collection counters the ‘messages’ of ‘cutting-of-the-throat’, which had appeared in the form of a mouse in the patient’s house, by a ritual burial of this mouse; this procedure has been repeatedly described and discussed (see most recently Schwemer, *Abwehrzäuber*, 155–56, 222–25 with previous literature; for messages of *zikurudû*, see also Abusch, *Studies Stol*, *passim*, but especially 56–61, 63–66).

#### *List of Manuscripts*

A <sub>1</sub>	K 6172 + 8127 + 8438 + 10980 (+)	BAM 449 <sup>82</sup>	coll.	Frgs. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
A <sub>2</sub>	K 3278	BAM 458	coll.		
B <sub>1</sub>	K 9523 (+)	BAM 455	pl. 121	Frgs. of a three-col. tablet, NA	Nineveh, ‘Ashurbanipal’s
B <sub>2</sub>	Sm 102 (+) <sup>7</sup>	BAM 467	pl. 121	script, 7 <sup>th</sup> cent.	Library’
B <sub>3</sub>	K 10487	BAM 454	coll.		
C	Sm 1304	—	pl. 121	Small frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
D <sub>1</sub>	ME 128 (+)	SMEA 30, 245	—	Small frgs. of a two-column tablet	Middle Euphrates, probably
D <sub>2</sub>	ME 129	no. 27			Emar

#### *Synopsis of Text Units*

- i Ritual against *zikurudû* (*upišū* enclosed in a pig hide) ..... 1–10
- A<sub>1</sub> obv. I 1–10
- ii Fragmentary ritual or prescription against *zikurudû* ..... 11–12[
- A<sub>1</sub> obv. I 11–12
- iii' Prescription for a dry medication and a salve against *zikurudû* ..... ]13'–19'
- A<sub>2</sub> obv. I 1'–7'
- iv' Ritual against *zikurudû* (ritual burial of a mouse) ..... 20'–35'
- A<sub>2</sub> obv. I 8'–13', A<sub>1</sub> obv. II 1–10 // B<sub>3</sub> l. col. 1'–2'
- v' Alternative ritual to unit iv' ..... 36'–40'
- A<sub>1</sub> obv. II 11–15 // B<sub>3</sub> l. col. 3'–9'
- vi' Prescription for a salve against the same type of *zikurudû* as in units iv'–v' ..... 41'–46'
- A<sub>1</sub> obv. II 16–21 // B<sub>3</sub> l. col. 10'
- vii' Fragmentary ritual or prescription against *zikurudû* ..... 47'–51'
- A<sub>1</sub> obv. II 22–26

<sup>82</sup> Earlier copies: ABRT 2, 5, AMT 87/2 (K 6172), AMT 90/1 (K 8127 + 8438), AMT 14/6 (K 10980).

viii'	Fragmentary ritual or prescription against <i>zikurudù</i> .....	52'–53'[
	A <sub>1</sub> obv. II 27–28	
—	Fragmentary ritual or prescription against <i>zikurudù</i>	
	B <sub>2</sub> r. col. 1'–4'	
—	Prescription against <i>zikurudù</i> , see text 10.4, unit ii	
	B <sub>2</sub> r. col. 5'–11'	
ix"	Fragmentary prescription for a leather bag against <i>zikurudù</i> .....	]54"–60"
	A <sub>1</sub> rev. III 1'–4' // C: 1'–8'	
x"	Prescription for a salve against <i>zikurudù</i> .....	61"–63"
	A <sub>1</sub> rev. III 5'–7' // C: 9'–10'	
xi"	Prescription for a dry medication against <i>zikurudù</i> .....	64"–68"
	A <sub>1</sub> rev. III 8'–12' // B <sub>1</sub> m. col. 1'–3'	
xii"	Prescription for a potion against <i>zikurudù</i> .....	69"–75"
	A <sub>1</sub> rev. III 13'–19' // B <sub>1</sub> m. col. 4'–15' and parallel D <sub>2</sub> rev. IV 1'–5'	
xiii"	Prescription for a potion against <i>zikurudù</i> .....	76"–79"
	A <sub>1</sub> rev. III 20'–23'	
xiv"	Fragmentary ritual or prescription against <i>zikurudù</i> performed before Gula .....	80"–83"[
	A <sub>1</sub> rev. III 24'–27'	
—	Fragmentary ritual or prescription against <i>zikurudù</i>	
	B <sub>1</sub> l. col. 1'–8'	

### Previous Editions

Thompson, *AJS* 47 (1930) 23–25 (ms. A<sub>1</sub>, K 8127 + 8438 only).

Ebeling, *TuL*, 71–72 (ms. A<sub>1</sub> obv. II, K 8127 + 8438 only).

Tsukimoto, *Totenkraft*, 135–37 (ms. A<sub>1</sub> obv. II 1–10).

Arnaud, *SMEA* 30 (1992) 225–27 (mss. D<sub>1</sub> and D<sub>2</sub>).

Nasrabi, *BaF* 23, 43–44 (ms. A<sub>1</sub> obv. II 1–10).

Scurlock – Andersen, *Diagnoses*, 564 (ll. 69"–72", 79"–82").

Schwemer, *Abwehrzauber*, 156 (ll. 20'–22'), 223–24 (ll. 22'–35').

Scheyhing, *WdO* 37 (2007) 120–21 (ms. A<sub>1</sub> rev. III).

### Transliteration

#### 1. A // B // C // D rev.

1	A <sub>1</sub> obv. I 1	DIŠ NA ZI.KU <sub>5</sub> .RU.DA <i>e-pu-u[s-su-m]a</i>
2	A <sub>1</sub> obv. I 2	IGI.DU <sub>8</sub> ú- <i>pi-ši šú-nu-ti ša in-nam-ru ŠU.TI-qé</i> IGI <sup>d</sup> UTU GA[R-a]n
3	A <sub>1</sub> obv. I 3	<i>mu-ru-uš ŠÀ-ka ana</i> <sup>d</sup> UTU <sup>r</sup> DU <sub>11</sub> [.G]A
4	A <sub>1</sub> obv. I 4	IGI <sup>d</sup> UTU <i>ana UGU ú-<i>pi-ši šú-nu-ti</i> ŠÀH ta-na-ki-[i]s</i>
5	A <sub>1</sub> obv. I 5	<i>ú-<i>pi-ši šú-nu-ti</i> ana ŠÀ KUŠ ŠAH ta-kám-mì-[i]s</i>
6	A <sub>1</sub> obv. I 6	IGI <sup>d</sup> UTU LÚ <i>šá ZI.KU<sub>5</sub>.RU.DA ep-šú-šú UR<sub>5</sub>.GIM tu-šad-bab-[š]u</i>
7	A <sub>1</sub> obv. I 7	<sup>d</sup> UTU <i>ša ZI.KU<sub>5</sub>.RU.DA DÙ-ša šu-ú a-a i-mu-ra ana-ku lu-mu-ra</i> [SILJ]M <sup>9</sup>
8	A <sub>1</sub> obv. I 8	<i>7-šú ana</i> IGI <sup>d</sup> UTU <i>tu-šaq-ba-šu u<sub>4</sub>-me-šam mu-ru-uš ŠÀ-šú rana</i> <sup>d</sup> UT[U iqabbi(?)]
9	A <sub>1</sub> obv. I 9	<i>ú-<i>pi-ši šú-nu-ti</i> ša ŠÀ KUŠ ŠAH x x [</i>
10	A <sub>1</sub> obv. I 10	ZI.KU <sub>5</sub> .RU.DÈ <i>šu-ú ana NA BI N[U<sup>2</sup> itehhe(?) ( ... )]</i>
	A <sub>1</sub>	<small>sic!</small>
11	A <sub>1</sub> obv. I 11	[DIŠ L]Ú <sup>r</sup> BI <sup>1</sup> ZI.KU <sub>5</sub> .RU.D[A
12	A <sub>1</sub> obv. I 12	[x x (x)] x [
	(A <sub>1</sub> obv. I breaks)	

*break of approximately 20–30 lines*

A <sub>2</sub>	[ana ZI].KU <sub>5</sub> .RU.DA <i>ana</i> <sup>r</sup> LÚ <sup>1</sup> ū[u <sup>2</sup> -āti lā tehē(?)
----------------	--

14'	A <sub>2</sub> obv. I 2'	[NUMUN] <sup>‘u’</sup> KI. <sup>d</sup> IŠKUR ūGUR <sub>5</sub> .UŠ x [
15'	A <sub>2</sub> obv. I 3'	PIŠ <sub>10</sub> . <sup>d</sup> ID ūSIKIL <sup>giš</sup> DÌH ŠIM. <sup>d</sup> MAŠ <sup>1</sup> [
16'	A <sub>2</sub> obv. I 4'	ūSAKIRA ūEME-UR.GI, <sup>u</sup> ku-ṣi-im-tú N[UMUN] <sup>?</sup>
17'	A <sub>2</sub> obv. I 5'	<sup>u</sup> a-zu-pú-ra GU <sub>7</sub> ina GE <sub>6</sub> PIŠ <sub>10</sub> . <sup>d</sup> ID KA A.AB.[BA
18'	A <sub>2</sub> obv. I 6'	na <sup>4</sup> DUR.MI.NA na <sup>4</sup> MIN.BÀN.DA ūka-bu-ut-še-ri-[iš
19'	A <sub>2</sub> obv. I 7'	lī ib uz ki ɬ.GIŠ ip-ta-šá-aš ZI.KU <sub>5</sub> .RU.DA ana LÚ [(BI) NU TE]
	A <sub>2</sub>	
20'	A <sub>2</sub> obv. I 8'	DIŠ LÚ ZI.KU <sub>5</sub> .RU.DÈ šá PÉŠ.ÙR.RA [e-pu-us-su-ma]
21'	A <sub>2</sub> obv. I 9'	PÉŠ.ÙR.RA na-ak-su ina É NA IGI-ir ina É [šuātu(?)]
22'	A <sub>2</sub> obv. I 10'	giš <sup>IG</sup> gišSAG.KUL ka-ṣip PÉŠ.ÙR.RA šu-a-tú ŠU.[TI-qé IGI <sup>(d)</sup> 30]
23'	A <sub>2</sub> obv. I 11'	GAR-an-šú TÚG DADAG MU <sub>4</sub> .MU <sub>4</sub> -su <sup>tig</sup> GADA DU <sub>6</sub> -šú ɬ.GU.[LA ŠÉŠ-su]
24'	A <sub>2</sub> obv. I 12'	LÚ šá ZI.KU <sub>5</sub> .RU.DA ep-šú-šú IGI 30 DU <sub>10</sub> .GAM-su-ma ki-a-[am tušaqbāšu]
25'	A <sub>2</sub> obv. I 13'	‘be-lí’ ina la šim-ti-ia NU ÚŠ ú-pí-ṣi ep-šú-ni [puššer]
26'	A <sub>1</sub> obv. II 1	ki-iṣ-ri šú-nu-ti šá is-ḥu-ru-ni pu-uṭ-te-er
27'	A <sub>1</sub> obv. II 2	an-ni-tú ana IGI <sup>d</sup> 30 7-šú tu-ṣaq-ba-šú-ma
28'	A <sub>1</sub> obv. II 3	KIR <sub>4</sub> -šú tu-ṣaq-da-su ana 30 KURUM <sub>6</sub> -su ina GE <sub>6</sub> BI GAR U <sub>4</sub> .15.KÁM ma-la ŠÀ-šú
		DAB ana 30 liq-bi
29'	A <sub>1</sub> obv. II 4	u <sub>4</sub> -me-ṣam-ma liš-te-mi-iq PÉŠ.ÙR.RA šu-a-tum TI-ma ana ŠÀ KUŠ PÉŠ ta-kám-mì-is
30'	A <sub>1</sub> obv. II 5	ana lib-bi-ṣa ni-bi KÙ.BABBAR KÙ.SI <sub>22</sub> AN.BAR na <sup>4</sup> Z.A.GIN na <sup>4</sup> DU <sub>4</sub> .ŠI.A
		na <sup>4</sup> NÍR.BABBAR.DIL
31'	A <sub>1</sub> obv. II 6	ta-kám-mi-is-ma <sup>sic!</sup> ɬ.GIŠ ɬ.GIŠ(.)SAG ɬ.GU.LA ɬ.GIŠ EREN LÀL ɬ.NUN GA GEŠTIN
32'	A <sub>1</sub> obv. II 7	A.GEŠTIN.NA a-na ŠÀ-šú tu-ra-ak pa-na ta-ra-kás <sup>tig</sup> GADA DU <sub>6</sub> -šú
33'	A <sub>1</sub> obv. II 8	ana ŠÀ KI.MAḤ ta-kám-mì-is KI.SI <sub>1</sub> .GA ta-kàs-sip̄
34'	A <sub>1</sub> obv. II 9	tu-ṣar-ra-ah tu-kab-bat pár-ṣí-šu EN U <sub>4</sub> .7.KÁM tu-pár-ra-aṣ-ma
	B <sub>3</sub> l. col. 1'	tupar-r]a-aṣ-m[a]
35'	A <sub>1</sub> obv. II 10	ZI.KU <sub>5</sub> .RU.DÈ šá ana NA ep-šú EN TI.LA ana SU-šú NU TE
	B <sub>3</sub> l. col. 2'	[ ] ana SU-šú NU TE
	A <sub>1</sub> , B <sub>3</sub>	
36'	A <sub>1</sub> obv. II 11	[DI]Š [i]na É LÚ ina la mu-du-ti PÉŠ.ÙR.RA šu-a-tum lu ana fD lu ina su-qí
	B <sub>3</sub> l. col. 3'-4'	[ ] mu-du-ti] PÉŠ.ÙR.RA šu-a-tum / [ s]u-qí →
37'	A <sub>1</sub> obv. II 12	[i]t-ta-ad-du-ú NA BI šá ZI.KU <sub>5</sub> .RU.DA ep-šú-ṣum
	B <sub>3</sub> l. col. 4'-5'	it-[t]a- <sup>r</sup> du <sup>1</sup> -ú / [ ZI.KU <sub>5</sub> .RU.D[A ]]
38'	A <sub>1</sub> obv. II 13	[ina] <sup>U<sub>4</sub></sup> .15.KÁM KURUM <sub>6</sub> -su ana 30{.KÁM <sup>sic!</sup> } GAR
	B <sub>3</sub> l. col. 6'-7'	[ ] KURUM <sub>6</sub> ] -su ana <sup>d</sup> 30{.K[ÁM] <sup>?</sup> } [ ]
	A <sub>1</sub> ctd.	KIR <sub>4</sub> -šú liq-du-ud ina KI lip-pal-siḥ
	B <sub>3</sub> ctd.	[ ] / [ lip-pa]l-siḥ →
39'	A <sub>1</sub> obv. II 14	[m]u-ru-uṣ ŠÀ-šú lid-bu-ub SAHAR ina SAG.DU-šú lid-di ina an-ni-ti qá-ti ṣa-ab-tu
	B <sub>3</sub> l. col. 7'-8'	m[u-ru-uṣ] / [ SAG.D]U-šú lid-di ina an-[ni-ti] ]
40'	A <sub>1</sub> obv. II 15	7-šú liq-bi ZI.KU <sub>5</sub> .RU.DA ana LÚ BI NU TE
	B <sub>3</sub> l. col. 9'	[ ] ZI.KU <sub>5</sub> .R[U.DA ]
	A <sub>1</sub> , B <sub>3</sub>	
41'	A <sub>1</sub> obv. II 16	DIŠ a-na ZI.KU <sub>5</sub> .RU.DA ūšu-a <sup>sic!</sup> -tu <sup>sic!</sup> [ana L]Ú BI ana SU-šú NU TE ina Á.GÚ.ZI.GA
	B <sub>3</sub> l. col. 10'	[ ] ZI.KU <sub>5</sub> .RU.D] È ūšu- <sup>r</sup> a <sup>1</sup> -[tu
		(undecipherable traces in B <sub>3</sub> l. col. 11'; B <sub>3</sub> l. col. breaks) <sup>83</sup>
42'	A <sub>1</sub> obv. II 17	ūam-ma-aṣ-ta-k[al x x (x) i <sup>2</sup> -n]a <sup>2</sup> pi-šú TI ina AN.BAR <sub>7</sub>
43'	A <sub>1</sub> obv. II 18	ūLU.ÚB <sup>s</sup> [ar x x x x (x) li-kul ina U <sub>4</sub> .TE.EN.NA tam-ḥa- <sup>r</sup> a <sup>1</sup>
44'	A <sub>1</sub> obv. II 19	x x [x x x x x (x) PI]Š <sub>10</sub> . <sup>d</sup> ID KA. <sup>r</sup> A.AB <sup>1</sup> .BA
45'	A <sub>1</sub> obv. II 20	[ ] ūšaman(?) ūši <sup>m</sup> ?mur-ra-an ŠÉŠ.MEŠ-su- <sup>r</sup> ma <sup>1</sup>

<sup>83</sup> In B<sub>3</sub> r. col. 1' the beginning of a paragraph is preserved: DIŠ N[A ... ]. This line cannot yet be placed with certainty.

46'	A <sub>1</sub> obv. II 21 A <sub>1</sub>	[ ] NU TE-šú
47'	A <sub>1</sub> obv. II 22	A] LAM DUH.LÀL
48'	A <sub>1</sub> obv. II 23	ZI.KU <sub>5</sub> .RU.D] A <sup>?</sup> šá PÉŠ.ÙR.RA
49'	A <sub>1</sub> obv. II 24	] in-nam-ru
50'	A <sub>1</sub> obv. II 25	] i-di-u
51'	A <sub>1</sub> obv. II 26 A <sub>1</sub>	] NU TE-šú
52'	A <sub>1</sub> obv. II 27	] 'li <sup>1</sup> LÀL KUR
53'	A <sub>1</sub> obv. II 28 (A <sub>1</sub> obv. II breaks)	] x x
break of approximately 40–50 lines; perhaps B <sub>2</sub> r. col. is to be inserted within this break:		
B <sub>2</sub> r. col. 1'	[x] 'ni <sup>1</sup> x [	
B <sub>2</sub> r. col. 2'	[L]Ú BI [	
B <sub>2</sub> r. col. 3'	'ESIR <sup>1</sup> .UD.D[U	
B <sub>2</sub> r. col. 4'	NENNI DUMU NENN[I	
B <sub>2</sub>	DIŠ NA Á[II]-šú ina muḥbi qaqqadīšu ištanakkan]	
B <sub>2</sub> r. col. 5'	Á.MEŠ-šú 'i <sup>1</sup> -[šammamāšu šepāšu munē ittanaddā]	
B <sub>2</sub> r. col. 6'	UZU.MEŠ-šú [ina šīt šamši immimūšu	
B <sub>2</sub> r. col. 7'	ana MUNUS [alāka muṭtu ( ... )]	
B <sub>2</sub> r. col. 8'	NINDA GU <sub>7</sub> -m[a elišu lā illak]	
B <sub>2</sub> r. col. 9'	IGI <sup>II</sup> -[šú ittanazzazzā]	
B <sub>2</sub> r. col. 10'	'ši <sup>1</sup> [ ...	
B <sub>2</sub> r. col. 11'		
(B <sub>2</sub> r. col. breaks; note that B <sub>2</sub> r. col. 5'–11' duplicate K 2351+ obv. 6–9; for a full edition of this ritual, see text 10.4)		
54''	C: 1'	[ ] x x x [
55''	C: 2'	[ ] K]Ù <sup>?</sup> .G[A?
56''	C: 3'-4'	[x x x x x x x (x)] 'ik <sup>1</sup> -ta-na-x-[x x x] / [x x x x x x] →
57''	A <sub>1</sub> rev. III 1'	[SAG.DU(?) <sup>1</sup> -s]u 'DAB.DAB <sup>1</sup> -s[u ]
	C: 4'-5'	[SAG.DU(?) <sup>1</sup> -su <sup>1</sup> iṣ-sa-na-bat-[su (x x)] / [x x x x x L]Ú BI ana GIDIM →
58''	A <sub>1</sub> rev. III 2'	[pa-aq-d]u <sup>1</sup> ŠU ma-mit SUHUŠ gišDÌH DILI SUHUŠ gišKIŠI <sub>16</sub> 'DILI <sup>1</sup> x x [x x]
	C: 5'-7'	pa-[aq-du] / [ gišDÌH DILI SUHUŠ gišKIŠI <sub>16</sub> [ ] / [x x] →
59''	A <sub>1</sub> rev. III 3'	[ina KUŠ munus] ÁŠ.GÀR GIŠ.NU.ZU ina SA ÁB RI.'RI.GA <sup>1</sup>
	C: 7'	[ GIŠ].NU.ZU ina SA ÁB RI.R[I.GA]
60''	A <sub>1</sub> rev. III 4'	[ta-ša]p-pí ina GÚ-šú GAR-an-ma BÚR
	C: 8'	[ GAR-a]n-ma BÚR-[ir]
	A <sub>1</sub> , C	
61''	A <sub>1</sub> rev. III 5'	[DIŠ NA] KIMIN na <sup>4</sup> AN.ZA.HÉ na <sup>4</sup> bu-luh-ḥa na <sup>4</sup> mu-ṣa AN.BAR na <sup>4</sup> KA.GI.NA DAB.BA
	C: 9'	[ ] na <sup>4</sup> KA.GI.N[A ]
62''	A <sub>1</sub> rev. III 6'	[TÉ]Š.BI ta-sàk ina ḥ.GIŠ ŠUR.MÌN ḥE.HE-ma ina UL tuš-bat ina Á.GÚ.ZI.GA ina IGI 20
	C: 10'	[ i]na 'Á <sup>1</sup> .G[Ú.ZI.GA ]
(undecipherable trace in C: 11'; C breaks)		
63''	A <sub>1</sub> rev. III 7'	ka-la SU-šú EŠ-aš KÙ.SI <sub>22</sub> HUŠ.A IGI.DU <sub>8</sub> -ma ESIR.UD.DU i-kab-ba-às-ma pa-še-er
	A <sub>1</sub>	
64''	A <sub>1</sub> rev. III 8'	[DIŠ] 'MIN <sup>1</sup> NUMUN gišŠINIG DILI šimŠE.LI BABBAR ūKUR.KUR ūúr-né-e qin-na ša SIM <sup>mušen</sup>
65''	A <sub>1</sub> rev. III 9'	[ūGE]ŠTIN-KA <sub>5</sub> .A ūIN.NU.UŠ TÉŠ.BI 2 GÍN.TA.ÀM ta-qal-lu-ma
66''	A <sub>1</sub> rev. III 10'	[ina <sup>2</sup> x x x x GÍN] ñ.NUN 5 GÍN ñ.GIŠ BÁRA.GA ta-sàk-ma ina GA ÁB
67''	A <sub>1</sub> rev. III 11'	[x x gišS]INIG GAR-[an-m]a ina GE <sub>6</sub> ina UL tuš-bat ina Á.GÚ.ZI.GA ina IGI 20
	B <sub>1</sub> m. col. 1'-2'	[ ] 'UL <sup>1</sup> tu[š-bat ] / [ ] IGI 20 →

68"	A <sub>1</sub> rev. III 12' B <sub>1</sub> m. col. 2'-3' A <sub>1</sub> , B <sub>1</sub>	[ ES]IR.UD.DU GU[B-ma] uš-ta-kal-ma KÙ.SI <sub>22</sub> KÙ.BABBAR IGI.DU <sub>8</sub> -ma <sup>1</sup> BÚR <sup>1</sup> ina UG[U ] / uš-ta-kal-ma K[Ù.SI <sub>22</sub> ] ]
69"	A <sub>1</sub> rev. III 13' B <sub>1</sub> m. col. 4'-5'	[ KIMI]N it-ta-n[a-a]d-la-ah it-te-nen-bit IGI <sup>II</sup> -šú ir-ru-ru DIŠ NA KIMIN it-ta-na-a[d-la-ah ] / IGI <sup>II</sup> -šú ir-ru-ru →
70"	A <sub>1</sub> rev. III 14' B <sub>1</sub> B <sub>2</sub> m. col. 5'-6'	[ UZ]U.MEŠ-šú i-šam-ma-mu-šú ši-in-na-šu ka-li-ši-na GU <sub>7</sub> .MEŠ-šú u U[ZU.MEŠ-šú i-šam-ma-mu-šú] / ši-in-na-šu ka-[li-ši-na GU <sub>7</sub> .MEŠ]-šú
71"	A <sub>1</sub> rev. III 15' B <sub>1</sub> B <sub>2</sub> m. col. 7'-8'	[ G]U <sub>7</sub> KAŠ NAG-ma i-le-ḥi-ib ana LÚ BI ZL.KU <sub>5</sub> .RU.DA ša KISIM <sub>6</sub> DÙ-su NINDA GU <sub>7</sub> KAŠ NA[G-ma i-le-ḥi-ib] / ana LÚ BI ZI.K[U <sub>5</sub> .RU.DA] D]Ù-su
72"	A <sub>1</sub> rev. III 16' B <sub>1</sub> B <sub>2</sub> m. col. 9'-11' (B <sub>1</sub> m. col. breaks)	šum-ma KIN-šú il-ta-bir ÚŠ la-ma TE-šu-ma BA.ÚŠ <sup>ū</sup> ur-né-e šum-ma KIN-[šú il-t]a-bir ÚŠ / la-ma T[E-šu-ma] BA.ÚŠ / <sup>ū</sup> ur-n[e-e] →
73"	A <sub>1</sub> rev. III 17' B <sub>2</sub> m. col. 11'-13'	<sup>ū</sup> IGI-lim NUMUN <sup>ū</sup> GADA NUMUN <sup>ū</sup> DILI TÉŠ.BI AL.GAZ <sup>ū</sup> IGI-l]im NUMUN <sup>ū</sup> GADA / [ ]
	(undecipherable traces in D <sub>2</sub> rev. IV 1'; for D <sub>1</sub> , see Summary)	
	A <sub>1</sub> ctd.	ina Ľ.GIŠ BÁRA.GA HE.HE ina UL tuš-bat
	B <sub>2</sub> ctd.	[ B]ÁRA.GA HE.HE / [ ] →
	D <sub>2</sub> rev. IV 2'-3'	[ ] Ľ hal-ši id [ ... ] / [in]a MUL tuš-bat →
74"	A <sub>1</sub> rev. III 18' B <sub>2</sub> m. col. 13'-14' D <sub>2</sub> rev. IV 3'-4'	ina Á.GÚ.ZI.GA ana IGI <sup>d</sup> UTU ina UGU ESIR.UD.DU GUB-ma [ ] ana IGI <sup>d</sup> UTU / [ ] → ina še-[ri] [il]na muḥ-hi ESIR <sup>1</sup> GUB-[ma] →
75"	A <sub>1</sub> rev. III 19' B <sub>2</sub> m. col. 14'-15' D <sub>2</sub> rev. IV 4'-5' A <sub>1</sub> , B <sub>2</sub> , D <sub>2</sub> (B <sub>2</sub> m. col. breaks; D <sub>2</sub> ends <sup>84</sup> )	NAG-ma KÙ.SI <sub>22</sub> KÙ.BABBAR IGI.DU <sub>8</sub> -ma pa-še-er NAG- <sup>r</sup> ma <sup>1</sup> / [ ] pa-še-e[r] [ ] / KÙ.BABBAR KÙ.SI <sub>22</sub> IGI.D[U <sub>8</sub> -ma] ]
76"	A <sub>1</sub> rev. III 20'	DIŠ NA KIMIN <sup>ū</sup> a-ta-i-ši NUMUN <sup>ū</sup> a-zal-le-e <sup>ū</sup> ur-ne-e NUMUN <sup>ū</sup> KA.ZAL
77"	A <sub>1</sub> rev. III 21'	NUMUN <sup>ū</sup> GEŠTIN-KA <sub>5</sub> .A NUMUN <sup>ū</sup> IN <sub>6</sub> .ÚŠ TÉŠ.BI 3 ŠE.TA.ÀM LÀL KUR.RA Ľ.GIŠ u KAŠ.SAG HE.HE
78"	A <sub>1</sub> rev. III 22'	ina UL tuš-bat ina Á.GÚ.ZI.GA IGI 20 NAG ina UGU ESIR.UD.DU GUB-ma
79"	A <sub>1</sub> rev. III 23' A <sub>1</sub>	<sup>nā</sup> Z.A.GÌN <sup>nā</sup> GUG KÙ.SI <sub>22</sub> KÙ.BABBAR IGI.DU <sub>8</sub> -ma pa-šir
80"	A <sub>1</sub> rev. III 24'	DIŠ NA SA ÚR ZAG-šú TAG.TAG-su ši-ḥat UZU TUK.TUK mi-na-tu-šú ma-an-ga
81"	A <sub>1</sub> rev. III 25'	UŠ <sub>4</sub> -šú KÚR.KÚR ma-la DÙ-šú i-ma-aš-ši ÚH-su pe-sa-a-at
82"	A <sub>1</sub> rev. III 26'	ana NA BI ana IGI <sup>d</sup> gu-la ip-šú ep-šú-šú
83"	A <sub>1</sub> rev. III 27'	ina U <sub>4</sub> .27.KÁM U <sub>4</sub> .28.KÁM INIM.BI AL.TIL ŠU ZI.KU <sub>5</sub> .RU.DA BA.ÚŠ (end of A <sub>1</sub> rev. III, beginning of rev. IV lost) <sup>85</sup>
	break of unknown length; B <sub>1</sub> l. col. is to be placed within this break:	
	B <sub>1</sub> l. col. 1'	[ ] x
	B <sub>1</sub> l. col. 2'	[ išammam]-šu
	B <sub>1</sub> l. col. 3'	[lamēlu šu ina mahar <sup>d</sup> šul-pa]- <sup>r</sup> ē <sup>1</sup> -a
	B <sub>1</sub> l. col. 4'	[ina U <sub>4</sub> .21.KAM U <sub>4</sub> .22.KAM riksu r]a-kis-su
	B <sub>1</sub> l. col. 5'	[ina U <sub>4</sub> .27.KAM U <sub>4</sub> .28.KAM INIM.B]I AL.TIL
	B <sub>1</sub> l. col. 6'	[ŠU ZI.KU <sub>5</sub> .RU.DA] BA.ÚŠ
	B <sub>1</sub> l. col. 7'	[ ] x [x]
	B <sub>1</sub> l. col. 8'	[ ] x [x (x)]
	(B <sub>1</sub> breaks)	

<sup>84</sup> A three-line colophon of Madi-Dagān follows in D<sub>2</sub>; for the scribe, see Cohen, *Scribes and Scholars*, 189–94.

<sup>85</sup> In A<sub>1</sub> rev. IV 1'-3' only the last lines of an Ashurbanipal colophon (type d) are preserved.

2. Summary of the paragraphs in ms. D<sub>1</sub>

1'-18' Six fragmentary medical prescriptions; purpose unclear (DIŠ KIMIN).

*Bound Transcription*

<sup>1</sup>šumma amēlu zikurudū epu[ssu-m]a  
<sup>2</sup>innamir upīši šunūti ša innamrū teleqqe  
 mahar Šamaš tašakkan<sup>3</sup>muruš libbīka ana  
 Šamaš taqabbi<sup>4</sup>mahar Šamaš ana muh̄hi  
 upīši šunūti šahā tanakkis<sup>5</sup>upīši šunūti  
 ana libbi mašak šahī takammis<sup>6</sup>mahar  
 Šamaš amēla ša zikurudū epšūšu kītam  
 tušadbab[š]u<sup>7</sup>Šamaš ša zikurudā tpuša šū  
 ay īmura anāku lūmura [šulm]a(?)<sup>8</sup>sebīšu  
 ana mahar Šamaš tušaqbāšu īmēšam mur-  
 uš libbīšu ana Šam[aš iqabbi(?)]<sup>9</sup>upīši  
 šunūti ša libbi mašak šahī ... [ ... ]  
<sup>10</sup>zikurudū šū ana amēli šuāti l[ā iteħħe](?)  
 ( ... )]

<sup>11</sup>[šumma am]ēlu šū zikurud[ū] ... ]  
<sup>12</sup>[... ] ... [

break of approximately 20–30 lines

<sup>13'</sup>[ana zi]kurudē ana amēli š [uāti(?)] lā  
 teħē(?) ... ]<sup>14'</sup>[zér] qutri šarmadu ...  
 [ ... ]<sup>15'</sup>kibrītu sikillu baltu nikiptu  
 [ ... ]<sup>16'</sup>šakirū lišān-kalbi kuşimtu z[er](?)  
 ... ]<sup>17'</sup>azupura ikkal ina mūši kibrītu  
 imbu' tām[ti] ... ]<sup>18'</sup>turminū turminabandū<sup>19'</sup> ... šamna ip-  
 taššaž zikurudū ana amēli [(šuāti) lā iteħ-  
 he]

<sup>20'</sup>šumma amēlu zikurudū ša arrabi [epus-  
 su-ma]<sup>21'</sup>arrabu naksu ina bīt amēli in-  
 namer ina bīti [šuāti(?)]<sup>22'</sup>daltu sikkūru  
 kašip arraba šuāti tele[qqe mahar Sīn]<sup>23'</sup>tašakkanšu šubāta ebba tulabbissu kitā  
 takattamšu igu[lā tapašsasu]<sup>24'</sup>amēla ša  
 zikurudū epšūšu mahar Sīn tušakmassu-  
 ma kīta[m tušaqbāšu]<sup>25'</sup>bēlī ina lā ūmtīya  
 lā amāt upīši epšūni [puššer]<sup>26'</sup>kiṣrī šunū-  
 ti ša isħurūni puṭṭer<sup>27'</sup>annītu ana mahar  
 Sīn sebīšu tušaqbāšu-ma<sup>28'</sup>appašu tušaq-  
 dassu ana Sīn kurummassu ina mūši šuāti  
 tašakkan šapatta mala libbašu šabtu ana  
 Sīn liqbi<sup>29'</sup>ūmēšamma lištēmiq arraba  
 šuāti teleqqe-ma ana libbi mašak humṣtri  
 takammis<sup>30'</sup>ana libbīša nībī kaspi ħurāši  
 parzilli uqnī duši (nir)pappardilī<sup>31'</sup>takam-  
 mis-ma šamna ɻ.GIŠ(.)SAG igulā šaman  
 erēni dišpa ħimēta šizba karāna<sup>32'</sup>tābāta

*Translation*

<sup>1</sup>If ‘cutting-of-the-throat’ magic has been perform[ed] against a man [a]nd <sup>2</sup>was seen: You take these sorcerous devices that were seen and place them before Šamaš. <sup>3</sup>You tell Šamaš your distress. <sup>4</sup>Before Šamaš you slaughter (lit.: “cut”) a pig over these sorcerous devices. <sup>5</sup>You pack these sorcerous devices into the pig’s skin. <sup>6</sup>You have the man against whom ‘cutting-of-the-throat’ has been performed speak thus before Šamaš: <sup>7</sup>“Šamaš, the one who has performed ‘cutting-of-the-throat’ against me: let him not come to see (well-being); let me come to see [well-bein]g.” <sup>8</sup>You have him say (it) seven times before Šamaš; daily [he will tell] Šamaš his distress. <sup>9</sup>[You ... ] these sorcerous devices that are inside the pig’s skin ... [ ... ]. <sup>10</sup>This ‘cutting-of-the-throat’ magic will n[ot approach] that man [( ... )].

<sup>11</sup>[If against] this [m]an ‘cutting-of-the-th[roat]’  
 magic ... ]<sup>12</sup>[... ] ... [

break of approximately 20–30 lines

<sup>13'</sup>[So that] ‘cutting-of-the-[throat]’ magic [not approach] th[at] man: [ ... ],<sup>14'</sup>[seed of the] qutru-plant, šarmadu-plant, ... [ ... ],<sup>15'</sup>sulphur, sikillu-plant, baltu-thorn, nikiptu-plant, [ ... ],<sup>16'</sup>šakirū-plant, ‘dog’s tongue’, kuşimtu-plant, s[eed of ... ]<sup>17'</sup>(and) azupuru-plant: he eats (them). In the night [ ... ] sulphur, imbu' tām[ti]-mineral, ... ],<sup>18'</sup>turminū-breccia, turminabandū-breccia, ‘ox du[ng]’, ... ],<sup>19'</sup>... he rubs himself with oil. ‘Cutting-of-the-throat’ [will not approach (that)] man.

<sup>20'</sup>If ‘cutting-of-the-throat’ magic using an arrabu-mouse [has been performed] against a man, and <sup>21'</sup>a slaughtered (lit.: “cut”) arrabu-mouse has appeared in the man’s house, in [that] house <sup>22'</sup>door (and) bolt are bewitched. You ta[ke] this arrabu-mouse,<sup>23'</sup>you place it<sup>22'</sup>[before Sīn].<sup>23'</sup>You clothe it in a pure garment, cover it with a linen cloth, [anoint it] with fine oint[ment].<sup>24'</sup>The man against whom ‘cutting-of-the-throat’ has been performed you have kneel before Sīn; then [you have him say] thus: <sup>25'</sup>“My lord, let me not die before my time, [undo] the sorcerous devices that have been made against me,<sup>26'</sup>untie these knots that have surrounded me!”<sup>27'</sup>This you have him say seven times before Sīn, then<sup>28'</sup>you have him bow down. You place his offering ration before Sīn during that night. On the fifteenth day let him tell Sīn everything that worries him.<sup>29'</sup>Let him pray fervently every day. You take this arrabu-mouse and pack it into the hide of a mouse.<sup>30'</sup>You pack<sup>30'</sup>small pieces of silver, gold, iron, lapis lazuli, steatite (and) (nir)pappardilū-stone into it.<sup>31'</sup>You then pour<sup>31'</sup>oil, fine oil, fine ointment, cedar oil, syrup, ghee, milk, wine,

*ana libbīšu turāk pāna tarakkas kitâ takattamšu* <sup>33'</sup>*ana libbi kimahhi takammis kispa takassip* <sup>34'</sup>*tušarrah tukabbat parštšu adi ūmi sebî tuparraš-ma* <sup>35'</sup>*zikurudû ša ana amēli epšu adi balṭu ana zumrīšu lā iṭehħe*

<sup>36'</sup>[šumm]a [i]na bīt amēli ina lā mūdūti arraba šuātu lū ana nāri lū ina sūqi <sup>37'</sup>it-taddū amēlu šū ſa zikurudû epšušu <sup>38'</sup>[ina] ſhapatti kurummassu ana Sîn liškun appašu liqdud ina qaqqari lippal seh <sup>39'</sup>[m]uruš libbīšu lidbub epera ina qaqqadīšu liddi ina annīti qāt̄ sabtu <sup>40'</sup>sebīšu liqbi zikurudû ana amēli šuāti lā iṭehħe

<sup>41'</sup>DIŠ ana zikurudē šuā[tu ana am]ēli šuātu ana zumrīšu lā iṭehħe ina ſheri <sup>42'</sup>ammaštak[al ... in]a pīšu lilqe ina mušlāli lapta [ ... ] ltkul ina ltlāti tamħâ <sup>44'</sup>[ ... ] ki]brītu imbu' tāmti <sup>45'</sup>[ ... šaman(?)] murrān taptanaššassu-ma <sup>46'</sup>[ ... ] lā iṭehħešu

(ll. 47'-53': too fragmentary for transcription)

break of approximately 40–50 lines; perhaps B<sub>2</sub> r. col. is to be inserted here (ll. 1'-4' fragmentary; for ll. 5'-11', see text 10.4)

(ll. 54"-56": too fragmentary for transcription)

<sup>57'</sup>[qaqqas?]su iſšanabass[u ... am]ēli šuāti ana etemmi <sup>58'</sup>p[aqd]ū qāt māmīti šuruš balti ētti šuruš ašāgi ēdi ... [ ... ] <sup>59'</sup>[ina mašak] un̄qi lā pettī ina ſer'ān litti miqitti <sup>60'</sup>[taša]ppi ina kišādīšu tašakkan-ma pašer

<sup>61'</sup>[šumma] KIMIN anzabha huluhha mūša parzilla šadānu šābitu <sup>62'</sup>[i]š]tēniš tasāk ina ſaman ſurmēni taballal-ma ina kakkabi tušbāt ina ſheri ina mahar Šamaš <sup>63'</sup>kala zumrīšu tapaššaš hūraša ruššā ippallas-ma kupra ikabbas-ma pašer

<sup>64'</sup>[šumma] MIN zēr bīni ēdi kikkirāna pešā atā'iša urnē qinna ſa ſinunti <sup>65'</sup>[ka]rān-ſeħebi maštakal ištēniš 2 GÍN.TA.ĀM taqallū-ma <sup>66'</sup>[ina(?) ... ſi]qil himeti hamšat ſiqil ſamni halsi tasāk-ma ina ſizib litti <sup>67'</sup>[ ... b]īni tašakkan-[m]a ina mūši ina kakkabi tušbāt ina ſheri ina mahar Šamaš <sup>68'</sup>ina muħħ[i k]upri izzâ[z-ma] uštakkal-ma hūraša kaspa ippallas-ma pašer

(and) <sup>32'</sup>vinegar into it. You tie up the front (opening), cover it with a linen cloth. <sup>33'</sup>You pack (it) into a tomb. You make a funerary offering, <sup>34'</sup>you praise (it), you honour (it), you perform its rites (fully) up to the seventh day. Then <sup>35'</sup>the ‘cutting-of-the-throat’ that has been performed against the man will not approach his body as long as he lives.

<sup>36'</sup>[I]f [fr]om the man’s house they unknowingly <sup>37'</sup>discarded <sup>36'</sup>that arrabu-mouse either into the river or onto the street, <sup>37'</sup>that man against whom ‘cutting-of-the-throat’ magic has been performed <sup>38'</sup>shall place his offering ration before Sîn [on] the fifteenth day. He shall bow down and prostrate himself upon the ground. <sup>39'</sup>He shall tell (the deity) his [d]istress, he shall put dust on his head. “Take me by the hand in this (situation)!” <sup>40'</sup>he shall say seven times. The ‘cutting-of-the-throat’ magic will not approach that man.

<sup>41'</sup>J: So that this ‘cutting-of-the-throat’ magic not approach that [m]an’s body: In the morning <sup>42'</sup>he shall take ammaštak[al-plant (and) ...-plant i]n his mouth. At midday he shall eat turnip, [ ... ]. In the evening, at nightfall, <sup>44'</sup>[ ... su]lphur, imbu' tāmti-mineral, <sup>45'</sup>[ ... ] you rub him repeatedly with murrānū-plant [oil], then <sup>46'</sup>[ ... ] will not approach him.

(ll. 47'-53': too fragmentary for translation)

(ll. 54"-56": too fragmentary for translation)

<sup>57'</sup>his [head] keeps afflicting h[im, ... of] that man <sup>58'</sup>have been ha[nd]ed over <sup>57'</sup>to a ghost; <sup>58'</sup>(it is) the ‘hand of a ban’. The root of a free-standing *baltu*-thorn, the root of a free-standing *ašāgu*-thorn, ... [ ... ] <sup>60'</sup>you wrap up <sup>59'</sup>[in a leather (bag)] (made) from a female kid that has not yet mated with a male (using) the sinew of a dead cow. <sup>60'</sup>You put it around his neck, then it will be undone.

<sup>61'</sup>[If] ditto: *anzabhu*-glass, *huluhha*-glass, *mūšu*-stone, iron (and) magnetite <sup>62'</sup>you pound [to]gether (and) mix (it) in cypress oil; then you leave (it) out overnight under the star(s). In the morning, before Šamaš, <sup>63'</sup>you rub his whole body (with it). He looks on red gold and steps onto tar pitch, then it will be undone.

<sup>64'</sup>[If] ditto: seed from a free-standing tamarisk, white *kikkirānu*-substance, *atā'išu*-plant, *urnū*-plant, ‘nest of a swallow’, <sup>65'</sup>‘fox [gra]pe’ (and) *maštakal*-soapwort, two shekels each, you burn together. Then <sup>66'</sup>you pound (it) [in ... sh]ekel(s) of ghee (and) five shekels of filtered oil and <sup>67'</sup>put (it) <sup>66'</sup>in cow’s milk <sup>67'</sup>, [ ... (of the)/(and) *taʃmarisk*. Then, during the night, you leave (it) under the star(s). In the morning, before Šamaš, <sup>68'</sup>he stand[s] on [t]ar pitch [and] is given (it) to eat. He looks on gold (and) silver, then it will be undone.

<sup>69</sup>"šumma amēlu KIMIN ittanadlaž ittenenbiž tñāšu irrurū <sup>70</sup>"u štrūšu išammamūšu šinnāšu kalīšina ittanakkalāšu <sup>71</sup>"akala ikkal šikara išattī-ma ilehhib ana amēli šuāti zikurudū ša kisimmi epussu <sup>72</sup>"šumma šipiršu iltaber imât lāma itehhūšum-ma imuttu urnē <sup>73</sup>"imbur-ltm zér kitî zér ēdi ištēniš taħaħsal ina šamni ħalši taballal ina kakkabi tušbat <sup>74</sup>"ina šeri ana mahar Šamaš ina muħħi kupri izzâz-ma <sup>75</sup>"išattī-ma ħurāṣa kaspa ippallas-ma pašer

<sup>76</sup>"šumma amēlu KIMIN atā'iši zér azallē urnē zér kazalli <sup>77</sup>"zér karān-šeħebi zér maštakal ištēniš 3 ŠE.TA.ĀM dišip šadī šamna u šikara taballal <sup>78</sup>"ina kakkabi tušbat ina šeri mahar Šamaš išatti ina muħħi kupri izzâz-ma <sup>79</sup>"uqnâ sāmta ħurāṣa kaspa ippallas-ma pašer

<sup>80</sup>"šumma amēlu šer'ān pēm imittīšu iltanappassu šiħħat širi irtanašši minātūšu mangā <sup>81</sup>"tēmšu ittanakker mala īpušu imaši ru'ussu pešāt <sup>82</sup>"ana qmeli šuāti ana mahar Gula ipšu epšušu <sup>83</sup>"ina U<sub>4</sub>.27.KĀM U<sub>4</sub>.28.KĀM amāssu iqatti qāt zikurudē imât

(text breaks; fragmentary B<sub>1</sub> l. col. is to be placed within this break)

<sup>69</sup>"If a man ditto, he is constantly perturbed (and) *bloated*, his eyes flicker <sup>70</sup>"and his flesh becomes numb, all his teeth continually cause him a nagging pain, <sup>71</sup>"he eats (and) drinks and then makes a growling noise, against that man ‘cutting-of-the-throat’ magic using sour milk has been performed. <sup>72</sup>"If his affliction is allowed to last, he will die. Before it (i.e., the affliction) progresses (lit.: “approaches him”) and he dies: *urnū*-plant, <sup>73</sup>"‘heals-a-thousand’-plant, flax seed (and) seed of the ēdu-plant you crush together (and) mix (it) in filtered oil. You leave (it) out under the star(s) overnight. <sup>74</sup>"In the morning, before Šamaš, he stands on tar pitch and <sup>75</sup>"drinks (it). He looks on gold (and) silver, then it will be undone.

<sup>76</sup>"If a man ditto: *ata'* išu-plant, *azallū*-plant seed, *urnū*-plant, *kazallu*-plant seed, <sup>77</sup>"‘fox grape’ seed (and) *maštakal*-soapwort seed, (you crush) together, three grains each; you mix (it) with mountain honey, oil and beer. <sup>78</sup>"You leave it out under the star(s) overnight. In the morning, before Šamaš, he drinks (it). He stands on tar pitch and <sup>79</sup>"looks on lapis lazuli, carnelian, gold (and) silver, then it will be undone.

<sup>80</sup>"If the sinew(s) of a man’s right thigh hurt him continually, he is wasting away, his limbs are stiff, <sup>81</sup>"his mind becomes more and more deranged, he forgets whatever he has been doing, his phlegm is white, <sup>82</sup>"sorceries have been performed against that man before Gula. <sup>83</sup>"On the 27<sup>th</sup> (or) 28<sup>th</sup> day his matter will come to an end. It is hand of ‘cutting-of-the-throat’, he will die.

(text breaks; fragmentary B<sub>1</sub> l. col. is to be placed within this break; for a translation, cf. text 12.I: 28–33)

### Notes

General: Köcher, BAM V, p. xvii notes that BAM 452 and 453 might possibly belong to the same tablet as BAM 449; in view of the script of these fragments this does not seem very likely. BAM 452 and 453 are here edited with text 10.4.

1: For the restoration *e-pu-u[s-su-m]a*, cf. BAM 464 obv. I 8' (here text 10.5: 8'), BAM 461 rev. III 15' and here 1. 71''. The form *epuš* must be interpreted as a stative; GAG<sup>3</sup>, p. 21\* gives only *epiš* as the form of the stative, but note that the stem of the verbal adjective *epšu* appears as *epiš-* and *epuš-*.

7: Note the ventive in *t̄mura* and *l̄mura*; for the possibility that this conveys an ingressive meaning, see AHw 41a.

24': Note that the incorrect transcription *ikammas*(DU<sub>10</sub>.GAM) in Schwemer, *Abwehrzauber*, 223 is due to an oversight.

30': *ana libbiša* must refer to masculine *mašak humṣtri*; note that in 1. 32' the scribe writes *ana libbišu* with reference to *mašak humṣtri*. Perhaps this confusion is to be associated with the fact that *mašku* forms both a masculine and feminine plural (CAD M I 376, cf. Schwemer, *Abwehrzauber*, 223, fn. 127).

39': Note the ventive in *-u* in *sabtu*.

41'–46': A similar prescription is preserved in BAM 464 obv. I 1'–7' (see here text 10.5: 1'–7').

41': Here DIŠ marks the beginning of the entry without representing any part of the actual text such as *šumma* or *šumma amēlu*.

57''–58'': The coordination of the two fragmentary manuscripts is not entirely certain here. If the restoration [pa-aq-d]u at the beginning of ms. A<sub>1</sub> rev. III 2' proves to be incorrect, additional text will have to be restored between *paqdū* and *qāt māmīti*.

68": The form *uš-ta-kal-ma* is preserved in both manuscripts and is therefore probably not a corruption for *tušakkal*, as Thompson suggested (cf. also Scheyhing who reads *t[u<sub>4</sub>]-uš-ta-kal*). The dictionaries do not quote our passage among the forms of *akālu* Št (all of which come from mathematical texts and have the meaning "multiply", "square"). It seems plausible to interpret the form here as a passive Št-stem of *akālu* with the meaning "to be fed, to be given (medication) to eat", even though one would expect simple *ikkal* "he eats" (cf. l. 75", where simple *išatti* appears in the same context).

69"-70": The same symptom description occurs in the *zikurudû* chapter of the diagnostic text *STT 89* (obv. I 18–22; see here text 12.1: 18–22). Note that KIMIN at the beginning of the symptom

description is absent in the parallel *STT 89* obv. I 18.

73": In D<sub>2</sub> read perhaps [*in*]a ὶ *hal-si* LÀ! [ ... ] or, following the duplicate, [*in*]a ὶ *hal-si* *ta'-ballal* ... ].

80"-83": The same symptom description occurs in the *zikurudû* chapter of the diagnostic text *STT 89* (obv. I 23–27; see here text 12.1: 23–27). Note that this text phrases the prognosis slightly differently: "On the [27<sup>th</sup>] (or) 28<sup>th</sup> day that man [will come to an end]. It is hand of 'cutting-of-the-throat', he will die."

B 1. col. 1'-6': The same symptom description occurs in the *zikurudû* chapter of the diagnostic text *STT 89* (obv. I 28–33; see here text 12.1: 28–33).

## TEXT 10.4

### VARIOUS PRESCRIPTIONS AGAINST ZIKURUDÙ

#### *Content*

K 2351+ (ms. A) represents a collection of prescriptions against *zikurudû* witchcraft. All units follow the typical format and style of this genre. Thus medications are exposed overnight to the influence of the astral deities and are then ingested by the patient while standing on pitch in the light of the morning

sun. The tablet also contains a bilingual incantation that was regularly recited over drugs that were considered to be effective against witchcraft. Two partial duplicates (mss. B and C) and a related fragment (ms. D) are edited here as well.

#### *List of Manuscripts*

A	K 2351 + 5859 + 8184 +	—	pls. 122–23	Frg. of a single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
	K 10639 +	<i>AMT</i> 13/4			
	K 3293	<i>BAM</i> 460			
B <sub>1</sub>	K 9523 (+)	<i>BAM</i> 455	pl. 121	Frgs. of a three-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
B <sub>2</sub>	Sm 102 (+) <sup>3</sup>	<i>BAM</i> 467	pl. 121		
B <sub>3</sub>	K 10487	<i>BAM</i> 454	coll.		
C	K 5949 + 15999	<i>BAM</i> 453	coll.	Frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
D	K 6605	<i>BAM</i> 452	coll.	Frg., NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’

#### *Synopsis of Text Units*

1 <sup>st</sup> Part					
i	Fragmentary prescription against <i>zikurudû</i> .....				1–5
	A obv. 1–5				
ii	Prescription against <i>zikurudû</i> .....				6–21
	Symptom description, diagnosis and prognosis .....				6–14
	A obv. 6–14				
	Therapeutic instructions .....				15–21
	A obv. 15–21				
iii	Prescription against <i>zikurudû</i> (the same purpose as the preceding unit) .....				22–27
	A obv. 22–27 // C: 1'–6'				
iv	Fragmentary prescription against <i>zikurudû</i> .....				28–29[
	A obv. 28–29				
v'	Ušburruda incantation: Munus-uš <sub>11</sub> -zu an-ta-lá-šè .....				]30'–38'
	A rev. 1'–9' (for the duplicates, see Notes)				
	Rubric .....				39'
	A rev. 10' (for the duplicates and parallels, see Notes)				
vi'	Fragmentary prescription .....				40'–49'
	A rev. 11'–20'				
vii'	Fragmentary prescription .....				50'–54'
	A rev. 21'–25'				

2<sup>nd</sup> Part

i' Fragmentary prescription against *zikurudū*..... 1'-4'[  
C: 7'-10'

3<sup>rd</sup> Part

i' Fragmentary prescription against *zikurudū*..... 1'-4'  
D: 1'-4'  
ii' Fragmentary prescription against *zikurudū*..... 5'-9'  
D: 5'-9'  
iii' Fragmentary prescription against *zikurudū*..... 10'-13'[  
D: 10'-13'

*Previous Editions*

Scurlock – Andersen, *Diagnoses*, 161 (ms. A obv. 6–15 //, without BAM 460).

*Transliteration*

1. A // B<sub>2</sub> r. col. 5'-11' // C: 1'-6'

1 A obv. 1	DIŠ NA IGI <sup>II</sup> -šú NIGIN-du ́Á[ <sup>II</sup> -šú
2 A obv. 2	<sup>u'</sup> ur-né-e <sup>u'</sup> ha-š[e-e x x x x x x x] x x [x]
3 A obv. 3	<sup>r3</sup> ŠE.TA.ĀM ina ̄.GIŠ BÁR[A.GA x x (x) taballal-ma ina kakkabi] <sup>t</sup> tuš <sup>1</sup> -bat ina Ā.GÚ.Z[I.GA]
4 A obv. 4	IGI <sup>d</sup> UTU ina UGU ESIR. <sup>t</sup> UD.DU <sup>1</sup> [GUB-ma NAG <sup>na4</sup> ZA.GI᷑(?) <sup>na4</sup> ] GUG KÙ.SI <sub>22</sub> IGI.DU <sub>8</sub> - m[a]
5 A obv. 5	ZI.KU <sub>5</sub> .RU.DA šá [x x x x x (x)] pa-še-er

---

(for the preceding text in B<sub>2</sub> as well as the text in B<sub>1</sub> and B<sub>3</sub>, see text 10.3)

6 A obv. 6	DIŠ NA Á <sup>II</sup> -šú in[a] UGU SAG.DU-š[ú GAR.GAR-an ] [i <sup>1</sup> -šam-ma-ma-šu
B <sub>2</sub> r. col. 5'-6'	DIŠ NA Á.[MEŠ-šú ] / Á.MEŠ-šú i <sup>1</sup> -[šam-ma-ma-šu] →
7 A obv. 7	ḠlR <sup>II</sup> -šú mu-ne-e ŠUB.ŠUB [ i-n]a? <sup>d</sup> UTU.È i-mi-mu-šú B <sub>2</sub> r. col. 6'-7'
	[ ] / UZU.MEŠ-šú [ ]
8 A obv. 8	<sup>t</sup> ana MUNUS <sup>1</sup> a-la-ka mu-uṭ-tù [(x x x) U]GU-šú NU DU-ak B <sub>2</sub> r. col. 8'-9'
	ana MUNUS [ ] NINDA GU <sub>7</sub> -m[a ]
9 A obv. 9	IGI <sup>II</sup> -šú it-ta-na-za-za ší x [x x x (x) x]-x-na-da-ta-šú(-)um-ma B <sub>2</sub> r. col. 10'-11'
	IGI <sup>II</sup> -š[u ] / <sup>t</sup> ší <sup>1</sup> [ ]
	(B <sub>2</sub> r. col. breaks; for the following text in B <sub>2</sub> as well as the text in B <sub>1</sub> and B <sub>3</sub> , see text 10.3)
10 A obv. 10	i-te-ki-ik KA-šú LÙ.MEŠ [(x) x x it-ta-na(?)a]s-bat a-wa-tam i-qab-bu-šum-ma
11 A obv. 11	i-ma-aš-ši ŠA-šú it-ta-na-a[d-la-ah LÚ BI(?) ALA]M <sup>II</sup> -šú ep-šu-ma ana ADDA paq-du
12 A obv. 12	ALAM <sup>II</sup> -šú šá ̄.UDU ep-šu-ma [ana U]R. <sup>t</sup> GI <sub>7</sub> šu <sup>1</sup> -k[u-lu AL]AM <sup>II</sup> -šú šá ESIR. <sup>t</sup> UD.DU ep-šu-ma <sup>1</sup>
13 A obv. 13	ana <sup>d</sup> gira paq-du u na-áš-p[a-r]a-at ZI.KU <sub>5</sub> .RU. <sup>t</sup> DÈ up <sup>?1</sup> -š[ā <sup>2</sup> -še-e(?) x x x x x x x]
14 A obv. 14	NA BI EN UR.GI <sub>7</sub> šá <sup>t</sup> NU <sup>1</sup> .M[EŠ]- <sup>t</sup> šú <sup>1</sup> i-ku-lu TI.LA UR.G[I <sub>7</sub> x x x x x (x) ÚŠ]
15 A obv. 15	la-ma TE-šu-ma BA.Ú[Š] <sup>u'</sup> im-ḥur-lim <sup>u'</sup> tar-mu[š x x x x x x (x)]
16 A obv. 16	NUMUN giš Šu-ší NUMUN giš ÁŠ.K[A <sup>?</sup> .G]A? giš Šim-ri giš HAŠHUR GIŠ.GI TÉŠ.BI x [x x x x x x]
17 A obv. 17	TÉŠ.BI AL.GAZ 1 G[ÍN LÀ]L KUR.RA 1 GÍN ̄.NUN 2 GÍN ̄.GIŠ BÁR[A.GA x x x x x x]
18 A obv. 18	ana ½ KAŠ.SAG ŠUB-[m]a <sup>t</sup> ta <sup>1</sup> -sàk ina UL tuš-[b]at ina Á.GU.ZI.G[A x x x x x x]
19 A obv. 19	ÉN i-ri-pa-[a]ḥ nam-tar i-ri-pa-aḥ nam-gal bir-bi[r x x x x x x x (x x)]
20 A obv. 20	3-šú ŠUB-di-[ma] NAG-šu-ma ana IGI <sup>d</sup> UTU KI.ZA.ZA-m[a x x x x x x x (x x)]
21 A obv. 21	<sup>na4</sup> NÍR ina G[Ú-šú] GAR-an-ma ̄.GIŠ giš ŠUR.MÌN ŠÉŠ-ma EGI[R-šú x x x x x x (x x)]

---

22	A obv. 22 C: 1'	DIŠ KIMIN NUMUN [giš]INIG NUMUN ́KA.ZAL.LA NU[MUN] ] ́KA.ZAL.LA NU[M]UN ́a-mu-š[i]
23	A obv. 23 C: 2'	́[u][GEŠTI]N-KA <sub>5</sub> .A ́IN.NU.UŠ ́tar <sup>1</sup> -[muš] ] ́tar-muš [́]IGI-lim [
24	A obv. 24 C: 3'	[ú]u]r-ne-e NUMUN giš pu-qut-te 5 [ NUM]UN ́pu-qut-ti 5 ŠE.TA.ÀM in[a
25	A obv. 25 C: 4'	[x Gf]N LÀL KUR.RA 2 GÍN Í.NU[N KUR].RA 2 GÍN Í.NUN TÉŠ.BI HE.HE ana ŠÀ GA <sup>86</sup> .H[AB <sup>?</sup>
26	A obv. 26 C: 5'	[ina] ́Á <sup>1</sup> .GÚ.ZI.GA ina UG[U ] ́Á <sup>1</sup> .GÚ.ZI.GA ana UGU ESIR.UD.DU ́GUB <sup>1</sup> -[ma
27	A obv. 27 C: 6' A, C (for the following text in C, see 2.)	[ÉN <sup>?</sup> ] 7-šú ana ŠÀ ŠUB-m[a 7-š]ú ana ŠÀ ŠUB-ma LÚ BI tu-šá-kal-ma [
28	A obv. 28	[DIŠ NA G]R[1]I(?) <sup>1</sup> -šú i-ra- <sup>2</sup> u-b[u
29	A obv. 29 (A obv. breaks)	[x x x] x x [

break of approximately 50–60 lines

30'	A rev. 1' A rev. 2'	[ÉN munus-u]š <sub>11</sub> -zu an-ta-lá-šè alam bí-in-dím [kaš]šáptu ana tappé ubburi şalma ibni
31'	A rev. 3'	[eme]-ni SÍK.SAG.ŠAB in-gar-ra á-šu-gír-bi in-kéš-kéš-re lišānšu mušáti ukarrik mešrētīšu uktessi
32'	A rev. 4'	[ka]-bi ba-an-dab ka-bi nu-bad-da [pj]šu isbat-ma p̄išu ul ipetti
33'	A rev. 5' A rev. 6'	[eme] ba-an-kéš KA.KA nu-mu-un-da-gi <sub>4</sub> -gi <sub>4</sub> [li]šānšu ikşur-ma atmâ ul utarra
34'	A rev. 7' A rev. 8'	[lú]-r <u>u</u> <sub>18</sub> -lu-bi u <sub>8</sub> -a <sup>1</sup> [ù-a a-nir-ra ab-gá-gá] LÚ šu-ú i-na r <u>u</u> <sub>8</sub> <sup>1</sup> -[a u ayya tānēhu ištanakkān]
35'	A rev. 9' A rev. 10'	[d]a]sal-lú-hi igi im-m[a-an-šúm : Marduk ippalissu-ma] [t]u <sub>6</sub> kù-ga-a-ni u-me-n[i-šúm : šipassu elleta iddī-ma]
36'	A rev. 11' A rev. 12'	rá-šu <sup>1</sup> -gír-bi ba-an-du <sub>8</sub> [ba-ni-ib-du-du] [meš]-re-ti-šu ip-tur-ma [ittanallak]
37'	A rev. 13'	[ka-b]i ba-an-bad KA.KA [ba-ni-ib-gi <sub>4</sub> -gi <sub>4</sub> ] [p]a-šu ip-te-e-ma at-ma-a [utarra]
38'	A rev. 14' A rev. 15' A	[em]e-bi ba-an-du <sub>8</sub> inim mu-un-na-ni-[b-du <sub>11</sub> -ga] li-šá-an-šu ip-tur-ma a-ma-t[u iqabbi] [níg]-ak-a su-a-ni gál-[la šu <sup>1</sup> -ni-ta [ba-an-zi]
39'	A rev. 16' A	[u]p-šá-šu-ú <šá> ina r[SU <sup>1</sup> -[šu bašū ina zumrīšu issuh] <sup>87</sup> inim <sup>d</sup> i-en-ki-ke <sub>4</sub> [hé-em-ma-an-búr-re : ina amāt Ea lippaṭer]
40'	A rev. 17'	<sup>d</sup> asar <sup>1</sup> -alim-nu[n-na dumu-sag abzu-ke <sub>4</sub> sig <sub>5</sub> -ga zíl-zíl-bi za-a-kam] AMAR.UTU r[eš-tû ša apsí bunnū dummiqu kám-ma TU <sub>6</sub> ÉN]
41'	A rev. 18'	ÉN an-ni-t[ú ana muḥhi şammī ušburrudē şalaştu tamannū-ma išallim(?)]
42'	A rev. 19'	DIŠ r[NA <sup>1</sup> ] KA-[šu <sup>2</sup> MÁŠ.GE <sub>6</sub> .M[EŠ EN H[UL-t̄šu

<sup>86</sup> The scribe noted a variant reading DUG under the line; possibly the name of a vessel is to be restored?

<sup>87</sup> The few traces preserved in the second half of the line cannot be assigned with certainty.

43'	A rev. 20'	<i>ana</i> H[UL]
44'	A rev. 21'	[M]ÁŠ.G[E <sub>6</sub> .MEŠ
<i>break of three lines</i>		
48'	A rev. 25'	x [
49'	A rev. 26'	an [
	A	_____
50'	A rev. 27'	DIŠ NA [
51'	A rev. 28'	LÚ [BI
52'	A rev. 29'	<i>ki-ma</i> [
53'	A rev. 30'	pa x [
54'	A rev. 31'	ta-x [
	A	_____
	(end of A rev.)	

## 2. C: 7'-11'

1'	C: 7'	[DIŠ NA ... U]ZU DAB.DAB-su IGI <sup>II</sup> -šú is x [
2'	C: 8'	[m]i-na-tu-šú ú-za- <sup>1</sup> qá <sup>sic!</sup> -[ta-šú
3'	C: 9'	[ik <sup>2</sup> ]-ta-na-su-šú i-sa-a-šú i-x [
4'	C: 10'	] ū <sup>3</sup> -pal-la-ab-šú NA BI ana Z[I <sup>4</sup> .KU <sub>5</sub> .RU.DA(?)

(undecipherable traces in C: 11'; C breaks)

## 3. D

1'	D: 1'	[ ] x [
2'	D: 2'	[ ] x ga NA B[I
3'	D: 3'	[na <sup>a4</sup> ?A]N.BAR n <sup>a4</sup>
4'	D: 4'	[ina kišādīšu] GAR-an-ma [pašer]
	D	_____
5'	D: 5'	[DIŠ KIMIN ] NUMUN giššINIG NUMUN ūIN.NU.ŪU <sup>1</sup> [
6'	D: 6'	[ ] LÀL KUR.RA HE.HE-ma ina MUL t[uš-bat]
7'	D: 7'	[ina Á.GÚ.ZI.GA ana] IGI dUTU ina UGU ESIR.UD.DU GUB.BA-ma [NAG-ma(?)]
8'	D: 8'	[na <sup>a4</sup> K]A.GI.NA DAB.BA ina ūgiššSUR.MÌN ŠÉ[š-su]
9'	D: 9'	[ ] ZI.KU <sub>5</sub> .RU.DA ep-šu-šu pa-še-[er]
	D	_____
10'	D: 10'	[DIŠ NA ] GI <sup>II</sup> -šú i-ra- <sup>2</sup> u-ba KA-šú ru-pu-uš-tú [
11'	D: 11'	[NA BI ZI.KU <sub>5</sub> .RU.DA G]U <sub>7</sub> NAG ŠÉŠ ALAM ZI.ŪKU <sub>5</sub> <sup>1</sup> .R[U.DA-šú epuš-ma]
12'	D: 12'	[itti mīti šunūl ana] pa-ša <sup>sic!</sup> -ri-im- <sup>4</sup> ma <sup>1</sup> x [
13'	D: 13'	] ūIGI-lim ū <sup>1</sup> [
	(D breaks)	

## Bound Transcription

1. A // B<sub>2</sub> r. col. 5'-11' // C: 1'-6'

1šumma amēlu pānūšu išsanundū ab[āšu  
... ] <sup>2</sup>urnē haš[ē ... ] ... [...] <sup>3</sup>3  
ŠE.TA.ĀM ina šamni ġal[si ... taballal-  
ma ina mūši ina kakkabi] tušbāt ina šē[ri]  
<sup>4</sup>mahar Šamaš ina muħħi kupri [izzāz-ma  
išatti uqnâ(?)] sāmta ġurāṣa ippallas-m[a]  
<sup>5</sup>zikurudū ša [ ... ] pašer

## Translation

1. A // B<sub>2</sub> r. col. 5'-11' // C: 1'-6'

<sup>1</sup>If a man has vertigo, [his] arm[s ... ]: <sup>2</sup>urnū-plant, *haš[ū*-plant, *... ] ... [...]*, <sup>3</sup>three grains each, [you mix] in fil-tered oil [and in ... ]. You leave (it) out overnight [under the star(s)]. In the morning, <sup>4</sup>before Šamaš, [he stands] on tar pitch [and *drinks (it)*]. He looks [on *lapis lazuli*], carnelian (and) gold, the[n] <sup>5</sup>the ‘cutting-of-the-throat’ magic that [ ... ] will be undone.

<sup>6</sup>šumma amēlu aḥīšu in[a] muḥhi qaqqadī-  
š[u ištanakkan] aḥāšu išammamāšu <sup>7</sup>šēpā-  
šu munē ittanaddū štrūšu [in]a ṣīt šamši  
immimūšu <sup>8</sup>ana sinništi alāka muṭṭu [...]]  
akala ikkal-m[a e]līšu lā illak <sup>9</sup>īnāšu ittan-  
azzazzā [...] ... šum-ma(?) <sup>10</sup>ītekkik  
pūšu ittanadlaḥ [...]šu ittana]ṣbat(?) awā-  
ta(m) iqabbūšum-ma <sup>11</sup>imašši libbašu  
ittana[dlaḥ amēlu šū(?) ḥal]mūšu epšū-ma  
ana mīti paqdū <sup>12</sup>šalmūšu ša lip̄ epšū-ma  
[ana k]albi šūk[ulū šal]mūšu ša kupri  
epšū-ma <sup>13</sup>ana Girra paqdū u našp[ar]āt  
zikurudē upš[āšē [...] ] <sup>14</sup>amēlu šū bēl(?)  
kalbi ša šalmīšu īkulu iballuṭ kalb[u [...] ]  
imāt] <sup>15</sup>lāma iṭehhūšum-ma imuttu imḥur-  
līm tarmu[š [...] ] <sup>16</sup>zēr šūši zēr ar[ar]ī(?)  
šimri hašhūr api ištēniš [...] ]  
<sup>17</sup>ištēniš taħaššal 1 ši[qil diši]p šadī 1 šiqil  
himēta šina šiqil šamna halṣ[a [...] ]  
<sup>18</sup>ana ½ šikari tanaddī-[m]a tasāk ina  
kakkabi tušbāt ina šēr[i [...] ] <sup>19</sup>ÉN i-ri-  
pa-[a]ḥ nam-tar i-ri-pa-ah nam-gal bir-  
bi[r [...] ] <sup>20</sup>šalāšīšu tanaddī-[ma]  
tašaqqīšu-ma ana maḥar Šamaš uškēn-  
m[a [...] ] <sup>21</sup>ħulāla ina ki[šādīšu]  
tašakkan-ma šaman šurmēni tapaššaš-ma  
ark[īšu [...] ]

<sup>22</sup>šumma KIMIN zēr [b]īni zēr kazalli zēr  
amušš[i [...] ] <sup>23</sup>[kar]ān-šelevi mašta-  
kal tarmuš imḥur-līm [...] ] <sup>24</sup>[u]rnē  
zēr puqutti 5 ŠE.TA.ĀM in[a [...] ] <sup>25</sup>[...  
šiqi]l dišip šadī šina šiqil himēti ištēniš ta-  
ballal ana libbi kis[immi](?) [...] ] <sup>26</sup>[ina]  
šēri ina muḥhi kupri izzāz-[ma [...] ]  
<sup>27</sup>[šipta(?)] sebīšu ana libbi tanaddī-ma  
amēla šuāti tušakkal-ma [...] ]

<sup>28</sup>[šumma amēlu šēp]ā(?)šu ira”u[bū [...] ]  
(l. 29 too fragmentary for transcription)

break of approximately 50–60 lines

[ÉN munus-u]š<sub>11</sub>-zu an-ta-lá-šē alam bí-in-dím  
[kaš]šiptu ana tappē ubburi šalma ibni  
[eme]-ni SÍK.SAG.ŠAB in-gar-ra á-šu-gīr-bi  
in-kéš-kéš-re  
lišānšu mušāṭi ukarrik mešrētīšu uktessi  
[ka]-bi ba-an-dab ka-bi nu-bad-da  
[p]īšu išbat-ma pīšu ul ipetti  
[eme] ba-an-kéš KA.KA nu-mu-un-da-gi<sub>4</sub>-gi<sub>4</sub>  
[li]šānšu ikṣur-ma atmā ul utarra  
<sup>30</sup>[lú]-u<sub>18</sub>-lu-bi u<sub>8</sub>-a [ù-a a-nir-ra ab-gá-gá]  
amēlu šū ina tū[‘a u ayya tānēhu ištan-  
akkan]

If a man [keeps putting] his arms over h[is] head, his arms feel numb,<sup>7</sup>his feet continually produce munū-sores, his body feels hot [at sunrise,<sup>8</sup>he is not able to have intercourse with a woman, [( ...) ], he eats food bu[t] it does not agree with him,<sup>9</sup>his eyes are continually staring, ... [...] ... him and <sup>10</sup>he scratches (it) constantly, his ‘mouth’ is constantly troubled, [his ... is always sei]zed, they speak (lit.: “say a word”) to him, but <sup>11</sup>he forgets (it), his heart is constantly troub[led], *that man: figurines representing him were made and have been handed over to a dead person,*<sup>12</sup>figurines of tallow representing him were made and have been fe[d to a d]og, [figu]rines of tar pitch representing him were made and <sup>13</sup>have been handed over to Girra, and me[ss]ages of ‘cutting-of-the-throat’, [( ...) ] machinations [...] ]. <sup>14</sup>(If) that man is *the owner of the dog that ate his figurines he will recover; (if) the do[g ... , he will die].* <sup>15</sup>Before it (i.e., the affliction) progresses (lit.: “approaches him”) and he dies: ‘Heals-a-thousand’-plant, *lupine*, [...] , <sup>16</sup>licorice seed, *ar[arū-plan]t* seed, *šimru*-fennel, ‘marsh-apple’ [you ... ] together, [...] ] <sup>17</sup>you crush together; one she[kel] mountain [hone]y, one shekel ghee, two shekels filter[ed] oil [...] ] <sup>18</sup>you put into ½ (litre) beer [an]d pound (it). You leave (it) out overnight under the star(s). In the morn[ing] [...] ] <sup>19</sup>The incantation “Iripaḥ namtar iripaḥ namgal birbi[r [...] ]” <sup>20</sup>you cast three times; then you have him drink (it), and he prostrates himself before Šamaš. [...] , <sup>21</sup>ħulālu-stone you put around [his] ne[ck] and rub (him) with cypress oil, and afterwar[ds] [...] ]

<sup>22</sup>If ditto: tamarisk seed, *kazallu*-plant seed, *amuššu*-plant seed, [...] , <sup>23</sup>‘fox [grape]’, *maštakal*-soapwort, *lupine*, ‘heals-a-thousand’-plant, [...] , <sup>24</sup>[u]rnū-plant, *puqtutu*-thorn seed, five grains each, <sup>25</sup>you mix together <sup>24</sup>i[n [...] ], <sup>25</sup>[... shekels] mountain honey (and) two shekels ghee. [You [...] in s[our] milk [...] ]. <sup>26</sup>[In] the morning he stands on tar pitch, [then [...] ] <sup>27</sup>[the incantation] you cast seven times into (it), then you have that man eat it, and [...] ].

<sup>28</sup>[If a man]’s [feet] tremb[le] [...] (l. 29 too fragmentary for translation)

break of approximately 50–60 lines

[Incantation: “The wi]tch formed a figurine to bind the companion,  
She obstructed his tongue with combed hair, bound his limbs,

she seized his [m]outh so that he was not be able to open it (anymore),

she tied his [t]ongue so that he was not be able to respond (anymore).

<sup>30</sup>This man [kept raising a wail] with “Alas!” [and “Woe!”].

<sup>31'</sup>[<sup>d</sup>a]sal-lú-hi igi im-m[a-an-šúm : *Marduk  
ippalissu-ma*]  
<sup>32'</sup>[t]u<sub>6</sub> kù-ga-a-ni u-me-n[i-šúm : *šipassu  
elleta iddī-ma*]  
<sup>33'</sup>á-šu-gír-bi ba-an-du<sub>8</sub> [ba-ni-íb-du-du]  
[meš]rēt̄šu ip̄tur-ma [*ittanallak*]  
<sup>34'</sup>[ka-b]i ba-an-bad KA.KA [ba-ni-íb-gi<sub>4</sub>-gi<sub>4</sub>]  
[p]âšu ipt̄e-ma atmâ [*utarra*]  
<sup>35'</sup>[em]e-bi ba-an-du<sub>8</sub> inim mu-un-na-ni-  
í[b-du<sub>11</sub>-ga]  
*lišānšu ip̄tur-ma amāt[u iqabbi]*  
<sup>36'</sup>[níg]-ak-a-su-a-ni gál-la šu-ni-ta [ba-an-zi]  
[u]pšāšū <ša> ina zumrī[šu bašū ina  
zumrīšu issuh]  
<sup>37'</sup>inim <sup>d</sup>+en-ki-ke<sub>4</sub> [hé-em-ma-an-búr-re :  
ina amāt Ea lippater]  
<sup>38'</sup><sup>d</sup>asar-alim-nu[n-na dumu-sag abzu-ke<sub>4</sub>  
sig<sub>5</sub>-ga zíl-zíl-bi za-a-kam]  
<sup>d</sup>*Marduk māru r[eštū ša apsî bunnû  
dummuqu kám-ma TU<sub>6</sub> ÉN]*

<sup>39'</sup>*šiptu annīt[u ana mužhi šammī ušbur-  
rudē šalāštšu tamannū-ma išallim(?)]*

(ll. 40'-54' too fragmentary for transcription)

2. C: 7'-11': too fragmentary for transcription and translation.

### 3. D

(ll. 1'-3' too fragmentary for transcription)  
<sup>4'</sup>[ina kišādīšu] tašakkan-ma [pašer]

<sup>5'</sup>[šumma KIMIN ... ] zér bīni zér mašta-  
kal ... [ ... ] <sup>6'</sup>[ ... ] dišip šadî  
taballal-ma ina kakkabi t[ušbat] <sup>7'</sup>[ina šeri  
ana] mahar Šamaš ina mužhi kupri izzâz-  
ma [išattī-ma(?)] <sup>8'</sup>[ ... š]adâna šabita  
ina šaman šurmēni tapašš[assu] <sup>9'</sup>[ ... ]  
zikurudû epšūšu paše[r]

<sup>10'</sup>[šumma amēlu ... ] šepāšu ira<sup>”</sup>ubā  
pūšu rupuštu [ ... ] <sup>11'</sup>[amēlu šu zikuru-  
dâ šu]kul saqi pašiš šalam zikur[udēšu  
epuš-ma] <sup>12'</sup>[itti m̄ti šunūl ana] pašarim-  
ma ... [ ... ] <sup>13'</sup>[ ... ] imhur-līm ...  
[ ...

<sup>31'</sup>[A]salluhi sa[w him and]  
<sup>32'</sup>having [cast] his pure spell,  
<sup>33'</sup>he released his limbs so that [he can walk about],  
<sup>34'</sup>he opened his [mo]uth so that he can re[spond],  
<sup>35'</sup>he released his tongue so that he [can say] a wor[d],  
<sup>36'</sup>[he removed] from his body the magic machinations that  
were present in his body.  
<sup>37'</sup>[May he be released] by the command of Enki,  
<sup>38'</sup>Asaralimnu[nna], fo[remost] son [of the subterranean  
ocean: treating kindly and making feel better are yours!"]  
Incantation formula].

<sup>39'</sup>[You recite] thi[s] incantation [over drugs for undoing  
witchcraft; then he will be well].

(ll. 40'-54' too fragmentary for transcription)

### 3. D

(ll. 1'-3' too fragmentary for translation)  
<sup>4'</sup>you put (it) [around his neck], then [it will be undone].

<sup>5'</sup>[If ditto: ... ], tamarisk seed, *maštal-soapwort* seed,  
[ ... ] <sup>6'</sup>you mix [in ... ] mountain honey; then you  
l[eave (it) out overnight] under the star(s). <sup>7'</sup>[In the morning,  
be]fore Šamaš, he stands on tar pitch and [drinks (it)]. <sup>8'</sup>You  
rub [him] with [ ... ] (and) magnetite in cypress oil.  
<sup>9'</sup>[ ... ], the ‘cutting-of-the-throat’ magic that was per-  
formed against him will be undo[ne].

<sup>10'</sup>[If a man ... ], his feet tremble, his mouth [ ... ] with  
phlegm, [ ... ], <sup>11'</sup>[that man] has been given ‘cutting-of-  
the-throat’-witchcraft with [fo]od, drink (and) ointment. A  
figurine of his ‘cutting-of-[the-throat]’ has been made and  
<sup>12'</sup>[has been buried with a dead person. To] undo: ... [ ... ]  
<sup>13'</sup>[ ... ] ‘heals-a-thousand’-plant ... [ ...

### Notes

**1.**: 1-5: For a number of very similar prescriptions, see text 10.3. In 1. 5 one could restore *zikurudû ša [ana amēli šuāti epšūšu] pašer* “the ‘cutting-of-the-throat’ magic that [has been performed against that man] will be undone.”

**6:** The restoration follows Scurlock; cf. *TDP* 88 rev. 18.

**8:** For the second half of the line, cf. *TDP* 110 i 9'.

9: The verbal form at the end of the line is apparently corrupt. The writing -šú-um-ma for -šum-ma is highly unusual; perhaps -šú represents a third singular possessive suffix attached to a noun, in which case the signs at the end of the line may have to be read DUB'-ma.

10: Note the preterite form *ītekkik* instead of the expected present tense. For the troubled ‘mouth’, probably some kind of speech disorder, cf. text 8.6: 21 and 8.7.1: 3.

11–12: ALAM<sup>II</sup> certainly stands for the plural *šalmū*; cf., e.g., the interchange between UZU<sup>II</sup> and UZU.MEŠ (see the note on text 2.3, ll. 42''–44'').

14: An alternative, but less likely interpretation of this difficult line could be: *amēlu šū adi*(EN) *kalbu ša šalmīšu īkulu baṭu* ... “that man, as long as the dog that ate his figurines is alive, ...”. For a reference to a privately owned dog, cf. *Laws of Ešnunna* § 56 (*kalbum* ... *ana bēlīšu*).

18: Perhaps restore “In the morn[ing, before Šamaš, he stands on tar pitch]”, a very common procedure in *zikurudù* rituals.

28: Cf. ms. D: 10', where, however, the trembling of the feet does not seem to represent the first symptom named. It is therefore unlikely that D: 10'–13' constitutes a (strict) duplicate of the present passage. Nevertheless, given its overall similarity to the main text, the fragment is included here.

30'–38': This bilingual anti-witchcraft incantation is attested in a variety of contexts (cf. Abusch, *MesWi*, 13, fn. 29). In K 1289 obv. 1–rev. 7 it is fol-

lowed by the incantation *Anāku nubattu aħat Marduk* (for which see provisionally here, text 7.10.1, Summary 5., ad obv. 9–17 with references). Both incantations are to be recited over drugs effective against witchcraft; the same arrangement can be found in K 10221 obv. 1–rev. 5. Both Sm 302 (AMT 92/1) obv. II 1'–8' and K 15177 + Rm 491 obv. 1'–12' (only Sumerian) also prescribe a recitation over drugs effective against witchcraft, but there the ritual instruction is followed by the incantation *Īpuša kaššāptu kišpīša lemnūti*. The same recitation follows also in Rm 2, 314 obv. 1'–12'; there, however, no ritual instructions accompany the present incantation. A full edition of these texts will be given in a future volume of this *Corpus*. For the convenience of the reader the full text of the bilingual incantation is given here; the text is reconstructed on the basis of the aforementioned sources. The incantation was first edited by Falkenstein, ZA 45 (1939) 25–27. For the opening lines of the incantation, see Abusch, *BWiL*, 124–25.

39': The restoration follows Sm 302 (AMT 92/1) obv. II 9'–10'.

3.: 1'–4': This is clearly a prescription for an apotropaic necklace.

9': Or: “[the man] against [whom] ‘cutting-of-the-throat’ has been performed will be releas[ed].”

10'–12': The same symptom description and diagnosis occur in the diagnostic text STT 89 obv. I 1–7 (see here text 12.1: 1–7); the restoration of the diagnosis follows the wording preserved in STT 89.

## TEXT 10.5

### A FRAGMENT WITH ZIKURUDÙ THERAPIES

#### *Content*

Only two *zikurudù* therapies are (partially) preserved on this fragment. The first is concerned with ingesting various drugs over a period of one day. The second, of which only the beginning is extant,

addresses *zikurudù* that was sent to the patient by means of a mongoose. Rodents and snakes are well known to be ‘messengers’ of ‘cutting-of-the-throat’ magic.

#### *List of Manuscripts*

A K 2572	Boissier, <i>DA</i> 42 coll. <i>BAM</i> 464	Frg. of a two-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
----------	--	--	--------------------------------------

#### *Synopsis of Text Units*

- |     |   |         |
|-----|---|---------|
| i'  | Prescription against <i>zikurudù</i> .....                                  | 1'–7'   |
|     | A obv. I 1'–7'  |         |
| ii' | Fragmentary ritual against <i>zikurudù</i> performed using a mongoose ..... | 8'–16'[ |
|     | A obv. I 8'–16'   |         |

#### *Previous Editions*

Viroalleaud, *RSém* 12 (1904) 269.

#### *Transliteration*

A	
1' A obv. I 1'	[ana ZI.K]U <sub>5</sub> .RU.DÈ šu-a-tu ana NA šu-a-t[um]
2' A obv. I 2'	[a-n]a NU sa <sub>20</sub> -na-qí ina še-er-tim
3' A obv. I 3'	[NUMUN] g̃is̃ HAŠHUR GIŠ.GI li- <sup>2</sup> i-is ūtar-muš MIN
4' A obv. I 4'	ūbur-da-ma li- <sup>2</sup> i-is ina mu-uş-la-li
5' A obv. I 5'	ūim-hur-lim ūim-hur-aš-la GU <sub>7</sub>
6' A obv. I 6'	ina GE <sub>6</sub> šu-a-tum ūIN.NU.UŠ <ina> A GI.ŠUL.ḤI NAG
7' A obv. I 7'	ZI.KUR <sub>5</sub> .RU.DÈ ana LÚ BI EN TI NU TE-šú
A	
8' A obv. I 8'	DIŠ a-na LÚ ZI.KU <sub>5</sub> .RU.DA ša <sup>d</sup> NIN.KILIM e-pu-us-su
9' A obv. I 9'	ZI.KU <sub>5</sub> .RU.DÈ šu-ú ša ITI.7.KAM
10' A obv. I 10'	<sup>d</sup> NIN.KILIM ina É LÚ IGI
11' A obv. I 11'	<sup>d</sup> NIN.KILIM šu-a-tum ša ina É LÚ in-nam-ru
12' A obv. I 12'	ŠU.TI-qé ana IGI <sup>mul</sup> MAR.GÍD.DA GAR-an
13' A obv. I 13'	LÚ ša ZI.KU <sub>5</sub> .RU.DA ep-šú-šú
14' A obv. I 14'	ana IGI <sup>mul</sup> MAR.GÍD.DA DU <sub>10</sub> .GAM-su LÚ šu-a-t[um]
15' A obv. I 15'	‘ana <sup>1</sup> UGU <sup>d</sup> NIN.KILIM KIR <sub>4</sub> -šú tu-šaq-da-as-s[u]
16' A obv. I 16'	[ina IGI <sup>mul</sup> ] <sup>1</sup> MAR <sup>1</sup> .GÍD.DA ana UGU <sup>d</sup> NIN.KILIM šu-a-[tum]

(end of A obv. I; the rest of the the tablet is lost)

*Bound Transcription*

<sup>1'</sup>[ana zik]urudê šuātu ana amēli šuāt[u]  
<sup>2'</sup>[an]a lā sanāqi ina šerti <sup>3'</sup>[zér] hašjūr  
api li<sup>2</sup>'is tarmuš MIN <sup>4'</sup>p/burd/ṭama li<sup>2</sup>'is  
ina muslāli <sup>5'</sup>imḥur-l̄m imḥur-ašla l̄kul  
<sup>6'</sup>ina mūši šuātu maštakal <ina> mē qan-  
šalāli lišti <sup>7'</sup>zikurudû ana amēli šuātu adi  
balṭu lā iṭehhešu

<sup>8'</sup>šumma ana amēli zikurudû ša Šikkî  
epussu <sup>9'</sup>zikurudû šū ša ITI.7.KAM <sup>10'</sup>šikkû  
ina bīt amēli innamer <sup>11'</sup>šikkâ šuātu ša ina  
bīt amēli innamru <sup>12'</sup>teleqqe ana mahar  
Ereqqi taškakan <sup>13'</sup>amēla ša zikurudû  
epšusu <sup>14'</sup>ana mahar Ereqqi tušakmassu  
amēla šuāt[u] <sup>15'</sup>ana muḥbi šikkî appašu  
tušaqdass[u] <sup>16'</sup>[ina mahar] Ereqqi ana  
muḥbi šikkî šuā[tu] (the rest of the text is lost)

*Translation*

<sup>1'</sup>[So th]at this ‘cutting-of-the-throat’ magic <sup>2'</sup>not come near  
<sup>1'</sup>that man: <sup>2'</sup>In the morning <sup>3'</sup>he shall chew ‘marsh-apple’  
[seed], *lupine* ditto (= he shall chew), <sup>4'</sup>he shall chew *p/burd/ṭama*-plant.  
At midday <sup>5'</sup>he shall eat ‘heals-a-thousand’-  
plant (and) ‘heals-twenty’-plant. <sup>6'</sup>During that night he shall  
drink *maštakal*-soapwort in *šalālu*-reed extract. <sup>7'</sup>Cutting-of-  
the-throat’ will not approach that man as long as he lives.

<sup>8'</sup>If ‘cutting-of-the-throat’ magic using a mongoose has been  
performed against a man, <sup>9'</sup>this ‘cutting-of-the-throat’ is one  
of the seventh month; <sup>10'</sup>a mongoose has been seen in the  
man’s house. <sup>11'</sup>That mongoose that has been seen in the  
man’s house <sup>12'</sup>you take (and) place before Ursa Major. <sup>13'</sup>The  
man against whom ‘cutting-of-the-throat’ has been performed  
<sup>14'</sup>you have kneel down before Ursa Major. <sup>15'</sup>You have <sup>14'</sup>that  
man <sup>15'</sup>bow down over the mongoose. <sup>16'</sup>[Before] Ursa Major,  
over tha[t] mongoose ... (the rest of the text is lost)

*Notes*

General: Note that the fragment exhibits a few peculiarities that point to an earlier (Middle Assyrian?) original (*sa<sub>20</sub>* in 1. 2', <sup>u</sup>im-ḥur-a-š-la in 1. 5'); but too little of the tablet is preserved for any further conclusions.

1'-7': For a similar prescription, see text 10.3: 41'-46'.

4': The reading <sup>u</sup>bur-da-ma is beyond reasonable doubt, but the plant-name seems to be attested only here.

9'-10': Various interpretations of these two lines have been offered (see Schwemer, *Abwehrzauber*, 156, fn. 26 for the relevant references). The “seventh month” might refer either to the period of time during which the death of the patient was expected or, more likely, to the period during which the *zikurudû* witchcraft was performed. For *zikurudû* performed in the seventh month (Tašritu), cf. STT 89 obv. I 44-45 (here text 12.1: 44-45) and *passim* in this text for *zikurudû* performed on certain dates.

## TEXTS OF GROUP ELEVEN

### RITUALS IN CASE OF EVIL OMENS INDICATING WITCHCRAFT

#### TEXT 11.1 A CREAKING DOOR ANNOUNCES WITCHCRAFT

##### *Content*

A small Neo-Babylonian tablet from Ur contains the text of three short prescriptions for the protection of a house against witchcraft. In two of these prescriptions the imminent attack of witchcraft is indicated by a creaking door. Texts parallel to the first unit are known from collections of apotropaic rituals for houses (mss. B and C). The second prescription was incorporated into an extensive collection of ušburuda prescriptions and drug lists (ms. E). It is also

found on a tablet that combines a ritual against *zikurudû* witchcraft with apotropaic rituals for the protection of a house (ms. D). If one bears in mind that *zikurudû* witchcraft often manifests itself in the form of ‘messengers’ or omens that become visible in the patient’s house, this combination seems very fitting indeed. For a discussion of this type of witchcraft and of the three units in the first part, see Abusch, *Studies Stol*, 54–56.

##### *List of Manuscripts*

a	U 2926	<i>UET</i> 7, 125	—	Small, landscape-format tablet, NB/LB script, 7 <sup>th</sup> –5 <sup>th</sup> cent.	Ur, Dublalmah, south of main courtyard, room 6
B	VAT 8228	<i>KAR</i> 298	coll.	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Aššur, Library N 4
C	K 9873 + 79-7-8, 240	Wiggermann, <i>CM</i> 1, 206–207	coll.	Two-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
D	K 2481	—	pls. 49– 50	Single-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’
E	K 249 + 2513 + 2879 + 8094 + 9782 + 10764 + 12669 + 12927 + 82-5- 22, 996	<i>BAM</i> 434 <sup>88</sup>	coll.	Frg. of a 3-col. tablet, NA script, 7 <sup>th</sup> cent.	Nineveh, ‘Ashurbanipal’s Library’

##### *Synopsis of Text Units*

###### 1<sup>st</sup> Part

- i Prescription for the protection of a man’s house against witchcraft..... 1–8  
a obv. 1–8; B rev. 41–42; C rev. IV' 5'–10'
- ii Prescription for the protection of a man’s house against witchcraft (= 7.10.1, unit xii') ..... 9–13  
a rev. 1–5 // B rev. 43–44 // D rev. 10'–13' // E obv. III 17–19
- iii Prescription for the protection of a man’s house against witchcraft..... 14–17  
a rev. 6–9

---

<sup>88</sup> Previous, partial copies: Boissier, *RSém* 2, 135–44 (K 249, 2879, 8094), *KMI* 50–52 (K 249 + 2879 + 10764), *AMT* 52/7 (82-5-22, 996), *AMT* 87/1 (K 2513).

2<sup>nd</sup> Part

- i' Fragmentary ritual before Šamaš, Ea and Asalluhi against *zikurudû* witchcraft.....]1'-26'  
D obv. 1'-26'

*Previous Editions*

Wiggermann, *CM* 1, 41–103 (full discussion and collation report on ms. B; for previous editions, see there).  
Wiggermann, *CM* 1, 119–27 (ms. C).

*Transliteration*

## 1. a with duplicates and parallels

(for the preceding text in B and C, see Summary)

1	a obv. 1	[DIŠ NA KÁ-šú <i>h</i> ]úb-bu-ub      kiš-pi ana NA < <i>u</i> > É-šú N[U TE-e]
	B rev. 41	DIŠ NA KÁ É-šú < <i>hu</i> ->ub-bu-ub      kiš-pi ana É NA B[I] {ina} NU TE-e →
	C rev. IV' 5'	[DIŠ (É) N]A KÁ-šú <i>hu</i> -ub-bu-ub      caret
2	a obv. 2	[ I]M.BABBAR IM.SA <sub>5</sub> 1-niš SÚD <i>ina</i> DIDA
	B rev. 41	PIŠ <sub>10.</sub> <sup>d</sup> ID IM.BABBAR IM.SA <sub>5</sub> 1-niš SÚD <i>ina</i> DÍDA →
	C rev. IV' 6'	caret      [ina billati]→
3	a obv. 3	[ É]N <i>ez-ze-ta</i> <sub>5</sub> šam-ra-ta <sub>5</sub> gap-šá-ta <sub>5</sub> lem-né-ta <sub>5</sub>
	B rev. 41–42	HE.HE-ma / ÉN <sup>1</sup> <i>ez-ze-ta</i> šam-ra-ta →
	C rev. IV' 6'	HE.HE-ma ÉN <i>ez-ze-ta</i> šam <sup>1</sup> (kid)-ra-ta
4	a obv. 4	[šá NU] <sup>d</sup> é-a man-na ma-hi-ir-ka <sup>d</sup> asal-lú-ji
	B caret	
	C caret	
5	a obv. 5	<i>li-is-su</i> <sub>5</sub> <i>k[iš-pi]</i> te ÉN
	B caret	
	C caret	
	a	_____
6	a obv. 6	ÉN <i>an-ni-tú</i> 3-šú ana ŠÀ ŠID- <sup>r</sup> nu-ma <sup>1</sup> <i>sip-pí</i> KÁ É LÚ
	B rev. 42	ÉN <i>an-ni-tú</i> 3-šú ana ŠÀ ŠID-ma <i>sip-pí</i> KÁ É NA BI →
	C rev. IV' 7'	caret      [ana ŠÀ Š]ID- <i>nu</i> ZAG.DU <sub>8</sub> KÁ É NA →
7	a obv. 7	IM.GÚ <i>ta-šá-hat</i> EGIR.BI DIDA HE.HE
	B rev. 42	X X X X [E]G[IR]-šú DÍDA HE.HE-ma →
	C rev. IV' 7'-8'	IM.GÚ / [ta-šá-hat E]GIR-šú <i>bil-la-tu</i> ŠA HE.HE
8	a obv. 8	<i>ina</i> É- <i>ni</i> caret <i>ta-šá-hat-ma</i> SILIM-im
	B rev. 42	<i>ina</i> <i>su-ni</i> caret <i>ta-šá-hat-ma</i> šá-lim
	C rev. IV' 9'-10'	[ <i>ina</i> <i>su-ni</i> i]na UGU IM.GÚ <i>ta-šá-hat</i> / [kiš-pi] ana É NA NU TE-he
	a, B, C	_____

(for the following text in B and C, see Summary)

(for the preceding text in E, see text 7.10.1; for the preceding text in D, see 2.)

9	a rev. 1	[ana] kiš-pi ana NA u É-šú NU TE-e
	B rev. 43	ana kiš-pi ana NA u É-šú NU TE-e →
	D rev. 10'	ana kiš-pu ana LÚ u É.BI NU TE-e
	E obv. III 17	[ ] É <sup>1</sup> -šú NU TE-e
10	a rev. 2	úIN.N[U.U]S úŠAKIRA DIDA —
	B rev. 43	úIN. <sub>6</sub> .ÚŠ úŠAKIRA DIDA — →
	D rev. 11'-12'	úIN.NU.UŠ <sup>ú</sup> GUR <sub>5</sub> .UŠ / DIDA SIG <sub>5</sub> <sup>1</sup> →
	E obv. III 18	[ ] DIDA SIG <sub>5</sub> .GA

11	a rev. 3 B rev. 43–44 D rev. 12'–13' E obv. III 19	<i>kib-rit</i> ὶ <i>hal-su</i> <i>ina</i> KÁ <i>ka-mi-i</i> ՚ <i>ù</i> <sup>10</sup> <i>ser&lt;-ri&gt;</i> <sup>giš</sup> IG <i>kib-ri-[it</i> ὶ BÁRA] <sup>1</sup> <i>GA</i> <sup>1</sup> <i>ina</i> KÁ.AŠ.ÀM / <i>u</i> <i>ser-ri</i> <sup>giš</sup> IG → [ <i>K]Á ka-mi-i</i> / [ ] → [ ] <i>u</i> <i>ser-ri</i> <sup>giš</sup> IG
12	a rev. 4 B rev. 44 D rev. 13' E obv. III 20	<i>te-te-mer-ma kiš-pi</i> <i>i-[hal-l]i-qa</i> <i>te-te-mer-ma</i> <sup>rina</sup> <sup>sic!</sup> <i>IGI</i> <sup>1</sup> <i>i-hal-li-qu</i> → [ <i>i]-hal-li-qu</i> [ ] <sup>1</sup> <i>-hal-li-qu</i>
13	a rev. 5 B rev. 44 D <i>caret</i> E <i>caret</i> a, B, D, E	<i>ana</i> NA <i>u</i> É-šú NU [TE]- <i>a'</i> (e) <sup>1</sup> <i>ana</i> NA <sup>1</sup> [ ] É-šú NU TE.MEŠ-u
(for the following text in E, see text 7.10.1; for B, see Summary; D ends <sup>89</sup> )		
14	a rev. 6	[DIŠ NA K]Á-šú <i>ħúb-bu-ub</i> DÙ.D[Ù <sup>?</sup> .BI <sup>?</sup> ] ՚É <sup>??</sup> šá IM
15	a rev. 7	[ <i>ina</i> ] X-՚ <i>ri</i> <sup>1</sup> <sup>giš</sup> IG.MEŠ <i>te-՚te</i> <sup>1</sup> - <i>mer</i>
16	a rev. 8	[X X X <sup>giš</sup> ]IG.MEŠ <i>ina pa-na</i> I.DI[B]
17	a rev. 9 a	[X X X X]- <i>ma kiš-pi</i> BÚR-[ <i>ru</i> <sup>2</sup> ]

## 2. D obv.

1'	D obv. 1'	՚sík <sup>1</sup> [
2'	D obv. 2'	ú X [
3'	D obv. 3'	[N]ÍG.NA [ ] X X
4'	D obv. 4'	<i>ana</i> IGI <sup>d</sup> UTU <sup>1</sup> [ <i>kīam taqabbi</i> (?)] KI-tim
5'	D obv. 5'	DI.KU <sub>5</sub> AN ՚ <i>u</i> <sup>1</sup> [KI AN.T]A u KI.TA
6'	D obv. 6'	DI.KU <sub>5</sub> KUR.K[UR] <i>a]-t-ta-ma</i>
7'	D obv. 7'	ša ՚NENNI A NENNI <sup>1</sup> [ša <i>ilšu annanna</i> <sup>d</sup> ] ՚15 <sup>1</sup> -šú NENNI-tum
8'	D obv. 8'	ZI.KU <sub>5</sub> .RU.D[A X X X X (x)] LÚ IGI-ka
9'	D obv. 9'	<i>an-na-am ana</i> IGI 20 ՚3-šú <sup>1</sup> [ <i>iqabbi-ma</i> (?)] BAL-tú BAL-qí
10'	D obv. 10'	É <sup>d</sup> IMIN.BI [x (x) tu]m <sup>2</sup> ՚L-ši-ma
11'	D obv. 11'	<sup>d</sup> UTU DI.KU <sub>5</sub> <i>kiš-՚šá-ti</i> <sup>1</sup> 3-šú ŠID-nu-ma
12'	D obv. 12'	<i>is-tu</i> IGI <sup>d</sup> UTU <i>i-ri-iq-qá</i>
13'	D obv. 13'	<i>ana</i> <sup>d</sup> é-a u <sup>d</sup> asal-lú-hi <i>i-quer-ri-ib</i>
14'	D obv. 14'	<sup>d</sup> é-a LUGAL <i>ba-nu-ú</i> <i>šal-mat qá-qá-di</i>
15'	D obv. 15'	<i>aš-՚šum</i> <sup>1</sup> ZI.KU <sub>5</sub> .RU <sup>1</sup> .DA ša ՚ú <sup>1</sup> -piš ՚HUL-tim
16'	D obv. 16'	[ša NA]M.LÚ.U <sub>18</sub> .LU ša <i>kaš-du-nin-ni</i>
17'	D obv. 17'	[X X] X <i>ma-har-ka aš-ku-un</i>
18'	D obv. 18'	[X X X B]ÚR-ma <i>da-li-li-ka lud-lul</i>
19'	D obv. 19'	[X X X] X- <i>ma</i> É <sup>d</sup> IMIN.BI
20'	D obv. 20'	[X X X X] X <sup>giš</sup> IG.MEŠ BAD.MEŠ
21'	D obv. 21'	[X X X X X] X šá KA-šú <i>ta-pat-tar</i>
22'	D obv. 22'	[ ] X <i>ta-pat-tar</i>
23'	D obv. 23'	[ ] <i>t]a-ra-ha-as</i>
24'	D obv. 24'	[ ] X bu un
25'	D obv. 25'	[ ] S]Ù-ma
26'	D obv. 26'	[ ] X

(D obv. breaks; for the rev., see Summary and 1.)

<sup>89</sup> D rev. 13' is followed by a fragmentary catchline (rev. 14': [ ... ] X bal) and an Ashurbanipal-type colophon.

## 3. Summary of the text in mss. B, C, D and E not transliterated here

- B: This tablet contains an extract from the series *Šēp lemotti ina bīt amēli parāsu* (and *Di'a šibta mūtānī šūtuqu?*) and, moreover, includes in its second half a number of related shorter rituals.
- C: This tablet contains a collection of rituals relating to the protection of the house (including a new house); for a full edition, see Wigermann, *CM* 1, 119–27.
- D: obv. = 11.1, 2.  
rev. 1'–2' are a parallel or duplicate of *KAR* 298 (ms. B) rev. 34–36 (protection against *šēp lemotti*).  
3'–9' are parallel to *KAR* 298 (ms. B) rev. 37–40 (protection against *di'u*-disease).  
10'–13' = 11.1, 1.
- E: For a full edition of ms. E, see here text 7.10.1.

*Bound Transcription*

## 1. a with duplicates and parallels

<sup>1</sup>šumma amēlu bābšu hubub kišpī ana amēli <u> bītšu<sup>90</sup> lā teħē<sup>91</sup> <sup>2</sup>kibrīta gaṣṣa šaršerra ((ištēniš)) tasāk<sup>92</sup> ina billati <sup>3</sup>taballal-ma ÉN ezzēta šamrāta<sup>93</sup> gapšāta lemneṭa <sup>4</sup>[ša lā] Ea manna māħirkā Asalluħi <sup>5</sup>lissuħ k[išpī] tē ÉN<sup>94</sup>

<sup>6</sup>šiptu annītu šalāšišu<sup>95</sup> ana libbi tamannūma sippī bāb bīt amēli ((šuāti)) <sup>7</sup>qadūta tašahħat arkīšu billat ((sa)) tablulu((-ma))  
<sup>8</sup>ina sūni<sup>96</sup> tašahħat-ma šalim (C: tašahħat [kišpī] ana bīt amēli lā iteħħe)

<sup>9</sup>[ana] kišpī ana amēli u bītšu lā teħē  
<sup>10</sup>maš[taka]l šakirū (var.: šarmadu) billatu ((damiqtu)) kibrīt <sup>11</sup>šamnu halṣu ina bābi kamī u serri dalti <sup>12</sup>tetemmer-ma kišpī iħalliqū (var.: iħalliq<sup>a/a</sup>) <sup>13</sup>((ana amēli u bītšu lā [iteħħħ]ā))

<sup>14</sup>[šumma amēlu bābšu hubub DÙ.D[ū<sup>2</sup>.B1<sup>2</sup>] bīt[a](???) ša tħid<sup>15</sup>[ina] ... dal-āti tetemmer <sup>16</sup>[ ... ] dalati ina pān askupp[i]<sup>17</sup>[ ... ]-ma kišpī pašr[ū]

## 2. D obv.: too fragmentary for transcription.

*Translation*

## 1. a with duplicates and parallels

<sup>1</sup>If a man's gate is creaking — so that witchcraft not approach the man <and> his house:<sup>97</sup> <sup>2</sup>sulphur, gypsum and red paste you pound ((together));<sup>98</sup> <sup>3</sup>you mix (it) <sup>2</sup>with *billatu*-substance.

<sup>3</sup>Incantation: “You are furious, you are wild,<sup>99</sup> you are proud, you are evil! <sup>4</sup>Who but Ea would be your rival? May Asalluħi <sup>5</sup>remove the wi[tchcraft]!” Incantation formula.<sup>100</sup>

<sup>6</sup>You recite this incantation three times<sup>101</sup> into (it). <sup>7</sup>You smear <sup>6</sup>the jambs of the gate of the man's house <sup>7</sup>with silt. Afterwards <sup>8</sup>with a *sūnu*-cloth you smear the *billatu*-substance that you have mixed (onto it),<sup>102</sup> then he will be well. (C: “[witchcraft will not approach the man's house”])

<sup>9</sup>[So that] witchcraft not approach a man and his house: <sup>12</sup>you bury <sup>10</sup>maštakal-soapwort, šakirū-plant (var.: šarmadu-plant), ((fine)) *billatu*-substance, sulphur, <sup>11</sup>(and) filtered oil at the outer gate and at the socket of the door(post), <sup>12</sup>then the witchcraft will disappear. <sup>13</sup>((It will not [come] near the man and his house.))

<sup>14</sup>[If a man]’s [ga]te is creaking — [its] r[itual: a hous]e(??) of clay <sup>15</sup>you bury [under the] ... of the door leaves; <sup>16</sup>[ ... ] the door leaves in front of the threshol[d] <sup>17</sup>[ ... ], then the witchcraft will be undone.

## 2. D obv.: too fragmentary for translation, see Notes.

<sup>90</sup> B: *ana bīt amēli šuā[ti]*.

<sup>91</sup> kišpī ana amēli u bītšu lā teħē not in C.

<sup>92</sup> kibrīta gaṣṣa šaršerra ((ištēniš)) tasāk corruptly omitted in C.

<sup>93</sup> B and C give only the incipit of the incantation.

<sup>94</sup> Ruling only in a (indicating the end of the incantation text).

<sup>95</sup> šiptu annītu šalāšišu not in C.

<sup>96</sup> C adds: [i]na muħbi qadūti.

<sup>97</sup> B: “the house of tha[t] man”; “so that witchcraft will not approach the man (and) his house” not in C.

<sup>98</sup> “sulphur, gypsum and red paste you pound ((together))” corruptly omitted in C.

<sup>99</sup> B and C give only the incipit of the incantation.

<sup>100</sup> Ruling only in a (indicating the end of the incantation text).

<sup>101</sup> “this incantation three times” not in C.

<sup>102</sup> C adds: “[o]nto the silt”.

*Notes*

**1.**: 7: For the traces in ms. B, see collation, pl. 133, no. 75.

8: Wiggermann, *CM* 1, 127 reads *ina SU.NI tašahhat-ma* “you shall wash it over his body”, but this makes little sense, especially in view of the variant in ms. C.

9–13: See Notes on text 7.10.1: 47”–50”.

15: The traces copied before <sup>giš</sup>IG.MEŠ suggest *sa]b-ri<sup>i</sup>* rather than the expected *se]r-ri<sup>i</sup>* (“you bury [under the pi]vots of the door leaves”). Note that *sāhīru* is a designation for the ‘ferrule’ that holds the top of the door jamb in place (see George, *Gilgamesh*, 828–29). Of course one can hardly bury anything between the pole holding the door leaf and the lintel; perhaps *sāhīru* “turner” was sometimes used also for the pivot at the bottom of the door jamb? But of course the form here would be *sāhīri* and not *sāhīri*.

**2.**: 4’–9’: This is a short invocation of Šamaš followed by a libation (*maqqītu tanaqqi*, l. 9’). Read

at the end of l. 8’ *amēlu līmurka* “let the man see you”?

10’: The role of the Sebetti temple within this ritual (cf. l. 19’) remains unclear for the time being.

11’: For this Šamaš incantation, see texts 7.3: 21’ and 8.1: 77”ff.

12’–13’: Apparently two offering arrangements were set up, one for Šamaš and one for Ea and his son Asalluhi. The exorcist withdraws from the first and goes to the second.

15’: *zikurudū* witchcraft is regularly associated with *upišū* “sorcerous devices” which are interpreted as dangerous indicators of the sorcerous attack and are conceptually very similar to omens. The phrase “‘cutting-of-the-throat’ using evil sorcerous devices” that “have reached” the patient fits well into this picture.

20’: <sup>giš</sup>IG.MEŠ BAD.MEŠ: “open doors”?

## TEXT 11.2

### A SACK OF WITCHCRAFT AND FUNGUS UNDER A STONE

#### *Content*

The Neo-Assyrian tablet *STT* 254 contains rituals to undo the consequences of witchcraft and curse (*māmītu*). An anti-witchcraft ritual is recorded on rev.<sup>1</sup> 6–21 of the tablet; the catchline immediately following this ritual (rev.<sup>1</sup> 22) refers to another anti-witchcraft ritual. The purpose of the ritual in rev.<sup>1</sup> 6–21 is to purify a patient who has come into contact with a *narūq upšāšē* “sack of sorceries”, a pouch filled with impure materials. Such a ‘sack of witchcraft’ could be sent by a witch against her

victim and is similar to evil omens sent by witches. But a *narūq upšāšē* could also be encountered by chance and thus affect a person; the latter case seems to be understood here. A clear illustration of the association of the ‘sack of witchcraft’ with evil omens can be found in A 3471, a duplicate to the relevant section of *STT* 254, where the ritual against the impurity caused by a *narūq upšāšē* is used also against the evil portended by the sighting of a fungus.

#### *List of Manuscripts*

A	SU 51/13	<i>STT</i> 254	coll.	Single-col. tablet, landscape format, NA script, 7 <sup>th</sup> cent.	Sultantepe
B	A 3471	Caplice, <i>JNES</i> 33, 345–49	pl. 124	Frg. of a single-col. tablet, NA script, 8 <sup>th</sup> –7 <sup>th</sup> cent.	Assyria, unknown prove- nance

#### *Synopsis of Text Units*

i	Ritual against the evil portended and induced by contact with a ‘sack of witchcraft’ .....	1–16
	Diagnosis and purpose clause.....	1–3
	A rev. <sup>1</sup> 6–8; for B obv. 1'–4' and <i>KAR</i> 72 rev. 18–19', see Notes.	
	Ritual instructions.....	4–7
	A rev. <sup>1</sup> 9–12 // B obv. 5'–15'	
	Incantation: Šamaš šar šamē u eršeti šar Igigi u Anunnaki attā-ma .....	8–16
	A rev. <sup>1</sup> 13–21 // B obv. 16'–rev. 15	
	Catchline and colophon .....	17
	A rev. <sup>1</sup> 22	

#### *Previous Editions*

Caplice, *JNES* 33 (1974) 345–49 (ms. B with restorations from ms. A).

#### *Transliteration*

1. A rev.<sup>1</sup> 6–22 // B obv. 5'–rev. 15

1 A rev. <sup>1</sup> 6	[DIŠ NA lu ina A.ŠÀ(?) lu ina ED]IN lu ina MÚRU URU 'lu' <ina> 'ki-di u' ba-ma-ti
2 A rev. <sup>1</sup> 7	[ ] x mám-ma 'ZI'-ti (sic?) KI-šú ul 'DU <sub>11</sub> .DU <sub>11</sub> '
3 A rev. <sup>1</sup> 8 A, B	[ ] x 'ZI-hi šu-tú'-qim

(for the preceding lines in B, see Notes)

- 4 A rev.<sup>1</sup> 9  
B obv. 5<sup>7</sup>–7'  
A ctd.  
B ctd.
- 5 A rev.<sup>1</sup> 10  
B obv. 7<sup>7</sup>–10'  
A ctd.  
B ctd.
- 6 A rev.<sup>1</sup> 11  
B obv. 11<sup>7</sup>–14'  
A ctd.  
B ctd.
- 7 A rev.<sup>1</sup> 12  
B obv. 14<sup>7</sup>–15'  
A, B
- 8 A rev.<sup>1</sup> 13  
B obv. 16'  
(B obv. 17<sup>7</sup>–18' not preserved; undecipherable traces at the beginning of obv. 19' and 20')
- 9 A rev.<sup>1</sup> 14  
B obv.–rev. 1
- 10 A rev.<sup>1</sup> 15  
B rev. 2–3  
A ctd.  
B ctd.
- 11 A rev.<sup>1</sup> 16  
B rev. 4–6  
A ctd.  
B ctd.
- 11a A caret  
B rev. 7–8
- 12 A rev.<sup>1</sup> 16–17  
B rev. 9–11  
A ctd.  
B ctd.
- 13 A rev.<sup>1</sup> 18  
B rev. 11–12
- 14 A rev.<sup>1</sup> 19  
B rev. 13
- 15 A rev.<sup>1</sup> 20  
B rev. 14–15
- 16 A rev.<sup>1</sup> 21  
B rev. 15–16  
A, B  
(B breaks)
- 17 A rev.<sup>1</sup> 22
- [ A.GÚ]B.BA  
DÙ.DÙ.BI *ina* GE<sub>6</sub> A.GÚ.BA [GIN-an] / NÍG.NA GLIZI.LÁ [ ] /  
*ina* SU LÚ — *tuš-ba-a'*-ma  
— SU LÚ BI *tuš-ba-a'*-ma →
- [ ]  
*i[na šēri(?)]* / GI.DU<sub>8</sub> GIN-an 7 NINDA ZÍZ.<sup>1</sup>A<sup>1</sup>.[AN GAR-an] /  
[Z]Ú.LUM.MA <sup>z</sup>EŠA<sup>1</sup> <sup>1</sup>DUB<sup>1</sup>-aq NINDA.Ì.DÉ.ÀM LÀL Ì.NUN.NA GAR-an  
ZÚ.LUM.MA <sup>z</sup>EŠA D[UB-aq] / NINDA.Ì.DÉ.A LÀL Ì.NUN.NA GAR-a[n]
- [ ]  
dug A.DA.GUR<sub>5</sub> GIN-an SISKUR [BAL-qf] / KAŠ BAL-qí LÚ BI *ina* UGU Š[uk-bu-su] /  
[GUB-su mal<sup>1</sup>-la ŠÀ-šú DAB DU<sub>11</sub>.DU<sub>11</sub>  
GUB-su mal ŠÀ-šú DAB-tum / DU<sub>11</sub>.DU<sub>11</sub> →
- [ ]  
B]ÚR u ŠE.GA qí-bit-s[u] ma-ag-rat  
HUL-šú DU<sub>8</sub>-ir B[ÚR ] / qí-bit-su ma-[ag-rat]
- [ ] KI]-tim MAN <sup>d</sup>í-gì-gì u <sup>d</sup>DIŠ+U at-ta-ma  
[ÉN <sup>d</sup>UTU LUGAL AN-e<sup>1</sup> [u] <sup>1</sup>KI<sup>1</sup>-[tim]
- [x x x x x x] x.MEŠ-te ZI-ji UŠ<sub>11</sub> UŠ<sub>11</sub> NÍG.AK.A.MEŠ HUL.MEŠ ŠÁ LÚ.MEŠ-te  
[ ] / na-siḥ<sup>1</sup> k[i-iš-pi]
- [nāsiḥ<sup>1</sup> lumni(?) ŠA<sup>1</sup>]UŠ<sub>11</sub> u munusUŠ<sub>11</sub>  
ša<sup>1</sup>UŠ<sub>11</sub>Z[U u munusUŠ<sub>11</sub>.ZU] /
- ZI-ji mim-ma lem-nu mim-ma NU DU<sub>10</sub> ŠÁ ZU-MU  
na-siḥ<sup>1</sup> mim-ma HU[L]
- [ ] mi-i]ḥ-rū ŠÁ pa-ni-ia<sub>5</sub> ana-ku NENNI A NENNI  
na-siḥ<sup>1</sup> mi-iḥ-rū [ ] / ana-ku <sup>1</sup>dAG-KAR-ir <sup>1</sup>A<sup>1</sup> [x x x x] /  
du-<sup>1</sup>uš<sup>1</sup>-mu-u [p]a-liḥ-ku →  
du-uš-mu-u p[a-liḥ-ka]
- [ ] ina HUL ka-mu-né-e Š[á ina É-MU(?)] / ina KI.TA NA<sub>4</sub> nap-l[i-sa-an-ni-ma]
- ŠÁ-pal-ka / [ ] a]ṣ-bat  
ša-pal-ka ak-mis T[ÚG.SÍK-ka aṣ-bat] /
- ina HUL kuš Á.KÁR NÍG.AK.A HUL.MEŠ <sup>1</sup>šu-ti<sup>1</sup>-qa-ni-ma  
ina HUL kuš Á.KÁR NÍG.AK.A.M[EŠ ] / šu-ti-qa-an-ni-ma →
- [ ] T]E a-a DIM<sub>4</sub> a-a KUR-a-ni a-a-ši  
HUL ŠÁ-[a-šu NU TE] / NU DIM<sub>4</sub> NU KUR-an-ni i[a-a-ši]
- [ ] ŠE]Š-e GUB-iz m[a-ḥ]ar-ka  
<sup>d</sup>UTU *ina* u<sub>4</sub>-me ŠEŠ-e GUB-[iz ]
- [ ] Šu-ti-qa-ni-ma EN u<sub>4</sub>-um TI.LA-ku da-l[il D]INGIR-ut-ka  
*ina* HUL an-né-e Šu-ti-qa-[an-ni-ma] / — — — dà-líl DINGIR-ti-ka →
- [rabīti] ana UN.MEŠ DAGAL.MEŠ lu[d]-lul  
[ ] / ana UN.MEŠ DAGAL.M[EŠ ]
- [DIŠ NA NU].MEŠ-šú ana a-ra-le-e pa<-aq>-du : D[UB<sup>?</sup> ŠÁ<sup>2</sup> EG]IR-šú SAR

2. Summary of the paragraphs in ms. A not included in the transliteration  
obv.<sup>!</sup>

- 1–42 Ceremonial ritual to undo a curse (NA.ÉRIM, *māmītu*) that has seized a man; figurines representing the patient's family play a central role in the proceedings.  
rev.<sup>!</sup>
- 1–5 Ritual against an evil threatening a baby (see Reiner, *JNES* 26 [1967] 192).

*Bound Transcription*

<sup>1</sup>[šumma amēlu lū ina eqli(?) lū ina šē]ri lū  
ina qabal āli lū <ina> kīdi u bāmāti  
<sup>2</sup>[ ... ] ... mamma napišti(?) ittīšu ul  
idabbub<sup>3</sup>[ ... ] ... nasāhi šūtuqi

<sup>4</sup>DÙ.DÙ.BI ina māši egubbā [tukān] nig-  
nakka gizzillā [egu]bbā ((ina)) zumur ameli  
((šuāti)) tušbā'-ma <sup>5</sup>i[na šēri(?)] paṭīra  
tukān sebet akal kunāš[i tašakkan] suluppī  
sasqā tararraq miris dišpi himēti tašakkan  
<sup>6</sup>adagurra tukān niqā [tanaqqi] šikara  
tanaqqi amēla šuāti ina muḥhi šukbusu  
tušzāssu mala libbašu šabtu idabbub  
<sup>7</sup>lumunšu paṭer pašer u mager qibīssu  
magrat

<sup>8</sup>ÉN Šamaš šar šamē u eršeti šar Igigi u  
Anunnaki attā-ma

<sup>9</sup>[ ... ]te  
nāsiḥ kišpī ruhē rusē upšāšē lemnūti ša  
amēlate

<sup>10</sup>[nāsīh lumni(?)] ša kaššāpi u kaššāpti  
nāsiḥ mimma lemnūti ša  
zumrīya

<sup>11</sup>nāsiḥ miḥru ša pānīya  
anāku annanna (var.: Nabû-ēṭir) mār an-  
nanna (var.: [ ... ]) dušmū pāliḥku  
(<sup>11a</sup>ina lumun kamūnē š [a ina bītīya(?)]  
ina šapal abni napl(isanni-ma))

<sup>12</sup>šapalka akmis si[ssiktaka a]ṣbat  
ina lumun narūq upšāšē lemnūti šūtiqanni-  
ma

<sup>13</sup>lumnu šā[šu ay iṭ]hā ay isniqa ay ikšud-  
anni yāši

<sup>14</sup>Šamaš ina ūme annē azzīz m[ah]arka  
<sup>15</sup>ina lumni annē šūtiqanni-ma  
((adi ūm balṭāku)) dalīl ilūtika <sup>16</sup>[rabīti]  
ana niš rapšāti lu[d]lul

*Translation*

<sup>1</sup>[If a man encountered<sup>103</sup> either on the field(s) or in the st]eppes  
or inside the city or outside the city and on the plain <sup>2</sup>[a sack  
of witchcraft, an adversity, evil sorceries, (...)], nobody talks  
to him, <sup>3</sup>[ ... to] eradicate [this evil] (and) to make it pass by:

<sup>4</sup>Its ritual: In the night [you set up] a holy water vessel. You  
move censer, torch (and) [holy wa]ter vessel past the body of  
(that) man. Then, <sup>5</sup>i[n the morning], you set up a portable  
altar, [you place] (a portion of) seven emm[er] loaves (on it);  
you strew dates and fine flour. You place *mirsu*-confection  
made of syrup (and) ghee (there). <sup>6</sup>You set up a libation  
vessel; [you make] a sacrifice, you pour a libation of beer.  
You have that man stand on a step; he tells (Šamaš) every-  
thing that worries him. <sup>7</sup>His evil (portend) will be released,  
undone and (turned into a) favourable (sign). His speech will  
be pleasant (to the gods).

<sup>8</sup>Incantation: “Šamaš, you alone are the king of heaven and  
earth, the king of the Igigi and the Anunnaki,

<sup>9</sup>[who ... the] ... ,  
who removes witchcraft, magic, sorcery (and) the evil machi-  
nations of men,

<sup>10</sup>[who removes the evil] caused by warlock and witch,  
who removes any evil, anything not good that is in my body,

<sup>11</sup>who removes the adversity that is before me —  
I, N.N. (var.: Nabû-ēṭir), son of N.N. (var.: [ ... ]), the ser-  
vant who honours you,

((<sup>11a</sup>— because of the evil portended by the fungus th[at (was  
found) in my house] under a stone, loo[k with favour upon  
me] —))

<sup>12</sup>I have knelt down before you, [I] have seized [your] h[em].  
Let me pass by the evil of the sack of evil sorceries so that

<sup>13</sup>th[at] evil [not come] near me, not approach me, not reach  
me!

<sup>14</sup>Šamaš, today I stand before you,

<sup>15</sup>let me pass by this evil, then

<sup>16</sup>I will praise <sup>15</sup>the glory of your <sup>16</sup>[great] <sup>15</sup>divinity <sup>16</sup>to the  
widespread people <sup>15</sup>((as long as I live)).

<sup>103</sup> For the tentative restorations given in the translation, cf. the parallel  
texts quoted in the commentary on ll. 1–3 (see Notes).

<sup>17</sup>[*šumma amēlu salm]ūšu ana arallē pa<q>dū : t[uppu ša(?) ar]kīšu šatru*

<sup>17</sup>[If a man's figurin]es have been handed over to the nether-world — *t[ablet that]* is (*to be*) written [after]wards.

### Notes

1–3: Ms. B obv. 1'–4' are only fragmentarily preserved. They are phrased as a diagnosis and were probably preceded by a symptom description. The preserved portions show obvious parallels to ms. A rev.<sup>1</sup> 6–8, but an overall reconstruction of the text is still not possible: 'NA BI 𒄩UL x [x x x x], KI-ŠÚ ul DU<sub>11</sub>.[DU<sub>11</sub> x x x], DU.MEŠ *ana* 𒄩UL 'šu-a<sup>1</sup>-[tu nasāhi(?)], šu-tu-q[í x x x (x)].

A close parallel to ll. 1–3 is the catchline at the end of *KAR* 72, a tablet with namburbi rituals, one of which occurs on a tablet that contains a namburbi against witchcraft (K 2773+, ed. Maul, *BaF* 18, 445–52; cf. Abusch, *Studies Stol*, 61–63). The catchline reads: DIŠ NA *lu-u ina A.ŠA lu-u ina ki-di lu-u ina ba-ma-a-[ti]*, <sup>kuš</sup>A.KÁR.LÁ *mi-ih-ru NÍG.AK.A.MEŠ 𒄩UL.MEŠ ana* IGI LÚ *i[m-hur-šú]* “If a man — a sack of witchcraft, an adversity, evil sorceries con[fronted] the man either on the field(s) or outside the city or in the open country” (rev. 18–19). The first, partly broken sign preserved in ms. A rev.<sup>1</sup> 7 could well be R]A, and if so, the text may possibly have read [<sup>kuš</sup>A.KÁR.LÁ *mi-ih-ru NÍG.AK.A.MEŠ 𒄩UL.MEŠ (ana* IGI LÚ) *im-ḥu-r]a* ....

6: The exact nature of the *šukbusu*-step is unknown (*CAD Š* III 214b: “ramp”; add there the present attestation, *SpTU* 2, 12 obv. II 38 and several attestations in *Bitt sala’ mē*; for the latter, see Ambos, unpubl. *Habilitationschrift*, p. 430); but note

that other rituals have the patient step on basalt or pitch when addressing the sun-god (for basalt, see here texts 7.5 and 7.8, 7. and their parallels; for pitch, see here texts 10.3 and 10.4). The *šukbusu* may well be a step made of basalt, pitch or another black material that was regarded as pure.

9: The broken sign before MEŠ-*te* could be read K]Ù (*ellūte*) or PI]Š<sub>10</sub> (*kibrāte*). The context suggests the restoration of *nāsiḥ* at the beginning of the line; if this is correct, the dependent genitive ending in x.MEŠ-*te* would have to be a substantive that represents something negative. A reading L]Ú.MEŠ-*te* parallel to LÚ.MEŠ-*te* at the end of the line is possible if one assumes that the scribe used the two different Neo-Assyrian forms of LÚ in the same line. While this would be unusual, both forms may be found on the same tablet at Sultantepe (cf., e.g., *STT* 78 obv. II 75 and rev. III 111).

12: <sup>kuš</sup>A.KÁR instead of <sup>kuš</sup>A.GÁ.LÁ for *narūqu* is also attested in VAT 13963: 5' (unpublished); cf. perhaps Msk 74271: 1' = *Emar VI/4*, 157: 64'. For <sup>kuš</sup>A.KÁR.LÁ, see, e.g., *KAR* 408+ rev. 3' (ed. Reiner, *JNES* 15 [1956] 142: 46') and *KAR* 72 rev. 19 quoted above. The writing with Á instead of A is attested already in Sumerian sources (see *PSD* A I 73b–75a); KÁR is best understood as a graphic variant of regular GÁ (cf. Borger, *MesZ*, p. 83, no. 174).

## TEXTS OF GROUP TWELVE

### DIAGNOSTIC TEXTS

#### TEXT 12.1

#### ‘CUTTING-OF-THE-THROAT’, HATE-MAGIC AND ‘SEIZING-OF-THE-MOUTH’

##### *Content*

The diagnostic series *Ana marši ina tehēka* “When you approach the patient” was compiled in Babylonia during the Middle Babylonian period. Only two manuscripts of this series have been identified thus far. R. Labat published the Middle Babylonian fragment 2 NB 336, according to its colophon an exemplar of the second tablet of the series (*Syria* 33 [1956] 119–30). The other source is a Neo-Assyrian tablet from Sultantepe (STT 89) comprising two tablets of the series, probably the 33<sup>rd</sup> and 34<sup>th</sup> tablets. The section counted as the 33<sup>rd</sup>(?) tablet deals exclusively with witchcraft-induced illnesses. Almost all entries specify the technique of witchcraft that has caused the patient’s sufferings. The majority of diagnoses state that *zikurudû* (‘cutting-of-the-throat’ magic) has been performed against the patient, mostly giving the negative prognosis “he will die”. Interestingly, some of the *zikurudû* symptomologies and diagnoses are known from therapeutic texts as well; in one case they occur even in the same sequence both here and in the relevant therapeutic source (see ll. 18–27 with the pertinent notes). It is likely that the diagnostic entries here were drawn, at least in part, from these and similar therapeutic texts (see Abusch, *BWiL*, 63). A few entries in the last part of tablet 33(?) are

concerned with hate-magic (*zīru*) and ‘seizing-of-the-mouth’ magic and offer a rare insight into the kind of illnesses that were associated with these two techniques of witchcraft. Not surprisingly, hate-magic causes the patient to be detestable to gods and men, while *kadabbedû* is associated with a syndrome that seems to include some kind of speech disorder.

The present collection of diagnoses ascribes special importance to the point of time when ‘cutting-of-the-throat’ or hate-magic rituals were performed. This may be related to the fact that many forms of *zikurudû* magic were considered to be performed before an astral deity; certainly this emphasis on the date of the performance of *zikurudû* and *zīru* witchcraft is attested in other texts as well (for *zikurudû*, see here text 10.5; for *zīru*, cf. STT 275 obv. I 9').

Unfortunately the relevant portion of STT 89 (obv. I 1–II 43) is not very well preserved. Collation of the tablet showed Gurney’s copy to be mostly reliable, but the overall difficulty of the text called for careful collation through re-copying the entire obverse of the tablet; collation results pertaining to the better preserved reverse of the tablet are recorded in the Summary below.

##### *List of Manuscripts*

A	SU 51/73 + 51/194	STT 89	coll., cf. pls. 125–28	2-col. library tablet, NA script, 7 <sup>th</sup> cent.	Sultantepe
---	-------------------	--------	---------------------------	--	------------

##### *Synopsis of Text Units*

i	Symptom description and diagnosis; <i>zikurudû</i> , figurine magic; positive prognosis .....	1–7
	A obv. I 1–7	

ii	Symptom description and diagnosis; <i>zikurudû</i> before Pleiades, negative prognosis .....	8–12
	A obv. I 8–12	
iii	Symptom description and diagnosis; <i>zikurudû</i> before an astral deity, negative prognosis ..	13–17
	A obv. I 13–17	
iv	Symptom description and diagnosis; <i>zikurudû</i> , negative prognosis .....	18–22
	A obv. I 18–22	
v	Symptom description and diagnosis; witchcraft before Gula (Lyra), negative prognosis....	23–27
	A obv. I 23–27	
vi	Symptom description and diagnosis; <i>zikurudû</i> before Jupiter (Šulpaē), negative prognosis ...	28–33
	A obv. I 28–33	
vii	Symptom description and diagnosis; <i>zikurudû</i> before Ursa Major (Ereqqu), negative prognosis .....	34–37
	A obv. I 34–37	
viii	Symptom description and diagnosis; witchcraft, positive prognosis.....	38–42
	A obv. I 38–42	
ix	Symptom description and diagnosis; <i>zikurudû</i> before [...] in Tašrītu, negative prognosis..	43–47
	A obv. I 43–47	
x	Symptom description and diagnosis; <i>zikurudû</i> before Ḥabaṣīrānu (Centaurus) in Šabatū, negative prognosis .....	48–51
	A obv. I 48–51	
xi	Symptom description and diagnosis; <i>zikurudû</i> before Scorpius in Addaru, negative prognosis .....	52–56
	A obv. I 52–56	
xii	Symptom description and diagnosis; <i>zikurudû?</i> before a star, negative prognosis .....	57–61
	A obv. I 57–II 2	
xiii	Fragmentary symptom description and diagnosis .....	62–63
	A obv. II 3–4	
xiv	Symptom description and diagnosis; <i>zikurudû</i> , prognosis not preserved .....	64–66
	A obv. II 5–7	
xv	Fragmentary symptom description and diagnosis .....	67–68
	A obv. II 8–9	
xvi	Fragmentary symptom description and diagnosis .....	69–71
	A obv. II 10–12	
xvii	Fragmentary symptom description and diagnosis; witchcraft in Du’ūzu .....	72–75
	A obv. II 13–16	
xviii	Symptom description and diagnosis; hate-magic .....	76–79
	A obv. II 17–20	
xix	Symptom description and diagnosis; hate-magic of [...] in [...] .....	80–82
	A obv. II 21–23	
xx	Symptom description and diagnosis; hate-magic in Kislīmu .....	83–86
	A obv. II 24–27	
xxi	Symptom description and diagnosis; hate-magic in Ṭebētu .....	87–90
	A obv. II 28–31	
xxii	Symptom description and diagnosis; hate-magic in Elülu.....	91–95
	A obv. II 32–36	
xxiii	Symptom description and diagnosis; ‘seizing-of-the-mouth’ magic, burial of figurines ...	96–101
	A obv. II 37–42	
	Rubric: 33 <sup>rd</sup> (?) tablet of <i>Ana marši ina teħēka</i> .....	102
	A obv. II 43	

*Previous Editions*

Stol, CM 2, 91–98 (only ll. 103–215; for collations, see Summary).

*Transliteration*

## 1. A obv. I 1-II 43

- 1 A obv. I 1 [DIŠ NA X X X X X X X X X X] X X X X  
 2 A obv. I 2 [x x x x]-šú [x (x)] x [x] x [x x x] x x  
 3 A obv. I 3 [x x x] bí<sup>1</sup>? [x x (x)] x [x x x] x x  
 4 A obv. I 4 [x x x] iš [x (x)] x u x [x] x x  
 5 A obv. I 5 [x x] x x x [x x] x x NA BI  
 6 A obv. I 6 [ZI.KU<sub>5</sub>].<sup>1</sup>RU<sup>1</sup>.DA <sup>1</sup>GU<sub>7</sub> NAG ŠÉŠ<sup>1</sup> NU ZI.KUR<sub>5</sub>.DÈ-šú  
 7 A obv. I 7 [DÙ-m]a KI ADDA šu-nu-ul i-<sup>1</sup>bal-lu<sup>1</sup>  
 8 A obv. I 8 [DIŠ NA IGİ.MEŠ-šú] ú iş-sa-nun-du <sup>1</sup>GİR<sup>1</sup>-šú <sup>1</sup>it-te<sup>1</sup>-n[e]n-si-la  
 9 A obv. I 9 [Á<sup>1</sup>(?)-šú] i-šam-ma-ma-šú UZU.MEŠ-šú i[k-t]a-<sup>1</sup>na-su-u<sup>1</sup>  
 10 A obv. I 10 [GU<sub>7</sub>] u NAG-[m]a UGU-<sup>1</sup>šú NU GUB-za x-x-x-su-ma  
 11 A obv. I 11 [x x S]<sup>1</sup>IG-iş SU DÙ.A.<sup>1</sup>BI<sup>1</sup> ú-<sup>1</sup>zaq-qat<sup>1</sup>-su  
 12 A obv. I 12 [ana NA BI n]a-<sup>1</sup>áš<sup>1</sup>-pa-rat <sup>1</sup>ZI.KU<sub>5</sub>.RU<sup>1</sup><.DA> IGİ mu<sup>1</sup>[MU]L DÙ-<sup>1</sup>šú Ú<sup>1</sup>(kúr)  
 13 A obv. I 13 [DIŠ NA IGİ.MEŠ-šú] ú NIGIN-du <sup>1</sup>GİR<sup>1</sup>-šú <sup>1</sup>it<sup>1</sup>-t[e-ne]n-si-la  
 14 A obv. I 14 [Á<sup>1</sup>(?)-šú] <sup>1</sup>i-šam-ma-ma-šú UZU.[MEŠ]-šú i[k-t]a-<sup>1</sup>na-su-u<sup>1</sup>  
 15 A obv. I 15 [GU<sub>7</sub> u] <sup>1</sup>NAG<sup>1</sup>-ma <sup>1</sup>UGU<sup>1</sup>-šú GUB-z[a i]s<sup>1</sup> x <sup>1</sup>DAB<sup>1</sup>-su-ma  
 16 A obv. I 16 [(x)] x x SÌG-iş SU DÙ.A.BI <sup>1</sup>ú-<sup>1</sup>zaq-qat-su  
 17 A obv. I 17 [ana N]A [B]I na-<sup>1</sup>áš<sup>1</sup>-pa<sup>1</sup>-rat <ZI.KU<sub>5</sub>.RU.DA> ana IGİ MUL <><sup>?</sup> DÙ-ma Ú<sup>1</sup>  
 18 A obv. I 18 [DIŠ NA i]t-<sup>1</sup>ta-na-ad-làh<sup>1</sup> u it-te-<sup>1</sup>nen<sup>1</sup>-bit  
 19 A obv. I 19 [IGI<sup>1</sup>]-šú [ir-ru-ra] u UZU.MEŠ-šú <sup>1</sup>i-šam-ma-ma-šú  
 20 A obv. I 20 [ZÚ.ME]š-šú [ka-l]i-ši-na [G]U<sub>7</sub>.MEŠ-šú  
 21 A obv. I 21 [NINDA G]U<sub>7</sub>-<sup>1</sup>ma<sup>1</sup> KA[Š NAG-ma] <sup>1</sup>i-la<sup>1</sup>-hi-ib [ana N]A BI  
 22 A obv. I 22 [ZI.K]U<sub>5</sub>.<sup>1</sup>RU.DA e<sup>2</sup>1-[p]u<sup>2</sup>?-<sup>1</sup>su<sup>1</sup>-m[a B]A.Ú<sup>1</sup>  
 23 A obv. I 23 DIŠ N[A S]A [Ú]R 15-šú <sup>1</sup>TAG.TAG<sup>1</sup>-su <sup>1</sup>ši-hat UZ[U.MEŠ TU]K.TUK-ši  
 24 A obv. I 24 m[i-na-t]u-[šú] <sup>1</sup>man<sup>1</sup>-ga <sup>1</sup>U<sub>4</sub><sup>1</sup>-šú KÚR.KÚR-ma <sup>1</sup>ma-la DÙ<sup>1</sup>-šú  
 25 A obv. I 25 <sup>1</sup>i<sup>1</sup>-[maš]-ši [Ú]H-s[u pe-s]a-at NA BI <sup>1</sup>ana IGİ <sup>1</sup>gu-la<sup>1</sup>  
 26 A obv. I 26 i[p-šú] ep-š[ú-š]ú ina U<sub>4</sub>.2[7.KÁ]M U<sub>4</sub>.28.KÁM NA <sup>1</sup>BI<sup>1</sup>  
 27 A obv. I 27 [A]L.[T]I <sup>1</sup>ŠU<sup>1</sup> ZI.KU<sub>5</sub>.RU.DA {aš} Ú<sup>1</sup>  
 28 A obv. I 28 [DIŠ N]A na-k[a]p GİR 15-šú GÍR.<sup>1</sup>su <sup>1</sup>MÚRU<sup>1</sup> <sup>1</sup>uzu SA.SAL  
 29 A obv. I 29 šá 15[0]-šú TAG.TAG-<sup>1</sup>su<sup>1</sup> x ir x ZÉsic? ÍL.MEŠ-šú  
 30 A obv. I 30 GU<sub>4</sub>.UD.GU<sub>4</sub>.UD-<sup>1</sup>ta<sup>1</sup> ZI.G[A] x ni <sup>1</sup>SU<sup>1</sup>-šú i-šam-ma-am-šú  
 31 A obv. I 31 NA BI ana IGİ <sup>1</sup>dšul-pa-è<sup>1</sup> [ina] <sup>1</sup>U<sub>4</sub><sup>1</sup>.21.KÁM ina U<sub>4</sub>.22.KÁM  
 32 A obv. I 32 <sup>1</sup>rik<sup>1</sup>-su r[a] <sup>1</sup>kis<sup>1</sup>-su ina [U<sub>4</sub>].27.KÁM ina U<sub>4</sub>.<sup>1</sup>28.KÁM<sup>1</sup>  
 33 A obv. I 33 [IN]IM.BI <sup>1</sup>AL.TI ŠU<sup>1</sup> Z[I].<sup>1</sup>KU<sub>5</sub>.RU.DA<sup>1</sup> Ú[Š]  
 34 A obv. I 34 [DIŠ N]A <sup>1</sup>uzu<sup>1</sup>SA ZAG <sup>1</sup>GÙB uš-tab<sup>1</sup>-b[a-l]u<sub>4</sub> MÚD ina <sup>1</sup>pi-i-šú<sup>1</sup>  
 35 A obv. I 35 x x <sup>1</sup>ŠUB-ma<sup>1</sup> ma-<sup>1</sup>aly-ha<sup>1</sup> [U<sub>4</sub>].3.KÁM [DU-ku]  
 36 A obv. I 36 ana NA BI ana IGİ <sup>1</sup>mul<sup>1</sup>MAR.GÍD<sup>1</sup>.D[A i]p-šú <sup>1</sup>ep<sup>1</sup>-šú-š[ú]  
 37 A obv. I 37 ana U<sub>4</sub>.10.KÁM <sup>1</sup>GÍD-ma BA<sup>1</sup>.Ú<sup>1</sup> ŠU [ZI.KU<sub>5</sub>].RU.DA Ú<sup>1</sup>  
 38 A obv. I 38 DI[Š N]A ME.DÍM.BI <sup>1</sup>it<sup>1</sup>-ta-na-áš<sup>1</sup>-pa-<sup>1</sup>ka<sup>1</sup> [x-š]ú GU<sub>7</sub>-<sup>1</sup>šú  
 39 A obv. I 39 <sup>1</sup>UGU<sup>1</sup>-šú x [(x)] x x <sup>1</sup>ŠU<sup>1</sup> DAB-su [ŠÀ]<sup>1</sup> <sup>1</sup>šú i<sup>1</sup>-ta-na-a-áš  
 40 A obv. I 40 it<sup>1</sup>-ta-na-ru [ki]-<sup>1</sup>mì-iş<sup>1</sup> 15-šú 150<-šú> <sup>1</sup>GU<sub>4</sub><sup>1</sup>.U[D].<sup>1</sup>MEŠ<sup>1</sup>-<sup>1</sup>su<sup>1</sup>  
 41 A obv. I 41 a-si-id 15-šú <sup>1</sup>ú-<sup>1</sup>zaq-qat-su ana N[A] <sup>1</sup>BI<sup>1</sup>  
 42 A obv. I 42 <sup>1</sup>ip<sup>1</sup>-šú ep-šú-[šú] i-b[al]-lu<sup>1</sup>  
 43 A obv. I 43 DIŠ NA si-li-i<sup>1</sup>-tum <sup>1</sup>ina U<sub>4</sub>.22<sup>2</sup>1.KÁM ú-šar-<sup>1</sup>ri<sup>1</sup>[(-ma)]  
 44 A obv. I 44 ina <U<sub>4</sub>.>27.KÁM MÚD ina <sup>1</sup>KA<sup>1</sup>?-šú? <sup>1</sup>ú-<sup>1</sup>x-x-lam-ma x (x)  
 45 A obv. I 45 ina U<sub>4</sub>.28.KÁM <sup>1</sup>iti<sup>1</sup>DU<sub>6</sub><sup>1</sup> NIM-ma ana <sup>1</sup>IGI<sup>1</sup> [<sup>mu</sup>]!<sup>1</sup>x x  
 46 A obv. I 46 <sup>1</sup>ip<sup>1</sup>-šú ep-šú-šú ina U<sub>4</sub>.5.KÁM <sup>1</sup>lu<sup>1</sup> ina <sup>1</sup>U<sub>4</sub>.10.KÁM<sup>1</sup> [INI]M<sup>2</sup>.BI  
 47 A obv. I 47 <sup>1</sup>AL<sup>1</sup>.TI ŠU ZI.KU<sub>5</sub>.<sup>1</sup>RU<sup>1</sup>.D[A] Ú<sup>1</sup>  
 48 A obv. I 48 DIŠ NA ta-lam 15-šú e-em ta-lam 150-šú <sup>1</sup>ka-ši<sup>1</sup>  
 49 A obv. I 49 <sup>1</sup>IGI<sup>1</sup>-šú i-bar-<sup>1</sup>ru-ra<sup>1</sup> MÚD ina KIR<sub>4</sub>-šú DU-<sup>1</sup>ku<sup>1</sup>

- 50 A obv. I 50      *ana* <sup>1</sup>NA BI<sup>1</sup> [*ina*] <sup>i<sup>ti</sup></sup>ZÍZ <sup>1</sup>U<sub>4</sub>.5.KÁM<sup>1</sup> *ana* IGI <sup>mul</sup>EN.TE.NA<sup>1</sup>.BAR.ḤUZ  
 51 A obv. I 51      *ip-šú e[p-šú-š]ú <ŠU> ZI.KU<sub>5</sub>.RU.DA ÚŠ*  
 52 A obv. I 52      [DIŠ N]A <sup>1</sup>ŠÀ<sup>1</sup>.ME[Š-šú *it-t*]e-<sup>1</sup>nen<sup>1</sup>-me-ru KA-šú <sup>1</sup>EME<sup>1</sup>-šú  
 53 A obv. I 53      [i]t-ta-[n]a-<sup>1</sup>bat *ina ka-ṣa-a-ti i[t-t]a-[n]a-<sup>1</sup>a-a-al  
 54 A obv. I 54      [ina G]E<sub>6</sub> <sup>1</sup>i-gal-<sup>1</sup>lut<sup>1</sup> *ana NA BI ina* <sup>i<sup>ti</sup></sup>ŠE {kám} <sup>1</sup>U<sub>4</sub>.10+x<sup>1</sup>.KÁM  
 55 A obv. I 55      [ana IGI <sup>m</sup>]u<sup>1</sup>GI[R.T]AB *ip-šú ep-šú-šú*  
 56 A obv. I 56      [ŠU Z]I.KUR<sub>5</sub>.D[A] BA.ÚŠ  
 57 A obv. I 57      [DIŠ NA *bi-ri-i*]t MAŠ.SÌL<sup>1</sup>-šú <sup>1</sup>GU<sub>7</sub><sup>1</sup>? MEŠ-šú ZÚ.MEŠ-šú  
 58 A obv. I 58      [MÚD *i-hi-il-la* Š]U<sup>1</sup>-šú<sup>1</sup> [GÌR<sup>1</sup>]?(?)<sup>1</sup>šú<sup>1</sup> i-zaq-qa-ta-šú  
 59 A obv. I 59      [x x x x] x x [x x] <sup>1</sup>UR<sup>1</sup>? .GI<sub>7</sub> lu <sup>1</sup>KU<sub>6</sub><sup>1</sup>? lu ŠAH  
 60 A obv. II 1      *ana* IGI <sup>mu</sup>1  
 61 A obv. II 2      INIM.BI [AL.TI ŠU ZI.KU<sub>5</sub>.RU.DA ÚŠ(?)]  
 62 A obv. II 3      DIŠ NA ŠÀ-šú x [  
 63 A obv. II 4      *i-lil*<sup>1</sup> [  
 64 A obv. II 5      DIŠ NA <sup>1</sup>ŠÀ<sup>1</sup>-šú<sup>2</sup> [  
 65 A obv. II 6      x x [  
 66 A obv. II 7      *na-áš-p[a-rat* ZI.KU<sub>5</sub>.RU.DA  
 67 A obv. II 8      DIŠ NA Š[À-šú  
 68 A obv. II 9      x [  
 69 A obv. II 10      DIŠ NA <sup>1</sup>SU<sup>1</sup>-[šú]<sup>2</sup>  
 70 A obv. II 11      x x [  
 71 A obv. II 12      x [x] x x [  
 72 A obv. II 13      DIŠ <sup>1</sup>NA<sup>1</sup> [x x] x [  
 73 A obv. II 14      <sup>1</sup>MÁŠ.GE<sub>6</sub>.MEŠ-šú<sup>1</sup> x x [  
 74 A obv. II 15      *ana NA BI ina* <sup>i<sup>ti</sup></sup>ŠU <sup>1</sup>U<sub>4</sub><sup>1</sup>.[x.KÁM  
 75 A obv. II 16      *ma-<sup>1</sup>gal ur-<sup>1</sup>ru<sup>2</sup>-ku<sup>2</sup> su* [  
 76 A obv. II 17      DIŠ <sup>1</sup>NA SU<sup>1</sup>-šú [x] x x [  
 77 A obv. II 18      x x x x-šú x (x) [  
 78 A obv. II 19      HUL.<sup>1</sup>GIG šá *ina*<sup>2</sup> x x [  
 79 A obv. II 20      UGU DINGIR u LÚ [  
 80 A obv. II 21      DIŠ NA SU-šú <sup>1</sup>KÚM.KÚM<sup>1</sup>-im x [  
 81 A obv. II 22      *i-kaš-šá-aš it-ta-na-x* [  
 82 A obv. II 23      U<sub>4</sub>.7.KÁM HUL.GIG šá ni [  
 83 A obv. II 24      <sup>1</sup>DIŠ NA <sup>1</sup>ŠÀ-šú *ir-ta-na-*<sup>2</sup>*a-u*[b  
 84 A obv. II 25      SA <sup>1</sup>eq-*bi*<sup>1</sup>-šú GUB.GUB-az [  
 85 A obv. II 26      šá NA BI *ina* [<sup>i<sup>ti</sup></sup>]GAN<sup>1</sup>? U<sub>4</sub>.19.KÁM HU[L.GIG  
 86 A obv. II 27      šá *ina* IZ.ZI x x x [  
 87 A obv. II 28      DIŠ NA *im-ta-na-gag bir-<sup>1</sup>ka-šú* x [  
 88 A obv. II 29      ŠÀ-šú *ana* MUNUS NU <sup>1</sup>ÍL<sup>1</sup>-šú *ina* DU<sub>11</sub>.<sup>1</sup>DU<sub>11</sub>-šú<sup>1</sup> *i[l-la-tú-šú* DU.MEŠ(?)]  
 89 A obv. II 30      NA <sup>1</sup>BI<sup>1</sup> *ina* <sup>i<sup>ti</sup></sup>AB<sup>1</sup> U<sub>4</sub>.27.KÁM HUL.GIG x [  
 90 A obv. II 31      DÙ-<sup>1</sup>su KÌ<sup>1</sup> DINGIR LÚ ŠU-zur [<sup>Ú</sup>Š<sup>2</sup>]  
 91 A obv. II 32      <sup>1</sup>DIŠ NA *u<sup>1</sup>-za i-šu* EN INIM-šú *i-ta-nam-[dar]*  
 92 A obv. II 33      [E]N INIM-šú *ga-lit za-mar za-mar uš-tan-n[a-ah]*  
 93 A obv. II 34      [ana] NA BI *ina* <sup>i<sup>ti</sup></sup>KIN<sup>1</sup> U<sub>4</sub>.19.KÁM <sup>1</sup>HUL<sup>1</sup>.[GIG]  
 94 A obv. II 35      [š]á<sup>2</sup> ne <sup>u<sup>1</sup>?</sup>x <sup>i<sup>ti</sup>?</sup>kul NUMUN GI.ZÚ.LUM.M[A] x [(x)]  
 95 A obv. II 36      KI <sup>1</sup>DINGIR LÚ<sup>1</sup> ŠU-zu-ur <sup>1</sup>ÚŠ<sup>2</sup>  
 96 A obv. II 37      [DIŠ N]A <sup>1</sup>UGU<sup>1</sup>?-šú <sup>1</sup>i<sup>ṣ</sup><sup>1</sup>-ṣa-na-[a]d<sup>2</sup> IGI.MEŠ-šú NIGIN-du KA-šu  
 97 A obv. II 38      *e-ta-<sup>1</sup>na-bal ina*<sup>1</sup> KA-šú *it-ta-na-as-ḥar*  
 98 A obv. II 39      UZU.<sup>1</sup>MÉŠ-šú GÍR<sup>1</sup>.GÍR-šú UZU.MÉŠ-šú *iṣ-ṣa-na-li-mu*  
 99 A obv. II 40      <sup>1</sup>DU<sub>8</sub>.MEŠ-šú <sup>1</sup>i<sup>1</sup>-[k]às-sà-su-šú DU<sub>8</sub>.MEŠ-šú *ir-ta-na-m[u-u]*  
 100 A obv. II 41      *hur-ba-šú* <sup>1</sup>SUB.ŠUB<sup>1</sup>-su <sup>1</sup>SAG<sup>1</sup>.DU-su ŠU<sup>1</sup>-šú GÌR<sup>1</sup>?-šú G[U<sub>7</sub><sup>1</sup>?-šú<sup>2</sup>]  
 101 A obv. II 42      *šá* <sup>1</sup>NA BI<sup>1</sup> KA.<sup>1</sup>DAB<sup>1</sup>.BÉ.<sup>1</sup>DA DÙ<sup>1</sup>-su NU.MEŠ-šú ŠÁ DUH.LÀL Š[u-nu-lu]*

A	
102 A obv. II 43	ʳDUB.33 <sup>21</sup> .KÁM.ʳMA <sup>1</sup> ana GIG ina TE-k[a]
A	

for A obv. II 44–IV 51, see Summary

2. Summary of the paragraphs in A not included in the transliteration (ed. Stol, *CM* 2, 91–98)

obv. II

- 44–49 = ll. 103–8: Symptom description, diagnosis and prognosis; fit caused by the ‘Lord of the Roof’. In l. 49 read *ina U<sub>4</sub>* rather than NA (see copy).
- 50–53 = ll. 109–12: Symptom description, diagnosis and prognosis; fit caused by the ‘Lord of the Roof’.
- 54–III 5 = ll. 113–19: Symptom description, diagnosis and prognosis; fit caused by the ‘Lord of the Roof’. Note that in l. 115 a reading šá *i-la-A[B-...]* is possible; restore perhaps *i-la-a[p-pa-tu-šu]*? Stol’s reading ŠUB-su-ʳma<sup>1</sup> in l. 119 has been confirmed by collation.

rev. III

- 6–9 = ll. 120–23: Symptom description, diagnosis and prognosis; fit caused by [...]. Stol’s reading UMUŠ-šú in l. 121 has been confirmed by collation.
- 10–13 = ll. 124–27: Symptom description, diagnosis and prognosis; fit caused by the ‘Lord of the Roof’. In l. 124 read SA<sub>5</sub>-á[t]; Stol’s reading UMUŠ-šú in l. 121 has been confirmed by collation. The traces preserved at the end of l. 125 suggest *u IR Š[UB ... ]* (see collation).
- 14–18 = ll. 128–32: Symptom description, diagnosis and prognosis; fit to be treated by the performance of *āśipūtu*. Stol’s reading 15[0 at the end of l. 131 has been ruled out by collation; the traces suggest *ana ʳGAM<sup>12</sup> [ ... ]* (see collation).
- 19–26 = ll. 133–40: Two symptom descriptions, diagnoses and prognoses; fits, the first of which is caused by the ‘Lord of the Roof’. Stol’s reading TÚG DUGUD *par-ši* in l. 139 remains problematic; the sign after KU is BU, as correctly indicated in Gurney’s copy. We are, however, unable to provide a convincing interpretation of the apparent phrase *ku-bu-ut ZÉ iṣabbat* (Scurlock – Andersen, *Diagnoses*, 319 emend *ku-bu-ut-ta'* and translate “difficult (phase)”).
- 27–33 = ll. 141–47: Two symptomologies, diagnoses; AN.TA.ŠUB.BA-disease (with fatal prognosis in the second case). To our eyes a reading *i-ṣa-par* rather than *i-DAG* is possible in l. 141, but see Stol’s comments on the usage of ‘DAG’ in writings of *iṣappar*. Stol’s tentative reading *me il l[ik]* at the end of l. 146 is doubtful; collation suggests a difficult to explain *me-il-ʳa<sup>1</sup> x [ ... ]*.
- 34–37 = ll. 148–51: Symptom description, diagnosis and prognosis; AN.TA.ŠUB.BA-disease. For the traces preserved at the end of l. 148, see collation.
- 38–44 = ll. 152–58: Symptom description (fit), diagnosis, instructions for scarification and prognosis. Stol’s reading ʳUD<sup>1</sup>.A at the beginning of l. 155 would require an emendation; the preserved traces suggest ʳBAR<sup>1</sup>-a or perhaps ʳŠÚ<sup>1</sup>.A (see collation).
- 45–52 = ll. 159–66: Symptom description, diagnosis (AN.TA.ŠUB.BA) and therapeutic instructions. In ll. 163–64 read U<sub>4</sub>.9<sup>sic</sup>.KÁM *ina pān(IGI) ḍSīn(30) ina ki-il-ki-l[i<sup>sic</sup> ... ]*, U<sub>4</sub>.10<sup>sic</sup>.[KÁM] ʳina<sup>sic</sup> nam-KU-le-e tušeššeb(ʳTUŠ<sup>1</sup>)-šu “For nine days [you ... ] before Sīn in the *kilkillu* reed-hut. On the tenth day you have him sit in the *namkulū*(?)”. In l. 165 read ʳina<sup>1</sup> *pān(IGI) ḍSīn(30) tušakmas(DU<sub>10</sub>.GAM<sup>sic</sup>)-s[u<sup>sic</sup> ... ]* “you have h[im] kneel before Sīn” (see collation).

rev. IV

- 1–7 = ll. 167–73: Symptom description, diagnosis and prognosis; ‘Spawn of Šulpae’. Stol’s reading ʳú-za-qat<sup>1</sup> in l. 167 is ruled out by collation; we cannot offer anything better than širūšu x-x-x-šu ri-mu-tú ʳTUK<sup>1</sup>-[š]i (ʳTUK<sup>1</sup>.[TU]K equally possible), see collation. At the beginning of l. 169 read [ri-ḥ]u-ut ḍšul-pa-è; ll. 170 and 171 begin with [ZA]G-šú and [G]ÙB-šú, respectively.
- 8–13 = ll. 174–79: Symptom description and diagnosis; the patient’s symptoms are interpreted as an evil omen. The evil portent is to be removed by killing the patient by burying him alive.
- 14–20 = ll. 180–86: Symptom description and diagnosis; the patient’s symptoms are interpreted as an evil omen. The evil portent is to be removed by killing the patient by burning him. “ḥí-pi” in Stol’s edition is a typographic error (*hi-pi*, as indicated in Gurney’s copy).
- 21–25 = ll. 187–91: Symptom description, diagnosis (‘Spawn of Šulpae’) and prognoses depending on the social status of the patient. At the end of l. 187 read ŠUB.ŠUB-ʳdi<sup>sic</sup>. Stol’s reading *it-ta-nak-sar* in l. 188 has been confirmed by collation. At the beginning of l. 189 read [K]A-šú ʳÚH<sup>sic</sup>-ta

<...> Á.‘KÁR<sup>1</sup>.MEŠ-šú *tab-ka* “his mouth <...> spittle, his *limbs* are poured out”. It seems that the scribe confused the logograms Á.KÁR (*unūtu* “implements”) and Á.ÚR (*mešrētu* “limbs”). In l. 190 read <sup>4</sup>šul-pa-è (with copy). In l. 191 Stol’s emendation *uš-ta-mar*<sup>1</sup>(rad)-*ra-aş-ma* remains problematic. The tablet has (unclear) *uš-ta-rat-<sup>1</sup>tak<sup>1</sup>-ma*, as already indicated in Gurney’s copy; note that the sign preceding *-ma* is certainly TAG rather than KASKAL (*ras*).

- 26–29 = ll. 192–95: Symptom description and diagnosis; *bennu*-disease.
- 30–38 = ll. 196–204: Various symptom descriptions with diagnoses and prognoses. In l. 200 read *iš-<sup>1</sup>tu<sup>1</sup>* UD.‘DU-šu<sup>1</sup> “(if), after it has overwhelmed him, spittle flows from his mouth”. In l. 201 a reading *marušti*(NÍG.GIG) *la qāti*(ŠU) *išbas*(DAB)-*su* seems plausible: “an affliction ‘without a hand’ (i.e., without a supernatural cause) has seized him”.
- 39–48 = ll. 205–14: Various symptom descriptions diagnosed as “hand of Sîn”. In l. 213 read [...] TÉŠ.BI *i-ru-da u DU-ka* “[ ... ] tremble [at] the same time and ‘run’”; for parallels, see CAD R 62a s.v. *râdu b*).
- 49 = ll. 215: Rubric; probably restore [DUB.34.KÁM-*ma ana* GIG] *ina TE-ka*.
- 50–51 = ll. 216–17: Colophon.

### Bound Transcription

<sup>1</sup>[šumma amēlu ...] ... (ll. 2–4 too fragmentary for transcription) <sup>5</sup>[...] ... [...] ... amēlu šū <sup>6</sup>[zik]rudā štūkul šaqi pašiš şalam zikurudēšu <sup>7</sup>[epuš-m]a itti mīti šunūl iballut

<sup>8</sup>[šumma amēlu pānūš]u iššanundū šēpāšu itten[e]nšilā <sup>9</sup>[ahāšu(?)] išammamāšu štrūšu i[kt]anassū <sup>10</sup>[ikkal] u išattī-[m]a elīšu lā izzazza ...su-ma <sup>11</sup>[ ... m]ahiş(?) zumru kalāma (or: kalūšu?) uzaqqassu <sup>12</sup>[ana amēli šuāti n]ašparāt zikurudē mahar S[ebett]i epšāšu imāt(?)

<sup>13</sup>[šumma amēlu pānūš]u iššanundū šēpāšu itt[ene]nšilā <sup>14</sup>[ahāšu(?)] išammamāšu štrūšu i[kt]anassū <sup>15</sup>[ikkal u] išattī-ma elīšu izzazza ...su-ma <sup>16</sup>[...] ... mahiş(?) zumru kalāma (or: kalūšu?) uzaqqassu <sup>17</sup>[ana amēli [šu]āti našparāt <zikurudē> ana mahar kakkabi(?) epšā-ma imāt

<sup>18</sup>[šumma amēlu i]ttanadlah u ittenenbit <sup>19</sup>[tnā]šu [irrurā] u štrūšu išammamāšu <sup>20</sup>[šinn]āšu [kal]išina [ita]nakkalašu <sup>21</sup>[akala ik]kal-ma šika[ra išattī-ma] ilahhib [ana amēli šuāti <sup>22</sup>[zik]urudū e[p]üssu-m[a(?)] i]māt

<sup>23</sup>šumma amēlu šer’]ān [pē]m imittīšu iltanappassu šiḥhat št[r̄ ir]tanašši <sup>24</sup>m[ināt]ū[šu] mangā tēmšu ittanakker-ma mala ṫpušu <sup>25</sup>i[maš]ši [ru']üss[u peş]āt amēlu šū ana mahar Gula <sup>26</sup>i[p-şu] ep[şuš]u ina U<sub>4</sub>.2[7.KÁM U<sub>4</sub>.28.KÁM amēlu šū <sup>27</sup>[i]qa[tt]i qāt zikurudē imāt

### Translation

<sup>1</sup>[If a man ...] ... (ll. 2–4 too fragmentary for translation) <sup>5</sup>[...] ... [...] ..., that man <sup>6</sup>has been given [‘cutting]-of-the-throat’-witchcraft with food, drink (and) ointment. A figurine of his ‘cutting-of-the-throat’ <sup>7</sup>[has been made and] <sup>7</sup>has been buried with a dead person. He will recover.

<sup>8</sup>[If a man] has [ver]tigo, his feet are more and more contracted, <sup>9</sup>[his arms] are numb, his flesh constantly gives (him) a paralysed feeling, <sup>10</sup>[he eats] and drinks, but (the food) does not nourish him, ... him and <sup>11</sup>[ ... ] ... is affected, his whole body causes him a stinging pain, <sup>12</sup>[against that man m]essages of ‘cutting-of-the-throat’ magic have been performed before the Pl[eria]des; he will die.

<sup>13</sup>[If a man] has [ver]tigo, his feet are more and more contracted, <sup>14</sup>[his arms] are numb, his flesh [const]antly gives (him) a paralysed feeling, <sup>15</sup>[he eats and] drinks, and (the food) does nourish him, ... him and <sup>11</sup>[ ... ] ... is affected, his whole body causes him a stinging pain, <sup>12</sup>[against] th[at] ma[n] messages <of ‘cutting-of-the-throat’ magic> have been performed before the star(s), and he will die.

<sup>18</sup>[If a man is] constantly perturbed and cramped, his [eyes flicker] <sup>19</sup>and his flesh becomes numb, [a]ll his [teeth] continually cause him [a na]gging pain, <sup>21</sup>[he ea]ts [bread] and dri[nks] be[er and then] makes a growling noise, [against] that [m]an ‘cutting-of-the-throat’ magic *has been performed*, and [he] will die.

<sup>23</sup>If the [sin]ew(s) of a [ma]n’s right [thi]gh hurt him continually, he is wasting [away], <sup>24</sup>his l[imb]s are stiff, his mind becomes more and more deranged so that <sup>25</sup>he f[orge]ts <sup>24</sup>whatever he has been doing, <sup>25</sup>hi[s phle]gm is [whi]te, against that man <sup>26</sup>sorc[eries] have been per[formed] <sup>25</sup>before Gula. <sup>26</sup>On the 2[7<sup>th</sup>] (or) 28<sup>th</sup> day (of his illness) that man will c[ome to an en]d. It is ‘hand’ of ‘cutting-of-the-throat’ magic, he will die.

<sup>28</sup>[šumma amē]lu nak[ka]p šēp imittīšu uzaqqassu qabal šašalli <sup>29</sup>ša šumē[l̄]šu iltanappassu ... marta(?) ittanaššišu <sup>30</sup>ištanahhiṭa itebb[i] ... zumuršu išam-mamšu <sup>31</sup>amēlu šū ana mahar Šulpae [ina] U<sub>4</sub>.21.KÁM ina U<sub>4</sub>.22.KÁM <sup>32</sup>riksu rakissu ina [U<sub>4</sub>.]27.KÁM ina U<sub>4</sub>.28.KÁM <sup>33</sup>[am]āssu iqatti qāt z[i]kurudē im[â]

<sup>34</sup>[šumma amē]lu šer'ān imitti šumēli uš-tabb[al]ū dāma ina p̄išu <sup>35</sup>... ittan-addī-ma mahha šalāšat [ūmī illakū] <sup>36</sup>ana amēli šuāti ana mahar Ereqq[i] i]p̄išu epšūš[u] <sup>37</sup>ana ešeret ūmī trīk-ma imāt qāt [zik]rudē imât

<sup>38</sup>šum[ma am]ēlu binātūšu ittanašpākā [...-š]u ikkalšu <sup>39</sup>muhhašu ... ...-šu išab-bassu [libbašu] i]tanāš <sup>40</sup>ittanarru [ki]-miš imittīšu šumēlī<šu> ištanahhissu <sup>41</sup>asid imittīšu uzaqqassu ana amē[li] šuāti <sup>42</sup>ip̄išu epšūš[u] ib[al]lut

<sup>43</sup>šumma amēlu sili'tu ina U<sub>4</sub>.22<sup>?</sup>.KÁM ušarri[(-ma)] <sup>44</sup>ina <U<sub>4</sub>.>27.KÁM dāmu ina p̄išu(?) ... <sup>45</sup>ina U<sub>4</sub>.28.KÁM Taš-riti NIM-ma ana mahar mul?... <sup>46</sup>ip̄išu epšūšu ina U<sub>4</sub>.5.KÁM lū ina U<sub>4</sub>.10.KÁM [am]āssu(?) <sup>47</sup>iqatti qāt zikurud[ē] imât

<sup>48</sup>šumma amēlu talam imittīšu ēm talam šumēlīšu kaši <sup>49</sup>ināšu ibarrūrā dāmū ina appišu illakū <sup>50</sup>ana amēli šuāti [ina] Šabati U<sub>4</sub>.5.KÁM ana mahar Habaṣrā-ni <sup>51</sup>ip̄išu e[p̄išu]u <qāt> zikurudē imât

<sup>52</sup>[šumma amē]lu qerbū[šu itt]enemerū p̄išu lišānšu <sup>53</sup>i]tta[n]aşbat ina kaşāti i]tt[a]n]ayyal <sup>54</sup>[ina mū]ši igallut ana amēli šuāti ina Addari U<sub>4</sub>.10+x.KÁM <sup>55</sup>[ana mahar] Zuq[aq]ipi ip̄išu epšūšu <sup>56</sup>[qāt z]ikurud[ē] imât

<sup>57</sup>[šumma amēlu birī]t naglabīšu ittanak-kalšu(?) šinnāšu <sup>58</sup>[dāma i]billā qā]tāšu [šēp]ašu(?) izaqqatāšu <sup>59</sup>[ ... ] ... [...] kalbi(?) lū nūni(?) lū sahī <sup>60</sup>ana mahar mu[... ] ... <sup>61</sup>amāssu [iqatti qāt zikurudē imât(?)]

<sup>62</sup>šumma amēlu libbašu ... [ ... ] <sup>63</sup>illil [ ... ]

<sup>64</sup>šumma amēlu libbašu(?) [ ... ] <sup>65</sup>... [ ... ] <sup>66</sup>naşp[arāt zikurudē ... ]

<sup>67</sup>šumma amēlu lib[bašu ... ] <sup>68</sup>... [ ... ]

<sup>69</sup>šumma amēlu zumur[šu(?) ... ] <sup>70</sup>... [ ... ] <sup>71</sup>... [ ... ]

<sup>28</sup>[If] the tip of [a man's right foot causes him a stinging pain, the middle of <sup>29</sup>his left <sup>28</sup>šašallu-tendon <sup>29</sup>hurts him continually, ... keeps heaving up bile, <sup>30</sup>he jerks repeatedly, jumps [up], ... , his body becomes numb, <sup>31</sup>that man's <sup>32</sup>bond has been bound <sup>31</sup>before Jupiter [on] the 21<sup>st</sup> (or) the 22<sup>nd</sup> day. <sup>32</sup>On the 27<sup>th</sup> (or) the 28<sup>th</sup> day (of his illness) <sup>33</sup>his [mat]ter will come to an end. It is 'hand' of 'cutting-of-the-throat' magic, he will d[ie].

<sup>34</sup>[If a ma]n's veins of the right and of the left side ... , <sup>35</sup>he constantly ejects ... blood from his mouth, (and) mahhu-liquid [flows] for three [days], <sup>36</sup>against that man [so]rceries have been performed before Ursu Majo[r]. <sup>37</sup>If it lasts for ten days, he will die. It is 'hand' of 'cutting-of-the-throat' magic, he will die.

<sup>38</sup>I[f a m]an's limbs are constantly 'poured out', [hi]s [...] causes him a nagging pain, <sup>39</sup>his skull ... , his ... seizes him, he keeps retching (and) <sup>40</sup>vomiting, his right and left calves keep twitching, <sup>41</sup>the heel of his right (foot) causes him a stinging pain, against that ma[n] sorceries have been performed; he will re[co]ver.

<sup>43</sup>If a man's disease has started on the 22<sup>nd</sup> day [and] <sup>44</sup>on the 27<sup>th</sup> <day> he ... blood from *his mouth*. ... <sup>45</sup>on the 28<sup>th</sup> of the month Tašritu ... , and <sup>46</sup>sorceries have been performed against him before ... . On the fifth or on the tenth day (of his illness) his [matt]er <sup>47</sup>will come to an end. It is 'hand' of 'cutting-of-the-throat' magic, he will die.

<sup>48</sup>If a man's torso is hot on the right side (and) cold on the left side, <sup>49</sup>his eyes flicker, blood runs from his nose, <sup>50</sup>against that man <sup>51</sup>sorceries ha[ve been performed] <sup>50</sup>in the month Šabatu, on the fifth day, before Centaurus. <sup>51</sup>It is <'hand'> of 'cutting-of-the-throat' magic, he will die.

<sup>52</sup>[If a ma]n'[s] intestines are [constantly sw]ollen, his mouth (and) tongue <sup>53</sup>are constantly seized, in the morning he keeps lying (in bed), <sup>54</sup>[in the ni]ght he is frightened, against that man <sup>55</sup>sorceries have been performed <sup>54</sup>in the month Addaru, on the ...teenth day, <sup>55</sup>[before] Sc[or]pius. <sup>56</sup>It is ['hand' of 'cutting-of-the-throat' magic, he will die.

<sup>57</sup>[If the space] between a man's shoulders is constantly causing him a nagging pain, his teeth <sup>58</sup>[exude blood], his [ha]nds (and) his [fee]t cause him a stinging pain, <sup>59</sup>[ ... ] ... <sup>60</sup>[have been ... ] <sup>59</sup>[to (...) a dog or a fish or a pig <sup>60</sup>before (the star) [ ... ]. <sup>61</sup>His matter [will come to an end. It is 'hand' of 'cutting-of-the-throat' magic, he will die].

<sup>62</sup>If a man's abdomen (or: heart) ... [ ... ] <sup>63</sup>he becomes pure [ ... ]

<sup>64</sup>If a man's abdomen (or: heart) [ ... ] <sup>65</sup>... [ ... ] <sup>66</sup>messag[es of 'cutting-of-the-throat' magic ... ]

<sup>67</sup>If a man's abdo[men (or: heart) ... ] <sup>68</sup>... [ ... ]

<sup>69</sup>If a man'[s] body [ ... ] <sup>70</sup>... [ ... ] <sup>71</sup>... [ ... ]

<sup>72</sup>šumma amēlu [...] ... [ ... ] <sup>73</sup>šunā-tūšu [...] <sup>74</sup>ana amēli šuāti ina Du'ūzi U<sub>4</sub>.[X.KÁM ...] <sup>75</sup>magal urrukū(??) ... [ ... ]

<sup>76</sup>šumma amēlu zumuršu [...] <sup>77</sup>... [ ... ] <sup>78</sup>zīru ša ina [...] <sup>79</sup>eli ili u amēli [...]

<sup>80</sup>šumma amēlu zumuršu ītenemmim [...] <sup>81</sup>ikašaš ittana [...] <sup>82</sup>U<sub>4.7</sub>.KÁM zīru ša [...]

<sup>83</sup>šumma amēlu libbašu irtana<sup>”</sup>u[b [...] <sup>84</sup>šer'ān eqbīšu ittanazzāz [...] <sup>85</sup>ša amēli šuāti ina Kislīmi U<sub>4.19</sub>.KÁM zī[ru [...] <sup>86</sup>ša ina igāri [...]

<sup>87</sup>šumma amēlu imtanaggag berkāšu [...] <sup>88</sup>libbašu ana šinništī lā inaštī-šu ina dabābīšu i[llatūšu illakā(?)] <sup>89</sup>amēlu šū ina Tebēti U<sub>4.27</sub>.KÁM zīru [...] <sup>90</sup>epussu itti ili amēli šuzzur [imāt(?)]

<sup>91</sup>šumma amēlu uzza tīšu bēl amātīšu ītan-am[dar] <sup>92</sup>[b]ēl amātīšu galit zamar zamar uštann[ab] <sup>93</sup>[ana] amēli šuāti ina Elūli U<sub>4.19</sub>.KÁM zī[ru] <sup>94</sup>... zēr bušinni(?) ... <sup>95</sup>itti ili amēli šuzzur imāt(?)

<sup>96</sup>[šumma am]ēlu muħħašu(?) iṣṣanād(?) pānūšu iṣṣanundū pūšu <sup>97</sup>ētanabbal ina pīšu ittanashar <sup>98</sup>šīrūšu izaqqatūšu šīrūšu iṣṣanallimū <sup>99</sup>pīrūšu i[k]assasūšu pīrūšu irtanamm[ū] <sup>100</sup>ħurbāšu imtan-aqqusu qaqqassu qātāšu šēpāšu i[k]kalāšu(?)] <sup>101</sup>ša amēli šuāti kadabbedū epussu salmūšu ša iškūri ū[unullū]

<sup>102</sup>DUB.33<sup>?</sup>.KÁM.MA ana marṣi ina teħek[a]

For the remainder of the text, see Summary.

<sup>72</sup>If a man [...] ... [ ... ] <sup>73</sup>his dreams [...] <sup>74</sup>against that man in Du'ūzu, on the [...]<sup>th</sup> day. [...] <sup>75</sup>will be much protracted(??) [...]

<sup>76</sup>If a man's body [...] <sup>77</sup>... [ ... ] <sup>78</sup>hate-magic which [...] with [...] <sup>79</sup>[he is [...] to god and man [...] ].

<sup>80</sup>If a man's body is constantly hot, [...] <sup>81</sup>he [...] , he is constantly [...], <sup>82</sup>hate-magic of [...] on the seventh day.

<sup>83</sup>If a man's abdomen trembles constantly [...], <sup>84</sup>the veins of his heels constantly protrude [...] <sup>85</sup>against that man hate-[magic [...] ] in the month Kislīmu, on the 19<sup>th</sup> day. [...] <sup>86</sup>which in (or: from) the wall [...]

<sup>87</sup>If a man is rigid, his knees [...] <sup>88</sup>his 'heart' does not arouse him towards a woman, [his] s[aliva runs] when he talks, <sup>89</sup>against that man hate-magic [...] <sup>90</sup>has been performed <sup>89</sup>in the month Tebētu, on the 27<sup>th</sup> day. <sup>90</sup>He has been made detestable to god (and) man; [he will die].

<sup>91</sup>If a man is in a rage, he is in constant fe[ar] of his litigant, <sup>92</sup>he is frightened about his [li]tigant, he is experiencing fati[gue] from time to time, <sup>93</sup>[against] that man hate-[magic] <sup>94</sup>... mullein seed [...] <sup>93</sup>in the month Elūlu, on the 19<sup>th</sup> day. <sup>95</sup>He has been made detestable to god (and) man; he will die.

<sup>96</sup>If a man's head spins, he has vertigo, his mouth is always dry, <sup>97</sup>in his mouth it 'turns back and forth', <sup>98</sup>his flesh causes him a stinging pain, his flesh keeps turning dark, <sup>99</sup>his ... cause him a gnawing pain, his ... are constantly weak, <sup>100</sup>cold tremors afflict him repeatedly, his head, his hands, his feet c[ause him a nagging pain], <sup>101</sup>against that man 'seizing-of-the-mouth' magic has been performed. Figurines of wax representing him have been b[uried].

<sup>102</sup>33<sup>rd</sup> tablet of "When yo[u] approach the patient".

For the remainder of the text, see Summary.

### Notes

General: We would like to thank M. Stol who generously passed on his notes on STT 89 to us and commented on a first version of this edition and on Schwemer's new copy of the obverse of the tablet.

1–7: The same symptom description and diagnosis occur in a therapeutic text against *zikuru-dū*, which, unfortunately, is just as fragmentary as the present passage (BAM 452: 10'–12'; see here text 10.4, 3.: 10'–12').

2–4: The signs underlined in the transliteration are no longer on the tablet; a small frag-

ment seems to have chipped off since Gurney copied the tablet.

8–17: The entries ll. 8–12 and ll. 12–17 are almost identical. But note that the phrase *elīšu lā izzazzā* (l. 10) occurs without the negation in the parallel passage (l. 15).

10, 15: One expects the phrases ending in -su-ma in both lines to have the same wording, but the traces preserved in each line are difficult to reconcile with those of the other. In l. 15 one could perhaps read [G]iš<sup>?</sup>.KU[N]<sup>?</sup> DAB<sup>?</sup>-su-ma "(his) loin

hurts him and”; but this remains quite uncertain. The phrase *ikkal u išattī-ma elīšu lā izzazza* should be compared to *akala ikkal-ma elīšu lā illak* (here text 10.4: 8) and *ikkal išattī-ma ana štrīšu lā īteħħe* (here text 2.3, 1.: 28').

17: The emendation of *zikurudē* is based on the parallel in 1. 12; perhaps simple MUL should be corrected to <sup>mul</sup>MUL (cf. 1. 12), but since the text makes sense as it stands we have refrained from this emendation.

18–22: The same symptom description occurs in a therapeutic text against *zikurudū*; see here text 10.3, ll. 69"–71". The restorations follow the parallel text.

23–27: The same symptom description occurs in a therapeutic text against *zikurudū*; see here text 10.3, ll. 80"–83". The restorations follow the parallel text.

27: The reading [AL.T]I (instead of more common AL.TIL in the parallel text 10.3, 1. 83") is suggested by the traces and is supported by parallel passages in the present text (see ll. 33, 46–47). For the rare use of TI (instead of TIL) as a logogram for *qatū*, see CAD Q 179b (colophons of Old Babylonian literary texts); in view of the fact that the parallel text 10.3, 1. 83" has AL.TIL we can safely exclude the possibility that AL.TI in STT 89 should be interpreted as a logogram for *balāṭu* “live”.

The emended AŠ before ÚŠ could be explained as a defective BA (BA.ÚŠ) or, more likely, as the beginning of an ÚŠ that the scribe first began in the wrong place and then forgot to erase (cf. obv. II 36 = 1. 95).

28: For the reading *nakkap šēp imittīšu*, see CAD Š II 169a (personal communication, M. Stol). Instead of *qabal šašallī* one could read *qablu šašallū* (so tentatively CAD Š II 169a), but the fact that MÚRU is not provided with a possessive suffix militates against this interpretation; also note that the verb is singular.

28–32: The same symptom description occurs in a therapeutic text against *zikurudū* (BAM 455 1. col. 1'–6'; see here text 10.3, ms. B<sub>1</sub>, after 1. 83").

34–37: The same symptom description occurs in a therapeutic text against *zikurudū*; see here text 10.1, ll. 1–3; see the commentary there for witchcraft performed before Ursa Major.

34: For *uštabbalū*, see the note on text 10.1, 1. 1.

35: We are unable to give a plausible reading of the traces preceding ŠUB.ŠUB-ma; an adverb like *magal* “very much” is expected. The traces would admit a reading 'NA BI', but this would make little sense within the present context. Unclear *mahha* here corresponds to equally difficult *mihha* in the parallel text; see the note on text 10.1., 1. 2.

38–42: The same symptom description occurs in an equally fragmentary therapeutic text against *zikurudū*; see here text 10.1, ll. 15–17.

39: After 'UGU<sup>1</sup>-šú one could read GABA-[šú], but the apparently singular form of the verb militates against this reading.

40: Read perhaps [Ú]R<sup>1</sup> 15-šú 150<-šú>; the following traces look like GIŠ.Ḫ[UR].!MEŠ-su<sup>1</sup>, but this can hardly be the correct reading.

43: For *sili'tu* “disease”, “illness”, see now Stol, CM 37, 29–46; for our passage, see 36–37.

45: NIM-ma seems to be corrupt; we expect a verbal form. The traces at the end of 1. 44 seem to belong to the same sentence as the first half of the present line.

48–49: The same symptom description is attested in BAM 361 rev. 40–43 // K 3010+ rev. V 14'–16' (ed. Schuster-Brandis, *Steine*, 364–65, 369, no. 16; prescription for a necklace of therapeutic stones).

50: For *zikurudū* performed before Centaurus, cf. *Maqlū* IV 60.

52–56: The same symptom description is attested in BAM 361 rev. 45–48 (Schuster-Brandis, *Steine*, 365, 369 no. 16; prescription for necklaces of therapeutic stones; cf. also BAM 386 rev. IV 11'–14'). A further parallel symptom description and diagnosis is attested in the therapeutic text KAR 121 = BAM 203 = KAL 2, 35: 3'–5'. For witchcraft performed before Scorpius, cf. *Maqlū* IV 58.

57–58: The restorations follow the parallel symptom description in BAM 361 rev. 37–38 // K 3010 rev. V 11'–12' (see Schuster-Brandis, *Steine*, 364, 369 no. 16; prescription for a necklace with amulet stones); cf. also STT 102 obv. 1–6; see here text 7.10.3, 3. Another closely related symptom description is preserved in KUB 37, 59, a small fragment of a diagnostic (or perhaps therapeutic) text (not coll.): <sup>5'</sup>[šumma amēlu bi-ri-i]t na-ag-la-b[i-šu] <sup>6'</sup>[itanakkal-šu] ši-in-na-[šu] <sup>7'</sup>[dāma] i-ħi-il-la <sup>8'</sup>[šu.MEŠ-šu] GÌR.MEŠ-šu ú-za-qa-[ta-šu] <sup>9'</sup>[... š]a ŠU ZI<sup>10'</sup>(nam) KUR<sub>5</sub>.[DA<sup>?</sup>] (or: NAM.TAR?) <sup>10'</sup>[...]

x ša x [(x)]<sup>11'</sup>[ ... ] ša x [(x)]<sup>12'</sup>[ ... š]a [x (x)]  
(fragment breaks).

75: Or read perhaps *ma-<sup>r</sup>gal<sup>1</sup> ur-r[u]q šU-su* “... is very pale, his hand ...”. But a description of symptoms is unexpected in this part of the entry.

80–95: For the performance of hate-magic on a specific day, cf. also *STT* 275 obv. I 9' (*z̄ru* on the fourth of Abu).

81: The form *ikaššaš* (not *i-raš-šá-aš*, as assumed by *CAD* S 157a) may be derived from *kaššašu* II, a verb that is attested in medical texts but whose meaning is uncertain (see *CAD* K 286–87; *AHw* 462a with a tentative translation “to become massive”, “to feel dizzy”); but all certain attestations of this verb show an *u*-vowel in the present tense. Alternatively one could treat *ikaššaš* as an aberrant writing of *ikassas* (*kasāsu* “to gnaw”).

85: For the introduction of the patient in the apodosis with *ša amēli šuāti* “of that man” instead of *ana amēi šuāti* or simple *amēlu šū*, cf. also l. 101.

86: Read perhaps *ina IZ.ZI É DÙ<sup>1</sup>* [...].

91: For the restoration *itanam[dar]*, cf. text 8.3, 2.: 1–2. Alternatively one could restore *itanam[zaršu]* “his litigant keeps cu[rsing him]” (see *CAD* N II 140a).

93–94: Read perhaps [*ana*] *amēli(NA)* *šuāti* (BI) *ina iti*<sup>1</sup>*Tebēti(*<sup>r</sup>*KIN<sup>1</sup>) U<sub>4</sub>.19.KÁM z̄[ru](*<sup>r</sup>*HUL<sup>1</sup>.[GIG])* [*š]á tikmēn(DÈ)* *úrši<sup>2</sup>-in<sup>2</sup>-kul zēr*(NUMUN) *bušinni* (GI.ZÚ.LUM.M[A]) *DÙ<sup>1</sup>-[su]* “hate-[magic] using the ashes of ...-plant (and) mullein seed has been performed against that man in the month Tebētu, on the 19<sup>th</sup> day.” For the further specification of *z̄ru*-magic with a phrase introduced by *ša*, cf. ll. 78 and 82.

95: The damaged sign at the end of the line could also be read *'TI<sup>1</sup>*, i.e., *iballut* “he will recover”, but to our eyes the traces rather suggest *ÚŠ* than *TI*.

96: For the beginning of the line M. Stol proposes [DIŠ N]A *'IGI<sup>II<sup>1</sup></sup>-šú 'iš<sup>1</sup>-sa-na-[pa]r*.

97: The phrase “in his mouth it ‘turns back and forth’” probably means that the patient’s speech is jumbled; this interpretation fits the context of a description of a patient who is suffering from ‘seizing-of-the-mouth’ magic.

99: For the reading *pitrū*(DU<sub>8</sub>.MEŠ) rather than *irātu*(GABA.MEŠ) within the present context, see *CAD* P 450b.

102: The traces on the tablet clearly show 30+x rather than the 20+x of Gurney’s copy; enough is preserved below the heads of the following three verticals to favour a reading 33 over 35, 36 or 39, though only a duplicate or catalogue will provide final certainty.

## BIBLIOGRAPHY

- ABUSCH, T., *Alaku and Halakhah*. Oracular Decision, Divine Revelation, *HTR* 80 (1987) 15–42.
- , Ascent to the Stars in a Mesopotamian Ritual: Social Metaphor and Religious Experience, in: *Death, Ecstasy, and Other Worldly Journeys*, ed. J.J. Collins – M. Fishbane, Saratoga Springs 1995, 15–39 (= Abusch, *MesWi*, 271–86).
- , *Babylonian Witchcraft Literature. Case Studies*, *Brown Judaic Studies* 132, Atlanta 1987 (*BWiL*).
- , Blessing and Praise in Ancient Mesopotamian Incantations, *Studies Wilcke*, 1–14.
- , Considerations When Killing a Witch: Developments in Exorcistic Attitudes to Witchcraft in Mesopotamia, in: *The Dynamics of Changing Rituals: The Transformation of Religious Rituals within Their Social and Cultural Context*, *Toronto Studies in Religion* 29, ed. J. Kreinath et al., New York et al. 2004, 191–210 (= Abusch, *MesWi*, 65–78).
- , The Demonic Image of the Witch in Standard Babylonian Literature: The Reworking of Popular Conceptions by Learned Exorcists, in: *Religion, Science, and Magic in Concert and in Conflict*, ed. J. Neusner – E.S. Frerichs – P.V. McCracken Flesher, New York – Oxford 1989, 27–58 (= Abusch, *MesWi*, 3–25).
- , Dismissal by Authorities: *Šuškunu* and Related Matters, *JCS* 37 (1985) 91–100.
- , An Early Form of the Witchcraft Ritual *Maqlû* and the Origin of a Babylonian Magical Ceremony, *Studies Moran*, 1–57 (= Abusch, *MesWi*, 113–62).
- , The Form and Meaning of a Babylonian Prayer to Marduk, *JAOS* 103 (1983) 3–15.
- , The Internalization of Suffering and Illness in Mesopotamia: A Development in Mesopotamian Witchcraft Literature, *SEL* 15 (1998) 49–58 (= Abusch, *MesWi*, 89–96).
- , Lists of Therapeutic Plants: An Observation, *Studies Leichty*, 1–3.
- , Magical and Medical Texts: Further Joins and Duplicates, *RA* 78 (1984) 93–94.
- , *Maqlû*, *RIA* 7 (1989) 346–51 (= Abusch, *MesWi*, 287–92).
- , *Maqlû* III 1–30. Internal Analysis and Manuscript Evidence for the Revision of an Incantation, *Studies Parpola*, 307–14.
- , *Mesopotamian Witchcraft. Toward a History and Understanding of Babylonian Witchcraft Beliefs and Literature*, *AMD* 5, Leiden – Boston – Köln 2002 (*MesWi*).
- , Mother and Child or Sexual Mates, *Studies Westenholz*, 13–17.
- , The Nature of *Maqlû*: Its Character, Divisions, and Calendrical Setting, *JNES* 33 (1974) 251–62 (= Abusch, *MesWi*, 99–111).
- , The Revision of Babylonian Anti-witchcraft Incantations: The Critical Analysis of Incantations in the Ceremonial Series *Maqlû*, in: *Continuity and Change in the Magical Traditions*, ed. Sh. Shaked – G. Bohak – Y. Harari, Leiden – Boston, in press.
- , Ritual and Incantation: Interpretation and Textual History of *Maqlû* VII 58–105 and IX 152–159, *Studies Talmon*, 367–80 (= Abusch, *MesWi*, 185–96).
- , The Ritual Tablet and Rubrics of *Maqlû*: Toward the History of the Series, *Studies Tadmor*, 233–53 (= Abusch, *MesWi*, 163–83).
- , The Socio-religious Framework of the Babylonian Witchcraft Ceremony *Maqlû*: Some Observations on the Introductory Section of the Texts, Part I, *Studies Jacobsen*, 1–34 (= Abusch, *MesWi*, 219–47).
- , The Socio-religious Framework of the Babylonian Witchcraft Ceremony *Maqlû*: Some Observations on the Introductory Section of the Texts, Part II, *Studies Greenfield*, 467–94 (= Abusch, *MesWi*, 249–69).
- , Some Observations on the Redaction of *Maqlû* Tablet VII, *Studies Wilhelm*, 1–16.
- , Some Reflections on Mesopotamian Witchcraft, in: *Religion and Politics in the Ancient Near East*, ed. A. Berlin, Bethesda 1996, 21–33.
- , Witchcraft and the Anger of the Personal God, *AMD* 1, 81–121 (= Abusch, *MesWi*, 27–63).
- , Witchcraft, Impotence, and Indigestion, in: *Disease in Babylonia*, *CM* 36, ed. M.J. Geller – I.L. Finkel, Leiden – Boston 2007, 146–59 (= Abusch, *MesWi*, 79–88).
- , Witchcraft Literature in Mesopotamia, in: *The Babylonian World*, ed. G. Leick, London – New York 2007, 373–85.
- , Witchcraft, Omens, and Voodoo-death in Ancient Mesopotamia, *Studies Stol*, 53–68.
- , D. SCHWEMER, Das Abwehrzauberritual *Maqlû* („Verbrennung“), *TUAT NF* 4, 128–86.

- — D. SCHWEMER, The Chicago *Maqlû* Fragment (A 7876), *Iraq* 71 (2009) 53–87.
- — D. SCHWEMER, *RIAA* 312 (O 193) Revisited, *Akkadica* 130 (2009) 103–9, 211.
- ADAMSON, P.B., An Assessment of Some Akkadian Medical Terms, *RA* 87 (1993) 153–59.
- AL-RAWI, F.N.H., *see A. Cavigneaux*.
- ALSTER, B., Incantation to Utu, *ASJ* 13 (1991) 27–96.
- — GELLER, M.J., *Sumerian Literary Tablets, CT* 58, London 1990.
- AMBOS, C., *Der König im Gefängnis und das Neujahrsfest im Herbst. Mechanismen der Legitimation des babylonischen Herrschers im 1. Jahrtausend v. Chr. und ihre Geschichte*, unpubl. *Habilitationsschrift*, Heidelberg 2009.
- ARNAUD, D., Tablettes de genres divers du moyen-Euphrate, *SMEA* 30 (1992) 195–245.
- BEAULIEU, P.-A., *The Pantheon of Uruk during the Neo-Babylonian Period*, *CM* 23, Leiden – Boston 2003.
- BECKMAN, G., Babylonica Hethitica: The “*babilili*-Ritual” from Boğazköy (CTH 718), *Studies Güterbock*, 35–41.
- — B.R. FOSTER, Assyrian Scholarly Texts in the Yale Babylonian Collection, *Studies Sachs*, 1–26.
- BIGGS, R.D., ŠÀ.ZI.GA. Ancient Mesopotamian Potency Incantations, *TCS* 2, Locust Valley 1967.
- BLACK, J., Sumerian *Balag* Compositions, *BiOr* 44 (1987) 32–79.  
*see also D.J. Wiseman*
- BÖCK, B., Babylonisch-assyrische Medizin in Texten und Untersuchungen: Erkrankungen des urogenitalen Traktes, des Enddarms und des Anus, *WZKM* 98 (2008) 295–346.
- — *Das Handbuch Muššu’u “Einreibung”. Eine Serie sumerischer und akkadischer Beschwörungen aus dem 1. Jt. vor Chr.*, *Biblioteca del Próximo Oriente Antiguo* 3, Madrid 2007.
- — Diagnose im Alten Mesopotamien. Überlegungen zu Grenzen und Möglichkeiten der Interpretation keilschriftlicher diagnostischer Texte, *OLZ* 104 (2009) 381–98.
- — “When you Perform the Ritual of ‘Rubbing’: On Medicine and Magic in Ancient Mesopotamia”, *JNES* 62 (2003) 1–16.
- BOISSIER, A., *Documents assyriens relatifs aux présages*, Paris 1894–99 (DA).
- — Liste de plantes médicinales, *RSém* 2 (1894) 135–44.
- BORGER, R., Die Beschwörungsserie *Bīt mēseri* und die Himmelfahrt Henochs, *JNES* 33 (1974) 183–96.
- — Das dritte “Haus” der Serie *Bīt rimki* (VR 50–51, Schollmeyer HGŠ Nr. 1), *JCS* 21 (1967) 1–17.
- — Einige Texte religiösen Inhalts, *OrNS* 54 (1985) 14–26.
- — *Handbuch der Keilschriftliteratur*, vols. I–III, Berlin 1967–75 (HKL).
- — *Mesopotamisches Zeichenlexikon*, *AOAT* 305, Münster 2003 (MesZ).
- BUTLER, S.A.L., *Mesopotamian Conceptions of Dreams and Dream Rituals*, *AOAT* 258, Münster 1998.
- VAN BUYLAEER, G., *see M. Luukko*.
- CAPLICE, R.I., Namburbi Texts in the British Museum V, *OrNS* 40 (1971) 133–83, II–XVIII.
- CAVIGNEAUX, A., A Scholars Library in Meturan? With an Edition of the Tablet H 72 (Textes de Tell Haddad VII), *AMD* 1, 251–73.
- — V. Donbaz, Le mythe du 7.VII. Les jours fatidiques et le Kippour mésopotamiens, *OrNS* 76 (2007) 293–335.
- — F.N.H. AL-RAWI, Textes magiques de Tell Haddad (Textes de Tell Haddad II). Deuxième partie, *ZA* 85 (1995) 19–46.
- CHARPIN, D., “Manger un serment”, *JuMau*, 85–96.
- — Review *CAD S, AfO* 40–41 (1993–94) 1–23.
- — Sapiratum, ville du Suhûm, *MARI* 8 (1997) 341–66.
- — F. JOANNÈS – S. LACKENBACHER – B. LAFONT, *Archives épistolaires de Mari I/2*, *ARM* 26, Paris 1988 (*ARM* 26/2).
- CIVIL, M., BE<sub>5</sub>/PE-EN-ZÉ-ER = *bışṣūru*, *Studies Leichty*, 55–61.
- — The Early History of HAR-ra: The Ebla Link, *Ebla* 1975–1985, 131–58.
- — Medical Commentaries from Nippur, *JNES* 33 (1974) 329–38.
- — Notes on Sumerian Lexikography, II, *JCS* 25 (1973) 171–77.
- — Sur les ‘livres d’écolier’ à l’époque paléobabylonienne, *Studies Birot*, 67–78.
- CLAY, A.T., *Epics, Hymns, Omens and Other Texts*, *BRM* 4, New Haven 1923 (*BRM* 4).
- COHEN, Y., *The Scribes and Scholars of the City of Emar in the Late Bronze Age*, *HSSi* 59, Winona Lake 2009.
- COLE, S.W., *The Early Neo-Babylonian Governor’s Archive from Nippur*, Nippur IV, *OIP* 94, Chicago 1996.
- COOPER, J.S., Bilinguals from Boghazköi. I, *ZA* 61 (1971) 1–22.

- , Bilinguals from Boghazköi. II, ZA 62 (1972) 62–81.
- CRAIG, J.A., *Assyrian and Babylonian Religious Texts, Being Prayers, Oracles, Hymns &c.*, vols. 1–2, AB 13, Leipzig 1895 and 1897 (ABRT).
- CUNNINGHAM, G., ‘Deliver Me from Evil’. *Mesopotamian Incantations 2500–1500 BC, Studia Pohl, series minor* 17, Rome 1997.
- DEL MONTE, G.F., Bier und Wein bei den Hethitern, *Studies Houwink ten Cate*, 211–24.
- DELLER, K., kurru “Mehlbrei”, *OrNS* 54 (1985) 327–330.
- , kurru(m) “Mehlbrei”, *NABU* 1991/75.  
see also W.R. Mayer
- DIJK, J.J.A. VAN – A. GOETZE – M.I. HUSSEY, *Early Mesopotamian Incantations and Rituals*, YOS 11, New Haven – London 1985.
- EBELING, E., *Die akkadische Gebetsserie “Handerhebung” von neuem gesammelt und herausgegeben*, Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung, Veröffentlichung Nr. 20, Berlin 1953 (AGH).
- , Beschwörungen gegen den Feind und den bösen Blick aus dem Zweistromlande, *ArOr* 17/1 (1949) 172–211.
- , *Keilschrifttexte aus Assur religiösen Inhalts*, vols. I–II, WVDOG 28 and 34, Leipzig 1915–1919, 1920–1923 (KAR).
- , *Keilschrifttexte medicinischen Inhalts*, Heft I–II, Berlin 1922–23 (KMI).
- , *Liebeszauber im Alten Orient*, MAOG 1/1, Leipzig 1925.
- , *Quellen zur Kenntnis der babylonischen Religion*, MVAeG 23/1–2, Leipzig 1918–19.
- , *Tod und Leben nach den Vorstellungen der Babylonier*, I. Texte, Berlin – Leipzig 1931 (TuL).
- — F. KÖCHER (with collaboration of L. ROST), *Literarische Keilschrifttexte aus Assur*, Berlin 1953 (LKA).
- — E. UNGER, Keilschrifttexte aus Konstantinopel. 1. Ein medizinischer Text aus Kujundzik, *AfK* 1 (1923) 23–25.
- EDZARD, D.O., Das sumerische Verbalmorphem /ed/ in den alt- und neusumerischen Texten, *Studies Falkenstein*, 29–62.
- EHEOLF, H., *Texte verschiedenem Inhalts (vorwiegend aus den Grabungen seit 1931)*, KUB 30, Berlin 1939.
- FALKENSTEIN, A., *Die Haupttypen der sumerischen Beschwörung literarisch untersucht*, LSS NF 1, Leipzig 1931.
- , Sumerische Beschwörungen aus Boğazköy, ZA 45 (1939) 8–41.
- FARBER, W., *Beschwörungsrituale an Istar und Dumuzi. Attī Istar ša harmaša Dumuzi*, Akademie der Wissenschaften und der Literatur, Veröffentlichungen der orientalischen Kommission 30, Wiesbaden 1977 (BID).
- , Drogen im alten Mesopotamien — Sumerer und Akkader, in: *Rausch und Realität. Drogen im Kulturvergleich*, ed. G. Völger et al., Köln 1981, 270–80.
- , Review *Goltz, Studien zur altorientalischen und griechischen Heilkunde*, BiOr 33 (1976) 328–33.
- , Review *Hunger*, SpTU 1, ZA 69 (1979) 300–3.
- , Review *Schwemer, THeth* 23, BiOr 57 (2000) 630–33.
- , *Schlaf, Kindchen, schlaf! Mesopotamische Baby-Beschwörungen und -Rituale*, MC 2, Winona Lake 1989.
- , Witchcraft, Magic, and Divination in Ancient Mesopotamia, in: *Civilizations of the Ancient Near East*, ed. J.M. Sasson, New York 1995, vol. III, 1895–1909.
- FIGULLA, H.H. – E. WEIDNER, *KBo* 1 = WVDOG 30/1, Leipzig 1916.
- FINCKE, J.C., *Augenleiden nach keilschriftlichen Quellen. Untersuchungen zur altorientalischen Medizin*, Würzburger medizinhistorische Forschungen 70, Würzburg 2000.
- FINKEL, I.L., *Mušu'u, Qutāru*, and the Scribe Tanittu-Bēl, *AuOr* 9 (1991) 91–104.
- , On Late Babylonian Medical Training, *Studies Lambert*, 137–223.
- , On Some Dog, Snake and Scorpion Incantations, AMD 1, 213–50.
- FLEMING, D., *The Installation of Baal's High Priestess at Emar*, HSS 42, Atlanta 1992.
- FOSTER, B.R., see G. Beckman.
- FRAME, G., *Babylonia 689–627 B.C. A Political History*, PIHANS 69, Leiden 1992.
- FRYMER-KENSKY, T., *The Judicial Ordeal in the Ancient Near East*, Ph.D. thesis Yale 1977.
- GADD, C.J., *CT* 40, London 1927.
- , *CT* 41, London 1931.
- — S.N. KRAMER, *Literary and Religious Texts I–II*, UET 6/1–2, London 1963 and 1966.
- GELLER, M.J., Akkadian Evil Eye Incantations from Assur, ZA 94 (2004) 52–58.
- , *Evil Demons. Canonical Utukkū Lemnūtu Incantations*, SAA Cuneiform Texts 5, Helsinki 2007 (UJ).
- , Incipits and Rubrics, *Studies Lambert*, 225–58.
- , Les maladies et leurs causes, selon un texte médical paléobabylonien, *JMC* 8 (2006) 7–12.
- , New Duplicates to SBTU II, *AfO* 35 (1988) 1–23.

- , A New Piece of Witchcraft, *Studies Sjöberg*, 193–205.
- , Paranoia, the Evil Eye, and the Face of Evil, *Studies Wilcke*, 115–34.
- , Practice or Praxis, *Studies Leichty*, 167–72.
- , *Renal and Rectal Disease Texts*, BAM 7, Berlin – New York 2005.
- , Review Schwemer, *Abwehrzauber und Behexung*, *BSOAS* 71 (2008) 558–61.
- , Review Slotsky, *Bourse of Babylon*, *OLZ* 95 (2000) 410–11.
- , West Meets East: Early Greek and Babylonian Diagnosis, *AfO* 48–49 (2001–2002) 50–75.  
*see also B. Alster*
- GEORGE, A.R., *The Babylonian Gilgamesh Epic. Introduction, Critical Edition and Cuneiform Text*, Oxford 2003.
- GOETZE, A., An Old Babylonian Prayer of the Divination Priest, *JCS* 22 (1968) 25–29.  
*see also J.J.A. van Dijk*
- GRAY, C.D., *The Šamaš Religious Texts*, *AJSL* 17 (1900–1901) 129–45, 222–43 (ŠRT).
- GURNEY, O.R., *Middle Babylonian Legal Documents and Other Texts*, *UET* 7, London 1974.
- , (vol. I with J.J. Finkelstein, vol. II with P. Hulin), *The Sultantepe Tablets*, vols. I–II, London 1957 and 1964 (STT).
- , The Sultantepe Tablets. Addenda and Further Corrigenda, *AfO* 28 (1981–82) 92–112.
- , A Tablet of Incantations against Slander, *Iraq* 22 (1960) 221–27.  
*see also B. Landsberger*
- HAAS, V., Review Tischler, *Hethitisches Handwörterbuch*, *OLZ* 97 (2002) 499–511.
- HAUSSPERGER, M., Ein kleines medizinisches Kompendium aus altbabylonischer Zeit, *Würzburger medizinhistorische Mitteilungen* 16 (1997) 131–49.
- HEEBEL, N.P., *Babylonisch-assyrische Diagnostik*, *AOAT* 43, Münster 2000.
- , Einleitung zur Struktur und Entwicklung des Corpus der therapeutischen Texte, *TUAT NF* 5, 31–35.
- HERRERO, P., Tablette médicale assyrienne inédite, *RA* 69 (1975) 41–53.
- HUEHNERGARD, J., Five Tablets from the Vicinity of Emar, *RA* 77 (1983) 11–43.
- , *izuzzum* and *itilum*, *Studies Jacobsen*, 161–85.
- HUNGER, H., *Babylonische und assyrische Kolophone*, *AOAT* 2, Kevelaer – Neukirchen-Vluyn 1968 (ABK).
- , *Spätbabylonische Texte aus Uruk I*, *ADFU* 9, Berlin 1976 (*SpTU* 1).
- HUSSEY, M.I., *see J.J.A. van Dijk*.
- JEAN, C., *La Magie néo-assyrienne en contexte. Recherches sur le métier d'exorciste et le concept d'āšipūtu*, *SAA Studies* 17, Helsinki 2006.
- KING, L.W., *Babylonian Boundary-stones and Memorial Tablets in the British Museum*, London 1912 (BBSt).
- , *Babylonian Magic and Sorcery, Being "the Prayers of the Lifting of the Hand"*, London 1896 (BMS).
- , *CT* 15, London 1902.
- , *The Seven Tablets of Creation or the Babylonian and Assyrian Legends concerning the Creation of the World and of Mankind*, London 1902 (STC).
- KINNIER WILSON, J.V., Gleanings from the Iraq Medical Journals, *JNES* 27 (1968) 243–47.
- , Leprosy in Ancient Mesopotamia, *RA* 60 (1966) 47–58.
- , Notes on the Assyrian Pharmaceutical Series *uru.an.na : maštakal*, *JNES* 64 (2005) 45–51.
- , E.H. REYNOLDS, On Stroke and Facial Palsy in Babylonian Texts, *CM* 36, 67–99.
- KOCH-WESTENHOLZ, U., *Babylonian Liver Omens*, *CNIP* 25, Copenhagen 2000.
- KÖCHER, F., *Die babylonisch-assyrische Medizin in Texten und Untersuchungen*, vols. I–VI, Berlin – New York 1963–80 (BAM).
- , Die Ritualtafel der magisch-medizinischen therapeutischen Tafelserie ‘Einreibung’, *AfO* 21 (1966) 13–20.
- , Ein mittelassyrisches Ritualfragment zum Neujahrsfest, *ZA* 50 (1952) 192–202.
- , Ein Text medizinischen Inhalts aus dem neubabylonischen Grab 405, in: R.M. Boehmer – F. Pedde – B. Salje, *Uruk. Die Gräber*, *AUWE* 10, Mainz 1995, 203–17.
- , *Keilschrifttexte zur assyrisch-babylonischen Drogen- und Pflanzenkunde. Texte der Serien uru.an.na : maltakal, ḪAR.ra : ḫubullu und Ú GAR-šú*, Berlin 1955 (KADP).
- , *Literarische Texte in akkadischer Sprache*, *KUB* 37, Berlin 1953.
- , Spätbabylonische medizinische Texte aus Uruk, in: *Medizinische Diagnostik in Geschichte und Gegenwart*. Fs. Heinz Goerke, ed. Ch. Habrich et al., Munich 1978, 17–39.
- , *urruru*, “(am Feuer) dörren”, *Studies Landsberger*, 323–25.  
*see also E. Ebeling*
- KOŠAK, S., *Konkordanz der Keilschrifttafeln II: Die Texte der Grabung 1932*, *StBoT* 39, Wiesbaden 1995.

- KOUWENBERG, N.J.C., *Gemination in the Akkadian Verb*, SSN 32, Assen 1997.
- LABAT, R. (with D.O. EDZARD), *Textes littéraires de Suse*, MDP 57, Paris 1974.
- , *Traité akkadien de diagnostics et pronostics médicaux*, vols. I-II, Paris 1951 (TDP).
- LÆSSØE, J., *Studies on the Assyrian Ritual and Series bît rimki*, Copenhagen 1955 (BRi).
- LAMBERT, W.G., A Middle Assyrian Medical Text, *Iraq* 31 (1969) 28–39.
- , An Incantation of the Maqlû Type, *AfO* 18 (1957–58) 288–99, pls. XI–XVI.
- , DINGIR.ŠÀ.DIB.BA Incantations, *JNES* 33 (1974) 267–322.
- LANDSBERGER, B. – O.R. GURNEY, Practical Vocabulary of Assur, *AfO* 18 (1957–58) 328–41.
- LANGDON, S., A Babylonian Ritual of Sympathetic Magic by Burning Images, *RA* 26 (1929) 39–42.
- , *Sumerian Liturgical Texts*, PBS 10/2, Philadelphia 1917.
- LEICHTY, E., Guaranteed to Cure, *Studies Sachs*, 261–64.
- , The Omen Series Šumma izbu, *TCS* 4, Locust Valley 1970.
- LUTZ, H.F., *Selected Sumerian and Babylonian Texts*, PBS 1/2, Philadelphia 1919.
- LUUKKO, M. – G. VAN BUYLAERE, *The Political Correspondence of Esarhaddon*, SAA 16, Helsinki 2002.
- MARTIN, F., *Mélanges assyriologiques*, RT 24 (1902) 96–108.
- MAUL, S.M., Die ‘Lösung vom Bann’: Überlegungen zu altorientalischen Konzeptionen von Krankheit und Heilkunst, *SAM* 27, 79–95.
- , Zukunftbewältigung. Eine Untersuchung altorientalischen Denkens anhand der babylonisch-assyrischen Löserituale (Namburbi), *BaF* 18, Mainz 1994.
- , R. STRAUß, *Ritualbeschreibungen und Gebete I*, KAL 4, Wiesbaden 2010 (in press).
- MAYER, W.R., Akkadische Lexikographie: CAD R, *OrNS* 72 (2003) 231–42.
- , Das Ritual BMS 12 mit dem Gebet “Marduk 5”, *OrNS* 62 (1993) 313–37.
- , Ein Ritual gegen Feindschaft im Museo Nazionale d’Arte Orientale zu Rom, *OrNS* 59 (1990) 14–33.
- , Das Ritual KAR 26 mit dem Gebet “Marduk 24”, *OrNS* 68 (1999) 145–63.
- , Sechs Šu-ila-Gebete, *OrNS* 59 (1990) 449–90.
- , Seleukidische Rituale aus Warka mit Emesal-Gebeten, *OrNS* 47 (1978) 431–58.
- , Untersuchungen zur Formensprache der babylonischen „Gebetsbeschwörungen“, *Studia Pohl, series maior* 5, Roma 1976 (UFBG).
- , Die Verwendung der Negation im Akkadischen zur Bildung von Indefinit- bzw. Totalitätsausdrücken, *OrNS* 58 (1989) 145–70.
- K. DELLER – W. SOMMERFELD, Akkadische Lexikographie: CAD N, *OrNS* 56 (1987) 176–218.
- K. DELLER – J. OELSNER, Akkadische Lexikographie: CAD Q, *OrNS* 58 (1989) 255–82.
- W.H. VAN SOLDT, Akkadische Lexikographie: CAD S, *OrNS* 60 (1991) 109–20.
- MEEK, TH.J., Some Bilingual Religious Texts, *AJSL* 35 (1918–19) 134–44.
- MEIER, G., *Die assyrische Beschwörungssammlung Maqlû*, *AfO* Beiheft 2, Berlin 1937 (Maqlû).
- , Studien zur Beschwörungssammlung Maqlû, zusammengestellt nach hinterlassenen Notizen, *AfO* 21 (1966) 70–81.
- MEINHOLD, W., *Ritualbeschreibungen und Gebete II (KAL)*, Wiesbaden, forthcoming.
- MYHRMAN, D.W., *Babylonian Hymns and Prayers*, PBS 1/1, Philadelphia 1911.
- NASRABADI, B.M., *Untersuchungen zu den Bestattungssitten in Mesopotamien in der ersten Hälfte des ersten Jahrtausends v. Chr.*, BaF 23, Mainz 1999.
- NOUGAYROL, J.–E. LAROCHE – CH. VIROLLEAUD – C.F.A. SCHAEFFER, *Ugaritica V. Nouveaux textes accadiens, hourrites et ugaritiques des archives et bibliothèques privées d’Ugarit. Commentaires des textes historiques (première partie)*, MRS 16, Paris 1968.
- OFELE, F. VON, *Keilschriftmedicin. Einleitendes zur Medizin der Kouyounjik-Collection, Abhandlungen zur Geschichte der Medicin* 3, Breslau 1902.
- OELSNER, J., see W.R. Mayer.
- OPPENHEIM, A.L., *The Interpretation of Dreams in the Ancient Near East. With a Translation of an Assyrian Dream-Book*, TAPS 46/3, Philadelphia 1956.
- et al. (ed.), *The Assyrian Dictionary of the University of Chicago*, Chicago – Glückstadt 1956–(CAD).
- OSHIMA, T., *Hymns and Prayers to Marduk and His Divine Aspects in the Texts*, Ph.D. diss., The Hebrew University of Jerusalem 2003.
- OTTEN, H., *Texte der Grabungen 1953 und 1954*, KBo 8 = WVDOG 69, Berlin 1955.
- , *Vorwiegend Texte der Grabungen 1955 und 1956*, KBo 9 = WVDOG 70, Berlin 1957.

- PARPOLA, S., *Letters from Assyrian Scholars to the Kings Esarhaddon and Assurbanipal*, vols. 1–2, AOAT 5/1–2, Kevelaer – Neukirchen-Vluyn 1970 and 1983 (LAS).
- PINCHES, TH.G. (ed. E. SOLLBERGER), *CT* 44, London 1963.
- (ed. C.B.F. WALKER), *Miscellaneous Texts*, *CT* 51, London 1972.
- POLONSKY, J., The Mesopotamian Conceptualization of Birth and the Determination of Destiny at Sunrise, *Studies Leichty*, 297–311.
- PONGRATZ-LEISTEN, B., *Ina šulmi īrub*. Die kult-topographische und ideologische Programmatik der *akītu*-Prozession in Babylonien und Assyrien im 1. Jahrtausend v. Chr., *BaF* 16, Mainz 1994.
- POSTGATE, J.N., Some Vegetables in the Assyrian Sources, *BSA* 3 (1987) 93–100.
- POWELL, M.A., Metron Ariston: Measure as a Tool for Studying Beer in Ancient Mesopotamia, *HANES* 6, 91–119.
- PRINCE, J.D., A New Šamaš-šumu-ukîn Series, *AJSI* 31 (1915) 256–70.
- REINER, E., Astral Magic in Babylonia, *TAPS* 85/4, Philadelphia 1995.
- , The Etiological Myth of the “Seven Sages”, *OrNS* 30 (1961) 1–11.
- , La Magie babylonienne, in: *Le Mond du sorcier, Sources orientales* 7, Paris 1966, 69–98.
- , *Šurpu. A Collection of Sumerian and Akkadian Incantations*, AfO Beiheft 11, Graz 1958.
- RITTER, E.K., Magical Expert (= *āšipu*) and Physician (= *asû*): Notes on Two Complementary Professions in Babylonian Medicine, *Studies Landsberger*, 299–321.
- SCHEIL, V., Une restitution dans la tabl. VII des Maqlû, *RA* 22 (1925) 154–56.
- , *Une saison de fouilles à Sippar*, MIFAO 1/I, Le Caire 1902 (SFS, texts: Si).
- SCHEYHING, H., Der Patient wird sterben! Tod in den medizinisch-therapeutischen Texten des Alten Orients, *WdO* 37 (2007) 112–34.
- SCHOLLMAYER, A., *Sumerisch-babylonische Hymnen und Gebete an Šamaš*, SGKA 1, Ergänzungsband, Paderborn 1912 (HGŠ).
- SCHRAMM, W., *Ein Compendium sumerisch-akkadischer Beschwörungen*, Göttinger Beiträge zum Alten Orient 2, Göttingen 2008.
- SCHUSTER-BRANDIS, A., *Steine als Schutz- und Heilmittel. Untersuchung zu ihrer Verwendung in der Beschwörungskunst Mesopotamiens im 1. Jt. v. Chr.*, AOAT 46, Münster 2008.
- SCHWEMER, D., *Abwehrzauber und Behexung. Studien zum Schadenzauberglauben im alten Mesopotamien (Unter Benutzung von Tzvi Abuschs Kritischem Katalog und Sammlungen im Rahmen des Kooperationsprojektes Corpus of Mesopotamian Anti-witchcraft Rituals)*, Wiesbaden 2007.
- , Abwehrzauber und Behexung – Addenda and Corridenda, *NABU* 2008/16.
- , Akkadische Rituale aus Ḫattuša. Die Sammeltafel KBo XXXVI 29 und verwandte Fragmente, THeth 23, Heidelberg 1998.
- , Ein akkadischer Liebeszauber aus Ḫattuša, *ZA* 94 (2004) 58–79.
- , Auf Reisen mit Lamaštu. Zum „Ritualmemorandum“ K 888 und seinen Parallelen aus Assur, *BAM* 37 (2006) 197–209, Tf. I–II.
- , Empowering the Patient: The Opening Section of the Ritual *Maqlû*, *Studies Singer*, 311–39.
- , Entrusting the Witches to Ḥumūṭ-tabal: The ušburruwa Ritual BM 47806+, *Iraq* 72 (2010) 63–78.
- , Fighting Witchcraft before the Moon and Sun: a Therapeutic Ritual from Neo-Babylonian Sippar, *OrNS* (in press).
- , ‘Forerunners’ of *Maqlû*: A New *Maqlû*-Related Fragment from Assur, in: *Studies Abusch*, 201–20.
- , Gauging the Influence of Babylonian Magic: The Reception of Mesopotamian Traditions in Hittite Ritual Practice, in: Proceedings of *Internationales Symposium “Normierung und Emanzipation: Bausteine für eine Kulturgeschichte des 2. Jts. v. Chr. im Alten Orient”*, Berlin 29.–30. Januar 2010 (forthcoming).
- , Mesopotamian Magic: Texts, Practice and Underlying Ideas, in: *The Oxford Handbook of Cuneiform Cultures*, ed. K. Radner – E. Robson, Oxford 2011 (forthcoming).
- , *Rituale und Beschwörungen gegen Schadenzauber* (KAL 2), WVDOG 117, Wiesbaden 2007.
- , Washing, Defiling and Burning: Two Bilingual Anti-witchcraft Incantations, *OrNS* 78 (2009) 44–68.
- , *Die Wettergottgestalten Mesopotamiens und Nordsyriens im Zeitalter der Keilschriftkulturen. Materialien und Studien nach den schriftlichen Quellen*, Wiesbaden 2001.
- , Witchcraft and War: The Ritual Fragment Ki 1904-10-9, 18 (BM 98989), *Iraq* 69 (2007) 29–42.  
see also T. Abusch

- SCURLOCK, J.A., *Magical Means of Dealing with Ghosts in Ancient Mesopotamia*, Ph.D. diss. Chicago 1988 (*MMDG*).
- , Magical Uses of Ancient Mesopotamian Festivals of the Dead, *AMRP*, 93–107.
  - , *Magico-Medical Means of Treating Ghost-Induced Illnesses in Ancient Mesopotamia*, *AMD* 3, Leiden – Boston 2006 (*MMTGI*).
  - , B.R. ANDERSEN, *Diagnoses in Assyrian and Babylonian Medicine. Ancient Sources, Translations, and Modern Medical Analyses*, Urbana – Chicago 2005.
- SEMINARA, S., *L'Accadico di Emar, Materiali per il vocabolario sumerico* 6, Rome 1998.
- SEUX, M.-J., *Hymnes et prières aux dieux de Babylone et d'Assyrie*, *LAPO* 8, Paris 1976 (*HPDBA*).
- VAN SOLDT, W.H., *Letters in the British Museum II*, *AbB* 13, Leiden – New York – Köln 1994.  
see also *W.R. Mayer*
- VON SODEN, W., *Akkadisches Handwörterbuch I–III*, Wiesbaden 1958–81 (*AHw*).
- , Aramäische Wörter in neuassyrischen und neu- und spätbabylonischen Texten. Ein Vorbericht. III, *OrNS* 46 (1977) 183–97.
  - , (unter Mitarbeit von W.R. Mayer), *Grundriß der akkadischen Grammatik*, *AnOr* 33, Roma 1995 (*GAG<sup>3</sup>*).
- SOMMERFELD, W., see *W.R. Mayer*.
- STEINKELLER, P., On Sand Dunes, Mountain Ranges, and Mountain Peaks, *Studies Biggs*, 219–32.
- , The Stone pirig-gùn, *ZA* 77 (1987) 92–95.
- STOL, M., Beer in Neo-Babylonian Times, *HANES* 6, 155–83.
- , *Birth in Babylonia and the Bible. Its Mediterranean Setting* (with a chapter by F.A.M. Wiggermann), *CM* 14, Groningen 2000.
  - , Cress and Its Mustard, *JEOL* 28 (1983–84) 24–32.
  - , Diagnosis and Therapy in Babylonian Medicine, *JEOL* 32 (1991–92) 42–65.
  - , Einige kurze Wortstudien, *Studies Borger*, 343–52.
  - , *Epilepsy in Babylonia*, *CM* 2, Groningen 1993.
  - , Milk, Butter, and Cheese, *BSA* 7 (1993) 99–113.
  - , The Moon as Seen by the Babylonians, *Natural Phenomena*, 245–77.
  - , Psychosomatic Suffering in Ancient Mesopotamia, *AMD* 1, 57–68.
  - , Review *Sigrist – Figulla – Walker, Catalogue of the Babylonian Tablets in the British Museum II*, *BiOr* 54 (1997) 717–20.
- , “To be ill” in Akkadian: the Verb *salā'u* and the substantive *sili'tu*, *CM* 37, 29–46.
  - , Zur altmesopotamischen Bierbereitung, *BiOr* 28 (1971) 166–70.
  - STRECK, M.P., Keilschrift und Alphabet, in: *Hieroglyphen, Alphabete, Schriftreformen. Studien zu Multiliteralismus, Schriftwechsel und Orthographieneuregelungen*, ed. D. Borchers – F. Kammerzell – S. Weninger, *Lingua Aegyptia – Studia monographica* 3, Göttingen 2001, 77–97.
  - , Review *Buccellati, A Structural Grammar of Babylonian*, *AfO* 44–45 (1997–98) 314–25.
  - TALLQVIST, K.L., *Akkadische Götterepitheta mit einem Götterverzeichnis und einer Liste der prädikativen Elemente der sumerischen Götternamen*, *StOr* 7, Helsinki 1938 (AGE).
  - , *Die assyrische Beschwörungsserie Maqlû nach den Originalen im British Museum*, vols. I–II, *ASSF* 20/6, Helsingforsiae 1895 (TMaqlû).
  - THOMPSON, R.C., Assyrian Medical Prescriptions for Diseases of the Stomach, *RA* 26 (1929) 47–92.
  - , Assyrian Medical Texts, *PRSM* 19 (1926) 29–78.
  - , *Assyrian Medical Texts from the Originals in the British Museum*, London 1923.
  - , Assyrian Prescriptions for Diseases of the Chest and Lungs, *RA* 31 (1934) 1–29.
  - , Assyrian Prescriptions for Treating Bruises or Swellings, *AJS* 47 (1930) 1–25.
  - , *CT* 14, London 1902.
  - , *CT* 16 and 17, London 1903.
  - , *CT* 19, London 1904.
  - , *A Dictionary of Assyrian Botany*, London 1949 (DAB).
  - THOMSEN, M.-L., The Evil Eye in Mesopotamia, *JNES* 51 (1992) 19–32.
  - , Witchcraft and Magic in Ancient Mesopotamia, in: *Witchcraft and Magic in Europe 1: Biblical and Pagan Societies*, London 2001, 1–95.
  - , *Zauberdiagnose und Schwarze Magie in Mesopotamien*, *CNIP* 2, Copenhagen 1987.
  - THUREAU-DANGIN, F., Rituel et amulettes contre Labartu, *RA* 18 (1921) 161–98.
  - , *Tablettes d'Uruk à l'usage des prêtres du Temple d'Anu au temps des Séleucides*, *TCL* 6, Paris 1922.
  - TSUKIMOTO, A., “By the Hand of Madi-Dagan, the Scribe and Apkallu-Priest” – A Medical Text from the Middle Euphrates Region, in: *Priests and Officials in the Ancient Near East*, ed. K. Watanabe, Heidelberg 1999, 187–200.

- , *Untersuchungen zur Totenpflege (kispum) im alten Mesopotamien*, AOAT 216, Kevelaer – Neukirchen-Vluyn 1985.
- UNGNAD, A., Figurenzauber für den kranken König Šamaš-šumu-ukīn, *OrNS* 12 (1943) 293–310.
- UNGER, E., *see E. Ebeling*.
- VALLAT, F., *Les noms géographiques des sources suso-élamites*, RGTC 11, Beiheft zum TAVO B 7/11, Wiesbaden 1993.
- VELDHUIS, N., *Religion, Literature, and Scholarship. The Sumerian Composition of Nanše and the Birds, with a Catalogue of Sumerian Bird Names*, CM 22, Leiden – Boston 2004.
- VIROLLEAUD, CH., Textes pour servir à l'histoire de la religion assyro-babylonien, RSém 12 (1904) 269–75.
- VOLK, K., Imkerei im alten Mesopotamien?, in: *Landwirtschaft im Alten Orient. Ausgewählte Vorträge der XLI. Rencontre Assyriologique Internationale Berlin*, 4.–8. Juli 1994, ed. H. Klengel – J. Renger, BBVO 18, Berlin 1999, 279–90.
- WALKER, CH. – M. DICK, *The Induction of the Cult Image in Ancient Mesopotamia. The Mesopotamian Mīs Pî Ritual*, SAALT 1, Helsinki 2001.
- WEIDNER, E., KUB 4, Berlin 1922.  
see also H.H. Figulla
- WEIHER, E. VON, *Spätbabylonische Texte aus Uruk II*, ADFU 10, Berlin 1983 (*SpTU* 2).
- , *Spätbabylonische Texte aus Uruk III*, ADFU 12, Berlin 1988 (*SpTU* 3).
- , *Uruk. Spätbabylonische Texte aus dem Planquadrat U 18 IV*, AUWE 12, Mainz 1993 (*SpTU* 4).
- , *Uruk. Spätbabylonische Texte aus dem Planquadrat U 18 V*, AUWE 13, Mainz 1998 (*SpTU* 5).
- WIGGERMANN, F.A.M., *Mesopotamian Protective Spirits. The Ritual Texts*, CM 1, Groningen 1992.
- , *Scenes from the Shadow Side*, CM 6, 207–30.
- WILHELM, G., *Literarische Texte in sumerischer und akkadischer Sprache*, KBo 36, Berlin 1991.
- WISEMAN, D.J. – J.A. BLACK, *Literary Texts from the Temple of Nabû*, CTN 4, London 1996.
- WORTHINGTON, M., Some Notes on Medical Information outside the Medical Corpora, CM 37, 47–77.
- ZGOLL, A., *Die Kunst des Betens. Form und Funktion, Theologie und Psychagogik in babylonisch-assyrischen Handerhebungsgebeten zu Ištar*, AOAT 308, Münster 2003.
- ZIMMERN, H., *Beiträge zur Kenntnis der babylonischen Religion*, I. *Die Beschwörungstafeln Šurpu*, II. *Ritualtafeln für den Wahrsager, Beschwörer und Sänger*, AB 12, Leipzig 1896 and 1901 (BBR).

## CONCORDANCES

TEXT NUMBER	MUSEUM NUMBER	(PREVIOUS) PUBLICATION <sup>104</sup>	PLATE
1.1 A <sub>1</sub>	614/b + 157/c + 1433/c .....	<i>KUB</i> 37, 44 .....	—
1.1 A <sub>2</sub>	409/c + 669/c .....	<i>KUB</i> 37, 45 .....	—
1.1 A <sub>3</sub>	350/c .....	<i>KUB</i> 37, 46 .....	—
1.1 A <sub>4</sub>	173/c + 200/c .....	<i>KUB</i> 37, 47 .....	—
1.1 A <sub>5</sub>	216/c .....	<i>KUB</i> 37, 49 .....	—
1.1 A <sub>6</sub>	1317/c .....	<i>KUB</i> 37, 48 .....	—
1.1 B	231/g .....	<i>KUB</i> 37, 43 .....	—
1.2 A <sub>1</sub>	598/b .....	<i>KUB</i> 37, 51 .....	—
1.2 A <sub>2</sub>	2787/c .....	<i>KUB</i> 37, 53 .....	—
1.2 A <sub>3</sub>	478/c .....	<i>KUB</i> 37, 99 .....	—
1.3 A	337/e .....	<i>KUB</i> 37, 52 .....	—
1.4 A	Bo 9014 (Istanbul) + 209/g .....	<i>KUB</i> 4, 60 + <i>KBo</i> 36, 38 .....	—
1.5 A	212/n .....	<i>KBo</i> 9, 47 .....	—
1.5 B	Bo 5206 (Istanbul) .....	<i>KUB</i> 4, 99 .....	—
1.5 C	VAT 13786 .....	<i>BAM</i> 317 .....	—
1.5 D <sub>1</sub>	VAT 14051 .....	<i>KAL</i> 2, 43 .....	—
1.5 D <sub>2</sub>	VAT 14052 .....	<i>KAL</i> 2, 44 .....	—
1.5 E	VAT 11603 .....	<i>KAR</i> 275, <i>KAL</i> 2, 45 .....	—
1.5 F	VAT 12153 .....	<i>KAL</i> , forthcoming .....	—
1.6 A	A 245 .....	<i>BAM</i> 206 .....	—
1.7 A	A 236 .....	<i>BAM</i> 197 .....	—
1.8 A	VAT 11015 .....	<i>KAL</i> 2, 42 .....	—
1.8 B	A 239 .....	<i>BAM</i> 161 .....	—
1.8 C	K 3461 .....	<i>AMT</i> 29/5, <i>BAM</i> 436 .....	—
1.8 D	VAT 13925 .....	<i>BAM</i> 282 .....	—
2.1 a	HS 1883 .....	<i>BAM</i> 393 .....	—
2.2 A	373/b + 423/c + 450/c + 468/c + 472/c + 2693/c + 323/c ..	<i>KBo</i> 36, 32 + <i>KUB</i> 37, 55 .....	1–5
2.2 B	166/d .....	<i>KUB</i> 37, 9 .....	—
2.2 C	VAT 14427 .....	<i>LKA</i> 160, <i>BAM</i> 140 .....	—
2.2 D <sub>1</sub>	VAT 14051 .....	<i>KAL</i> 2, 43 .....	—
2.2 D <sub>2</sub>	VAT 14052 .....	<i>KAL</i> 2, 44 .....	—
2.2 E	VAT 10088 .....	<i>KAR</i> 189, <i>BAM</i> 208 .....	—
2.2 F <sub>1</sub>	Sm 385 + 757 .....	<i>AMT</i> 86/1 .....	6, 9–12
2.2 F <sub>2</sub>	K 6488 .....	<i>AMT</i> 85/1 .....	7–8, 13–14
2.2 G	Th 1905-4-9, 92 = BM 98586 .....	— .....	16
2.2 H	ND 4405/23 .....	<i>CTN</i> 4, 124 .....	15
2.3 A <sub>1</sub>	Sm 385 + 757 .....	<i>AMT</i> 86/1 .....	6, 9–12
2.3 A <sub>2</sub>	K 6488 .....	<i>AMT</i> 85/1 .....	7–8, 13–14
2.3 B	373/b + 423/c + 450/c + 468/c + 472/c + 2693/c + 323/c ..	<i>KBo</i> 36, 32 + <i>KUB</i> 37, 55 .....	1–5
2.3 C	VAT 10088 .....	<i>KAR</i> 189, <i>BAM</i> 208 .....	—
2.3 D <sub>1</sub>	K 6586 .....	<i>AMT</i> 85/1 .....	16
2.3 D <sub>2</sub>	K 2441 .....	<i>AMT</i> 85/3 .....	16
2.3 D <sub>3</sub>	Sm 380 .....	<i>AMT</i> 29/9 .....	17
2.3 D <sub>4</sub>	82-3-2, 103 .....	— .....	17
2.3 D <sub>5</sub>	Sm 1960 .....	— .....	17
2.3 E	Bo 7925 (Ankara) .....	<i>KUB</i> 37, 56 .....	—
2.4 A	VAT 10088 .....	<i>KAR</i> 189, <i>BAM</i> 208 .....	—
2.5 A	A 2715 .....	<i>BAM</i> 205 .....	—
2.5 B	81-7-27, 73 .....	<i>TCS</i> 2, pl. 2 .....	—

<sup>104</sup> Including partial publications.

2.5 C .....	VAT 8916 .....	KAR 70 .....	—
2.5 D .....	SU 52/139 + 161 + 170 + 250 + 250A + 323 + 379 .....	STT 280 .....	—
2.5 E .....	K 9451 + 11676 + Sm 818 + 961 .....	TCS 2, pl. 1 .....	—
2.5 f .....	BM 68033 .....	— .....	18
2.5 G .....	VAT 13616 .....	LKA 144 .....	—
2.5 H .....	VAT 13917 .....	BAM 207, BID, pl. 24 .....	—
2.5 J .....	VAT 13893 + 13982 .....	BAM 320 .....	—
2.5 k .....	W 22307/4 + 68 .....	SpTU 1, 9 .....	—
2.5 L .....	A 522 .....	BAM 318 .....	—
2.5 M .....	VAT 14111 .....	BAM 319 .....	—
2.5 n .....	BM 54650 .....	BID, pl. 19–21 .....	—
7.1 a .....	VAT 8360 .....	VS 17, 31 .....	—
7.2 A .....	K 6053 .....	BAM 438 .....	19–20
7.2 B .....	Rm 950 .....	BAM 437 .....	20
7.3 A .....	1929-10-12, 693 = BM 128037 .....	— .....	21
7.4 A .....	1930-5-8, 34 = BM 122645 .....	CT 51, 194 .....	22
7.5 A .....	K 3661 .....	— .....	23
7.5 B .....	K 13390 .....	AMT 44/7 .....	23
7.6 A .....	VAT 13641 .....	KAL 2, 14 .....	—
7.6 B .....	VAT 13640 .....	KAL 2, 13 .....	—
7.6 C .....	VAT 13619 .....	KAL 2, 34 .....	—
7.6 D .....	K 8107 .....	— .....	24
7.6 E .....	A 2720 + 3022 .....	— .....	25–26
7.6 F .....	VAT 13909 + A 375 .....	KAL 2, 31 .....	27
7.6 G .....	VAT 14030 + 14031 + 14347 + 14370 .....	KAL 2, 30 .....	—
7.6 H .....	SU 51/114 .....	STT 256 .....	—
7.7 A .....	K 5968 + 6240 + 9082 + 9334 + 16808 + 81-2-4, 393 .....	BAM 443, BAM 444 .....	28–30
7.7 B .....	VAT 8238 .....	KAR 92 .....	—
7.7 c .....	K 15055 .....	— .....	27
7.7 D .....	VAT 14183 .....	KAL 4, 35 .....	—
7.7 E .....	K 3684 + 6089 + 7990 + 9488 .....	AMT 64/2, BAM 445 .....	—
7.7 F .....	K 8840 .....	AMT 35/3 .....	—
7.7 G .....	K 249 + 2513 + 2879 + 8094 + 9782 + 10764 + 12669 + 12927 + 82-5-22, 996 .....	BAM 434 <sup>105</sup> .....	—
7.8 A <sub>1</sub> .....	K 8079 .....	TMaqlû 2, 97 .....	31
7.8 A <sub>2</sub> .....	K 8112 + 9666 .....	TMaqlû 2, 96 .....	31
7.8 A <sub>3</sub> .....	K 8162 + 10357 .....	— .....	32
7.8 A <sub>4</sub> .....	K 8933 .....	— .....	32
7.8 A <sub>5</sub> .....	K 10358 .....	— .....	33
7.8 A <sub>6</sub> .....	K 11243 .....	ABRT 2, 18 .....	33
7.8 A <sub>7</sub> .....	K 12936 .....	— .....	33
7.8 b .....	AO 6473 .....	TCL 6, 49 .....	—
7.8 C <sub>1</sub> .....	Sm 275 + Rm 329 .....	— .....	34
7.8 C <sub>2</sub> .....	Sm 352 .....	— .....	35–36
7.8 d .....	CBS 1505 .....	PBS 1/2, 120 .....	37–38
7.8 E .....	CBS 1720 .....	Geller, <i>Studies Leichty</i> , 172 .....	36
7.8 f .....	Th 1905-4-9, 72 + 73 = BM 98566 + 98567 .....	— .....	39–40
7.8 G <sub>1</sub> .....	VAT 14150 + 14156 .....	KAL 2, 36 .....	—
7.8 G <sub>2</sub> .....	VAT 14151 + 14152 + 14153 + 13628 .....	KAL 2, 36, KAL, forthcoming .....	—
7.8 H .....	K 10559 + 11993 + Sm 1330 + 80-7-19, 146 .....	— .....	41–43
7.8 J .....	K 10341 .....	— .....	42
7.8 k .....	W 22577/1 .....	SpTU 4, 140 .....	—
7.8 L .....	Sm 756 .....	— .....	42–43
7.8 M .....	Rm 252 .....	— .....	43
7.8 N .....	VAT 10572 + 10615 + 10852 .....	KAR 81, KAL 2, 10 .....	—

<sup>105</sup> Previous, partial copies: Boissier, *RSém* 2, 135–44 (K 249, 2879, 8094), *KMI* 50–52 (K 249 + 2879 + 10764), *AMT* 52/7 (82-5-22, 996), *AMT* 87/1 (K 2513).

7.8 o	—	Scheil, <i>RA</i> 22, 154–56	—
7.8 P	K 13718	—	43
7.8 Q <sub>1</sub>	VAT 10609 + 11158	KAR 82, <i>KAL</i> 2, 11	—
7.8 Q <sub>2</sub>	VAT 11207	KAR 259, <i>KAL</i> 2, 11	—
7.8 R	K 9467	—	44
7.8 S	81-7-27, 140	—	44
7.8 t	BM 38635	—	44–45
7.8 u	BM 38013	—	45
7.9 a	CBS (Kh <sup>1</sup> ) 736	PBS 1/1, 16	46–47
7.9 b	BM 45419	—	48
7.10 A	K 249 + 2513 + 2879 + 8094 + 9782 + 10764 + 12669 + 12927 + 82-5-22, 996	BAM 434 <sup>106</sup>	—
7.10 B	K 8840	AMT 35/3	—
7.10 C	K 3684 + 6089 + 7990 + 9488	AMT 64/2, BAM 445	—
7.10 D	VAT 9984	BAM 90	—
7.10 e	U 2926	UET 7, 125	—
7.10 F	VAT 13776	BAM 190	—
7.10 G	A 212	BAM 59	—
7.10 H <sub>1</sub>	K 4164 + 11691 + Rm 352	CT 14, 39, BAM 430	—
7.10 H <sub>2</sub>	K 4176	von Oefele, <i>Keilschriftmedicin</i> , Tf. I, BAM 430	—
7.10 j	BM 42272	—	—
7.10 K	A 239	BAM 161	—
7.10 L	K 9684 + 9999 + Sm 341 + Rm 328	BAM 431 <sup>107</sup>	—
7.10 M	K 3201 + 6261	BAM 435 <sup>108</sup>	—
7.10 N	K 3461	AMT 29/5, BAM 436	—
7.10 O	VAT 10073 + 11014	BAM 193	—
7.10 P	SU 52/134	STT 102	—
7.10 Q	A 226	BAM 191	—
7.10 R	A 282	BAM 192	—
7.10 S	K 8469	AMT 48/2	—
7.10 T	—	Unger, <i>AfK</i> 1, 24	—
7.10 U	VAT 8228	KAR 298	—
7.10 V	K 2481	—	49–50
8.1 A	A 13 + 393	BAM 214	—
8.1 B	K 3196 + 3344	—	51
8.1 C	VAT 10094 + 10989	BAM 334, <i>KAL</i> 2, 22	—
8.1 D	VAT 13611	LKA 156, <i>KAL</i> 2, 23	—
8.2 A	VAT 13644	LKA 157, <i>KAL</i> 2, 25	—
8.2 B	VAT 13609 + 13665	LKA 154, 155, <i>KAL</i> 2, 24	—
8.2 C	K 3394 + 9866	ŠRT pl. 7	52–53
8.3 a	W 22729/17	SpTU 2, 19	—
8.3 B	VAT 14161	KAL 2, 28	—
8.3 C	K 3360 + 8019 + 9149 + 14202 + 14734 + Sm 1143	Lambert, <i>AfO</i> 18, pls. 13–14	54–58
8.3 d	CBS 334	PBS 1/2, 133	59–60
8.3 E <sub>1</sub>	K 3379 + Sm 1178	Lambert, <i>AfO</i> 18, pl. 11	61–63
8.3 E <sub>2</sub>	K 2585	Lambert, <i>AfO</i> 18, pl. 12	61–62, 64
8.3 f	CBS 1203	PBS 10/2, 18	65–66
8.3 G	Sm 1115	Lambert, <i>AfO</i> 18, pl. 11	—
8.3 h	—	UET 7, 119	—
8.3 J	VAT 13702	LKA 158	—
8.3 k	Bu 91-5-9, 143 + 176	Lambert, <i>AfO</i> 18, pls. 15–16	—
8.3 Notes	BM 64268	—	67
8.4 A	VAT 8276	KAR 80, <i>KAL</i> 2, 8	—

<sup>106</sup> Previous, partial copies: Boissier, *RSém* 2, 135–44 (K 249, 2879, 8094), *KMI* 50–52 (K 249 + 2879 + 10764), *AMT* 52/7 (82-5-22, 996), *AMT* 87/1 (K 2513).

<sup>107</sup> Previous, partial copies: von Oefele, *Keilschriftmedicin*, Tf. I (K 9684), *AMT* 7/6 (K 9999), *CT* 14, 48 (Rm 328).

<sup>108</sup> Previous, partial copies: *AMT* 87/5 (K 3201), *AMT* 89/1 (K 6261).

8.4 B <sub>1</sub> .....	K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 ... — .....	68–73
8.4 B <sub>2</sub> .....	K 3000 ..... — .....	68–69, 74
8.4 B <sub>3</sub> .....	K 6996 ..... — .....	68–73
8.4 B <sub>4</sub> .....	K 7201 + 10819 ..... — .....	68–73
8.4 B <sub>5</sub> .....	K 9216 + 17321 ..... — .....	68–73
8.4 c.....	Bu 88-5-12, 95 = BM 78240 ..... Langdon, <i>RA</i> 26, 39–42.....	75–76
8.4 D.....	K 10245 ..... — .....	73
8.4 E.....	VAT 13645, 1 + 13692 ..... <i>KAL</i> 2, 15 .....	—
8.4 F.....	VAT 11567 ..... <i>KAL</i> , forthcoming .....	—
8.5 A.....	VAT 13645, 1 + 13692 ..... <i>KAL</i> 2, 15 .....	—
8.5 B.....	VAT 8276 ..... <i>KAR</i> 80, <i>KAL</i> 2, 8 .....	—
8.5 C <sub>1</sub> .....	K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 ... — .....	68–73
8.5 C <sub>2</sub> .....	K 3000 ..... — .....	68–69, 74
8.5 C <sub>3</sub> .....	K 6996 ..... — .....	68–73
8.5 C <sub>4</sub> .....	K 7201 + 10819 ..... — .....	68–73
8.5 C <sub>5</sub> .....	K 9216 + 17321 ..... — .....	68–73
8.5 d.....	Bu 88-5-12, 95 = BM 78240 ..... Langdon, <i>RA</i> 26, 39–42.....	75–76
8.5 E.....	K 256 + 3206 + 5326 + 16854 ..... IV <i>R</i> <sup>2</sup> 17 .....	77–81
8.5 F.....	Ki 1904-10-9, 108 = BM 99079 ..... — .....	82–83
8.5 G.....	VAT 14194 ..... <i>KAL</i> 2, 20 .....	—
8.5 H.....	VAT 14215 ..... <i>KAL</i> , forthcoming .....	—
8.6 A.....	K 3648 + 6196 + 15966 + Sm 1280 ..... <i>AMT</i> 21/2 .....	84–87
8.6 B <sub>1</sub> .....	K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 ... — .....	68–73
8.6 B <sub>2</sub> .....	K 3000 ..... — .....	68–69, 74
8.6 B <sub>3</sub> .....	K 6996 ..... — .....	68–73
8.6 B <sub>4</sub> .....	K 7201 + 10819 ..... — .....	68–73
8.6 B <sub>5</sub> .....	K 9216 + 17321 ..... — .....	68–73
8.6 C.....	VAT 14289 ..... <i>BAM</i> 232 .....	—
8.6 D <sub>1</sub> .....	SU 52/171 ..... <i>STT</i> 134 .....	88–93
8.6 D <sub>2</sub> .....	SU 52/172 ..... <i>STT</i> 135 .....	88–93
8.6 D <sub>3</sub> .....	SU 52/181E + 52/206 ..... <i>STT</i> 262, 129, <i>AfO</i> 28, 95 .....	88–93
8.6 D <sub>4</sub> .....	SU 52/226 ..... <i>STT</i> 130 .....	88–93
8.6 D <sub>5</sub> .....	SU 52/285 ..... <i>STT</i> 328 .....	88–93
8.6 E <sub>1</sub> .....	K 2493 + 7102 + 9081 + 10352 ..... Martin, <i>RT</i> 24, 104 .....	94
8.6 E <sub>2</sub> .....	K 8965 ..... — .....	94
8.6 F <sub>1</sub> .....	K 5088 + 6918 + 11307 ..... — .....	95
8.6 F <sub>2</sub> .....	K 10353 + 11159 ..... — .....	95
8.6 G <sub>1</sub> .....	A 173 ..... <i>LKA</i> 58 .....	—
8.6 G <sub>2</sub> .....	VAT 13960 ..... <i>KAL</i> , forthcoming .....	—
8.6 H.....	K 10722 ..... — .....	96
8.6 J.....	K 15445 ..... — .....	96
8.7 A <sub>1</sub> .....	VAT 13871 + 13887 + 13985 ..... <i>BAM</i> 231 .....	—
8.7 A <sub>2</sub> .....	VAT 13699 + 13849 ..... <i>LKA</i> 159, <i>KAL</i> 2, 26 .....	—
8.7 A <sub>3</sub> .....	VAT 14341 ..... <i>KAL</i> 2, 27 .....	—
8.7 B.....	VAT 13697 ..... <i>BAM</i> 332 .....	96–97
8.7 c.....	CBS 1498 ..... — .....	97–98
8.7 D.....	O 193 ..... <i>RIAA</i> 312, <i>Akk.</i> 130, 211 .....	98–99
8.7 e.....	K 888 ..... Schwemer, <i>BaM</i> 37, pl. 1–2 .....	99–100
8.8 A.....	K 3292 + 7788 + 7798 + 17984 ..... — .....	100
8.9 A.....	Sm 1923 ..... — .....	101
8.9 B <sub>1</sub> .....	VAT 16447 ..... <i>KAL</i> 2, 58 .....	—
8.9 B <sub>2</sub> .....	VAT 13867 ..... <i>LKA</i> 161, <i>KAL</i> 2, 59 .....	—
8.10 A.....	K 10203 + 11590 ..... — .....	101–102
8.11 A.....	K 12765 ..... — .....	102
8.12 a.....	VAT 35 ..... — .....	103
8.13 A.....	K 66 ..... IV <i>R</i> <sup>2</sup> 55/2 .....	104–105
8.13 b.....	BM 66627 ..... — .....	106
8.14 A.....	SU 52/245 ..... <i>STT</i> 257 .....	107–108
9.1 A.....	K 2563+2820+2821+2843+5750+9601+10537+16716 ... Læssøe, <i>BRi</i> , pl. 1 .....	109–10

9.1 B .....	SU 51/67 .....	STT 76 .....	—
9.1 C .....	SU 51/94 .....	STT 77 .....	—
9.1 d .....	CBS (Kh <sup>1</sup> ) 458 .....	PBS 1/2, 129 .....	111–12
9.1 E .....	Sm 94 .....	Læssøe, <i>BRi</i> , pl. 1 .....	—
9.1 F <sub>1</sub> .....	K 2368 + 9830 + 11661 + 11768 + 20281 .....	Læssøe, <i>BRi</i> , pl. 2 .....	113
9.1 F <sub>2</sub> .....	K 13305 .....	Læssøe, <i>BRi</i> , pl. 2 .....	113
9.1 F <sub>3</sub> .....	K 4819 .....	IV R <sup>2</sup> 23/3 .....	114
9.1 F <sub>4</sub> .....	DT 120 .....	— .....	114
9.1 G .....	1932-12-10, 319 = BM 123376 .....	— .....	115
9.2 a .....	CBS (Kh <sup>2</sup> ) 1527 .....	PBS 1/1, 13 .....	116–17
9.2 B .....	Sm 635 + 1188 + 1612 .....	ŠRT pl. 8 .....	118
9.2 C <sub>1</sub> .....	K 15234 .....	— .....	115
9.2 C <sub>2</sub> .....	K 16344 .....	— .....	115
9.3 a .....	W 22729/17 .....	SpTU 2, 19 .....	—
9.3 b .....	W 22656/9 d .....	SpTU 4, 139 .....	—
10.1 A .....	K 8505 + 8606 .....	KMI 76a, AMT 44/4 .....	119
10.2 a .....	CBS (Kh <sup>2</sup> ) 1543 .....	PBS 1/2, 121 .....	120
10.3 A <sub>1</sub> .....	K 6172 + 8127 + 8438 + 10980 .....	BAM 449 <sup>109</sup> .....	—
10.3 A <sub>2</sub> .....	K 3278 .....	BAM 458 .....	—
10.3 B <sub>1</sub> .....	K 9523 .....	BAM 455 .....	121
10.3 B <sub>2</sub> .....	Sm 102 .....	BAM 467 .....	121
10.3 B <sub>3</sub> .....	K 10487 .....	BAM 454 .....	—
10.3 C .....	Sm 1304 .....	— .....	121
10.3 D <sub>1</sub> .....	ME 128 .....	Arnaud, SMEA 30, 245 no. 27 ....	—
10.3 D <sub>2</sub> .....	ME 129 .....	Arnaud, SMEA 30, 245 no. 27 ....	—
10.4 A .....	K 2351 + 3293 + 5859 + 8184 + 10639 .....	AMT 13/4, BAM 460 .....	122–23
10.4 B <sub>1</sub> .....	K 9523 .....	BAM 455 .....	121
10.4 B <sub>2</sub> .....	Sm 102 .....	BAM 467 .....	121
10.4 B <sub>3</sub> .....	K 10487 .....	BAM 454 .....	—
10.4 C .....	K 5949 + 15999 .....	BAM 453 .....	—
10.4 D .....	K 6605 .....	BAM 452 .....	—
10.5 A .....	K 2572 .....	Boissier, DA 42, BAM 464 .....	—
11.1 a .....	U 2926 .....	UET 7, 125 .....	—
11.1 B .....	VAT 8228 .....	KAR 298 .....	—
11.1 C .....	K 9873 + 79-7-8, 240 .....	Wiggermann, CM 1, 206–207 ....	—
11.1 D .....	K 2481 .....	— .....	49–50
11.1 E .....	K 249 + 2513 + 2879 + 8094 + 9782 + 10764 + 12669 + 12927 + 82-5-22, 996 .....	BAM 434 <sup>110</sup> .....	—
11.2 A .....	SU 51/13 .....	STT 254 .....	—
11.2 B .....	A 3471 .....	Caplice, JNES 33, 345–49 .....	124
12.1 A .....	SU 51/73 + 51/194 .....	STT 89 .....	125–28

<sup>109</sup> Previous, partial copies: ABRT 2, 5, AMT 87/2 (K 6172), AMT 90/1 (K 8127 + 8438), AMT 14/6 (K 10980).

<sup>110</sup> Previous, partial copies: Boissier, RSém 2, 135–44 (K 249, 2879, 8094), KMI 50–52 (K 249 + 2879 + 10764), AMT 52/7 (82-5-22, 996), AMT 87/1 (K 2513).

MUSEUM NUMBER	(PREVIOUS) PUBLICATION <sup>111</sup>	TEXT NUMBER	PLATE
<i>Anadolu Medeniyetleri Müzesi, Ankara</i>			
Bo 7925	<i>KUB</i> 37, 56	2.3 E	—
SU 51/13	<i>STT</i> 254	11.2 A	—
SU 51/67	<i>STT</i> 76	9.1 B	—
SU 51/73 + 51/194	<i>STT</i> 89	12.1 A	125–28
SU 51/94	<i>STT</i> 77	9.1 C	—
SU 51/114	<i>STT</i> 256	7.6 H	—
SU 52/134	<i>STT</i> 102	7.10 P	—
SU 52/139 + 161 + 170 + 250 + 250A + 323 + 379	<i>STT</i> 280	2.5 D	—
SU 52/171	<i>STT</i> 134	8.6 D <sub>1</sub>	88–93
SU 52/172	<i>STT</i> 135	8.6 D <sub>2</sub>	88–93
SU 52/181E + 52/206	<i>STT</i> 262, 129, <i>AfO</i> 28, 95	8.6 D <sub>3</sub>	88–93
SU 51/194 → SU 51/73			
SU 52/226	<i>STT</i> 130	8.6 D <sub>4</sub>	88–93
SU 52/245	<i>STT</i> 257	8.14 A	107–108
SU 52/250, SU 52/250A → SU 52/139			
SU 52/285	<i>STT</i> 328	8.6 D <sub>5</sub>	88–93
SU 52/323, SU 52/379 → SU 52/139			
373/b + 423/c + 450/c + 468/c + 472/c + 2693/c	<i>KUB</i> 37, 55	2.2 A, 2.3 B	1–5
598/b	<i>KUB</i> 37, 51	1.2 A <sub>1</sub>	—
614/b + 157/c + 1433/c	<i>KUB</i> 37, 44	1.1 A <sub>1</sub>	—
157/c → 614/b			
173/c + 200/c	<i>KUB</i> 37, 47	1.1 A <sub>4</sub>	—
200/c → 173/c			
216/c	<i>KUB</i> 37, 49	1.1 A <sub>5</sub>	—
323/c	<i>KBo</i> 36, 32	2.2 A, 2.3 B	1–5
350/c	<i>KUB</i> 37, 46	1.1 A <sub>3</sub>	—
409/c + 669/c	<i>KUB</i> 37, 45	1.1 A <sub>2</sub>	—
423/c, 450/c, 468/c, 472/c → 373/b			
478/c	<i>KUB</i> 37, 99	1.2 A <sub>3</sub>	—
669/c → 409/c			
1317/c	<i>KUB</i> 37, 48	1.1 A <sub>6</sub>	—
1433/c → 614/b			
2693/c → 373/b			
2787/c	<i>KUB</i> 37, 53	1.2 A <sub>2</sub>	—
166/d	<i>KUB</i> 37, 9	2.2 B	—
337/e	<i>KUB</i> 37, 52	1.3 A	—
209/g	<i>KBo</i> 36, 38	1.4 A	—
231/g	<i>KUB</i> 37, 43	1.1 B	—
212/n	<i>KBo</i> 9, 47	1.5 A	—
<i>Iraq Museum, Baghdad</i>			
U 2926	<i>UET</i> 7, 125	7.10 e, 11.1 a	—
W 22307/4 + 68	<i>SptU</i> 1, 9	2.5 k	—
W 22577/1	<i>SptU</i> 4, 140	7.8 k	—
W 22656/9 d	<i>SptU</i> 4, 139	9.3 b	—
W 22729/17	<i>SptU</i> 2, 19	8.3 a, 9.3 a	—
—	<i>UET</i> 7, 119	8.3 h	—
<i>Vorderasiatisches Museum, Berlin</i>			
VAT 35	—	8.12 a	103
VAT 8228	<i>KAR</i> 298	7.10 U, 11.1 B	—
VAT 8238	<i>KAR</i> 92	7.7 B	—
VAT 8276	<i>KAR</i> 80, <i>KAL</i> 2, 8	8.4 A, 8.5 B	—

<sup>111</sup> Including partial publications.

VAT 8360 .....	<i>VS</i> 17, 31 .....	7.1 a .....	—
VAT 8916 .....	<i>KAR</i> 70 .....	2.5 C .....	—
VAT 9984 .....	<i>BAM</i> 90 .....	7.10 D .....	—
VAT 10073 + 11014 .....	<i>BAM</i> 193 .....	7.10 O .....	—
VAT 10088 .....	<i>KAR</i> 189, <i>BAM</i> 208 .....	2.2 E, 2.3 C, 2.4 A .....	—
VAT 10094 + 10989 .....	<i>BAM</i> 334, <i>KAL</i> 2, 22 .....	8.1 C .....	—
VAT 10572 + 10615 + 10852 .....	<i>KAR</i> 81, <i>KAL</i> 2, 10 .....	7.8 N .....	—
VAT 10609 + 11158 .....	<i>KAR</i> 82, <i>KAL</i> 2, 11 .....	7.8 Q <sub>1</sub> .....	—
VAT 10615, VAT 10852 → VAT 10572			
VAT 10989 → VAT 10094			
VAT 11014 → VAT 10073			
VAT 11015 .....	<i>KAL</i> 2, 42 .....	1.8 A .....	—
VAT 11158 → VAT 10609			
VAT 11207 .....	<i>KAR</i> 259, <i>KAL</i> 2, 11 .....	7.8 Q <sub>2</sub> .....	—
VAT 11567 .....	<i>KAL</i> , forthcoming .....	8.4 F .....	—
VAT 11603 .....	<i>KAR</i> 275, <i>KAL</i> 2, 45 .....	1.5 E .....	—
VAT 12153 .....	<i>KAL</i> , forthcoming .....	1.5 F .....	—
VAT 13609 + 13665 .....	<i>LKA</i> 154, 155, <i>KAL</i> 2, 24 .....	8.2 B .....	—
VAT 13611 .....	<i>LKA</i> 156, <i>KAL</i> 2, 23 .....	8.1 D .....	—
VAT 13616 .....	<i>LKA</i> 144 .....	2.5 G .....	—
VAT 13619 .....	<i>KAL</i> 2, 34 .....	7.6 C .....	—
VAT 13628 → VAT 14151			
VAT 13640 .....	<i>KAL</i> 2, 13 .....	7.6 B .....	—
VAT 13641 .....	<i>KAL</i> 2, 14 .....	7.6 A .....	—
VAT 13644 .....	<i>LKA</i> 157, <i>KAL</i> 2, 25 .....	8.2 A .....	—
VAT 13645, 1 + 13692 .....	<i>KAL</i> 2, 15 .....	8.4 E, 8.5 A .....	—
VAT 13665 → VAT 13609			
VAT 13692 → VAT 13645, 1			
VAT 13697 .....	<i>BAM</i> 332 .....	8.7 B .....	96–97
VAT 13699 + 13849 .....	<i>LKA</i> 159, <i>KAL</i> 2, 26 .....	8.7 A <sub>2</sub> .....	—
VAT 13702 .....	<i>LKA</i> 158 .....	8.3 J .....	—
VAT 13776 .....	<i>BAM</i> 190 .....	7.10 F .....	—
VAT 13786 .....	<i>BAM</i> 317 .....	1.5 C .....	—
VAT 13849 → VAT 13699			
VAT 13867 .....	<i>LKA</i> 161, <i>KAL</i> 2, 59 .....	8.9 B <sub>2</sub> .....	—
VAT 13871 + 13887 + 13985 .....	<i>BAM</i> 231 .....	8.7 A <sub>1</sub> .....	—
VAT 13893 + 13982 .....	<i>BAM</i> 320 .....	2.5 J .....	—
VAT 13909 .....	<i>KAL</i> 2, 31 .....	7.6 D .....	27
VAT 13917 .....	<i>BAM</i> 207, <i>BID</i> , pl. 24 .....	2.5 H .....	—
VAT 13925 .....	<i>BAM</i> 282 .....	1.8 D .....	—
VAT 13960 .....	<i>KAL</i> , forthcoming .....	8.6 G <sub>2</sub> .....	—
VAT 13982 → VAT 13893			
VAT 13985 → VAT 13871			
VAT 14030 + 14031 + 14347 + 14370 .....	<i>KAL</i> 2, 30 .....	7.6 G .....	—
VAT 14051 .....	<i>KAL</i> 2, 43 .....	1.5 D <sub>1</sub> , 2.2 D <sub>1</sub> .....	—
VAT 14052 .....	<i>KAL</i> 2, 44 .....	1.5 D <sub>2</sub> , 2.2 D <sub>2</sub> .....	—
VAT 14111 .....	<i>BAM</i> 319 .....	2.5 M .....	—
VAT 14150 + 14156 .....	<i>KAL</i> 2, 36 .....	7.8 G <sub>1</sub> .....	—
VAT 14151 + 14152 + 14153 + 13628 .....	<i>KAL</i> 2, 36, <i>KAL</i> , forthcoming .....	7.8 G <sub>2</sub> .....	—
VAT 14161 .....	<i>KAL</i> 2, 28 .....	8.3 B .....	—
VAT 14183 .....	<i>KAL</i> 4, 35 .....	7.7 D .....	—
VAT 14194 .....	<i>KAL</i> 2, 20 .....	8.5 G .....	—
VAT 14215 .....	<i>KAL</i> , forthcoming .....	8.5 H .....	—
VAT 14289 .....	<i>BAM</i> 232 .....	8.6 C .....	—
VAT 14341 .....	<i>KAL</i> 2, 27 .....	8.7 A <sub>3</sub> .....	—
VAT 14347, VAT 14370 → VAT 14030			
VAT 14427 .....	<i>LKA</i> 160, <i>BAM</i> 140 .....	2.2 C .....	—
VAT 16447 .....	<i>KAL</i> 2, 58 .....	8.9 B <sub>1</sub> .....	—

*Musées Royaux d'Art et d'Histoire, Brussels*

O 193.....RIAA 312, Akk. 130, 211 .....8.7 D .....98–99

*Oriental Institute, Chicago*

A 3471.....Caplice, *JNES* 33, 345–49 .....11.2 B .....124

*Arkeoloji Müzeleri, İstanbul*

A 13 + 393 .....*BAM* 214 .....8.1 A .....—

A 173 .....*LKA* 58 .....8.6 G<sub>1</sub> .....—

A 212 .....*BAM* 59 .....7.10 G .....—

A 226 .....*BAM* 191 .....7.10 Q .....—

A 236 .....*BAM* 197 .....1.7 A .....—

A 239 .....*BAM* 161 .....1.8 B, 7.10 K .....—

A 245 .....*BAM* 206 .....1.6 A .....—

A 282 .....*BAM* 192 .....7.10 R .....—

A 375 .....*KAL* 2, 31 .....7.6 D .....27

A 393 → A 13

A 522 .....*BAM* 318 .....2.5 L .....—

A 2715 .....*BAM* 205 .....2.5 A .....—

A 2720 + 3022 .....— .....7.6 D .....25–26

Bo 5206 .....*KUB* 4, 99 .....1.5 B .....—

Bo 9014 .....*KUB* 4, 60 .....1.4 A .....—

— .....Scheil, *RA* 22, 154–56 .....7.8 o .....—

— .....Unger, *AfK* 1, 24 .....7.10 T .....—

*Hilprecht-Sammlung, Jena*

HS 1883 .....*BAM* 393 .....2.1 a .....—

*British Museum, London*

BM 38013 .....— .....7.8 u .....45

BM 38635 .....— .....7.8 t .....44–45

BM 42272 .....— .....7.10 j .....—

BM 45419 .....— .....7.9 b .....48

BM 54650 .....*BID*, pl. 19–21 .....2.5 n .....—

BM 64268 .....— .....8.3 Notes .....67

BM 66627 .....— .....8.13 b .....106

BM 68033 .....— .....2.5 f .....18

BM 78240 → Bu 88-5-12, 95

BM 98566 + 98567 → Th 1905-4-9, 72 + 73

BM 98586 → Th 1905-4-9, 92

BM 99079 → Ki 1904-10-9, 108

BM 122645 → 1930-5-8, 34

BM 123376 → 1932-12-10, 319

BM 128037 → 1929-10-12, 693

K 66.....IV *R*<sup>2</sup> 55/2 .....8.13 A .....104–105

K 249 + 2513 + 2879 + 8094 + 9782 + 10764 +

12669 + 12927 + 82-5-22, 996 .....*BAM* 434<sup>112</sup> .....7.7 G, 7.10 A, 11.1 E. —

K 256 + 3206 + 5326 + 16854 .....IV *R*<sup>2</sup> 17 .....8.5 E .....77–81

K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 .....— .....8.4 B<sub>1</sub>, 8.5 C<sub>1</sub>, 8.6 B<sub>1</sub> ..68–73

K 888 .....Schwemer, *BaM* 37, pl. 1–2 .....8.7 e .....99–100

K 1853 → K 431

K 2351 + 3293 + 5859 + 8184 + 10639 .....*AMT* 13/4, *BAM* 460 .....10.4 A .....122–23

K 2368 + 9830 + 11661 + 11768 + 20281 .....Læssøe, *BRi*, pl. 2 .....9.1 F<sub>1</sub> .....113

K 2441 .....*AMT* 85/3 .....2.3 D<sub>2</sub> .....16

K 2481 .....— .....7.10 V, 11.1 D .....49–50

K 2493 + 7102 + 9081 + 10352 .....Martin, *RT* 24, 104 .....8.6 E<sub>1</sub> .....94

K 2513 → K 249

K 2563+2820+2821+2843+5750+9601+10537+16716 ..Læssøe, *BRi*, pl. 1 .....9.1 A .....109–10

<sup>112</sup> Previous, partial copies: Boissier, *RSém* 2, 135–44 (K 249, 2879, 8094), *KMI* 50–52 (K 249 + 2879 + 10764), *AMT* 52/7 (82-5-22, 996), *AMT* 87/1 (K 2513).

K 2572.....	Boissier, <i>DA</i> 42, <i>BAM</i> 464.....	10.5 A .....	—
K 2585.....	Lambert, <i>AfO</i> 18, pl. 12 .....	8.3 E <sub>2</sub> .....	61–62, 64
K 2820, K 2821, K 2843 → K 2563			
K 2879 → K 249			
K 3000.....	— .....	8.4 B <sub>2</sub> , 8.5 C <sub>2</sub> , 8.6 B <sub>2</sub> ..	68–69, 74
K 3196 + 3344 .....	— .....	8.1 B .....	51
K 3201 + 6261 .....	<i>BAM</i> 435 <sup>113</sup> .....	7.10 M .....	—
K 3206 → K 256			
K 3278.....	<i>BAM</i> 458 .....	10.3 A <sub>2</sub> .....	—
K 3292 + 7788 + 7798 + 17984 .....	— .....	8.8 A .....	100
K 3293 → K 2351			
K 3344 → K 3196			
K 3360 + 8019 + 9149 + 14202 + 14734 + Sm 1143 .....	Lambert, <i>AfO</i> 18, pls. 13–14 .....	8.3 C .....	54–58
K 3379 + Sm 1178 .....	Lambert, <i>AfO</i> 18, pl. 11 .....	8.3 E <sub>1</sub> .....	61–63
K 3394 + 9866 .....	ŠRT pl. 7 (K 3394) .....	8.2 C .....	52–53
K 3461.....	<i>AMT</i> 29/5, <i>BAM</i> 436 .....	1.8 C, 7.10 N .....	—
K 3648 + 6196 + 15966 + Sm 1280 .....	<i>AMT</i> 21/2 .....	8.6 A .....	84–87
K 3661.....	— .....	7.5 A .....	23
K 3684 + 6089 + 7990 + 9488 .....	<i>AMT</i> 64/2, <i>BAM</i> 445 .....	7.7 E, 7.10 C .....	—
K 4164 + 11691 + Rm 352 .....	<i>CT</i> 14, 39, <i>BAM</i> 430 .....	7.10 H <sub>1</sub> .....	—
K 4176.....	von Oefele, <i>Keilschriftmedicin</i> , Tf. I, <i>BAM</i> 430 .....	7.10 H <sub>2</sub> .....	—
K 4819.....	IV <i>R</i> <sup>2</sup> 23/3 .....	9.1 F <sub>3</sub> .....	114
K 5088 + 6918 + 11307 .....	— .....	8.6 F <sub>1</sub> .....	95
K 5326 → K 256			
K 5750 → K 2563			
K 5859 → K 2351			
K 5949 + 15999 .....	<i>BAM</i> 453 .....	10.4 C .....	—
K 5968 + 6240 + 9082 + 9334 + 16808 + 81-2-4, 393 .....	<i>BAM</i> 443, <i>BAM</i> 444 .....	7.7 A .....	28–30
K 6053.....	<i>BAM</i> 438 .....	7.2 A .....	19–20
K 6089 → K 3684			
K 6172 + 8127 + 8438 + 10980 .....	<i>BAM</i> 449 <sup>114</sup> .....	10.3 A <sub>1</sub> .....	—
K 6196 → K 3648			
K 6240 → K 5968			
K 6261 → K 3201			
K 6262 → K 431			
K 6488.....	<i>AMT</i> 85/1 .....	2.2 F <sub>2</sub> , 2.3 A <sub>2</sub> .....	7–8, 13–14
K 6586.....	<i>AMT</i> 85/1 .....	2.3 D <sub>1</sub> .....	16
K 6605.....	<i>BAM</i> 452 .....	10.4 D .....	—
K 6789 → K 431			
K 6918 → K 5088			
K 6996.....	— .....	8.4 B <sub>3</sub> , 8.5 C <sub>3</sub> , 8.6 B <sub>3</sub> ..	68–73
K 7102 → K 2493			
K 7201 + 10819 .....	— .....	8.4 B <sub>4</sub> , 8.5 C <sub>4</sub> , 8.6 B <sub>4</sub> ..	68–73
K 7788, K 7798 → K 3292			
K 7990 → K 3684			
K 8019 → K 3360			
K 8079.....	<i>TMaqlū</i> 2, 97 .....	7.8 A <sub>1</sub> .....	31
K 8094 → K 249			
K 8107.....	— .....	7.6 D .....	24
K 8112 + 9666 .....	<i>TMaqlū</i> 2, 96 .....	7.8 A <sub>2</sub> .....	31
K 8127 → K 6172			
K 8162 + 10357 .....	— .....	7.8 A <sub>3</sub> .....	32
K 8184 → K 2351			
K 8438 → K 6172			
K 8469.....	<i>AMT</i> 48/2 .....	7.10 S .....	—

<sup>113</sup> Previous, partial copies: *AMT* 87/5 (K 3201), *AMT* 89/1 (K 6261).<sup>114</sup> Previous, partial copies: *ABRT* 2, 5, *AMT* 87/2 (K 6172), *AMT* 90/1 (K 8127 + 8438), *AMT* 14/6 (K 10980).

K 8505 + 8606 .....	<i>KMI 76a, AMT 44/4</i> .....	10.1 A .....	119
K 8840.....	<i>AMT 35/3</i> .....	7.7 F, 7.10 B .....	—
K 8933.....	— .....	7.8 A <sub>4</sub> .....	32
K 8965 .....	— .....	8.6 E <sub>2</sub> .....	94
K 9081 → K 2493			
K 9082 → K 5968			
K 9149 → K 3360			
K 9216 + 17321 .....	— .....	8.4 B <sub>5</sub> , 8.5 C <sub>5</sub> , 8.6 B <sub>5</sub> .....	68–73
K 9334 → K 5968			
K 9451 + 11676 + Sm 818 + 961 .....	<i>TCS 2, pl. 1</i> .....	2.5 E .....	—
K 9467.....	— .....	7.8 R .....	44
K 9488 → K 3684			
K 9523.....	<i>BAM 455</i> .....	10.3 B <sub>1</sub> , 10.4 B <sub>1</sub> .....	121
K 9601 → K 2563			
K 9666 → K 8112			
K 9684 + 9999 + Sm 341 + Rm 328 .....	<i>BAM 431</i> .....	7.10 L .....	—
K 9782 → K 249			
K 9830 → K 2368			
K 9866 → K 3394			
K 9873 + 79-7-8, 240 .....	Wiggermann, <i>CM 1</i> , 206–207 .....	11.1 C .....	—
K 9999 → K 9684			
K 10203 + 11590 .....	— .....	8.10 A .....	101–102
K 10245.....	— .....	8.4 D .....	73
K 10341.....	— .....	7.8 J .....	42
K 10352 → K 2493			
K 10353 + 11159 .....	— .....	8.6 F <sub>2</sub> .....	95
K 10357 → K 8162			
K 10358.....	— .....	7.8 A <sub>5</sub> .....	33
K 10487.....	<i>BAM 454</i> .....	10.3 B <sub>3</sub> , 10.4 B <sub>3</sub> .....	—
K 10537 → K 2563			
K 10559 + 11993 + Sm 1330 + 80-7-19, 146 .....	— .....	7.8 H .....	41–43
K 10639 → K 2351			
K 10722.....	— .....	8.6 H .....	96
K 10764 → K 249			
K 10819 → K 7201			
K 10980 → K 6172			
K 11159 → K 10353			
K 11243.....	<i>ABRT 2, 18</i> .....	7.8 A <sub>6</sub> .....	33
K 11260 → K 431			
K 11307 → K 5088			
K 11590 → K 10203			
K 11661 → K 2368			
K 11676 → K 9451			
K 11691 → K 4164			
K 11768 → K 2368			
K 11993 → K 10559			
K 12669 → K 249			
K 12765.....	— .....	8.11 A .....	102
K 12927 → K 249			
K 12936.....	— .....	7.8 A <sub>7</sub> .....	33
K 13305.....	Læssøe, <i>BRi</i> , pl. 2 .....	9.1 F <sub>2</sub> .....	113
K 13358 → K 431			
K 13390.....	<i>AMT 44/7</i> .....	7.5 B .....	23
K 13718.....	— .....	7.8 P .....	43
K 13813 → K 431			
K 14202, K 14734 → K 3360			
K 15055.....	— .....	7.7 c .....	27
K 15234.....	— .....	9.2 C <sub>1</sub> .....	115
K 15445.....	— .....	8.6 J .....	96

K 15966 → K 3648	
K 15999 → K 5949	
K 16344.....	— ..... 9.2 C <sub>2</sub> ..... 115
K 16716 → K 2563	
K 16808 → K 5968	
K 16854 → K 256	
K 17321 → K 9216	
K 17984 → K 3292	
K 20281 → K 2368	
Rm 252.....	— ..... 7.8 M ..... 43
Rm 328 → K 9684	
Rm 329 → Sm 275	
Rm 352 → K 4164	
Rm 950.....	BAM 437 ..... 7.2 B ..... 20
Sm 94 .....	Læssøe, <i>BRi</i> , pl. 1 ..... 9.1 E ..... —
Sm 102 .....	BAM 467 ..... 10.3 B <sub>2</sub> , 10.4 B <sub>2</sub> ..... 121
Sm 275 + Rm 329 .....	— ..... 7.8 C <sub>1</sub> ..... 34
Sm 341 → K 9684	
Sm 352 .....	— ..... 7.8 C <sub>2</sub> ..... 35–36
Sm 380 .....	AMT 29/9 ..... 2.3 D <sub>3</sub> ..... 17
Sm 385 + 757 .....	AMT 86/1 ..... 2.2 F <sub>1</sub> , 2.3 A <sub>1</sub> ..... 6, 9–12
Sm 635 + 1188 + 1612.....	ŠRT pl. 8 ..... 9.2 B ..... 118
Sm 756 .....	— ..... 7.8 L ..... 42–43
Sm 757 → Sm 385	
Sm 818, Sm 961 → K 9451	
Sm 1115 .....	Lambert, <i>AfO</i> 18, pl. 11 ..... 8.3 G ..... —
Sm 1143 → K 3360	
Sm 1178 → K 3379	
Sm 1188 → Sm 635	
Sm 1280 → K 3648	
Sm 1304 .....	— ..... 10.3 C ..... 121
Sm 1330 → K 10559	
Sm 1612 → Sm 635	
Sm 1923 .....	— ..... 8.9 A ..... 101
Sm 1960 .....	— ..... 2.3 D <sub>5</sub> ..... 17
DT 120 .....	— ..... 9.1 F <sub>4</sub> ..... 114
79-7-8, 240 → K 9873	
80-7-19, 146 → K 10559	
81-2-4, 393 → K 5968	
81-7-27, 73 .....	TCS 2, pl. 2 ..... 2.5 B ..... —
81-7-27, 140 .....	— ..... 7.8 S ..... 44
82-3-2, 103 .....	— ..... 2.3 D <sub>4</sub> ..... 17
82-5-22, 996 → K 249	
Bu 88-5-12, 95 = BM 78240 .....	Langdon, <i>RA</i> 26, 39–42 ..... 8.4 c, 8.5 d ..... 75–76
Bu 91-5-9, 143 + 176 .....	Lambert, <i>AfO</i> 18, pls. 15–16 ..... 8.3 k ..... —
Ki 1904-10-9, 108 = BM 99079 .....	— ..... 8.5 F ..... 82–83
Th 1905-4-9, 72 + 73 = BM 98566 + 98567 .....	— ..... 7.8 f ..... 39–40
Th 1905-4-9, 92 = BM 98586 .....	— ..... 2.2 G ..... 16
1929-10-12, 693 = BM 128037 .....	— ..... 7.3 A ..... 21
1930-5-8, 34 = BM 122645 .....	CT 51, 194 ..... 7.4 A ..... 22
1932-12-10, 319 = BM 123376 .....	— ..... 9.1 G ..... 115
ND 4405/23 .....	CTN 4, 124 ..... 2.2 H ..... 15
<i>Louvre, Paris</i>	
AO 6473 .....	TCL 6, 49 ..... 7.8 b ..... —
<i>University of Pennsylvania Museum, Philadelphia</i>	
CBS 334 .....	PBS 1/2, 133 ..... 8.3 d ..... 59–60
CBS (Kh <sup>1</sup> ) 458 .....	PBS 1/2, 129 ..... 9.1 d ..... 111–12
CBS (Kh <sup>1</sup> ) 736 .....	PBS 1/1, 16 ..... 7.9 a ..... 46–47

CBS 1203 .....	<i>PBS</i> 10/2, 18 .....	8.3 f .....	65–66
CBS 1498 .....	— .....	8.7 c .....	97–98
CBS 1505 .....	<i>PBS</i> 1/2, 120 .....	7.8 d .....	37–38
CBS (Kh <sup>2</sup> ) 1527 .....	<i>PBS</i> 1/1, 13 .....	9.2 a .....	116–17
CBS (Kh <sup>2</sup> ) 1543 .....	<i>PBS</i> 1/2, 121 .....	10.2 a .....	120
CBS 1720 .....	Geller, <i>Studies Leichty</i> , 172 .....	7.8 E .....	36

*Private Collection*

ME 128 .....	Arnaud, <i>SMEA</i> 30, 245 no. 27 .....	10.3 D <sub>1</sub> .....	—
ME 129 .....	Arnaud, <i>SMEA</i> 30, 245 no. 27 .....	10.3 D <sub>2</sub> .....	—

PREVIOUS PUBLICATION	MUSEUM NUMBER	TEXT NUMBER	PLATE
<i>ABRT 2, 5</i> .....	K 6172.....	10.3 A <sub>1</sub> .....	—
<i>ABRT 2, 18</i> .....	K 11243.....	7.8 A <sub>6</sub> .....	33
Abusch – Schwemer, <i>Akk.</i> 130, 211 ..O 193.....		8.7 D .....	98–99
<i>AMT 7/6</i> .....	K 9999.....	7.10 L .....	—
<i>AMT 13/4</i> .....	K 10639.....	10.4 A .....	122–23
<i>AMT 14/6</i> .....	K 10980.....	10.3 A <sub>1</sub> .....	—
<i>AMT 21/2</i> .....	K 6196.....	8.6 A .....	84–85
<i>AMT 29/5</i> .....	K 3461.....	1.8 C, 7.10 N .....	—
<i>AMT 29/9</i> .....	Sm 380 .....	2.3 D <sub>3</sub> .....	17
<i>AMT 35/3</i> .....	K 8840.....	7.7 F, 7.10 B .....	—
<i>AMT 44/4</i> .....	K 8606.....	10.1 A .....	119
<i>AMT 44/7</i> .....	K 13390.....	7.5 B .....	23
<i>AMT 48/2</i> .....	K 8469.....	7.10 S .....	—
<i>AMT 52/7</i> .....	82-5-22, 996.....	7.7 G, 7.10 A, 11.1 E. —	
<i>AMT 64/2</i> .....	K 6089.....	7.7 E, 7.10 C .....	—
<i>AMT 85/1</i> .....	K 6488.....	2.2 F <sub>2</sub> , 2.3 A <sub>2</sub> .....	7–8, 13–14
<i>AMT 85/1</i> .....	K 6586.....	2.3 D <sub>1</sub> .....	16
<i>AMT 85/3</i> .....	K 2441.....	2.3 D <sub>2</sub> .....	16
<i>AMT 86/1</i> .....	Sm 385 + 757 .....	2.2 F <sub>1</sub> , 2.3 A <sub>1</sub> .....	6, 9–12
<i>AMT 87/1</i> .....	K 2513.....	7.7 G, 7.10 A, 11.1 E. —	
<i>AMT 87/2</i> .....	K 6172.....	10.3 A <sub>1</sub> .....	—
<i>AMT 87/5</i> .....	K 3201.....	7.10 M .....	—
<i>AMT 89/1</i> .....	K 6261.....	7.10 M .....	—
<i>AMT 90/1</i> .....	K 8127 + 8438 .....	10.3 A <sub>1</sub> .....	—
Arnaud, <i>SMEA</i> 30, 245 no. 27 .....	ME 128 (+) 129 .....	10.3 D <sub>1–2</sub> .....	—
<i>BAM 59</i> .....	A 212.....	7.10 G .....	—
<i>BAM 90</i> .....	VAT 9984 .....	7.10 D .....	—
<i>BAM 140</i> .....	VAT 14427 .....	2.2 C .....	—
<i>BAM 161</i> .....	A 239.....	1.8 B, 7.10 K .....	—
<i>BAM 190</i> .....	VAT 13776 .....	7.10 F .....	—
<i>BAM 191</i> .....	A 226.....	7.10 Q .....	—
<i>BAM 192</i> .....	A 282.....	7.10 R .....	—
<i>BAM 193</i> .....	VAT 10073 + 11014 .....	7.10 O .....	—
<i>BAM 197</i> .....	A 236.....	1.7 A .....	—
<i>BAM 205</i> .....	A 2715 .....	2.5 A .....	—
<i>BAM 206</i> .....	A 245 .....	1.6 A .....	—
<i>BAM 207</i> .....	VAT 13917 .....	2.5 H .....	—
<i>BAM 208</i> .....	VAT 10088 .....	2.2 E, 2.3 C, 2.4 A .....	—
<i>BAM 214</i> .....	A 13 + 393 .....	8.1 A .....	—
<i>BAM 231</i> .....	VAT 13871 + 13887 + 13985 .....	8.7 A <sub>1</sub> .....	—
<i>BAM 232</i> .....	VAT 14289 .....	8.6 C .....	—
<i>BAM 282</i> .....	VAT 13925 .....	1.8 D .....	—
<i>BAM 317</i> .....	VAT 13786 .....	1.5 C .....	—
<i>BAM 318</i> .....	A 522 .....	2.5 L .....	—
<i>BAM 319</i> .....	VAT 14111 .....	2.5 M .....	—
<i>BAM 320</i> .....	VAT 13893 + 13982 .....	2.5 J .....	—
<i>BAM 332</i> .....	VAT 13697 .....	8.7 B .....	96–97
<i>BAM 334</i> .....	VAT 10094 .....	8.1 C .....	—
<i>BAM 393</i> .....	HS 1883 .....	2.1 a .....	—
<i>BAM 430</i> .....	K 4164 + 11691 + Rm 352 (+) K 4176 .....	7.10 H <sub>1–2</sub> .....	—
<i>BAM 431</i> .....	K 9684 + 9999 + Sm 341 + Rm 328 .....	7.10 L .....	—
<i>BAM 434</i> .....	K 249 + 2513 + 2879 + 8094 + 9782 + 10764 + 12669 + 12927 + 82-5-22, 996 .....	7.7 G, 7.10 A, 11.1 E. —	
<i>BAM 435</i> .....	K 3201 + 6261 .....	7.10 M .....	—
<i>BAM 436</i> .....	K 3461 .....	1.8 C, 7.10 N .....	—
<i>BAM 437</i> .....	Rm 950 .....	7.2 B .....	20

BAM 438 .....	K 6053 .....	7.2 A .....	19–20
BAM 443 .....	K 9082 .....	7.7 A .....	28–30
BAM 444 .....	K 5968 + 9334 .....	7.7 A .....	28–30
BAM 445 .....	K 3684 + 6089 + 7990 + 9488 .....	7.7 E, 7.10 C .....	—
BAM 449 .....	K 6172 + 8127 + 8438 + 10980 .....	10.3 A .....	—
BAM 452 .....	K 6605 .....	10.4 D .....	—
BAM 453 .....	K 5949 + 15999 .....	10.4 C .....	—
BAM 454 .....	K 10487 .....	10.3 B <sub>3</sub> , 10.4 B <sub>3</sub> .....	—
BAM 455 .....	K 9523 .....	10.3 B <sub>1</sub> , 10.4 B <sub>1</sub> .....	121
BAM 458 .....	K 3278 .....	10.3 A <sub>2</sub> .....	—
BAM 460 .....	K 3293 .....	10.4 A .....	122–23
BAM 464 .....	K 2572 .....	10.5 A .....	—
BAM 467 .....	Sm 102 .....	10.3 B <sub>2</sub> , 10.4 B <sub>2</sub> .....	121
BID, pl. 19–21 .....	BM 54650 .....	2.5 n .....	—
BID, pl. 24 .....	VAT 13917 .....	2.5 H .....	—
Boissier, DA 42 .....	K 2572 .....	10.5 A .....	—
Boissier, RSém 2, 135–44 .....	K 249, 2879, 8094 .....	7.7 G, 7.10 A, 11.1 E .....	—
Caplice, JNES 33, 345–49 .....	A 3471 .....	11.2 B .....	124
CT 14, 39 .....	Rm 352 .....	7.10 H <sub>1</sub> .....	—
CT 14, 48 .....	Rm 328 .....	7.10 L .....	—
CT 51, 194 .....	1930-5-8, 34 = BM 122645 .....	7.4 A .....	22
CTN 4, 124 .....	ND 4405/23 .....	2.2 H .....	15
Geller, Studies Leichty, 172 .....	CBS 1720 .....	7.8 E .....	36
Gurney, AfO 28, 95 .....	SU 52/181E + 52/206 .....	8.6 D <sub>3</sub> .....	88–93
KAL 2, 8 .....	VAT 8276 .....	8.4 A, 8.5 B .....	—
KAL 2, 10 .....	VAT 10572 + 10615 + 10852 .....	7.8 N .....	—
KAL 2, 11 .....	VAT 10609 + 11158 (+) 11207 .....	7.8 Q <sub>1</sub> .....	—
KAL 2, 13 .....	VAT 13640 .....	7.6 B .....	—
KAL 2, 14 .....	VAT 13641 .....	7.6 A .....	—
KAL 2, 15 .....	VAT 13645, 1 + 13692 .....	8.4 E, 8.5 A .....	—
KAL 2, 20 .....	VAT 14194 .....	8.5 G .....	—
KAL 2, 22 .....	VAT 10094 + 10989 .....	8.1 C .....	—
KAL 2, 23 .....	VAT 13611 .....	8.1 D .....	—
KAL 2, 24 .....	VAT 13609 + 13665 .....	8.2 B .....	—
KAL 2, 25 .....	VAT 13644 .....	8.2 A .....	—
KAL 2, 26 .....	VAT 13699 + 13849 .....	8.7 A <sub>2</sub> .....	—
KAL 2, 27 .....	VAT 14341 .....	8.7 A <sub>3</sub> .....	—
KAL 2, 28 .....	VAT 14161 .....	8.3 B .....	—
KAL 2, 30 .....	VAT 14030 + 14031 + 14347 + 14370 .....	7.6 G .....	—
KAL 2, 31 .....	VAT 13909 + A 375 .....	7.6 D .....	27
KAL 2, 34 .....	VAT 13619 .....	7.6 C .....	—
KAL 2, 36 .....	VAT 14150 + 14156 (+) 14151 + 14152 + 14153 .....	7.8 G <sub>1–2</sub> .....	—
KAL 2, 42 .....	VAT 11015 .....	1.8 A .....	—
KAL 2, 43 .....	VAT 14051 .....	1.5 D <sub>1</sub> , 2.2 D <sub>1</sub> .....	—
KAL 2, 44 .....	VAT 14052 .....	1.5 D <sub>2</sub> , 2.2 D <sub>2</sub> .....	—
KAL 2, 45 .....	VAT 11603 .....	1.5 E .....	—
KAL 2, 58 .....	VAT 16447 .....	8.9 B <sub>1</sub> .....	—
KAL 2, 59 .....	VAT 13867 .....	8.9 B <sub>2</sub> .....	—
KAL 4, 35 .....	VAT 14183 .....	7.7 D .....	—
KAL, forthcoming .....	VAT 11567 .....	8.4 F .....	—
KAL, forthcoming .....	VAT 12153 .....	1.5 F .....	—
KAL, forthcoming .....	VAT 13628 .....	7.8 G <sub>3</sub> .....	—
KAL, forthcoming .....	VAT 13960 .....	8.6 G <sub>2</sub> .....	—
KAL, forthcoming .....	VAT 14215 .....	8.5 H .....	—
KAR 70 .....	VAT 8916 .....	2.5 C .....	—
KAR 80 .....	VAT 8276 .....	8.4 A, 8.5 B .....	—
KAR 81 .....	VAT 10572 .....	7.8 N .....	—
KAR 82 .....	VAT 10609 .....	7.8 Q <sub>1</sub> .....	—
KAR 92 .....	VAT 8238 .....	7.7 B .....	—

KAR 189.....	VAT 10088 .....	2.2 E, 2.3 C, 2.4 A ...—
KAR 259.....	VAT 11207 .....	7.8 Q <sub>2</sub> .....—
KAR 275.....	VAT 11603 .....	1.5 E .....
KAR 298.....	VAT 8228 .....	7.10 U, 11.1 B .....
KBo 9, 47 .....	212/n .....	1.5 A .....
KBo 36, 32 .....	323/c.....	2.2 A, 2.3 B .....1–5
KBo 36, 38 .....	209/g .....	1.4 A .....
KMI 50–52 .....	K 249 + 2879 +10764 .....	7.7 G, 7.10 A, 11.1 E.—
KMI 76a .....	K 8505.....	10.1 A .....119
KUB 4, 60 .....	Bo 9014 (Istanbul) .....	1.4 A .....
KUB 4, 99 .....	Bo 5206 (Istanbul) .....	1.5 B .....
KUB 37, 9 .....	166/d .....	2.2 B .....
KUB 37, 43 .....	231/g .....	1.1 B .....
KUB 37, 44 .....	614/b + 157/c + 1433/c .....	1.1 A <sub>1</sub> .....—
KUB 37, 45 .....	409/c + 669/c .....	1.1 A <sub>2</sub> .....—
KUB 37, 46 .....	350/c.....	1.1 A <sub>3</sub> .....—
KUB 37, 47 .....	173/c + 200/c .....	1.1 A <sub>4</sub> .....—
KUB 37, 49 .....	216/c.....	1.1 A <sub>5</sub> .....—
KUB 37, 51 .....	598/b .....	1.2 A <sub>1</sub> .....—
KUB 37, 52 .....	337/e.....	1.3 A .....
KUB 37, 53 .....	2787/c.....	1.2 A <sub>2</sub> .....—
KUB 37, 55 .....	373/b + 423/c + 450/c + 468/c + 472/c + 2693/c .....	2.2 A, 2.3 B .....1–5
KUB 37, 56 .....	Bo 7925 (Ankara) .....	2.3 E .....
KUB 37, 99 .....	478/c.....	1.2 A <sub>3</sub> .....—
Læssøe, BR <i>i</i> , pl. 1 .....	K 2563 + 2820 + 2821 + 2843 + 5750 + 10537 .....	9.1 A .....
Læssøe, BR <i>i</i> , pl. 1 .....	Sm 94 .....	9.1 E .....
Læssøe, BR <i>i</i> , pl. 2 .....	K 2368 + 9830 + 11661 + 11768 .....	9.1 F <sub>1</sub> .....
Læssøe, BR <i>i</i> , pl. 2 .....	K 13305.....	9.1 F <sub>2</sub> .....
Lambert, AfO 18, pl. 11 .....	Sm 1115 .....	8.3 G .....
Lambert, AfO 18, pl. 11 .....	K 3379 .....	8.3 E <sub>1</sub> .....
Lambert, AfO 18, pl. 12 .....	K 2585 .....	8.3 E <sub>2</sub> .....
Lambert, AfO 18, pls. 13–14 .....	K 3360 + 8019 + 9149 + 14202 + Sm 1143 .....	8.3 C .....
Lambert, AfO 18, pls. 15–16 .....	Bu 91–5–9, 143 + 176 .....	8.3 k .....
Langdon, RA 26, 39–42 .....	Bu 88–5–12, 95 = BM 78240.....	8.4 c, 8.5 d .....
LKA 58 .....	A 173 .....	8.6 G <sub>1</sub> .....—
LKA 144 .....	VAT 13616 .....	2.5 G .....
LKA 154 .....	VAT 13609 .....	8.2 B .....
LKA 155 .....	VAT 13665 .....	8.2 B .....
LKA 156 .....	VAT 13611 .....	8.1 D .....
LKA 157 .....	VAT 13644 .....	8.2 A .....
LKA 158 .....	VAT 13702 .....	8.3 J .....
LKA 159 .....	VAT 13699 .....	8.7 A <sub>2</sub> .....
LKA 160 .....	VAT 14427 .....	2.2 C .....
LKA 161 .....	VAT 13867 .....	8.9 B <sub>2</sub> .....
Martin, RT 24, 104 .....	K 2493 .....	8.6 E <sub>1</sub> .....
von Oefele, Keilschriftmedicin, Tf. I.K 4176 .....	.....	7.10 H <sub>2</sub> .....
von Oefele, Keilschriftmedicin, Tf. I.K 9684 .....	.....	7.10 L .....
PBS 1/1, 13 .....	CBS (Kh <sup>2</sup> ) 1527 .....	9.2 a .....
PBS 1/1, 16 .....	CBS (Kh <sup>1</sup> ) 736 .....	7.9 a .....
PBS 1/2, 120 .....	CBS 1505 .....	7.8 d .....
PBS 1/2, 121 .....	CBS (Kh <sup>2</sup> ) 1543 .....	10.2 a .....
PBS 1/2, 129 .....	CBS (Kh <sup>1</sup> ) 458 .....	9.1 d .....
PBS 1/2, 133 .....	CBS 334 .....	8.3 d .....
PBS 10/2, 18 .....	CBS 1203 .....	8.3 f .....
IV R <sup>2</sup> 17 .....	K 256 + 3206 .....	8.5 E .....
IV R <sup>2</sup> 23/3 .....	K 4819 .....	9.1 F <sub>3</sub> .....
IV R <sup>2</sup> 55/2 .....	K 66 .....	8.13 A .....
RIAA 312 .....	O 193 .....	8.7 D .....
Scheil, RA 22, 154–56 .....	— .....	7.8 o .....

Schwemer, <i>BaM</i> 37, pl. 1–2	K 888	8.7 e	99–100
<i>SpTU</i> 1, 9	W 22307/4 + 68	2.5 k	—
<i>SpTU</i> 2, 19	W 22729/17	8.3 a, 9.3 a	—
<i>SpTU</i> 4, 139	W 22656/9 d	9.3 b	—
<i>SpTU</i> 4, 140	W 22577/1	7.8 k	—
ŠRT pl. 7	K 3394	8.2 C	52–53
ŠRT pl. 8	Sm 1612	9.2 B	118
STT 76	SU 51/67	9.1 B	—
STT 77	SU 51/94	9.1 C	—
STT 89	SU 51/73 + 51/194	12.1 A	125–28
STT 102	SU 52/134	7.10 P	—
STT 129	SU 52/206	8.6 D <sub>3</sub>	88–93
STT 130	SU 52/226	8.6 D <sub>4</sub>	88–93
STT 134	SU 52/171	8.6 D <sub>1</sub>	88–93
STT 135	SU 52/172	8.6 D <sub>2</sub>	88–93
STT 254	SU 51/13	11.2 A	—
STT 256	SU 51/114	7.6 H	—
STT 257	SU 52/245	8.14 A	107–108
STT 262	SU 52/181E	8.6 D <sub>3</sub>	88–93
STT 280	SU 52/139 + 161 + 170 + 250 + 250A + 323 + 379	2.5 D	—
STT 328	SU 52/285	8.6 D <sub>5</sub>	88–93
TCL 6, 49	AO 6473	7.8 b	—
TCS 2, pl. 1	K 9451 + 11676 + Sm 818 + 961	2.5 E	—
TCS 2, pl. 2	81-7-27, 73	2.5 B	—
TMaqlū 2, 96	K 8112	7.8 A <sub>2</sub>	31
TMaqlū 2, 97	K 8079	7.8 A <sub>1</sub>	31
UET 7, 119	—	8.3 h	—
UET 7, 125	U 2926	7.10 e, 11.1 a	—
Unger, <i>A/K</i> 1, 24	—	7.10 T	—
VS 17, 31	VAT 8360	7.1 a	—
Wiggermann, <i>CM</i> 1, 206–207	K 9873 + 79-7-8, 240	11.1 C	—

## REGISTERS

### 1. BOTANICAL AND MINERAL SUBSTANCES USED IN THE PRESCRIPTIONS

*(aban) gabî*, (im.sahar.na<sub>4</sub>.kur.ra): alum.

*aban ṣerri peṣû* (NA<sub>4</sub> MUŠ BABBAR): white ‘snake stone’; light variety of a stone whose surface resembles a snake’s skin; see Schuster-Brandis, *Steine*, 432–32.

<sup>ū</sup>*adam<sup>a</sup>/tu*: *adam<sup>a</sup>/tu*-plant; an unidentified plant.

<sup>ū</sup>AD.SAG: AD.SAG-plant; unidentified medicinal plant; Akkadian reading uncertain.

*agarinnu* (AGARIN<sub>4</sub>): beer mash.

<sup>ū</sup>*aktam*: *aktam*-plant; unidentified medicinal plant; Thompson, *DAB*, 130–33 suggests an identification with the castor-oil plant, but since *aktam* is not regularly used as a purgative, this remains uncertain.

*alamû* (<sup>ū</sup>A.LA.MÚ.A): *alamû*-plant; unidentified, rarely used medicinal plant, perhaps an aquatic plant.

<sup>ū/na<sub>4</sub></sup>*alla/uḥara*: see <sup>ū/na<sub>4</sub></sup>*annuḥara*.

<sup>giš</sup>*allānu*: a variety of oak.

*amēlānu* (<sup>ū</sup>LÚ.U<sub>18</sub>.LU): *amēlānu*-plant; unidentified medicinal plant.

<sup>ū</sup>*amuššu*: *amuššu*-plant; a bulbous vegetable.

*andahšu* (<sup>(ū)</sup>AN.DAH.ŠUM<sup>(sar)</sup>): *andahšu*-plant; an unidentified alliaceous plant or variety of crocus.

*anḥullû* (<sup>ū</sup>AN.HÚL(LA)): *anḥullû*-plant; unidentified medicinal plant that was regarded as especially effective against witchcraft.

*annakku* (AN.NA), <sup>na<sub>4</sub></sup>AN.NA: tin; when determined by NA<sub>4</sub> (‘tin stone’) it designates a tin bead (or perhaps a stone bead whose appearance is similar to tin).

<sup>ū/na<sub>4</sub></sup>*annuḥara* (IM.SAHAR.BABBAR.KUR.RA): *annuḥara*-alum; according to Uruanna III 511 “black *aban gabî*-alum”, certainly identical with the mineral dye *alla/uḥaru*, cf. *BAM* 90 rev. 6' (text 7.10.2: 6') with the parallel passage *AMT* 48/2 obv. II 15 (text 7.10.5: 15').

<sup>ū</sup>*anunūtu*: *anunūtu*-plant; unidentified medicinal plant.

*anzab̪hu* (<sup>na<sub>4</sub></sup>AN.ZAH, <sup>na<sub>4</sub></sup>AN.ZA.HÉ): *anzab̪hu*-glass; a frit-like glass; see Schuster-Brandis, *Steine*, 396–98.

*aprušu*: *aprušu*-plant; unidentified medicinal plant, often applied in salves.

*ararû* (<sup>ū</sup>ĀŠ.KA.GA): *ararû*-plant; unidentified medicinal plant.

*ardadillu* (<sup>ū</sup>AŠ.TÁL.TÁL): *ardadillu*-plant; unidentified plant, growing in reed thickets and in the ‘steppe’ according to Sumerian literary texts. According to Uruanna I 679 it is similar in appearance to *lišān-kalbi*.

<sup>giš/ū</sup>*argannu*: *argannu*-plant; an unidentified aromatic plant (shrub or tree?) and its resin.

<sup>ū</sup>*arihu*: *arihu*-plant; a kind of milkweed.

*asu* (<sup>šim</sup>GÍR): myrtle.

*ašāgu* (<sup>giš</sup>KIŠI<sub>16</sub>): *ašāgu*-thorn; a thorny shrub, probably a variety of acacia.

*ašgiqû*, *asqiqû* (<sup>na<sub>4</sub></sup>ĀŠ.GÌ.GÌ): a green stone, perhaps turquoise; see Schuster-Brandis, *Steine*, 400–401.

*ašlu* (<sup>ū</sup>NINNI<sub>5</sub>): rush.

*ašnugallu* (<sup>na<sub>4</sub></sup>GIŠ.NU<sub>11</sub>.GAL): alabaster; see Schuster-Brandis, *Steine*, 412–13.

*ašqulālu* (<sup>ū</sup>LAL): *ašqulālu*-plant; unidentified maritime, hardy medicinal plant; cf. commentary on text 7.8, 6.: 14'.

*atā'išu* (<sup>ū</sup>KUR.KUR): *atā'išu*-plant; unidentified medicinal plant; note that Thompson, *DAB*, 151–54 argues for an identification with the white hellebore (‘Sneeze-plant’).

<sup>ū</sup>*ayyar ḥurāši*: ‘gold-flower’; an unidentified medicinal plant with red or yellow blossoms.

<sup>ū</sup>*ayyar kaspi*: ‘silver-flower’; an unidentified medicinal plant with white blossoms.

*ayyartu* (<sup>na<sub>4</sub></sup>PA): *ayyartu*-shell; see Oppenheim, *OrNS* 32 (1963) 407–12.

*azallû* (<sup>ū</sup>A.ZAL.LÁ): *azallû*-plant; unidentified medicinal plant, known to be effective against *nissatu* “wailing”, “worries”. The traditional identi-

fication with cannabis is questionable (see Farber, *Rausch und Kriminalität*, 271).

*azupīru* (ºHAR.SAG): *azupīru*-plant; unidentified spice and medicinal plant; the traditional identification with saffron is based on etymological grounds only.

º*azupuru*: *azupuru*-plant; unidentified medicinal plant, probably a variant of *azupīru* and/or *azapuru*.

*ballukku* (šimMUG, šimBAL): *ballukku*-plant; an aromatic plant (shrub or tree) and its resin.

*baltu* (gišDÌH): *baltu*-thorn; a thorny shrub, probably a variety of acacia.

*baluhhu* (šimBULUH): *baluhhu*-plant; an aromatic plant, possibly *Ferula gummosa* and its gummy resin (galbanum).

*barīrātu* (giš/ºLUM.HA): *barīrātu*-plant; an unidentified aromatic plant (shrub or tree?) and its resin, perhaps *Ferula persicana* and its gummy resin (sagapenum).

*billatu* (DIDA): *billatu*-substance; a dry and crumbly substance which was used as an additional (sweetening?) ingredient in the beer brewing process and also as a sort of instant-beer to be mixed with water; see Stol, *BiOr* 28 (1971) 161b, idem, *HANES* 6, 165, Maul, *BaF* 18, 51. For different varieties of *billatu*, cf. text 1.6.

*bīnu* (gišŠINIG): tamarisk; *kamūn bīni*: tamarisk ‘grain’.

*bukānu* (ºGAN.NA): *bukānu*-plant (literally ‘pestle’-plant); unidentified medicinal plant, *pace CAD* B 308–9 not necessarily identical with the insect of the same name. Note the variation between *bukānu* and *iš pišri* in text 7.10.1, 1.: 97” and ºGAN.U<sub>5</sub> and *iš pišri* in text 7.8, 1.: 23’; therefore probably *bukānu* = ºGAN.NA = ºGAN.U<sub>5</sub> = *iš pišri* = gišŠÍTA (cf. already *KAL* 2, p. 114, and Schwemer, *OrNS* 78 [2009] 66, commentary on BM 40568 rev. 7).

*burāšu* (šimLI): *burāšu*-juniper; a variety of juniper, probably Phoenician juniper.

º*bur-da-ma*: unidentified plant; apparently so far only attested in text 10.5: 4’.

*būšānu* (ºHAB): unidentified medicinal plant, literally “stinking (plant)”; according to Kinnier Wilson, *RA* 60 (1966) 52–54, “wild grapes”, but cf. the objections raised by Lambert, *Iraq* 31 (1969) 37.

*dušū* (na<sup>a</sup>DUH.ŠI.A): steatite, chlorite; see Schuster-Brandis, *Steine*, 407–409.

(º*sammu*) *ēdu* (ºDILI or Ú DILI): *ēdu*-plant, literally “solitary (plant)”; unidentified medicinal plant, according to Uruanna I 236 identified with *haṭti re’i* (‘shepherd’s staff’) that is itself associated with *azallû* (Hh XVII 106–107, see *MSL* 10, 186).

º*elkulla*, º*elikulla*, º*erkulla*: *elkulla*-, *elikulla*-, *erkulla*-plant; unidentified medicinal plant(s), in medical texts treated as separate drugs, even though the individual forms are interchangeable in duplicate manuscripts.

*errū* (ºÚKUŠ.LAGAB): colocynth (?); a bitter-tasting, cucumber-like plant that can be used as an emetic.

*ēru* (gišMA.NU): *ēru*-wood, -tree; a hardwood native to Mesopotamia. A cognate of *murrānu* (a variety of *ēru*) in Aramaic shows that *ēru* is a cornel tree. *ēru*-wood was used for sticks, and the stick of *ēru*-wood also serves as a weapon and powerful apotropaic instrument of the exorcist.

*erû* (URUDU), na<sup>a</sup>URUDU: copper; when determined by NA<sub>4</sub> (‘copper stone’) it designates a copper bead (or perhaps a stone bead whose appearance is similar to copper).

giš/ºGAN.U<sub>5</sub> (note the writing gišGAN.U<sub>5</sub>.UM in text 7.10.1, 1.: 196”): *GAN.U<sub>5</sub>*-wood; unidentified medicinal plant. Stol, *BiOr* 66 (2009) 167 considers the possibility of interpreting *GAN.U<sub>5</sub>* as a pseudo-logogram for Akkadian *kam’atu* (\**kam’u*) “truffle”; Scurlock, *MMTGI*, 216, suggests that GIŠ.GAN.U<sub>5</sub> represents a pseudo-logographic writing for *kiškanū*. It seems, however, more likely that giš/ºGAN.U<sub>5</sub> is a variant of giš/ºGAN.NA; see *bukānu*.

ºGÍR.LAGAB: GÍR.LAGAB-plant; unidentified medicinal plant, Sumerian and Akkadian reading unclear; cf. perhaps gír-LAGAB(<sup>ku</sup>g<sup>6</sup>) (see Farber, *JCS* 26 [1974] 195–207), probably not related to (giš)gi-rim (*girimmu*, *illūru* et al.).

gišimmaru (giš)GIŠIMMAR): date palm.

ºGI.ZÚ.LUM.MA: GI.ZÚ.LUM.MA-plant; unidentified medicinal plant, perhaps mullein; Akkadian reading uncertain (see the dictionaries s.v. *bušinnu*, *kūru* and *kurşıptu*).

º*gumānum*: *gumānum*-plant; unidentified medicinal plant.

*hallūru* (GÚ.GAL): pea.

*ha/uluppu* (gišHA.LU.ÚB): *ha/uluppu*-tree; commonly identified as a variety of oak, but cf. Postgate, *BSA* 6 (1992) 182, who points out that NA *hi-luppu* is probably a tree similar to *şarbatu* “poplar”

and possibly related to Aramaic *hilpā*, *halpā* and Arabic *hilāf*.

*harmunu* (ºHAR.HUM.BA.ŠIR): *harmunu*-plant; an unidentified medicinal plant.

<sup>na4</sup>HAR.HU.BA.ŠIR (so in text 1.5, 1.: 6'): a stone; Hg. explains <sup>na4</sup>HAR.HUM.BA.ŠIR as *aban bajrē* (see Schuster-Brandis, *Steine*, 404), but a reading *harmunu* in line with the plant-name written with the same logogram is also attested (see *AHw* 326b).

*haščūrakku*: ‘apple’-bush.

*haščūru* (gišHAŠHUR): apple(-tree).

*haščūr api* (gišHAŠHUR GIŠ.GI): ‘marsh-apple’; translation of the Akkadian name, identification unclear.

*hašū* (ºHAR.HAR): *hašū*-plant; medicinal plant, also used as a common spice. The cognate in Aramaic suggests an identification as thyme; see Thompson, *DAB*, 74.

º**hašallūna**: unidentified medicinal plant.

*hulālu* (<sup>na4</sup>NÍR): *hulālu*-stone; a semi-precious stone with black and white stripes (banded agate?); see Schuster-Brandis, *Steine*, 436.

*huluhhu* (<sup>na4</sup>AN.ZAḪ BABBAR): *huluhhu*-glass; a kind of light-coloured frit; cf. Schuster-Brandis, *Steine*, 398.

*jurāṣu* (KÙ.SI<sub>22</sub>), <sup>na4</sup>KÙ.SI<sub>22</sub>: gold; when determined by NA<sub>4</sub> (‘gold stone’) it designates a gold bead (or perhaps a stone bead whose appearance is similar to gold).

*hūratu, hurratu* (gišHAB): madder (*Rubia tinctorum*).

*idru*: salpetre; also salt on saline fields.

*illāt tāmti*: ‘spittle-of-the-sea’; a mineral, perhaps the Akkadian reading of the logogram ÚḪ A.AB.BA; see commentary on text 1.1, 1.: 123”””.

*imbu' tāmti* (KA A.AB.BA): *imbu'* *tāmti*-mineral; so with *CAD* I–J 108–109: “mineral gathered at the seashore” (corals or coral limestone). Schuster-Brandis, *Steine*, 421–22, gives preference to the identification with “algae” in *AHw* 375b.

*imhur-ešrā* (ºIGI-NIŠ): ‘heals-twenty’-plant; translation of the Akkadian name (literally “withstood twenty”), itself an Akkadianization of a foreign name of unknown meaning (cf. the variant forms *imhur-ašrā*, *imhur-ašna(n)* and *imhur-ašla*). Identification unclear.

*imhur-līm* (ºIGI-lim): ‘heals-a-thousand’-plant, translation of the Akkadian name (literally “withstood a thousand”), itself very likely an Akkadian-

ization of a foreign name of unknown meaning. Identification unclear, associated with *errū* “cologynth” (?) in Uruanna I 262.

*iš pišri* (GIŠ BÚR), also *iš-pišru*: ‘wood-of-release’; unidentified medicinal plant. The variant between *iš pišri* and *bukānu* ‘pestle’-plant in text 7.10.1, 1.: 97” indicates that *iš pišri* was a by-name of *bukānu*. giš-búr (*iš pišri*, *gišburru*) served also as a designation of the exorcist’s ceremonial mace (*gamlu*), and the medicinal plant had the variant name *giššita* ‘weapon’ in Sumerian (see Schwemer, *OrNS* 78 [2009] 66, commentary on BM 40568 rev. 7).

*iškūru* (DUḪ.LĀL): wax.

<sup>na4</sup>ittamir: A red-brown stone; see Schuster-Brandis, *Steine*, 420.

ºKA.BAD: KA.BAD-plant; unidentified medicinal plant; Akkadian reading uncertain.

*kabūt-Šēriš*: ‘ox-dung’; probably the name of a stone.

*kakkū* (GÚ.TUR): lentil.

*kakkussu*: a vegetable.

*kalgukku* (<sup>im</sup>KAL.GUG): *kalgukku*-earth; a reddish mineral or clay used for making gold-coloured glass, for giving magical figurines a coat of paint and as a drug in medical texts.

*kamantu* (ºÁB.DUḪ): *kamantu*-plant; an unidentified medicinal plant.

º*kamkadu*: *kamkadu*-plant; unidentified plant.

*kanaktu* (<sup>šim</sup>GIG): *kanaktu*-plant; an aromatic tree and its gummy resin.

*karān-šelevi* (ºGEŠTIN-KA<sub>5</sub>.A): ‘fox grape’ (translation of the Akkadian name); unidentified medicinal plant.

*kaspu* (KÙ.BABBAR), <sup>na4</sup>KÙ.BABBAR: silver; when determined by NA<sub>4</sub> (‘silver stone’) it designates a silver bead (or perhaps a stone bead whose appearance is similar to silver).

*karašu* (GA.RAŠ<sup>sar</sup>, ºSAG.SUR): leek.

*kasū* (GAZI<sup>sar</sup>): *kasū*-plant, in Akkadian probably interpreted as *kāsū* “binder”; convincingly identified by Stol, *HANES* 6, 175–79, with *Cuscuta* (dodder), but cf. also Geller, *OLZ* 95 (2000) 408–12.

*kazallu* (ºKA.ZAL): *kazallu*-plant; unidentified medicinal plant.

*kibrītu* (PEŠ<sub>10</sub>.dÍD): sulphur.

*kibtu* (GIG): wheat.

*kikkirānu* (šimŠE.LI): *kikkirānu*-substance; unidentified aromatic plant; according to Uruanna III 459 a designation for *burāšu*-juniper seed.

*kirbān eqli* (LAG-A.ŠÀ(GA)/GÁN/GÁ): ‘field-clod’-plant (translation of the Sumerian and Akkadian name); unidentified medicinal plant.

*kiššēnu* (GÚ.NÍG.HAR.RA): a legume.

*kitū* (GADA): flax.

*kukuru* (šimGÚR.GÚR): *kukuru*-plant; an aromatic plant, often used for fumigation, which according to incantations originates in the ‘mountains’.

*kundāšu* (ZÍZ.ĀM): emmer.

*kupru* (ESIR.UD.DU): tar pitch.

*kurkānû, kulkanû* (ú/šimKUR.GI.RIN.NA): *kurkānû*-plant; unidentified medicinal plant, probably an aromatic; Thompson, *DAB*, 157–61, suggested an identification with turmeric, but this remains uncertain.

*kušimtu*: *kušimtu*-plant; unidentified medicinal plant, attested only in text 10.3: 16'; perhaps a variant of *kušīmu* or *kurşimtu*.

*kutpû* (na<sup>4</sup>AN.ZAH.GE<sub>6</sub>): black frit.

*la(l)la(n)gu*: *lal(l)a(n)gu*-pea; an unidentified legume.

*laptu* (LU.ÚB<sup>sar</sup>): turnip.

*lapat armanni*: ‘apricot-turnip’; unidentified medicinal plant, possibly a kind of turnip.

*lapat eqli*: ‘field’-turnip; a turnip variety.

*(giš)libāru*: *libāru*-fruit; a fruit tree or shrub.

*lišān kalbi* (úEME-UR.GI<sub>7</sub>): ‘dog’s tongue’ (translation of the Sumerian and Akkadian name); medicinal plant, possibly to be identified with *Cynoglossum* (hound’s tongue).

*MA.GIL*: MA.GIL-plant; unidentified medicinal plant; Akkadian reading uncertain.

*maštakal, ammaštakal* (IN.NU.UŠ, úIN<sub>6</sub>.ÚŠ): *maštakal*-soapwort; medicinal plant, the purifying drug *par excellence*, probably to be identified with a soapwort. See Thompson, *DAB*, 39–43; cf. also Maul, *BaF* 18, 65.

*merrutu*: probably a medicinal plant; see text 1.1, 1.: 28' and text 2.2, 1.: 130'''.

*mirānu*: *mirānu*-plant; unidentified medicinal plant.

*munziqu* (GEŠTIN.HÁD.A): raisin.

*murdudû* (ú/gišMUR.DÙ.DÙ): *murdudû*-plant; unidentified medicinal plant.

šim<sup>?</sup>*murrān*: only in text 10.3: 45'; certainly identical with *murrānu*, an oil-producing tree or shrub.

*murru* (šimSES): myrrh.

na<sup>4</sup>*mūšu*: *mūšu*-stone; for *mūšu* “bilharzia” and (na<sup>4</sup>)*mūšu* “calculus discharged from the urinary passage”, see Kinnier Wilson, *JNES* 27 (1968) 245–46, Herrero, *RA* 69 (1975) 49–50 and Schuster-Brandis, *Steine*, 431–32.

*muššaru* (na<sup>4</sup>NÍR.MUŠ.GÍR): *muššaru*-stone; a stone with red and white stripes (banded agate); see Schuster-Brandis, *Steine*, 433.

*nab/mruqqu*: *nab/mruqqu*-plant; unidentified medicinal plant.

*nikiptu* (SH.<sup>d</sup>MAŠ.<sup>d</sup>NIN.URTA): *nikiptu*-plant; unidentified aromatic, gum-yielding plant, possibly a *Euphorbia* shrub (spurge).

*nīnū* (Ú.KUR.RA): *nīnū*-plant; unidentified plant, used in medical contexts and as a spice. Based on Aramaic and Syriac cognates Thompson, *DAB*, 67–69, suggested an identification as *Ammi* (bishop’s weed); Kinnier Wilson, *JNES* 64 (2005) 50–51 argues for an identification with mint.

*nuhurtu* (úNU.LUH.HA): *nuhurtu*-plant; unidentified medicinal plant, often used against witchcraft; according to Thompson, *DAB*, 353–59, to be identified with asafoetida.

úNU.LUH: NU.LUH-plant; unidentified medicinal plant; possibly an alternative spelling of *tīyatū* (úKU.NU.LUH.HA), distinguished from, but associated with *nuhurtu* (úNU.LUH.HA); cf. text 7.10.1, 1.: 95" and the commentary on text 1.1, 1.: 22'.

*nurmû* (gišNU.ÚR.MA): pomegranate.

únušābu: *nušābu*-plant; unidentified medicinal plant.

*pappardilû* (na<sup>4</sup>(NÍR.)BABBAR.DIL): (*nir*)*pappardilû*-stone; a black stone with one white stripe; see Schuster-Brandis, *Steine*, 403–404.

*papparhû* (úBABBAR.HI<sup>sar</sup>): a garden plant; a possible Syriac cognate suggests an identification with purslane.

*parzillu* (AN.BAR), na<sup>4</sup>AN.BAR: iron; when determined by NA<sub>4</sub> (‘iron stone’) it designates an iron bead (or perhaps a stone bead whose appearance is similar to iron).

*pillû* (ú/gišNAM.TAR/TAL): *pillû*-plant; medicinal plant, the identification with mandrake (so Thompson, *DAB*, 217–19) remains uncertain.

*pindû* (<sup>na<sup>4</sup></sup>ŠE.TIR): *pindû*-stone; a mottled type of limestone; see Schuster-Brandis, *Steine*, 443–44.

*piriggunû* (<sup>na<sup>4</sup></sup>PÌRIG.GÙN.A): *piriggunû*-stone; see Steinkeller, ZA 77 (1987) 92–95, Civil, *Ebla* 1975–1985, 151.

*pû* (IM.BUBBU): chaff.

<sup>ū</sup>*puquttu*: *puquttu*-thorn.

*qadût šikani* (IM.GÚ.EN.NA): river sediment.

*qan appâri*: ‘marsh’-reed; a variety of reed.

*qan-šalâli* (GI.ŠUL.HI): *šalâlu*-reed; a variety of reed.

*qanû tâbu* (GI.DU<sub>10</sub>.GA): ‘sweet’ reed; a variety of reed.

*qutru* (<sup>ū</sup>KI.<sup>d</sup>IŠKUR): *qutru*-plant; unidentified medicinal plant.

*ru<sup>7</sup>tîtu* (ÚH.<sup>d</sup>ID): *ru<sup>7</sup>tîtu*-sulphur, explained by a commentary as *kibrîtu aruqtu* “green (or: yellow) sulphur”.

<sup>ū</sup>SAG: SAG-plant; unidentified medicinal plant; equated with *la-a-ar-tu* in H̪ XVII (MSL 10, 108:25, CAD L 103a), therefore *lardu*-grass?

*sahhû*: *sahhû*-mineral; an unidentified mineral or stone; see Schuster-Brandis, *Steine*, 441.

*sahlû* (ZÀ.HI.LI<sup>sar</sup>): cress (?); a garden-plant, identification not entirely certain. For a full discussion, see Stol, JEOL 28 (1983–84) 24–32; but cf. the objections raised by Köcher, AUWE 10, 212.

*samîdu* (<sup>ū</sup>KUR.ZI): *samîdu*-plant; unidentified vegetable, spice and medicinal plant.

*sâmtu* (<sup>na<sup>4</sup></sup>GUG): literally “red (stone)”, here conventionally translated as “carnelian”, even though the use of the name is not restricted to carnelian.

<sup>ū</sup>*sibbirru*, *simbirru*: *sibbirru*-plant; an unidentified medicinal plant and spice, associated with *šibburatu* in pharmaceutical texts.

<sup>giš/ū</sup>*sîhu*, *šîhu*: *sîhu*-plant; an aromatic plant (shrub or tree?) and its resin; the identification with wormwood is based on etymology alone.

*sikillu* (<sup>ū</sup>SIKIL): *sikillu*-plant, literally “the pure (herb)”; unidentified medicinal plant. Uruanna I 6 associates *sikillu* with *maštakal*-soapwort, ibid. I 19 *sikillu* is designated as “soapwort of the mountain(s)” (*maltakal šadî*). Šammu *šikinšu* notes that its leaves are similar to those of the *hašhûr api* (STT 93 obv. 46'–47').

*siparru* (ZABAR): bronze; bronze bead.

*suādu* (<sup>šim</sup>MAN.DU, in text 2.1, 1.: 138''); (<sup>šim</sup>IM.DU): *suādu*-plant; an aromatic plant; probably to be identified with chufa (yellow nutsedge).

*sujuššu* (<sup>giš</sup>GIŠIMMAR.TUR): palm shoots.

*suluppû* (ZÚ.LUM.MA): date(s).

*supâlu* (<sup>giš</sup>ZA.BA.LAM; <sup>ū</sup>NIGIN<sup>sar</sup> in text 2.5, 1.: 12'): *supâlu*-juniper; probably a variety of juniper.

<sup>ū</sup>*ṣasumtu* (*ṣasutu*): *ṣasumtu*-plant; unidentified medicinal plant, according to BAM 1 obv. II 3 // one of the drugs effective against *ašû*-disease, but mentioned side by side with *šammi ašî* in text 7.10.1, 1.: 65'', 73''.

*ṣumlalû* (<sup>šim</sup>GAM.MA): *ṣumlalû*-spice; an unidentified spice and aromatic plant.

*šadânu* (<sup>na<sup>4</sup></sup>KA.GI.NA): *šadânu*-stone (probably haematite); regarded as a stone of truth (cf. the Sumerian name), used especially for gaining favour; cf. Schuster-Brandis, *Steine*, 424–25.

*šadânu ṣabitu* (<sup>na<sup>4</sup></sup>KA.GI.NA DAB.BA): magnetite; regarded as a stone of truth (cf. the Sumerian name), used especially for gaining favour; cf. Schuster-Brandis, *Steine*, 424–25.

*šakirû* (<sup>ū</sup>ŠAKIRA): *šakirû*-plant; unidentified plant, mostly attested in medical contexts. A possible Syriac cognate suggests an identification with henbane.

*šammi*(Ú) *ašî*: *ašû*-disease-plant; unidentified medicinal plant.

*šammi balâti* (Ú.NAM.TI.LA): ‘plant-of-life’ (translation of the Sumerian and Akkadian name); unidentified medicinal plant.

*šammi Lamašti*: Lamaštu-plant (translation of the Akkadian name); unidentified medicinal plant.

*šammu matqu*: ‘sweet herb’ (translation of the Akkadian name); unidentified medicinal plant associated with *ariḥu*.

*šammu peşû* (Ú.BABBAR): ‘white plant’ (translation of the Sumerian and Akkadian name); according to Uruanna I 226–27 a designation of the resin of the Euphrates poplar.

*šarmadu* (<sup>ū</sup>GUR<sub>5</sub>.UŠ): *šarmadu*-plant; unidentified medicinal plant.

*šibburatu* (<sup>ū</sup>LUH.MAR.TU): *šibburatu*-plant; unidentified medicinal plant; a possible Syriac cognate suggests an identification with rue.

<sup>ū</sup>*šimru*: *šimru*-fennel; cf. *urânu* and Ú.KU<sub>6</sub>.

*šubû* (<sup>na4</sup>ŠUBA): *šubû*-stone; material used for beads and seals; according to Schuster-Brandis, *Steine*, 446, rather a shell or a cowry snail than a mineral.

*šūmu* (SUM<sup>sar</sup>): garlic.

*šumuttu* (<sup>ü</sup>SUMUN.DAR): beetroot (?); a field and garden plant well known for its red colour and associated with blood; its identification with beetroot is not entirely certain.

*šunû* (<sup>giš</sup>ŠE.NÁ.A): chaste tree (?).

*šupuhru* (<sup>giš</sup>EREN.BAD): *šupuhru*-cedar; a variety of cedar.

*šurdunû* (<sup>ü</sup>SI.SÁ): *šurdunû*-plant; unidentified medicinal plant, possibly rocket.

*šurmēnu* (<sup>giš</sup>ŠUR.MÌN): cypress.

*šuršummû* šikari: beer dregs.

<sup>giš</sup>šnûšu (<sup>giš</sup>ŠE.DÙ): licorice (tree).

<sup>ü</sup>tarmuš: *lupine*; identification based on Aramaic and Arabic cognates, see Thompson, *DAB*, 125–26. CAD T 239a points out that “the plant’s description as *šammi nipši* points to a plant propagated by airborne seeds”; but *nipšu* may well refer to the characteristic smell of the plant.

*terinnatu* (<sup>giš</sup>ŠE.Ù.SUH<sub>5</sub>): conifer cone.

*tittu* (<sup>giš</sup>PÈŠ): fig(-tree).

*tīyatū* (<sup>ü</sup>KU.NU.LUH(.HA)): *tīyatū*-plant; unidentified plant, used in medical contexts and as a spice, regularly combined and associated with *nuhurtu*; cf. the commentary on text 1.1, 1.: 22'.

<sup>ü</sup>tiskur: *tiskur*-plant; unidentified medicinal plant.

<sup>ü</sup>tullal: *tullal*-plant; unidentified medicinal plant. The name was interpreted as Akkadian *tullal* “you purify”; it is associated with *maštakal*-soapwort in Uruanna I 4–5.

*turminû* (<sup>na4</sup>DUR.MI.NA): *turminû*-breccia.

*turminabandû* (<sup>na4</sup>DUR.MI.NA.BÀN.DA): *turminabandû*-breccia; a dark stone, see Schuster-Brandis, *Steine*, 406.

*turû* (SUM.ŠIR.DILI): *turû*-garlic, probably single-clove garlic.

*tābtu* (MUN): salt.

*tābat amanni* (MUN *a-ma-nim*): *amannu*-salt; a red variety of salt, see Streck, *RIA* 11 (2008) 593.

*tābat emesalli* (MUN *eme-sal-lim*): *emesallu*-salt; a variety of salt, literally “salt of the fine tongue”.

*tābat kupad* (MUN *kù/ku-pad*): *kupad*-salt; a variety of salt; cf. Köcher, *AUWE* 10, 212. For the syllabic spelling *tà-rab<sup>1</sup>-ti ku-pa-ad*, see text 2.1, 1.: 1 (OB).

*tērītu*: silt.

Ú.KU<sub>6</sub>: Ú.KU<sub>6</sub>-fennel (a literal translation of the logogram is perhaps ‘fish’-plant); a variety of fennel, Akkadian reading and exact relationship to *urânu* and *šimru* unknown.

ÚH A.AB.BA: ‘spittle-of-the-sea’ (translation of the Sumerian name); unidentified mineral; probably to be read *illat tâmti* in Akkadian, see commentary on text 1.1, 1.: 123”””.

*uhultu*: soda ash; designates salt-plants and their alkaline ashes.

*uhūlu* (NAGA): potash; designates salt-plants and their alkaline ashes.

(*uhūlu*) *qarnânû* (NAGA SI): ‘horned’ salt-plant; probably a variety of *Salicornia*.

*uqnû* (<sup>na4</sup>ZA.GÌN): here conventionally translated as “lapis lazuli”, even though the name is not restricted to lapis lazuli proper, but can refer to other blue stones as well.

*urânu*, *urânnu* (<sup>ü</sup>TÁL.TÁL): *urânu*-fennel<sup>?</sup>; a vegetable and medicinal plant, probably a variety of fennel.

<sup>ü</sup>*urnû*: *urnû*-plant; unidentified medicinal plant; the association with (*a*)*nanihu* may suggest an identification with *Ammi* (probably not mint, as suggested by Thompson, *DAB*, 77–79).

<sup>na4</sup>*yânibû*: *yânibû*-‘stone’; a shell or cowry snail; see Schuster-Brandis, *Steine*, 421.

*zalâqu* (<sup>na4</sup>ZÁLAG): *zalâqu*-stone; a light-coloured stone.

<sup>na4</sup>*zibîtu*: *zibîtu*-stone; an unidentified mineral, perhaps a shell; see Schuster-Brandis, *Steine*, 456.

## 2. INCANTATION INCIPITS

- Abzu ḥa-lam<sup>!?</sup>-ma al-è  
7.6.4: 29'
- Alīta īhabat*  
7.6.6: 51–59, 16\*
- Alṣī[ ...*  
7.6.6: 25\*
- Alṣīka Šamaš ina qereb šamē ellūti* (1) ('Šamaš 43')  
8.5: 77"–99"
- Alṣīka Šamaš ina qereb šamē ellūti* (2)  
8.5: 102"–23"
- Alṣīka Šamaš šimānni* ('Šamaš 71')  
8.7.1: 20–28; 8.7.2: 1
- Anāku ašqulālu šammu ša ina qereb tāmti aşû*  
7.8, 6.: 14'–24'
- Anāku iš pišri ellu ša ina Ulaya aşû*  
7.8, 4.: 69'–78'
- Anāku nubattu aḥāt Marduk*  
cf. 7.10.1, Summary 5. ad ms. j obv. 9–17
- Anamdi šipta ana puḥur il̄t*  
9.3: 28'
- Anašši dipāra*  
8.4: 63–67; 8.8: 6'; 9.2: 40; 9.3: 16'
- An-da-ki-ḥi [ ...*  
7.10.1, 1.: 198"–99"
- An-gi<sub>6</sub> a-na an-gi-še*  
7.6.7: 29–32
- Anḥullū [ ... (1)*  
7.8, 4.: 54'–55'
- Anḥullū [ ... (2)*  
7.8, 4.: 58'–60'
- Annū biblu annū bibbulu*  
7.8, 5.: 1–27
- Annū šū annītu šī*  
7.8, 2.: 14'–40'
- [*Aplu ga]šru bukur Ellil* ('Ninurta 1')  
8.6, 1.: 104'
- Aşbat pâki ūtabbil lišānki*  
8.12: 1–6
- Áš-ḥul gal<sub>5</sub>-lá-gim  
9.2: 51
- Ašbuṭ ašbuṭ aštahāṭ aštahāṭ*  
8.3, 1.: 117–24; 8.6, 1.: 100'
- Attā imḥur-līm šammu ša ina maḥri aşû*  
7.8, 3.: 17'–30'
- Attā ṣillī*  
10.1: 19–24
- Attīmannu kaššāptu*  
7.6.6: 30\*
- Attunu mū*  
8.3, 1.: 114; 9.3: 22'
- Bēl bēlī šar šarrī Šamaš* ('Šamaš 98')  
8.5: 1'–21'; 9.2: 1–37; 9.3: 10'–11', 33'
- En-na-ab dingir-re-e-ne nam-an-ki-a bi<sub>5</sub>-tar-re  
('Šamaš 67')  
8.2: 40–90
- <sup>d</sup>+en:z[u<sup>?</sup> x (x)] x an-e <sup>d</sup>+en-ki-ke<sub>4</sub>  
2.3, 4.: 4'–6'
- Ēpištī [ ...*  
7.8, 4.: 48'–51'
- [*Ēpištī*] (?) kīski ana maḥrīya nadi  
7.8, 6.: 8'–11'
- Ēpištu qumqummatu*  
8.7.1: 106"–15"'; 8.7.2: 31
- Ēpišū' a ēpišētū' a*  
9.2: 44; 9.3: 22'
- Ezzēta šamrāta nadrāta*  
2.3, 1.: 63"–67"; 11.1, 1.: 3–5
- Ezzētunu šamrātunu*  
9.2: 45
- Girra bēlu gitmālu* ('Girra 1')  
7.6.6: 21\*
- I-ri-pa-aḥ nam-tar  
10.4, 1.: 19
- Isā isā*  
9.2: 47; 9.3: 19', 24'<sup>?</sup>
- Ittaphā Šamaš [ ...*  
7.8, 4.: 63'–66'
- Ittardāni ana māti*  
7.8, 1.: 13'–26'
- Kaššāptam Id ruḥut Šakkan*  
7.8, 8.: 15'–20'
- [*Kaššāptu*] (?) agug]lat mušlabḥat naršindat  
7.8, 3.: 35'–41'

- Kēš libiš kedeš*  
1.2: 14''–20''
- Kīma mû ša zumrīya išahhaṭū-ma*  
8.1: 61''–66''
- Kīma šūmi annî*  
9.2: 52
- Kišpū zērūtu*  
1.7: 4 (see Notes)
- Kúr-kúr bíl*  
7.6.1: 1–8; 7.6.2: 10'–13'; 7.6.3: 35''–38''; 7.6.4:  
1–4; 7.6.5: 1–7; 7.6.6: 25–32; 7.6.7: 41–44
- Lemnat kaššāptu*  
7.6.3: 28''
- Lū paṭra ilū rabūtu*  
9.2: 49
- Māmītu kalāma*  
9.2: 50
- Munus-sig<sub>5</sub> mu x [*  
7.3: 4'–7'
- Munus-uš<sub>11</sub>-zu šu bal-e-da*  
7.1: 1–11
- Munus-uš<sub>11</sub>-zu an-ta-lá-šè*  
10.4 1.: 30'–38'
- Nun-gal-pirig-nun-gal-dím-ma*  
7.8, 8.: 10'
- Nuska šurbû ilitti Ani* ('Nuska 10')  
9.2: 39; 9.3: 15'
- Pa-ti pa-ti-ti pa-ta-kar pa-ta-kar*  
7.7: 70–71; 7.10.1, 1.: 34''–35''
- Rittī Manzīt zuqaqīpi*  
7.8, 11.: 1–8
- Salam bēl amātīya attā-ma*  
7.6.6: 40–46, 13\*
- Ša Šamši mannu abūšu*  
9.2: 41; 9.3: 17'
- Šadū liktumkunūši*  
9.2: 46; 9.3: 23'
- Šaknāku-ma ru' tīta mārat iłt rabūti*  
7.8, 3.: 46'–54'
- Šaknāku šadānu sābitu*  
7.8, 4.: 25'–32'
- Šamaš annū šalmī ša kaššāpu u kaššāptu ēpušū*  
(‘Šamaš 84’)  
8.1: 39''–56''
- Šamaš annūtu ēpišū'a Šamaš annūtu muštēpišū'a*  
(1) ('Šamaš 102')  
8.3, 1.: 11–99
- Šamaš annūtu ēpišū'a Šamaš annūtu muštēpišū'a*  
(2) ('Šamaš 102')  
8.3, 2.: 15–36
- Šamaš annūtu šalmū ēpištya* ('Šamaš 99')  
9.2: 38; 9.3: 14'
- Šamaš annūti šunu annūti šalmūšunu* ('Šamaš 66')  
8.2: 106–17
- Šamaš bēlī šār bērī*  
8.7.1: 30–87"; 8.7.2: 2
- Šamaš bēlu rabū muštēšir elāti u šaplātti*  
8.7.1: 101'''–104'''; 8.7.2: 28–29
- Šamaš dayyān kiššati* ('Šamaš 70')  
7.3: 21'; 8.1: 77''–89''; 11.1, 2.: 11'
- Šamaš dayyān šamē u eršeti* ('Šamaš 69')  
8.1: 26'–32'
- Šamaš ina aşēka mû kaş̄tu limḥurūka*  
7.5: 4'–10'
- Šamaš kaššāpu u kaššāptu*  
8.5: 129''–42"
- Šamaš rubū šurbū dayyān Igigi* ('Šamaš 52')  
8.4: 12–57
- Šamaš šalmī annâ* ('Šamaš 75')  
8.1: 71''–75"
- Šamaš šalmī annūti ša kaššāptīya u kaššāptīya*  
(‘Šamaš 53’)  
8.4: 68–81
- Šamaš šar šamē u eršeti šar Igigi u Anunnaki attā-ma* ('Šamaš 31')  
11.2: 8–16
- Šamaš šar šamē u eršeti bēl kītti u mīšari* ('Šamaš 41')  
9.1: 1–57
- Šamaš šar šamē u eršeti dayyān ili u amēli attā-ma*  
(1) ('Šamaš 105')  
2.2, 1.: 61''–69''
- Šamaš šar šamē u eršeti dayyān ili u amēli attā-ma*  
(2) ('Šamaš 54')  
7.7.: 19–25
- Šamaš tarmuš ina pīya imḥur-ašra ina šumēlīya*  
7.8, 7.: 21'–31'
- Šamaš upīšūšunu ana muḥḥīšunu litūrū*  
1.5, 1.: 16'–17'
- Šar nēmeqi muštīm šīmāti* ('Marduk 25')  
8.6, 1.: 41'–98'
- Šarḥat šarḥat šurbāt [Ištar<sup>2</sup>]* ('Ištar 12')  
8.6, 2.: 1–26'

<i>Šaruḥ lānī</i>	<i>Uttakkir lumnī(?)</i>
9.2: 42; 9.3: 19'	9.3: 31'
<i>Še-ga-me-en še-ga-me-en</i>	[ ... ] ... <i>ana(?) šarri qarrādi Ninurta</i> ('Ninurta 6')
7.10.1, 1.: 212'', 219'''–29'''	9.2: 53
<i>Šer'ānī tukaṣṣirā</i>	[ ... ] <i>agug]ilat mušlabḥhat naršindat</i>
9.2: 43; 9.3: 20'	7.8, 3.: 35'–41'
<i>Šina kaššāpātu</i>	[ ... ] <i>dayyān ili u amēli attā-ma</i>
7.8, 4.: 38'–45'	7.6.3: 15'–17'
<i>Šipāt Tukraš askuppatkunu</i>	[ ... ] ... <i>ilī kanūt ilāti</i> ('Ištar 13')
7.8, 6.: 27'–33'	8.13: 25–40[, ]41'–60'[, ]61"–65"(?)
<i>Šurrūni annaku u zalāqu ultu šamē urdūni</i>	[ ... ] ... <i>ilī ša šīmat kiššat šamē erşeti išimmu</i>
7.8, 4.: 1'–11'	8.2: 40–90
<i>Tētepšāni-ma tētepšā kišpī</i>	[ ... ] <i>kīski ana maṛrīya nadi</i>
7.9: 9'–23'	7.8, 6.: 8'–11'
<i>Tummu bītu</i>	[...] <i>nāku gamla mullila ša ilī rabūti</i>
9.3: 28'	7.8, 6.: 37'–43'
<i>Udug-hūl edin-na-zu-šē</i>	
9.3: 26'	

### 3. WORDS DISCUSSED

*kuš* Á.KÁR (instead of *kuš* A.GÁ.LÁ) • 433.

*adu(m)* (variant of *adi*) • 51.

AK.AK.E.DÈ • 199.

*akālu* (frozen use of *šukul*) • 36.

*alītu* • 148.

AN.BAR (as determinative) • 364.

*na<sup>a</sup>AN.NA* (interpretation as ‘stone of Anu’) • 196.

*ayīlu* (?) • 196.

*balṭūtu* (*balṭūssunu* with reference syrup, ghee, metals and minerals) • 36.

DU<sub>8</sub>.MEŠ (*piṭrū*) • 244.

*edū* (stative, N-stem) • 197.

*ganānu* (variant of *kanānu*) • 114.

GAZ (as logogram for *sâku*) • 244.

GI BAR.MEŠ • 147.

*hadāqu* • 359.

*hahhu* • 364.

\**hubšu* • 364.

HUL.GIG (unusual spellings) • 245.

*hupū* (<sup>dug</sup>SILA.GAZ) • 51.

Í.KUR<sub>4</sub>.RA • 147.

IM.BUBBU (instead of IN.BUBBU) • 196.

*imħur-ašna(n)* • 37.

*kab(b)artu* • 39.

*ka-ma-AŠ šēpi* • 401–402.

KAŠ.GEŠTIN (Akkadian reading) • 36.

*kišpū* (usage in the singular) • 244.

ÚKUR.KUR → Ú.KUR.KUR.RA

*mahirtu* • 81.

*mē pāširi* • 81–82.

*merrutu* • 38.

*miħħu* • 401.

*napṭaru* (?) • 402.

*nazazzu* (variant form of *izuzzu*) • 267.

úNIGIN<sup>sar</sup> (*supālu*) • 114.

*kuš*NÍG.DAG (instead of *kuš*NÍG.NA<sub>4</sub>) • 267.

NU.LUH.HA<sup>sar</sup> (for *tīyatū*) • 36.

*pāširu* → *mē pāširi*.

*qalū* (intransitive usage) • 354.

*russū* • 385.

úSAG • 114.

SA.GÚ (for *dādānū*) • 267.

*sēru* • 304–305.

*ṣâdu* • 304.

*šammū kišpī* • 37.

*šanūmma* (“any other”) • 304.

<sup>im</sup>šu-GAR.LAGAB-na (instead of <sup>im</sup>šu-rin-na) • 37.

*šukbusu* • 433.

*šuppultu* • 38.

TI (as a logogram for *qatū*) • 442.

*tukraš* (a type of wool) • 198.

Ú.KUR.KUR.RA • 37.

ÚH A.AB.BA (Akkadian reading *illāt tāmti?*) • 39.

*umāmātu* (variant form of *humāmātu*) • 148.

URU.DIDL<sub>I</sub> (as logogram for *dadmū*) • 333.

UŠ<sub>11</sub> (reading *imtu*) • 195.

#### 4. SELECTED TEXTS

References to anti-witchcraft rituals and incantations in the outline of the entire corpus (see Introduction, pp. 12–16) have not been included here; for a catalogue of the texts edited within the present volume, see Concordances, pp. 452–67.

- |                                |   |
|--------------------------------|---|
| 1.1 • 9.                       | 7.8, 1. • 6.                                      |
| 1.1, 1.                        | 7.8, 2. • 23.<br>ll. 39'–40' • 203.               |
| ll. 10'–12', 69'', 75''' • 24. | 7.8, 3.: 2'–6' • 21.                              |
| ll. 101''''–102''''' • 24, 54. | 7.8, 4. • 23.                                     |
| ll. 104''''–16''''' • 81.      | 7.8, 5.: 27 • 351.                                |
| 1.5: 8' • 98.                  | 7.8, 7. • 18, 23, 128, 146.<br>ll. 18'–19' • 146. |
| 1.6: 1' • 24.                  | ll. 18'–23' • 397.                                |
| 1.8 • 243.                     | ll. 21'–31' • 315.                                |
| 2.1: 1–2 • 98.                 | 1. 24' • 51.                                      |
| 2.2, 1.                        | 7.10 • 9.   |
| ll. 71''–72'' • 45.            | 7.10.1 • 9, 128 (ms. j.).<br>7.10.1, 1.           |
| ll. 92''–117'' • 24.           | ll. 2'–9' • 245.                                  |
| ll. 125''', 134'''' • 37.      | ll. 96''–97'' • 39.                               |
| 1. 143'''' • 39.               | 7.10.2<br>ll. 3'–8' • 245.                        |
| ll. 143''''–48'''' • 97.       | ll. 12'–15' • 243.                                |
| ll. 157''''–61'''' • 39.       | 7.10.3, 1.<br>ll. 9–21 • 121, 245.                |
| ll. 160''''–61'''' • 203.      | ll. 22–26 • 245.                                  |
| 2.3, 1.                        | 7.10.3, 2.: 21'' • 245.<br>7.10.3, 3.: 1–6 • 442. |
| 3–8 • 361.                     | 7.10.4<br>ll. 1–18 • 121, 245.                    |
| 11 • 361.                      | ll. 19–25 • 121.                                  |
| 28' • 442.                     | 7.10.5<br>ll. 1'–5' • 245.                        |
| 112''''–13'''' • 36.           | 1. 8' • 39.                                       |
| 2.3, 2.: 3'–4' • 100.          | ll. 11'–18' • 244.                                |
| 2.4: 22''–24'' • 98.           | 8.1 • 20, 23.<br>ll. 77''ff. • 123, 429.          |
| 2.5 • 10.                      | ll. 83''–89'' • 316.                              |
| 7.2 • 9.                       | 8.2 • 23.<br>ll. 4, 7 • 244.                      |
| ll. 1–13 • 49.                 | l. 78 • 351.                                      |
| ll. 1–27 • 245.                | ll. 79–80 • 357.                                  |
| ll. 6–13 • 158.                | ll. 118–19 • 292.                                 |
| ll. 37'–39' • 245.             | l. 119 • 354.                                     |
| 7.3: 21' • 255, 429.           | 8.3, 1.<br>ll. 19, 38 • 22.                       |
| 7.5 • 8, 18.                   | ll. 36–37 • 316.                                  |
| ll. 1'–7' • 397.               | 1. 54 • 350.                                      |
| ll. 4'–10' • 315.              | l. 70 • 316.                                      |
| ll. 5'–7' • 146, 198–99.       | ll. 107–110 • 396.                                |
| ll. 7'–8' • 51.                | 8.3, 2.<br>ll. 2–3 • 121.                         |
| 7.6 • 5.                       | l. 31 • 316.                                      |
| 7.6.3: 8 • 198–99.             |   |
| 7.6.4                          |   |
| 6–12 • 147.                    |   |
| 24'–26' • 267.                 |   |
| 7.6.5 • 23.                    |   |
| 1. 13 • 147.                   |   |
| 7.6.6 • 9, 370.                |   |
| 7.6.7 • 9, 370.                |   |
| 1. 10 • 121.                   |   |
| 7.7 • 243.                     |   |
| ll. 47–53 • 49, 120.           |   |
| ll. 70–75 • 244.               |   |
| 7.8 • 24.                      |   |

- 8.4 • 22.  
 l. 5 • 268.  
 l. 33 • 51, 268.  
 l. 40 • 351.  
 l. 41 • 363.  
 l. 54 • 22.  
 ll. 57, 81 • 316.  
 l. 61 • 364.  
 l. 63 • 351.  
 l. 66 • 197.  
 l. 73a • 195.
- 8.5  
 ll. 1'–21' • 128, 146, 198–99, 392, 397.  
 l. 9' • 51.  
 ll. 10'–11', 14' • 392.  
 l. 94" • 23.  
 l. 108" • 97.
- 8.6 • 7, 21.  
 ll. 1–21 • 349.  
 l. 9 • 148.  
 l. 21 • 422.  
 l. 78' • 197.  
 l. 97' • 195.
- 8.7 • 22.  
 8.7.1  
 ll. 1–18 • 332.  
 l. 3 • 333, 422.  
 l. 10 • 332.  
 l. 11 • 148.  
 ll. 15, 55' • 289.  
 l. 22 • 333.  
 l. 102" • 197.
- 8.7.2 • 350–52.  
 ll. 20–21 • 354.
- 8.8  
 l. 6' • 305, 351.  
 ll. 8'–9' • 269.
- 8.10: 1–2 • 96.  
 8.11: 1–7 • 96.  
 8.12: 17–18 • 304.  
 8.13 • 9, 21.  
 8.14 • 4.  
 9.1: 31 • 19–20, 22.  
 9.2 • 18, 128, 315, 397.  
 ll. 1–2 • 398.  
 ll. 13–15 • 146, 198–99.  
 ll. 16 • 51, 315.  
 ll. 28–30 • 316.  
 l. 39 • 147.
- 9.3 • 21, 128, 387.  
 ll. 9'–11' • 146, 198–99.  
 l. 33' • 392.
- 10.1 • 8, 405.  
 ll. 1–3, 15–17 • 442.
- 10.2 *passim* • 401–402.
- 10.3 • 8, 10, 23, 421.  
 ll. 41'–46' • 424.  
 l. 69" • 120.  
 ll. 69"–71" • 442.
- l. 72" • 361.  
 ll. 80"–83" • 442.  
 l. 83" • 361.  
 ms. B<sub>1</sub> l. col. 1'–6' • 442.  
 10.4, 1.: 8 • 442.  
 10.4, 3.: 10'–12' • 441.
- 10.5  
 l. 1'–7', 8' • 414.  
 ll. 8'–16' • 401  
 11.1, 1.: 3–5 • 97.  
 11.1, 2.: 11' • 123, 255.
- 12.1 • 8.  
 ll. 1–7 • 422.  
 ll. 18–22, 23–27, 28–33 • 415.  
 ll. 34–37 • 401.  
 ll. 38–42 • 402.  
 ll. 44–45 • 424.  
 ll. 91–92 • 291.  
 ll. 96–101 • 3.
- AbB* 9, 268; 269; 270–72 • 7.  
*AMT* 31/4–32/1  
 obv. 6' • 244.  
 rev. 11 • 114.  
 rev. 14–16 • 197.  
 rev. 15 • 198.
- AMT* 33/3 obv. 8 • 51.  
*AMT* 43/6 obv. I 1 • 128.  
*AMT* 48/4 rev. 8'–12' • 243–44.  
*AMT* 54/3 rev. 7'–8' • 80.  
*AMT* 55/1 obv. 11' • 37.  
*AMT* 65/7: 2' • 109.  
*AMT* 67/3 r. col. 8'–12' • 57–58.  
*AMT* 78/1+ rev. VI 19'–22' • 82.  
*AMT* 91/1 (K 7845) + Rm 533 obv. 13'–16' • 57.  
*AMT* 92/1 obv. II 1'–8', 9'–10' • 422.  
*AMT* 97/1 obv. 8–15 • 97.  
*ARM* 26/2, 253; 312; 314 • 8.  
*ARM* 26/2, 26, 253 rev. 8' • 37.  
*ARM* 26/2, 314 rev. 26 • 37.  
*Atrahastis* I 231–34 • 4.  
*BAM* 124 rev. 34 • 57–58.  
*BAM* 128 rev. IV 33'–38' • 57–58.  
*BAM* 183 obv. 8 // *BAM* 248 rev. IV 40 • 39.  
*BAM* 194 rev. VII' 14'–18' • 197.  
*BAM* 203 (KAR 121): 3'–5' • 442.  
*BAM* 205  
 obv. 19' • 114.  
 obv. 19'–rev. 27' • 109.  
 rev. 28'–30', 42'–48' • 110.  
*BAM* 215 obv. 13 // • 57.  
*BAM* 221 rev. III 25'–31' // 385 rev. IV 20–26 // 471 rev. III 25'–27' • 97.  
*BAM* 237  
 rev. IV 29 • 36.  
 rev. IV 39–41 • 50–51.  
*BAM* 248 → *BAM* 183.  
*BAM* 311  
 obv. 5' • 50.

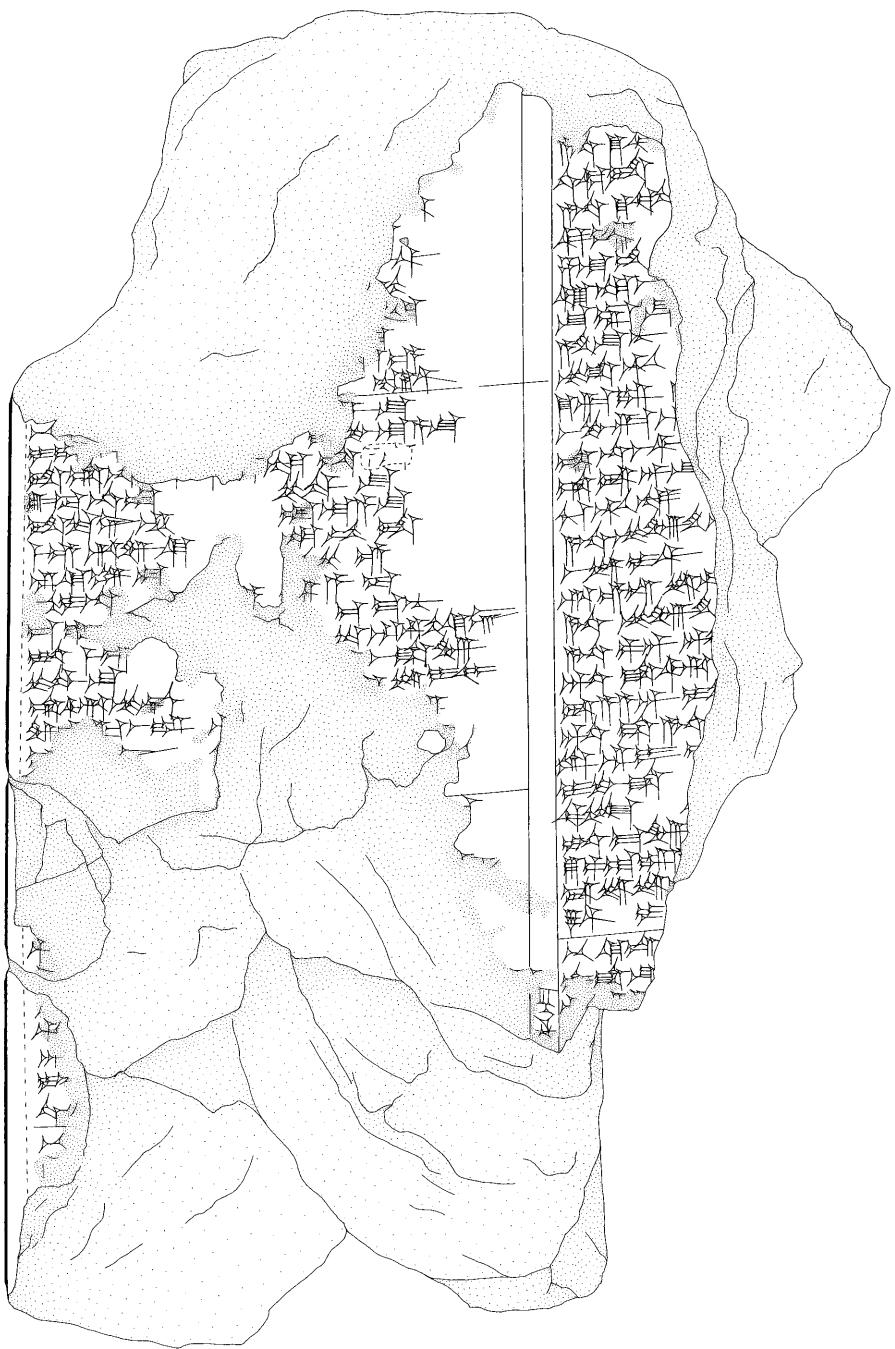
- obv. 7' • 49.  
obv. 14', 22' • 52.
- BAM* 315  
rev. III 1–16 // Bu 91-5-9, 214 • 17, 121.  
rev. III 28–31 • 244.
- BAM* 316  
obv. II 5’–25’ • 17.  
obv. II 5’–16’ • 370.  
obv. II 7’–8’ • 121.  
obv. III 8’–11’, 13’–16’, 23’–25’ • 49.  
obv. III 20’–22’ • 50.  
rev. VI 4’–13’ • 155.  
rev. VI 11’–13’ • 49.
- BAM* 317 obv. 7’–8’ • 120.
- BAM* 318 rev. III 4 • 45.
- BAM* 320 rev. 34’–36’, 37’–42’ • 108.
- BAM* 323  
obv. 42 // • 363.  
obv. 45 // • 333.  
rev. 83 • 351.
- BAM* 325 = *KAL* 2, 51 • 253.  
1. 3' • 37.
- BAM* 338  
rev. 3' // K 8104: 10' • 4 fn. 5.  
rev. 27' • 4 fn. 4.
- BAM* 361  
rev. 35–38 // • 245.  
rev. 37–38, 40–43, 45–48 // • 442.
- BAM* 369  
obv. • 108.  
→ *LKA* 102.
- BAM* 385 → *BAM* 221.
- BAM* 386 rev. IV 11’–14’ • 442.
- BAM* 398 rev. 9’–10’ • 58.
- BAM* 461  
obv. II 18 • 51.  
obv. II 37 • 21 fn. 36.  
rev. III 15' • 414.
- BAM* 471  
obv. I 13' • 354.  
rev. III 21’–22’ • 57.  
→ *BAM* 221.
- BAM* 575 rev. III 12 • 114.
- BAM* 578 obv. I 27 • 244.
- BAM* 579 rev. IV 44 • 128.
- BBR* 2, 52 obv. 2–3 • 359.  
*BBR* 2, 75: 11, 54–55 • 350.  
*BBR* 2, 81 + *Ki* 1904-10-9, 118 obv. 26' (11') • 255.
- BBS*t 7 ii 1 • 51.
- BM* 35672 • 14.  
rev. 6' • 198.
- BM* 36310 + 36468 • 14.  
obv. 5’–6’ • 364.
- BM* 37277 • 392.
- BM* 40568  
obv. 10' • 363.  
rev. 5 • 364.
- BM* 41279 • 109.
- BM* 45483+ obv. II 19–31 • 58.
- BM 47451 obv. 3 • 304.  
BM 47806+ • 350.  
BM 64174 → *STT* 95 + 295.  
BM 64268 • 292.  
BM 40568 rev. 5 • 304.  
BM 47695 + 47781 • 12.  
obv. 5’–7’ • 63.  
obv. 8’–19’ • 35–36.  
rev. 1’–4’ • 54.  
rev. 5’–9’ • 128.  
*BMS* 7 rev. // *BMS* 57 // *AOAT* 34, 25 • 19.  
*BMS* 9 obv. // • 19.  
*BMS* 12+ // (ed. Mayer, *OrNS* 62 [1993] 313–37) • 18, 23.  
117 • 97.  
1. 56 • 351.  
1. 121 • 332.  
*BMS* 21+(+) (ed. Schwemer, *Wettergottgestalten*, 668–71) • 19.  
*BRM* 4, 18  
obv. 6 • 7.  
obv. 14 • 195.  
rev. 16 • 7.  
rev. 20–21 // *Rm* 2, 314 rev. 18–19 • 4 fn. 6.  
*Bu* 91-5-9, 214 → *BAM* 315.  
*CT* 15, 45–47 obv. 29 • 196.  
*CT* 16, 39: 13 • 58.  
*CT* 17, 32 rev. 16–17 • 4.  
*CT* 19, 3 rev. III 9 = *MSL* 9, 94: 129 • 349.  
*CT* 40, 44 K 3821: 2 • 354.  
*CT* 41, 45, BM 76487: 8' • 114.  
*CTN* 4, 92+ obv. II' 36–38 • 146.  
*DT* 186 rev. VI 2–4 // *SpTU* 5, 247 rev. V 16–19 • 97.  
*Exorcist's Manual*  
12–14 • 7.  
21–24 • 4 fn. 7.  
*K* 72+  
obv. 6–7 • 402.  
rev. 1–2 • 401–402.  
*K* 1289 obv. 1–rev. 7 • 422.  
*K* 2001+ // (ed. Farber, *BID*, *Hauptritual A IIa*) • 17.  
*K* 2132 rev. 11' • 350.  
*K* 2569 + 5202 + 16380 + Sm 542(+) rev. 13 • 385.  
*K* 2784 + 7593 (ed. Maul, *BaF* 18, 465–83) rev. 11' • 392.  
*K* 2773+ // (ed. Maul, *BaF* 18, 445–52) • 17, 433.  
*K* 3010+ → *BAM* 361.  
*K* 3214 (*ŠRT*, pl. 9) • 397.  
*K* 3341 + 4854 + 4934 + 5076 rev. 14 • 305.  
*K* 3581 + 7946  
rev. 9–11 // *KAR* 224 rev. 16–17 • 304–305, 364.  
rev. 17 // *KAR* 224 rev. 20 • 305.  
*K* 6013 → *STT* 219.  
*K* 6034 (*ŠRT*, pl. 7) + 8012  
obv. 11 • 397.  
obv. 14–21 • 385.  
*K* 6418: 2’–11’ • 386.  
*K* 7988: 10' • 244.  
*K* 8104 → *BAM* 338.  
*K* 9028: 6' • 269.  
*K* 9046 • 197.  
*K* 9235+ rev. 7' • 385.

- K 9496: 6' • 269.  
 K 9873+ rev. IV' 10' • 244.  
 K 10221 obv. 1–rev. 5 • 422.  
 K 12910 obv. II 1'–3' • 58.  
 K 15177 + Rm 491 obv. 1'–12' • 422.  
*KADP* 1  
 rev. V 19, 24, 27–28, 30 • 24.  
 rev. V 28 • 37.  
*KAL* 2, 3 r. col. 9' • 195.  
*KAL* 2, 52 • 253.  
*KAL* 4, 32 • 315, 316.  
*KAR* 1 obv. 29' • 196.  
*KAR* 25 obv. II 27–34 • 18.  
*KAR* 26 = *KAL* 2, 21 // (ed. Mayer, *OrNS* 68 [1999] 145–63) • 23.  
*KAR* 35 // (ed. Maul, *BaF* 18, 181–85) • 17.  
 rev. 27' • 255.  
*KAR* 62 rev. 14–15 • 289.  
*KAR* 72 rev. 18–19 • 433.  
*KAR* 121 → *BAM* 203.  
*KAR* 186 → *BAM* 311.  
*KAR* 224 → K 3581+.  
*KAR* 227 // • 17, 22.  
 obv. II 4' // *LKA* 89 + 90 obv. II 14' // K 6793+ obv. 48 • 350.  
 rev. IV 46–50 // *LKA* 89 + 90 rev. IV 1–4 • 352.  
*KAR* 267 obv. 9–11 // *LKA* 85 rev. 29–32 • 51.  
*KBo* 1, 5 rev. III 30, 34 • 37.  
*KBo* 21, 20 rev. 1'–8' • 19, fn. 34.  
*KBo* 36, 27 obv. 9'–10' • 38.  
*KBo* 36, 29 • 43.  
 Koch-Westenholz, *Liver Omens*, no. 19: 90 • 36.  
*KUB* 4, 27 obv. 3 • 97.  
*KUB* 4, 48 l. e. 5 • 42.  
*KUB* 37, 32: 4' • 37.  
*KUB* 37, 54, 90, 96 • 42.  
*KUB* 37, 59: 5'–12' • 442.  
*Laws of Ešnunna* § 56 • 422.  
*Laws of Hammurāpi*, § 2 • 7.  
*LKA* 85 → *KAR* 267.  
*LKA* 88 obv. 3 • 244.  
*LKA* 89+ → *KAR* 227.  
*LKA* 94  
 obv. I 19 • 114.  
 rev. III 7' • 37.  
*LKA* 102 obv. 20 // *BAM* 369 rev. 4' • 244.  
*LKA* 128 // (ed. Maul, *BaF* 18, 185–89) • 17.  
*LKA* 144 // (ed. Farber, *BID*, Hauptritual B) • 22, 23, 110–11,  
 184.  
 ll. 84'–88' • 108, 110–11.  
*Maqlū*  
 I 31–33 • 23.  
 I 65–66 • 197.  
 I 105 • 195.  
 I 73–121 • 147, 387.  
 I 122–34 • 387.  
 I 135–43 • 305, 387.  
 I 146 • 197.  
 II 6 • 371.  
 II 14 • 371.  
 II 112–13 • 269.  
 II 150–59 • 42.  
 III 1–16 • 6.  
 III 72–73, 123 • 195.  
 III 76 • 195.  
 III 102–15, 136–53 • 23.  
 III 31–38 • 148.  
 III 98 • 203.  
 IV 16–19 • 7.  
 IV 50 • 349.  
 IV 57 • 401.  
 IV 58, 60 • 442.  
 IV 107–14 • 387.  
 IV 123–51 • 23.  
 V 11–18 • 196.  
 V 48 • 350.  
 V 68 • 203.  
 V 78 • 51.  
 V 83–88, 89–97 • 387.  
 V 98–141 • 146.  
 V 112–31 • 387.  
 V 132–41 • 97, 387.  
 V 146–48 • 351.  
 V 146, 161 • 197.  
 V 149–57 • 146.  
 V 158–75 • 18.  
 VI 16–23 • 351.  
 VI 69–77 • 197.  
 VI 131'', 139'', 147'', 156'' • 203.  
 VII 1–8 • 199.  
 VII 22–28 • 18, 58.  
 VII 29–46 • 18.  
 VII 55–79 • 18.  
 VII 100 • 203.  
 VII 114–140 • 17, 18.  
 VII 140 • 7.  
 VII 162–69 • 18.  
 VIII 127'''–39''' • 402.  
 ritual tablet 3' • 23.  
 ritual tablet, l. 26' • 397.  
 ritual tablet 44' • 148.  
 ritual tablet 50'–59', 67'–69' • 23.  
 ritual tablet 67', 81'–82', 83', 88'–89', 90'–92' • 397.  
 ritual tablet 91' • 51.  
 ritual tablet 94'–95' • 397.  
 ritual tablet 147' • 149.  
 ritual tablet 175'–77 • 402.  
 Mayer, *UFBG*, 442–49 ('Ea 1a') • 18.  
 Mayer, *UFBG*, 473–75 ('Nabû 3'), ll. 10–13 • 19.  
 Mayer, *UFBG*, 480 ('Nergal 2'), l. 13 • 357.  
 Mayer, *UFBG*, 515–16 ('Šamaš 88'), l. 16 • 19.  
 MS 3277 • 12 with fn. 22.  
*Muššu' u*  
*Ezzētunu šamrātunu* • 97.  
*Kišpū zērūtu* • 58.  
 ritual tablet 36–39 • 397.  
*Neo-Babylonian Laws*, § 7 • 7.  
*OIP* 114, 102 rev. 16–18, u. e. 22 • 364.

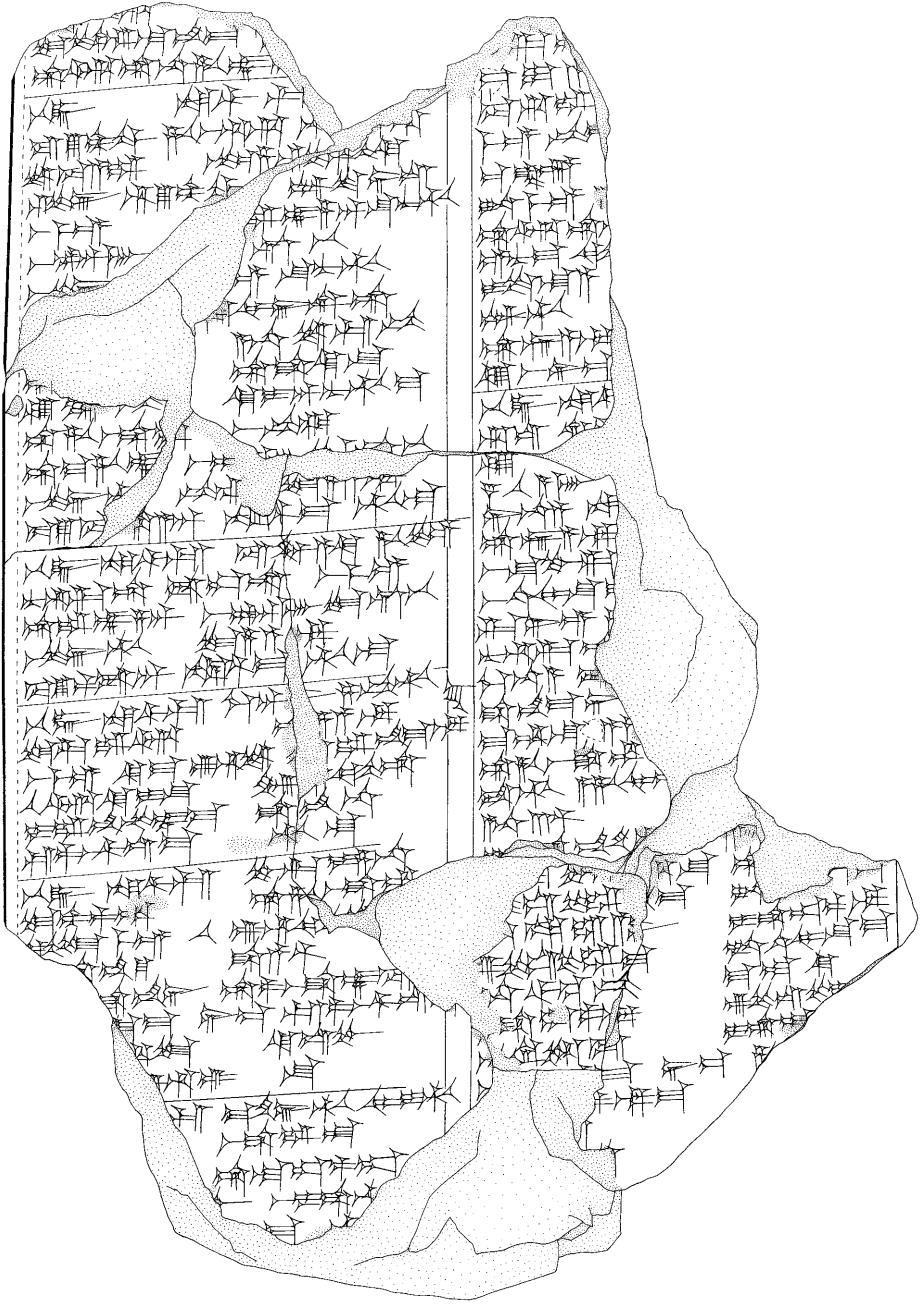
- PBS* 1/1, 14 rev. 56 • 392.  
*PBS* 1/1, 15  
  obv. 7–8 • 385.  
  obv. 9 • 386.  
IV  $R^2$  13/2+ → K 2569+.  
*RIMA* I, A.0.33.1: 40–41 • 364.  
Rm 265: 12' • 57.  
Rm 2, 314  
  obv. 1'–12' • 422.  
  → *BRM* 4, 18.  
RS 17.155 rev. 38' (*Nougayrol, Ugaritica* 5, 29–40, no. 17) • 37.  
SAA 16, 63 • 8.  
*Sakikkû*  
  XXII 2–3, 5 • 96.  
  XVII 59 • 361.  
Scheil, *RA* 18 (1921) 21–27 no. 17 obv. I 1'–10', 11'–16' • 373.  
Si 1 rev. 10'–12' • 168 fn. 51.  
Si 34 // 722 + 725 // 745 + 818 • 23.  
Sm 312 obv. 15'–16' • 58.  
*SpTU* 1, 48 rev. 3'–6' • 128.  
*SpTU* 2, 8 obv. 14–20 // • 199.  
*SpTU* 2, 12  
  obv. II 38 • 433.  
  rev. III 28–29 • 128, 397.  
  rev. III 28–43 • 387.  
  rev. III 31, 42–43 • 392.  
*SpTU* 2, 22+  
  obv. I 18', II 12' • 121.  
  obv. I 39'–46' • 17.  
*SpTU* 2, 25 obv. 6–13 • 197.  
*SpTU* 5, 246 → *STT* 219.  
*SpTU* 5, 247 → DT 186.  
*STT* 28 obv. III 21' • 196.  
*STT* 63 rev. 66' • 148–49.  
*STT* 73 obv. I 27 • 371.
- STT* 95 + 295  
  obv. I 7–11 • 50.  
  obv. I 16 • 114.  
  obv. I 16–22 • 107, 109.  
  obv. I 18–22 • 110.  
  obv. II 84–90 • 155.  
  rev. III 130–44 // BM 64174 obv. 1–8 • 17.  
  rev. III 133 • 121.  
*STT* 136 obv. II 32'–44' • 58.  
*STT* 219 obv. II 25'–30' // K 6013+ rev. III 8–15 // *SpTU* 5, 246  
  obv. 16'–22' • 244.  
*STT* 275 obv. I 9' • 443.  
*STT* 280  
  obv. II 1 • 114.  
  obv. II 1–7 • 107.  
  obv. II 22 • 114.  
*Šurpu*  
  II passim • 387.  
  III 1–175 • 387.  
  III 96 • 121.  
  V 1–59, 60–72 • 387.  
  VIII 43–47, 49, 55, 79–82 • 80.  
*TCL* 6, 49 obv. 27 • 97.  
*TDP*  
  88 rev. 18, 110 i 9' • 421.  
  116: i 50', 144: iv 60' • 361.  
*UET* 6/2, 410 // • 6 fn. 10, 23.  
*Uj*  
  I 37', VI 128, 152 • 98.  
  II 20 • 4 fn. 4.  
  V 5, XII 18 • 195.  
  IX 25' • 58.  
VAT 13607 + 13970 + 14027 rev. 4'–5' • 54.  
VAT 14007 • 315, 316.  
Wiggermann, *CM* 1, 12: 145 • 359.  
YBC 7126 (+) 7139: 6', 8'–10' • 128.

COPIES OF CUNEIFORM TEXTS

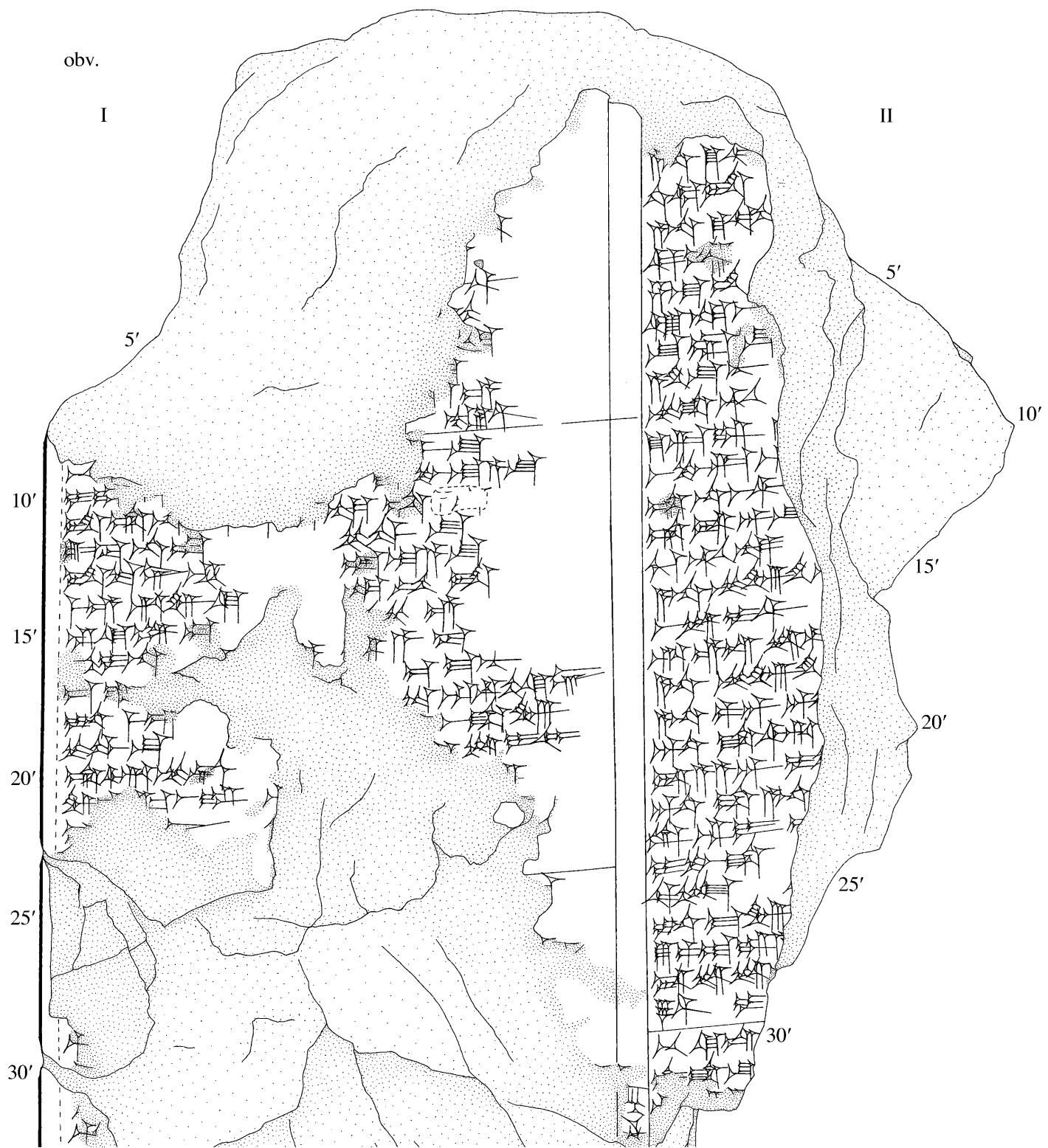
Unless indicated otherwise, all copies are reproduced at a scale of 3:2.



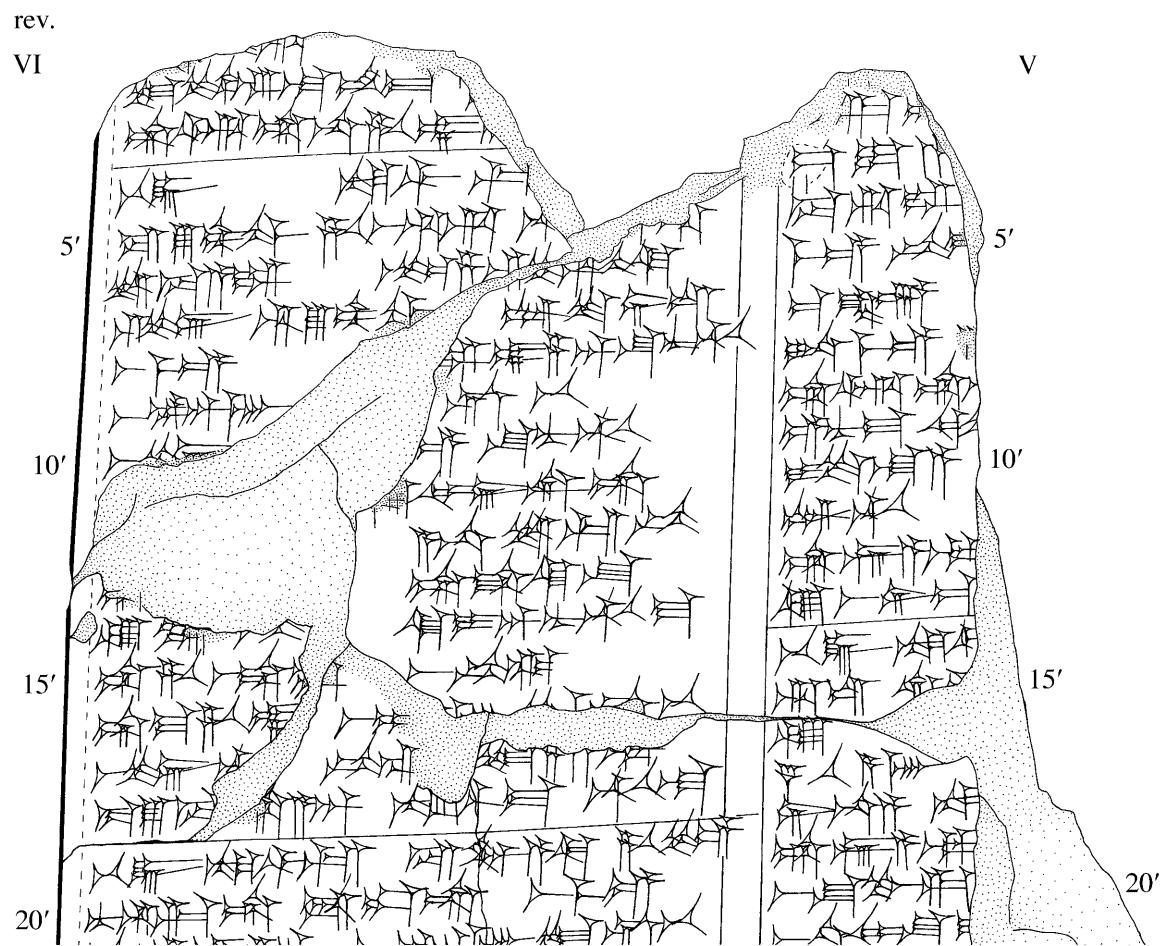
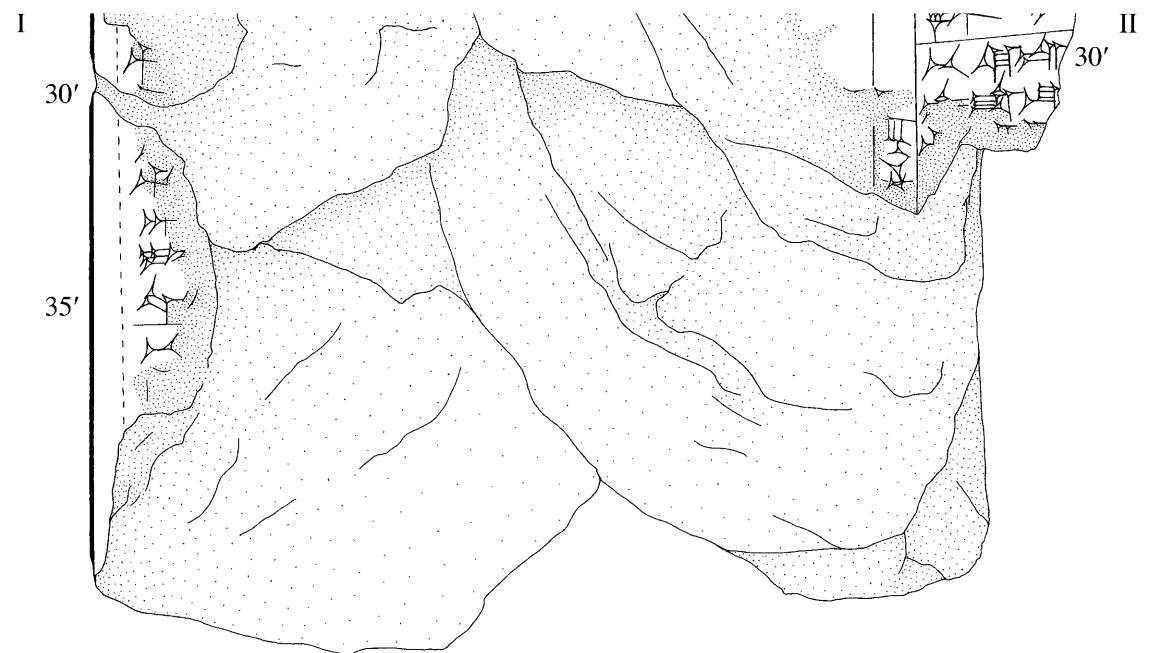
**Plate 1.** Text 2.2 A, 2.3 B: 373/b + 423/c + 450/c + 468/c + 472/c + 2693/c + 323/c obv. (scale 1:1)



**Plate 2.** Text 2.2 A, 2.3 B: 373/b + 423/c + 450/c + 468/c + 472/c + 2693/c + 323/c rev. (scale 1:1)

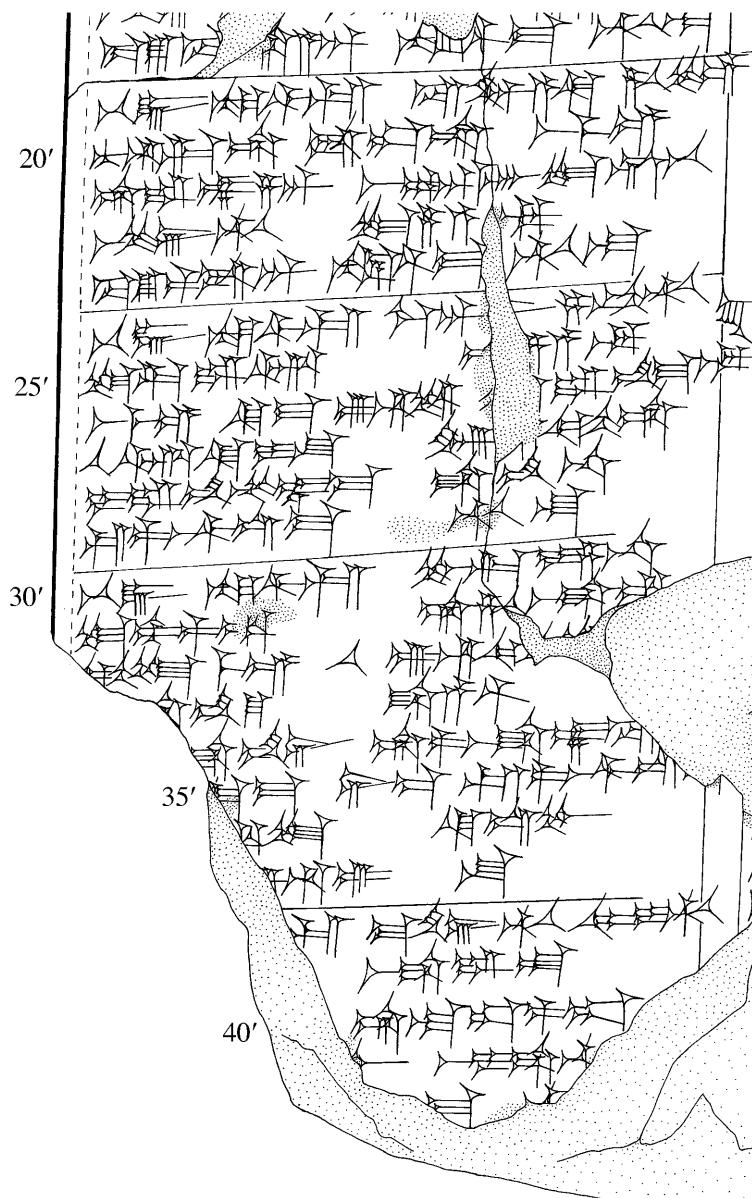


**Plate 3.** Text 2.2 A, 2.3 B: 373/b+ obv. I 1'-32', II 1'-32'



**Plate 4.** Text 2.2 A, 2.3 B: 373/b+ obv. I 29'-37', II 30'-32' (*top*), rev. V 1'-20', VI 1'-20' (*bottom*)

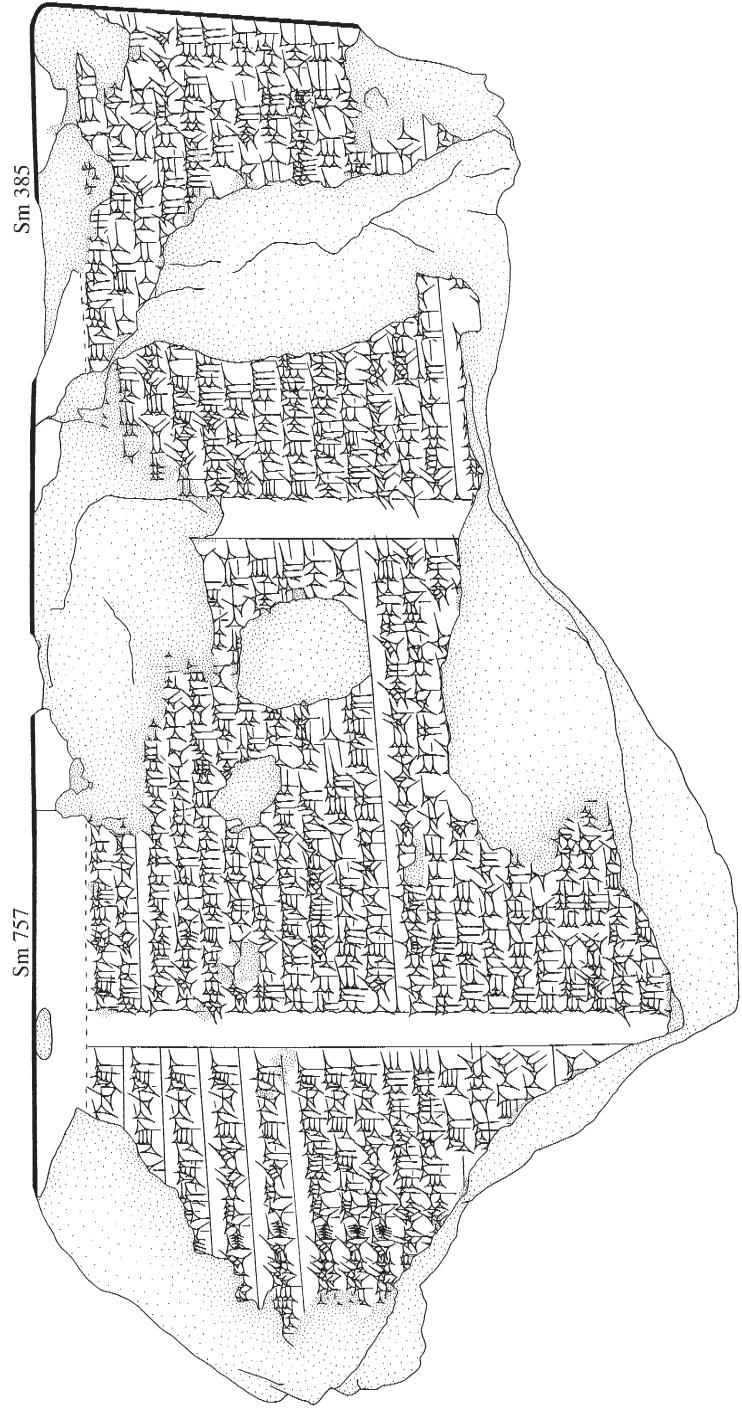
VI



V



**Plate 5.** Text 2.2 A, 2.3 B: 373/b+ rev. V 19'-41', VI 19'-42'



**Plate 6.** Text 2.2 F<sub>1</sub>, 2.3 A<sub>1</sub>: Sm 385 + 757 obv. (scale 1:1)

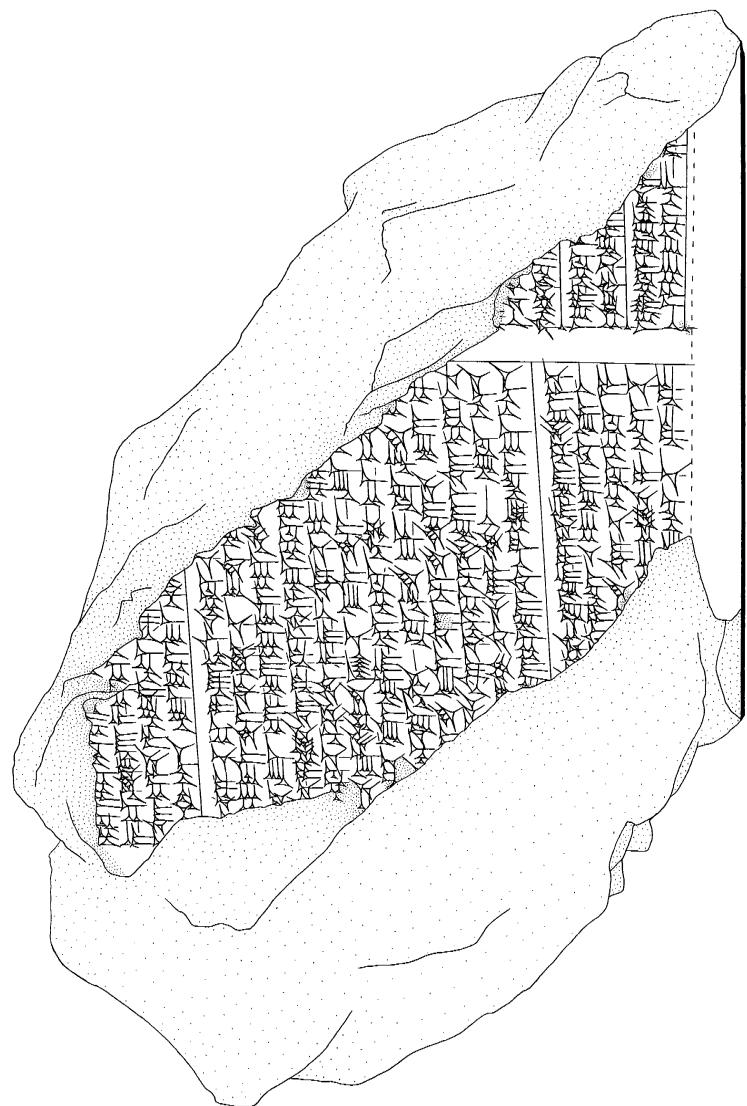
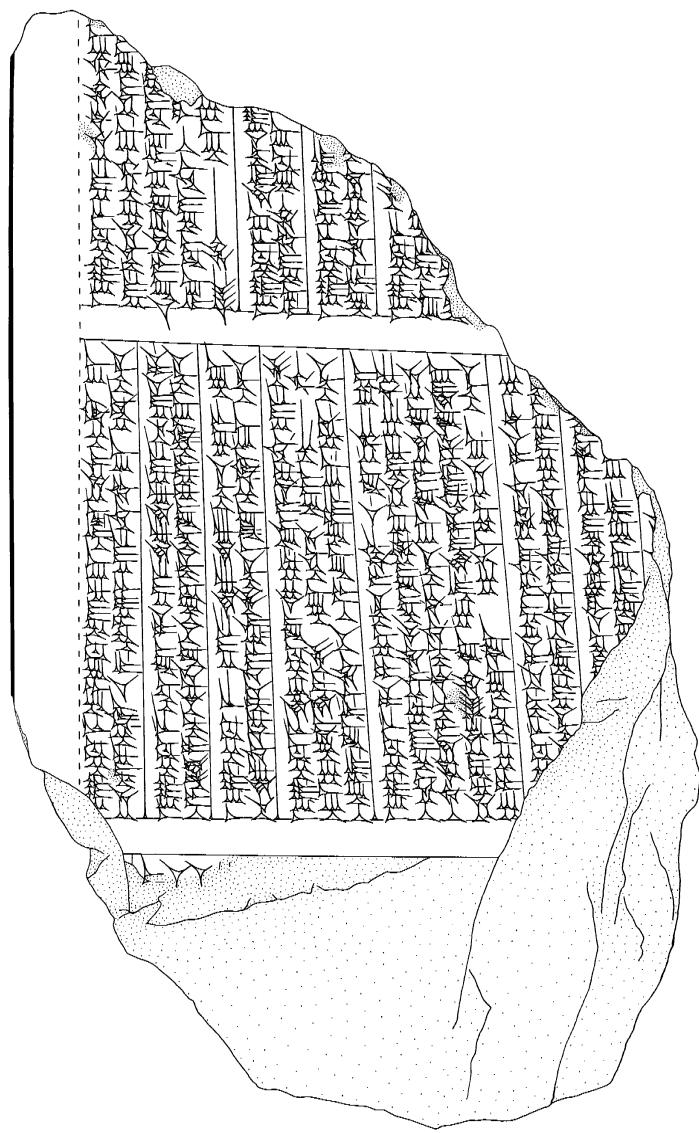
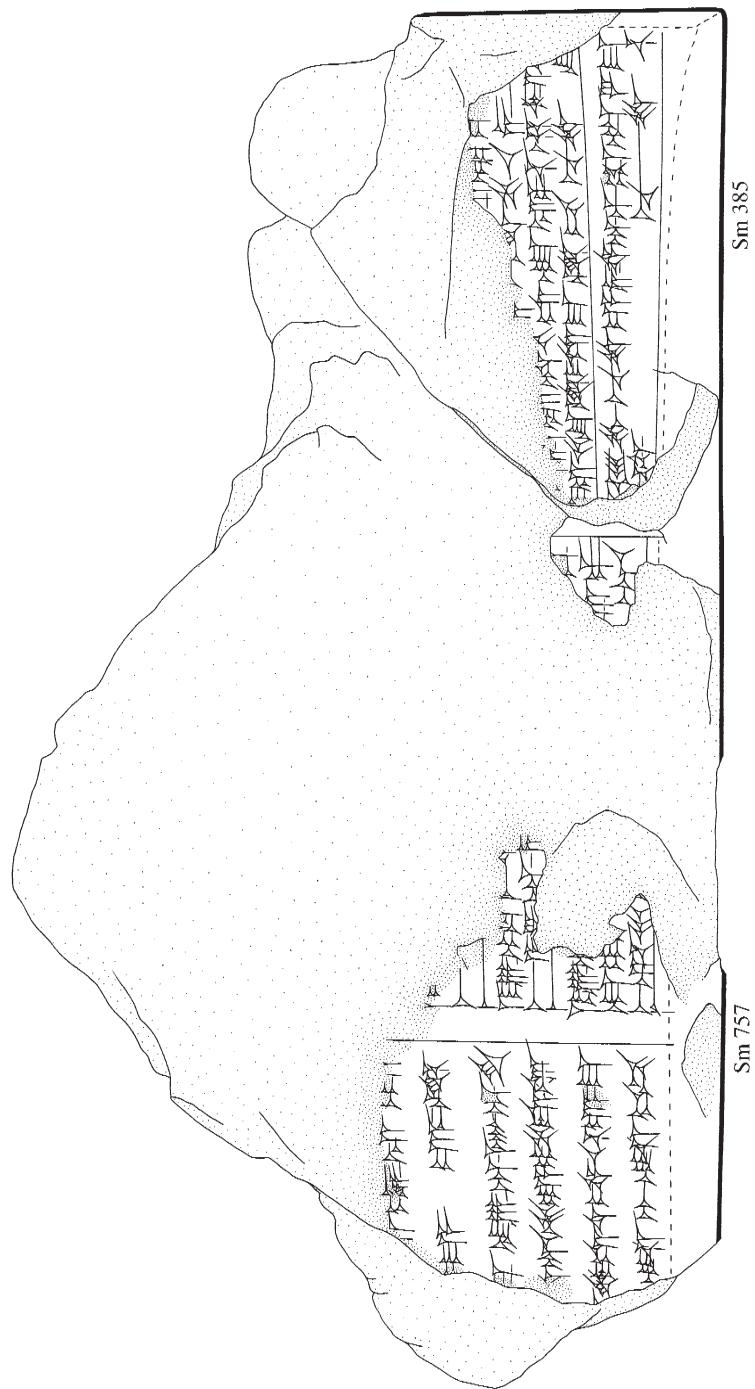


Plate 7. Text 2.2 F<sub>2</sub>, 2.3 A<sub>2</sub>; K 6488 obv. (scale 1:1)



**Plate 8.** Text 2.2 F<sub>2</sub>, 2.3 A<sub>2</sub>; K 6488 rev. (scale 1:1)



**Plate 9.** Text 2.2 F<sub>1</sub>, 2.3 A<sub>1</sub>: Sm 385 + 757 rev. (scale 1:1)

Sm 385

Sm 757

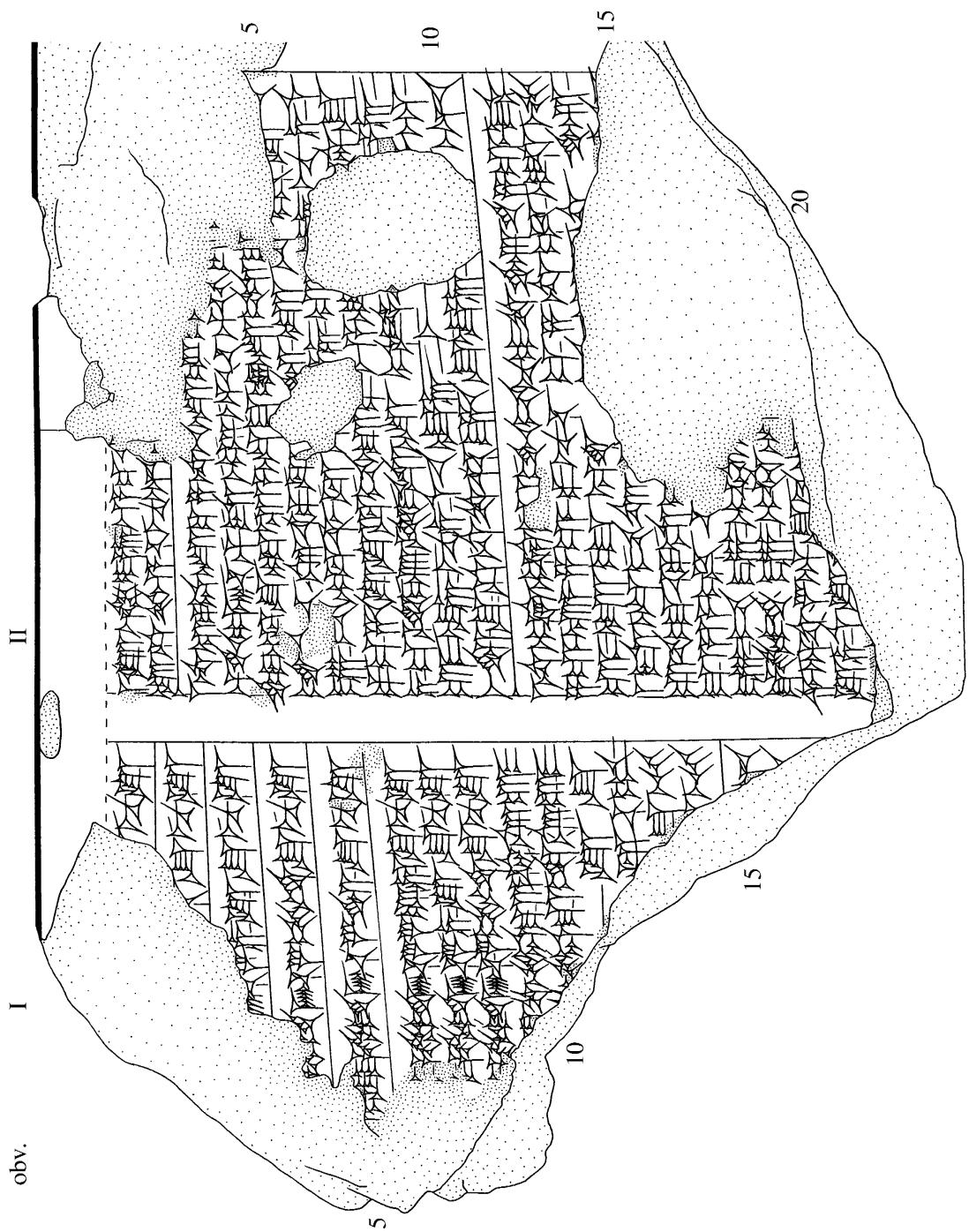
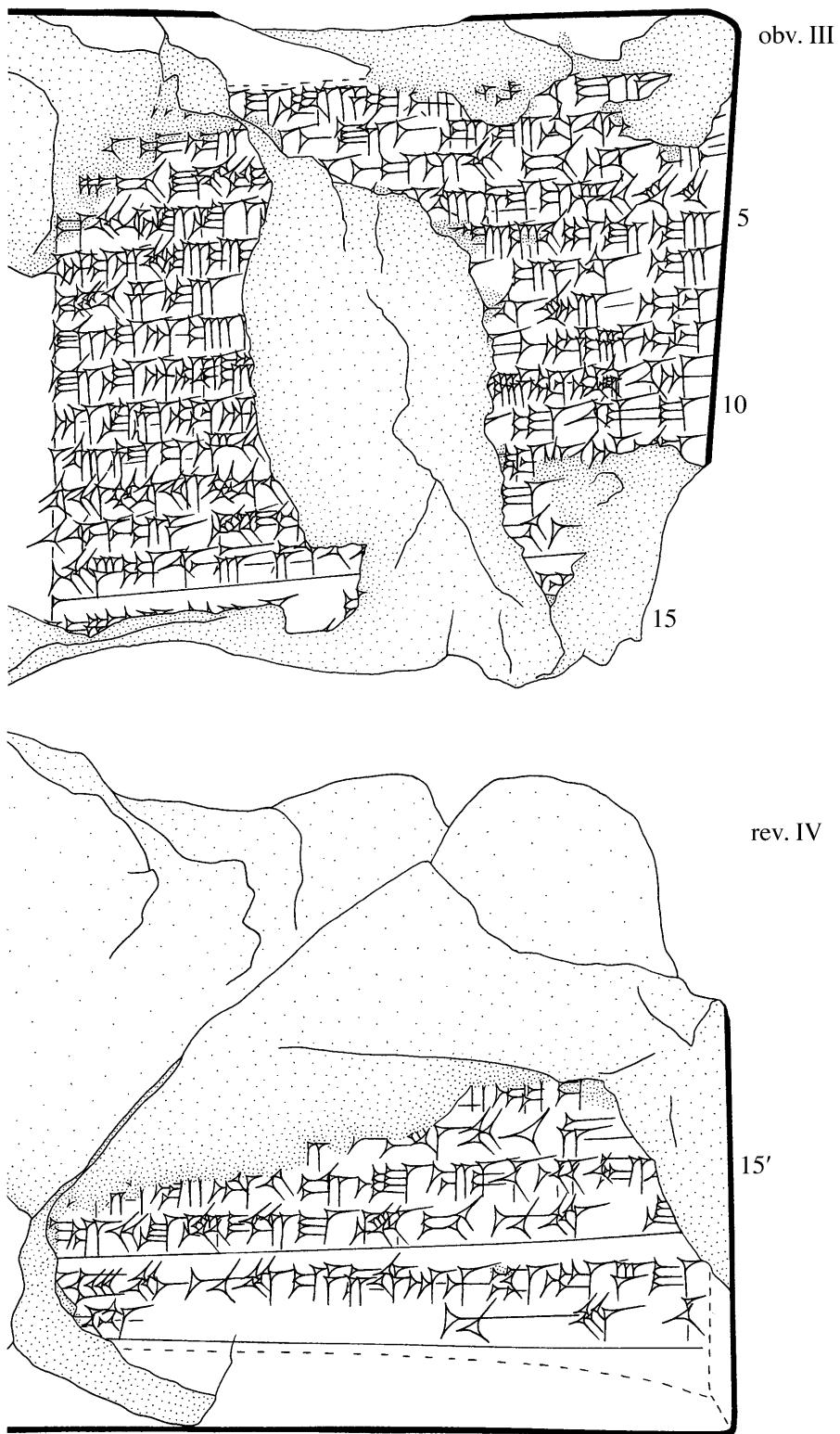
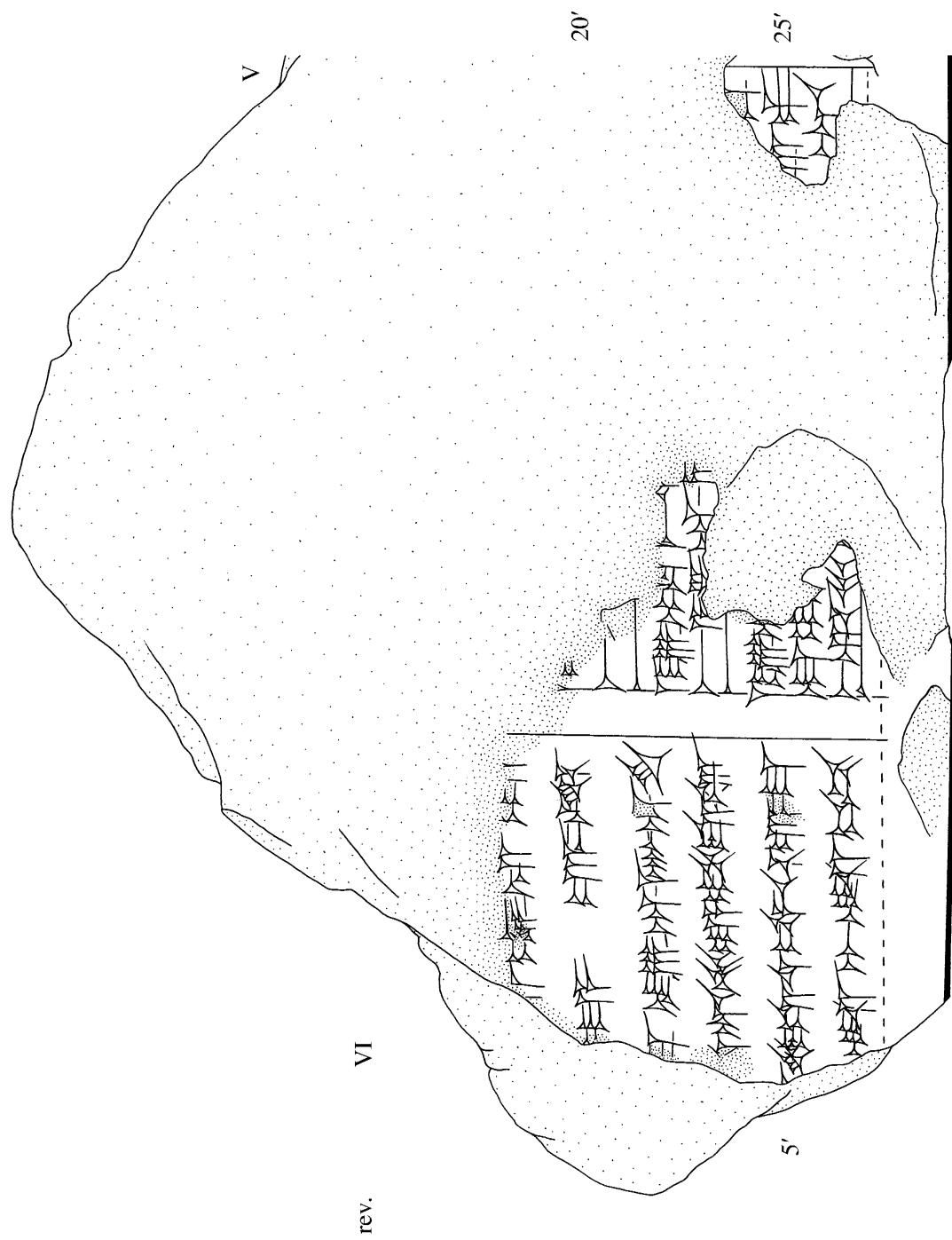


Plate 10. Text 2.2 F<sub>1</sub>, 2.3 A<sub>1</sub>; Sm 385 + 757 obv. I and II



**Plate 11.** Text 2.2 F<sub>1</sub>, 2.3 A<sub>1</sub>: Sm 385 + 757 obv. III (*top*) and rev. IV (*bottom*)



**Plate 12.** Text 2.2 F<sub>1</sub>, 2.3 A<sub>1</sub>; Sm 385 + 757 rev. V and VI

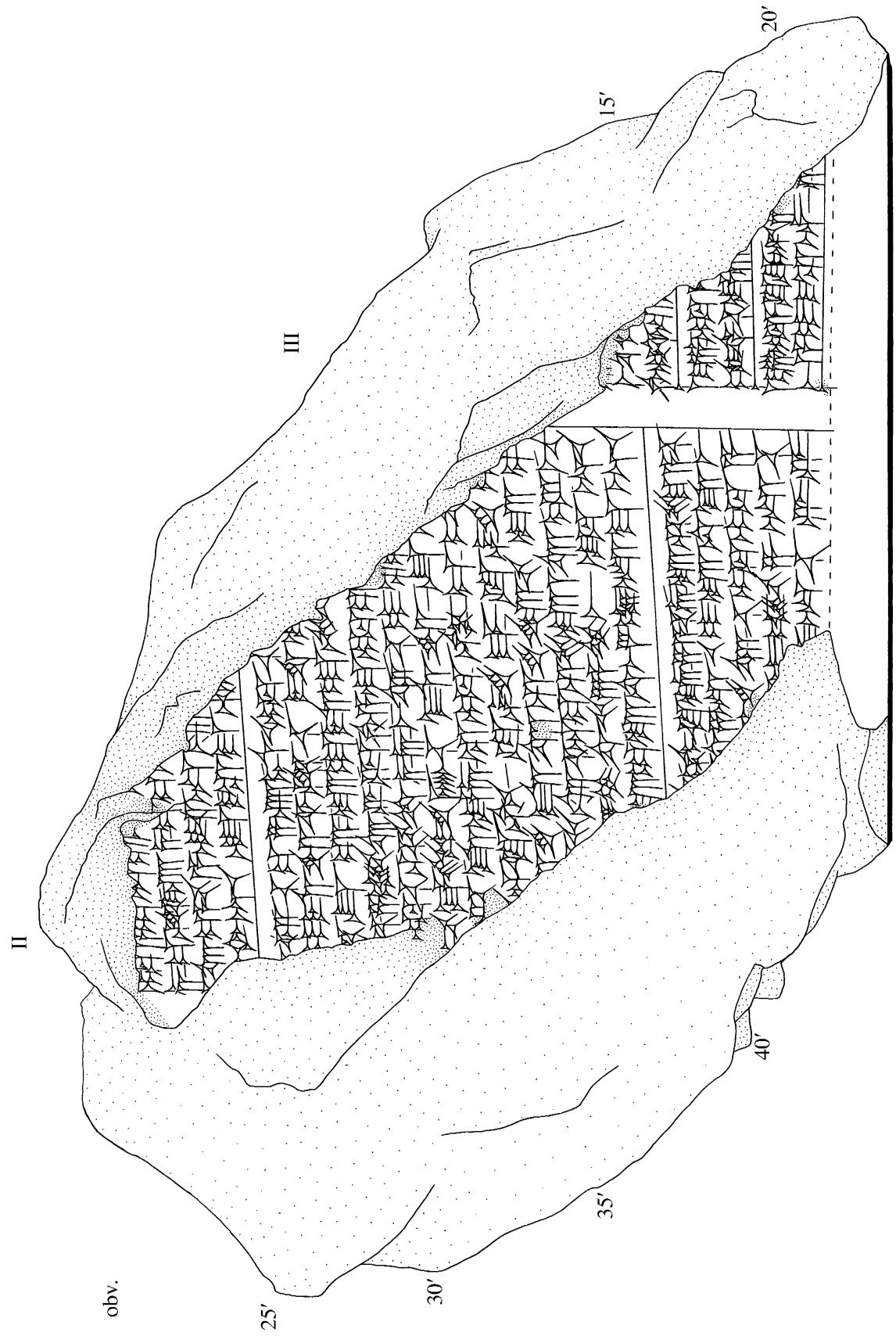
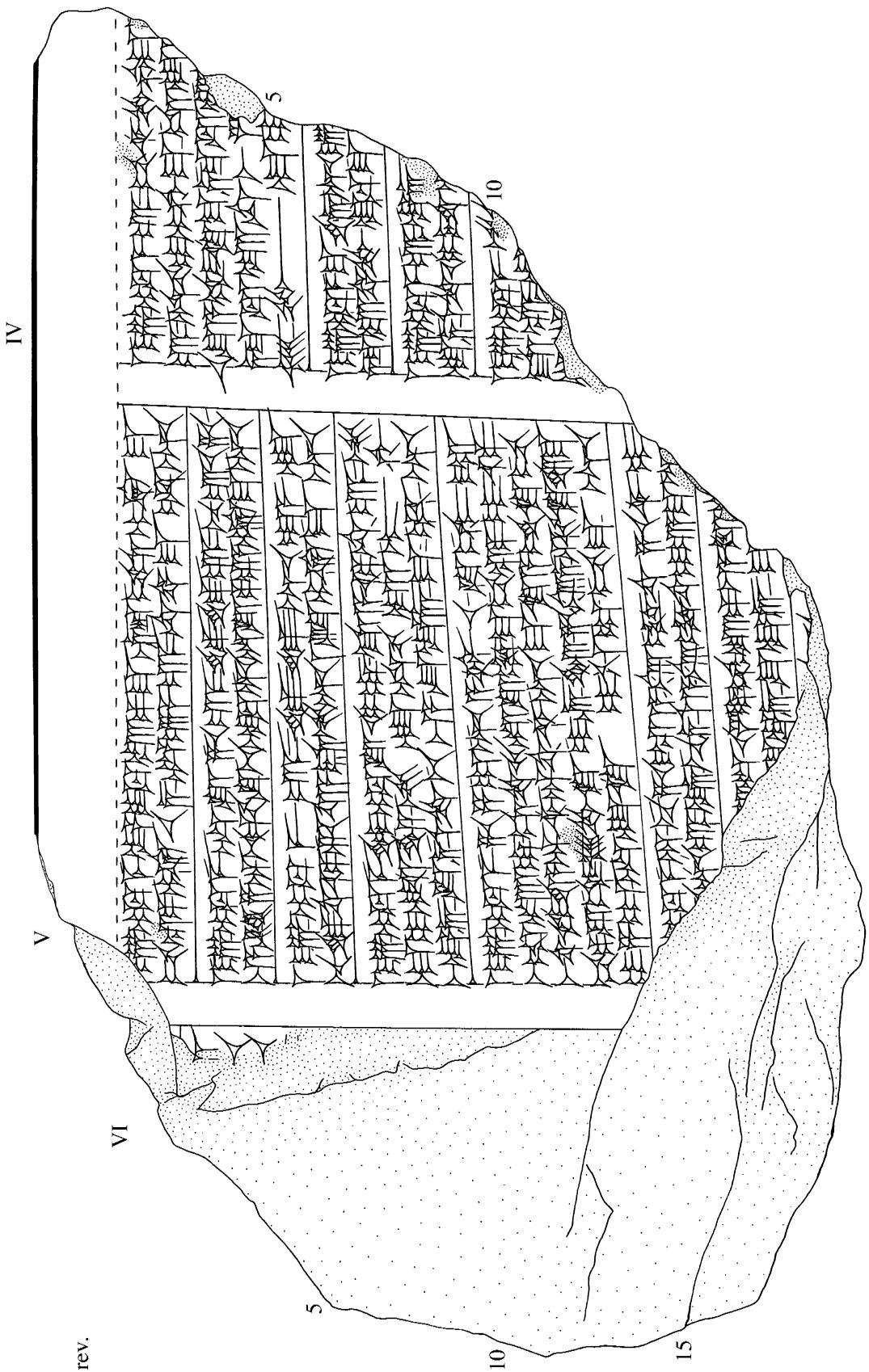
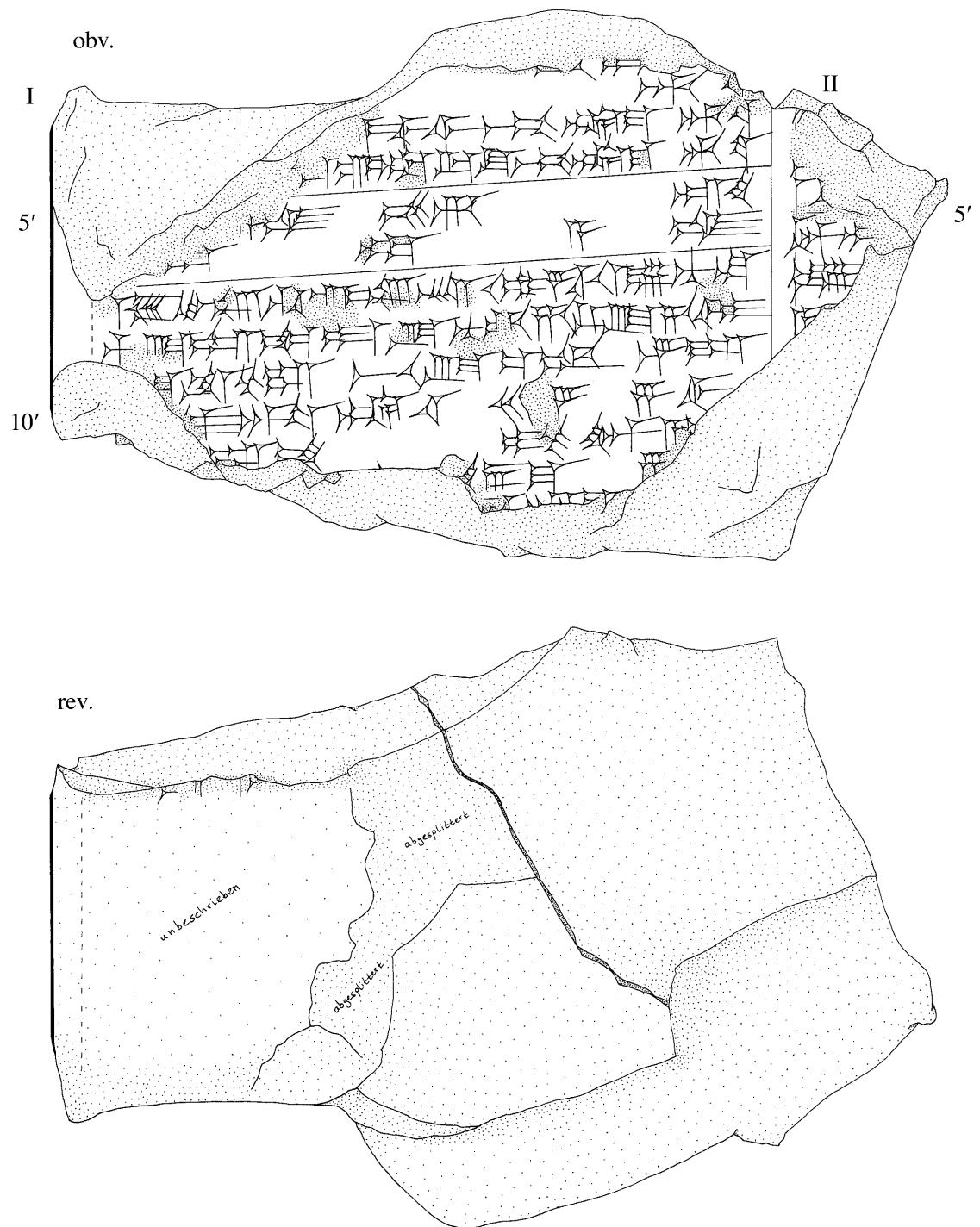


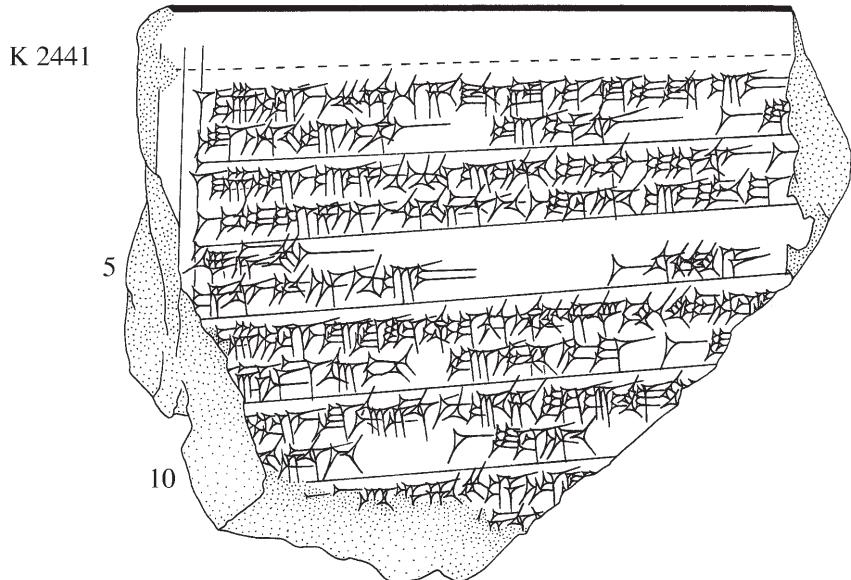
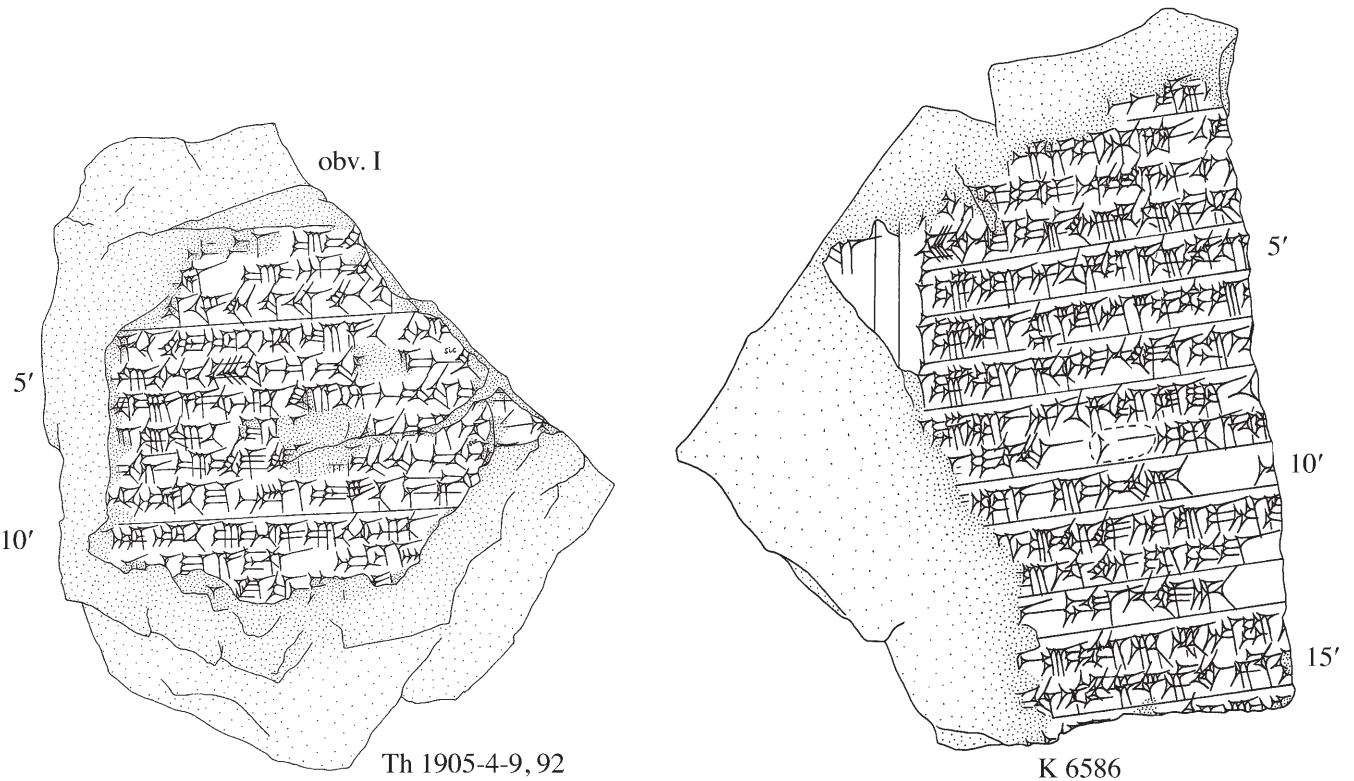
Plate 13. Text 2.2 F<sub>2</sub>, 2.3 A<sub>2</sub>; K 6488 obv. II and III



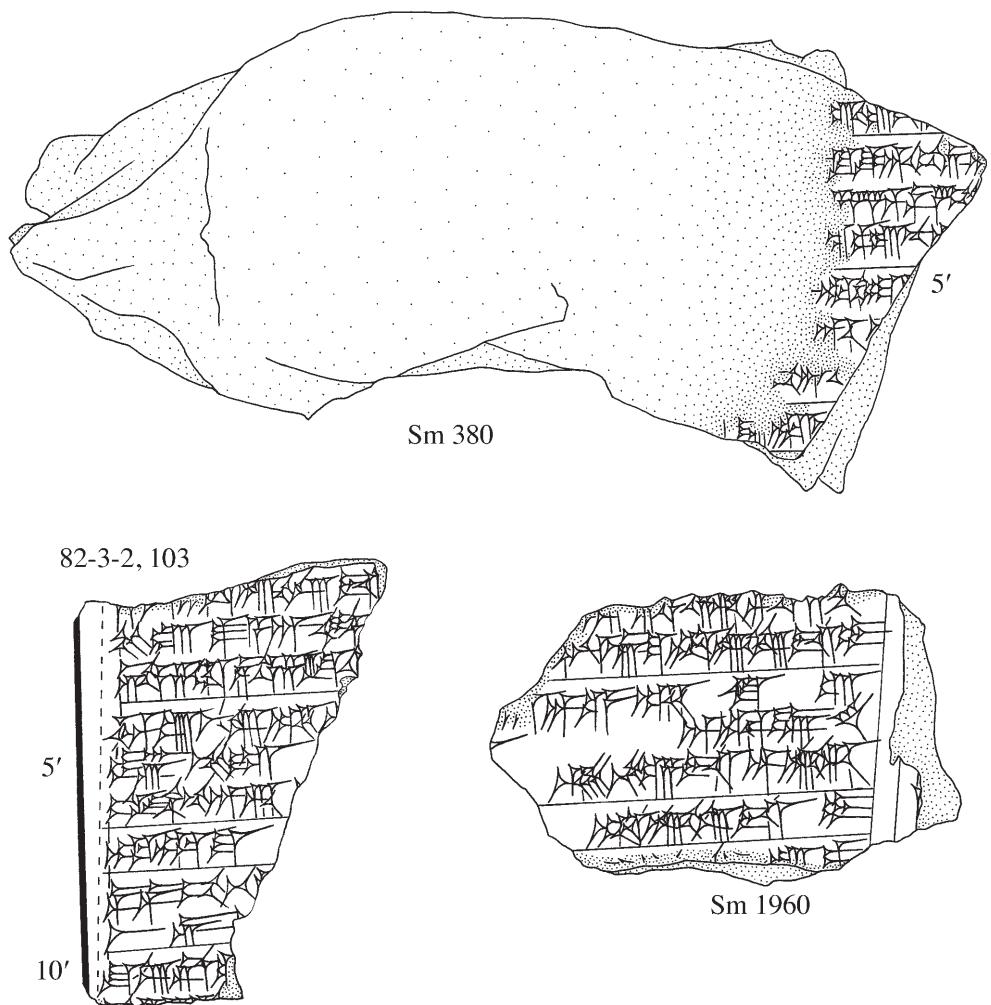
**Plate 14.** Text 2.2 F<sub>2</sub>, 2.3 A<sub>2</sub>; K 6488 rev. IV, V and VI



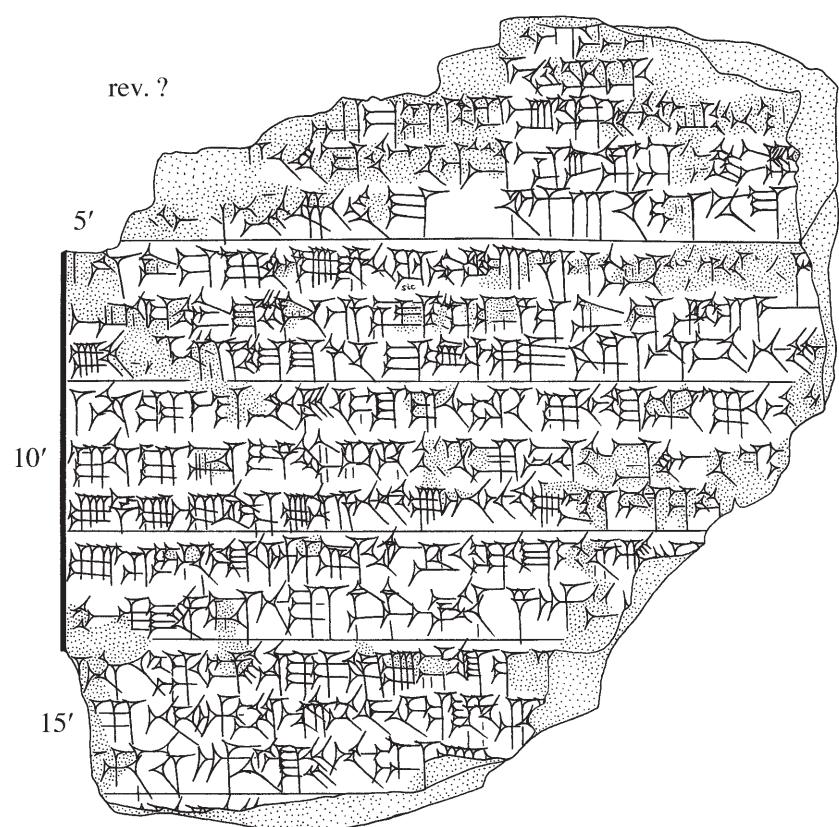
**Plate 15. Text 2.2 H: ND 4405/23**



**Plate 16.** Text 2.2 G: Th 1905-4-9, 92 = BM 98586 (*top left*);  
text 2.3 D<sub>1</sub>: K 6586 (*top right*); text 2.3 D<sub>2</sub>: K 2441 (*bottom*)

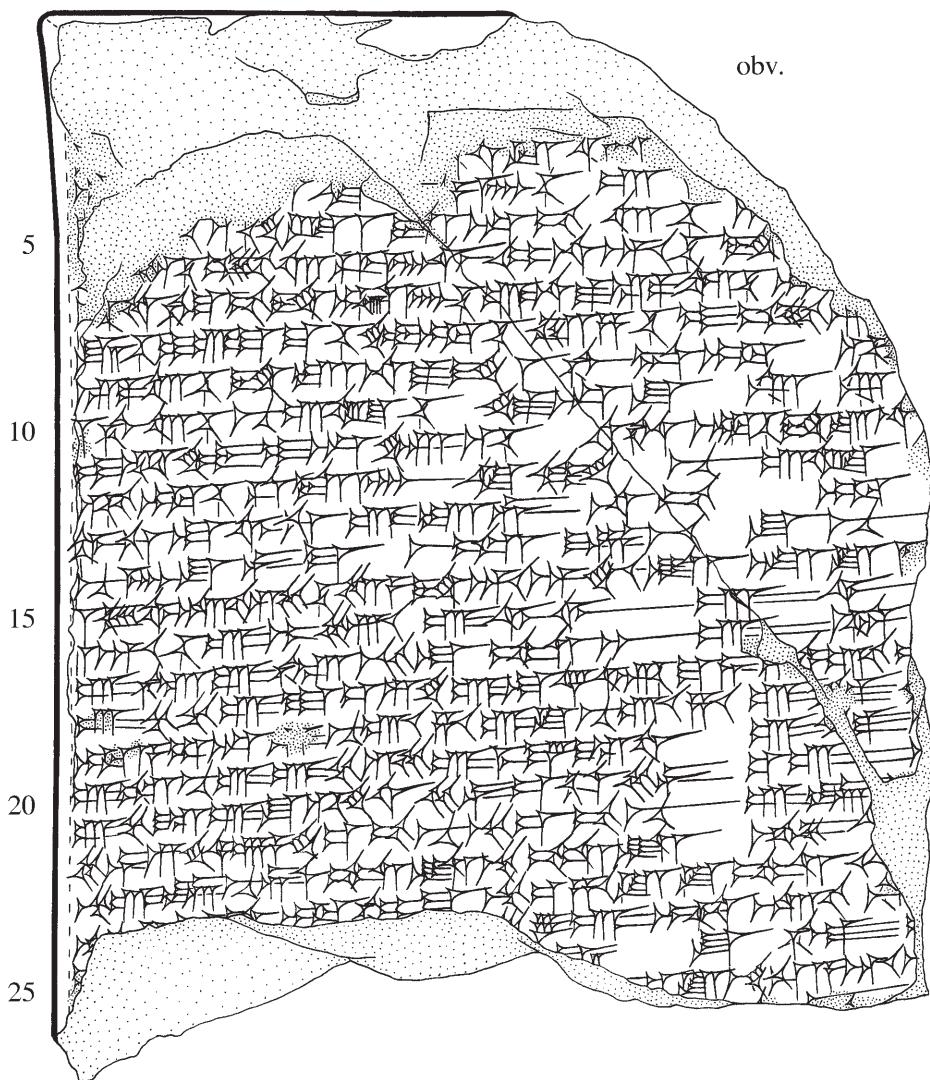


**Plate 17.** Text 2.3 D<sub>3</sub>: Sm 380 (*top*); text 2.3 D<sub>4</sub>: 82-3-2, 103 (*bottom left*); text 2.3 D<sub>5</sub>: Sm 1960 (*bottom right*)

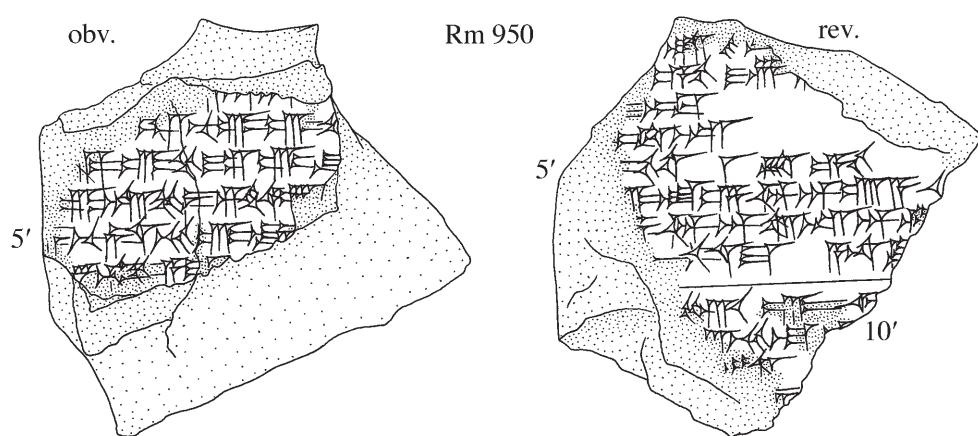
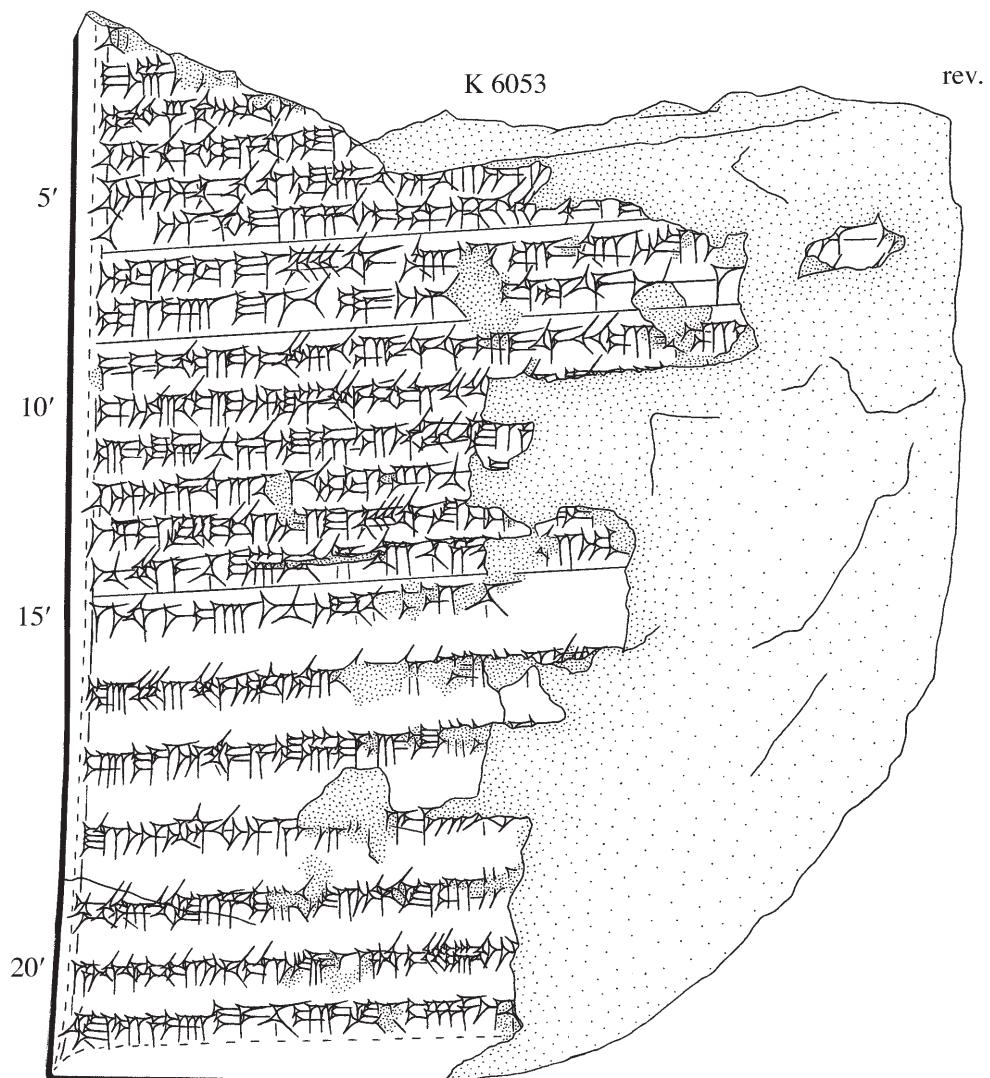


**Plate 18.** Text 2.5 f: BM 68033

K 6053

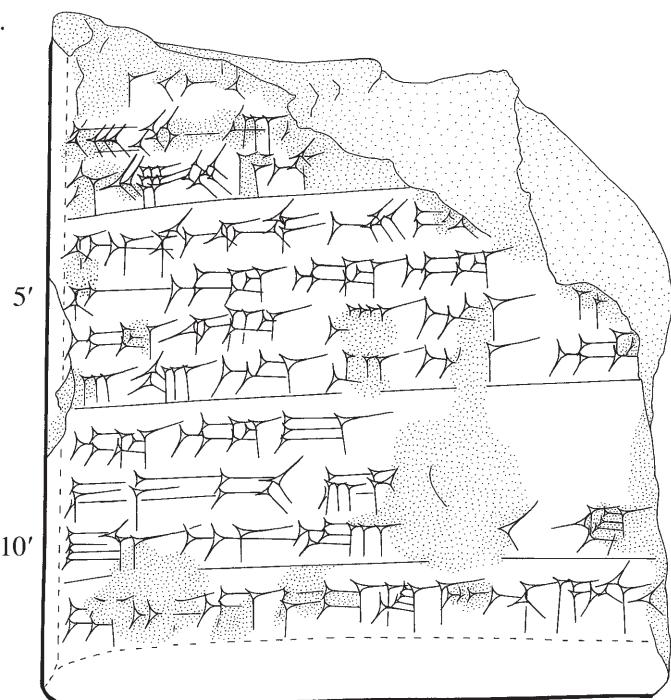


**Plate 19.** Text 7.2 A: K 6053 obv.

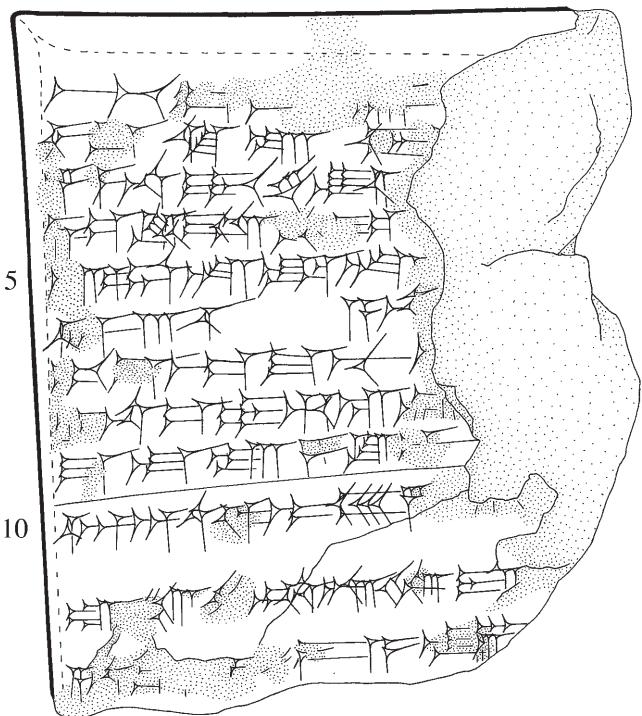


**Plate 20.** Text 7.2 A: K 6053 rev. (*top*); text 7.2 B: Rm 950 obv. and rev. (*bottom*)

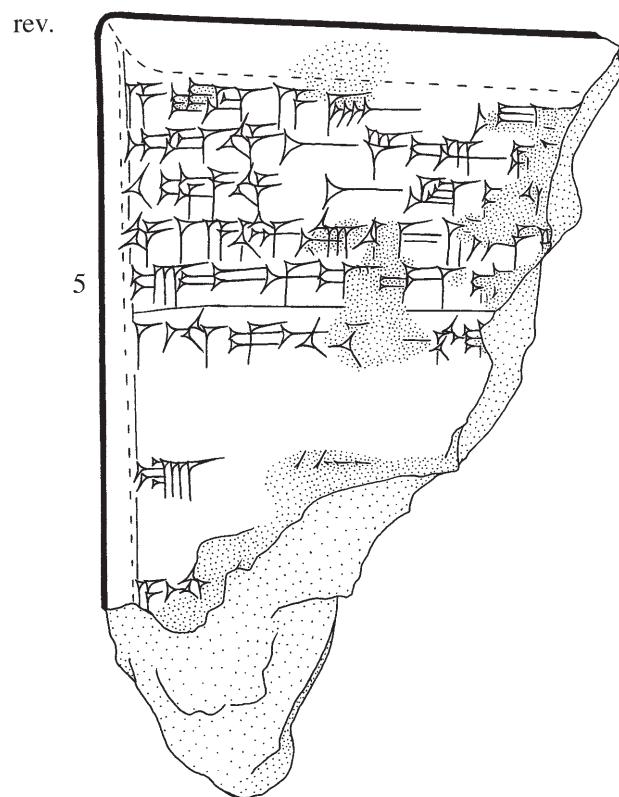
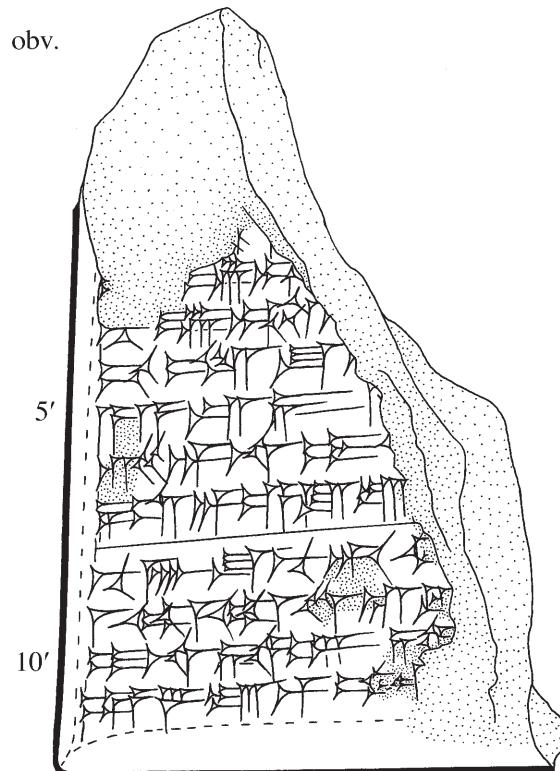
obv.



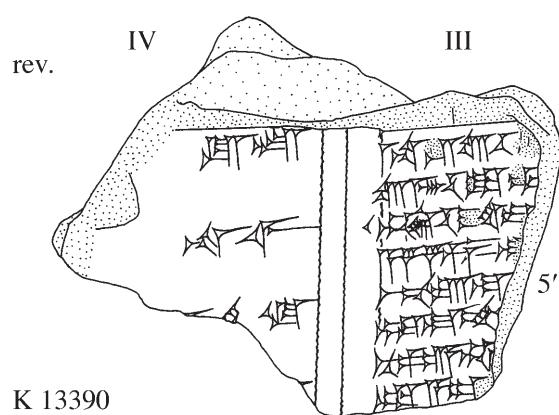
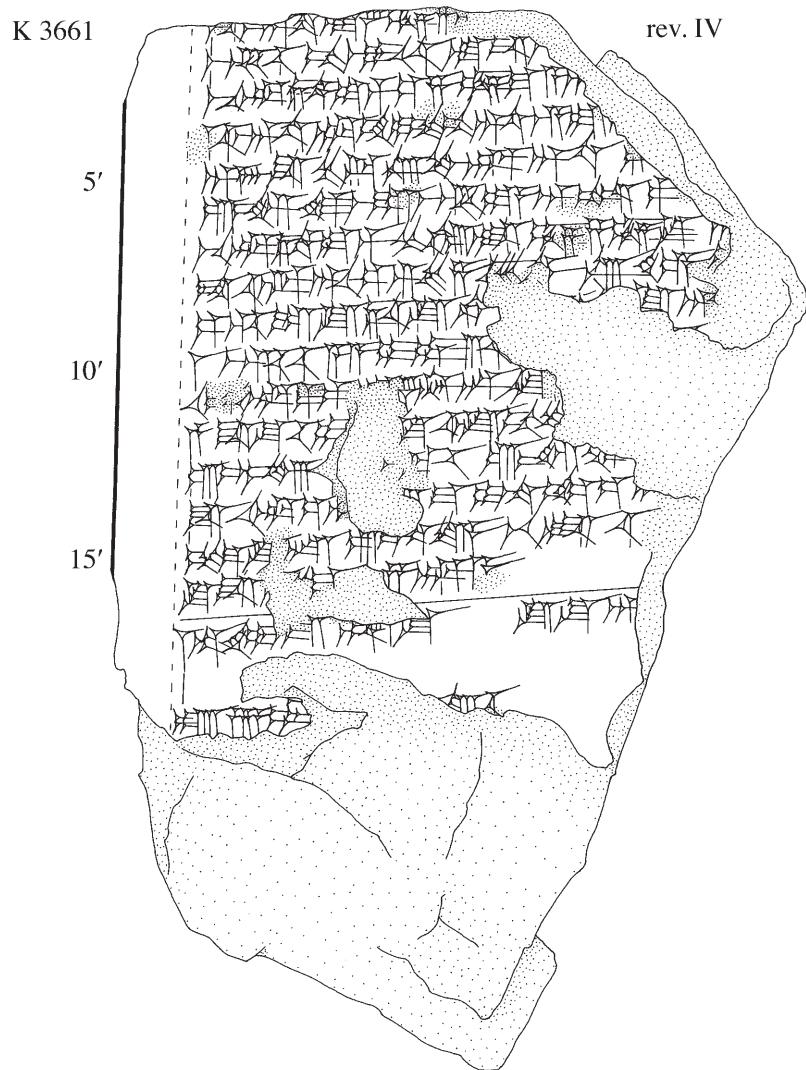
rev.



**Plate 21.** Text 7.3 A: 1929-10-12, 693 = BM 128037



**Plate 22.** Text 7.4 A: 1930-5-8, 34 = BM 122645



**Plate 23.** Text 7.5 A: K 3661 (*top*); text 7.5 B: K 13390 (*bottom*)

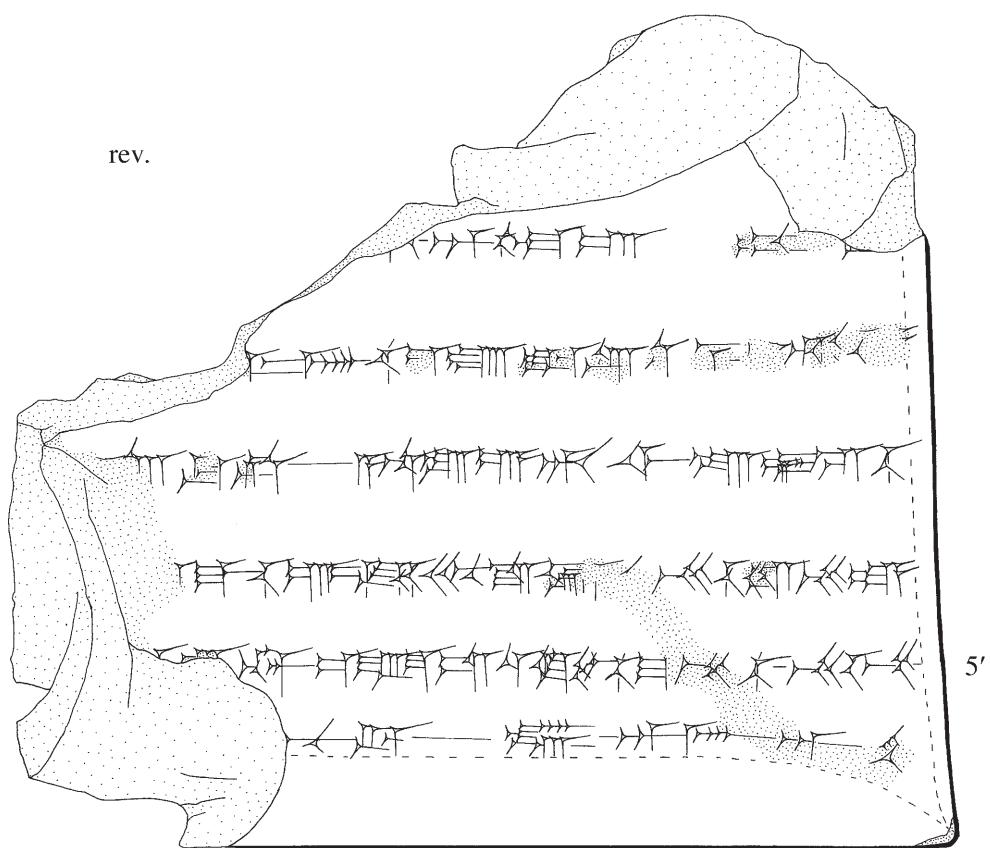
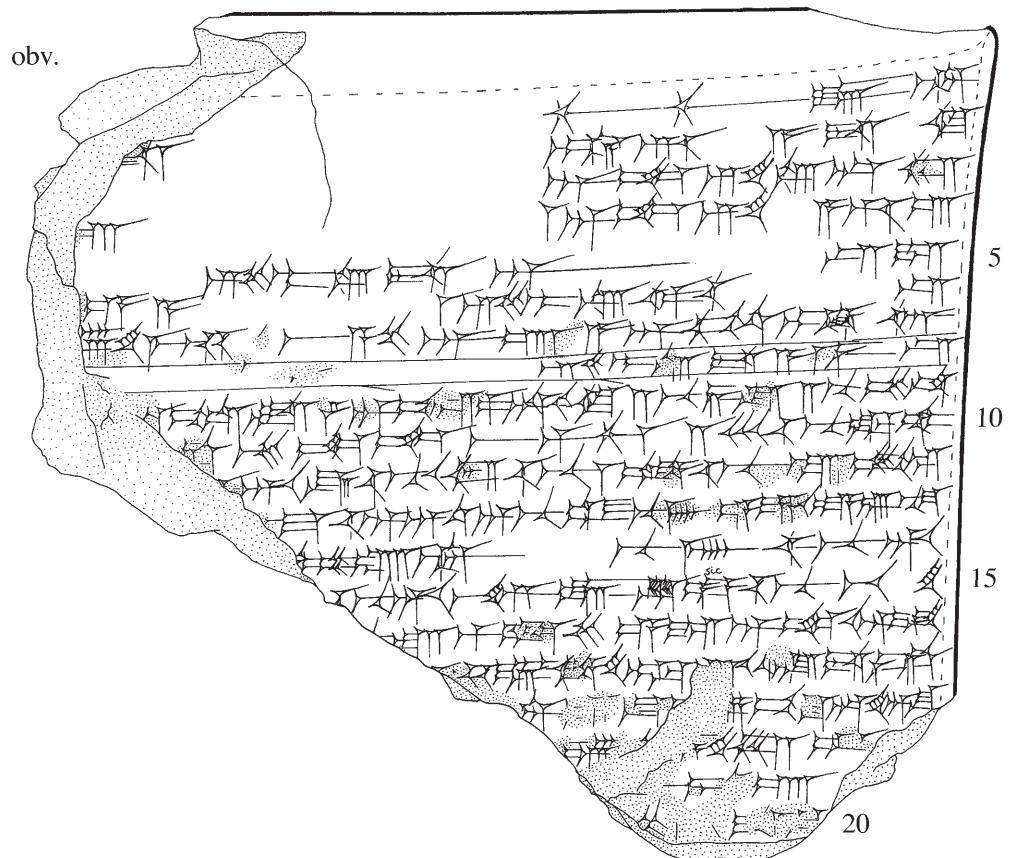


Plate 24. Text group 7.6 D: K 8107

A 3022

obv.

5

10

15

20

25

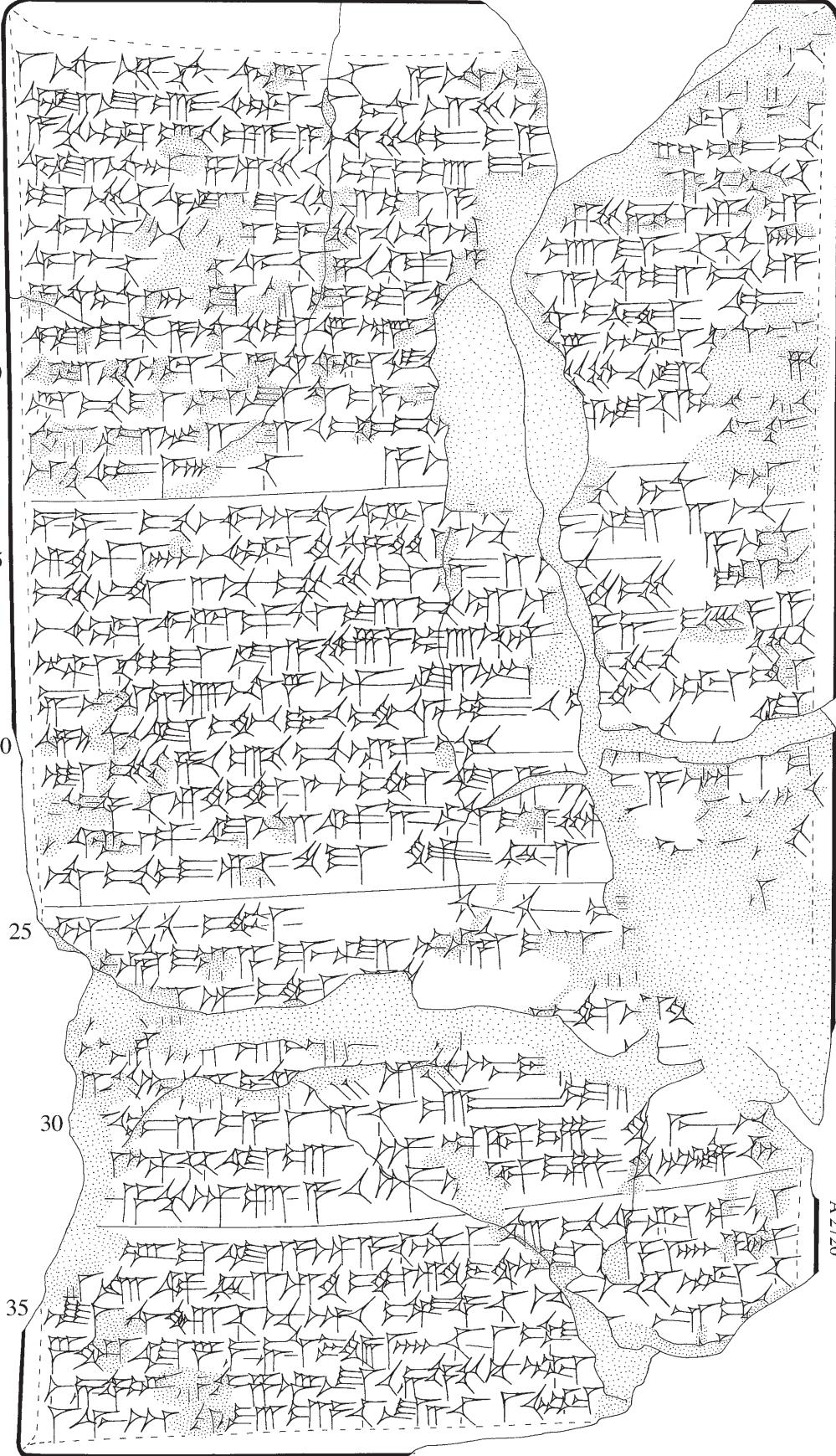
30

35

A 2720

A 2720

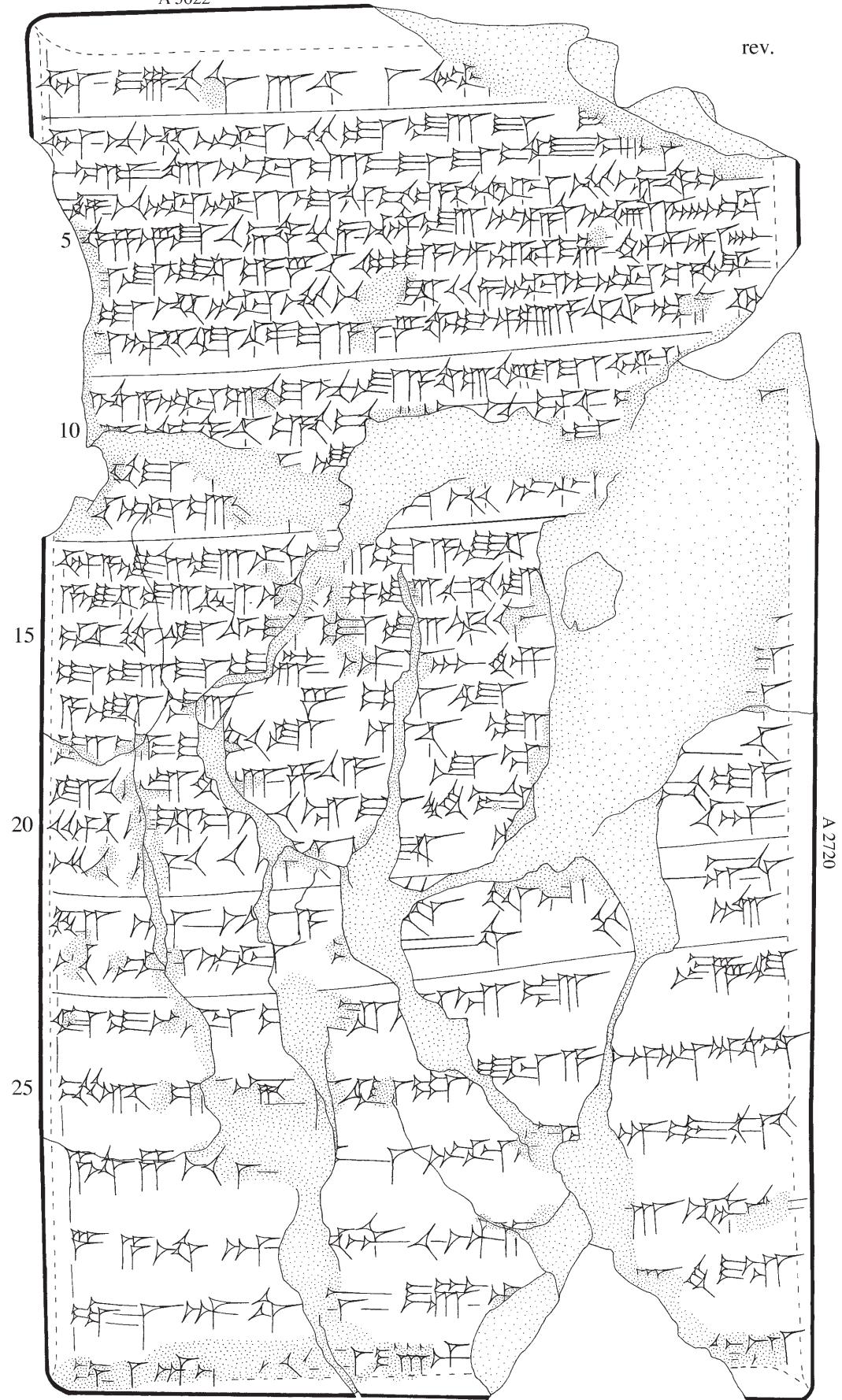
A 2720



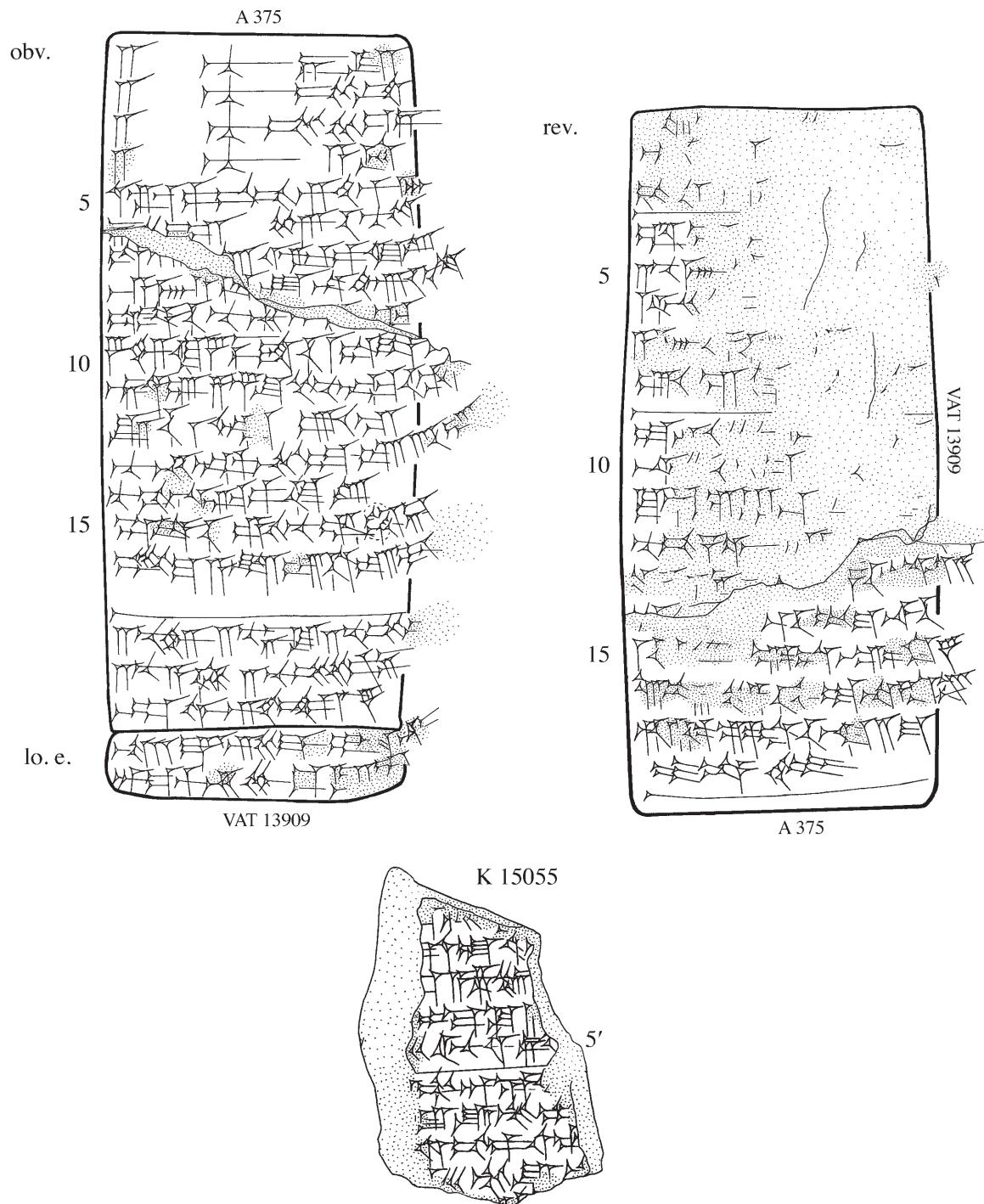
**Plate 25.** Text group 7.6 E: A 2720 + 3022 obv. (copy of lost passages based on photograph)

A 3022

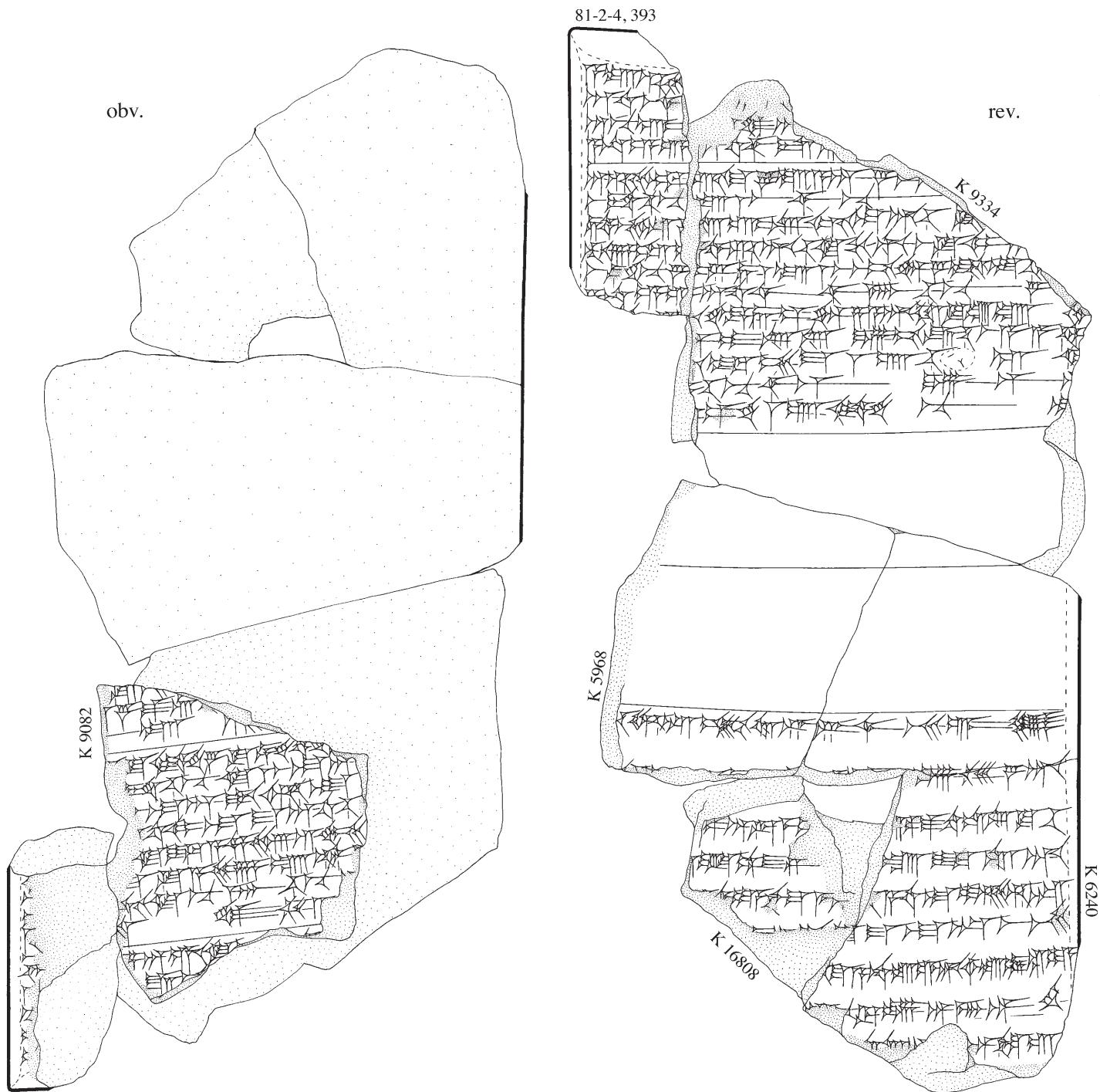
rev.



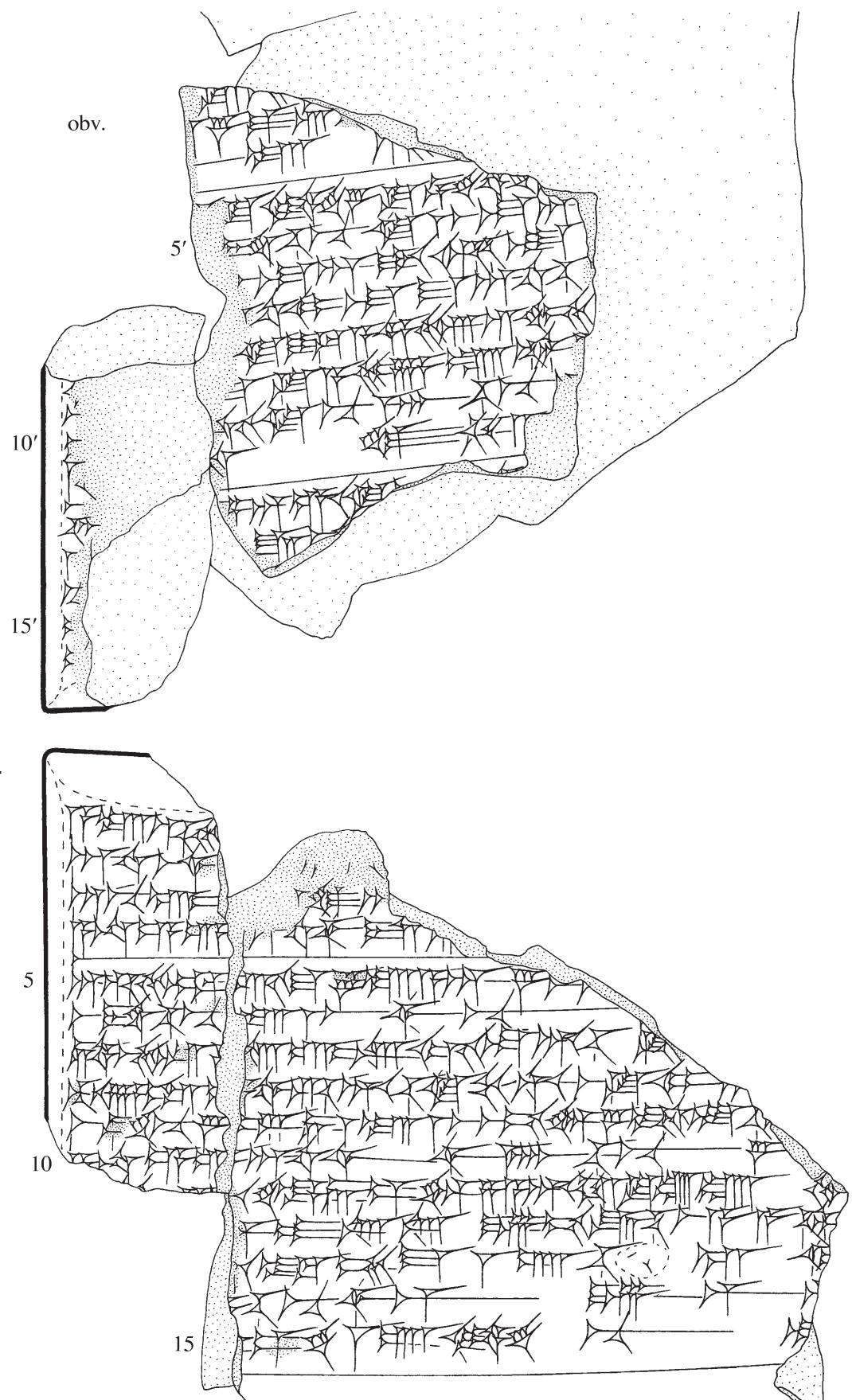
**Plate 26.** Text group 7.6 E: A 2720 + 3022 rev. (copy of lost passages based on photograph)



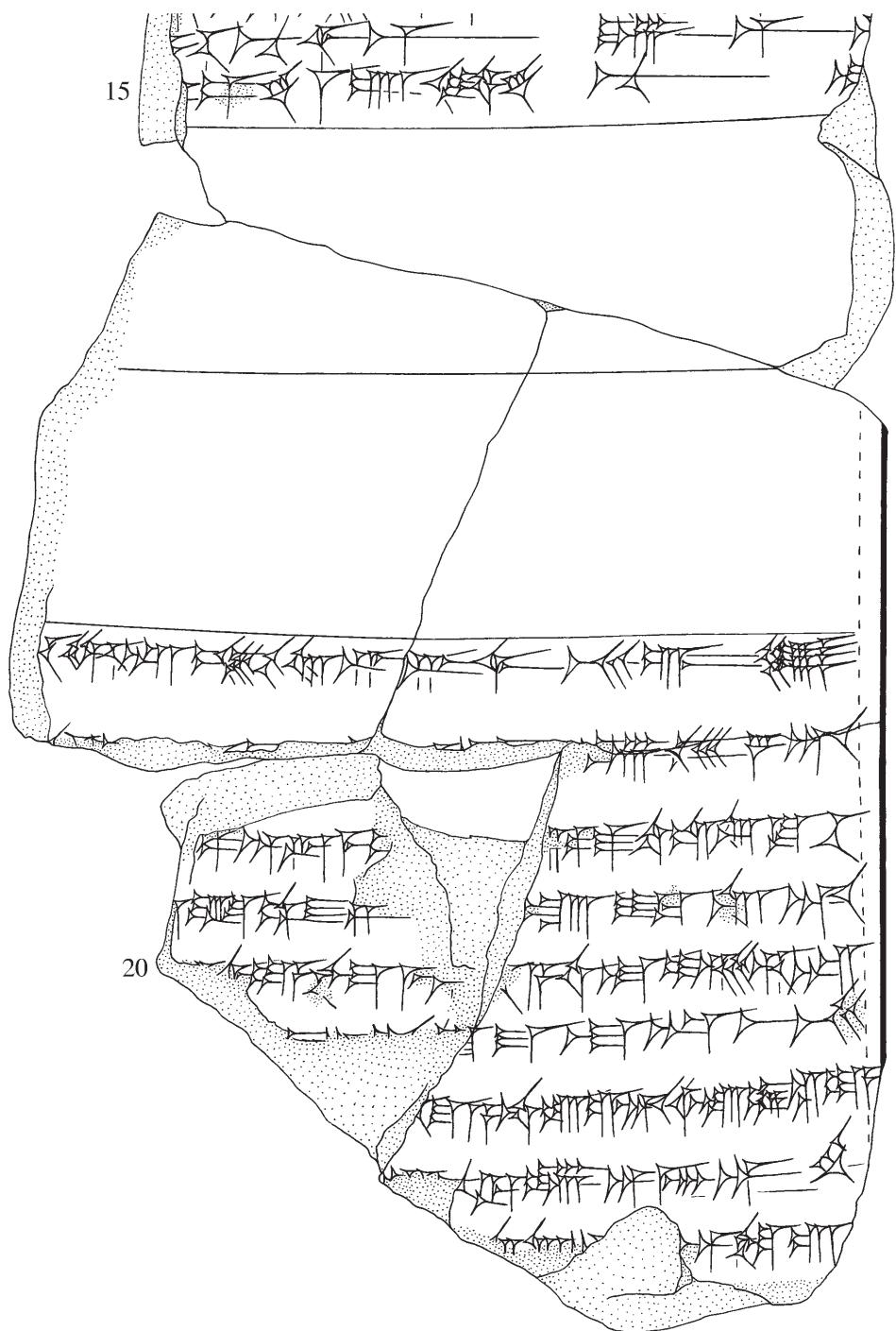
**Plate 27.** Text group 7.6 F: VAT 13909 + A 375 (*top*); text 7.7 c: K 15055 (*bottom*)



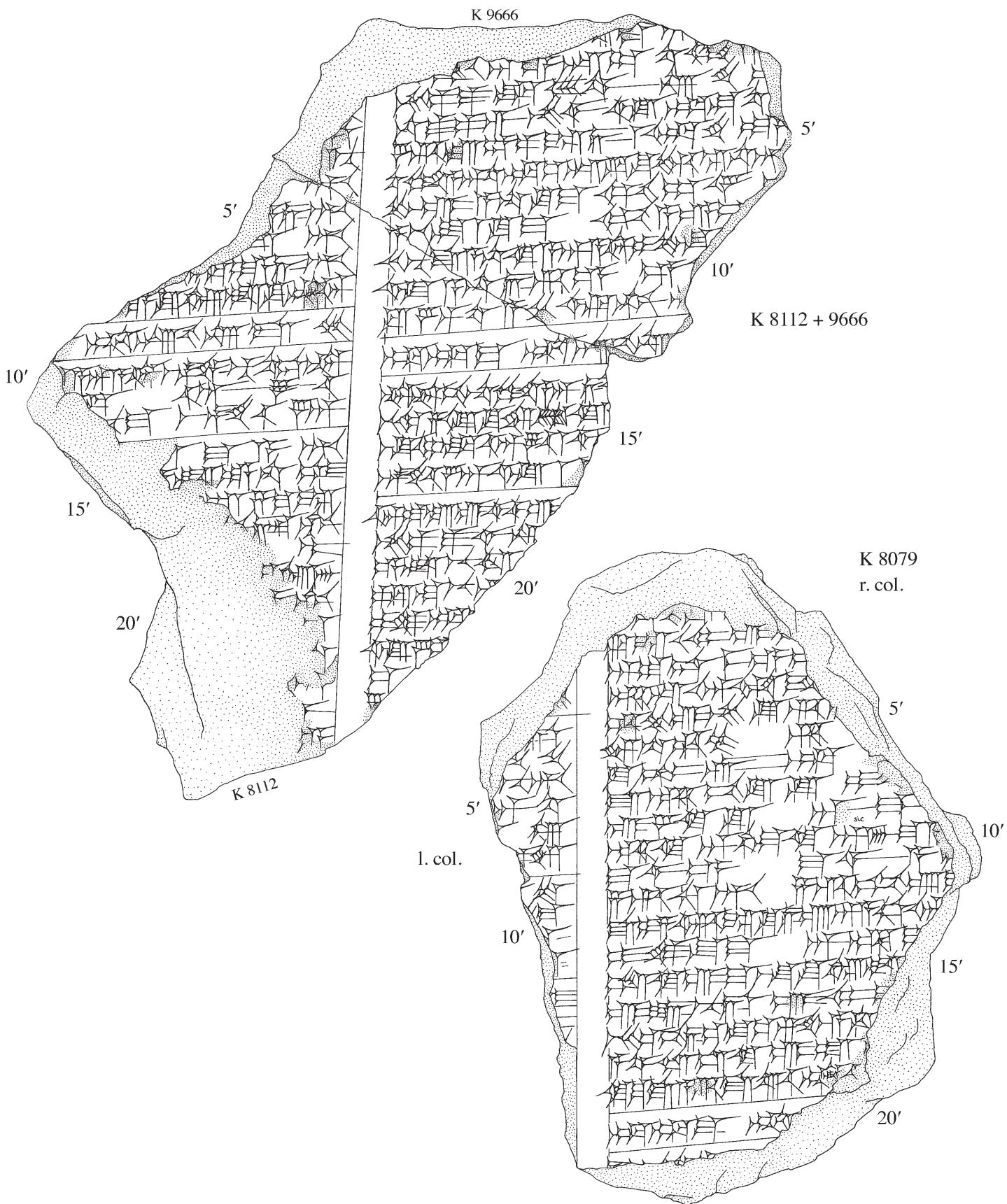
**Plate 28.** Text 7.7 A: K 5968 + 6240 + 9082 + 9334 + 16808 + 81-2-4, 393 (*scale 1:1*)



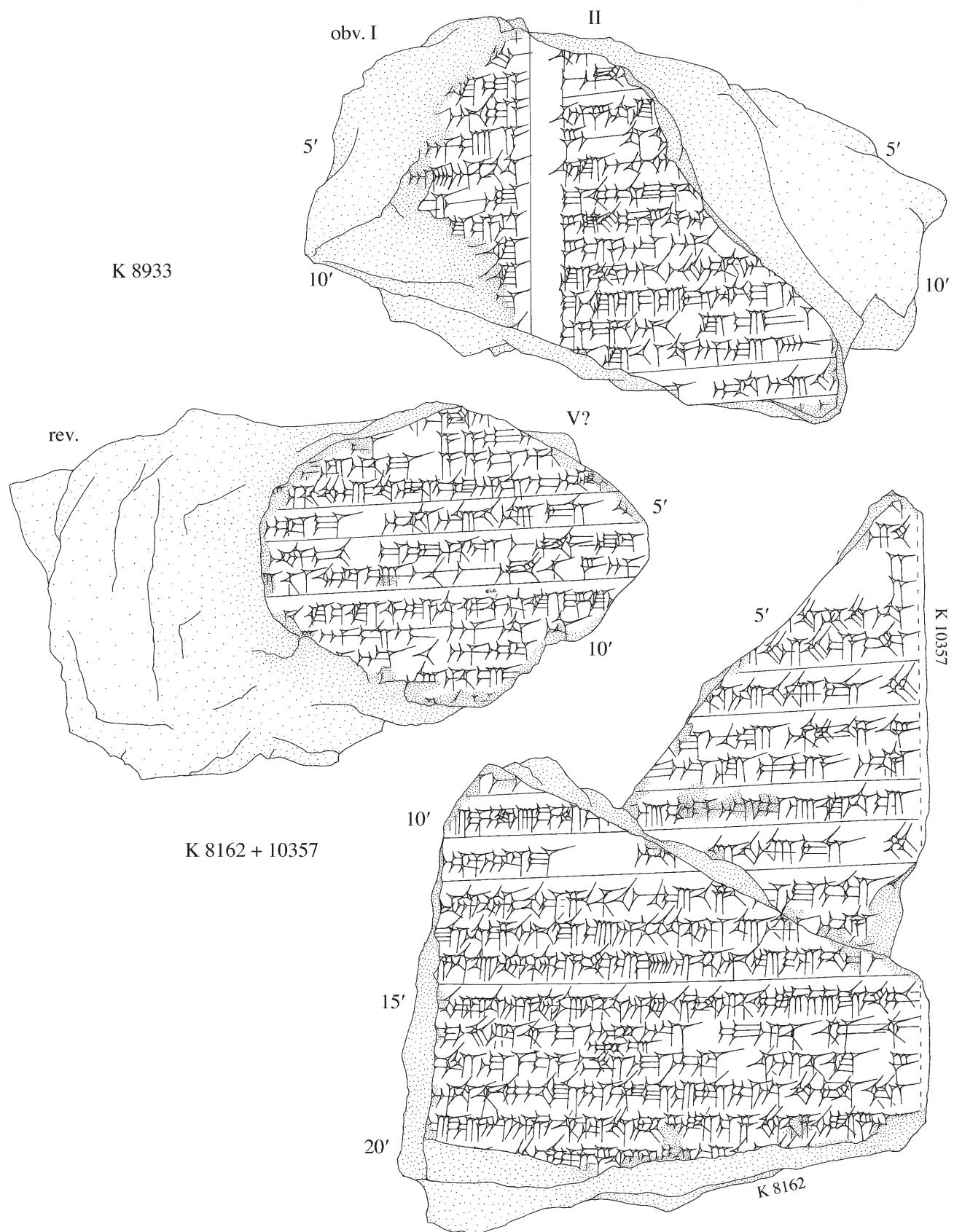
**Plate 29.** Text 7.7 A: K 5968+ obv. (*top*) and rev. 1–15 (*bottom*)



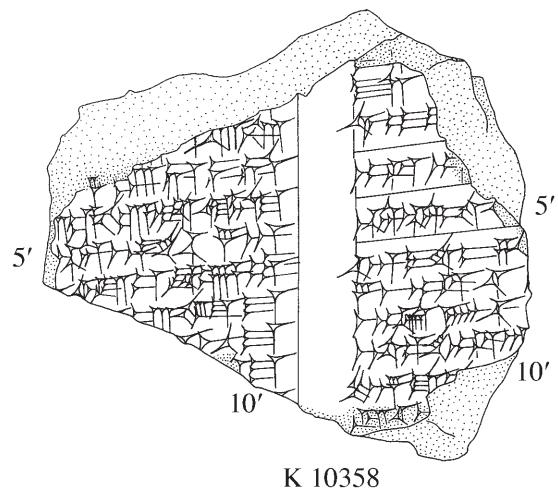
**Plate 30.** Text 7.7 A: K 5968+ rev. 14–24



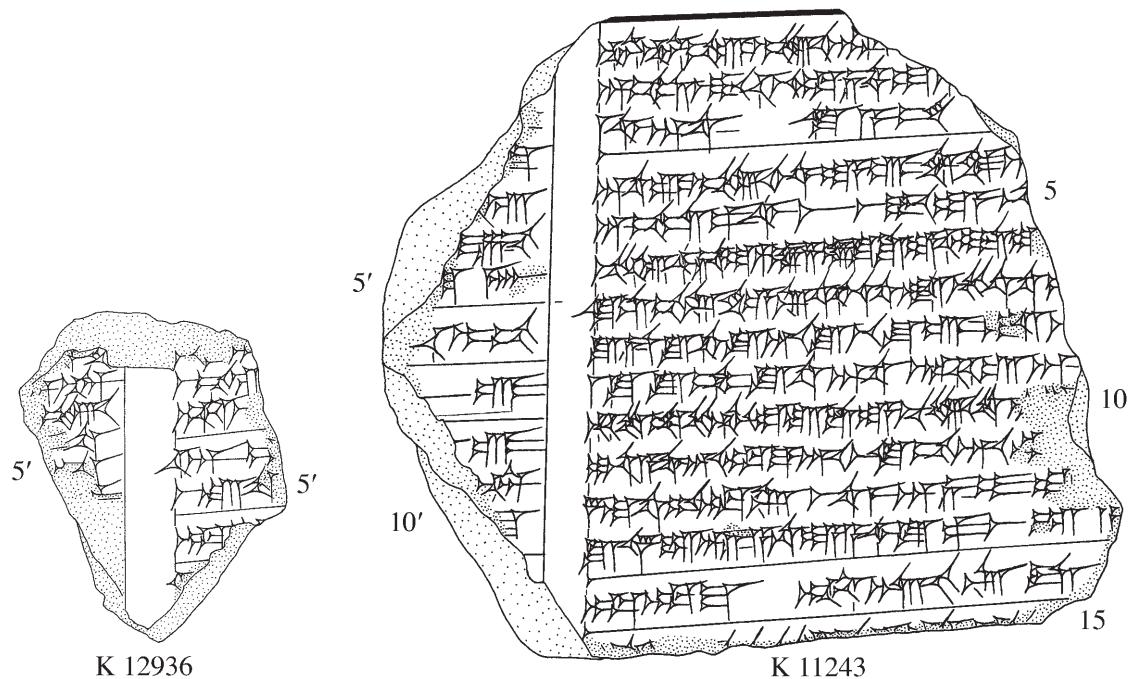
**Plate 31.** Text 7.8 A<sub>2</sub>: K 8112 + 9666 (*top*); text 7.8 A<sub>1</sub>: K 8079 (*bottom*)



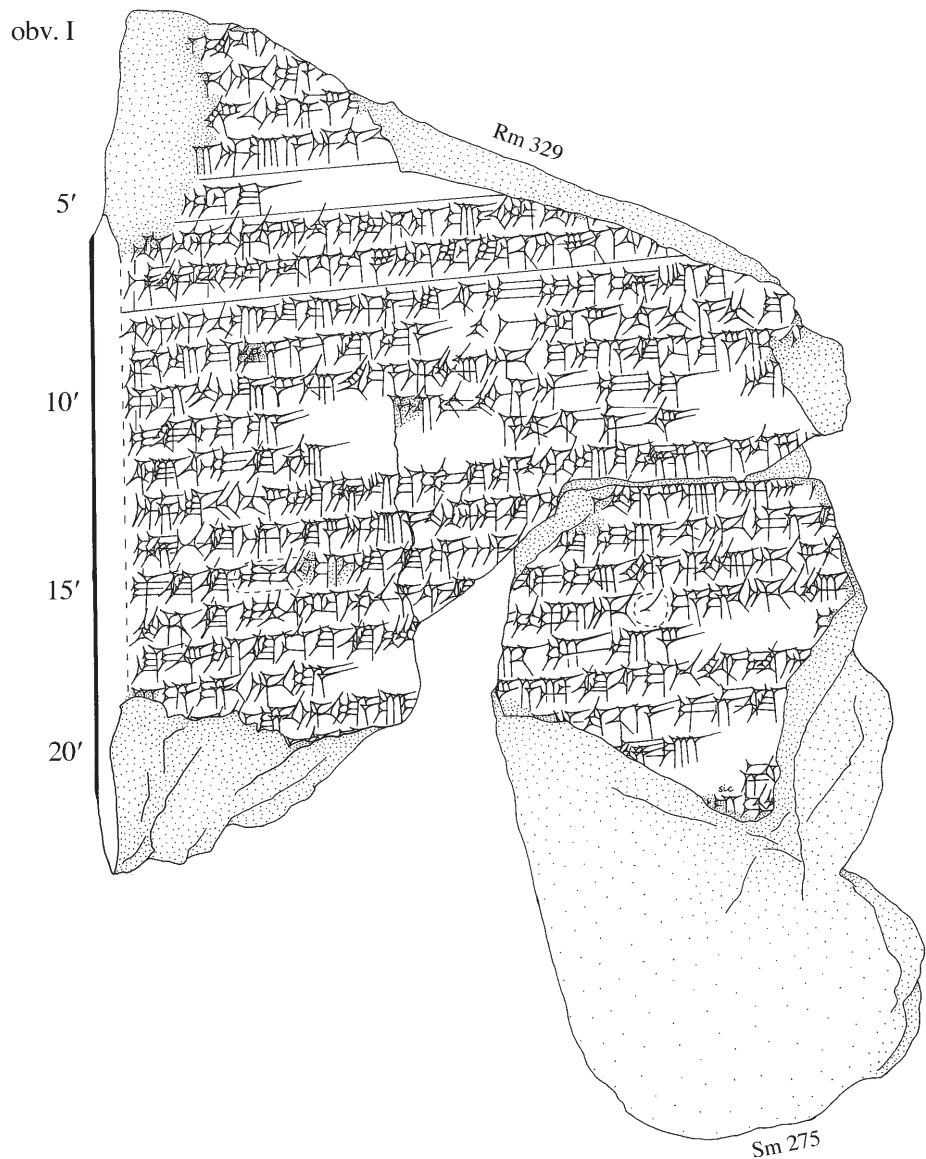
**Plate 32.** Text 7.8 A<sub>4</sub>: K 8933 obv. and rev. (*top*); text 7.8 A<sub>3</sub>: K 8162 + 10357 (*bottom*)



K 10358



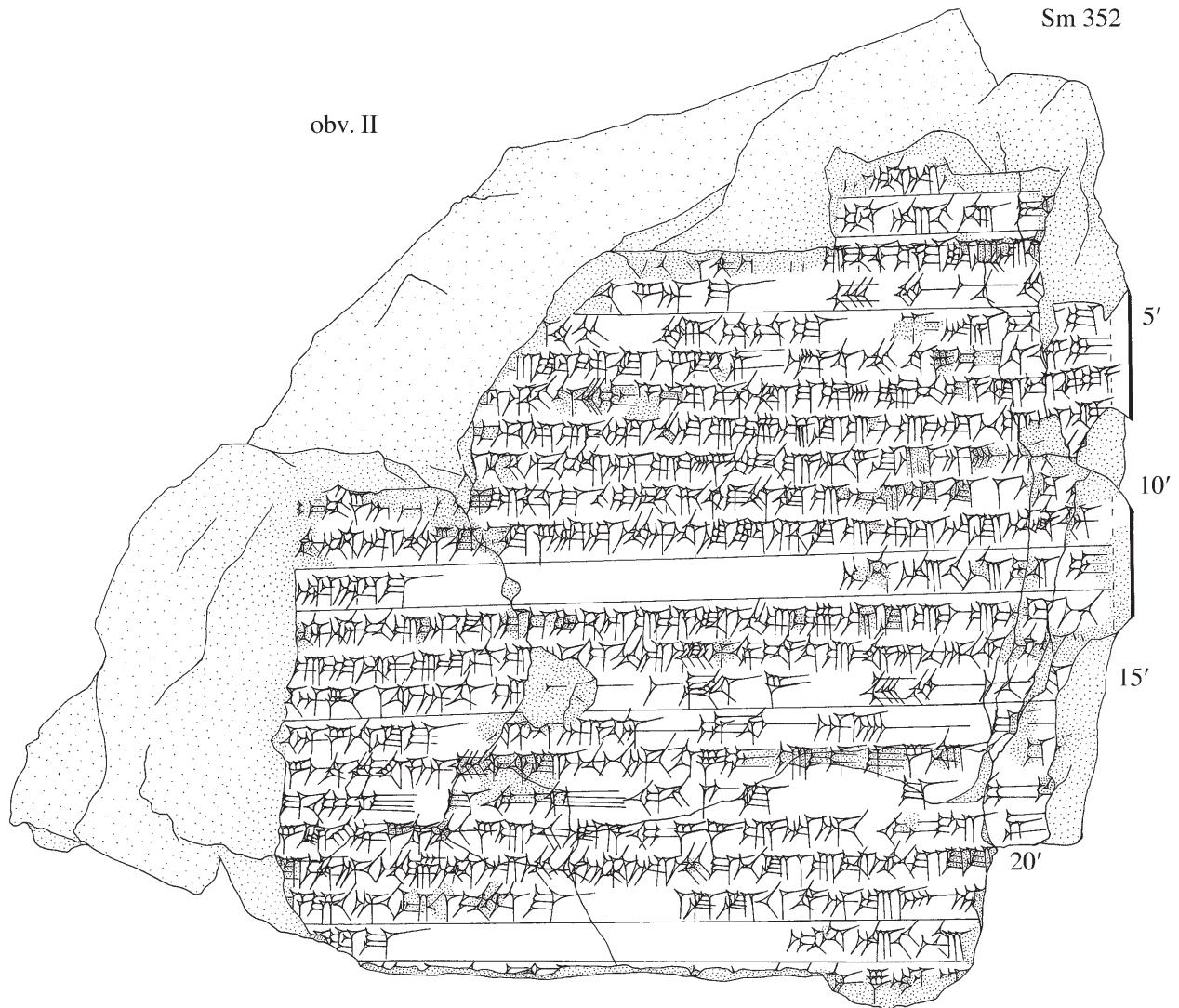
**Plate 33.** Text 7.8 A<sub>5</sub>: K 10358 (*top*); text 7.8 A<sub>6</sub>: K 11243 (*bottom right*); text 7.8 A<sub>7</sub>: K 12936 (*bottom left*)



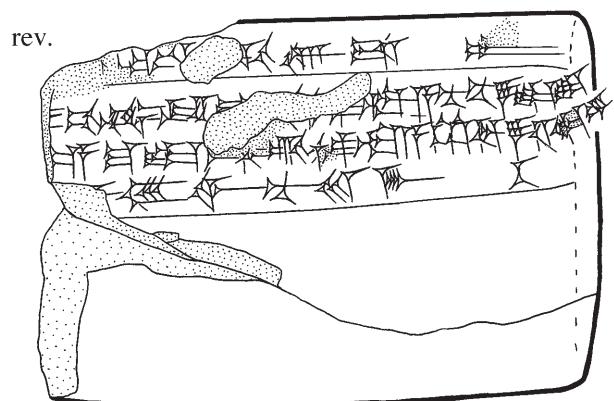
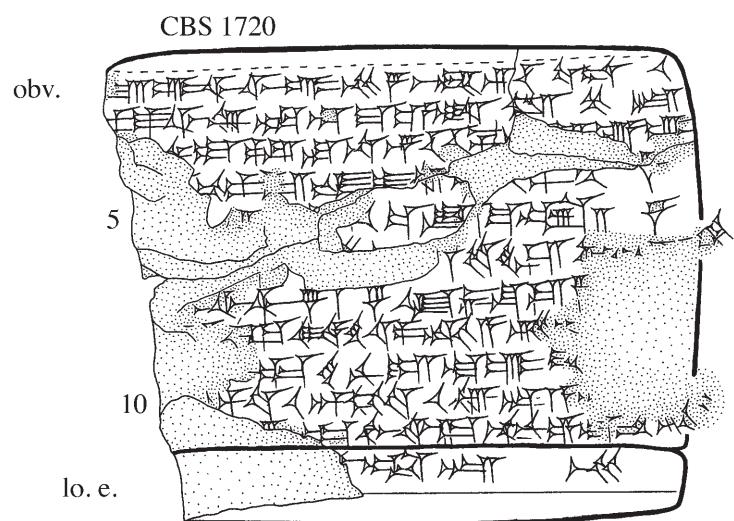
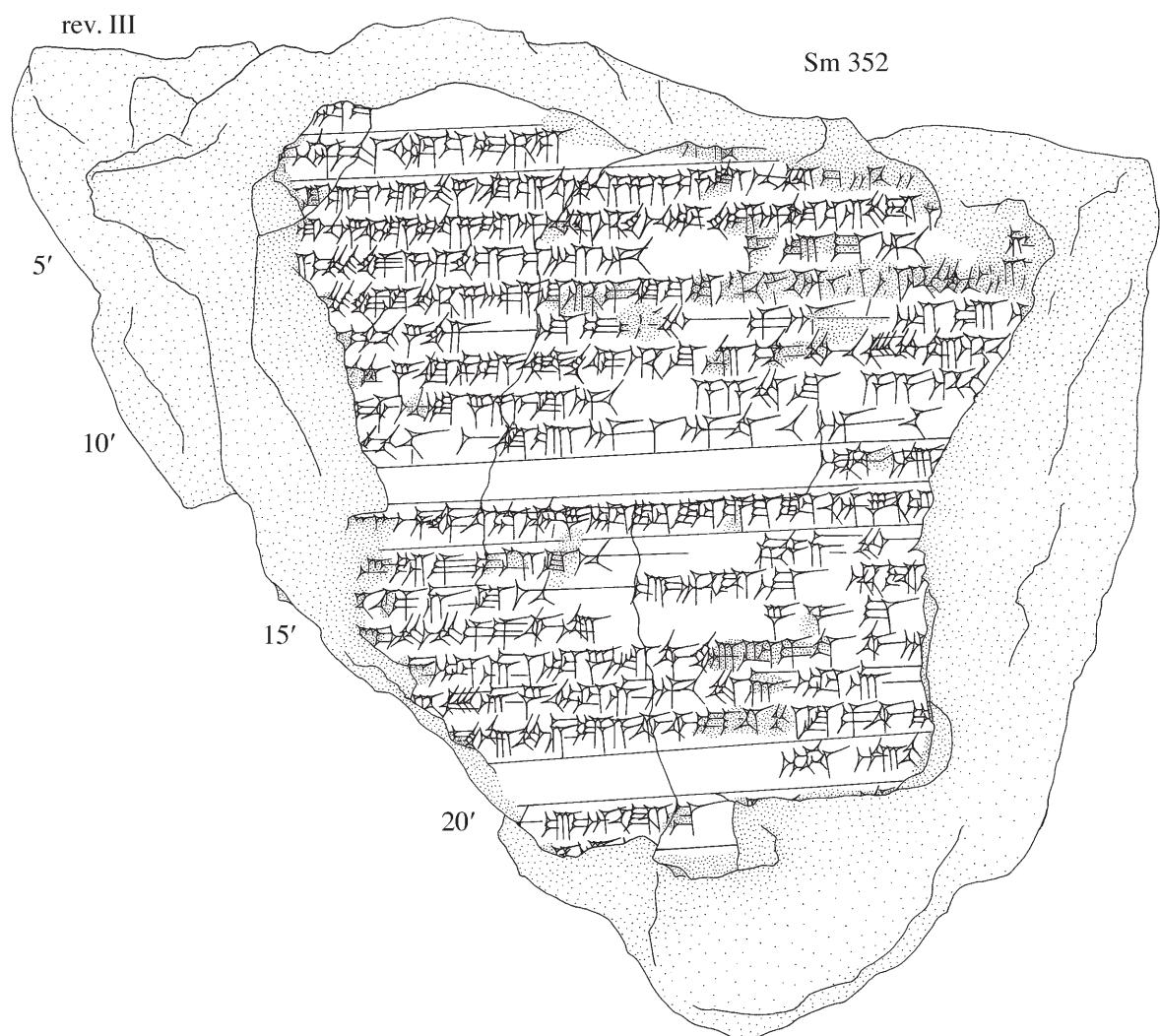
**Plate 34.** Text 7.8 C<sub>1</sub>: Sm 275 + Rm 329

Sm 352

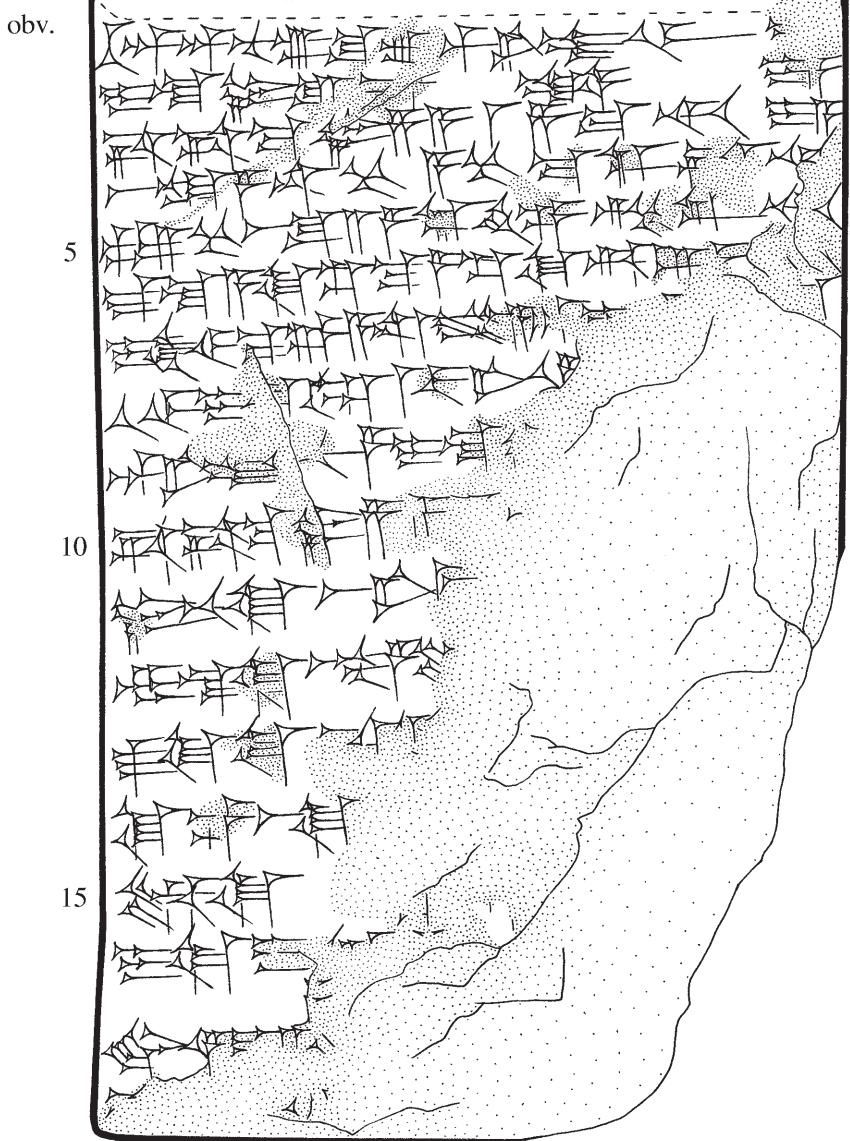
obv. II



**Plate 35.** Text 7.8 C<sub>2</sub>: Sm 352 obv. II

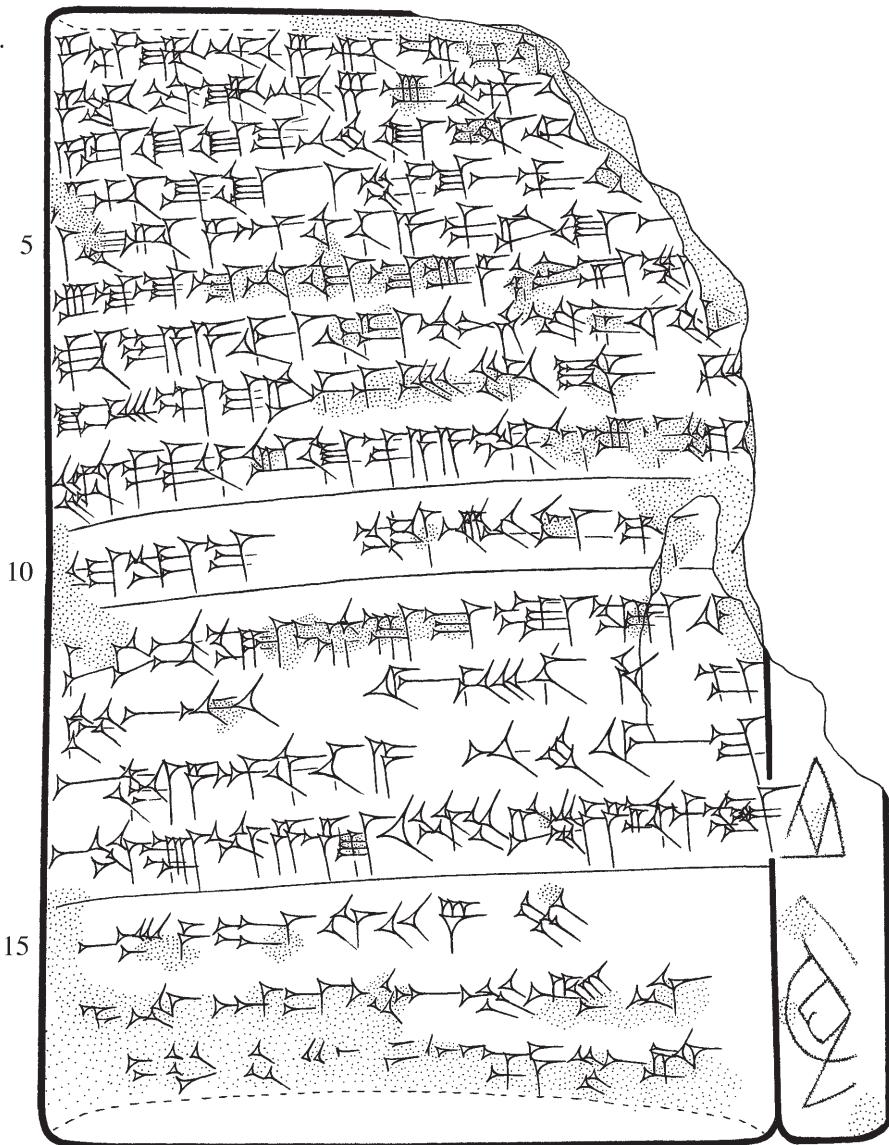


**Plate 36.** Text 7.8 C<sub>2</sub>: Sm 352 rev. III (*top*); text 7.8 E: CBS 1720 (*bottom*)

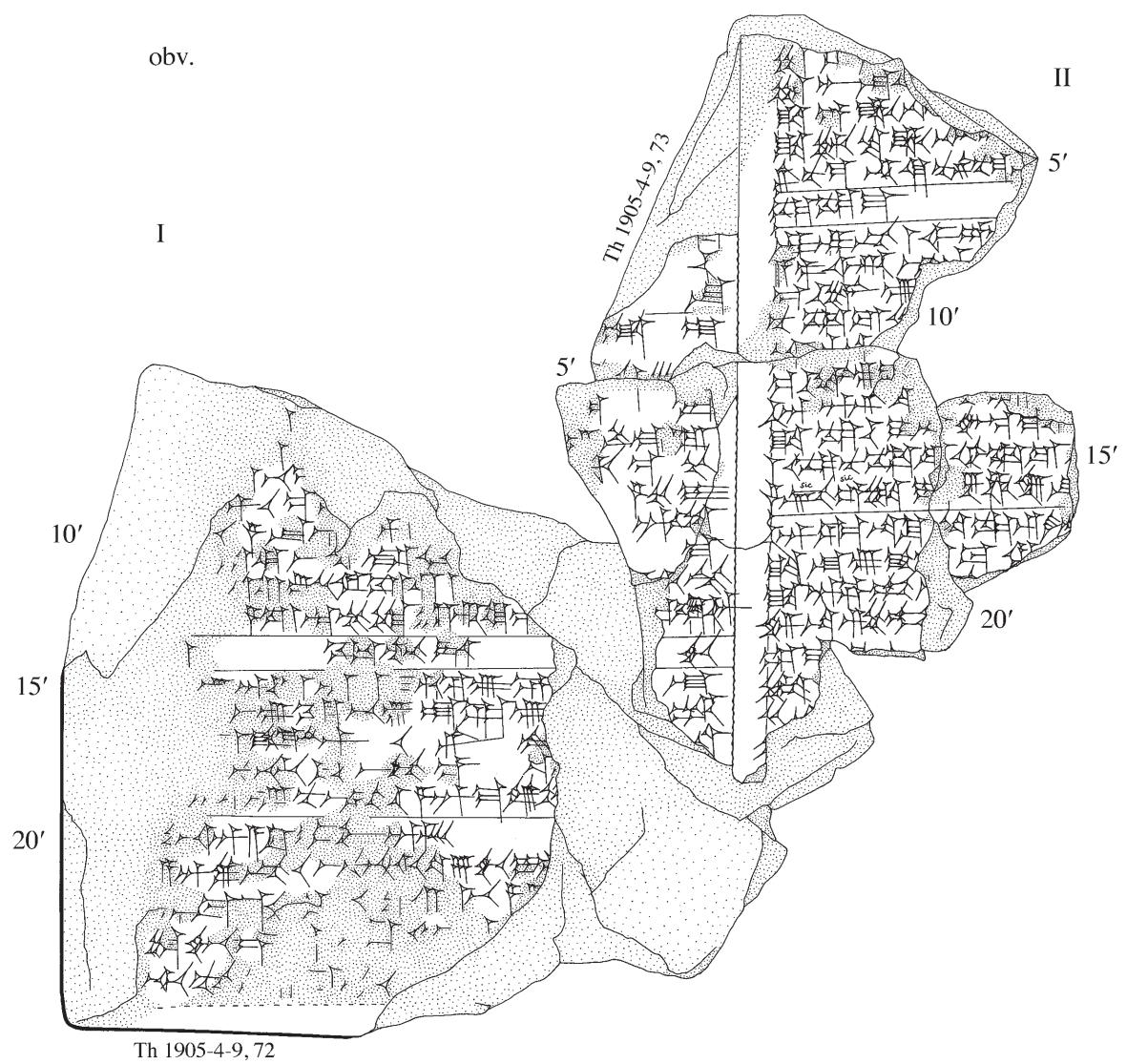


**Plate 37.** Text 7.8 d: CBS 1505 obv.

rev.



**Plate 38.** Text 7.8 d: CBS 1505 rev.



**Plate 39.** Text 7.8 f: Th 1905-4-9, 72 + 73 = BM 98566 + 98567 obv.

rev.

IV

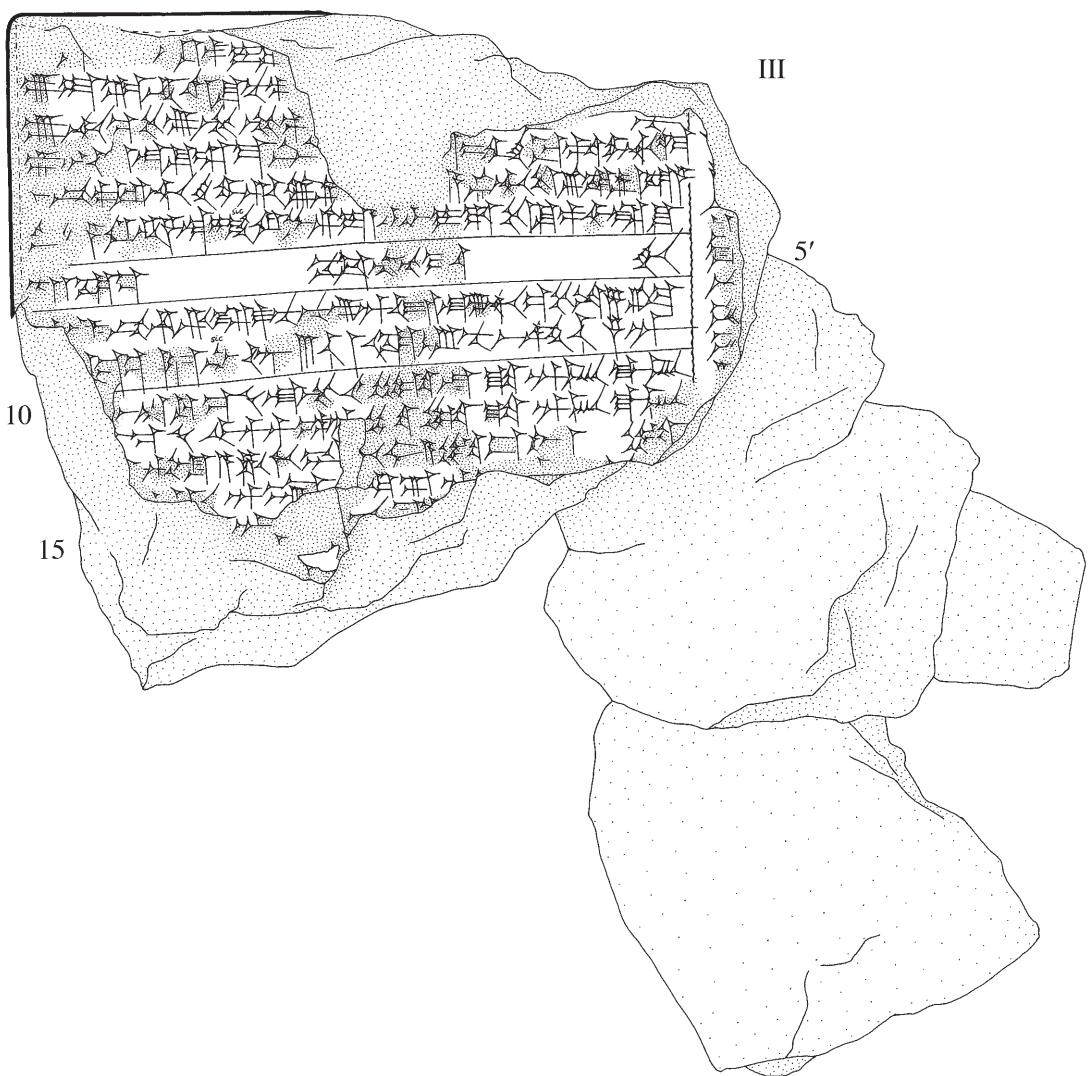
III

5

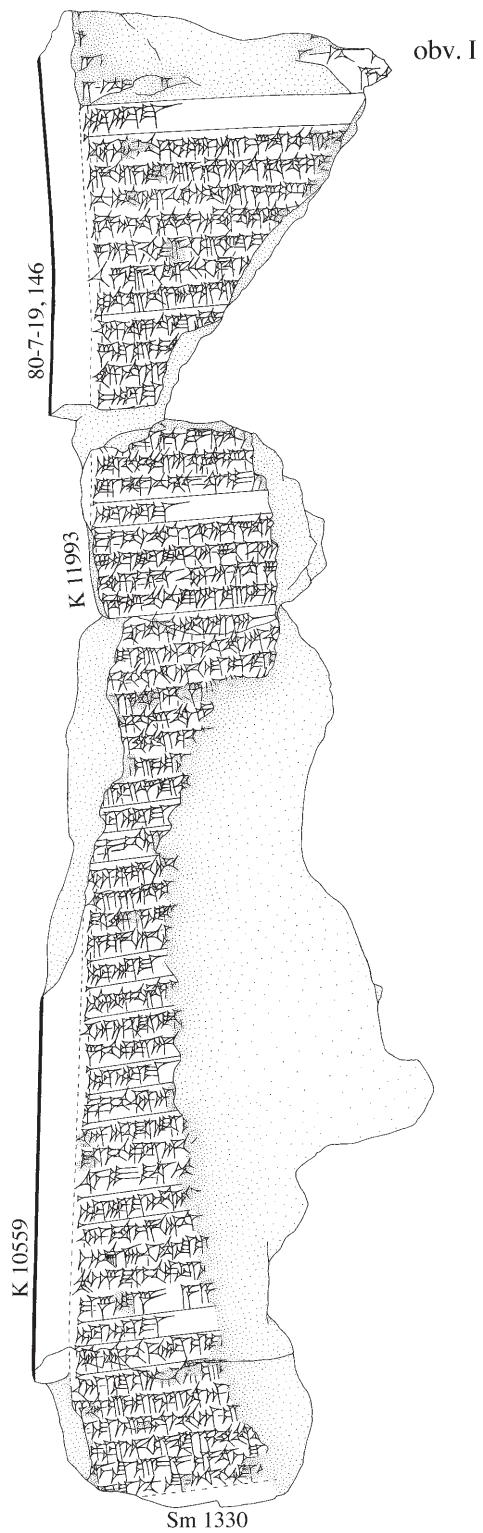
5'

10

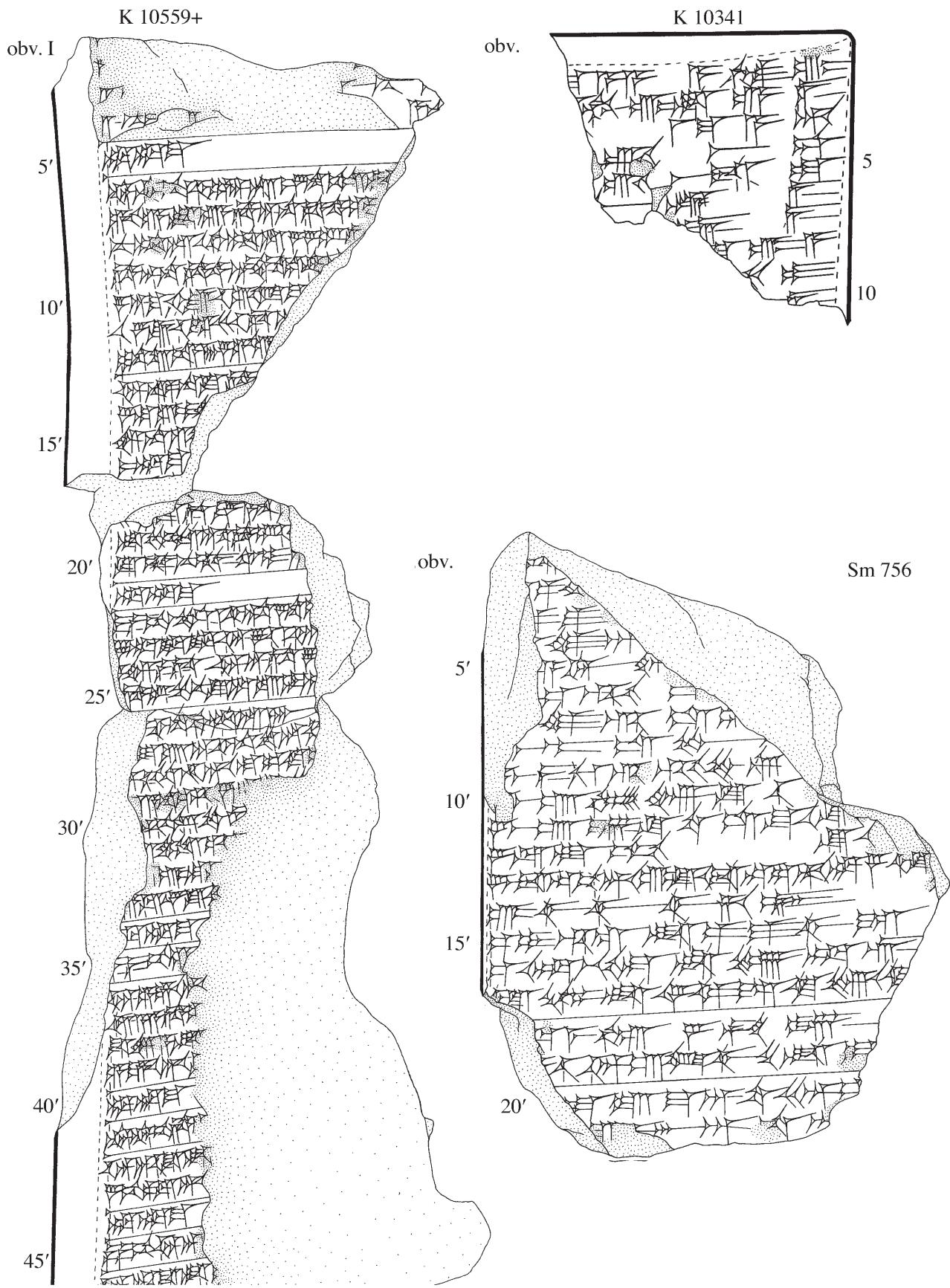
15



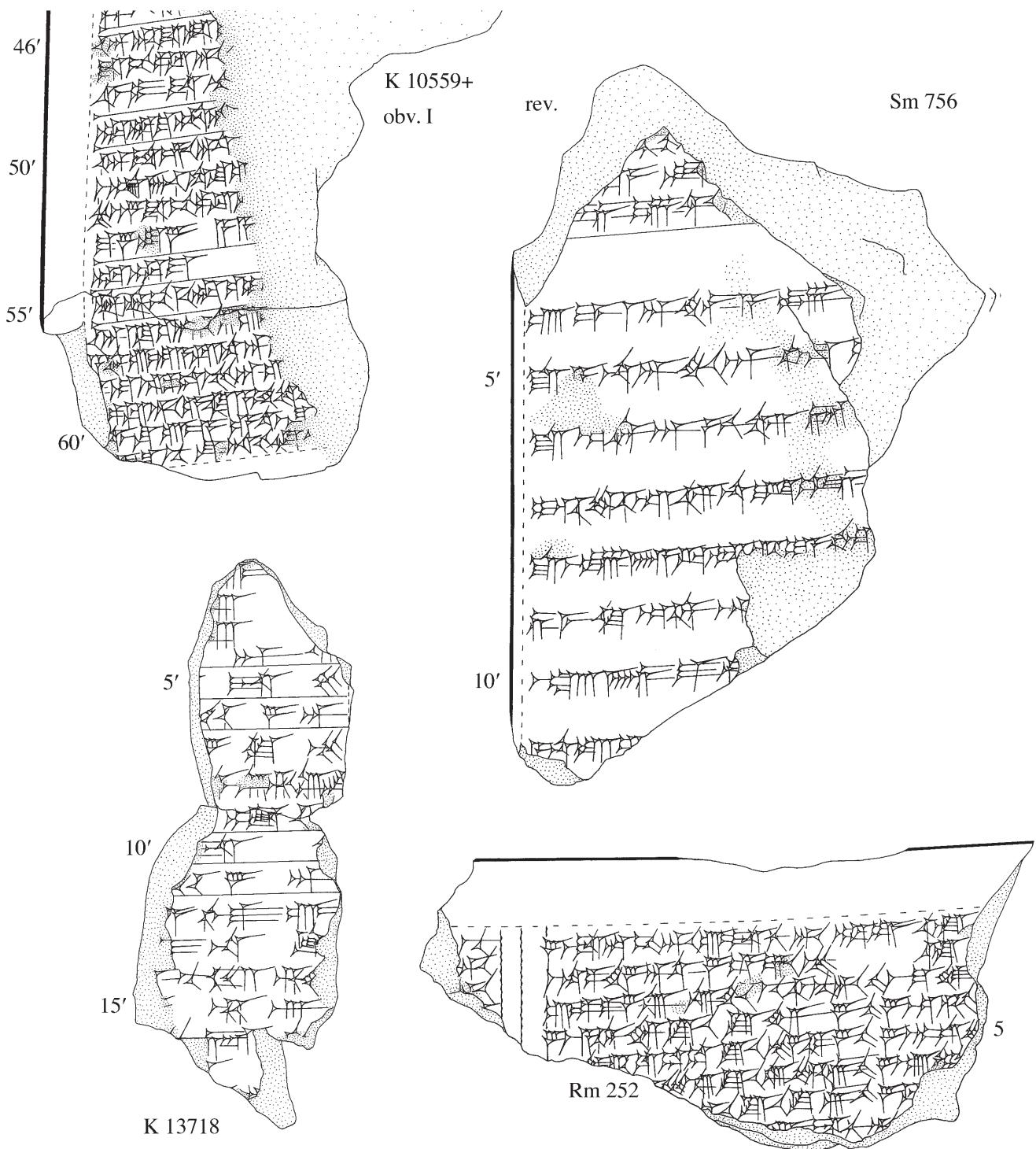
**Plate 40.** Text 7.8 f: Th 1905-4-9, 72 + 73 = BM 98566 + 98567 rev.



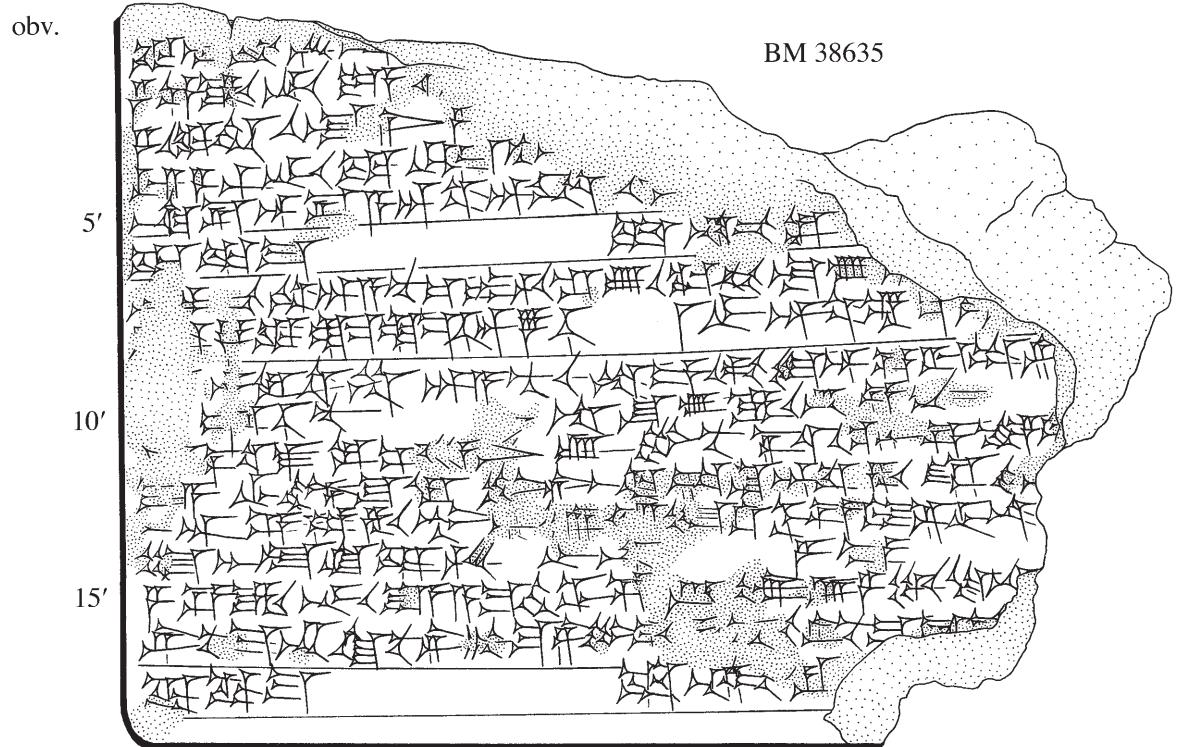
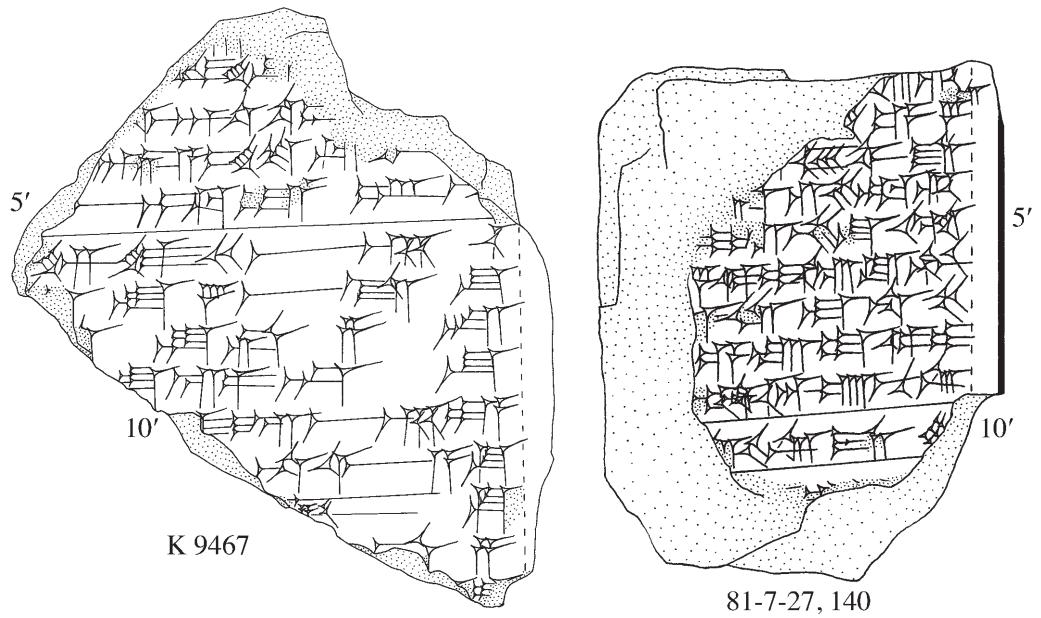
**Plate 41.** Text 7.8 H: K 10559 + 11993 + Sm 1330 + 80-7-19, 146 (*scale 1:1*)



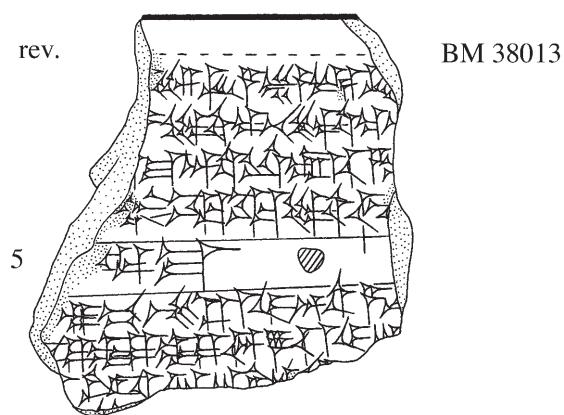
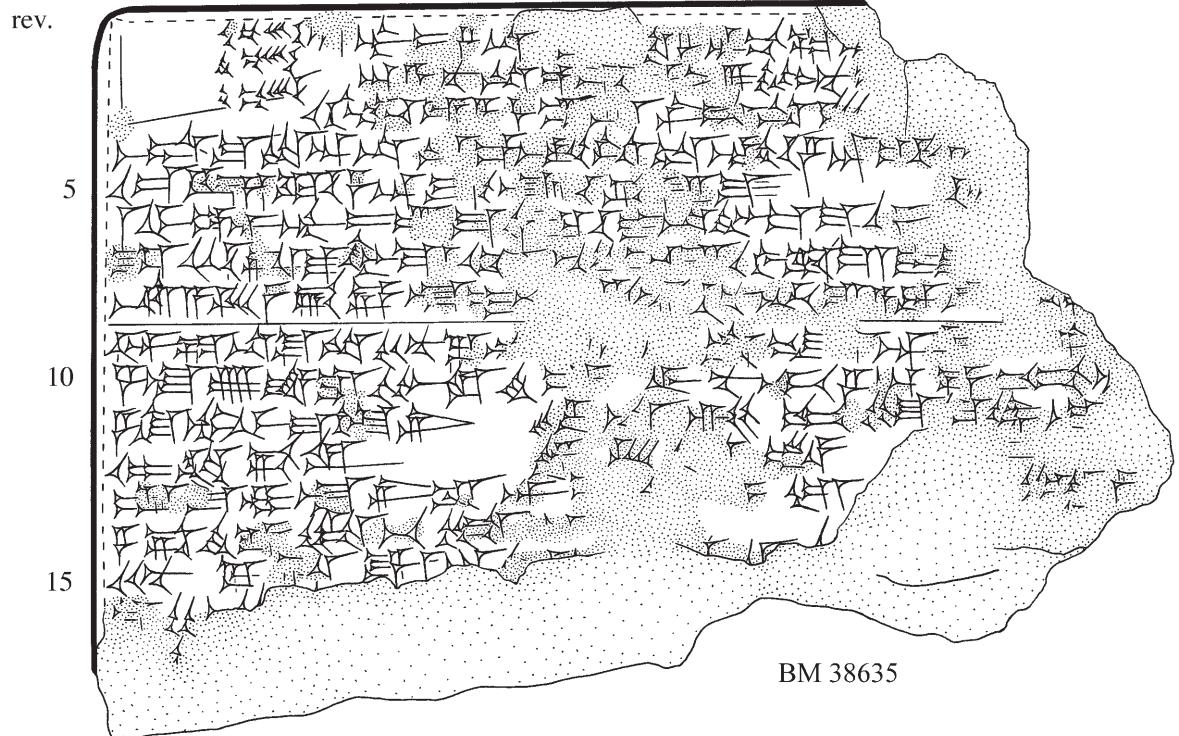
**Plate 42.** Text 7.8 H: K 10559+ obv. I 1'-45' (left); text 7.8 J: K 10341 (top right); text 7.8 L: Sm 756 obv. (bottom right)



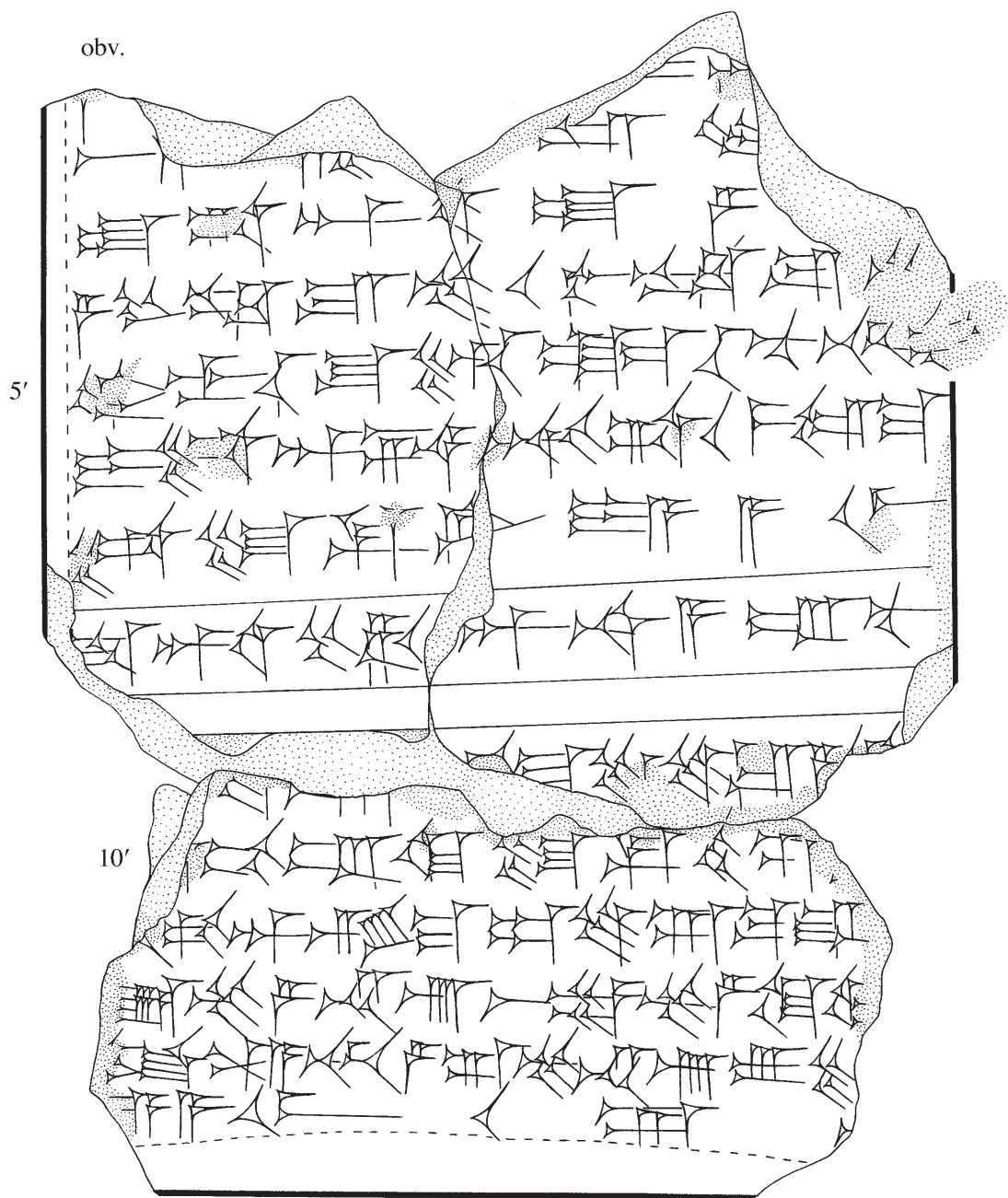
**Plate 43.** Text 7.8 H: K 10559+ obv. I 46'-61' (*top left*); text 7.8 L: Sm 756 rev. (*top right*); text 7.8 P: K 13718 (*bottom left*); text 7.8 M: Rm 252 (*bottom right*)



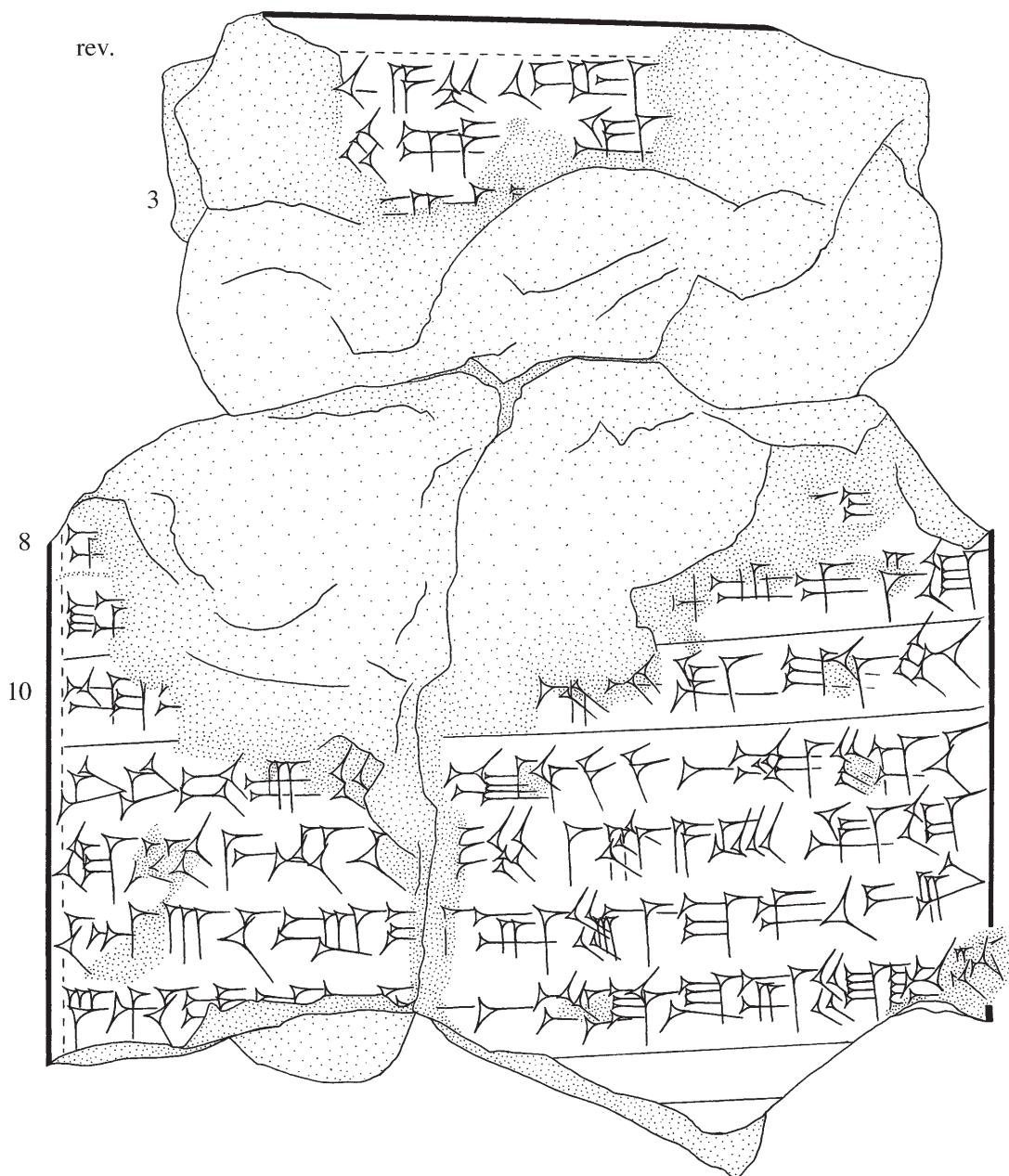
**Plate 44.** Text 7.8 R: K 9467 (*top left*); text 7.8 S: 81-7-27,  
140 (*top right*); text 7.8 t: BM 38635 obv. (*bottom*)



**Plate 45.** Text 7.8 t: BM 38635 rev. (*top*); text 7.8 u: BM 38013 (*bottom*)

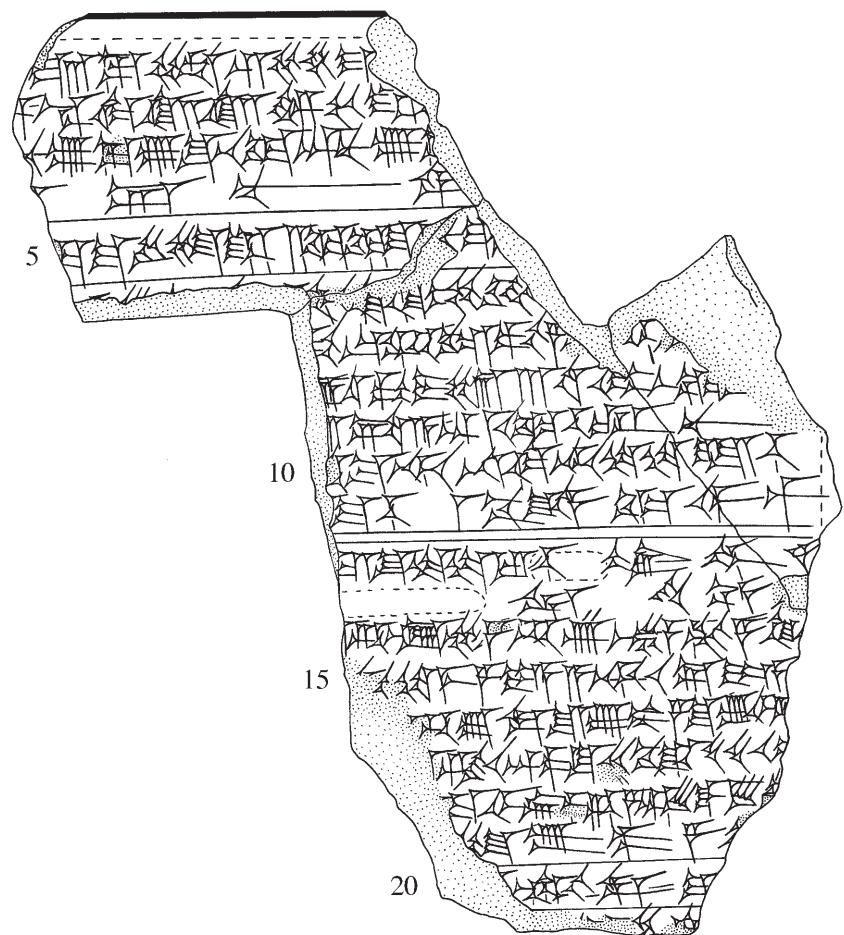


**Plate 46.** Text 7.9 a: CBS (Kh<sup>1</sup>) 736 obv.

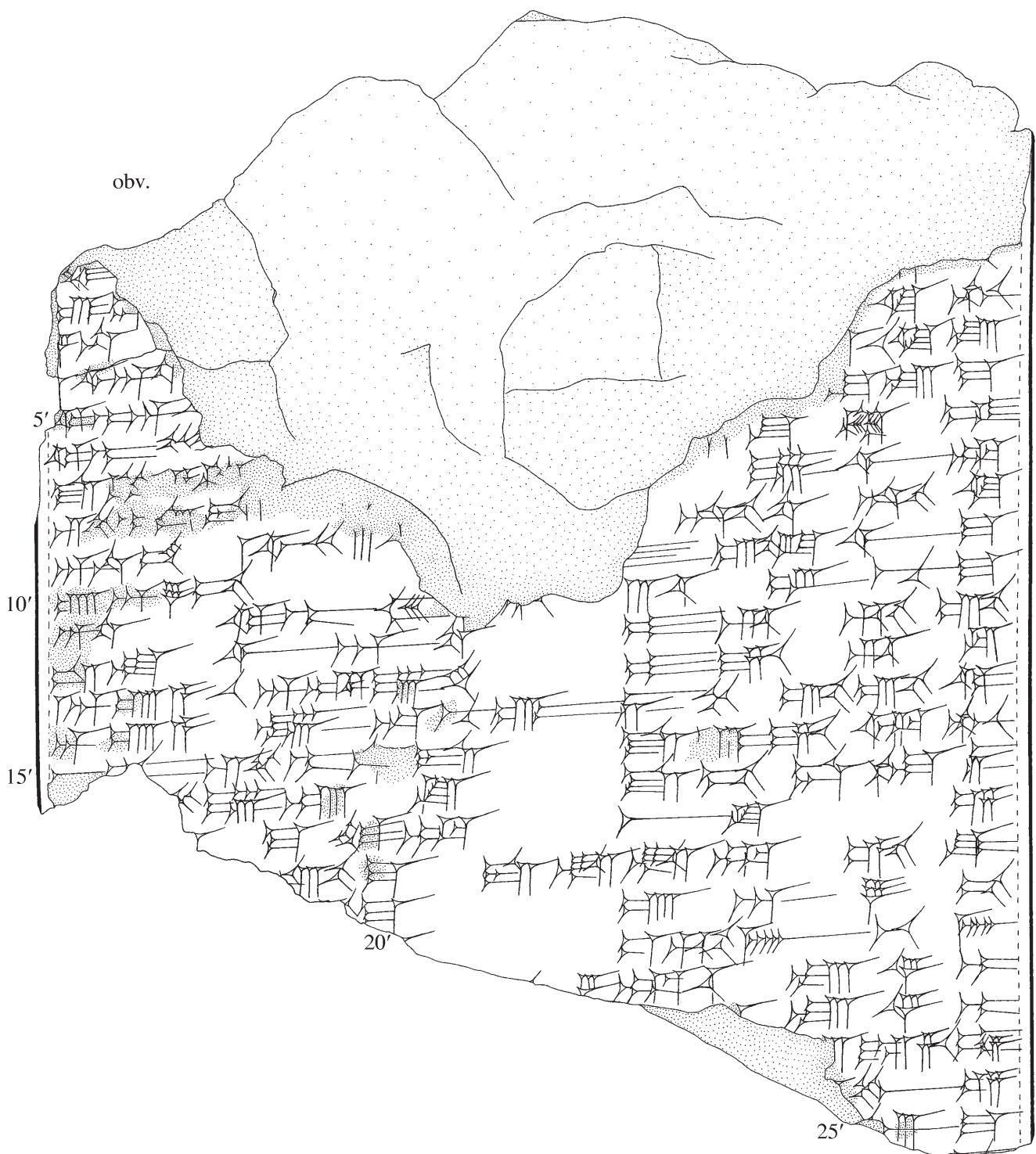


**Plate 47.** Text 7.9 a: CBS (Kh<sup>1</sup>) 736 rev.

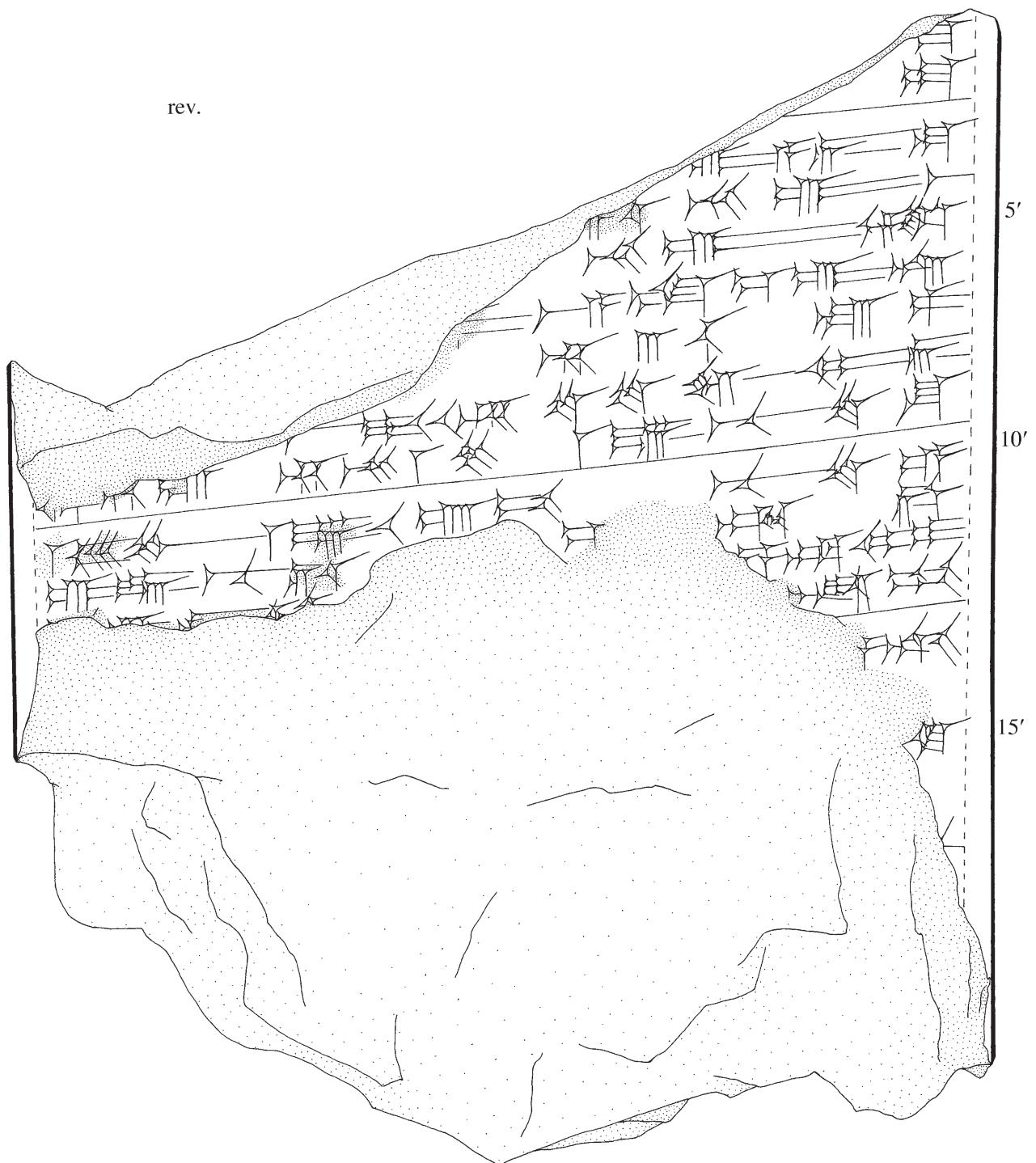
rev.



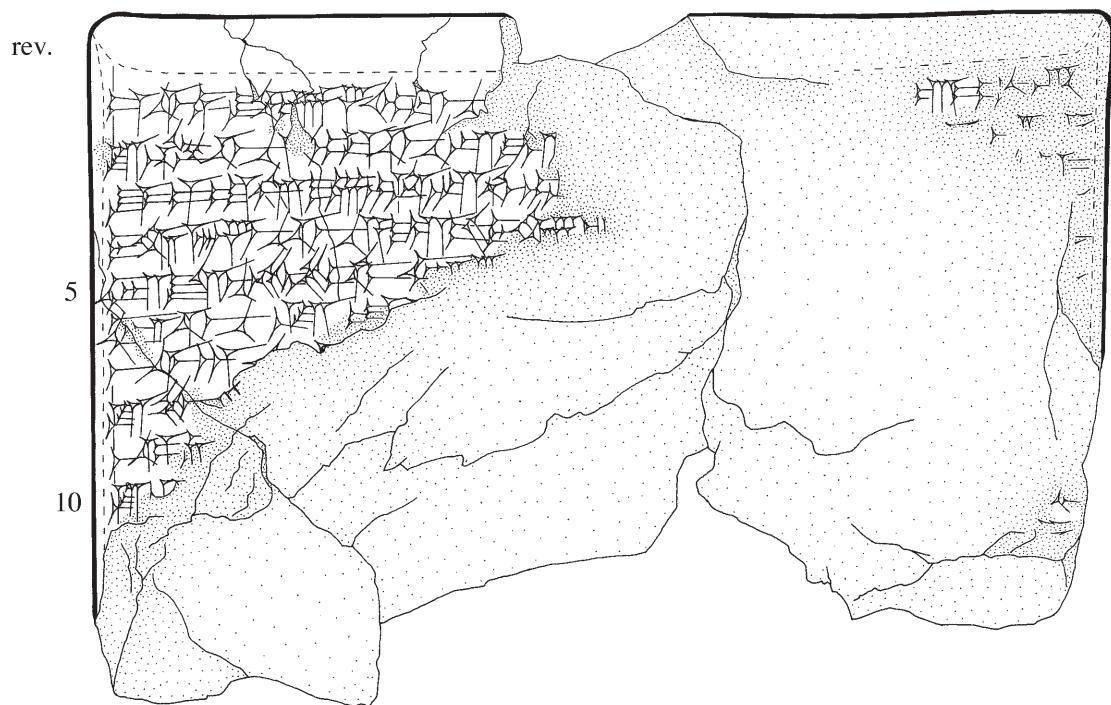
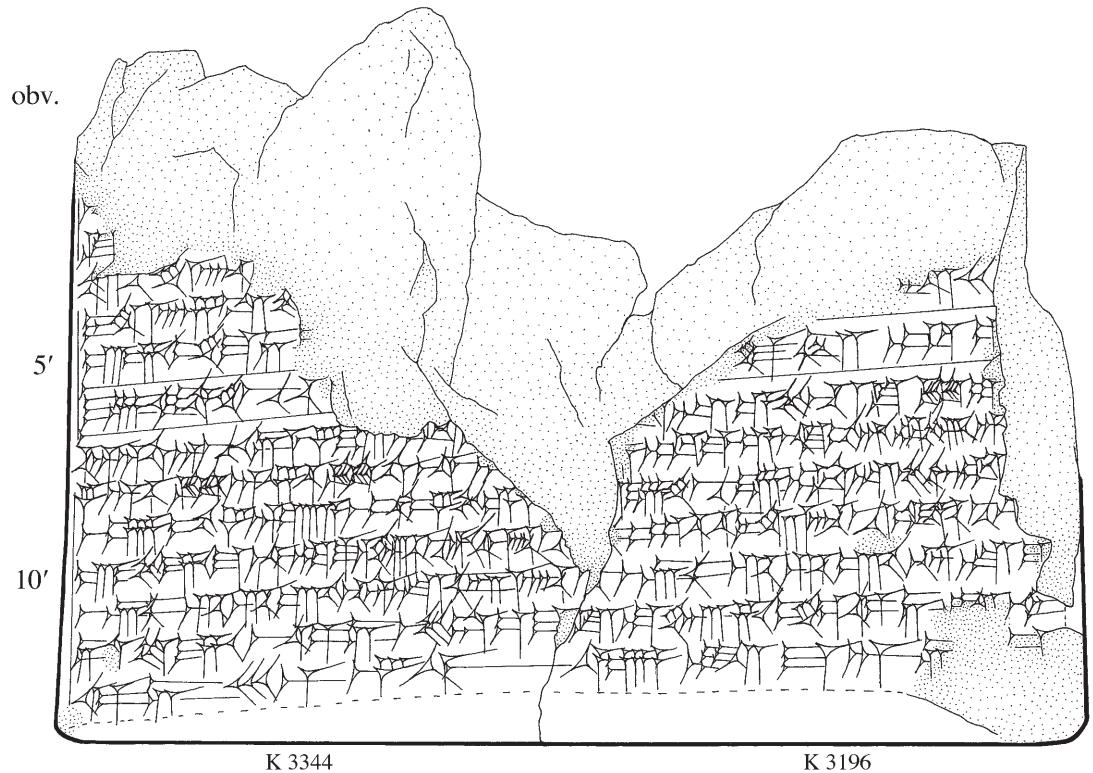
**Plate 48.** Text 7.9 b: BM 45419



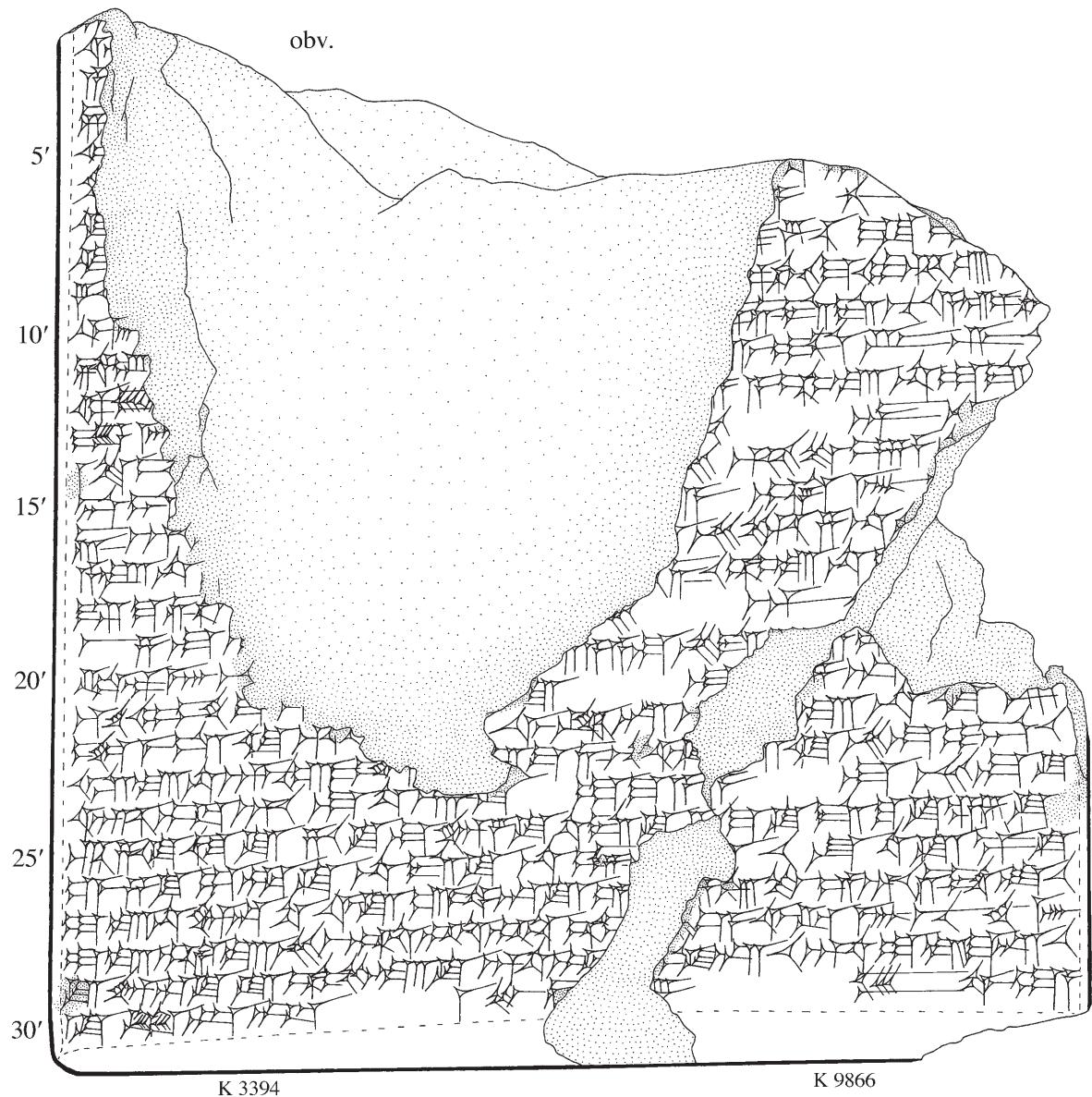
**Plate 49.** Text group 7.10 V, text 11.1 D: K 2481 obv.



**Plate 50.** Text group 7.10 V, text 11.1 D: K 2481 rev.

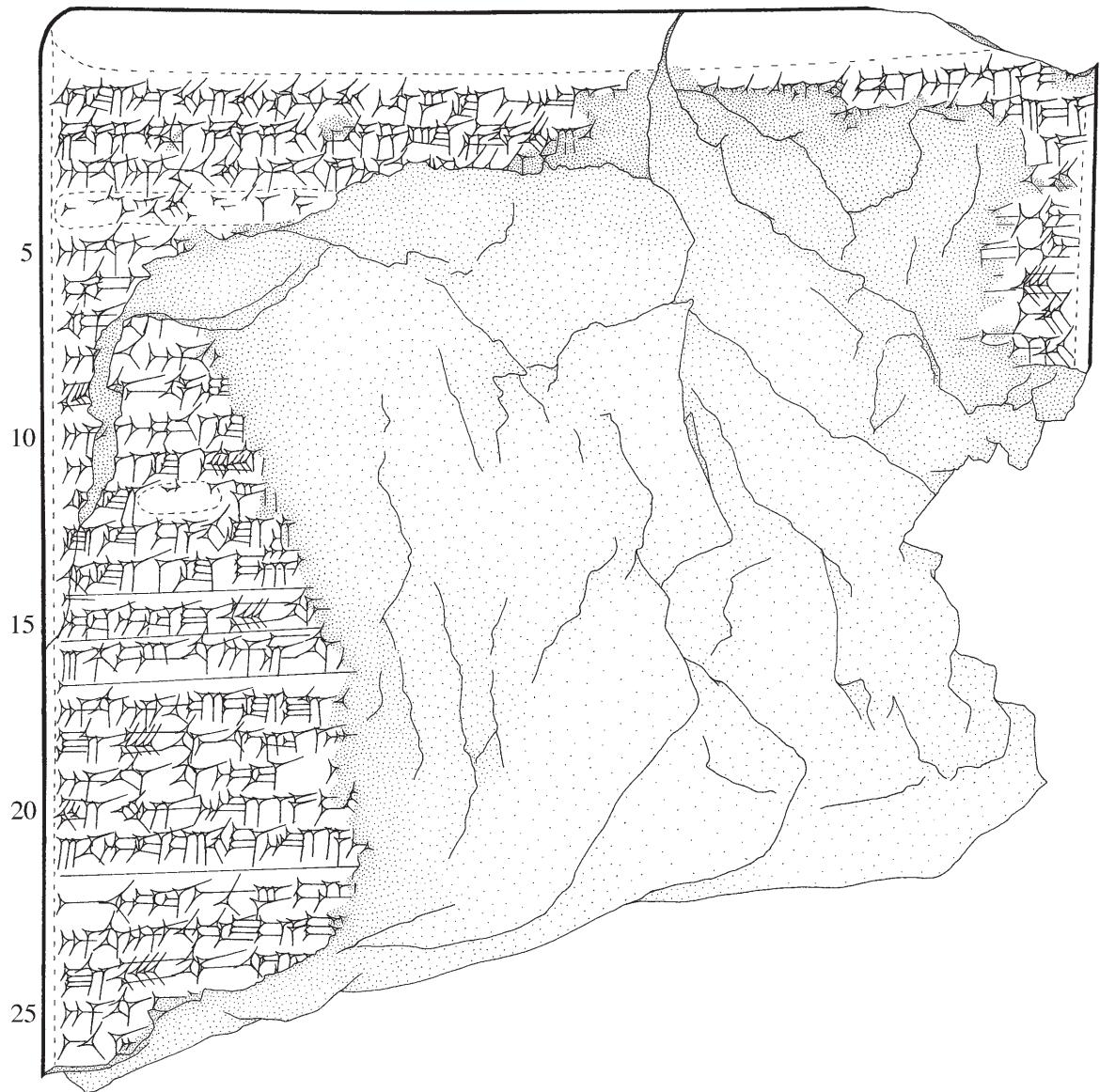


**Plate 51.** Text 8.1 B: K 3196 + 3344

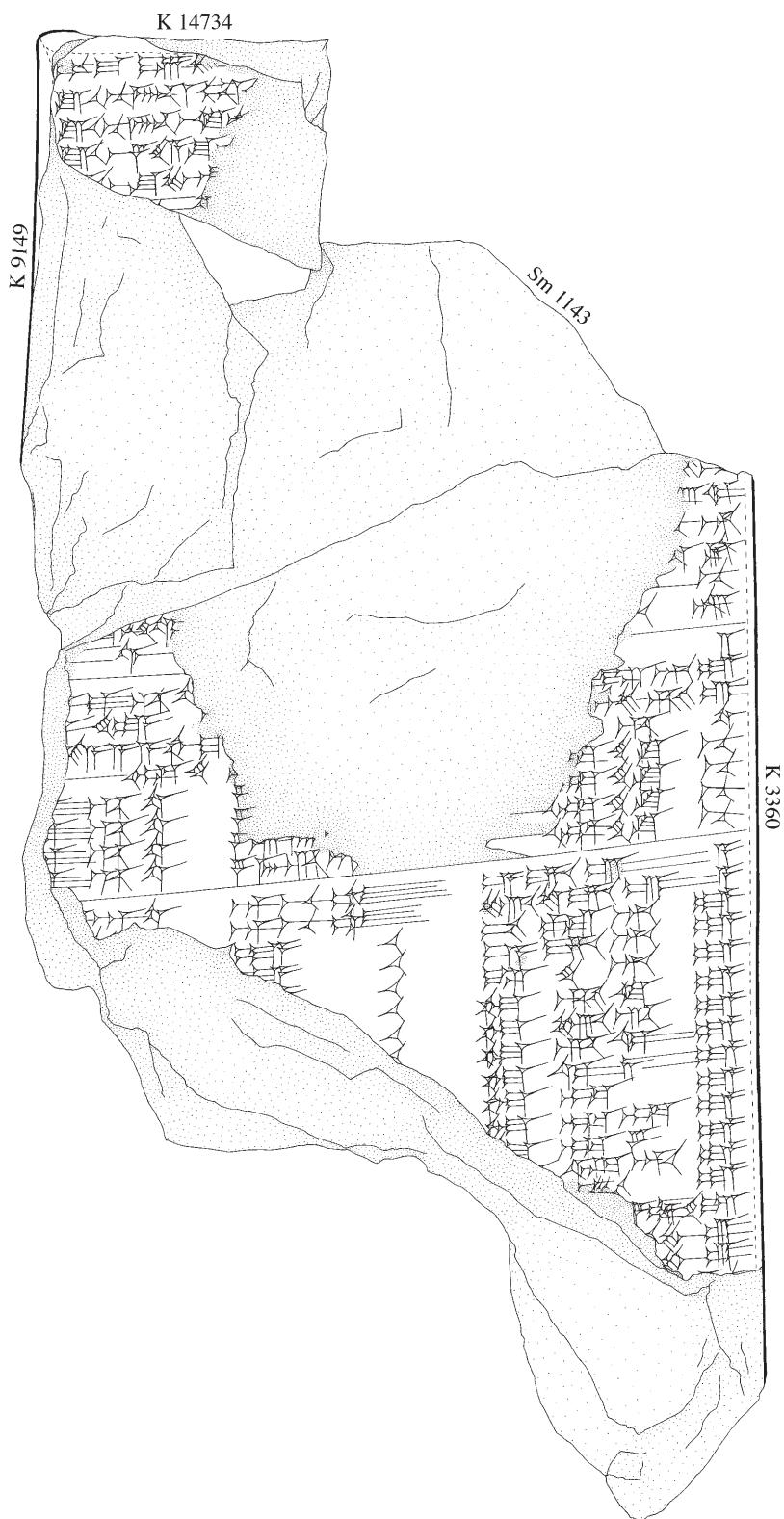


**Plate 52.** Text 8.2 C: K 3394 + 9866 obv.

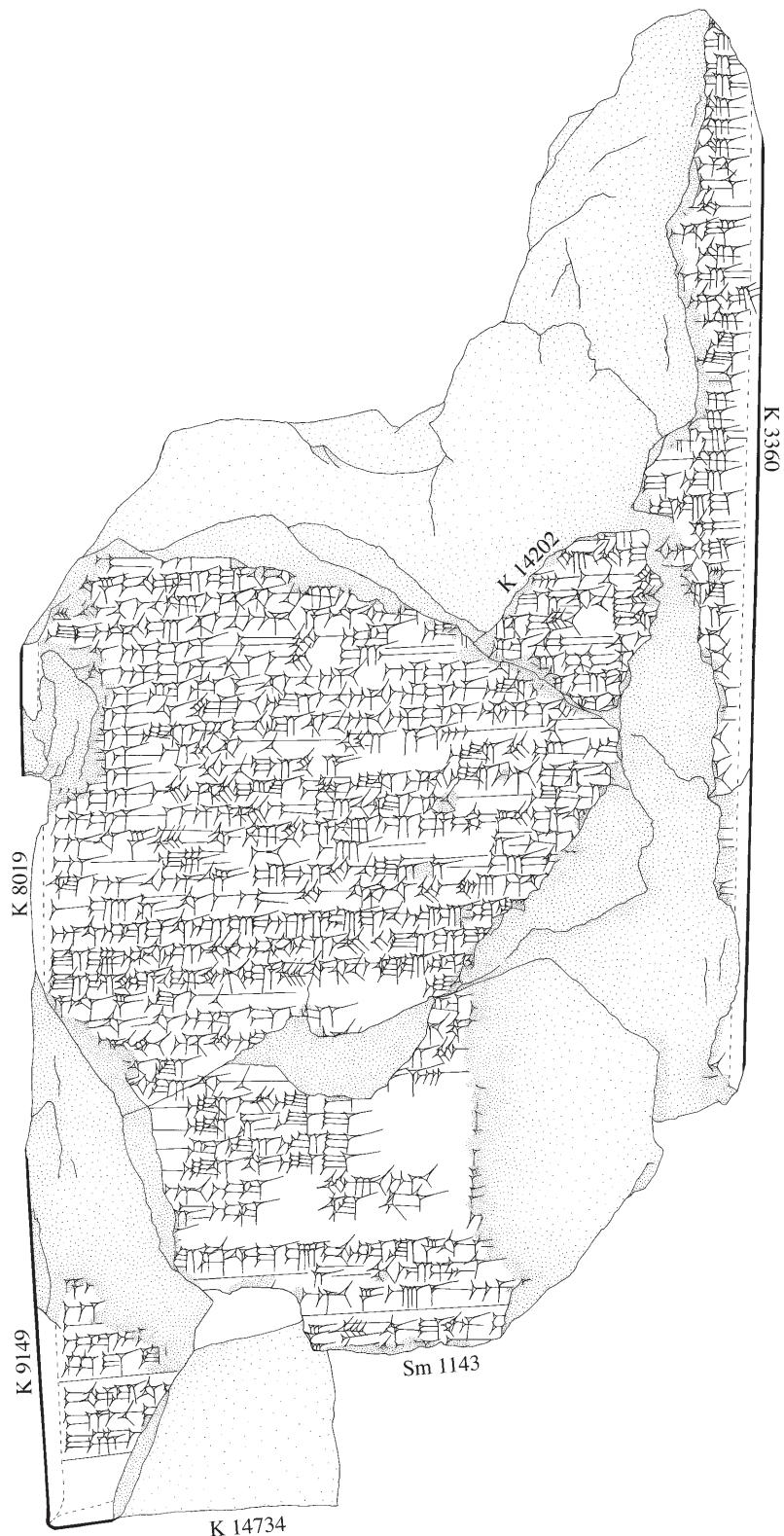
rev.



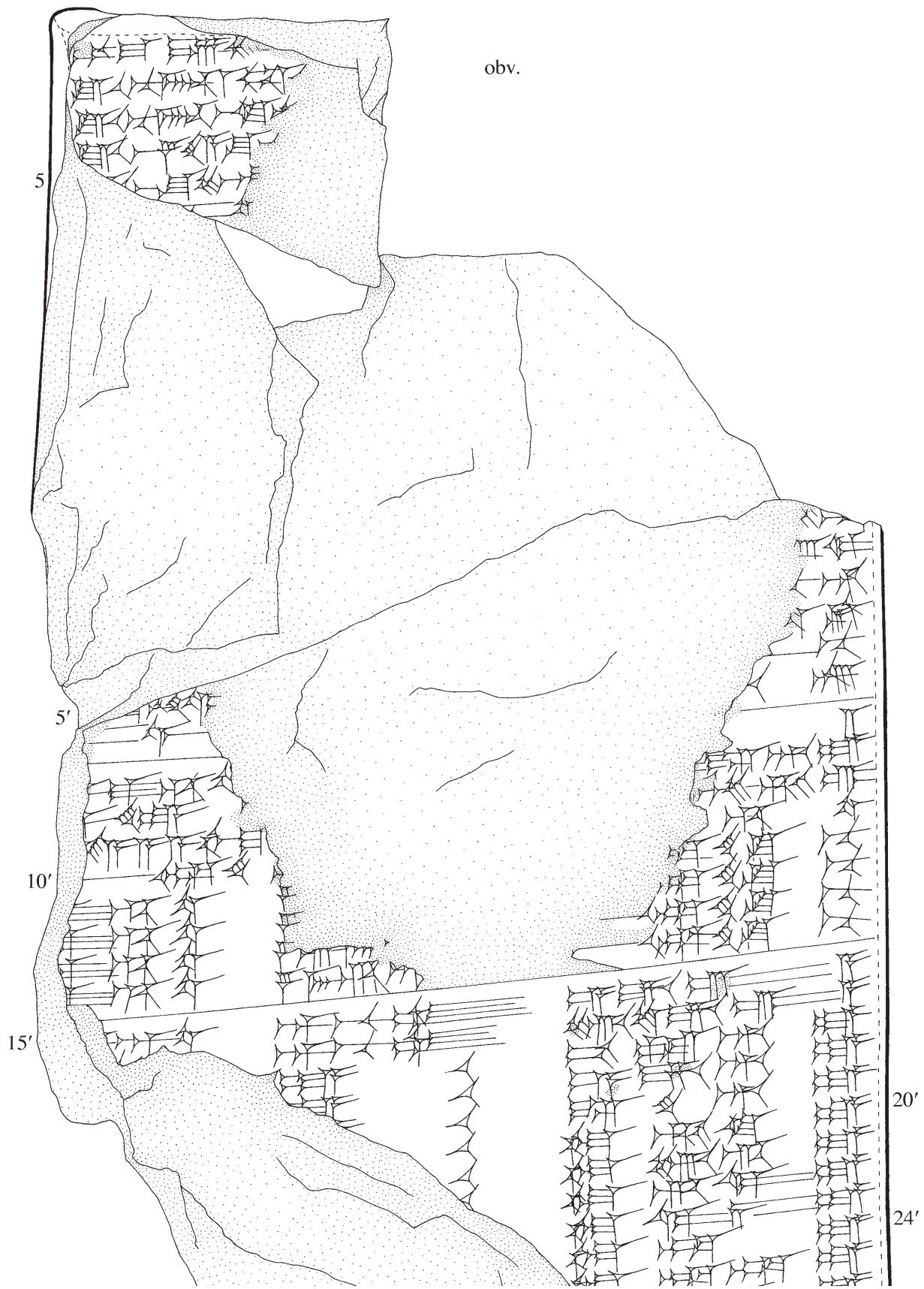
**Plate 53.** Text 8.2 C: K 3394 + 9866 rev.



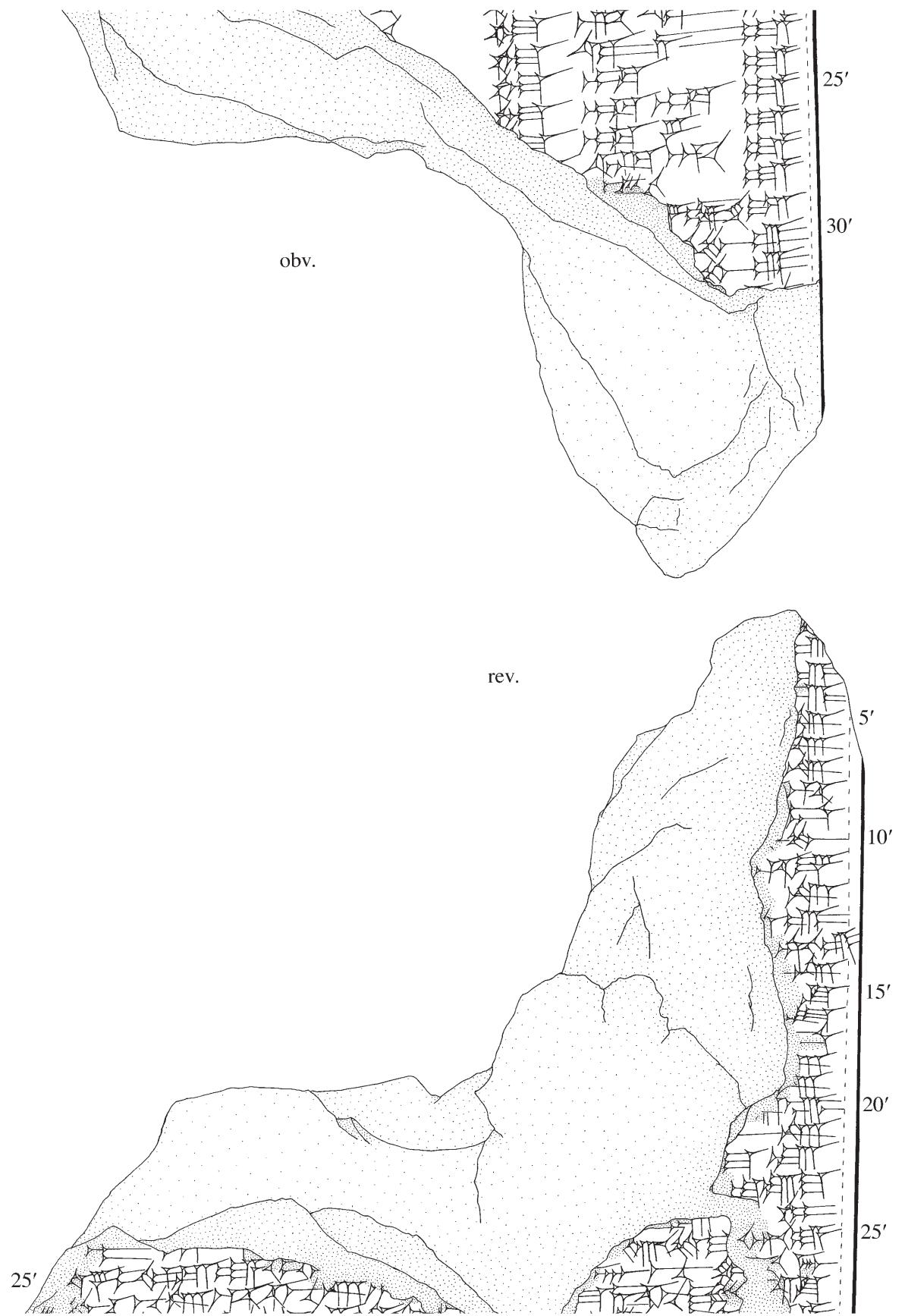
**Plate 54.** Text 8.3 C: K 3360 + 8019 + 9149 + 14202 + 14734 + Sm 1143 obv. (*scale 1:1*)



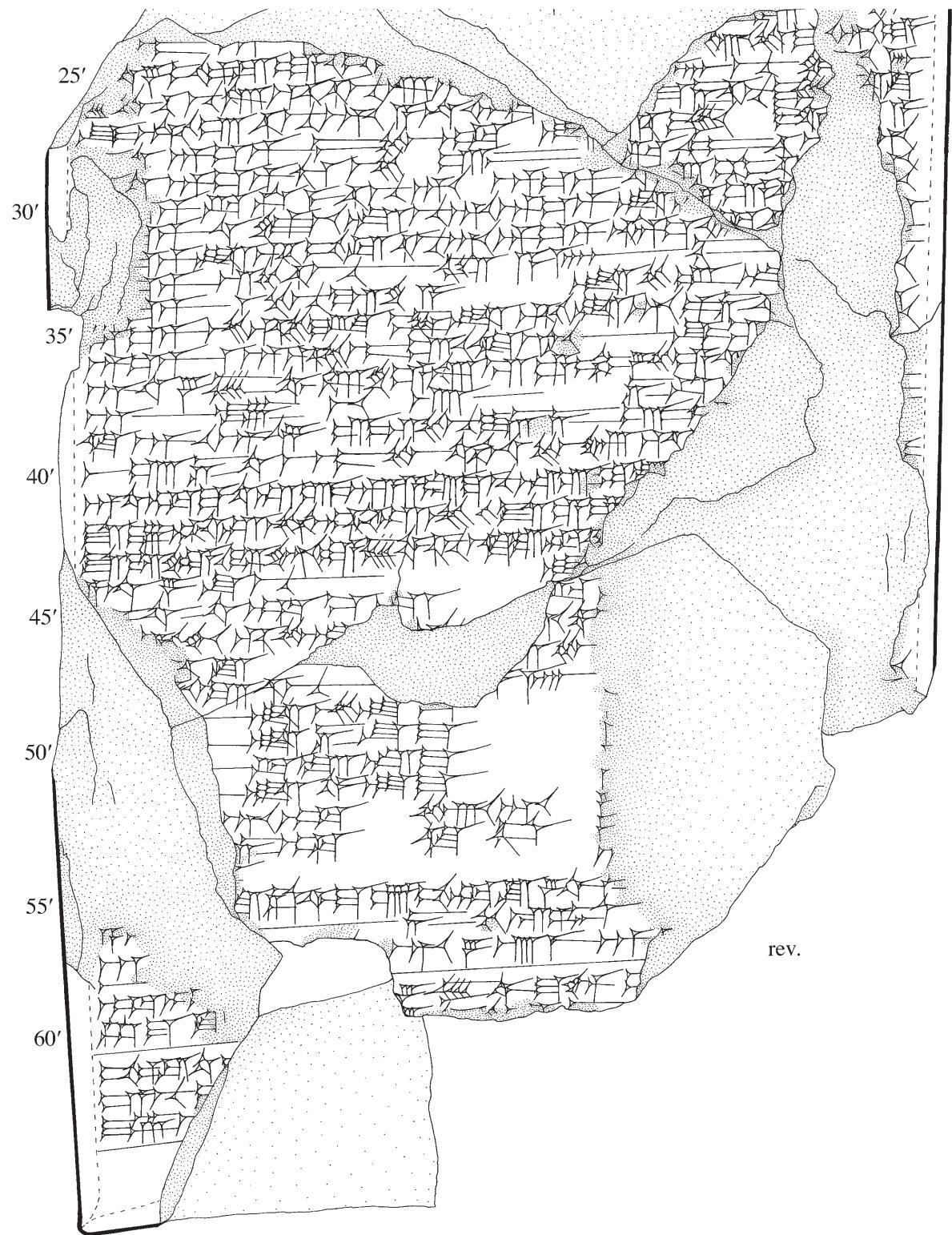
**Plate 55.** Text 8.3 C: K 3360 + 8019 + 9149 + 14202 + 14734 + Sm 1143 rev. (*scale 1:1*)



**Plate 56.** Text 8.3 C: K 3360+ obv. 1–6, 1'–24'

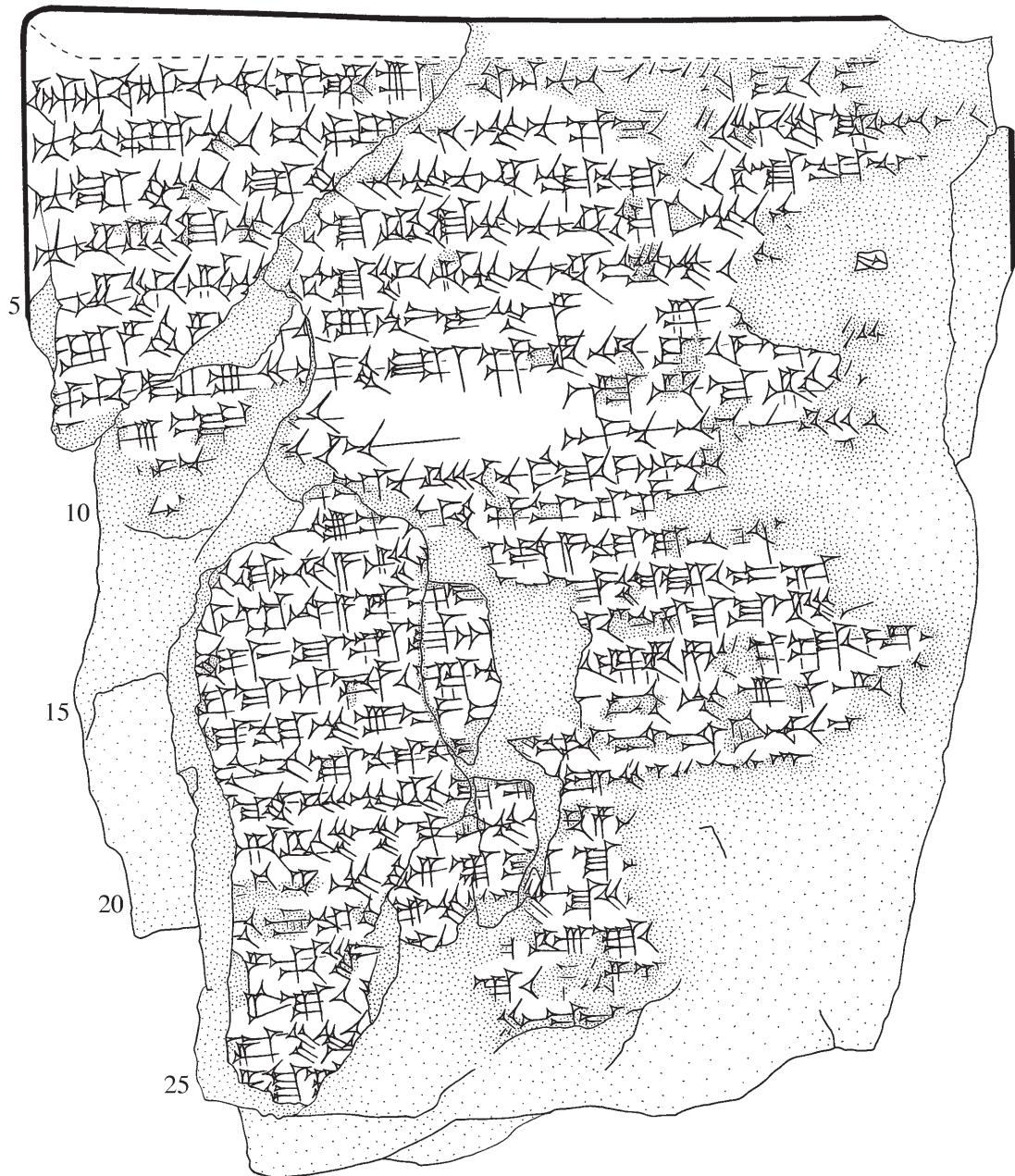


**Plate 57.** Text 8.3 C: K 3360+ obv. 23'-32' (*top*), rev. 1'-25' (*bottom*)

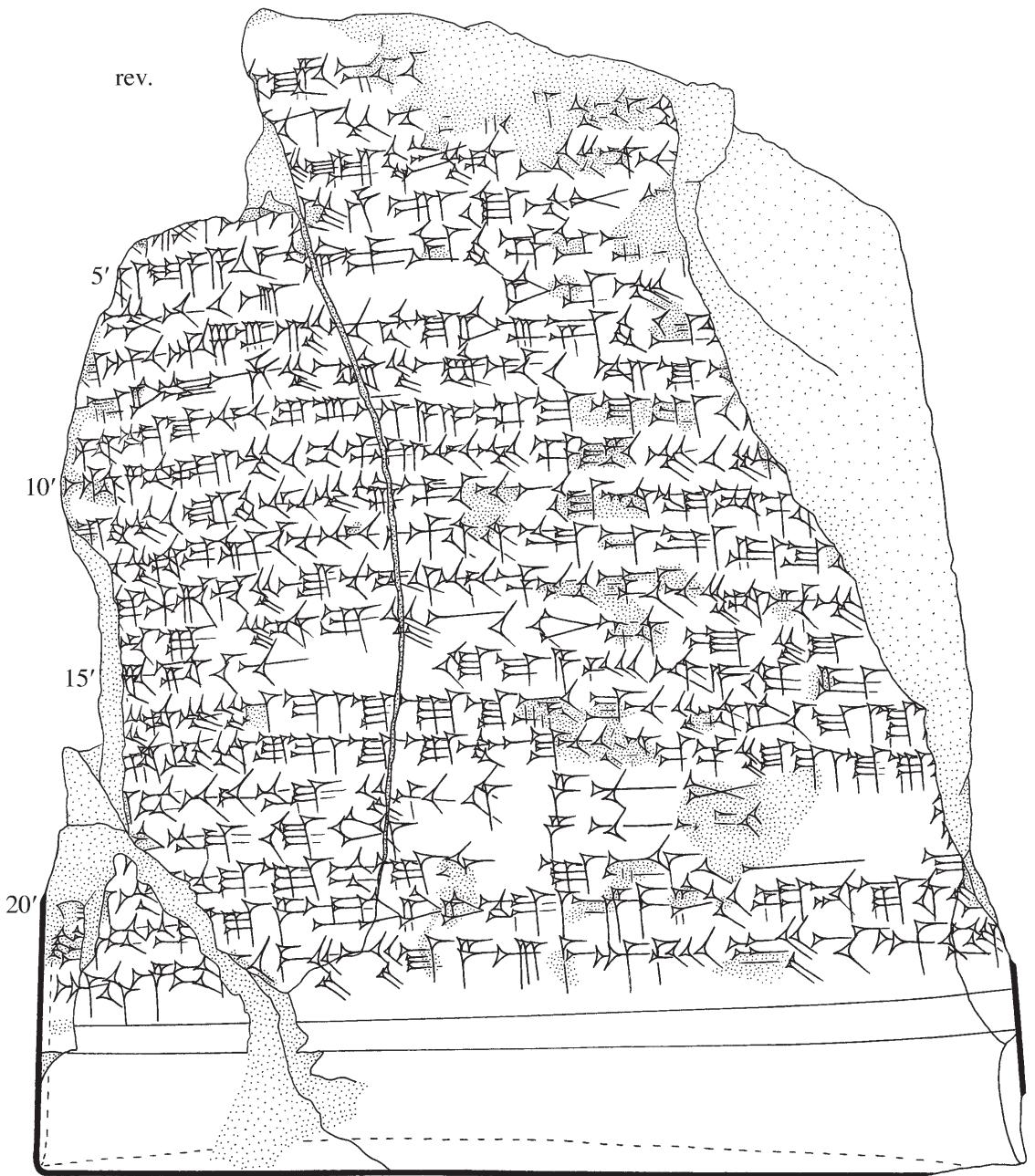


**Plate 58.** Text 8.3 C: K 3360+ rev. 25'-63'

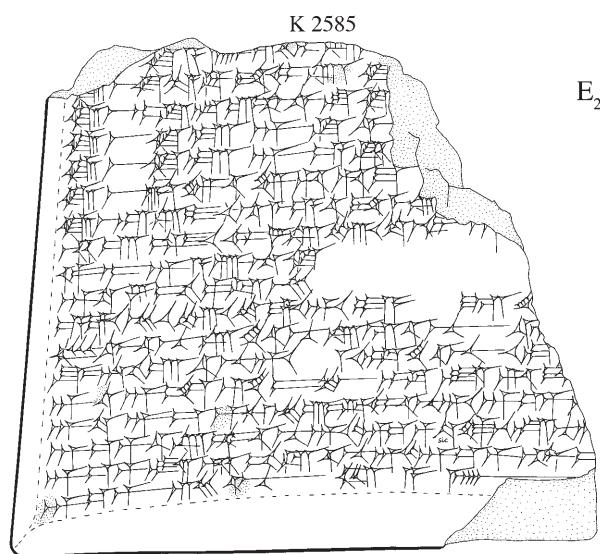
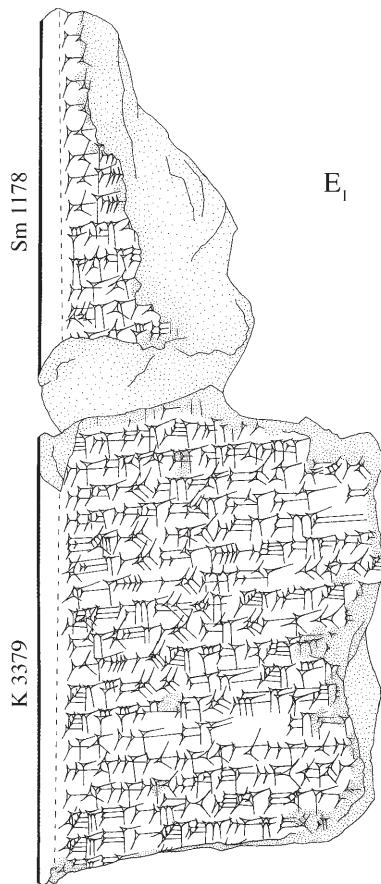
obv.



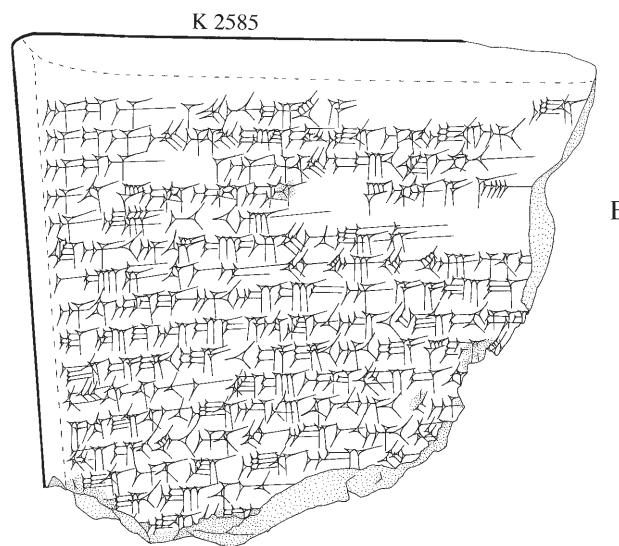
**Plate 59.** Text 8.3 d: CBS 334 obv.



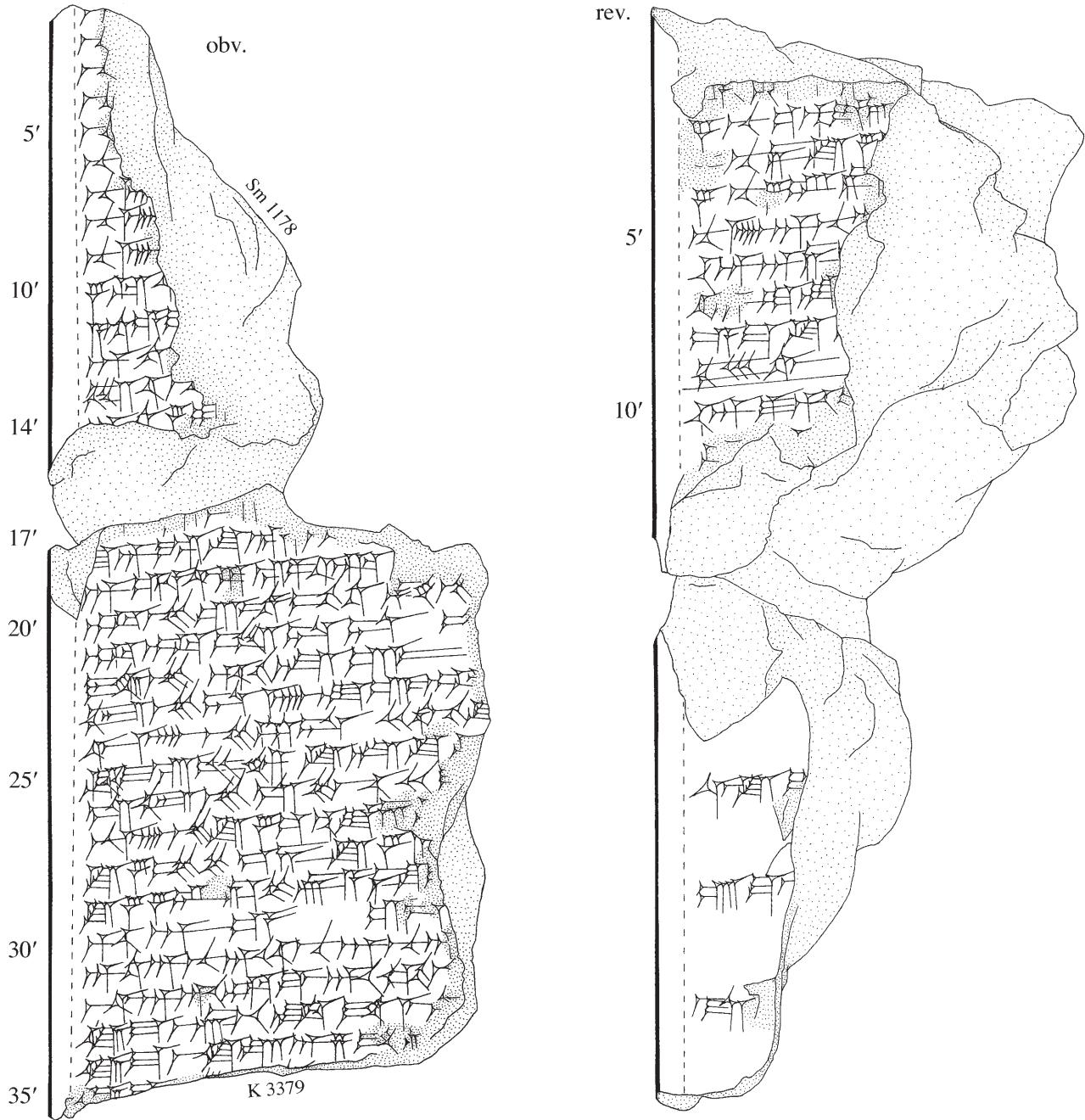
**Plate 60.** Text 8.3 d: CBS 334 rev.



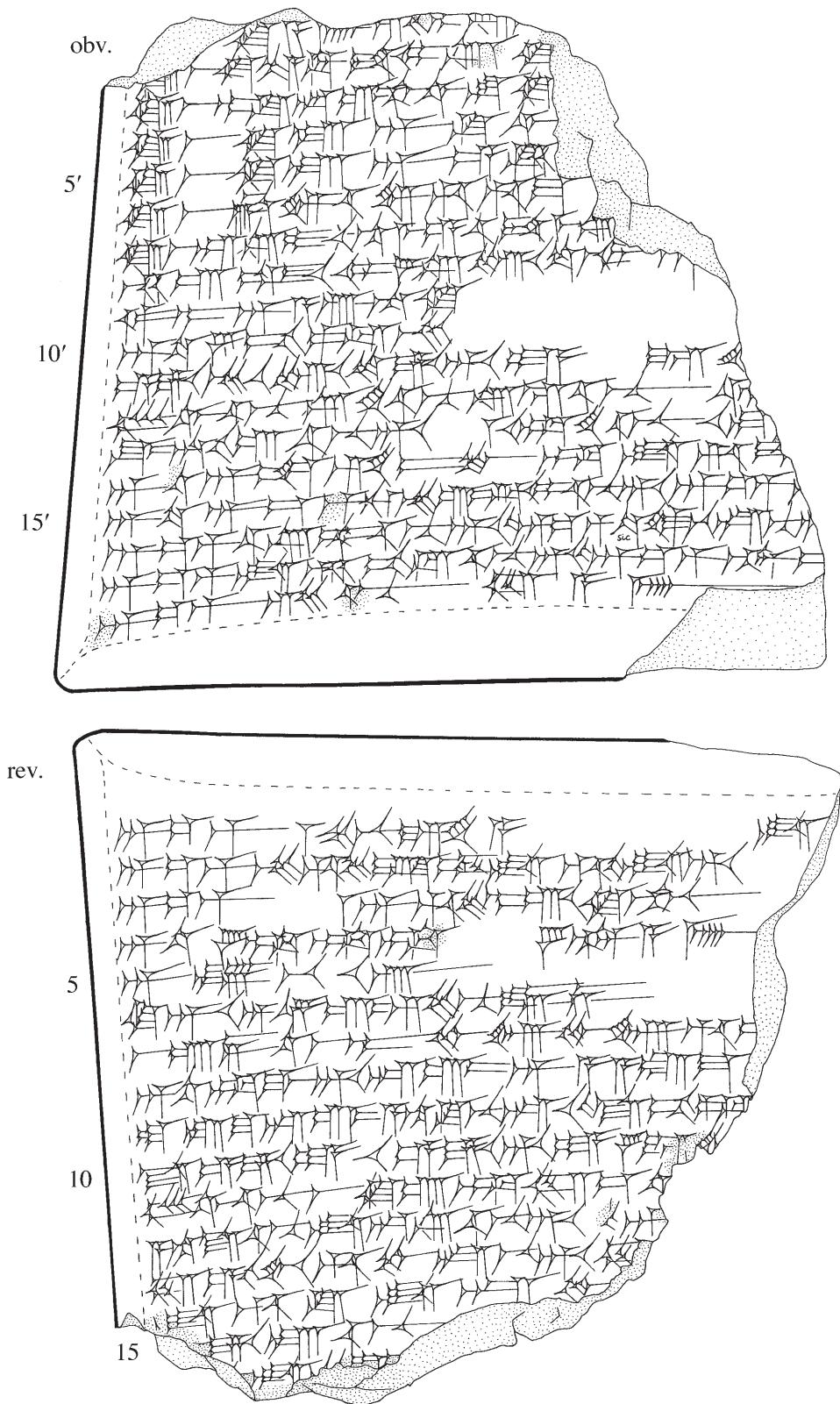
**Plate 61.** Text 8.3 E<sub>1-2</sub>: K 3379 + Sm 1178 (+) K 2585 obv. (*scale 1:1*)



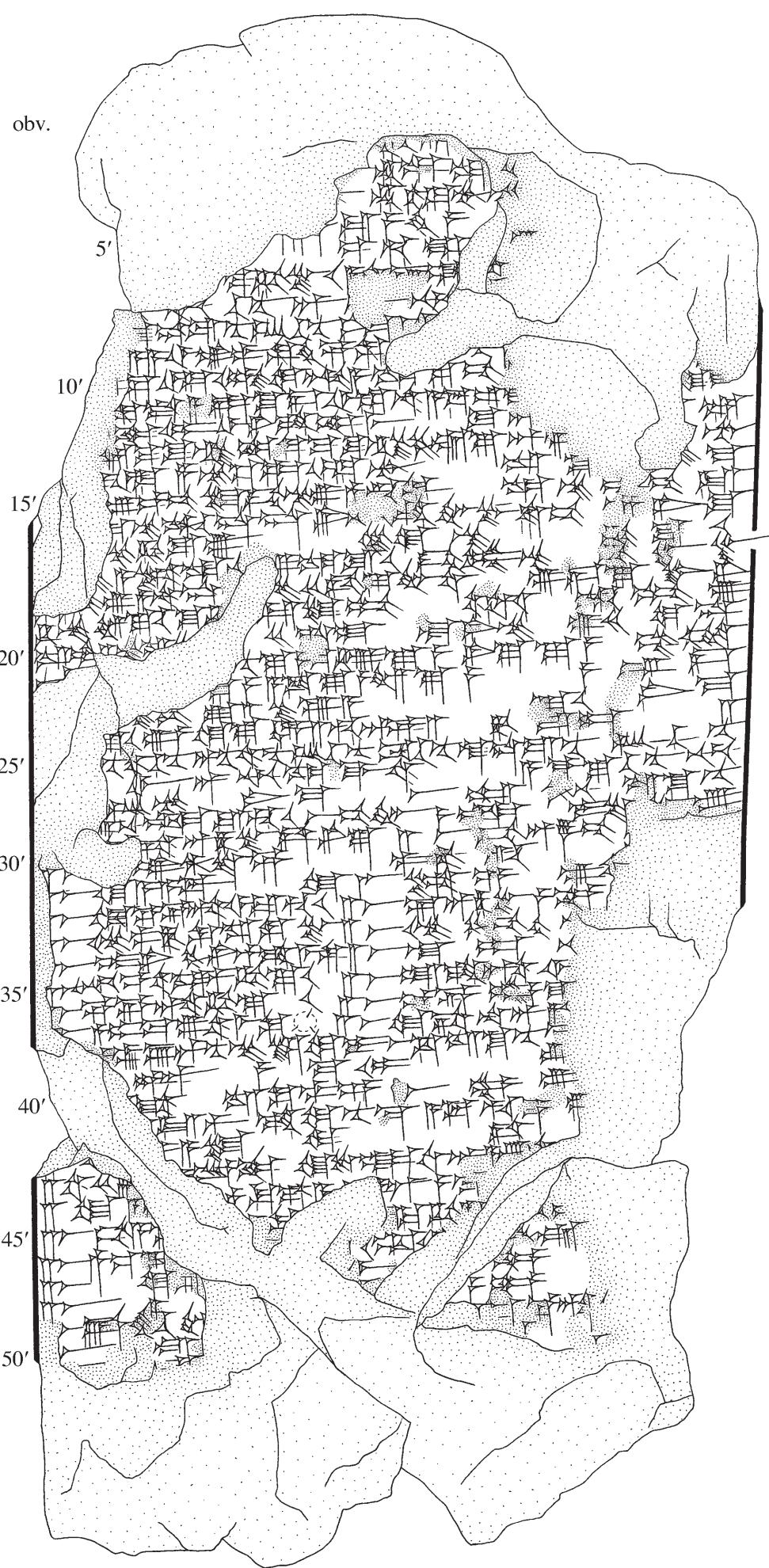
**Plate 62.** Text 8.3 E<sub>1-2</sub>: K 3379 + Sm 1178 (+) K 2585 rev. (*scale 1:1*)



**Plate 63.** Text 8.3 E<sub>1</sub>: K 3379 + Sm 1178

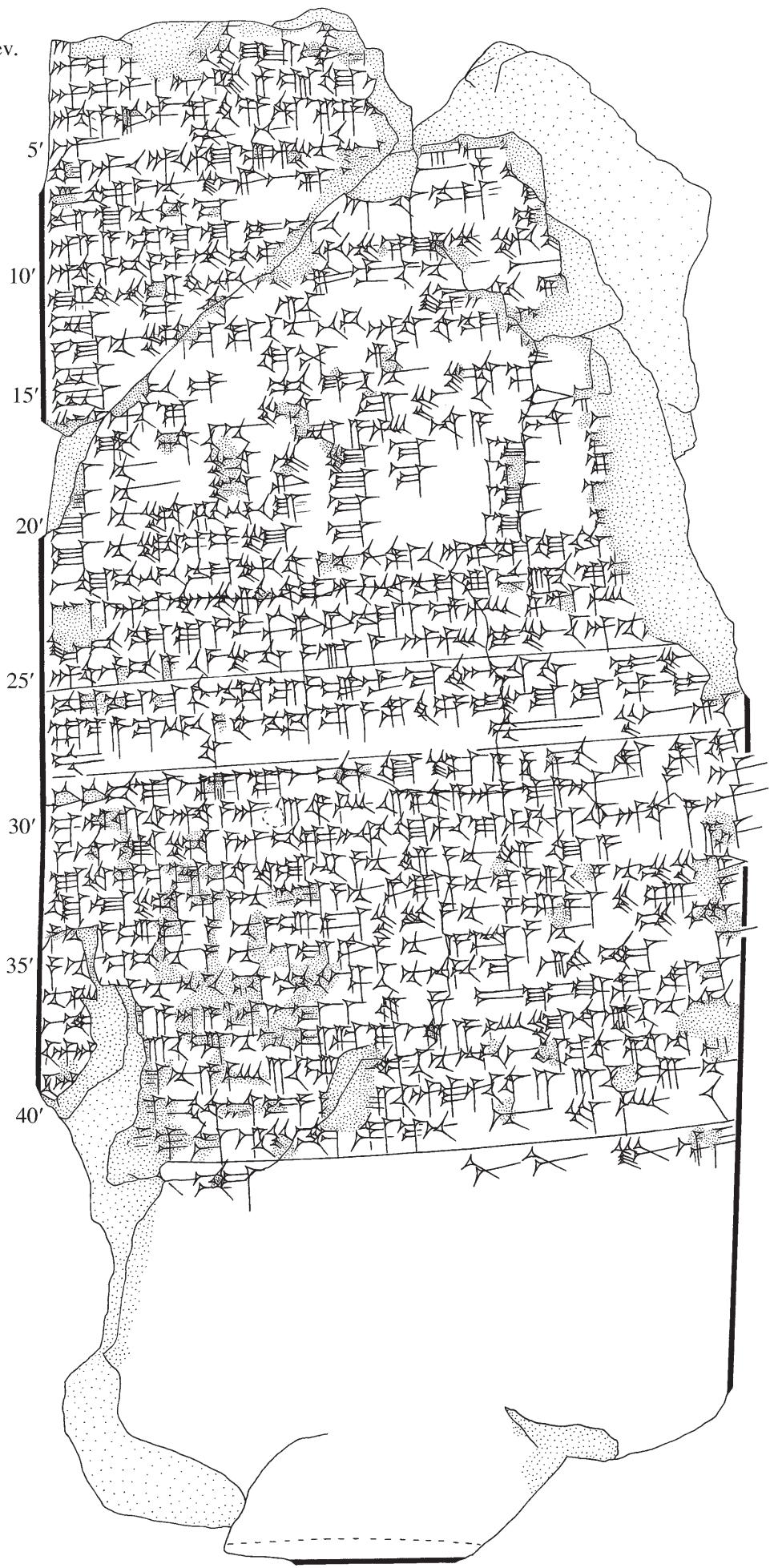


**Plate 64.** Text 8.3 E<sub>2</sub>: K 2585



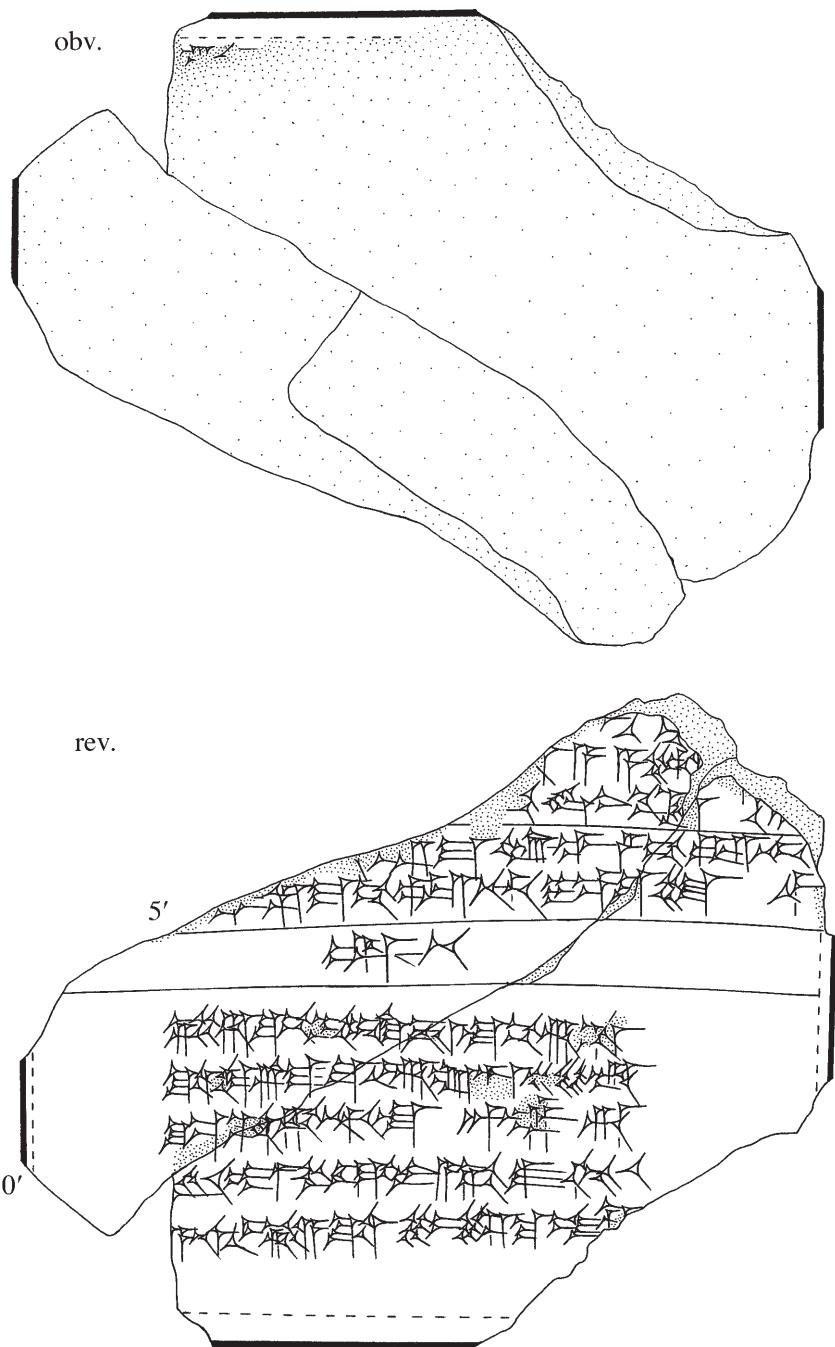
**Plate 65.**  
Text 8.3 f: CBS 1203 obv.

rev.



**Plate 66.**

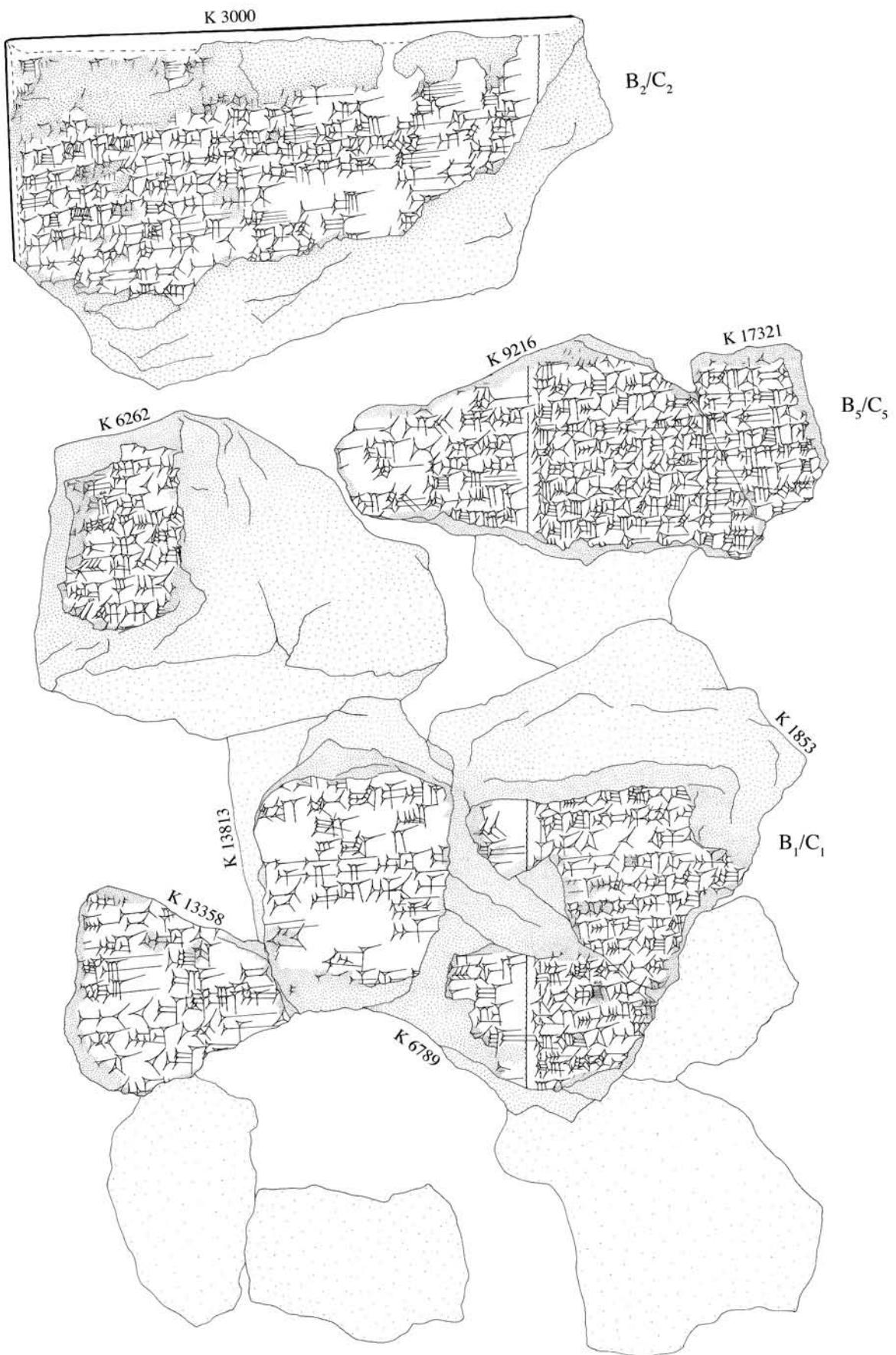
Text 8.3 f: CBS 1203 rev.



**Plate 67.** Text 8.3, Notes, p. 292 (2.: 32–36): BM 64268

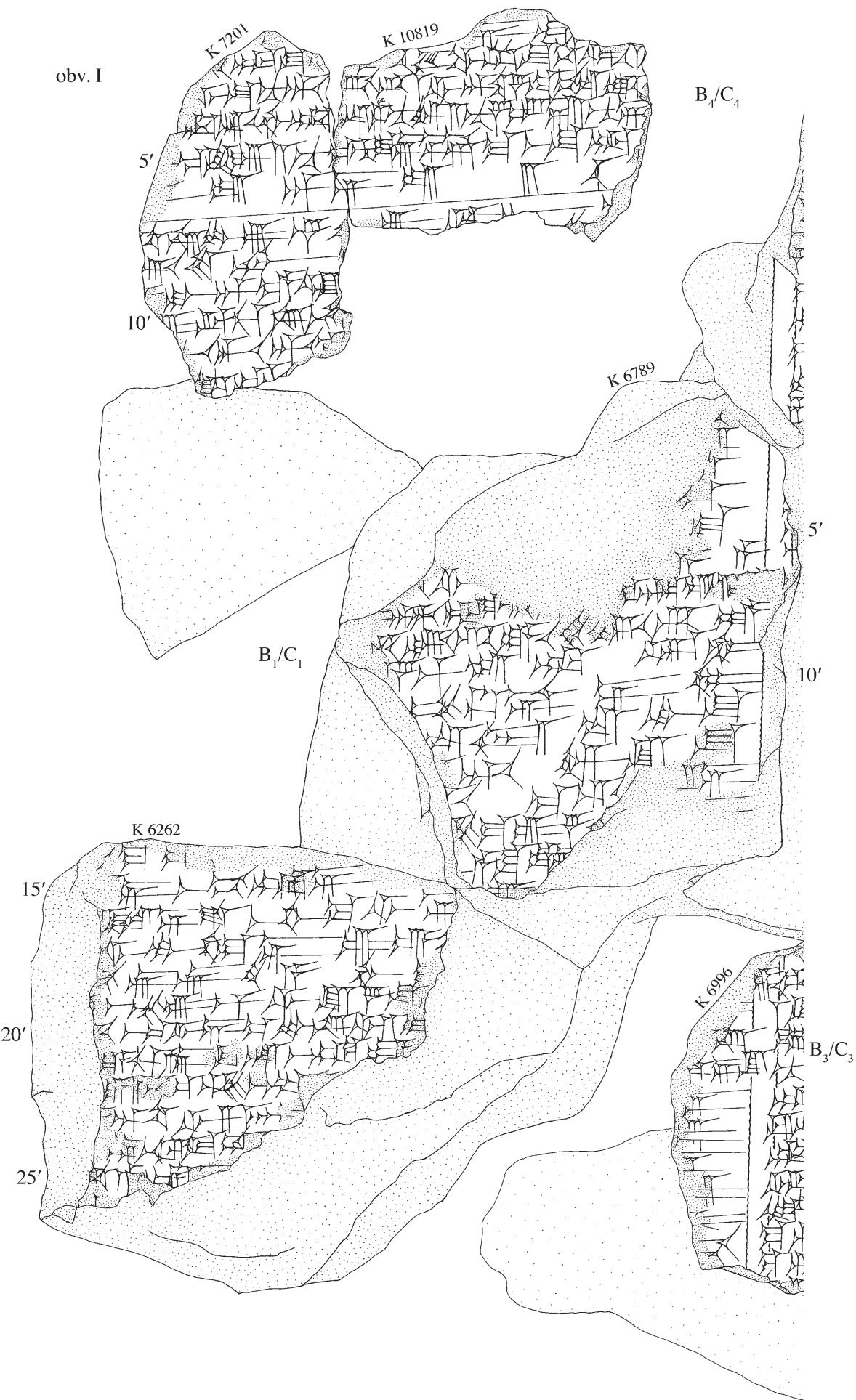


**Plate 68.** Text 8.4 B<sub>1-5</sub>, 8.5 C<sub>1-5</sub>, 8.6 B<sub>1-5</sub>: K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 (+) K 3000 (+) K 6996 (+) K 7201 + 10819 (+) K 9216 + 17321 obv. (scale 1:1)

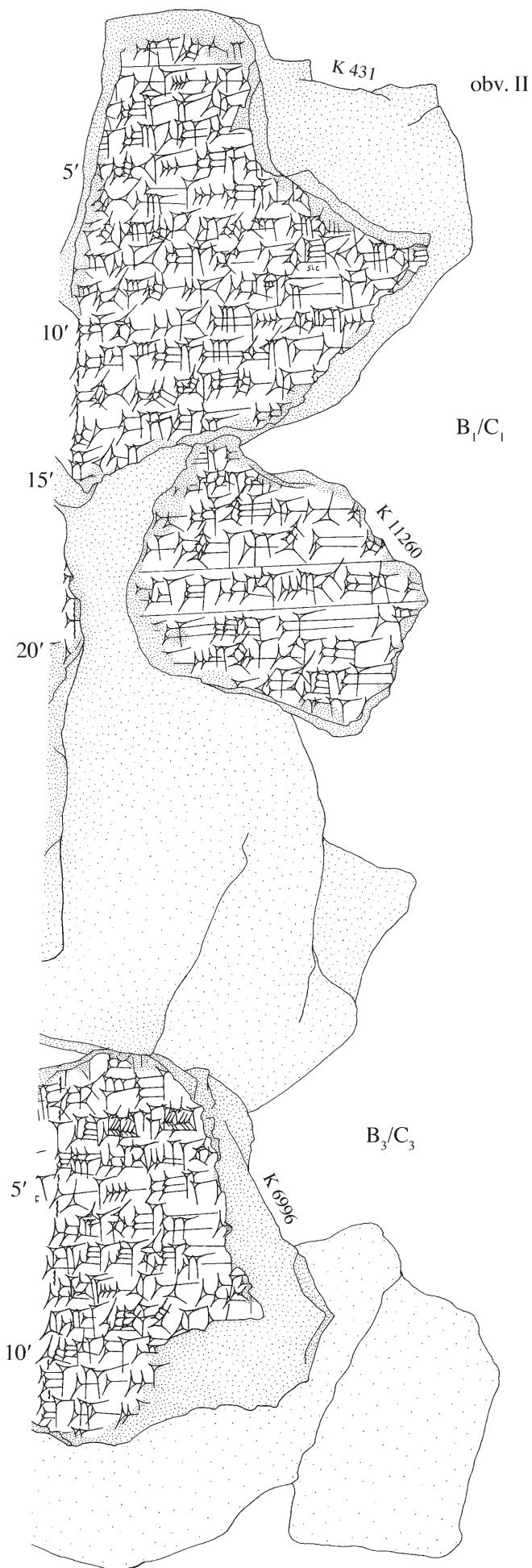


**Plate 69.** Text 8.4 B<sub>1-5</sub>, 8.5 C<sub>1-5</sub>, 8.6 B<sub>1-5</sub>: K 431 + 1853 + 6262 + 6789 + 11260 + 13358 + 13813 (+) K 3000 (+) K 6996 (+) K 7201 + 10819 (+) K 9216 + 17321 rev. (scale 1:1)

obv. I

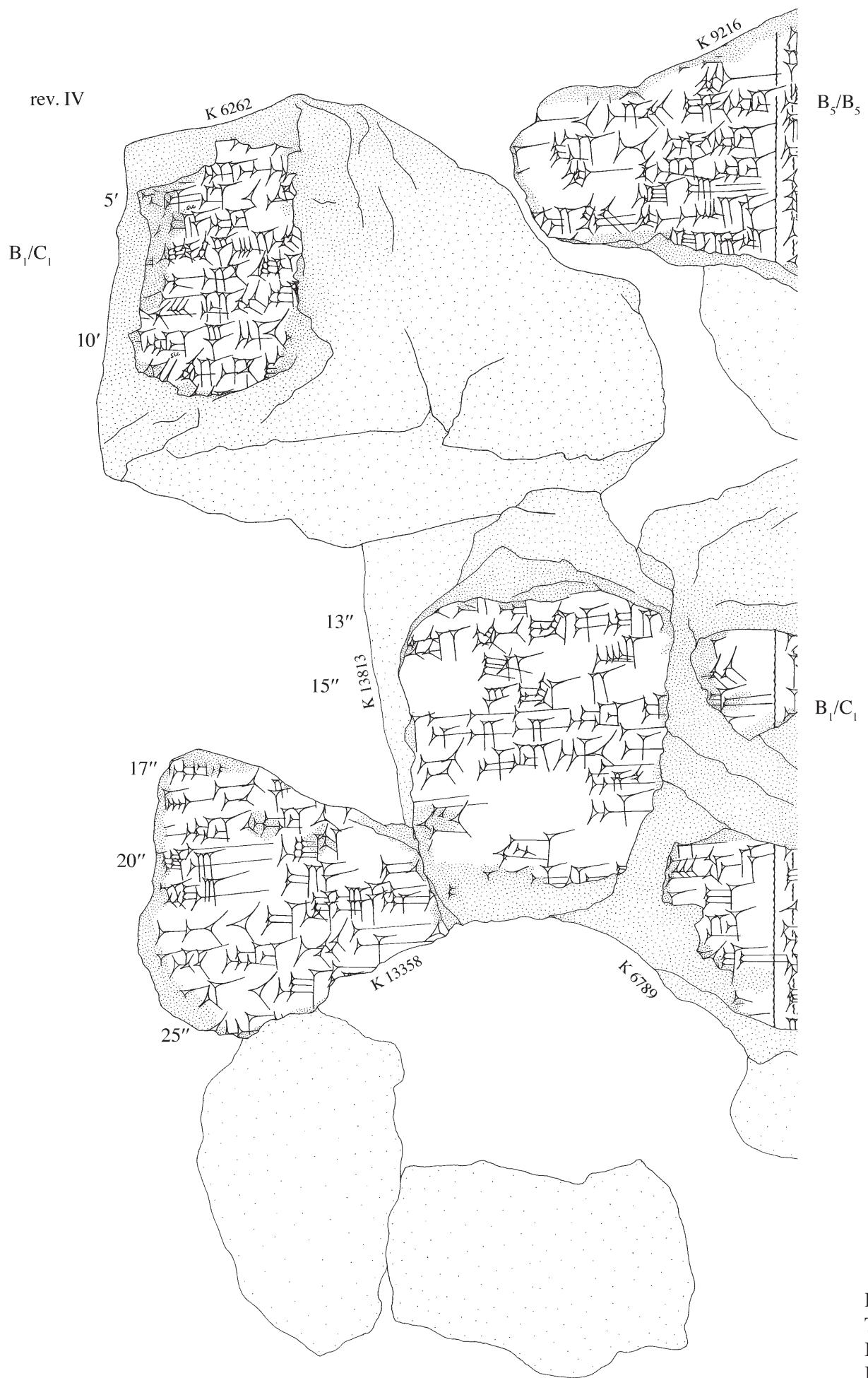


**Plate 70.**  
Text 8.4 B<sub>1</sub> (+)  
B<sub>3</sub> (+) B<sub>4</sub>:  
K 431+ (+)  
K 6996 (+)  
K 7201+ obv. I



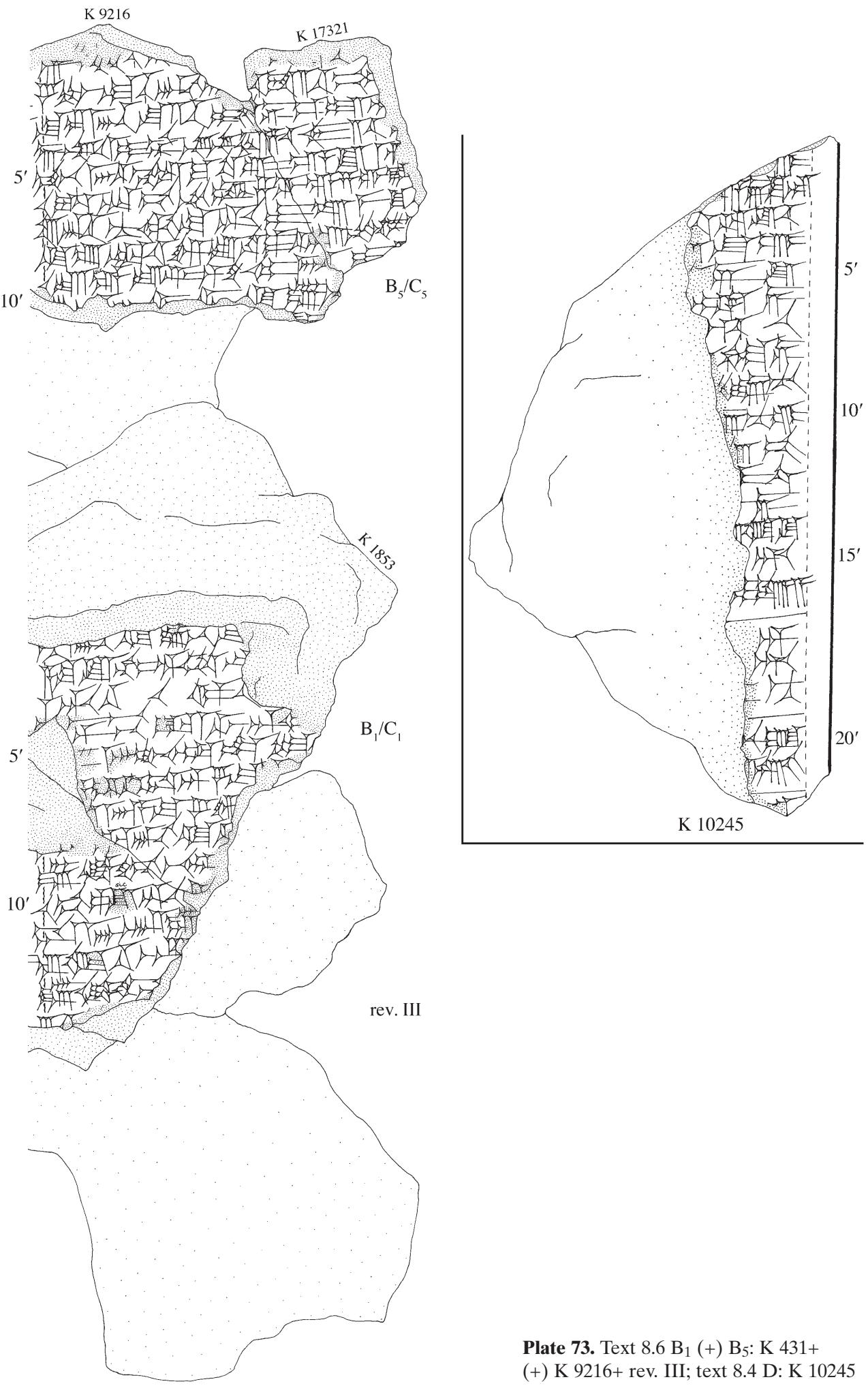
**Plate 71.**

Text 8.4  $B_1$  (+)  $B_3$ , 8.5  $C_1$  (+)  $C_3$ , 8.6  $B_1$  (+)  $B_3$ ; *K 431* (+) *K 6996* obv. II

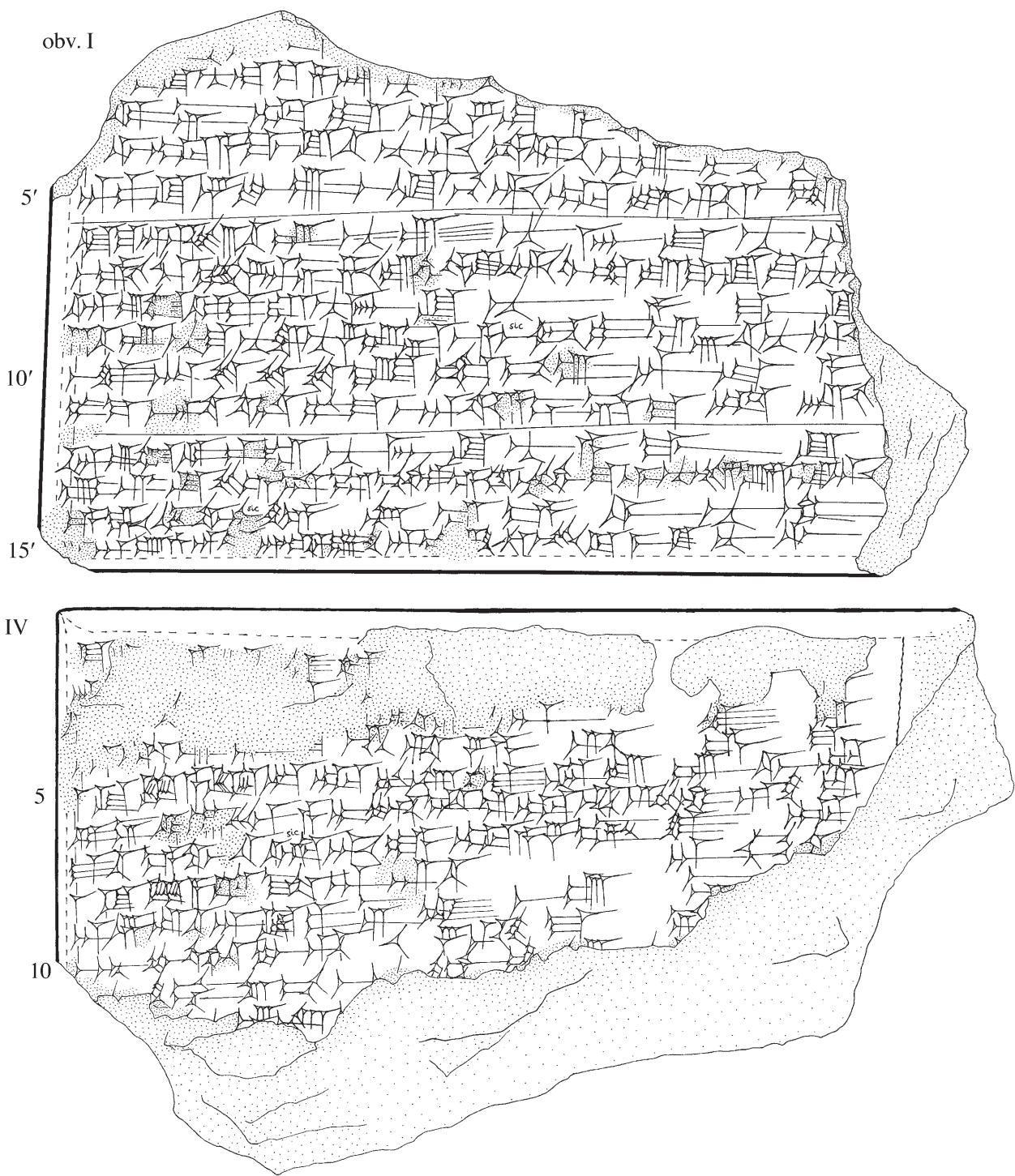


**Plate 72.**

Text 8.6  $B_1$  (+)  
 $B_5$ : K 431+ (+)  
K 9216+ rev. IV

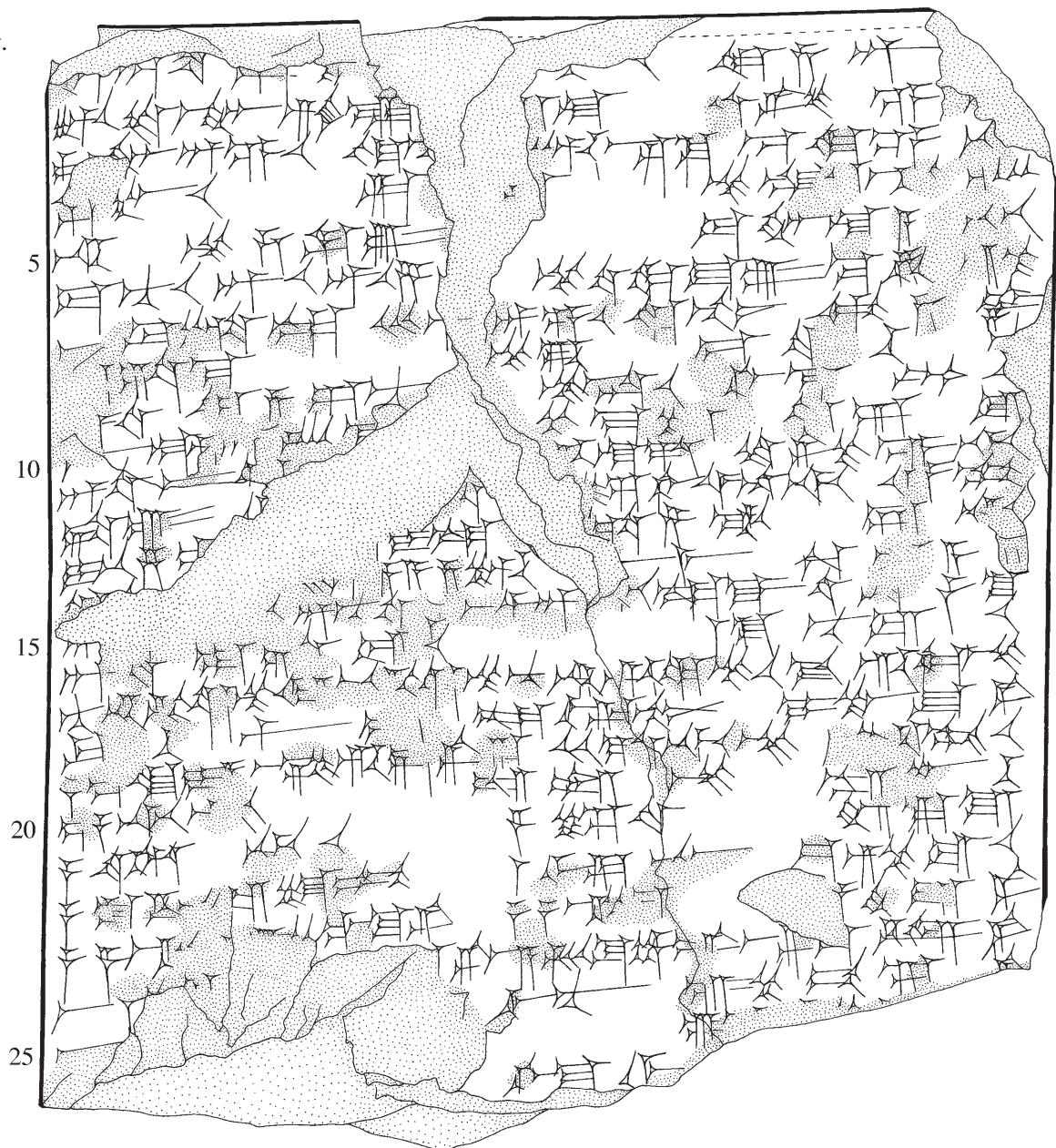


**Plate 73.** Text 8.6  $B_1$  (+)  $B_5$ : K 431+  
(+ K 9216+ rev. III; text 8.4 D: K 10245



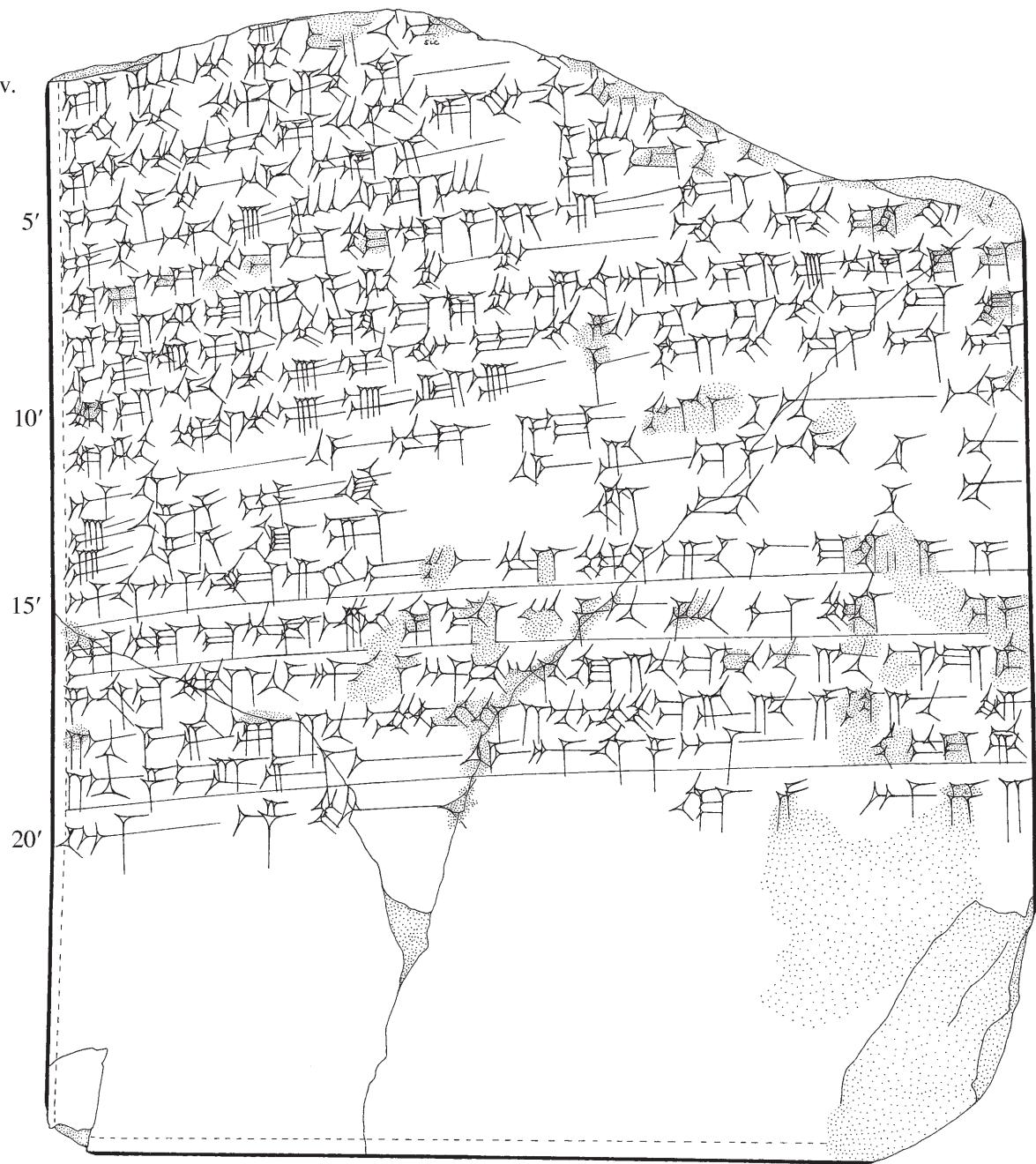
**Plate 74.** Text 8.4 B<sub>2</sub> (obv. I), 8.6 B<sub>2</sub> (rev. IV): K 3000

obv.

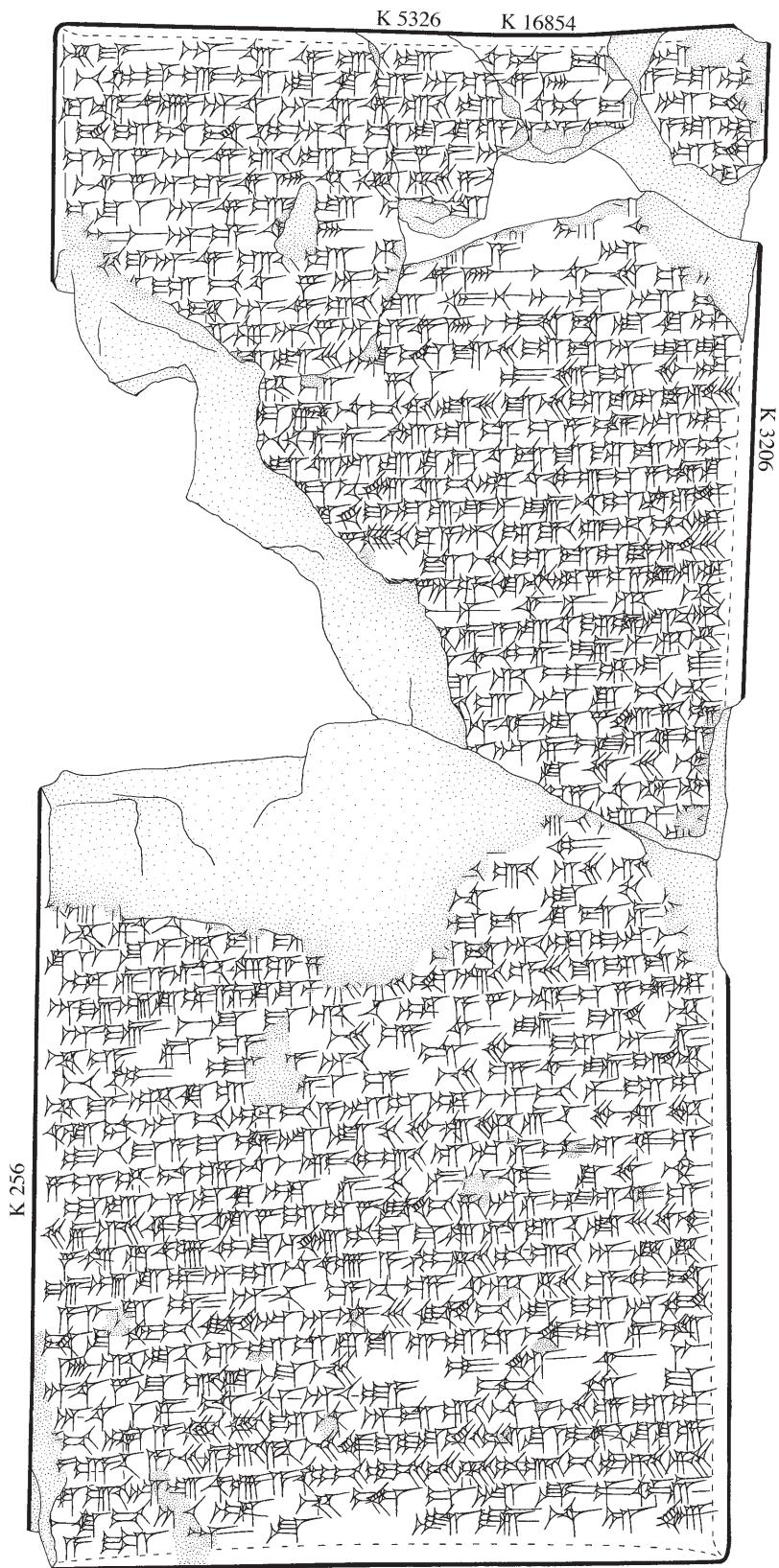


**Plate 75.** Text 8.4 c, 8.5 d: Bu 88-5-12, 95 = BM 78240 obv.

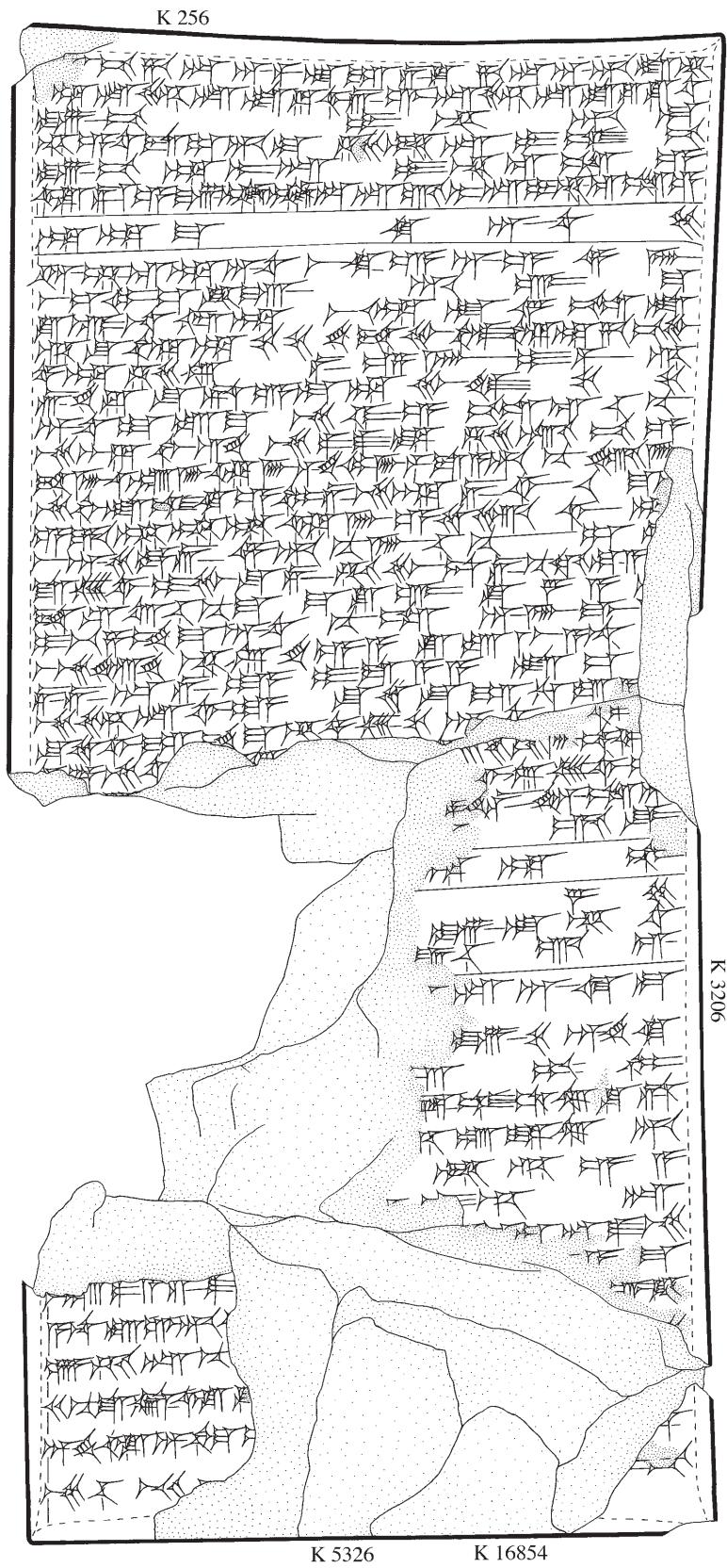
rev.



**Plate 76.** Text 8.4 c, 8.5 d: Bu 88-5-12, 95 = BM 78240 rev.

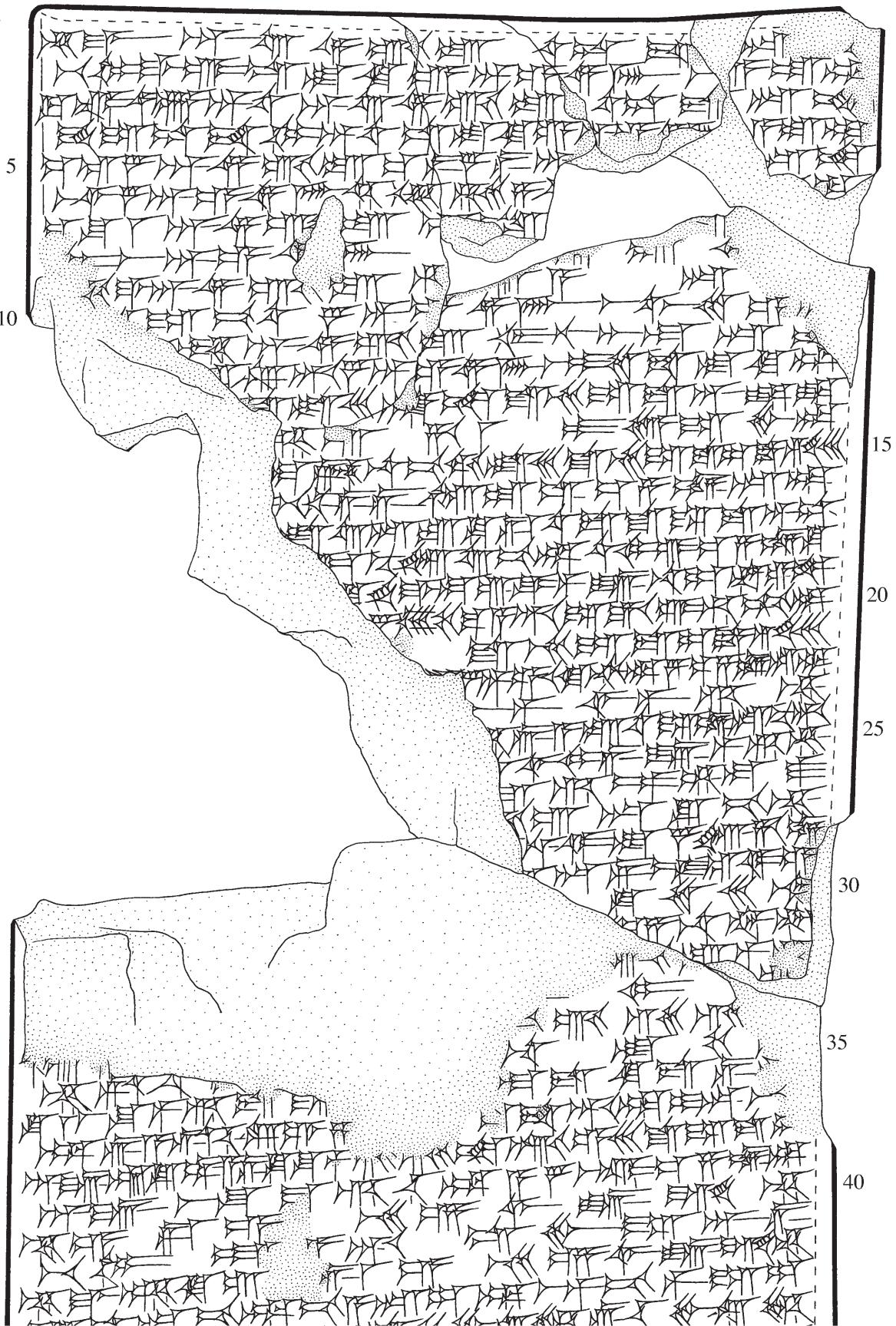


**Plate 77.** Text 8.5 E: K 256 + 3206 + 5326 + 16854 obv. (*scale 1:1*)

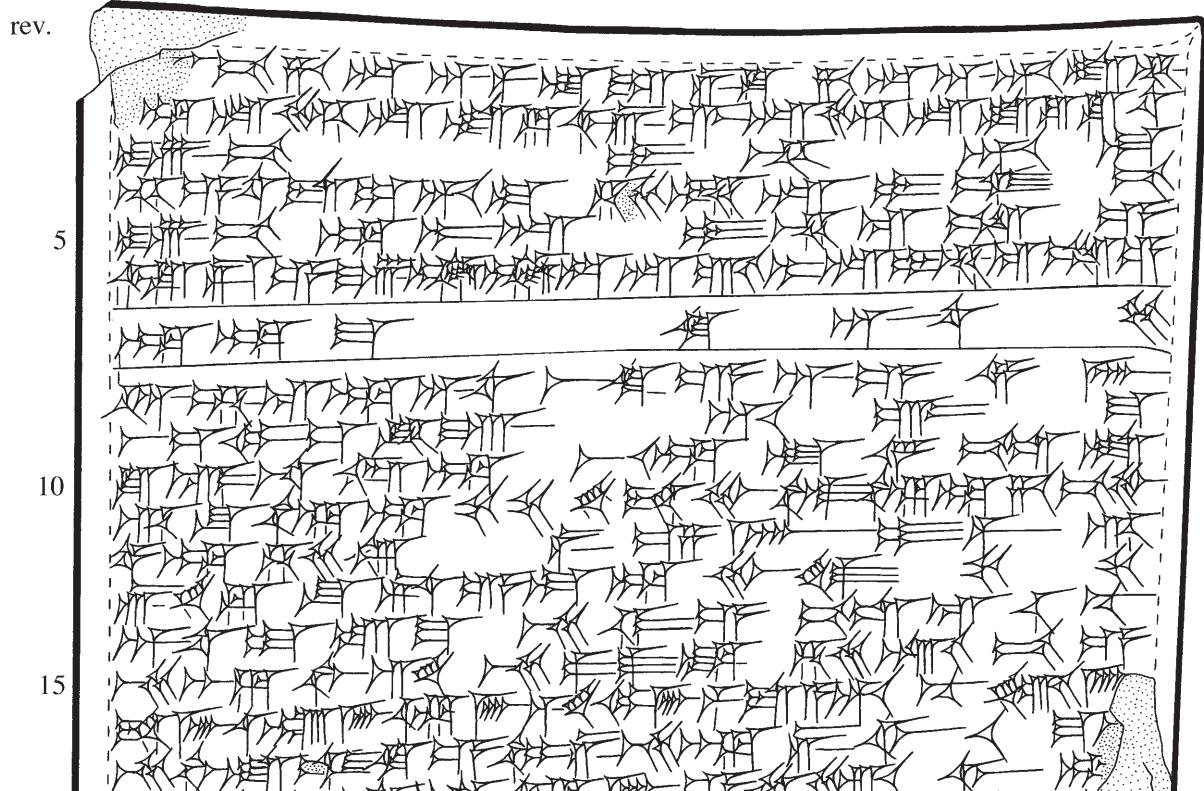
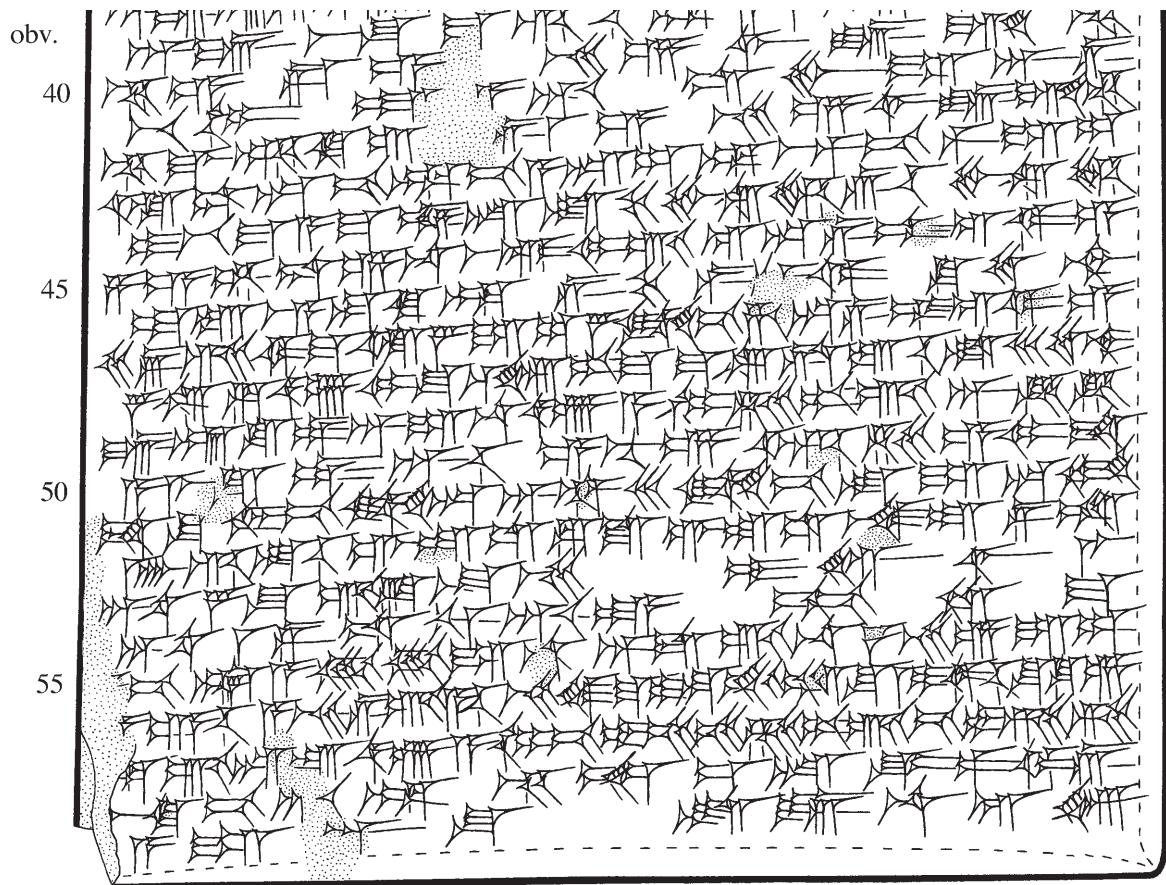


**Plate 78.** Text 8.5 E: K 256 + 3206 + 5326 + 16854 rev. (*scale 1:1*)

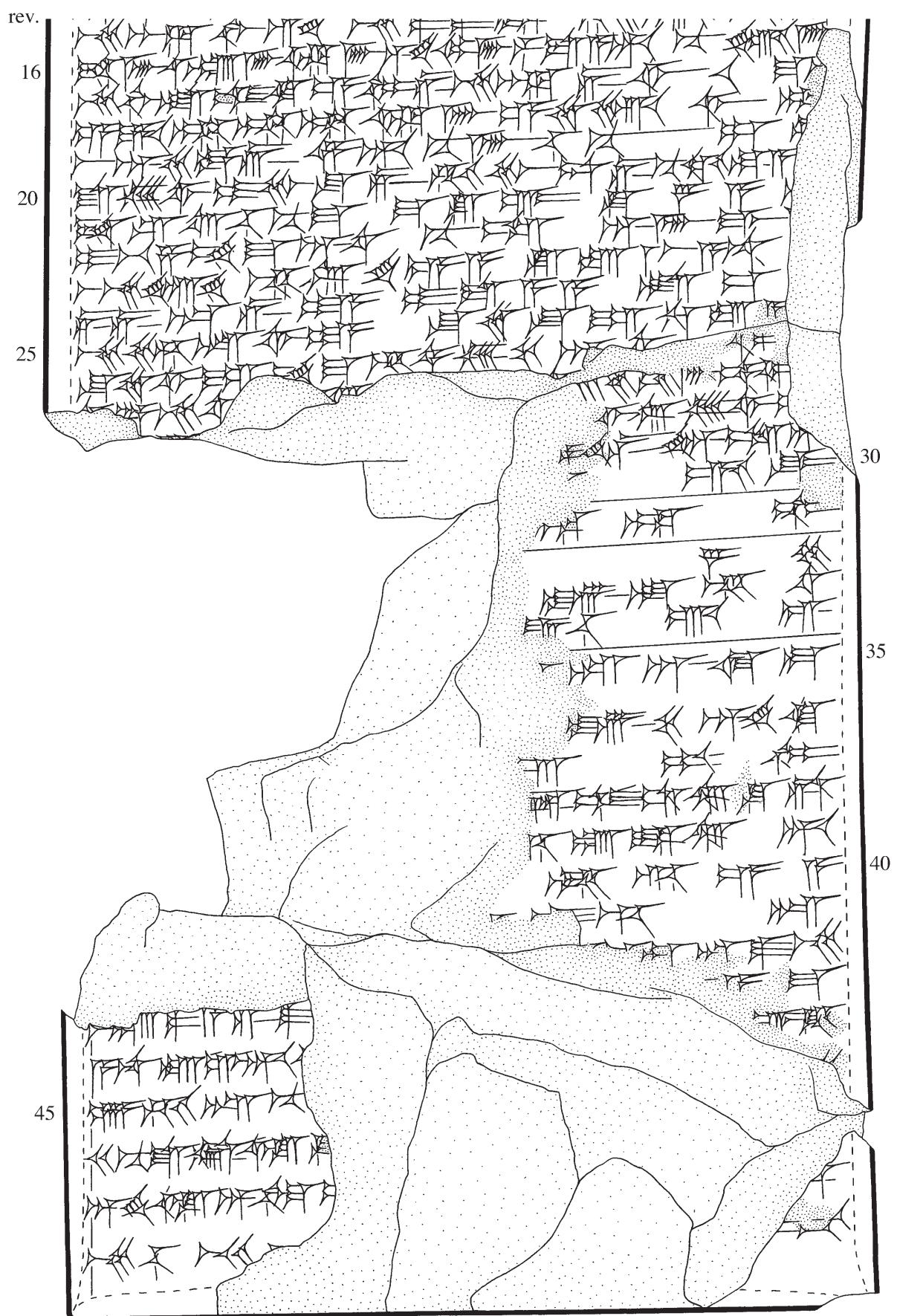
obv.



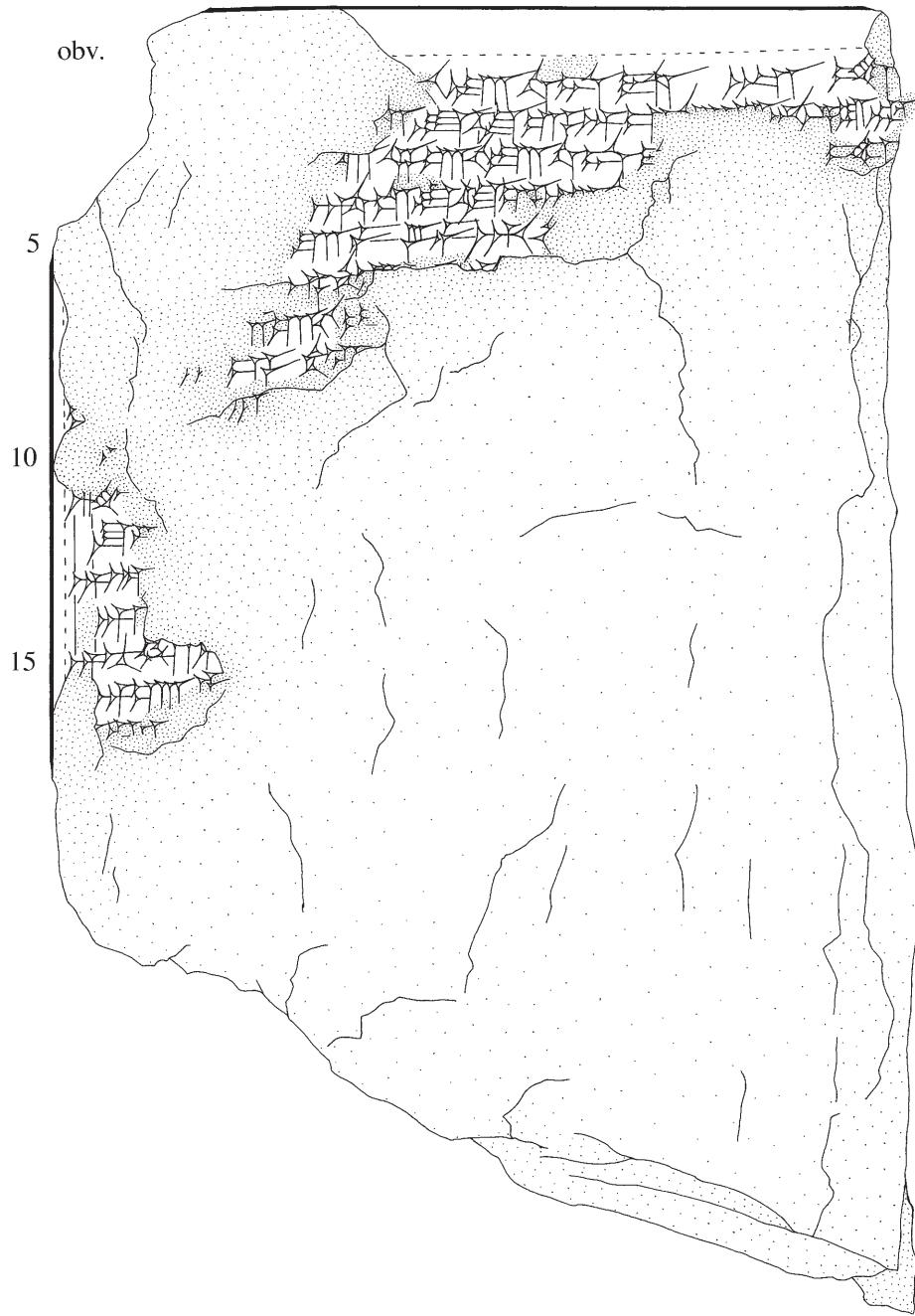
**Plate 79.** Text 8.5 E: K 256+ obv. 1–42



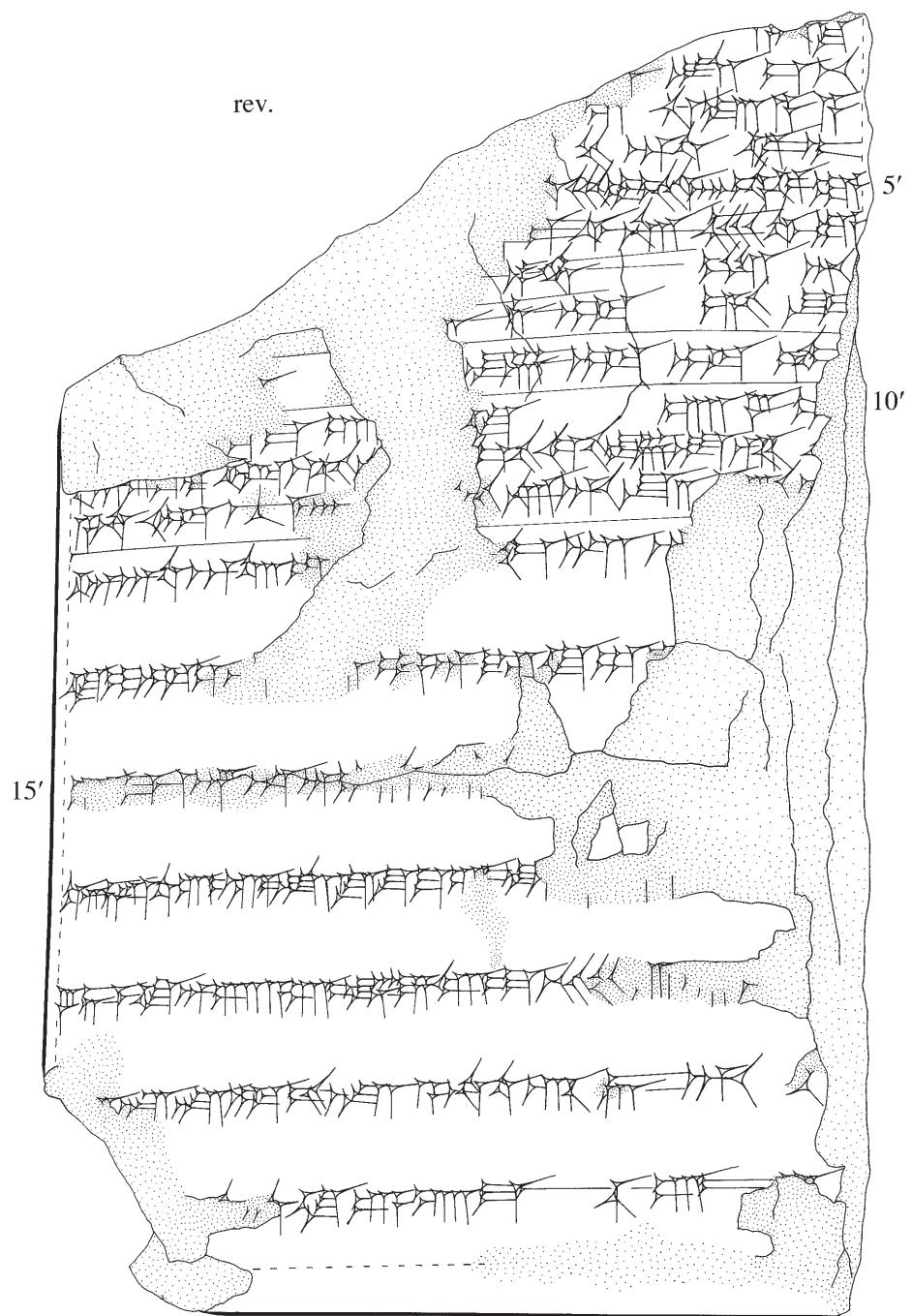
**Plate 80.** Text 8.5 E: K 256+ obv. 40–59 (*top*), rev. 1–17 (*bottom*)



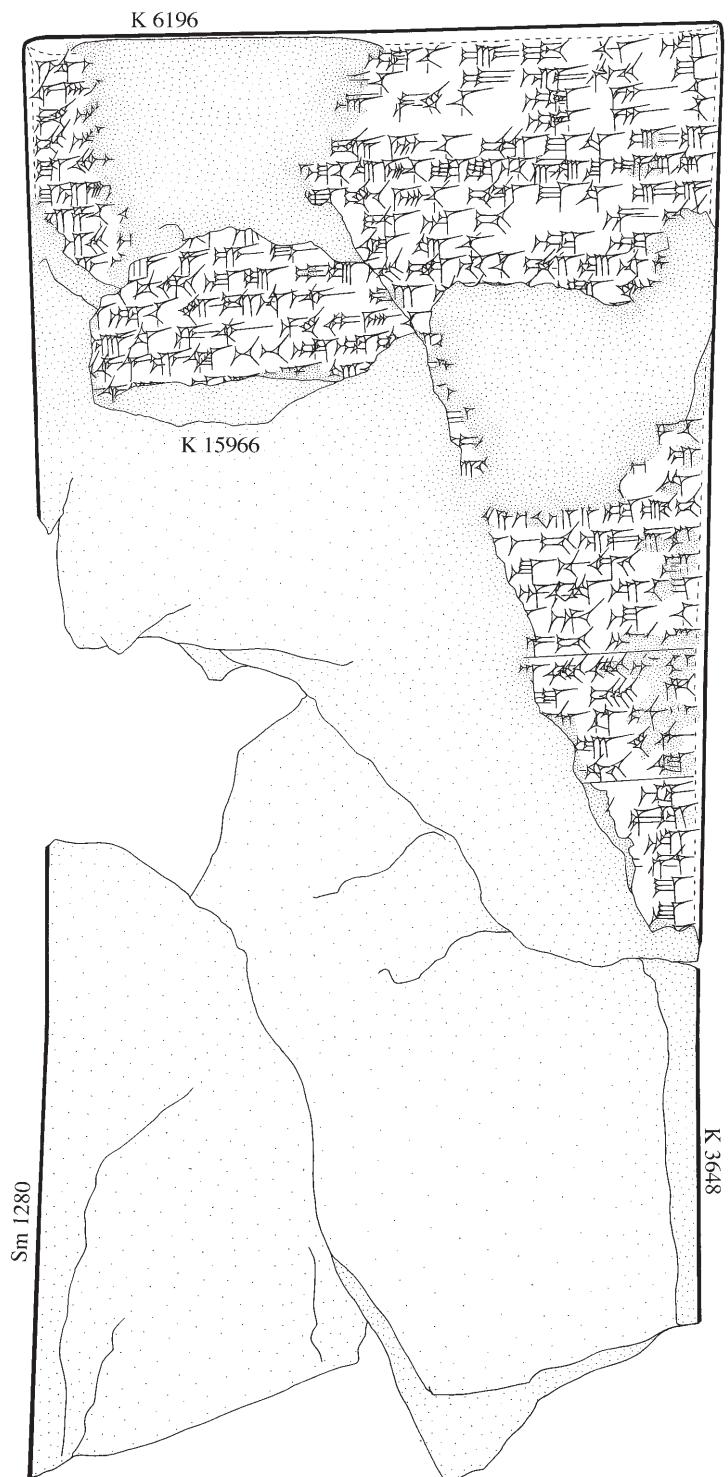
**Plate 81.** Text 8.5 E: K 256+ rev. 16–48



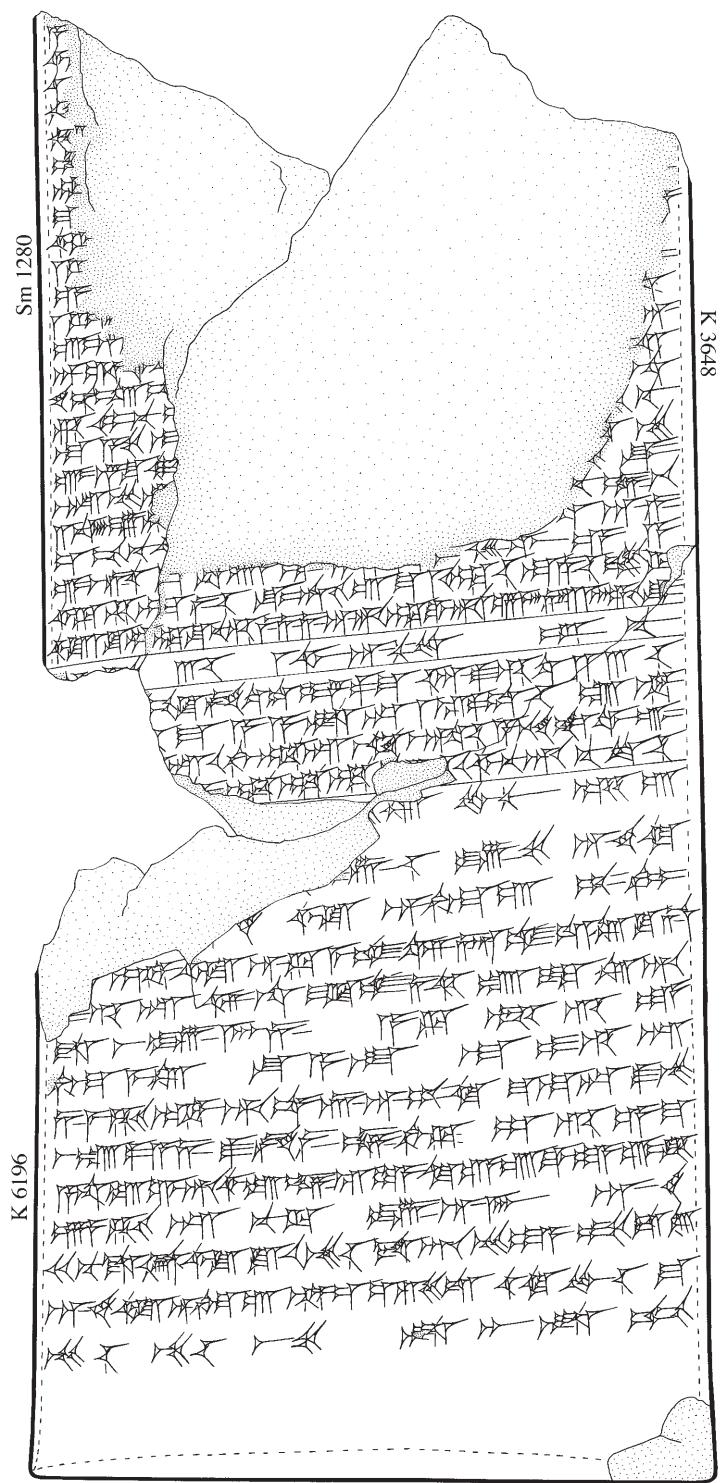
**Plate 82.** Text 8.5 F: Ki 1904-10-9, 108 = BM 99079 obv.



**Plate 83.** Text 8.5 F: Ki 1904-10-9, 108 = BM 99079 rev.

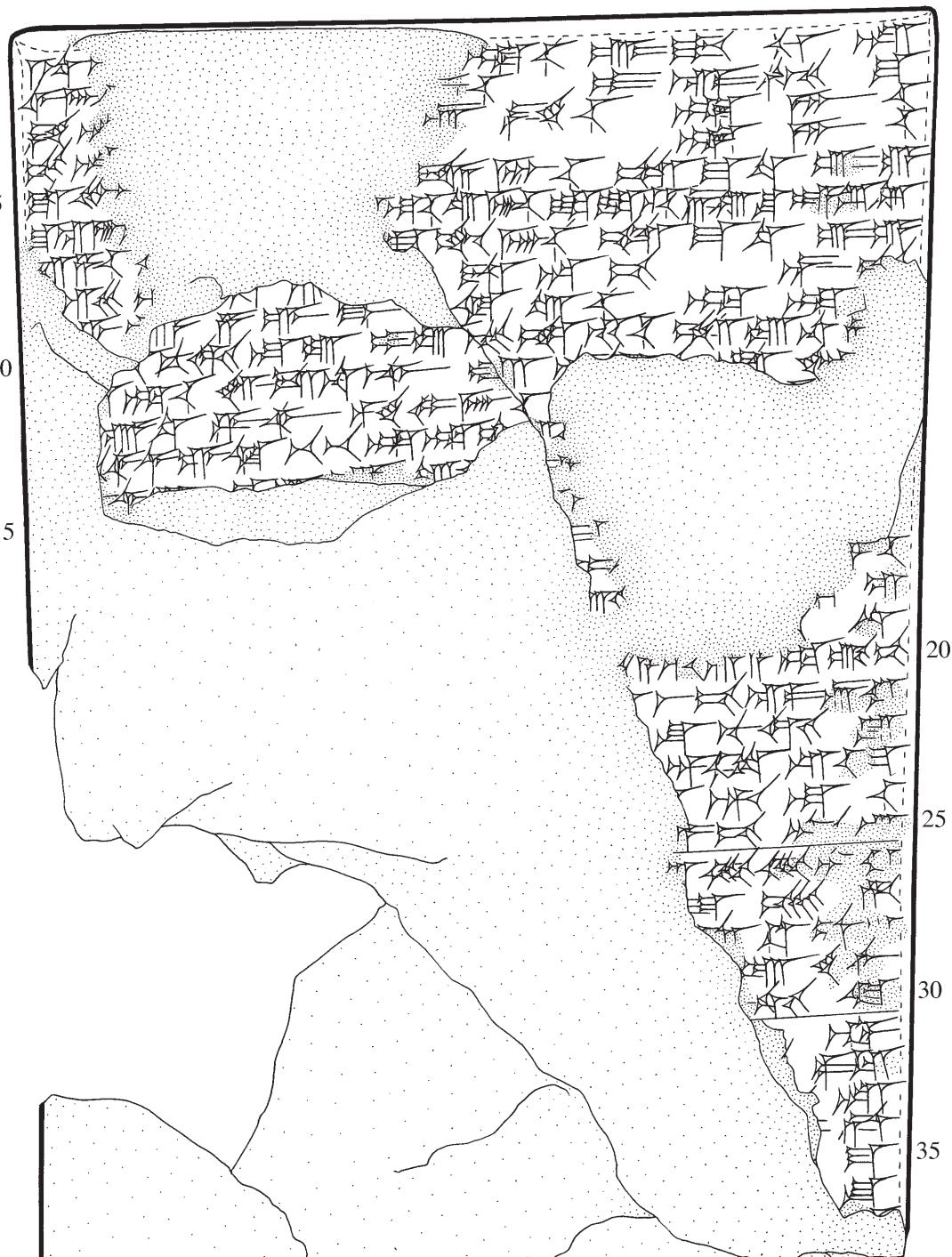


**Plate 84.** Text 8.6 A: K 3648 + 6196 + 15966 + Sm 1280 obv. (*scale 1:1*)

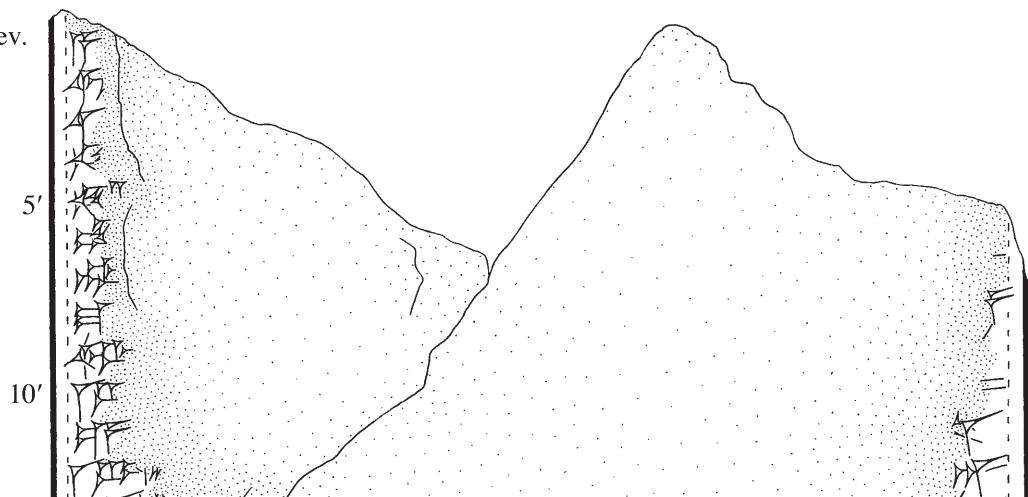


**Plate 85.** Text 8.6 A: K 3648 + 6196 + 15966 + Sm 1280 rev. (*scale 1:1*)

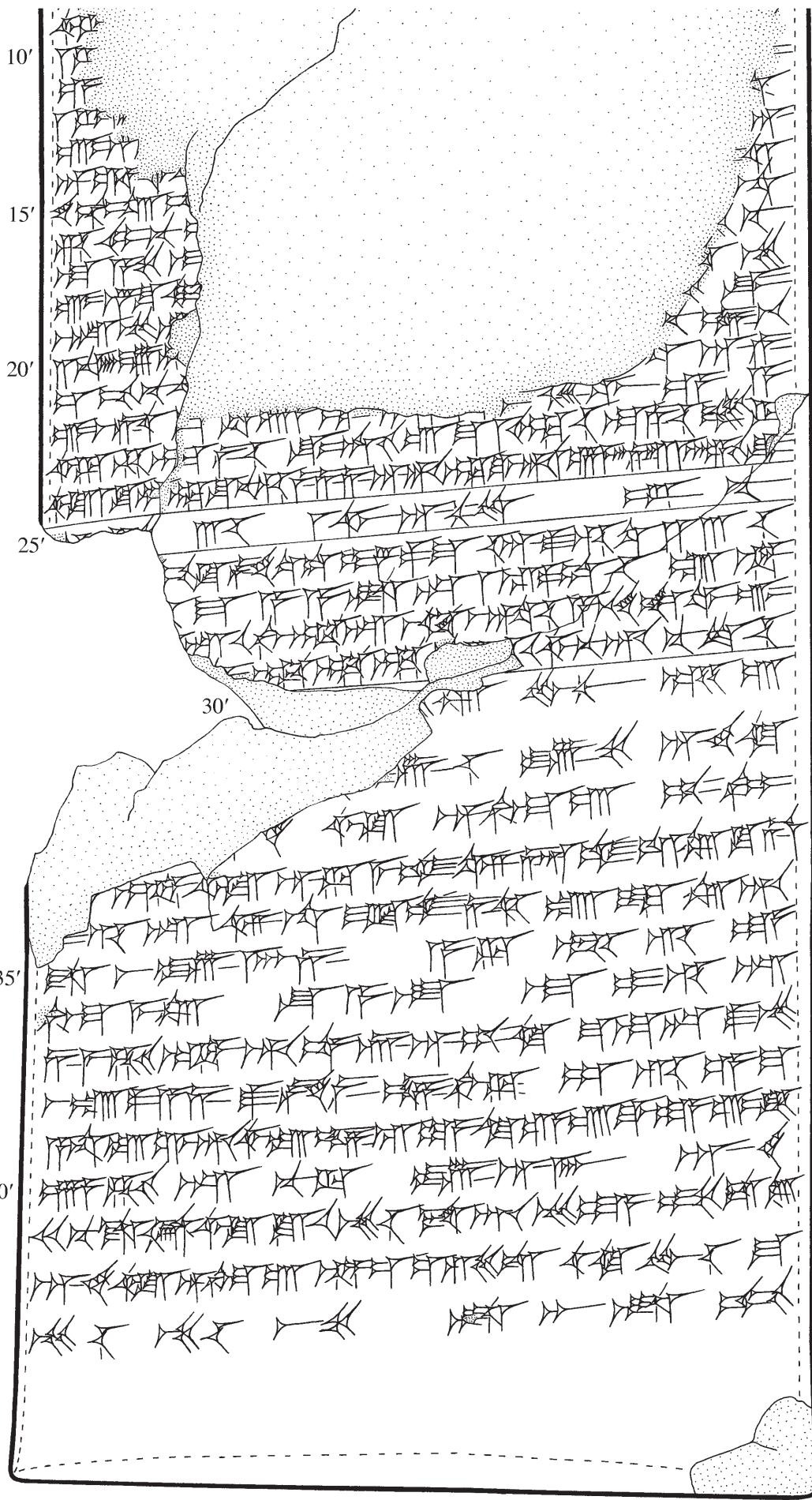
obv.



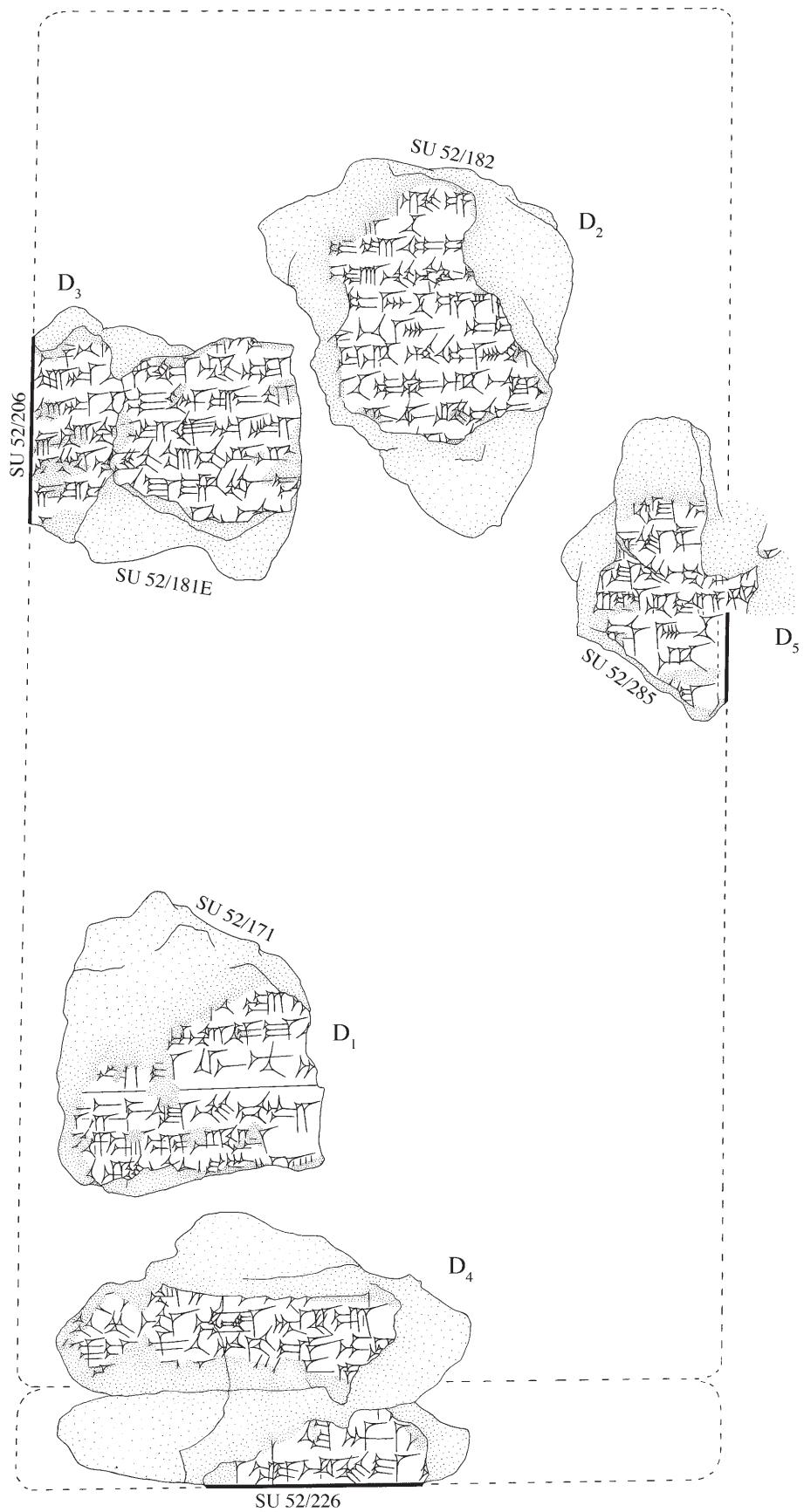
rev.



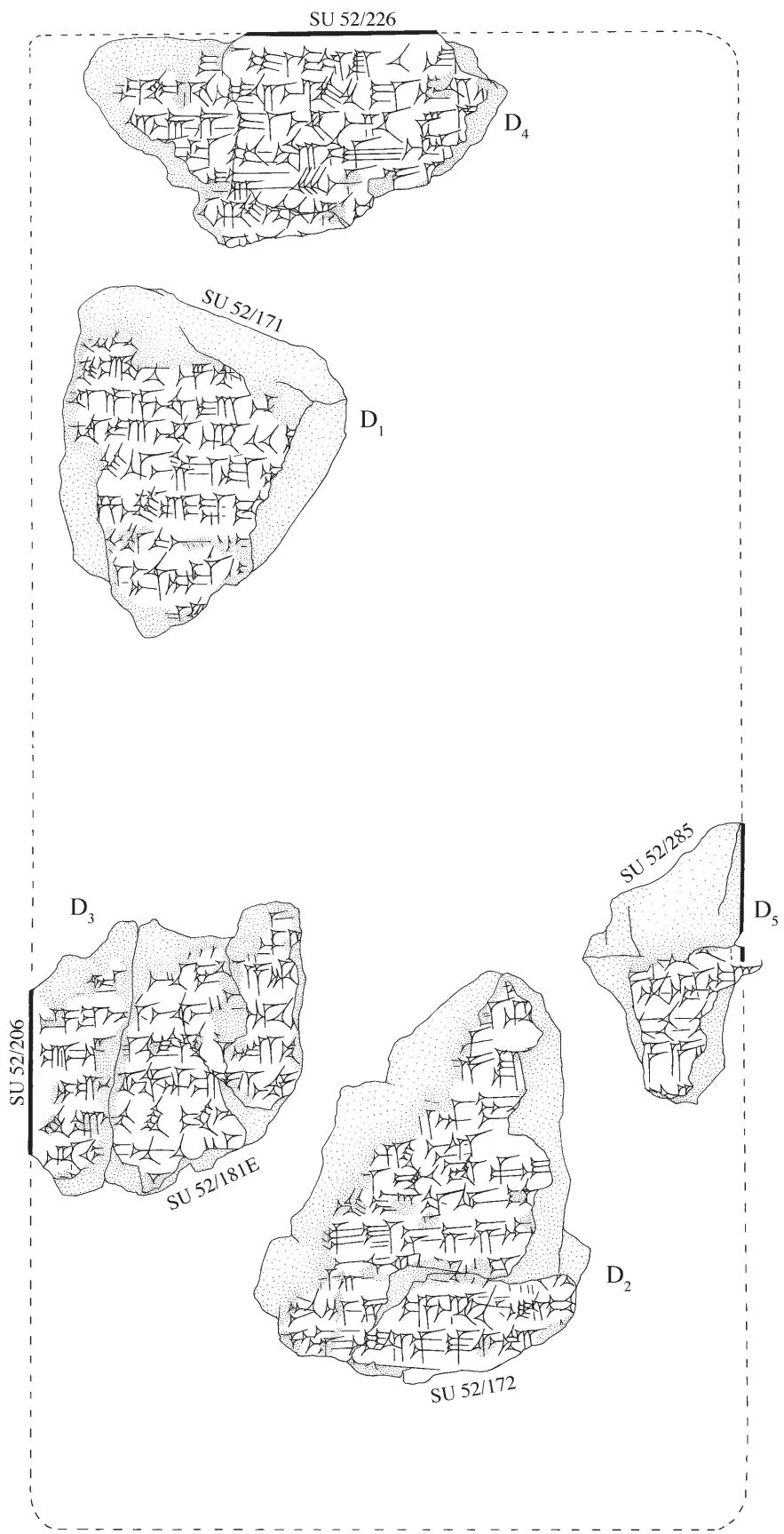
**Plate 86.** Text 8.6  
A: K 3648+ obv.  
1–37 (top), rev.  
1'–12' (bottom)



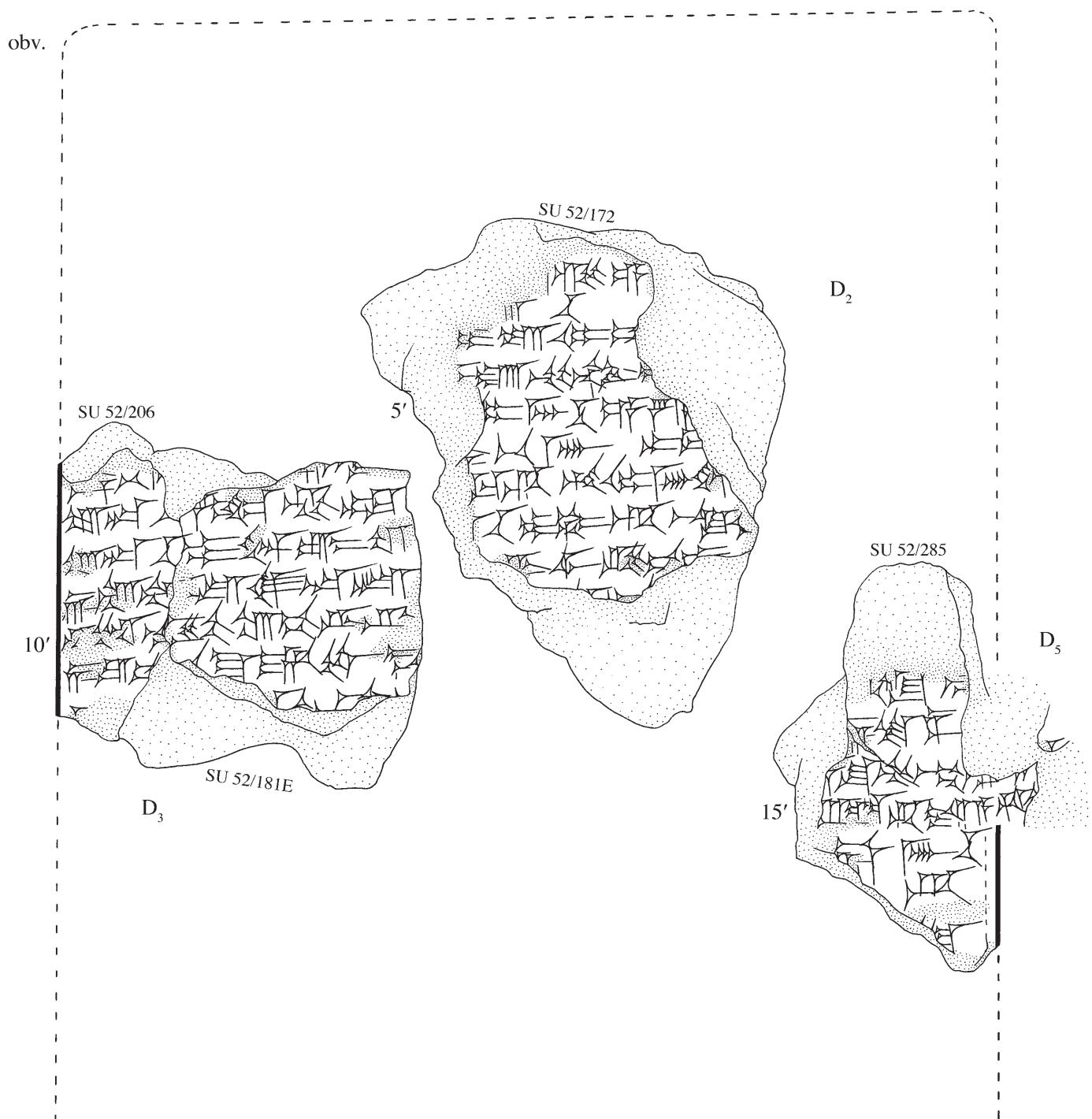
**Plate 87.**  
Text 8.6 A: K 3648+  
rev. 10'-43'



**Plate 88.** Text 8.6 D<sub>1-5</sub>: SU 52/171 (+) 52/172 (+) 52/181E + 52/206 (+) 52/226 (+) 52/285 obv. (scale 1:1)

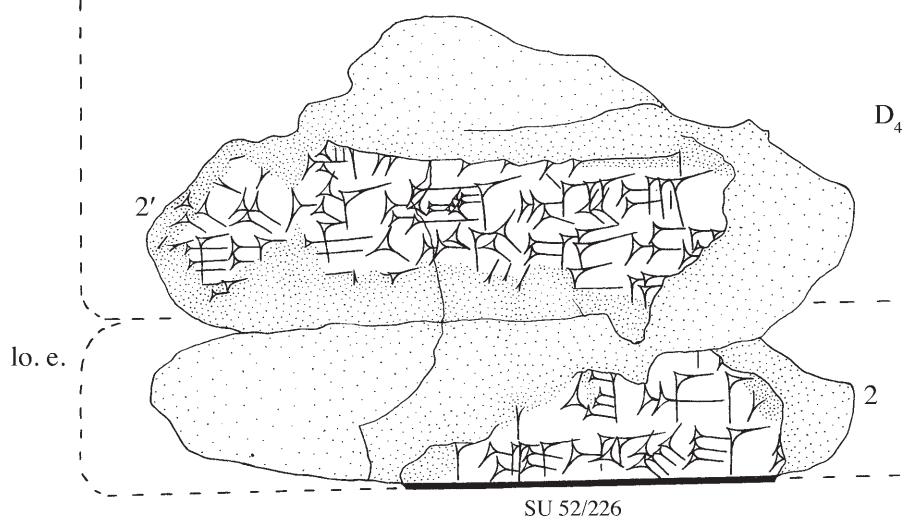
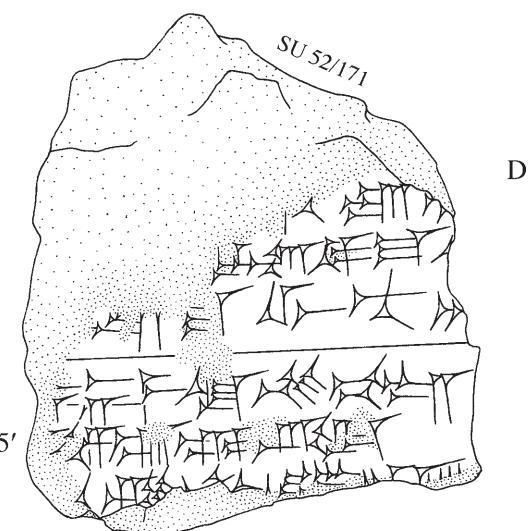


**Plate 89.** Text 8.6 D<sub>1-5</sub>: SU 52/171 (+) 52/172 (+) 52/181E + 52/206 (+) 52/226 (+) 52/285 rev. (scale 1:1)

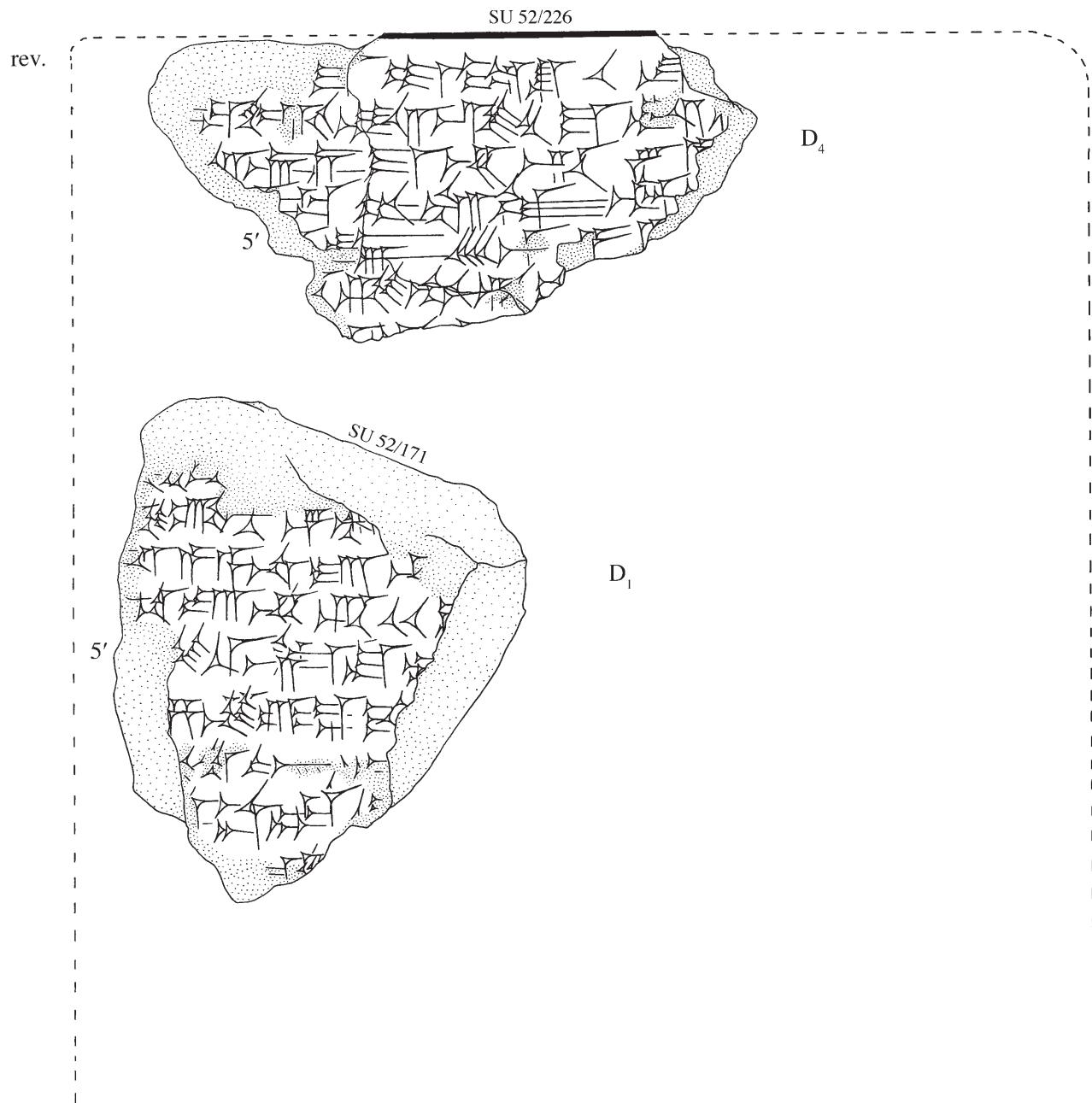


**Plate 90.** Text 8.6 D<sub>2</sub>, D<sub>3</sub>, D<sub>5</sub>: SU 52/172 (+) 52/181E + 52/206 (+) 52/285 obv.

obv.

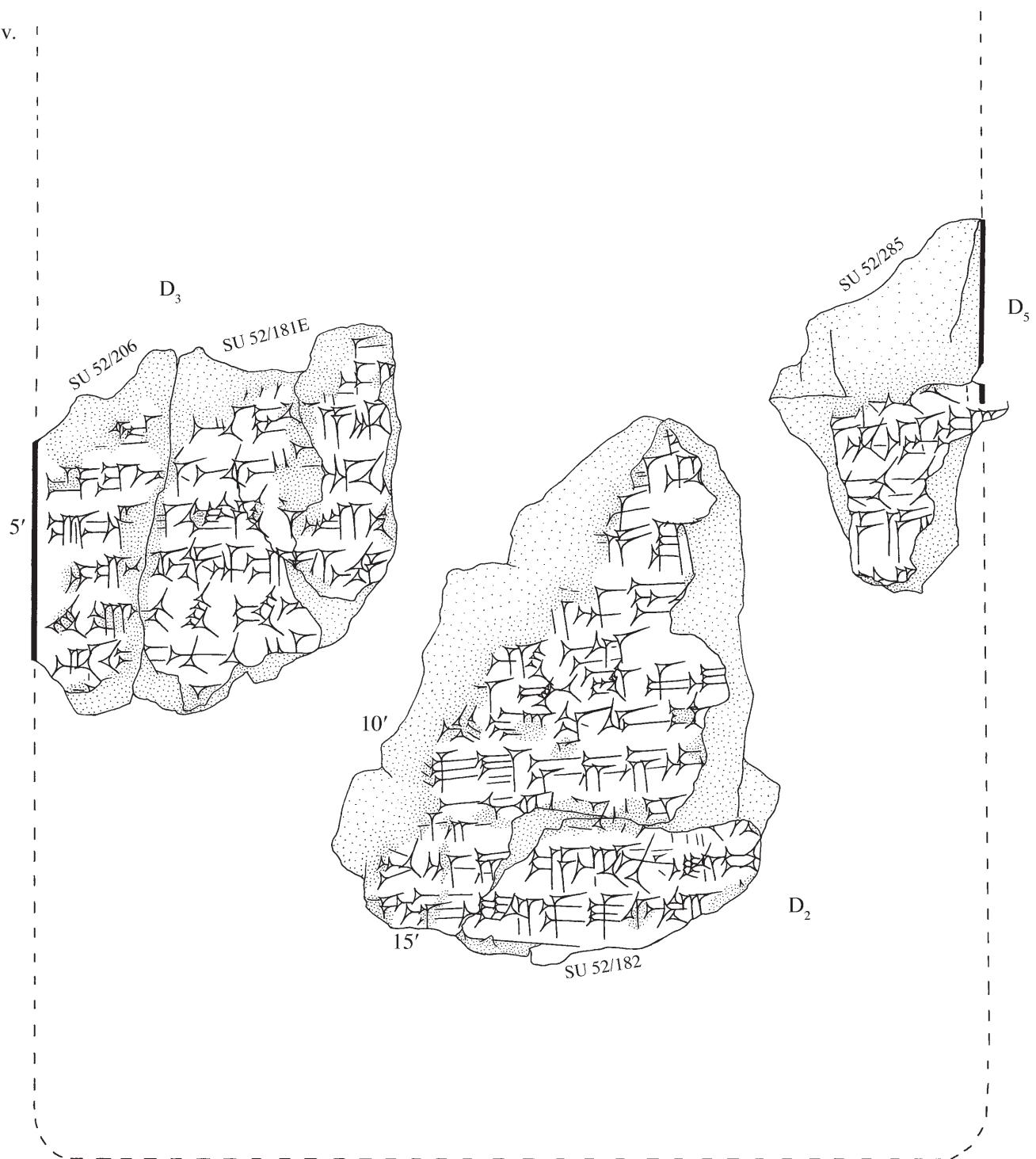


**Plate 91.** Text 8.6 D<sub>1</sub>, D<sub>4</sub>: SU 52/171 (+) 52/226 obv.

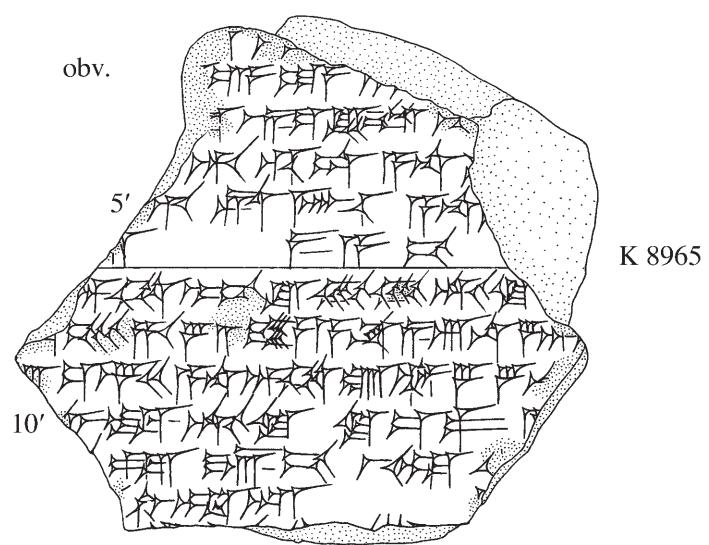
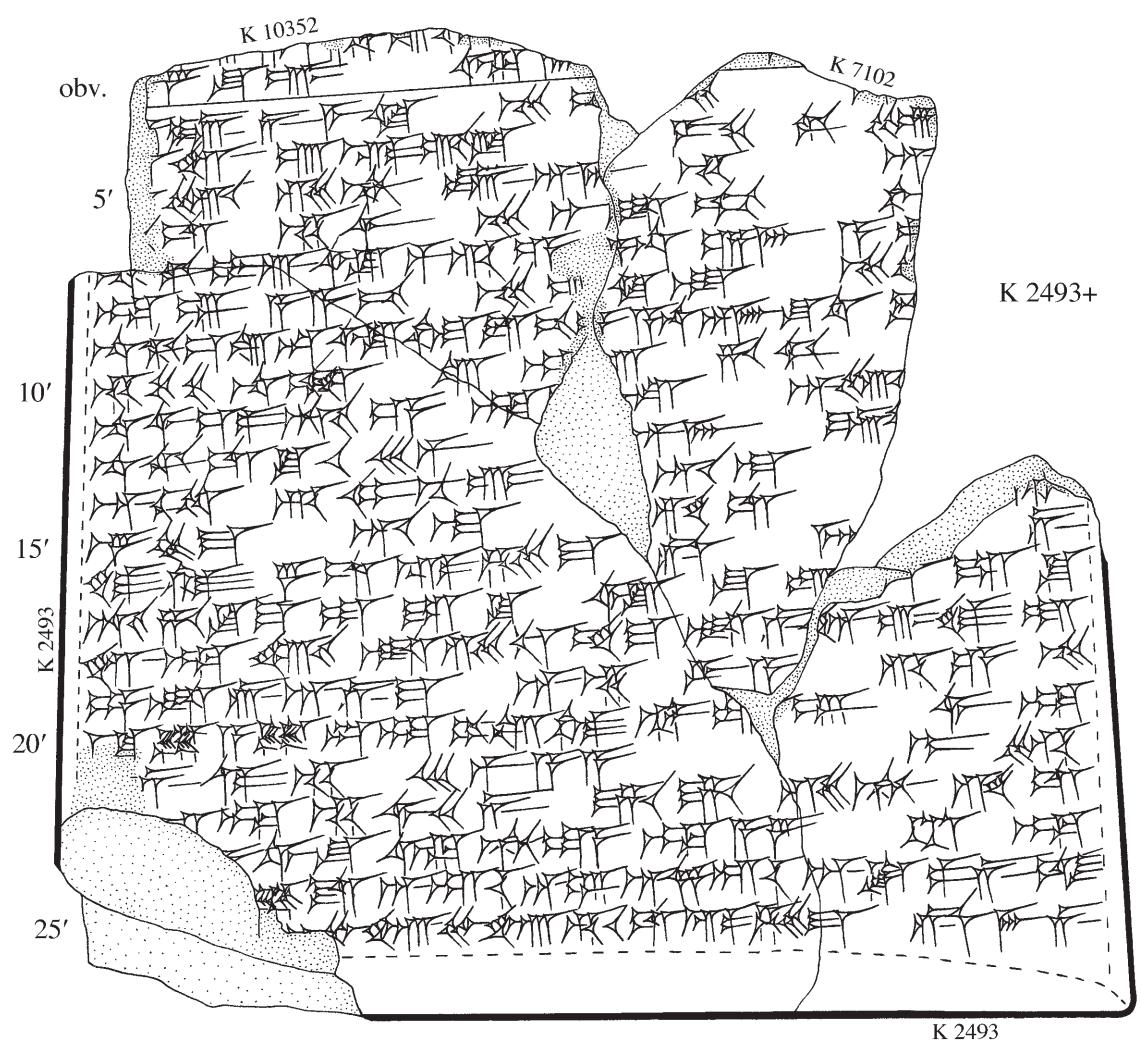


**Plate 92.** Text 8.6 D<sub>1</sub>, D<sub>4</sub>: SU 52/171 (+) 52/226 rev.

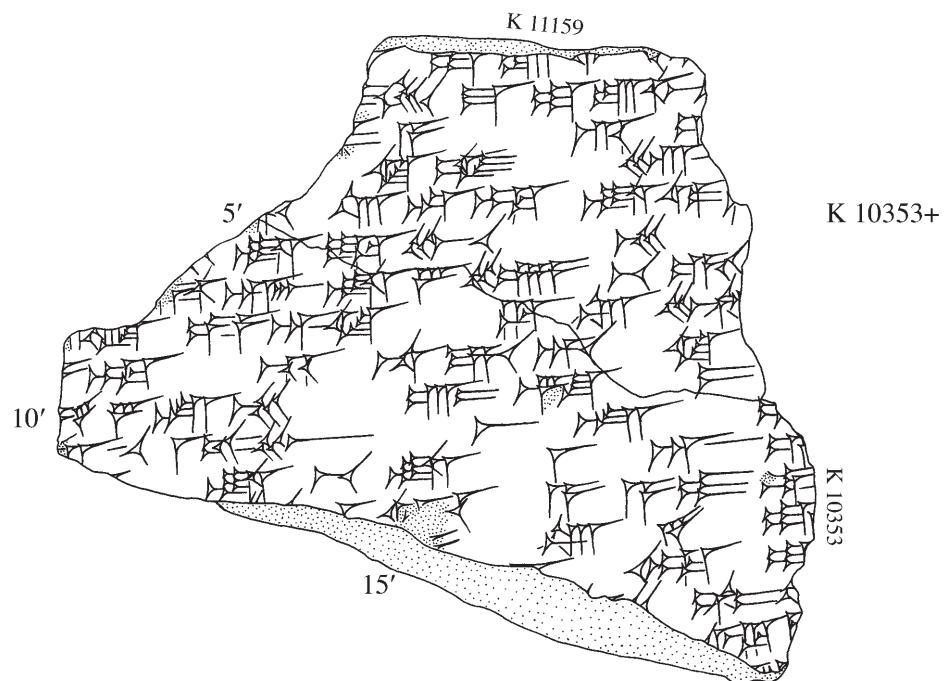
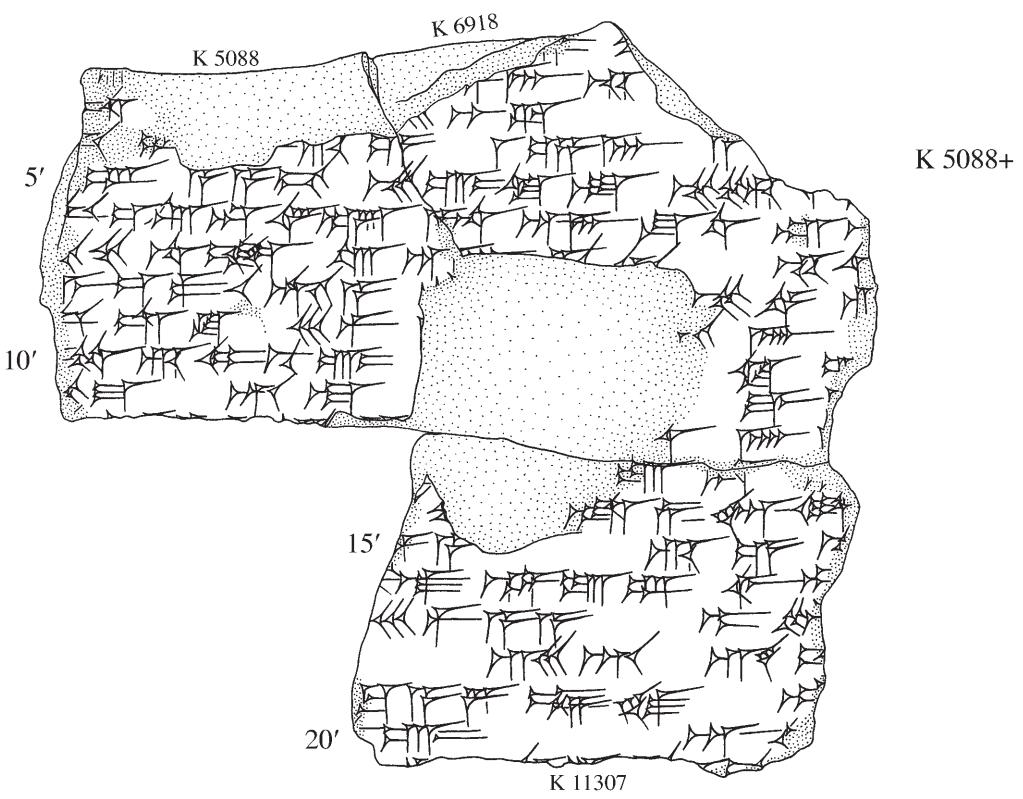
rev.



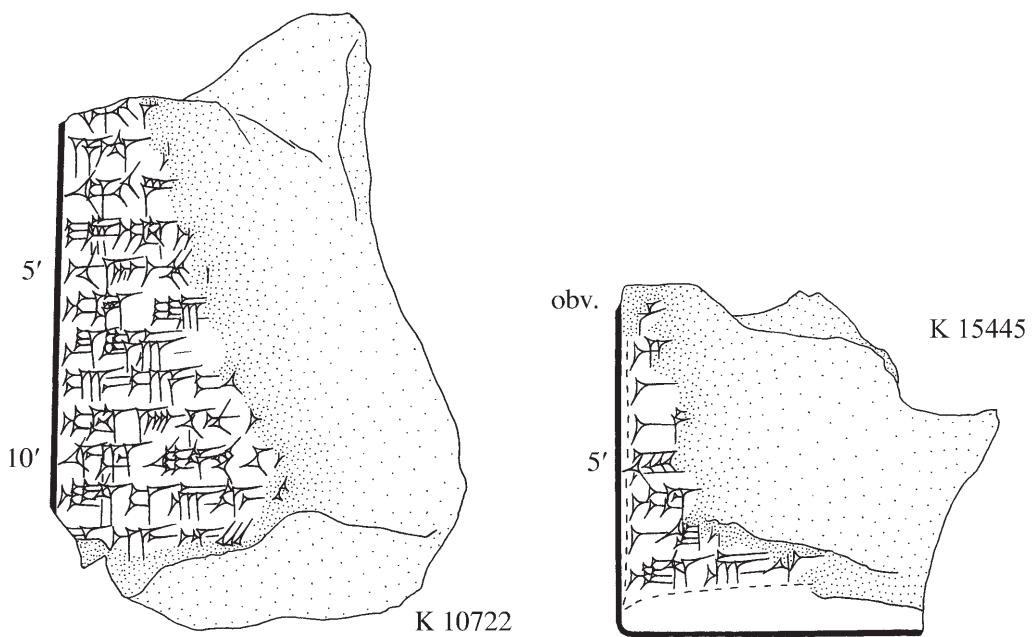
**Plate 93.** Text 8.6 D<sub>2</sub>, D<sub>3</sub>, D<sub>5</sub>: SU 52/172 (+) 52/181E + 52/206 (+) 52/285 rev.



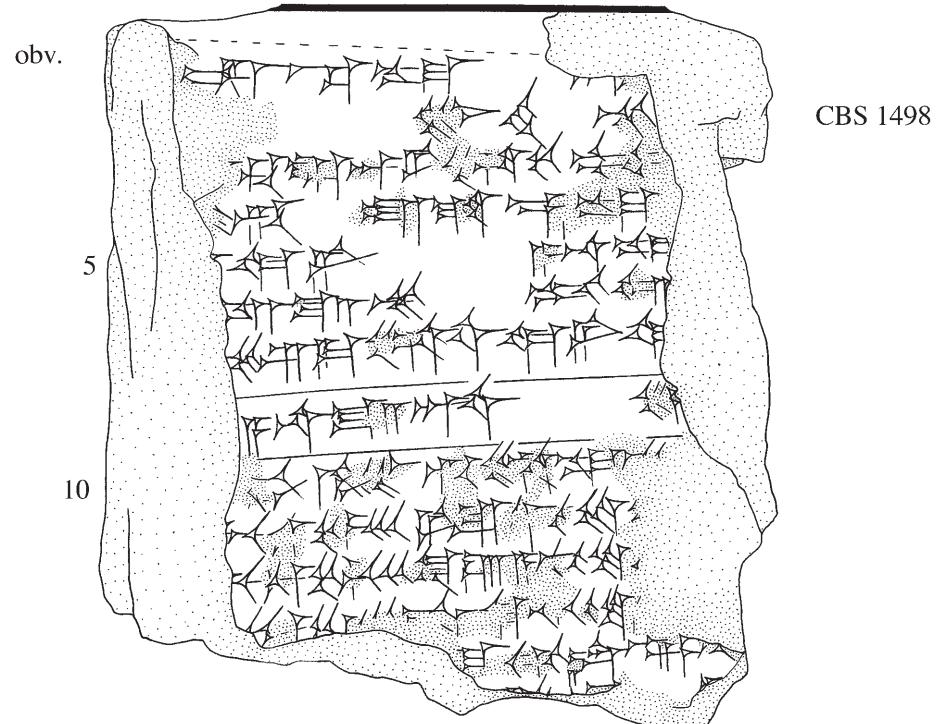
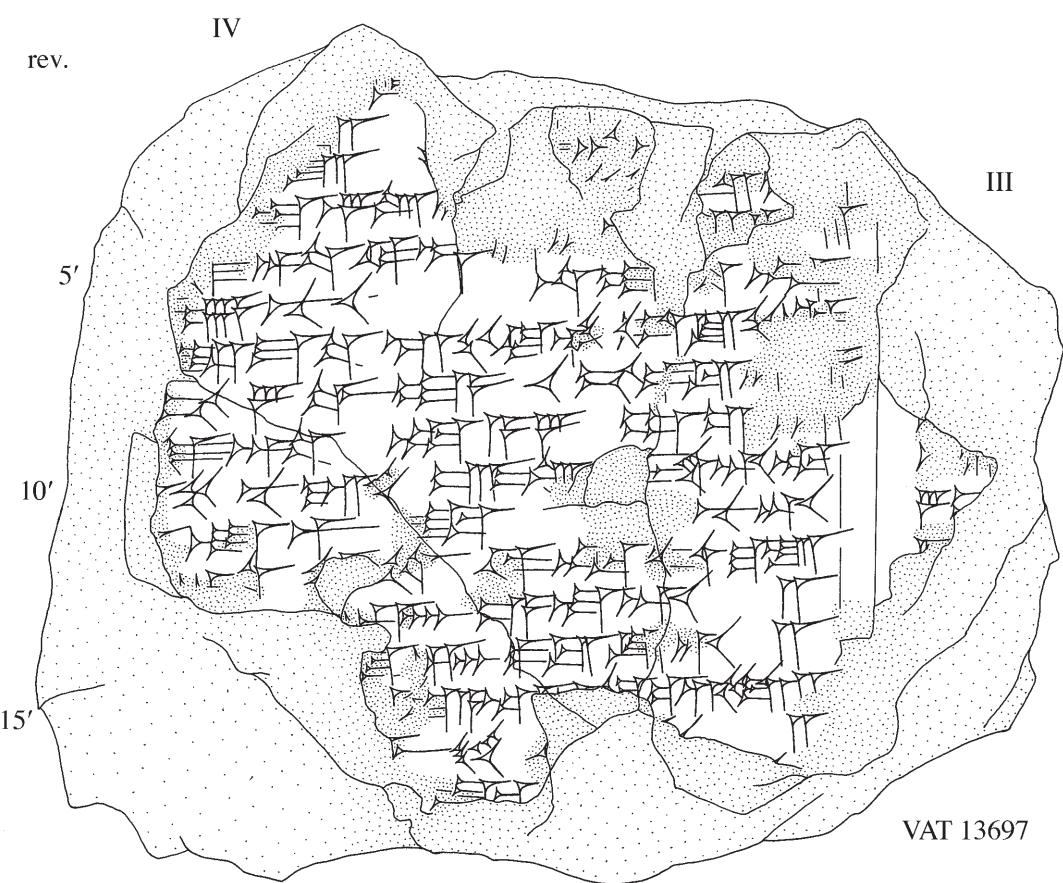
**Plate 94.** Text 8.6 E<sub>1</sub>: K 2493 + 7102 + 9081 + 10352 (*top*); text 8.6 E<sub>2</sub>: K 8965 (*bottom*)



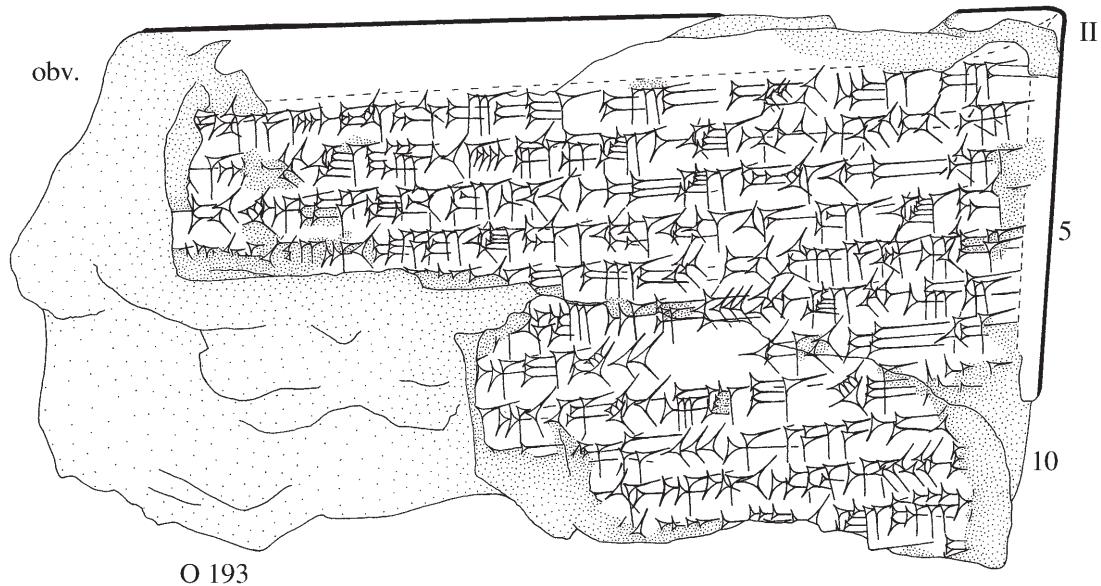
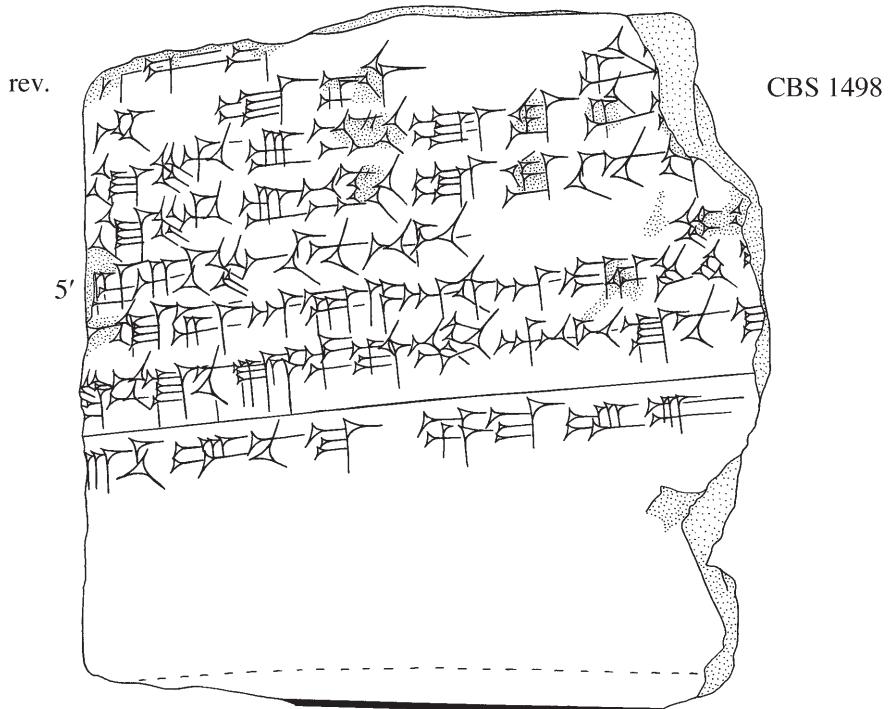
**Plate 95.** Text 8.6 F<sub>1</sub>: K 5088 + 6918 + 11307 (*top*); text 8.6 F<sub>2</sub>: K 10353 + 11159 (*bottom*)



**Plate 96.** Text 8.6 H: K 10722 (*top left*); text 8.6 J:  
K 15445 (*top right*); text 8.7 B: VAT 13697 obv. (*bottom*)

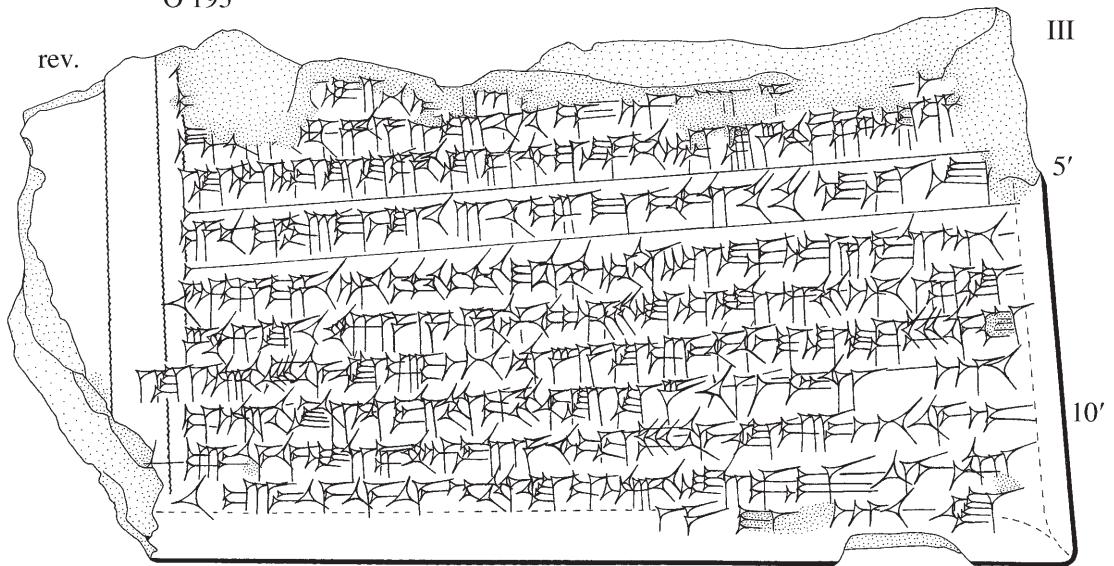


**Plate 97.** Text 8.7 B: VAT 13697 rev. (top); text 8.7 c: CBS 1498 obv. (bottom)

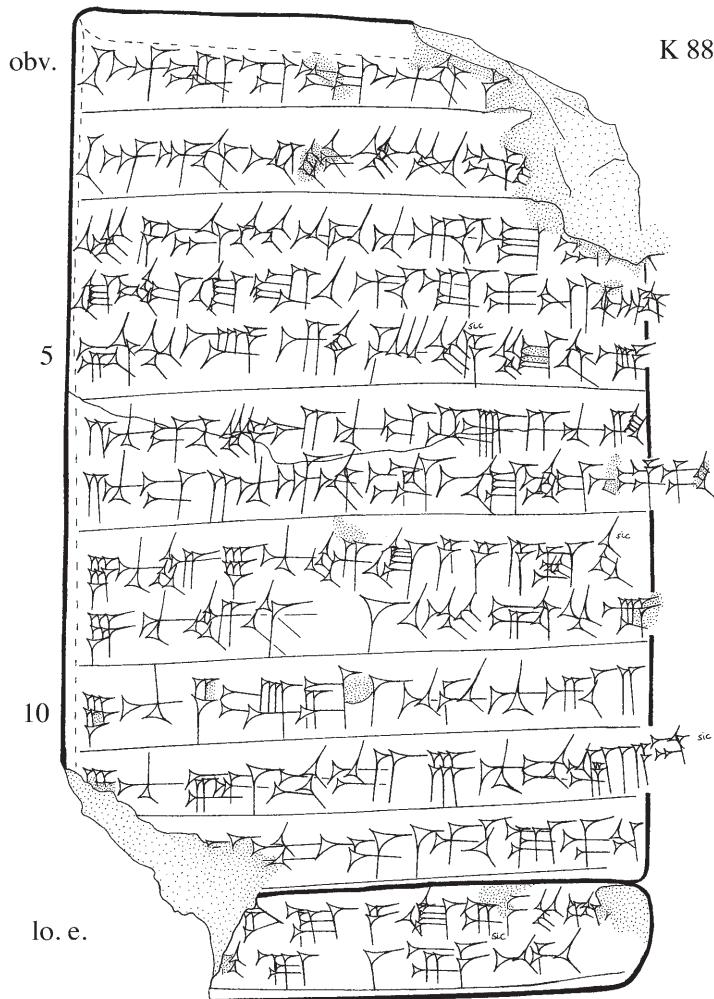


**Plate 98.** Text 8.7 c: CBS 1498 rev. (*top*); text 8.7 D: O 193 obv. (*bottom*)

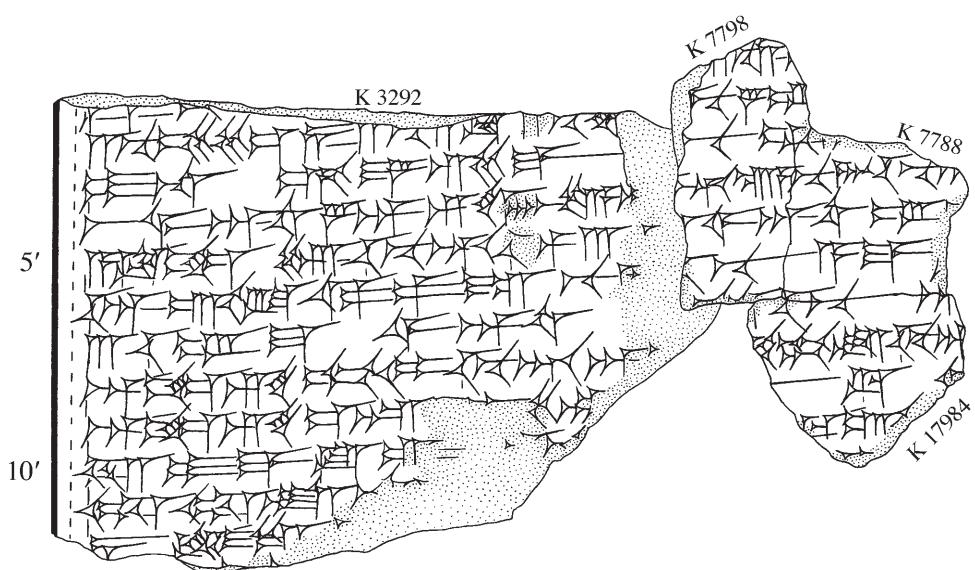
O 193



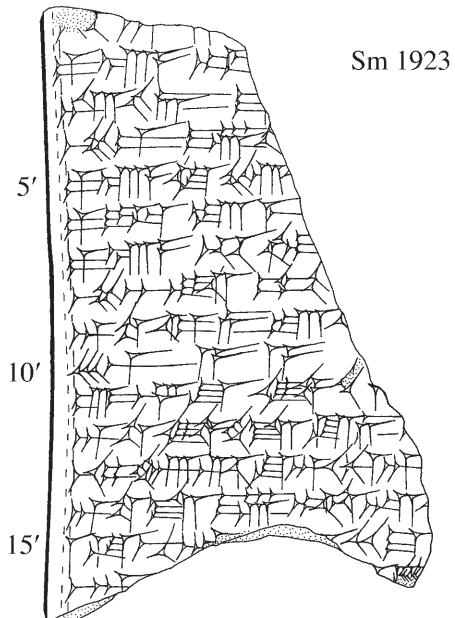
K 888



**Plate 99.** Text 8.7 D: O 193 rev. (*top*); text 8.7 e: K 888 obv. and lo.e. (*bottom*)



**Plate 100.** Text 8.7 e: K 888 rev., u.e. and l.e. (top); text 8.8 A: K 3292 + 7788 + 7798 + 17984 (bottom)

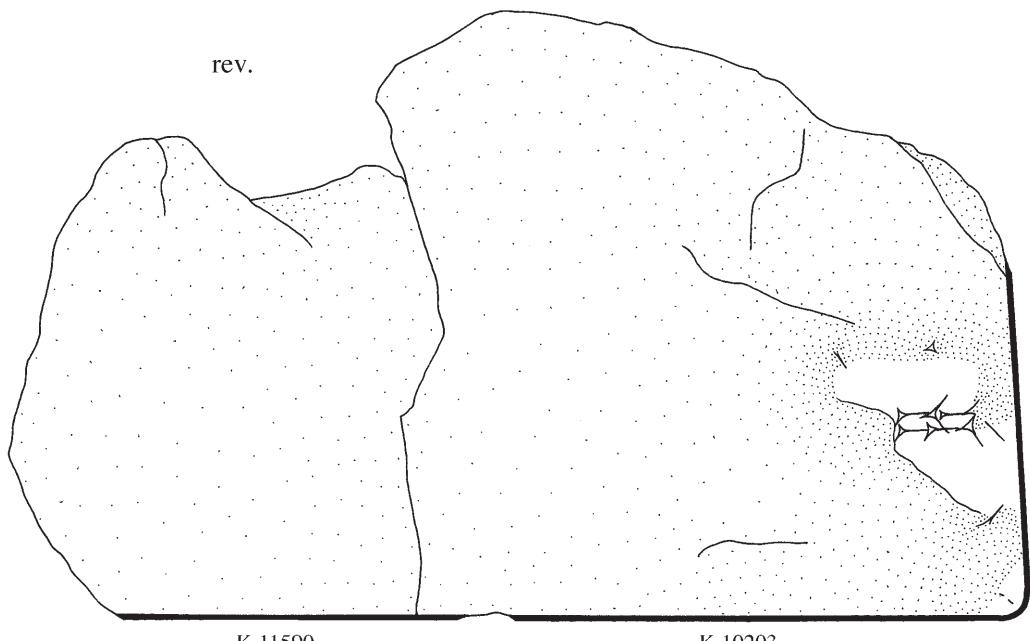


K 11590

K 10203

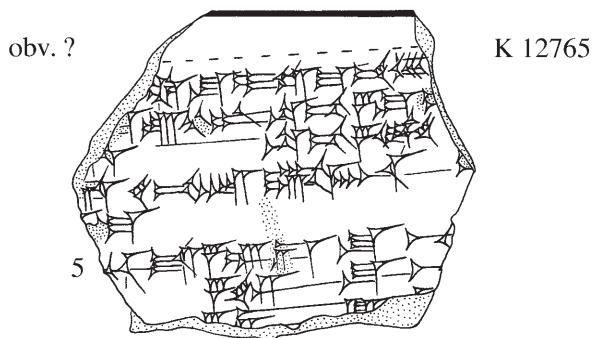


**Plate 101.** Text 8.9 A: Sm 1923 (*top*); text 8.10 A: K 10203 + 11590 obv. (*bottom*)



K 11590

K 10203

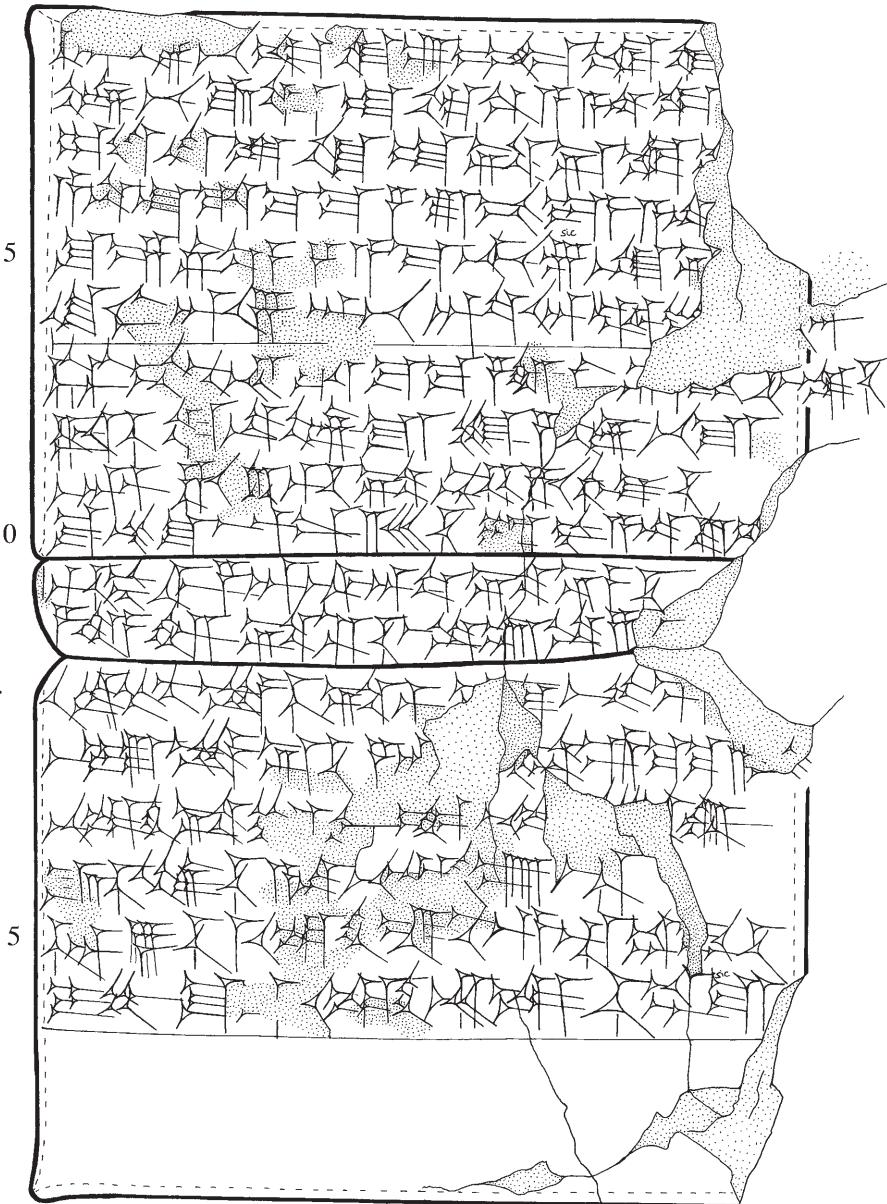


obv. ?

K 12765

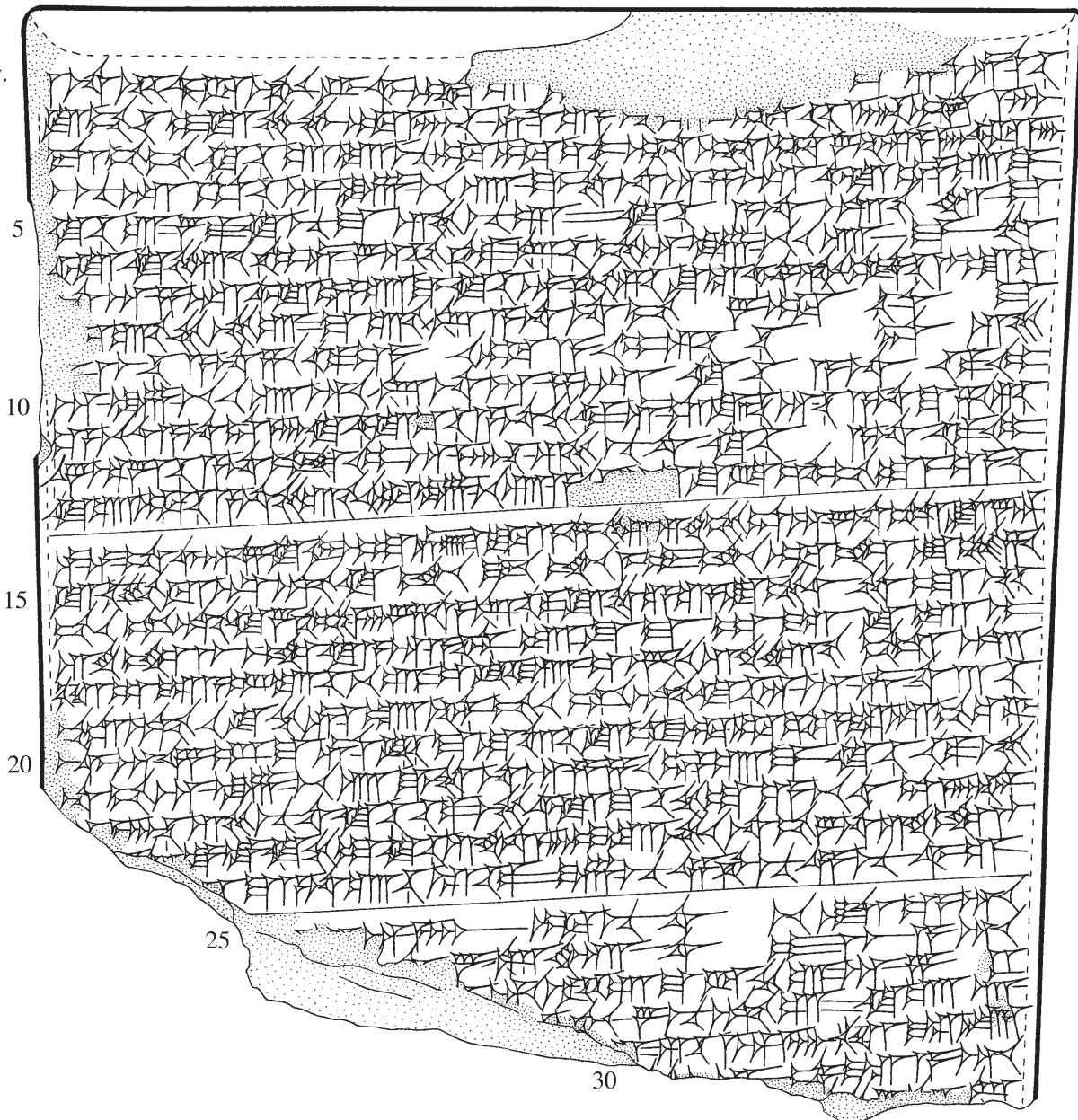
**Plate 102.** Text 8.10 A: K 10203 + 11590 rev. (*top*); text 8.11 A: K 12765 (*bottom*)

obv.

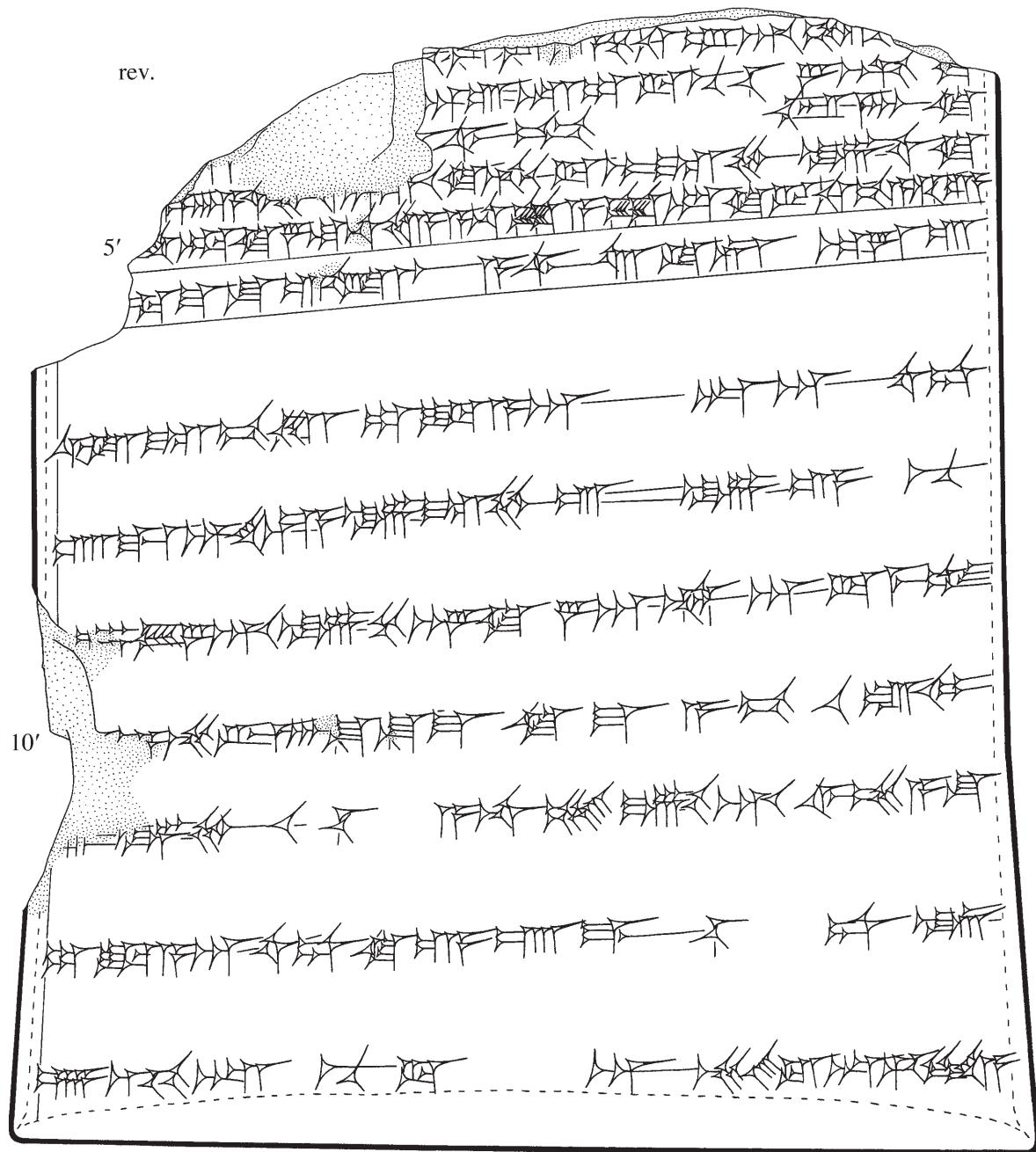


**Plate 103.** Text 8.12 a: VAT 35

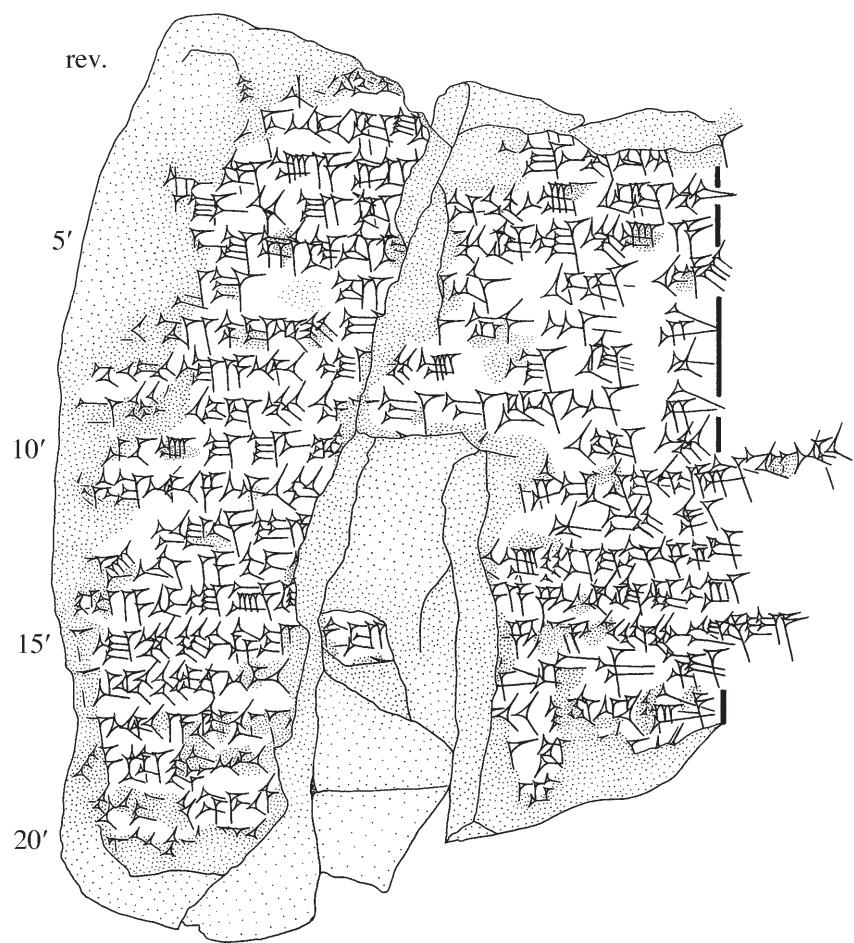
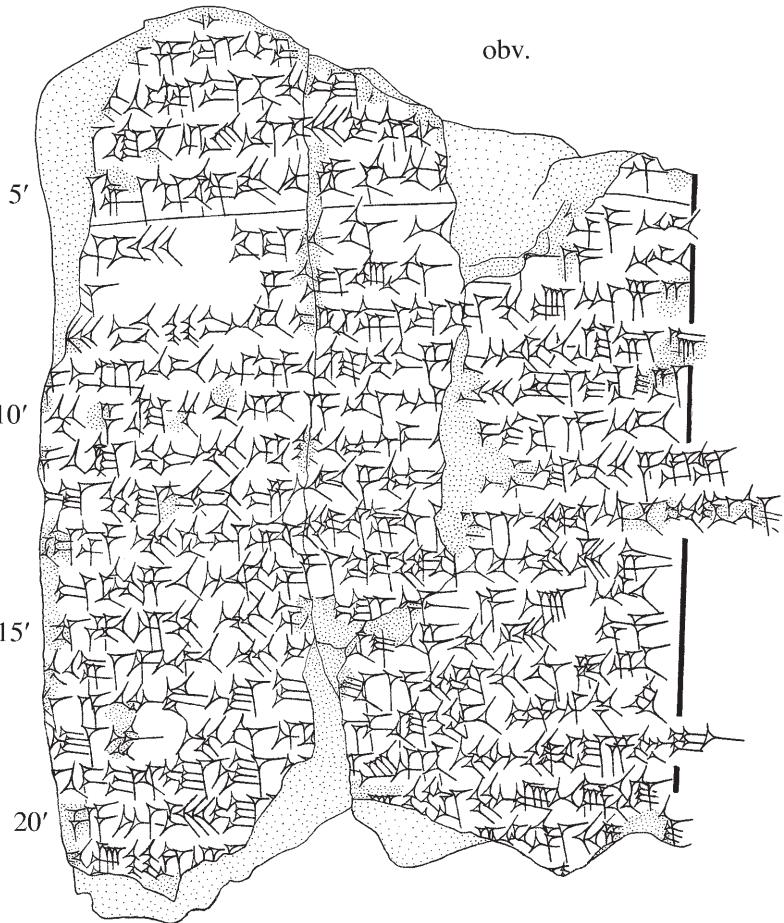
obv.



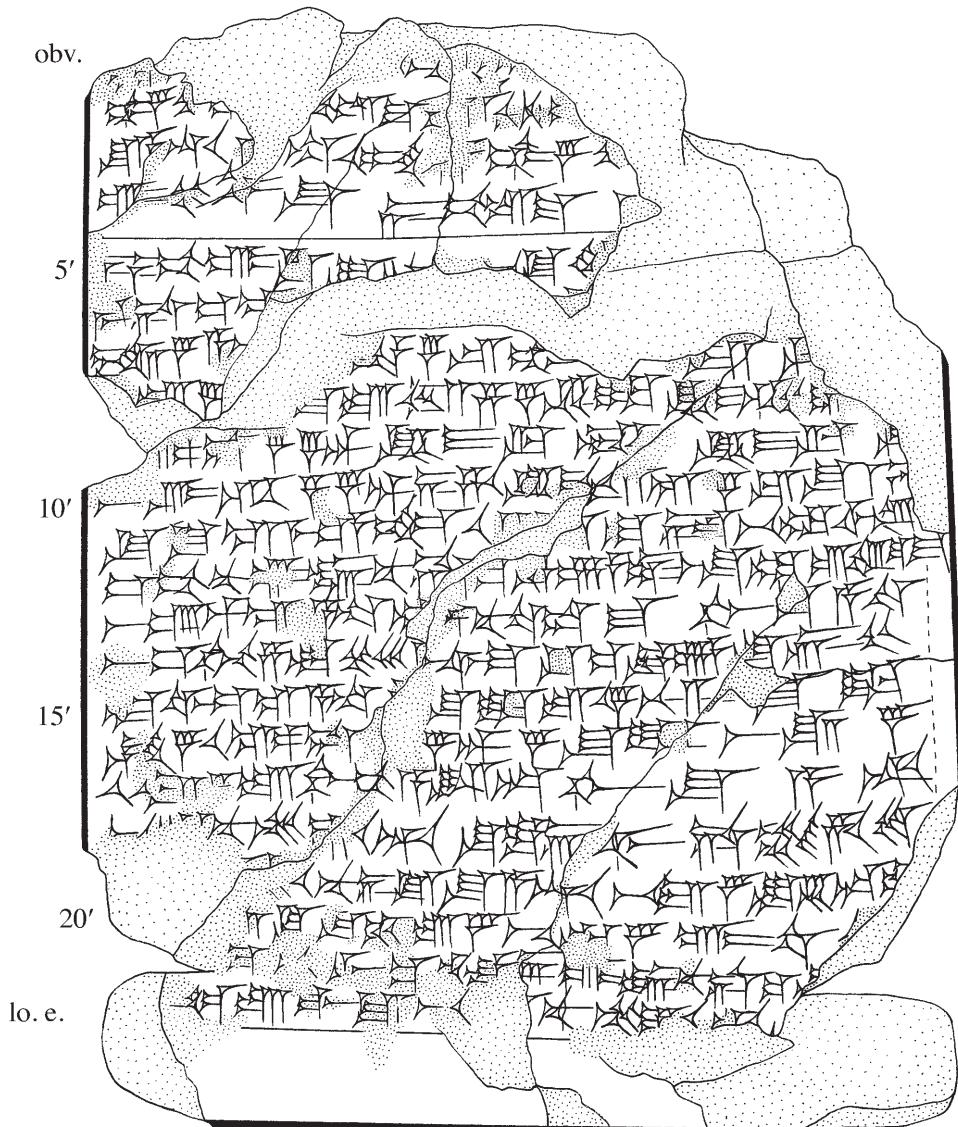
**Plate 104.** Text 8.13 A: K 66 obv.



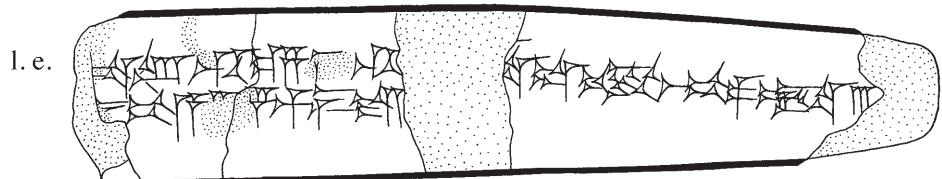
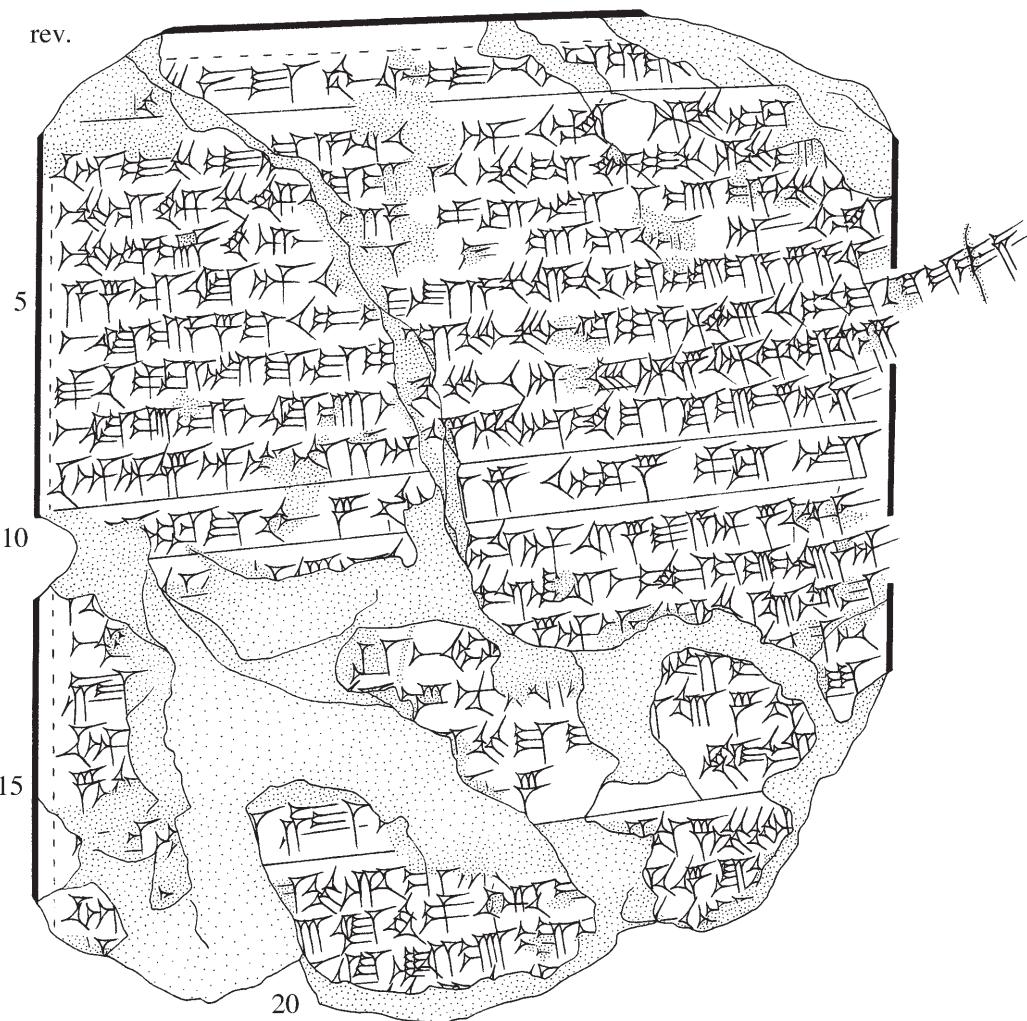
**Plate 105.** Text 8.13 A: K 66 rev.



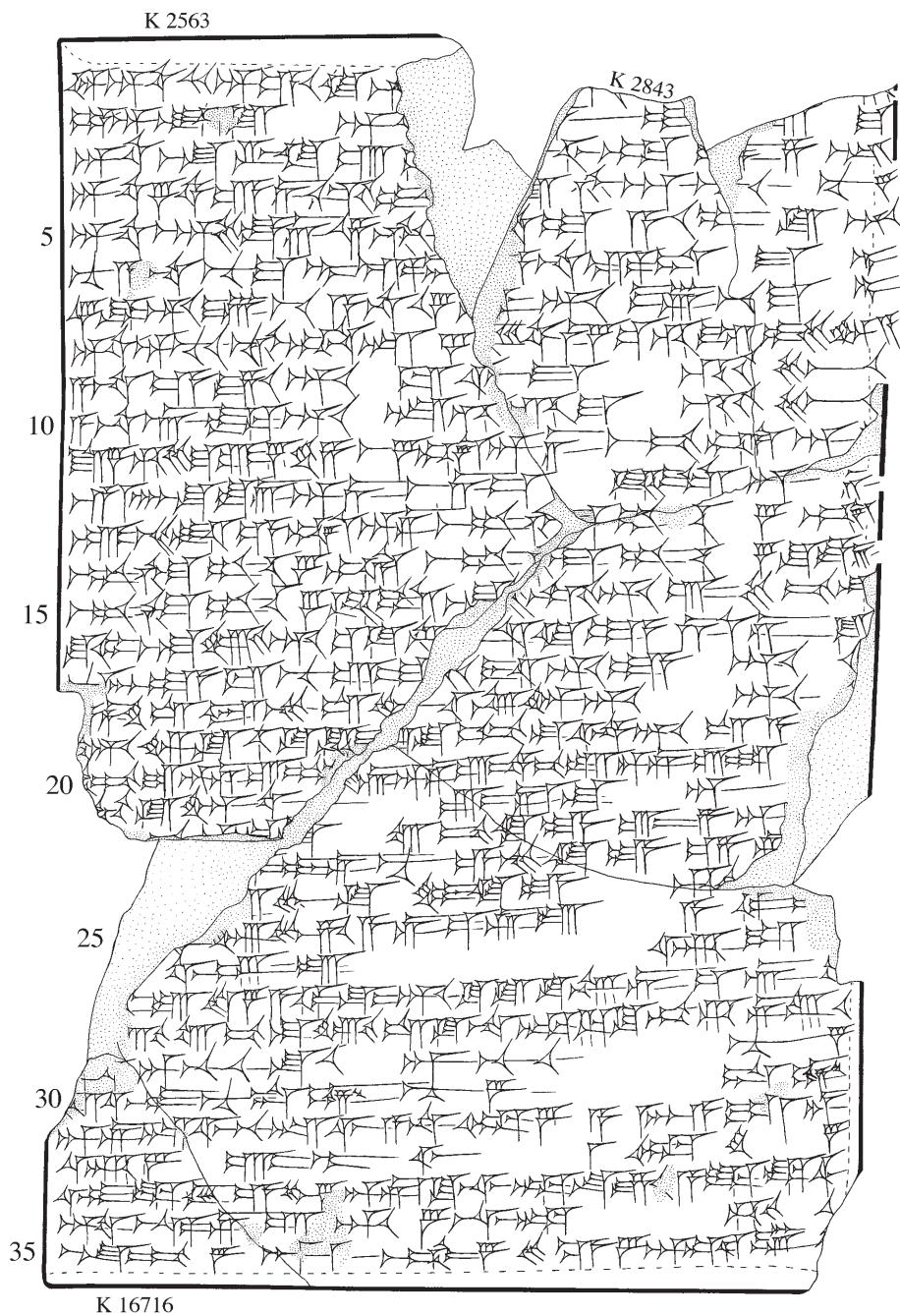
**Plate 106.** Text 8.13 b: BM 66627



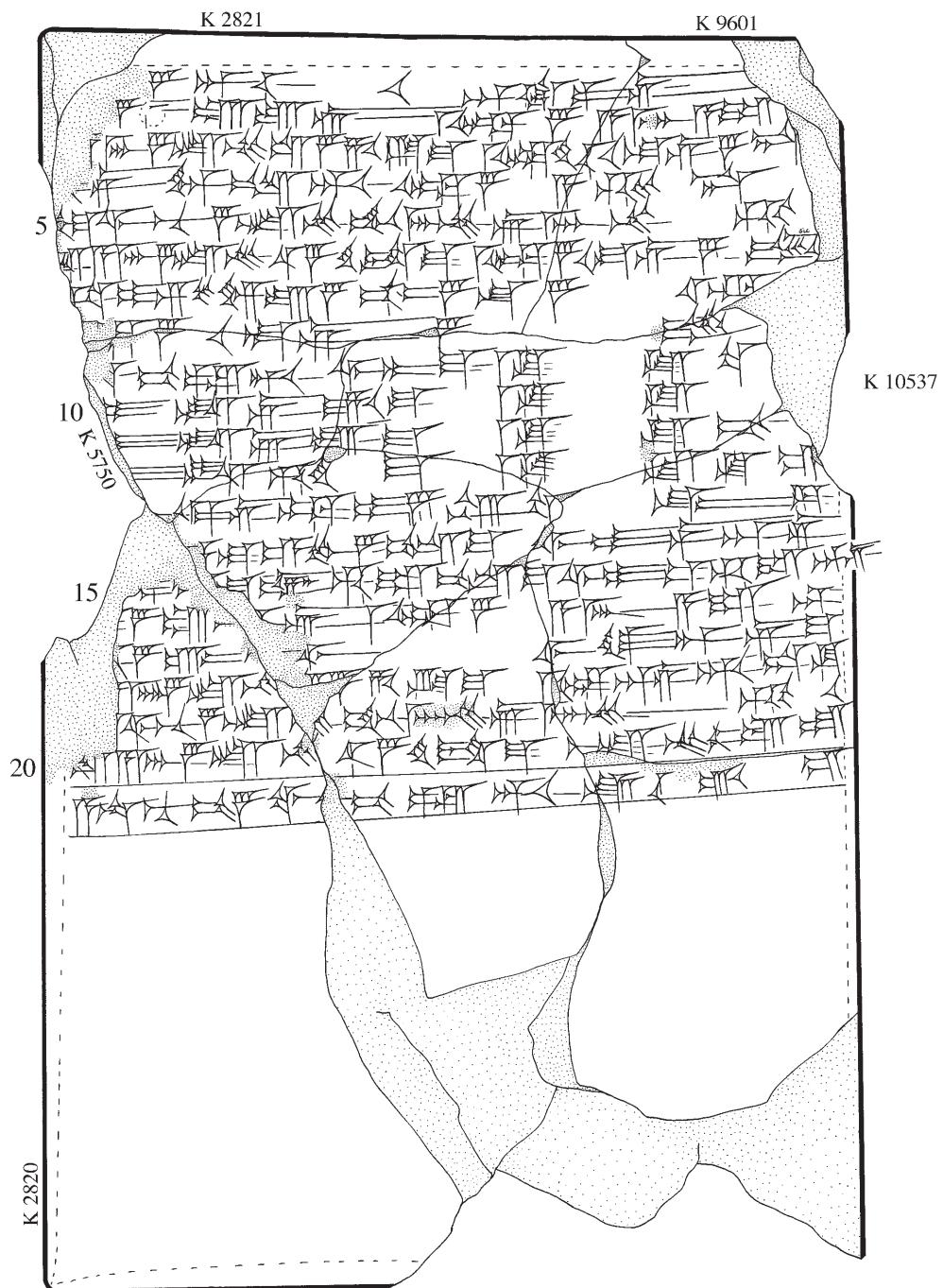
**Plate 107.** Text 8.14 A: SU 52/245 obv. and lo.e.



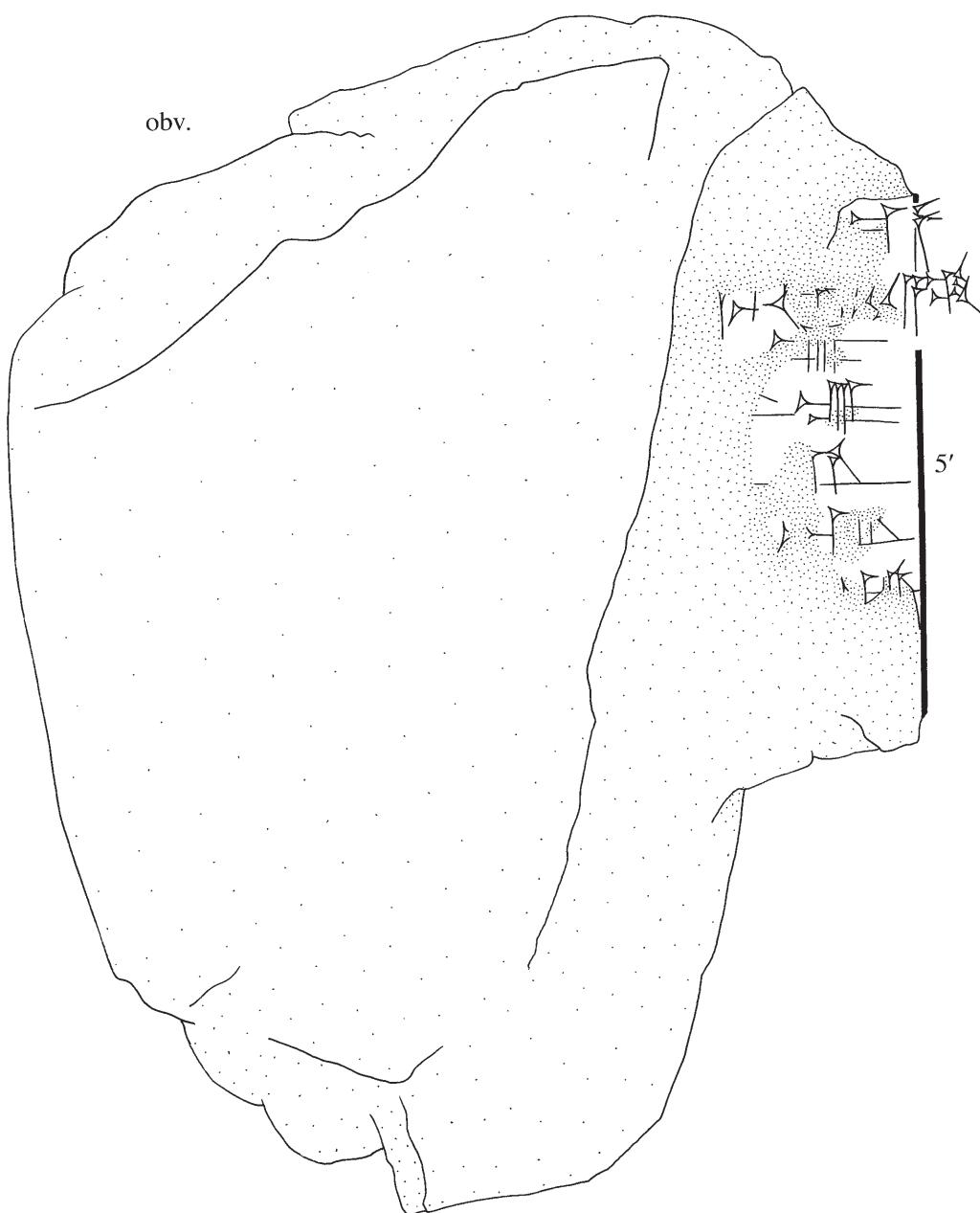
**Plate 108.** Text 8.14 A: SU 52/245 rev. and l.e.



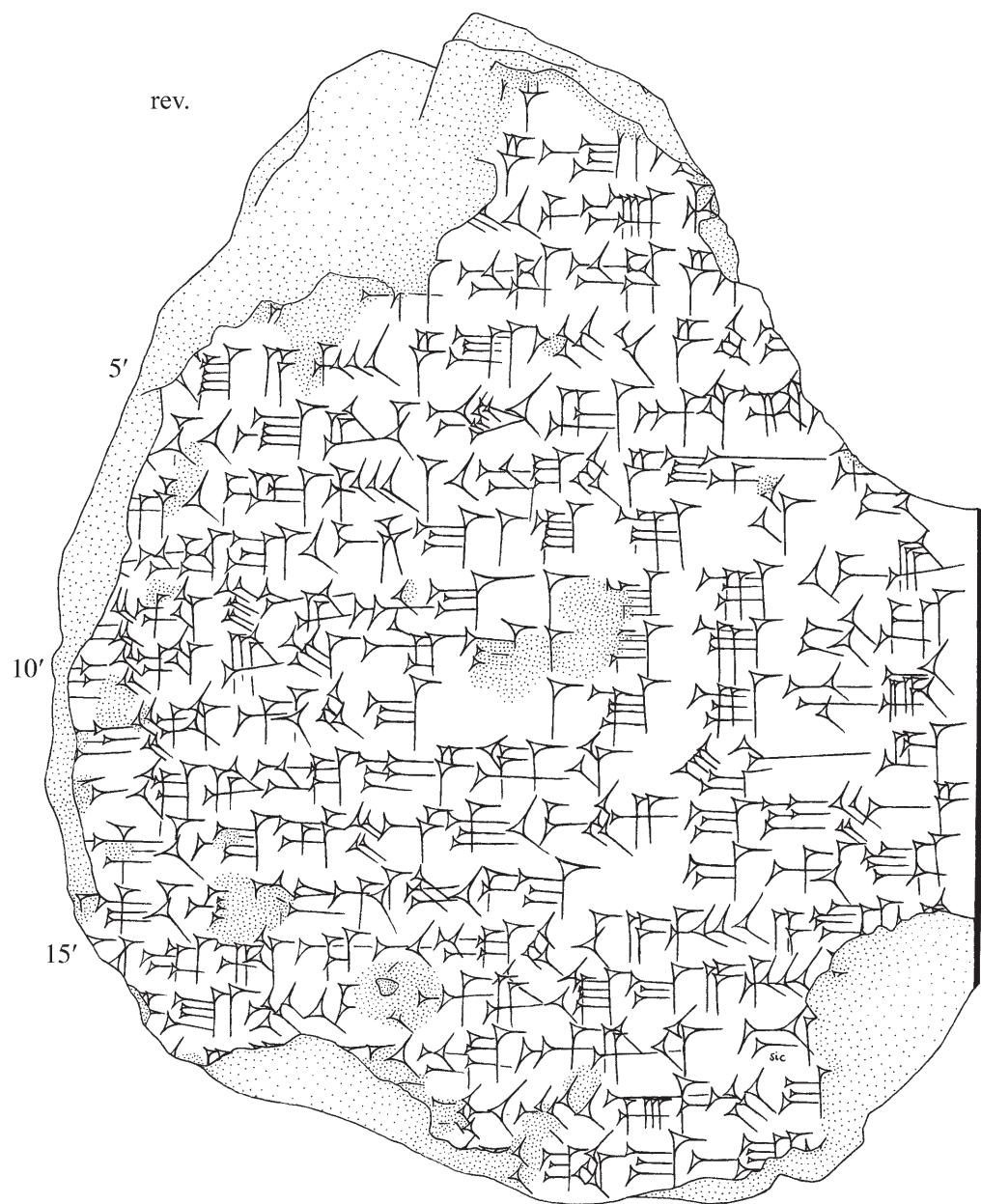
**Plate 109.** Text 9.1 A: K 2563 + 2820 + 2821 + 2843 + 5750 + 9601 + 10537 + 16716 obv. (*scale 1:1*)



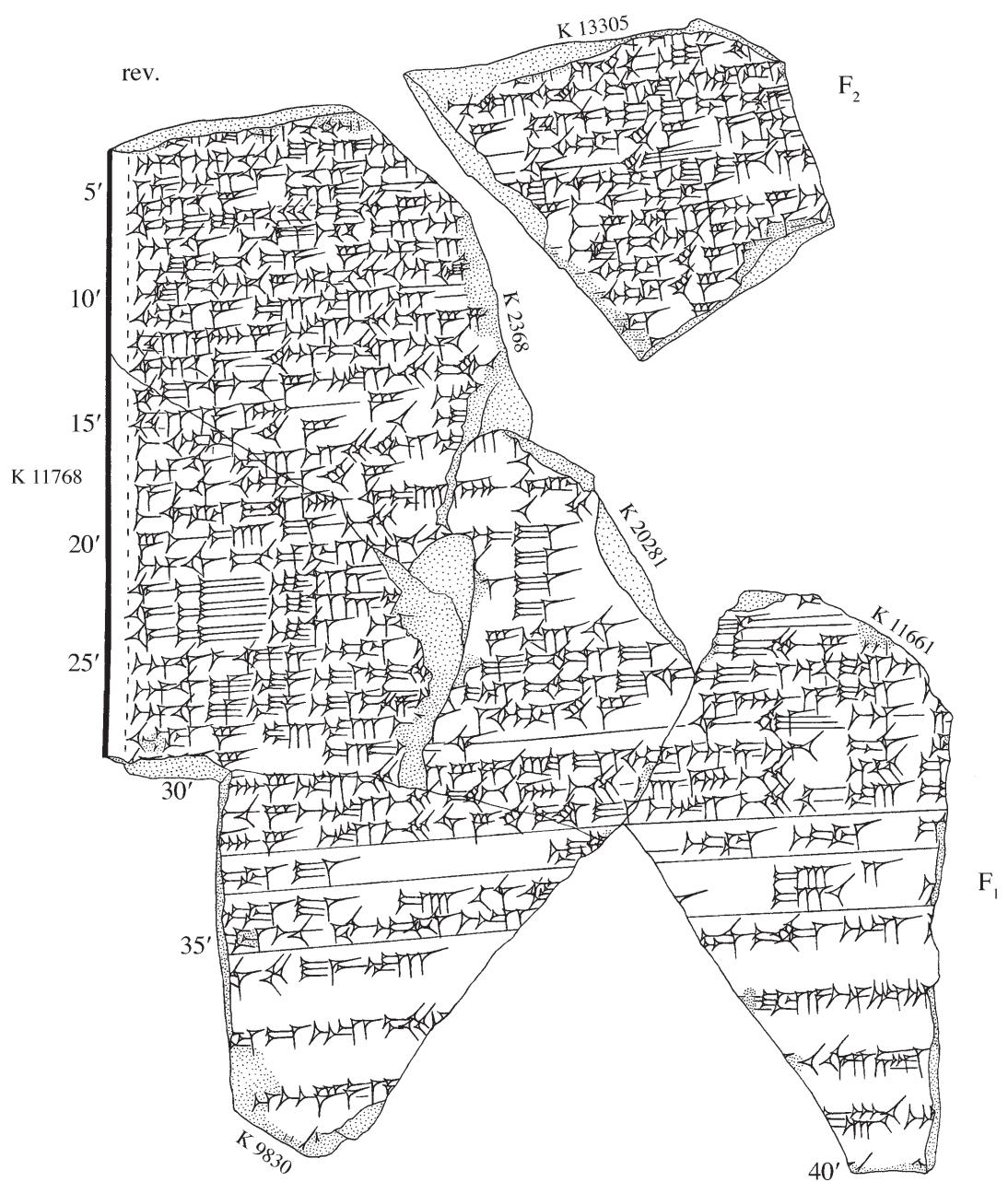
**Plate 110.** Text 9.1 A: K 2563 + 2820 + 2821 + 2843 + 5750 + 9601 + 10537 + 16716 rev. (*scale 1:1*)



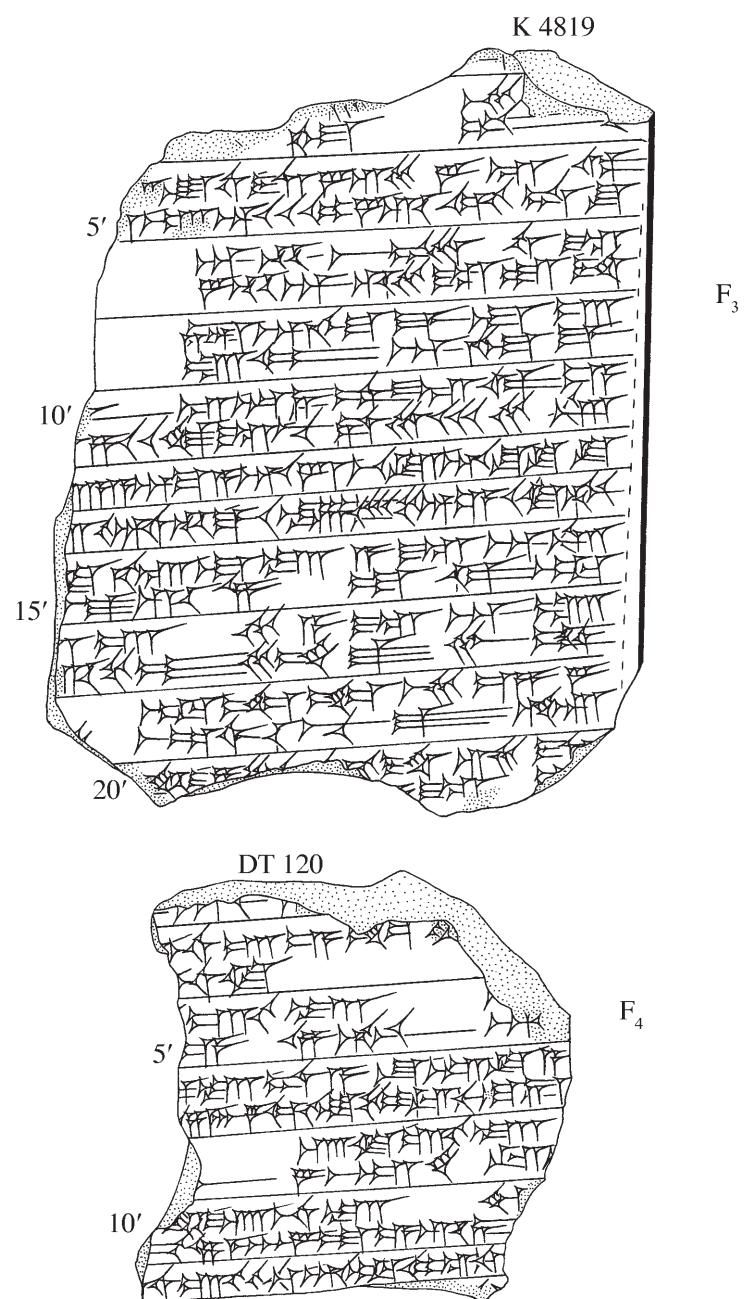
**Plate 111.** Text 9.1 d: CBS (Kh<sup>1</sup>) 458 obv.



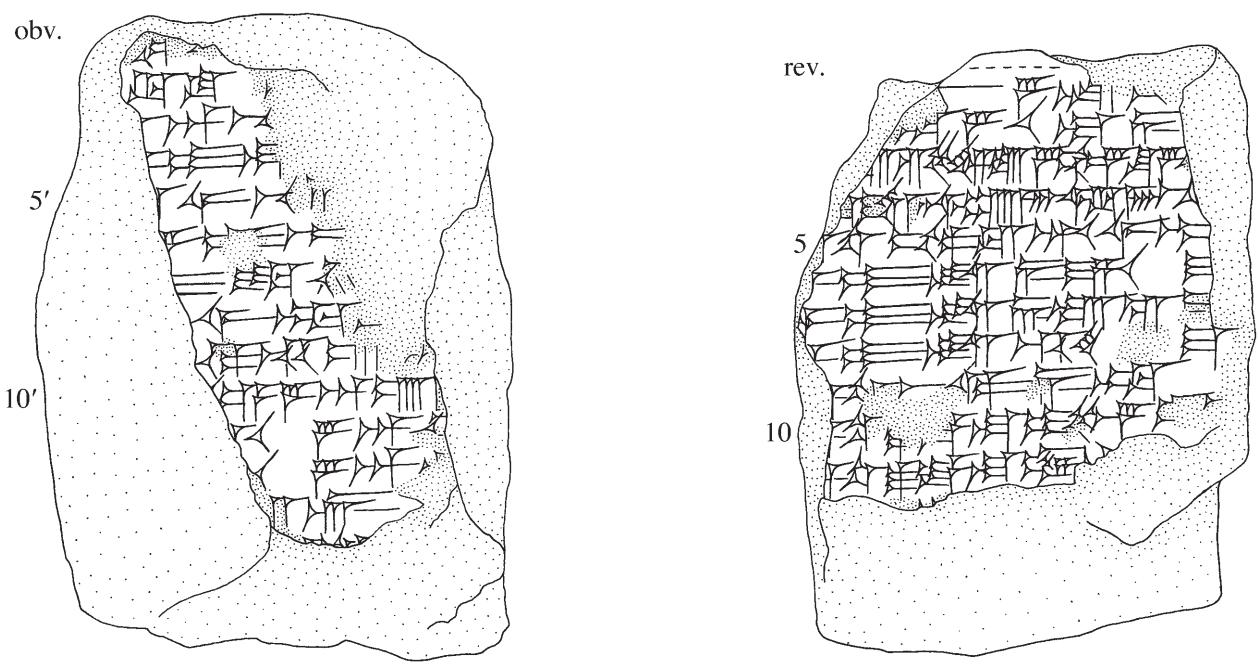
**Plate 112.** Text 9.1 d: CBS (Kh<sup>1</sup>) 458 rev.



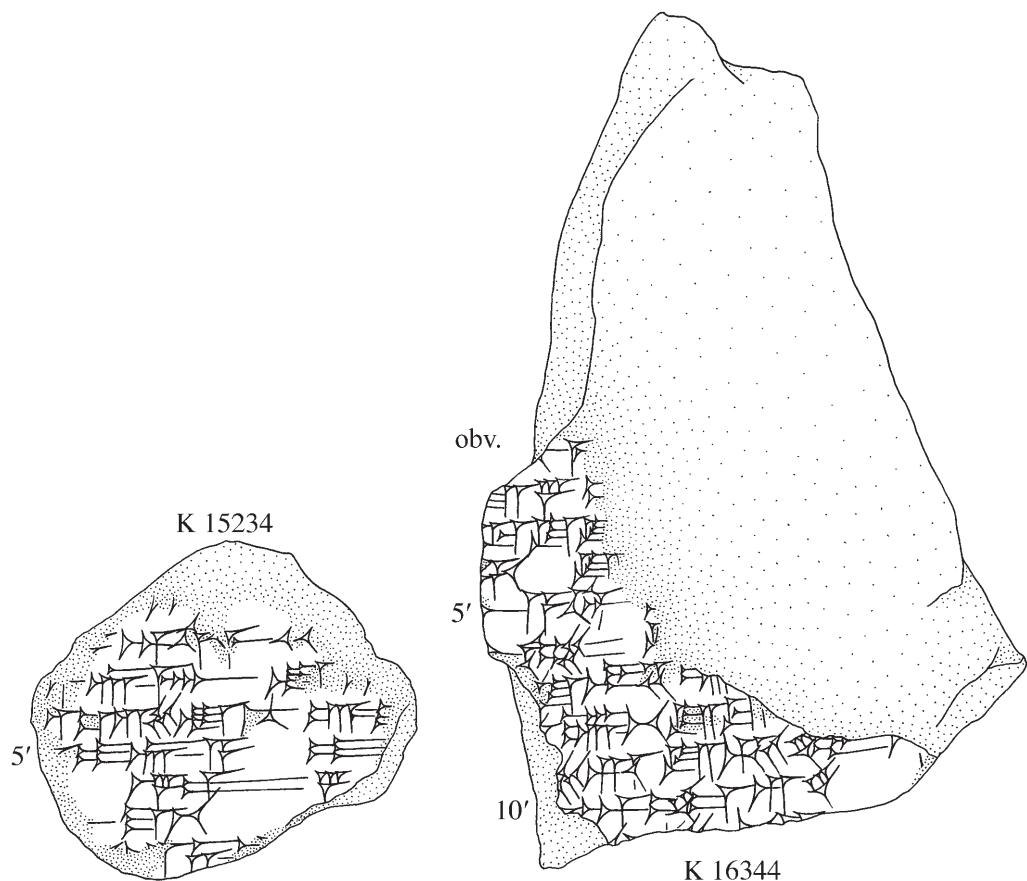
**Plate 113.** Text 9.1  $F_1$  (+)  $F_2$ : K 2368 + 9830 + 11661 + 11768 + 20281 (+) K 13305



**Plate 114.** Text 9.1 F<sub>3</sub>: K 4819 (*top*); text 9.1 F<sub>4</sub>: DT 120 (*bottom*)

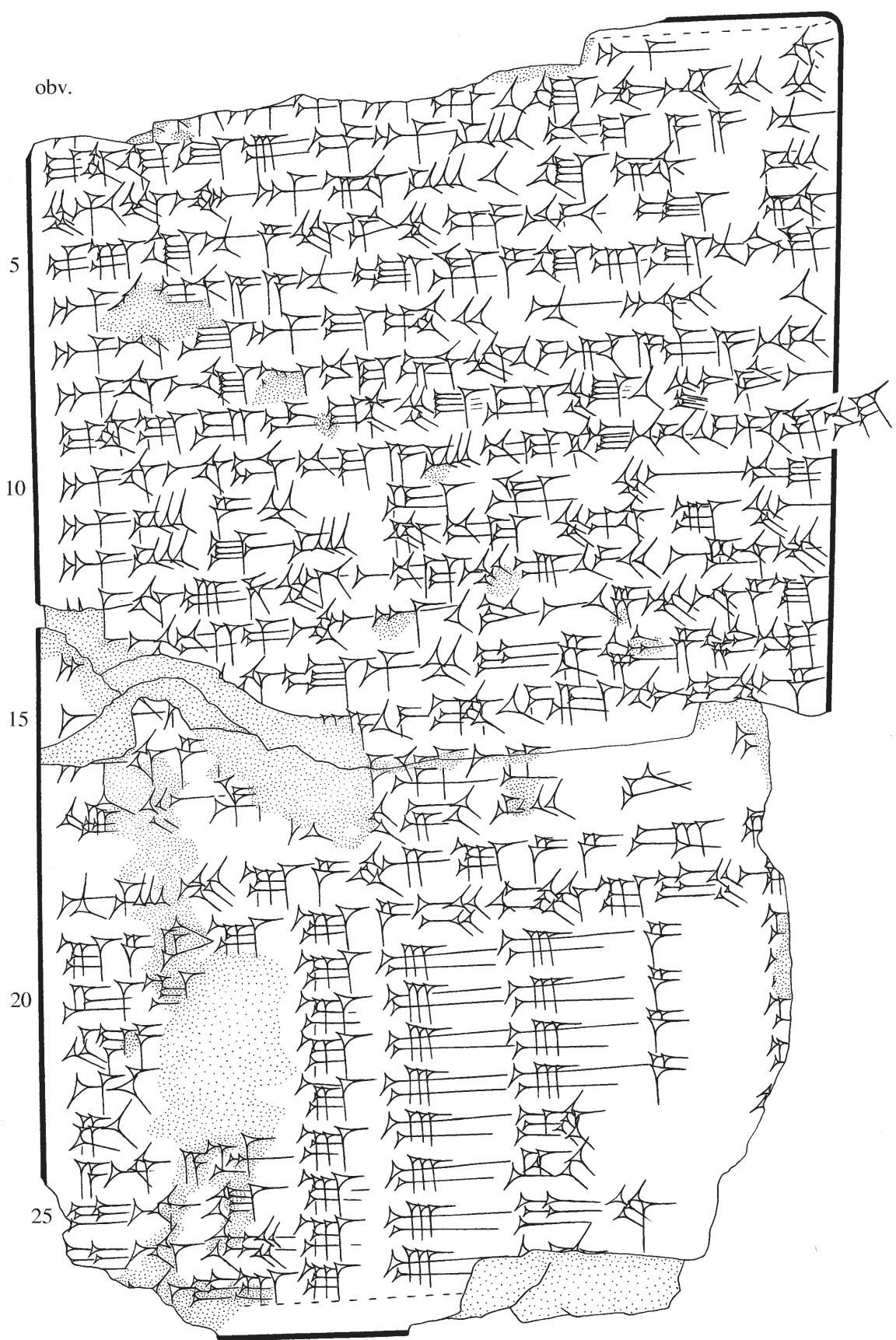


1932-12-10, 319

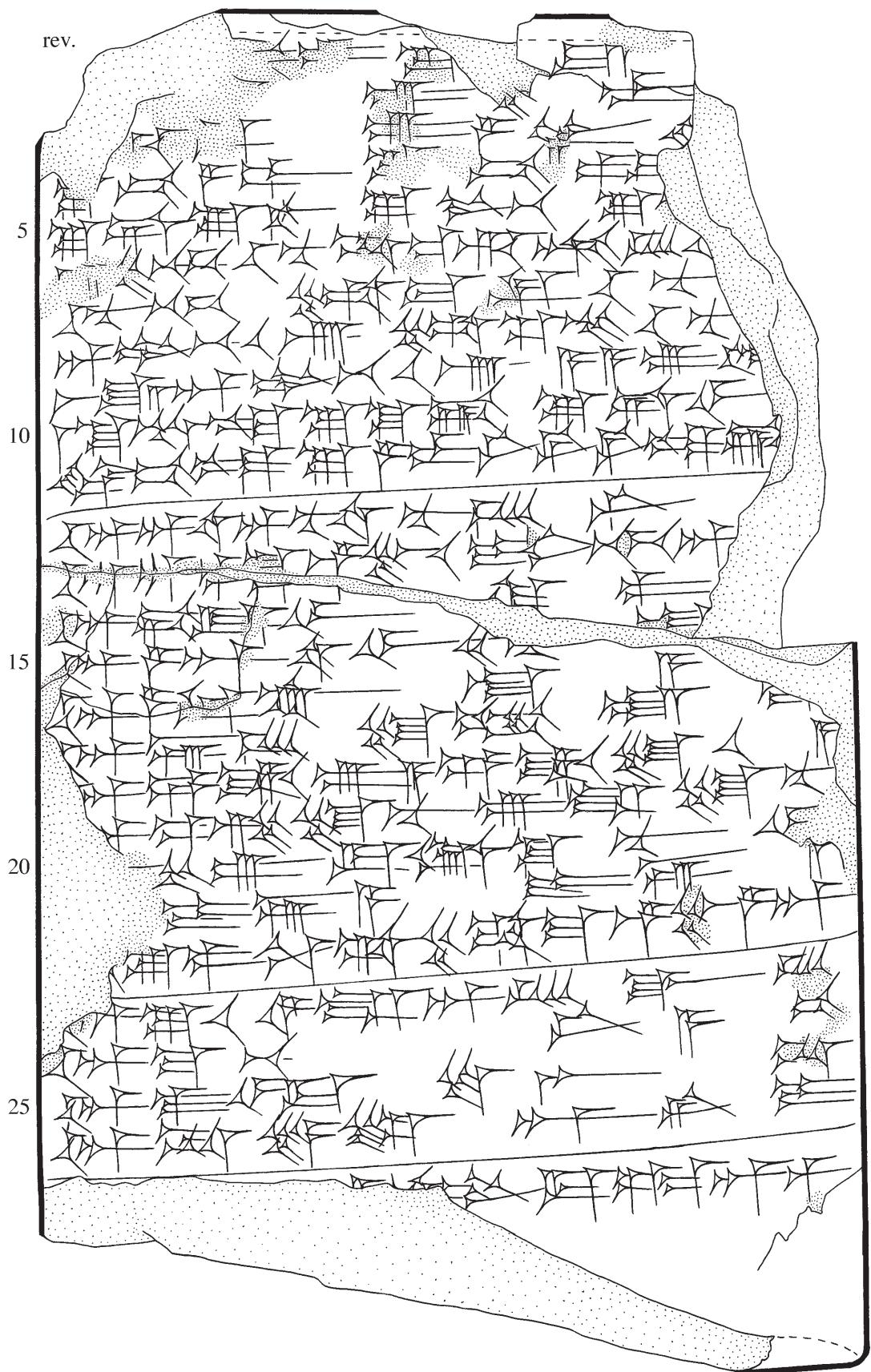


**Plate 115.** Text 9.1 G: 1932-12-10, 319 = BM 123376 (*top, left and right*);  
text 9.2 C<sub>1</sub>: K 15234 (*bottom left*); text 9.2 C<sub>2</sub>: K 16344 (*bottom right*)

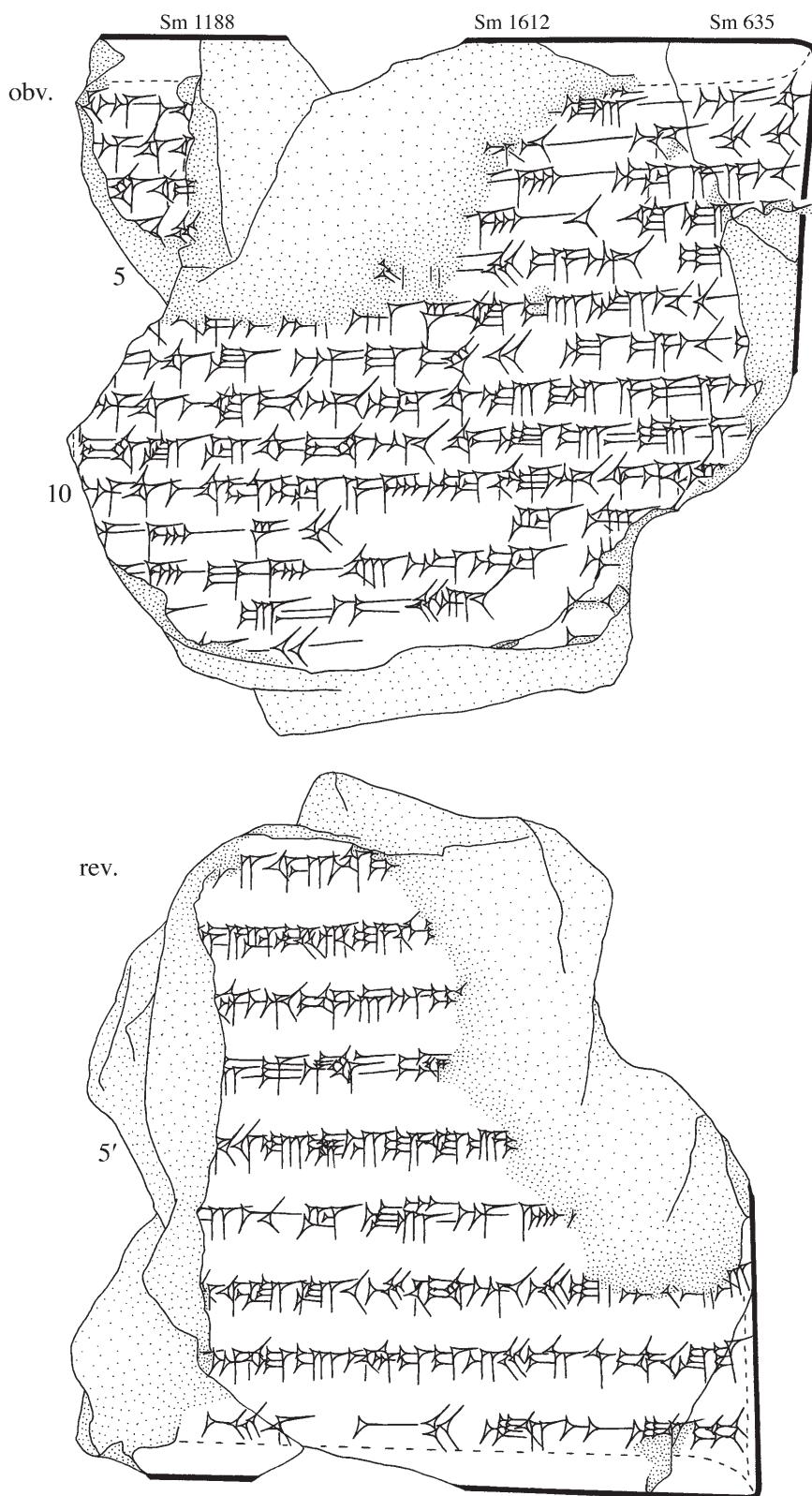
obv.



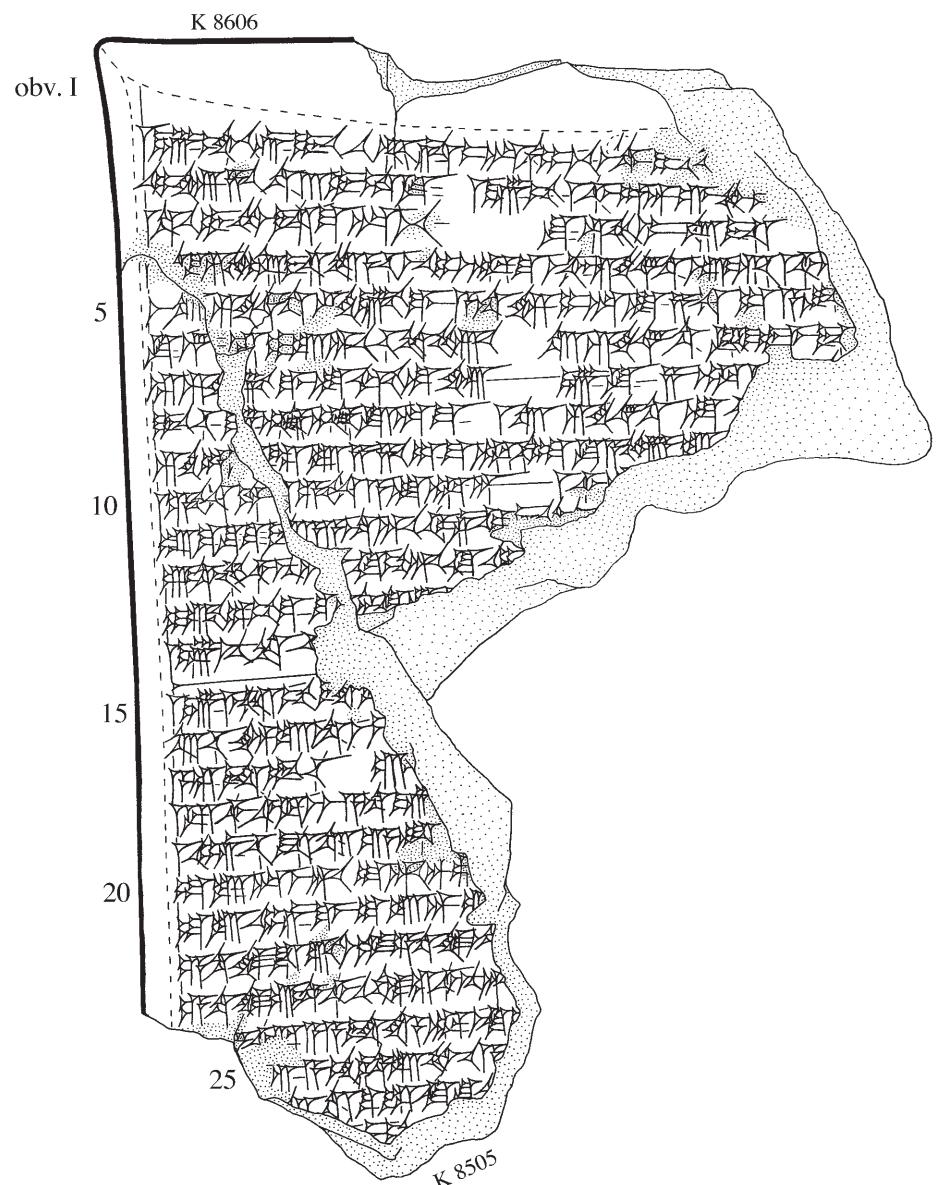
**Plate 116.** Text 9.2 a: CBS ( $\text{Kh}^2$ ) 1527 obv.



**Plate 117.** Text 9.2 a: CBS (Kh<sup>2</sup>) 1527 rev.

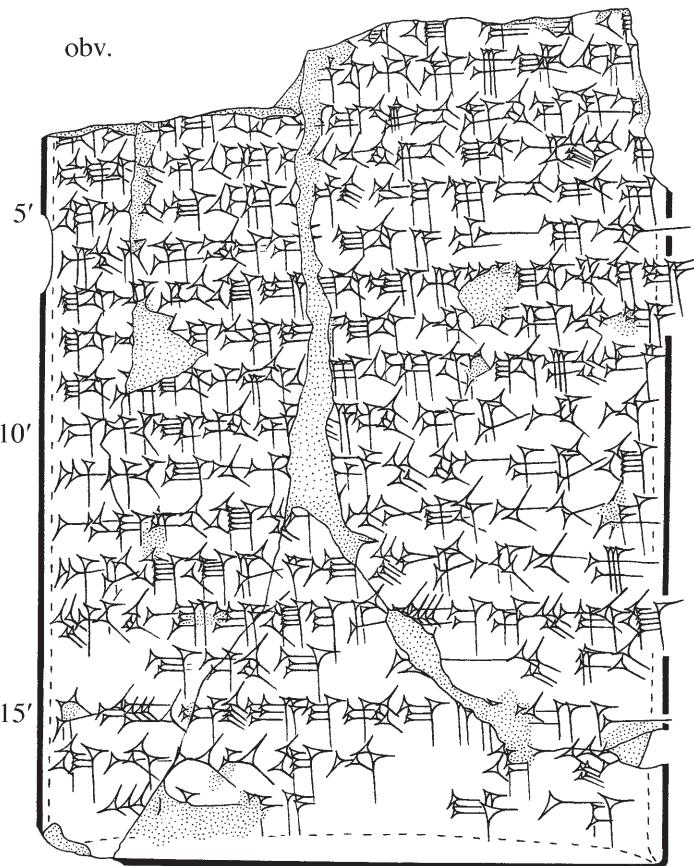


**Plate 118.** Text 9.2 B: Sm 635 + 1188 + 1612

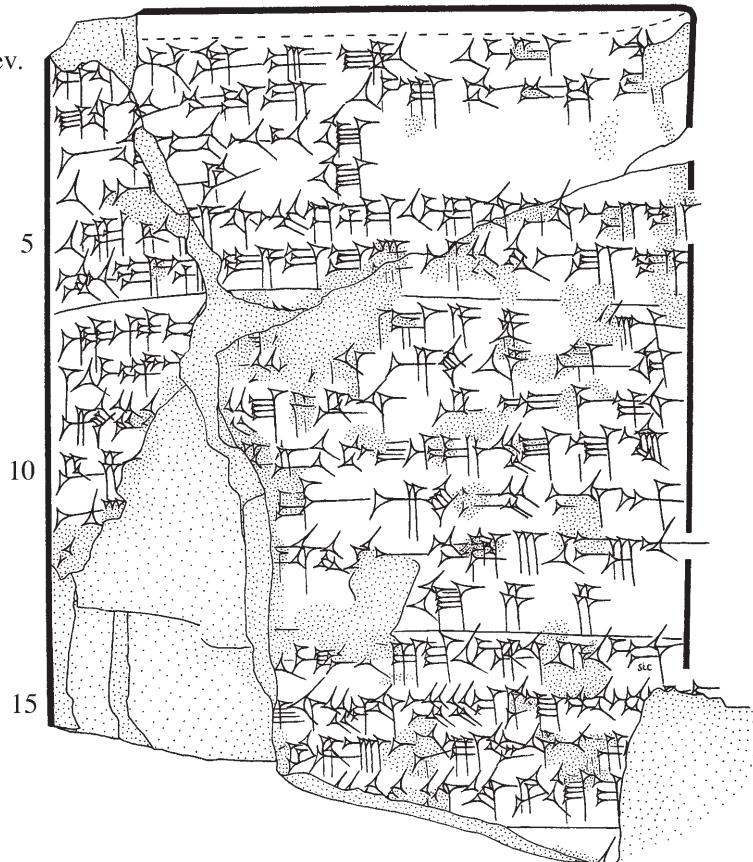


**Plate 119.** Text 10.1 A: K 8505 + 8606

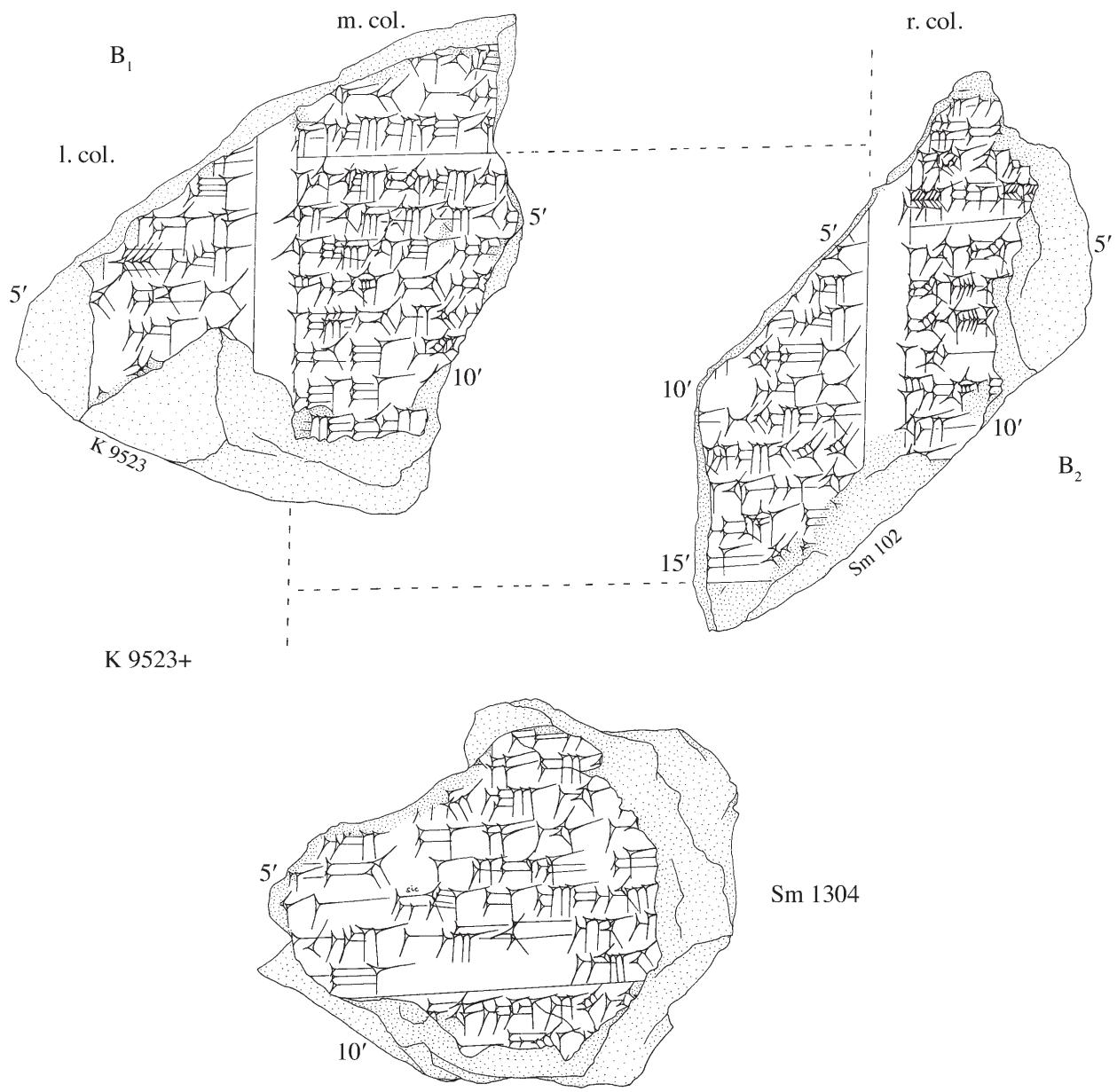
obv.



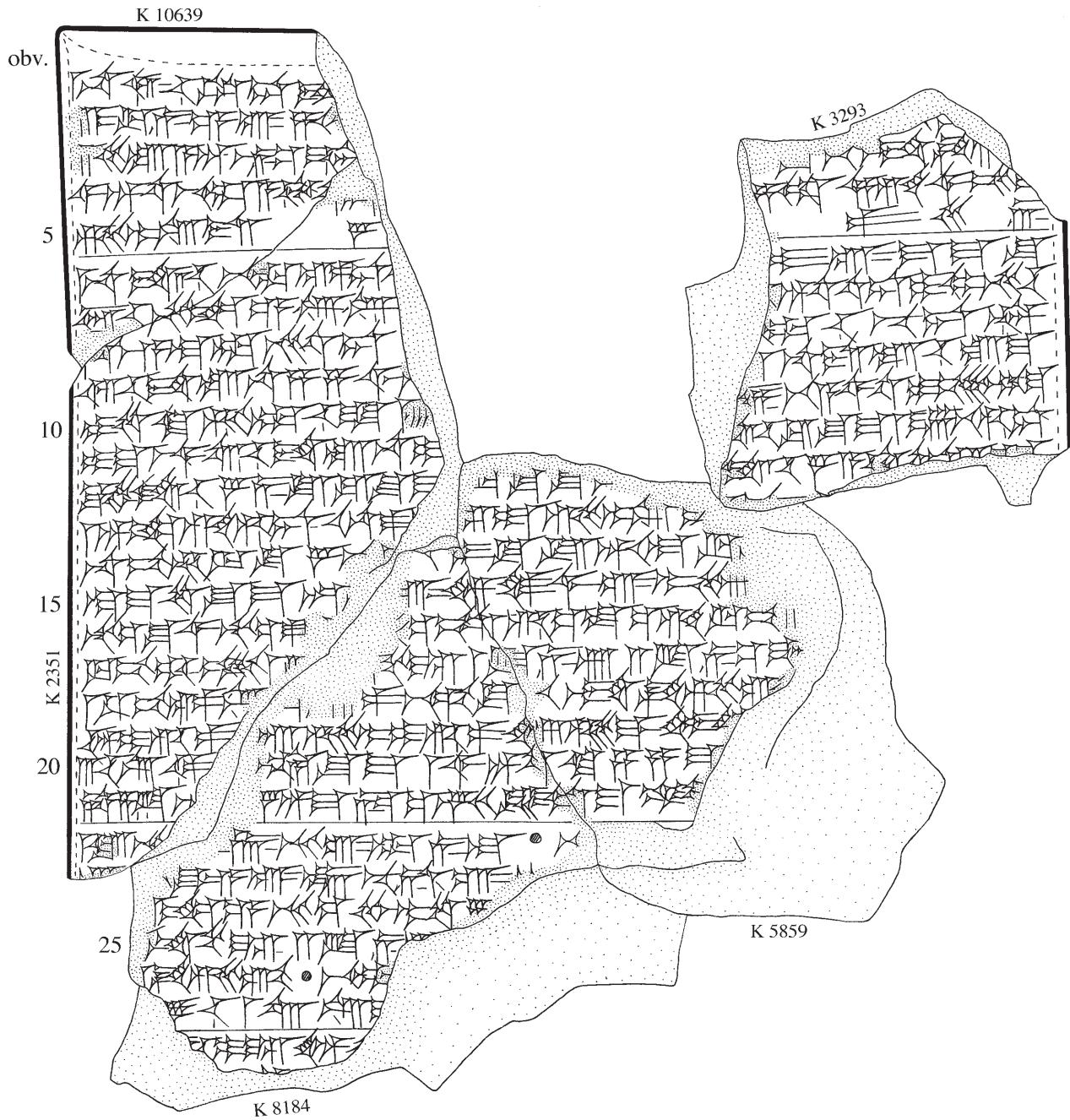
rev.



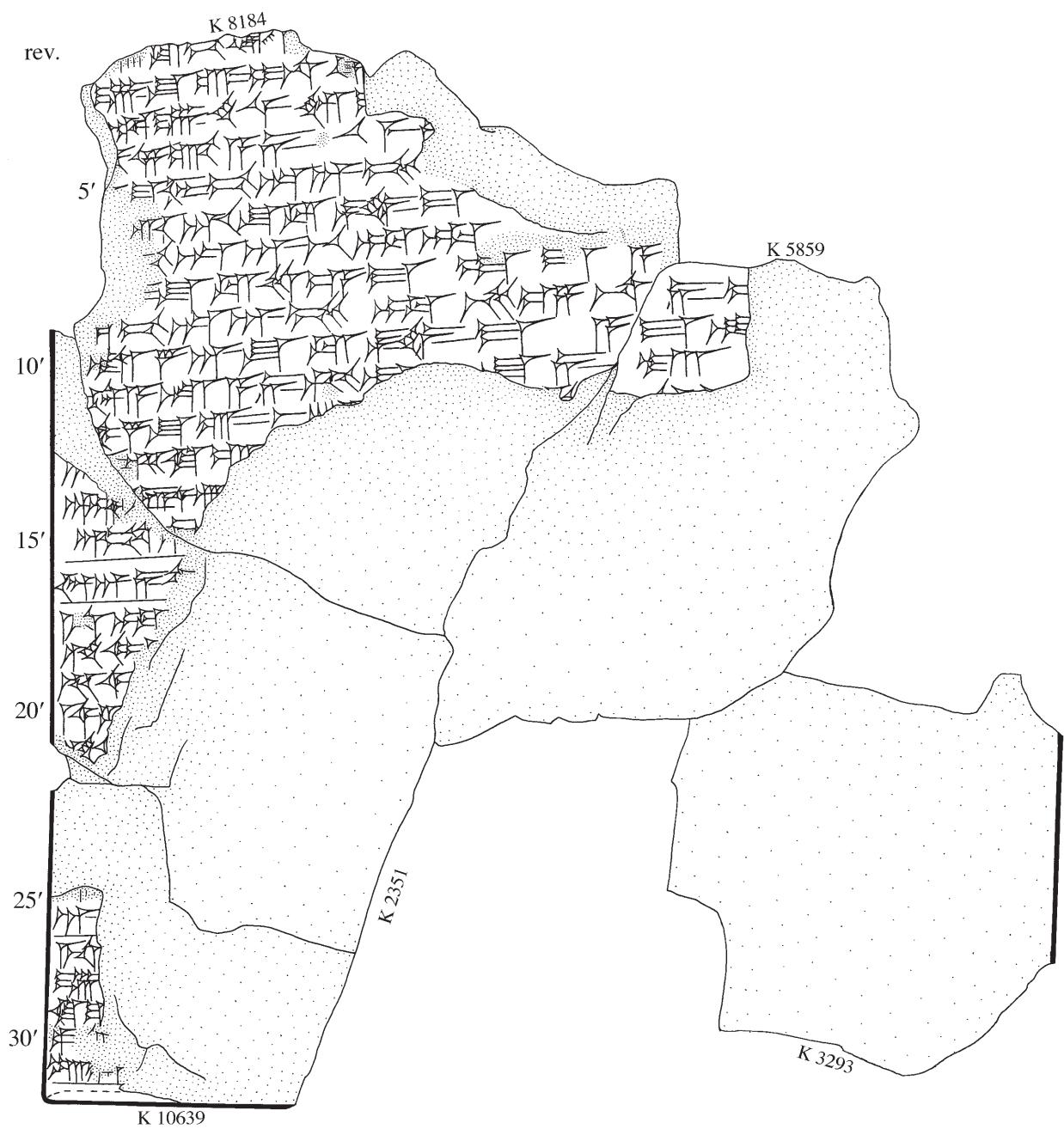
**Plate 120.** Text 10.2 a: CBS (Kh<sup>2</sup>) 1543



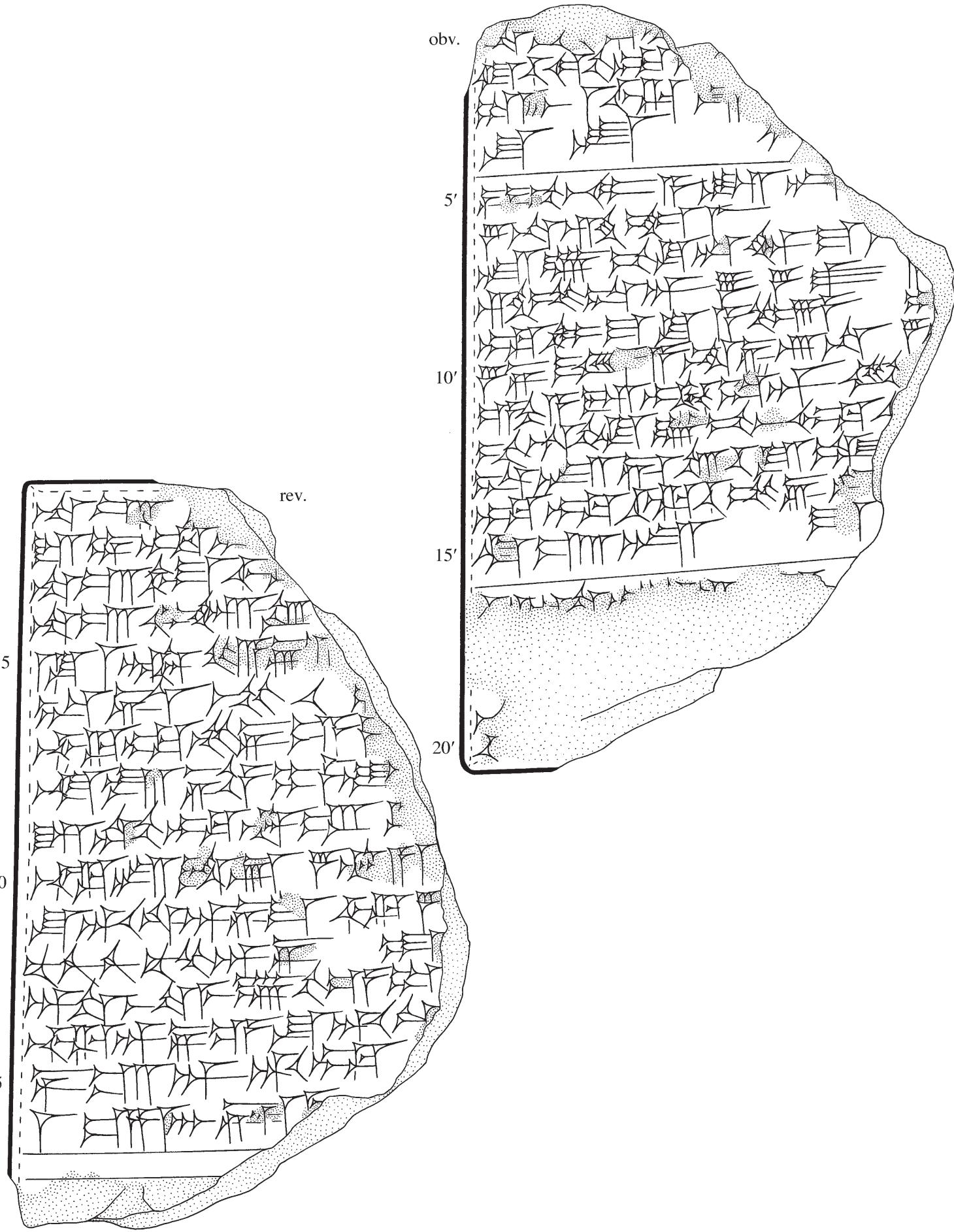
**Plate 121.** Text 10.3, 10.4 B<sub>1</sub> (+) B<sub>2</sub>: K 9523 (+) Sm 102 (*top*); text 10.3 C: Sm 1304 (*bottom*)



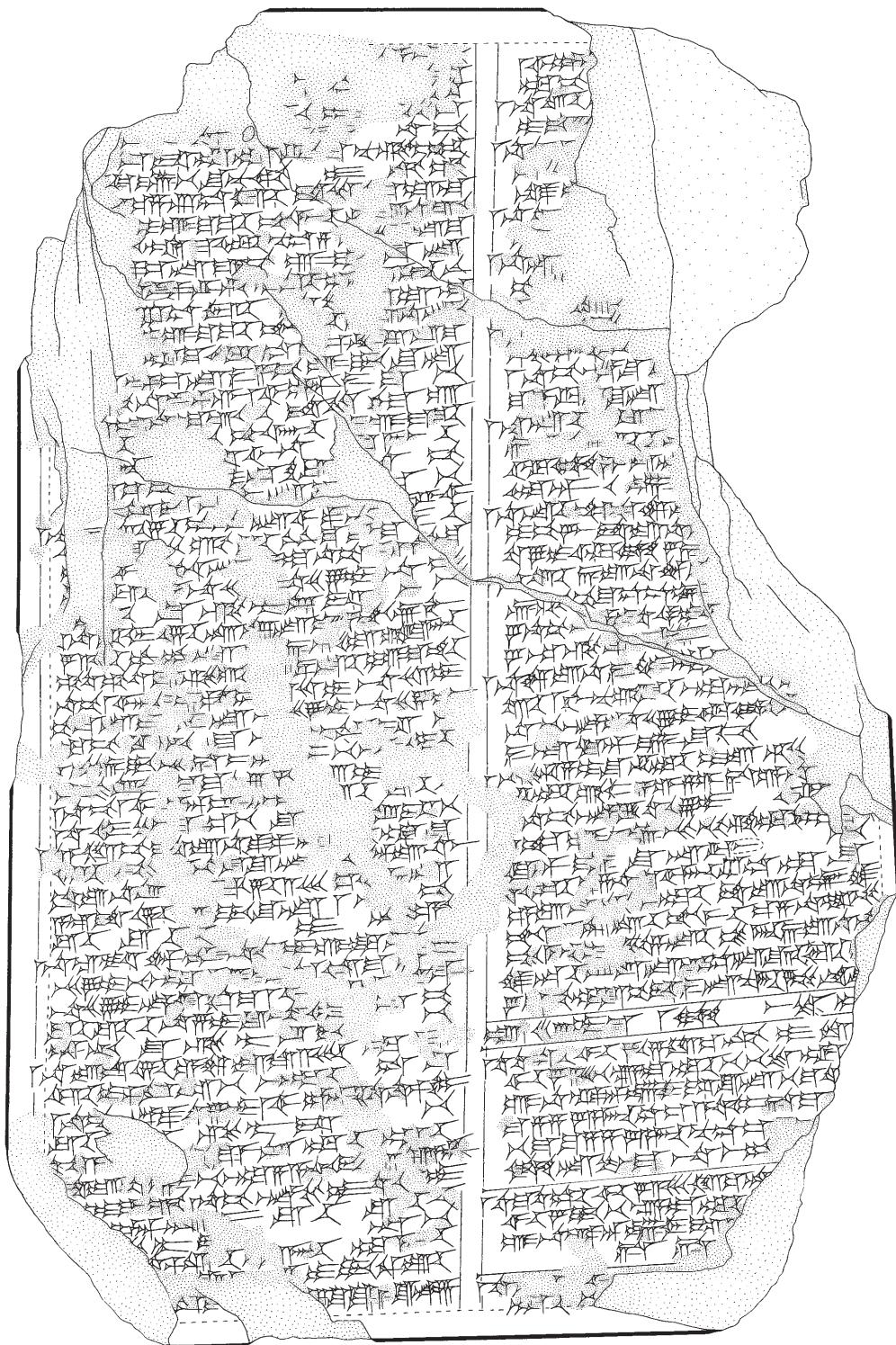
**Plate 122.** Text 10.4 A: K 2351 + 3293 + 5859 + 8184 + 10639 obv.



**Plate 123.** Text 10.4 A: K 2351 + 3293 + 5859 + 8184 + 10639 rev.

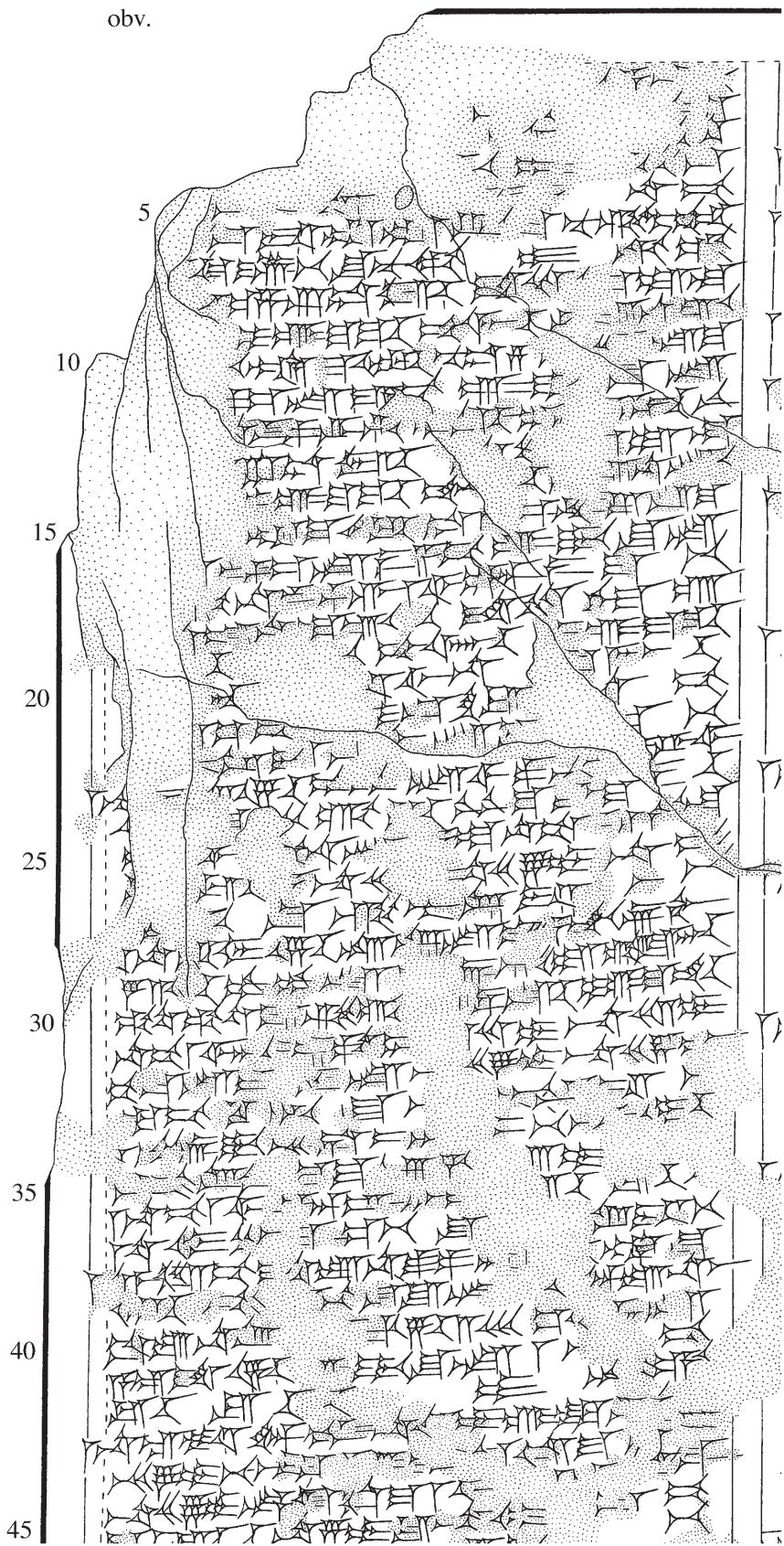


**Plate 124.** Text 11.2 B: A 3471 (copy based on unpublished photograph)

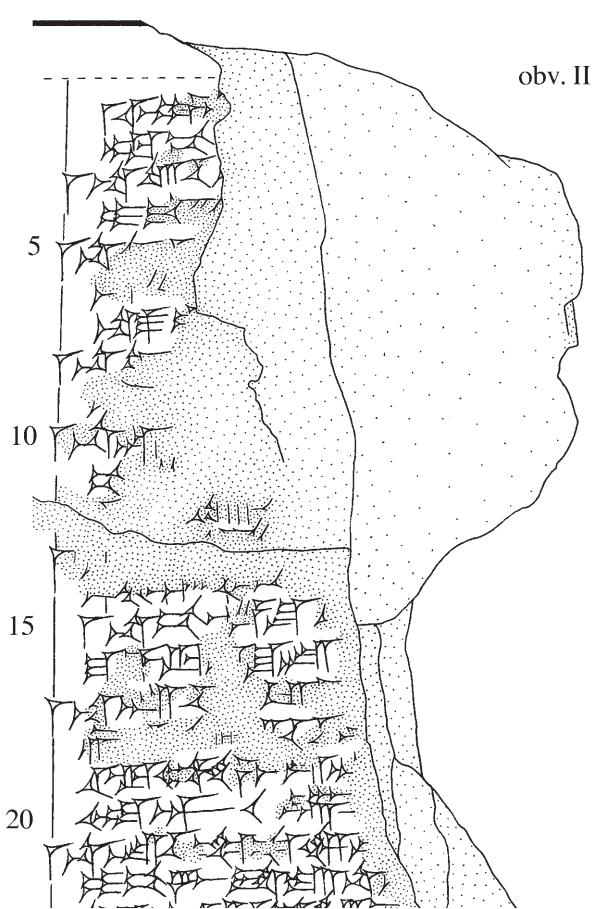
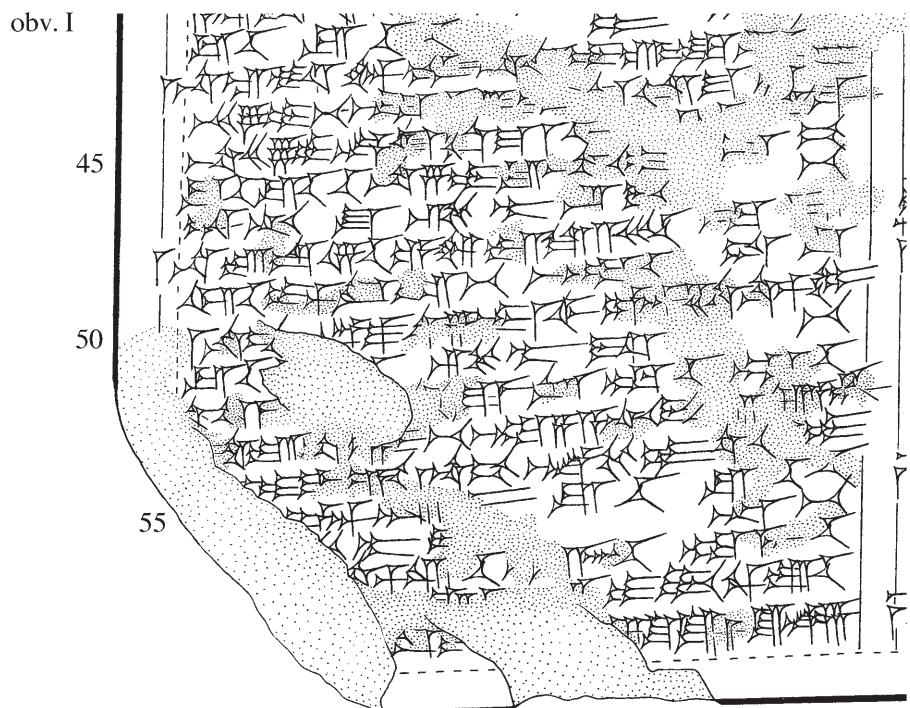


**Plate 125.** Text 12.1 A: SU 51/73 + 51/194 obv. (*scale 1:1*); for the rev. of the tablet, see STT 89

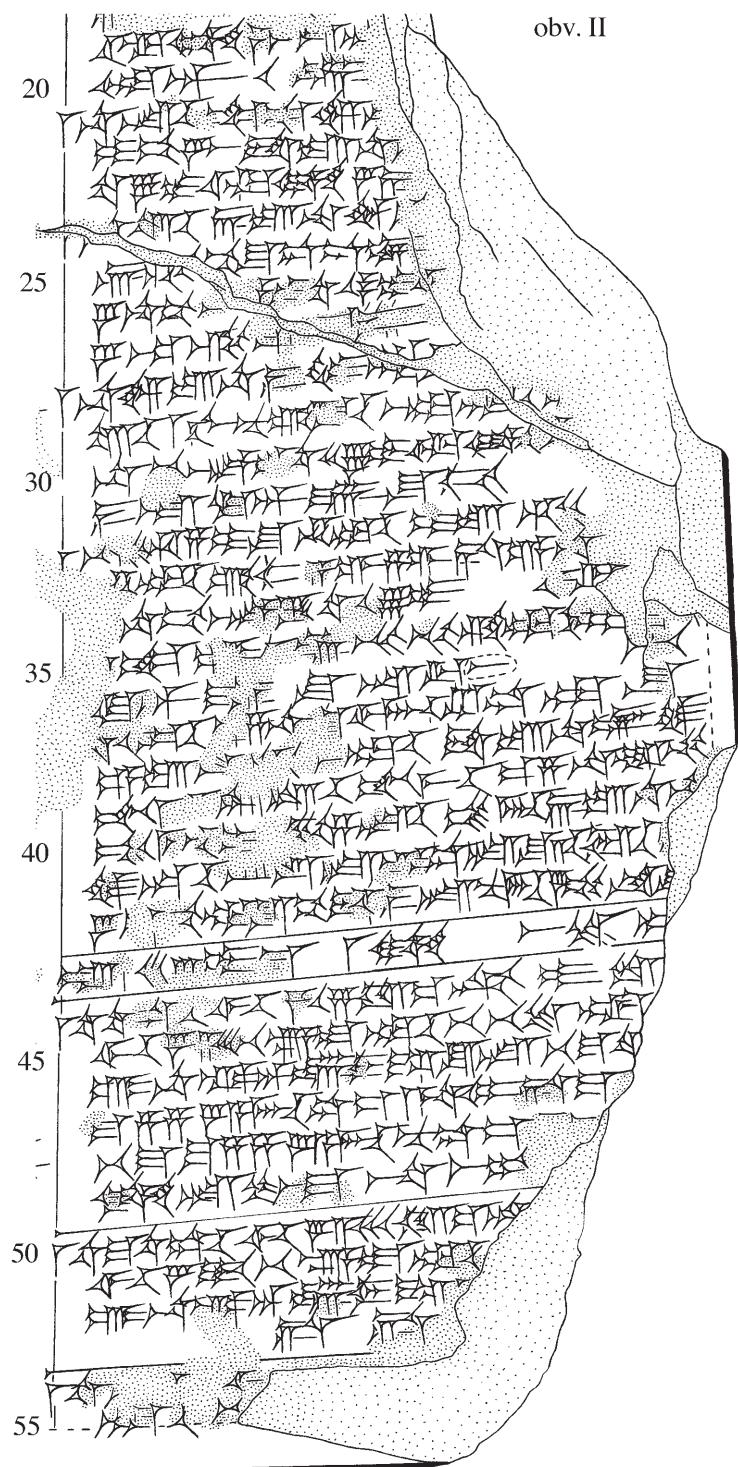
obv.



**Plate 126.** Text 12.1 A: SU 51/73 + 51/194 obv. I 1–45



**Plate 127.** Text 12.1 A: SU 51/73 + 51/194 obv. I 43–59 (*top*), II 1–22 (*bottom*)



**Plate 128.** Text 12.1 A: SU 51/73 + 51/194 obv. II 19–55

## COLLATIONS

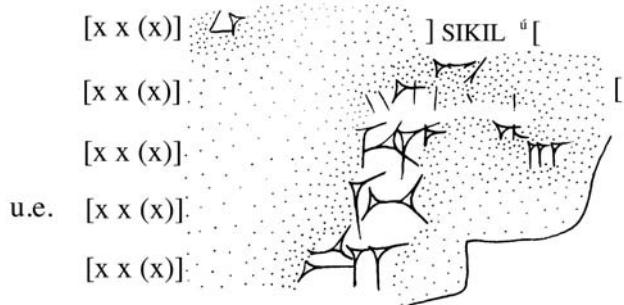
1. Text 1.1, 1.: 9' = A<sub>1</sub> (**KUB 37, 44**) obv. I 9': *ba-al-tú-su-nu ta-* -[as-sà-an]
2. Text 1.1, 1.: 15' = B (**KUB 37, 43**) obv. I 3': *a-na šÀ* [
3. Text 1.1, 1.: 31' = B (**KUB 37, 43**) obv. I 18': <sup>4</sup>*ba-ri-ra-*
4. Text 1.1, 1.: 40'' = A<sub>4</sub> (**KUB 37, 47**) obv. II 8': <sup>1</sup>SAG
5. Text 1.1, 1.: 43'' = A<sub>4</sub> (**KUB 37, 47**) obv. II 11': *n]i-ik-*
6. Text 1.1, 1.: 62''' = B (**KUB 37, 43**) obv. II 10': [x x]
7. Text 1.1, 1.: 72'''' = B (**KUB 37, 43**) rev. III 4': A.MEŠ *šu-yr*
8. Text 1.1, 1.: 95''''' = A<sub>2</sub> (**KUB 37, 45**) rev. IV 4: <sup>4</sup>*šu]-* *mu-ši-ta*
9. Text 1.1, 1.: 113'''''' = B (**KUB 37, 43**) rev. IV 19: *ia-a-ši tu-*
10. Text 1.1, 1.: 116'''''' = B (**KUB 37, 43**) rev. IV 22: LÚ DU<sub>II</sub>.
11. Text 1.1, 2.: 4' = A<sub>5</sub> (**KUB 37, 49**) 1. 4': *]ri-*
12. Text 1.6: 1' = B (**BAM 206**) obv. 1': U<sub>4.7.KAM</sub> U<sub>4.21.KAM</sub>
13. Text 1.6: 2' = B (**BAM 206**) obv. 2': *ba-lu pa-tan*
14. Text 1.6: 5' = B (**BAM 206**) obv. 4': <sup>1</sup>NUN.NA
15. Text 1.6: 5' = B (**BAM 206**) obv. 5': DÍDA
16. Text 1.6: 6' = B (**BAM 206**) obv. 6': *šá*
17. Text 1.6: 7' = B (**BAM 206**) obv. 7': *[KAŠ]* ki
18. Text 1.6: 8' = B (**BAM 206**) lo. e. 1: *]E* lum

19. Text 1.8, 2.: 2' = B (**BAM 161**) obv. IV 2': NUMUN [
20. Text 1.8, 2.: 3' = B (**BAM 161**) obv. IV 3': 15.TA.ÀM [
21. Text 1.8, 2.: 3' = B (**BAM 161**) obv. IV 4': GA lu
22. Text 1.8, 2.: 8' = B (**BAM 161**) obv. IV 8': šap- GUB.GUB-za
23. Text 1.8, 1.: 6' = B (**BAM 161**) obv. IV 14': KA-šú -ta-as-sa-ma
24. Text 1.8, 2.: 17' = B (**BAM 161**) obv. IV 17':
25. Text 1.8, 2.: 18' = B (**BAM 161**) obv. IV 18': INIM.MEŠ-šú
26. Text 1.8, 2.: 20' = B (**BAM 161**) obv. IV 21':
27. Text 1.8, 2.: 28' = B (**BAM 161**) obv. IV 29': KA-šú -ta-sa-ma
28. Text 2.2, 3.: 4' = B (**KUB 37, 9**) obv. I 4': ] gisšINIG
29. Text 2.5, 1.: 9' = A (**BAM 205**) obv. 9': ŠÀ-[šú] NA BI
30. Text 2.5, 1.: 17' = A (**BAM 205**) obv. 17': MUN
31. Text 7.10.1, 1.: 54''' = H<sub>2</sub> (**BAM 430**) rev. V 11: [x (x)] GAZI<sup>sar</sup>
32. Text 7.10.1, 1.: 54''' = j (**BM 42272**) obv. 3: <sup>u</sup>ti-iá(zá)-a-ti <sup>u</sup>s[ah-lu-u]
33. Text 7.10.1, 1.: 56''' = G (**BAM 59**) rev. 1: ] MAR.TU <sup>u</sup>
34. Text 7.10.1, 1.: 57''' = G (**BAM 59**) rev. 2: <sup>u</sup>EME]- MUN
35. Text 7.10.1, 1.: 61''' = G (**BAM 59**) rev. 5: lib-bi [ .RIM
36. Text 7.10.1, 1.: 124''' = A (**BAM 434**) rev. IV 34: ú-ba-ni-ka
37. Text 7.10.1, 1.: 146''' = A (**BAM 434**) rev. IV 56: ] [x] GÍN

38. Text 7.10.1, 1.: 154'' = A (**BAM 434**) rev. IV 64: [i-la-za]- NU DU<sub>8</sub>-

39. Text 7.10.1, 1.: 164'' = A (**BAM 434**) rev. IV 74: <sup>4</sup>A.ZAL.

40. Text 7.10.1, Summary 6.: G (**BAM 59**) rev. 10-u. e. 2:



41. Text 7.10.2: 5' = A (**BAM 90**) rev. 5': u

42. Text 7.10.2: 6' = A (**BAM 90**) rev. 6': <sup>4</sup>šu- al-lu-ḥa-ra

43. Text 7.10.3, 1.: 9 = G (**BAM 59**) obv. 1: <sup>4</sup>IGI-lim [IGI-NIŠ]

44. Text 7.10.3, 1.: 21 = G (**BAM 59**) obv. 12: KA-šú

45. Text 7.10.3, 1.: 23 = P (**STT 102**) obv. 8: UZU.MEŠ-šú

46. Text 7.10.3, 1.: 44 = R (**BAM 192**) obv. 2: ina kal

47. Text 7.10.3, 2.: 20'' = A (**BAM 193**) rev. III 3: <sup>na</sup>AN.ZAH SÚD

48. Text 7.10.3, 3.: 5 = P (**STT 102**) obv. 5: <sup>4</sup>ha- -na



49. Text 7.10.5: 1'-5' = S (**AMT 48/2**) obv. II 1-5:

50. Text 7.10.5: 7'-8' = S (**AMT 48/2**) obv. II 7: [<sup>4</sup>AŠ]. <sup>4</sup>ŠAKIRA

51. Text 7.10.5: 7'-8' = S (**AMT 48/2**) obv. II 8: [] <sup>4</sup>šib-bu-ra-tú

52. Text 7.10.5: 11' = S (**AMT 48/2**) obv. II 11: KAŠ

53. Text 7.10.5: 14' = S (**AMT 48/2**) obv. II 14: *lu]-* -a-te

54. Text 8.1: 14 = A (**BAM 214**) obv. I 14–15:

55. Text 8.1: 23' = A (**BAM 214**) obv. II 7: *li-* l.UDU

56. Text 8.1: 31' = A (**BAM 214**) obv. II 15: [lu] -at

57. Text 8.1: 32' = A (**BAM 214**) obv. II 16: DUMU

58. Text 8.1: 89'' = A (**BAM 214**) rev. VII 14':

59. Text 8.6: 5 = C (**BAM 232**) obv. I 1': ] [

60. Text 8.6: 5 = C (**BAM 232**) obv. I 2': ] -šú

61. Text 8.6: 21 = C (**BAM 232**) obv. I 20': [KA]- DÚB-ah

62. Text 8.6: 25 = C (**BAM 232**) obv. I 23': ] -mi-šú

63. Text 8.6, C (**BAM 232**) rev. IV (double-spaced lines):

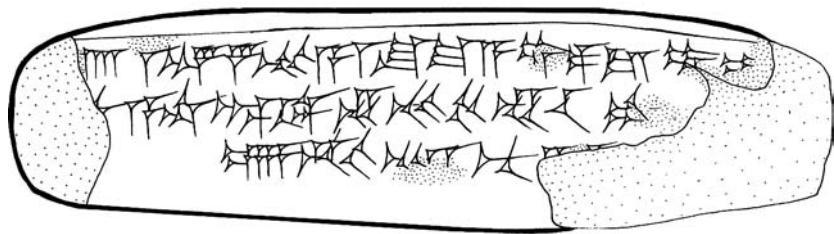
1'	1'	[
2'		] BA.AN.È
3'	]	<sup>lú</sup> ŠÁMAN.LÁ TUR
4'	]	an
5'	]	

64. Text 8.6, 2.: 3 = G<sub>1</sub> (**LKA 58**) obv. 3: SA<sub>5</sub>-at

65. Text 8.6, 2.: 6 = G<sub>1</sub> (**LKA 58**) obv. 6b: *li-*

66. Text 8.6, 2.: 13 = G<sub>1</sub> (**LKA 58**) obv. 13: ] [

67. Text 8.6, 2.: Summary = G<sub>1</sub> (**LKA 58**) u. e. 1–3:



68. Text 8.7: 1 = A<sub>1</sub> (**BAM 231**) obv. I 1: G[U<sub>7</sub>.MEŠ] IGI.MEŠ -šū

69. Text 8.7: 2 = A<sub>1</sub> (**BAM 231**) obv. I 2: a-šu-uš-tum

70. Text 8.7: 15 = A<sub>1</sub> (**BAM 231**) obv. I 15: he-bu- [(x)]

71. Text 8.7: 16 = A<sub>1</sub> (**BAM 231**) obv. I 16: [x] -na

72. Text 8.7: 18 = A<sub>1</sub> (**BAM 231**) obv. I 18: ITI.3.KAM ú-za-b[al-ma]

73. Text 8.7: 20 = A<sub>1</sub> (**BAM 231**) obv. I 20: a[l-si]-ka

74. Text 8.7: 25 = A<sub>1</sub> (**BAM 231**) obv. I 24: di- ka-a-šá

75. Text 11.1: 7 = B (**KAR 298**) rev. 42: NA BI DÍDA

