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Šurpu

A Collection of Sumerian and Akkadian Incantations

By

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List of Abbreviations.

(This list does not include abbreviations found in the list regularly published in AfO. — see page 3 of the cover of the present volume)

- á-A Series á-A = *náqu* according to the MS prepared for the Chicago Assyrian Dictionary Project by B. Landsberger.
- ABL Harper, R. F., Assyrian and Babylonian Letters. 14 vols. Chicago, 1892—1914.
- ABRT Craig, J. A., Assyrian and Babylonian Religious Texts. 2 vols. Leipzig, 1895—1897.
- AMT Thompson, R. C., Assyrian Medical Texts. Oxford, 1923.
- An Series An = *ḏAnum*
- Antagal Series an.ta.gál = *šaqu* (cf. á-A).
- ARMT Archives Royales de Mari, transcrites et traduites. Paris, 1950—.
- ASKT Haupt, P., Akkadische und sumerische Keilschrifttexte. Leipzig, 1881—82.
- BBR Zimmern, H., Beiträge zur Kenntnis der Babylonischen Religion. Leipzig, 1901.
- BE University of Pennsylvania, Babylonian Expedition. Series A: Cuneiform Texts. Philadelphia, 1893—1914.
- BIN Babylonian Inscriptions in the Collection of James B. Nies. New Haven, 1917—.
- Boissier, DA Boissier, A., Documents assyriens relatifs aux présages. Paris, 1894.
- BRM Clay, A. T., Babylonian Records in the Library of J. Pierpont Morgan. 4 vols. New York, 1912—1923.
- Deimel, ŠL Deimel, A., Šumerisches Lexikon. Rome, 1925—50.
- Diri Series diri - DIRI - siāku = (*w*)*atru* (cf. á-A).
- Ea Series ea - A = *náqu* (cf. á-A).
- Erimḥuš Series erim.ḥuš = *anantu* (cf. á-A).
- GCCI Goucher College Cuneiform Inscriptions. New Haven, 1923—33.
- Gilgameš Thompson, R. C., The Epic of Gilgameš. Text, transliteration and notes. Oxford, 1930.
- Ḫg. Series ḪAR.gud = *imrā* = *ballu* (cf. á-A).
- Ḫḫ. Series ḪAR.ra = *ḫubullu* (cf. á-A).
- Igituḫ Series igi.tuḫ = *tāmartu* (cf. á-A).
- Izi Series izi = *išātu* (cf. á-A).
- JTVI Journal of the Transactions of the Victoria Institute, or Philosophical Society of Great Britain. London, 1867—.
- King King, L. W., collations to Zimmern, BBR: AJSL 13, pp. 144—145.
- King, BMS King, L. W., Babylonian Magic and Sorcery. London, 1896.
- Labat, HMA Labat, R., Hémérolgies et ménologies d'Assur. Paris, 1939.
- Labat, TDP Labat, R., Traité akkadien de diagnostics et pronostics médicaux. 2 vols. Paris-Leiden, 1951.
- LKA Ebeling, E. (and F. Köcher, L. Rost), Literarische Keilschrifttexte aus Assur. Berlin, 1953.
- LKU Falkenstein, A., Literarische Keilschrifttexte aus Uruk. Berlin, 1931.
- LSS Leipziger Semitistische Studien. Leipzig, 1903—.
- Lu Series lú = *ša* (cf. á-A).
- Malku Series *malku* = *šarru*.
- MDP Mémoires de la Délégation en Perse. Paris, 1900—.
- Meissner Meissner, B., collations to Zimmern, BBR: ZA 10, p. 400.
- MSL Landsberger, B., Materialien zum Sumerischen Lexikon. I: Die Serie *ana ittišu*. Rome, 1937, II: Die Serie Ur-e-a = *náqu*. Rome, 1951.
- Nabnitu Series SIG₇.alan = *nabnitu* (cf. á-A).
- OECT Oxford Editions of Cuneiform Texts (Inscriptions). London, 1923—.
- Oppenheim, Dreambook Oppenheim, A. L., The Interpretation of Dreams in the Ancient Near East. Philadelphia, 1956.
- Oppenheim, Eames collection Oppenheim, A. L., Catalogue of the cuneiform tablets of the Wilberforce Eames Babylonian collection in the New York Public Library. New Haven, 1948.
- Schollmeyer, SBH Schollmeyer, A., Sumerisch-babylonische Hymnen und Gebete an Šamaš. Paderborn, 1912.
- Smith, MAT Smith, S. A., Miscellaneous Assyrian Texts of the British Museum. Leipzig, 1887.
- Tallqvist, AGE Tallqvist, K., Akkadische Götterepitheta (= Studia Orientalia 7). Helsinki, 1938.
- Thureau-Dangin, RAcc. Thureau-Dangin, F., Rituels accadiens. Paris, 1921.
- TuL Ebeling, E., Tod und Leben nach den Vorstellungen der Babylonier. Vol. I. Berlin, 1931.
- UET Ur Excavations, Texts. London, 1928—.

Foreword.

Since the publication — over fifty years ago — of the series Šurpu (Zimmern, BBR, pp. 1—80 and plates I—XIX, LXXI—LXXIX) a great number of complementary and duplicate fragments have come to light. Of these, the Assur fragments which were published in KAR were subsequently fitted into the series by Zimmern in ZA 30, pp. 187—207, and a few others from the collections of the British Museum were identified and in part published by him in ZA 28, pp. 72—74 and in ZA 30, p. 187, n. 1.

The forty years that have elapsed since Zimmern's last contributions have increased the known materials belonging to Šurpu so considerably that the present edition can be considered as giving an almost complete text of the series.

A great part of this new Šurpu material was identified and copied by the late Professor F. W. Geers, to whom all of the Assyriological world will for ever be indebted for the enrichment of its knowledge of sources made possible by his copying, identifying, and joining a large number of cuneiform tablets in the British Museum. For the privilege of using this material and for the opportunity of examining his copybooks, in which I was able to identify additional fragments belonging to Šurpu, I am deeply grateful.

Also to other scholars who have contributed material I wish to express my thanks. The excavations in Sultantepe have yielded two recensions of Tablet IV: these were identified and ceded to me for publication by Professor O. R. Gurney. Among the collections of the Staatliche Museen, Vorderasiatische Abteilung, in Berlin, Dr. F. Köcher identified some fragments belonging to Tablet II, which he published in autograph and transliteration (cf. MIO 2, pp. 219ff.). He also recomposed Tablet III, completing it with several new fragments and joining and assigning to three recensions the fragments previously published in KAR (cf. MIO 2, pp. 222ff.). Furthermore, Dr. Köcher graciously sent me the photograph of a large fragment (VAT 13720) belonging to Tablet IV which I have used in the present edition. I am greatly indebted to these scholars for their help and for their generosity in granting me the privilege of publishing the texts they discovered.

To the Trustees of the British Museum I gratefully acknowledge indebtedness for permission to use their unpublished material. My special thanks go to Mr. C. J. Gadd, former Keeper of the Department of Egyptian and Assyrian Antiquities of the British Museum, who secured this permission and who was always ready to check and confirm proposed joins.

To Mr. G. R. Meyer, Director of the Vorderasiatische Abteilung in the Staatliche Museen in Berlin, I am grateful for permission to publish the text VAT 13720 (to Tablet IV).

To the scholars on the staff of the Assyrian Dictionary of the Oriental Institute of the University of Chicago I owe another debt of gratitude. Together with the suggestion that I prepare a new edition of Šurpu Professor Benno Landsberger offered me his constant guidance. Everyone who has had the privilege of working with him knows how inspiring is this association and how invaluable are his criticisms and suggestions. In the Sumerian part of my work I was fortunate in being able to confer with Professor Thorkild Jacobsen, and my translations owe a great deal to his contributions. It was also my privilege to discuss problems which came up in the course of my work with Professor I. J. Gelb and with the late Professor Geers. And I must acknowledge a very special indebtedness to Professor A. Leo Oppenheim, who encouraged me to undertake this work and whose interest and generous assistance sustained it until it was completed. I gratefully acknowledge the amount contributed toward the publication of this volume by the Oriental Institute of the University of Chicago.

Although I owe so much to all of these scholars, it is to my first teacher in Assyriology that I wish to dedicate this book; it was he whose invaluable method of approach and rare insight inspired me to enter the field of Assyriology: my friend and former master

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Chicago.

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Introduction.

Incantations, prayers and instructions for magic practices are collected in the series we publish here under the title that was given to it by the Akkadians themselves: Šurpu. The title, «Burning», refers to the magic operation that was to be carried out while the recitation of the incantations and prayers took place (see below).

Of the many copies in which the text has survived and which may reflect the popularity of this oeuvre, the greater number comes from the library of Assurbanipal. However, many of the nine tablets that constitute the series were also copied for the libraries excavated at Assur and even for that of the «palace» on the mound called Sultantepe, where recent excavations have brought to light two copies of one tablet (Tablet IV). The wordings of these recensions differ but slightly; however, since it was only the librarians of Assurbanipal who had the practice of numbering the individual tablets of a composition and of organizing them into a series, we have followed in our edition, wherever possible, their version of Šurpu. In such a recension, which Assyriologists consider canonical, the subscript at the end of each tablet contains the catchline, that is, the first line of the next tablet, then the title and the number assigned to that particular tablet in the series. Naturally, each copy bears the colophon of the king.

In Assur and in Sultantepe the scribes took care to sign, and sometimes to date, the copy they had written, but omitted the title and tablet-number and sometimes even the catchline. This lack of organization accounts for many divergencies in the sequence and raises several problems which we shall try to present below (pp. 5f.) in the discussion of the composition.

The prayers and incantations that make up the series were, at the time of the recitation, accompanied by appropriate magical operations. The latter are described in a separate tablet, the so-called «Ritual-tablet», which addresses itself to the incantation-priest and gives him directions for performing the actions required to render the incantations efficacious. Usually the order in which a «Ritual-tablet» enumerates the incantations contained in the text helps in reconstructing the order of the series in its entirety. In our case the recently discovered «Ritual-tablet» to Šurpu — which is transliterated and translated here for the first time — is rather a source of confusion, because the only copy we possess comes from Assur and thus, as mentioned above, does not follow the order and arrangement of the version from Nineveh, which we consider canonical. This will oblige us to discuss (pp. 3f.) in detail the content and instructions of the «Ritual-tablet».

Apart from the «Ritual-tablet» which is published here as Tablet I, Šurpu consists of seven tablets which we number, according to the practice of the Nineveh recension, II to IX. Tablet IX is the last; its subscript says: «Ninth Tablet of Šurpu — The End».

Tablet II contains an invocation to the gods and goddesses, beseeching them to forgive and release the sick, downcast patient who suffers as a consequence of his moral or cultic offences or of a mere accidental contact with an unclean person. Since any such offence may have caused the patient's plight, the subsequent enumeration endeavors to include every possibility and is therefore rather lengthy. Then follows a description of the patient's attempts to find out, by appealing to various objects and localities likely to provide oracles or signs, what his specific sin was. Finally a number of gods are invoked by name and asked to grant a release to the sick man.

Tablet III addresses the god of magic par excellence, Marduk. He is asked to avert the evil the petitioner has conjured upon his own head by swearing an «oath». The whole tablet is a long, all-encompassing list of these «oaths» (see below p. 3 and note to Tablet III).

Tablet IV is likewise addressed to Marduk. It appeals to his power and beneficent activity, many examples of which are given, in the hope that he will exercise it for the benefit of the patient.

The next tablet, whose subscript is broken, has been given the number V—VI (see below p. 5). In it Ea instructs his son Marduk to wash and purify the sufferer from the curse that has overcome him. The purification ceremony is an act of sympathetic magic; it consists of the burning of various objects that symbolize the sins and sufferings of the patient, and the tablet contains the prayers that accompany the ritual of the burning.

Tablet VII is, in the main, another of the Ea-Marduk dialogues of which an example has already been given in the preceding tablet. Only the detail of the plight of the patient — an attack of demons leagued against him, described in a very vivid style — and the instructions to relieve it are different.

Tablet VIII entreats a great number of deities to release the patient from his «oath». Most of the «oaths» enumerated in this tablet are already listed in Tablet III.

Tablet IX is all Sumerian: it is a collection of conjurations — which it is customary to call by the technical term «Kultmittelbeschwörungen» — addressed to the objects used in the ritual ceremony and intended to enhance their purifying properties.

There is in these tablets, some of which total as many as 200 lines, a distinct attempt toward an articulation of the text into topical and functional divisions. Some tablets are composed of several separate incantations or prayers, and these, set off by horizontal dividing lines, constitute natural sections or strophes. Tablet II shows the use of a leitmotiv phrase: *lu paṭra* «Be it released ...» which recurs three times and thus divides this particularly long tablet into three parts. The most artful style feature, the use of a refrain running throughout the tablet, appearing in Tablets III and IV, achieves a litany-like effect. Tablet III, e. g., repeats as the second line of every distich *upaššar mašmaš ilī Asalluḫi* «Asalluḫi, exorcist among the gods, will undo» and Tablet IV *bulluḫu šullumu Marduk ittikāma* «It rests with you, Marduk, to make safe and sound». The refrain, which we have left untranslated, is indicated at the end of each line by the first syllable of its first word (*u* and *bu* respectively); that the entire line and not just the first word, as was previously thought, was repeated is now proved by one of the recensions which, omitting this syllable at the end of the last line, writes out the refrain in full. Such a refrain, also indicated only by the first syllable of its first word, is likewise used in the related series Maqlû (Tablet IV 17ff.; see below).

Such stylistic devices have an inherent weakness: they create in the composition a lack of structural unity; there tends to develop a malproportion among the different parts, and it is too easy to introduce additions. Lines built on the same pattern can be omitted or multiplied ad libitum. Sometimes lines or whole sections even were inserted where they did not belong, attracted by accidental associations or mere assonance. We have pointed out such intrusions in our commentary.

We have no means of telling when such additions were made or, for that matter, when the series in its extant form was composed. The text has come down to us in late copies; they date to the reign of Assurbanipal or, in the case of those of Assur, a few to the reign of Tiglathpileser I, the rest to the Sargonids (cf. Köcher, MIO 2, p. 219 and 222). One of the copies from Sultantepe bears the date of the year 670 B. C. However, the composition must be assigned an earlier date. Some parts of Šurpu can be dated to the Old Babylonian period: Old Babylonian copies of the Sumerian incantations that make up Tablet IX are actually known (cf. Falkenstein, LSS NF 1, p. 10). Yet the series as such was certainly not composed before Middle Babylonian times. There is reason to assume that most of the main literary works originated, or were given their final form, in the Kassite period, and Šurpu should not be an exception; moreover, linguistic evidence confirms this conclusion. Recently Falkenstein (MDOG 85, p. 6 and n. 27) and von Soden (ibid., p. 24), taking into account its structure and the linguistic evidence of both the Sumerian and the Akkadian parts, have dated Šurpu to the Kassite period, in agreement with the date first proposed by Schott (ZDMG 81, p. XLVII) on the basis of the similarities between the language of Šurpu and that of the *kudurru* (boundary stone) inscriptions, a typically Kassite genre. Today we can add to this evidence the use of expressions characteristic of this period, such as *harbu*, *šukunnu*, *mānaḫātu*, and the phrase in Tablet VIII line 3 (see commentary to ibid., p. 59).

Šurpu is only one of the group of important textbooks of religious and magic practices, each of which was designed for a specific purpose. We would like to mention here briefly those which have a certain relation to Šurpu.

The series that is mentioned most often together with Šurpu, not only by modern Assyriologists but by the ancients themselves, is Maqlû, and one of the reasons for this close association is the fact that its title means «Burning» too. The function of the burning referred to by Maqlû is nevertheless different from that of Šurpu. Maqlû is intended to counteract the evil machinations of people through black magic. Wax or wooden figurines of the sorcerer or — more often — the sorceress who bewitched the supplicant are melted or burnt in the fire, and the conjurations that compose

Maqlû address, with very few exceptions, either these sorcerers — in effigy — or the fire-god who is to destroy them. Contrary to what we would expect from its title, burning plays a very small role in the series Šurpu. With the exception of Tablet V—VI (see above p. 1), none of the prayers or incantations have anything to do with the magical operation the title suggests. The bulk of the series consists of prayers addressed to a number of deities of the Assyro-Babylonian pantheon, but mainly — Tablets III and IV — to the patron-god of the magician, Marduk. While the person who resorts to the practices described in the series Maqlû knows that he has been bewitched and simply carries out the well-known prescriptions for averting the spell, Šurpu is performed when the patient does not know by what act or omission he has offended the gods and the existing world-order. This is the reason why all possible sins, ranking from infringements of religious taboos to offences against the moral or social order are enumerated so exhaustively. Even oaths, sworn in good faith but conjuring up occult powers, are listed as actions from which the sufferer seeks a release, because the magical powers they arouse are potential sources of evil.

The burning that is performed in the series Šurpu is nothing but a rite of purification. The objects given over to the fire are declared carriers of the patient's sins and sufferings; through their destruction he is liberated. The word *šurpu* itself, except for a few, very rare cases when it refers to actual burning practices, such as in the «Ritual-tablet» to Maqlû (IX 150—151), in the «Ritual-tablet» to the «House of Sprinkling» (*Bīt salā' mē*, K. 2798+8975 line 6, unpublished), and in a conjuration to avert evil portents (KAR 72:18), is used only when the series Šurpu is meant. In the meaning «ritual burning» the word used seems to have been *šuruptu* (Harper, ABL 378:13, 437:16, and von Soden, ZA 45, p. 44:16; cf. Dhorme, RA 38, p. 59ff.).

Mention is made of Šurpu in some rituals that were performed jointly with Šurpu. The «Ritual-tablet» to a group of incantations known by the title — taken from their first words — of *Ilī-ul-īdi* «My god, I do not know (what my sin is)» ends with instructions to perform after it the ritual to Šurpu (KAR 90 rev. 20, cf. Ebeling, TuL, p. 120).

The most important of the rituals for the purification of the king, a long composition, *Bīt rimki* «The House of Ablutions», designed to ward off the evil portended by lunar eclipses, makes use of several other series in its very long and elaborate liturgy. In this liturgy, expounded in the «Ritual-tablet» to *Bīt rimki* (Zimmern, BBR No. 26), the incantations of Maqlû are followed by *Ilī-ul-īdi*-incantations, and in the lacuna after these, in accordance with the directions given at the end of the «Ritual-tablet» to *Ilī-ul-īdi*, Šurpu-incantations should be restored.

This sequence Šurpu following upon Maqlû, is attested in other sources too. A manual for the incantation-priest that enumerates the textbooks whose knowledge was required of him places Šurpu between Maqlû and the Dream-Book — a collection of dream-interpretations with a ritual for averting their evil portent (Oppenheim, *Dream-Book*). This manual is known from a copy from Assur (KAR 44), published by Zimmern under the title «Ein Leitfadens der Beschwörungskunst» (ZA 30, p. 204ff.), but was in use in Nineveh too, as a small duplicate fragment in the British Museum (79-7-8, 250, unpublished) shows.

In a ritual known from a Neo-Babylonian copy from Sippār (Myhrman, PBS I/1, No. 13) but also attested in Nineveh (K. 15234, unpublished) which may belong to practices connected with *Bīt rimki*, Šurpu is performed after Maqlû. After quoting the incipits of ten incantations taken from Maqlû I, IV and V, rev. 51 of the Sippār text gives the instructions: [*hu*] *huppagga tašēṭma šurpu tašakkan* «you leave the brazier there and perform Šurpu». For the incipits of Šurpu-tablets that follow, see below p. 5. Following the same sequence, the commentary-text KAR 94 (see Commentary A, p. 50) comments first upon several lines from the first three tablets of Maqlû, then upon some lines from Tablet III of Šurpu.

The only exception to this sequence, pointed out already by Zimmern (ZA 28, p. 68ff., and 30, p. 190, n. 4 and p. 219) and by Kunstmann (LSS NF 2, p. 101), is found, curiously enough, in the «Ritual-tablet» to Šurpu itself, which instructs the incantation-priest to proceed next with *Ilī-ul-īdi*.

The «Ritual-tablet» deviates from the established usage in other respects too. It reflects a composition typical no doubt of the practice of Assur, different from the Nineveh canon. Were it not for its lacunae, we could reconstruct from it a Šurpu as it was known and used in Assur. This Assur-Šurpu started out with four incantations of which we have no trace in any of the extant tablets of Šurpu. The last three of these incantations, addressed to the sulphur, the fire and the torch — the

very paraphernalia used at the beginning of the ritual — are preserved on a tablet that we publish here as an Appendix (pp. 52f.). As the beginning and end of the tablet is broken, we do not know to what group this text belongs; it seems probable today, in the light of the «Ritual-tablet», that we have in it the missing first tablet of Šurpu, whose absence has been so puzzling.

However, since there is no proof for this hypothesis, we have based our edition on the alternate possibility, first suggested by G. Meier (AfO 12, p. 40) and accepted by F. Köcher (MIO 2, p. 219), that the first tablet of Šurpu is the «Ritual-tablet» itself, and have consequently assigned the numeration Tablet I to this tablet.

Indeed, the «Ritual-tablet» fits well into this place — we know that it could not have followed Tablet IX from the subscript of the latter (cf. above p. 1) — but more than that it furnishes a suitable introduction to the series by providing an explanation both of the purpose of Šurpu — the healing of a sick person — and of some of the incantations — those connected with the burning ritual — contained in it. In it we have a promptbook to a scenario whose significance it would otherwise be difficult to grasp.

The Šurpu ritual is a complex one, since three actors appear in it. In most rituals known to us the dramatis personae are only the patient and the priest, whose identity is hidden behind a grammatical second person, since the instructions are addressed directly to him. In the «Ritual-tablet» to Šurpu an additional character, introduced as the *āšipu*, acts as an aid to the incantation-priest. But Šurpu is not the only ritual to require three actors: the *Bīt rimki* ritual mentions, besides the king and the priest to whom it is addressed, the priest's aid, called here *mašmašu*, and this *mašmašu* likewise performs a role in the «Mouth-washing» ritual (*Mis pi*, Ebeling, TuL, No. 26) and in the ritual for an expedition by chariot (RA 21, p. 128 : 20ff.), where, however, Thureau-Dangin assumes that the *mašmašu* and the incantation-priest addressed are one and the same person.

The incantation-priest sets the stage for the magical operations and recites first the incantation beginning with *mā.e lú.kù.ga me.en* «I am a pure man». The ritual to *Ili-ul-idi* (KAR 90 : 16) starts out with the same incantation, so it seems this was recited by the incantation-priest, before he proceeded to any ritual, as a legitimation of his actions (cf. Falkenstein, LSS NF 1, p. 20ff.). Two further incantations, addressed to the fire and the sulphur, are recited by the priest, and one, addressed to the torch, by the patient before the priest's aid starts reciting Šurpu. These three incantations were to be recited again with Tablets III and IV (see Tablet I rev. I 8, II 13, 14); their complete text is published in the Appendix. A similar incantation addressed to the fire occurs in Tablet IX (lines 110ff.), and the incantation to the torch is cited as the catchline of Tablet IV in one of the copies.

After the priest's aid has recited Tablet II and Tablet III, Tablet IV — from line 89 on only — and Tablet V—VI are to be spoken. A detailed description of the actions to which Tablet V—VI furnishes the accompanying words follows these instructions.

The «Ritual-tablet» breaks off at this point and the rest of the ritual is lost in the lacuna. The lower part of the obverse and the top of the reverse are missing; only the double line which closes the part containing the directions for the ritual can be seen on the reverse. From there on, the scribe divided his tablet into two columns, listing the titles (i. e. the incipits) of the incantations to be recited. These incantations should be identical with those that actually appear in Šurpu, but this is not the case. Some of them are Šurpu-incantations but are listed in an order different from that of the text and are assigned different tablet-numbers; others never occur in the canonical text and could be identified only with the help of other sources. They are arranged as follows:

(1) Incipit of Tablet III in the first preserved line after the break, quoted as the last of the incantations — lost in the lacuna — of Tablet II (according to our tentative restoration).

(2) A long list of incantations assigned to Tablet III, none of which appears in that tablet. Instead, the first one is the incantation to the torch from the beginning of the ritual, then follow nine incantations from Tablet V—VI and one which appears as catchline of Tablet VII but is not otherwise known. The remaining incantations to Tablet III do not occur in Šurpu at all. We think that they should be grouped with the incantation called *īpuš Ea ipšur Ea*, «Ea did it, Ea undid it», which is the last in this group. The first incantation of the group titled *atti tubqinnu*, «You corner», remains unidentified; the next, *atti māmit ša taltappitu*, «You, 'Oath' who have touched . . .», may be identical with the incantation beginning with *atti māmit* (VAT 10297 : 4', duplicate to Ebeling, LKA, No. 153). The third, *māmīt mārat Anim*, «'Oath', daughter of Anu», is known from KAR 165 rev. 5: *māmīt*

mārat [*Anim ittarad ištu šam*]é, «the 'Oath', daughter of Anu, came down from heaven». Then come two incantations addressed to the grass and the tamarisk respectively; the incantation *atti Ū.KI. KAL*, «You grass», is not attested; but the other, *atti GIŠ.ŠINIG*, «You tamarisk», occurs as [a]t-ta GIŠ.ŠINIG in KAR 165 : 26. As the incantation *īpuš Ea ipšur Ea* was recited holding a tamarisk-branch, a (blade or bunch of) grass and a palm-cabbage, we may safely assign them, and with them the rest of the group, to *īpuš Ea* (for which cf. Nougayrol, RA 36, p. 31 f.), to which group belongs the remaining incantation of this section too. This connection is shown by the incantation preceding *īpuš Ea*: *ÉN ak-tab-sa-ka ša-ad-da-a -ka GIŠ.Š[INIG Ū.I]N.NU.ŪŠ GIŠ.ŠA.GIŠ[IMMAR]*, etc., in KAR 226 IV 3 and duplicates. The text is quoted in the commentary, p. 54.

(3) In the next section, incantations to Tablet IV are listed, but they actually consist only of the incipit of Tablet V—VI and the two incantations, to the sulphur and the fire respectively, that were recited at the beginning of the ritual.

(4) The final group, cited as incantations of Tablet VI, includes the incipits of Tablets IX and VIII.

We would like here to show the relation of the «Ritual-tablet» to the canonical text and present the evidence for the composition of the series by giving a synopsis of the catchlines and corresponding incipits and of the tablet-numbers preserved in the subscripts.

1 Tablet number in subscript*	2 Catchline of previous tablet	3 Incipit	4 PBS I/1 13	5 Number in Ritual-tablet	6 Sequence in the ritual
II [III] IV	(broken) <i>māmīt kalāma</i> <i>epiš risbi</i>	<i>lu paṭra</i> <i>māmīt kalāma</i> <i>epiš risbi</i>	<i>lu paṭra</i> <i>māmīt kalāma</i> (missing)	[II] (III)	<i>lu paṭra</i> <i>māmīt kalāma</i>
[VI] VII [VIII] IX	<i>áš .ḫul gal₅.</i> <i>lā.gin₈</i> <i>buru₅ ša.</i> <i>abzu.ta</i> <i>nīšū nīḫlu</i> <i>giš.šinig</i>	<i>áš.ḫul . . .</i> <i>buru₅ ša.</i> <i>abzu.ta</i> <i>ašši gamlija</i> <i>giš.šinig</i>	<i>áš.ḫul . . .</i> <i>GIM SUM.SAR</i> <i>annī**</i> (missing) } (missing) }	IV VI	<i>lizzizu Anum</i> (IV 89) <i>áš.ḫul</i> (broken) (broken) (broken)

* Subscripts only in the Nineveh recension.

** Also catchline of a combined tablet; in the Ritual-tablet's numbering Tablet III.

Columns 1 and 5 of the chart compare the numbers given to the tablets in the Nineveh recension and in the «Ritual-tablet».

Columns 2, 3, 4 and 6 compare the actual incipits of the tablets with the incipits quoted in Myhrman, PBS I/1, No. 13 rev. 52—55 and in the «Ritual-tablet».

The incipit of Tablet IV is not mentioned in either of these texts. The «Ritual-tablet» quotes line 89 of Tablet IV instead of its incipit and omits the incipit altogether in the list of incantations, where it gives the number IV to Tablet V—VI. Consequently, we have to assume that there was a recension which did not set apart Tablet IV from III. Such a recension is preserved in K. 2390 (Tablet III A = Tablet IV P). Its obverse is inscribed with the beginning of Tablet III, and the few fragmentary lines visible on the reverse are the last three lines of Tablet IV. The catchline of this copy is the incipit of 'Tablet V' of a different recension — to be discussed presently; this too shows that the copy represents a diverging tradition.

Tablet V—VI bears this double number in our edition — as in that of Zimmern — because the main copy (A) has the complete text on a single tablet. Its subscript is broken and has been restored as Tablet [VI]. No tablet has the subscript «Tablet V of Šurpu». However, there is a copy (Tablet IV, fragments L and M = Tablet V—VI, fragments L and M) that contains, in addition to Tablet IV, part of Tablet V—VI (up to line 59) and that cites the subsequent line (Tablet V—VI 60) as catchline. No copy, however, has an incipit corresponding to this catchline. We have to assume that there was a recension with a separate 'Tablet V'. Recension L and M, then, was a combined tablet, containing both Tablets IV and V, just as recension A of Tablet III combined Tablets III and IV. According to the list of incipits in Myhrman, PBS I/1, No. 13, which quotes both line 1 and line 60 of this tablet as incipits, Tablet V began with *áš.ḫul gal₅.lā.gin₈*, but according to the

I: K. 12000 z	lines 113—123, 172—178
J: *Sm. 62	34—40
K: Sm. 308	125—137, 180—end
L: 79—7—8, 74	144—150
M: K. 11569	151—161
N: K. 14719	27—31

From Assur:

o: VAT 10737, VAT 12113+10936+10322+12173 +10928+10153+10770, VAT 10286, VAT 11142	lines 2—10, 30—62, 79—122, 127—165, colophon
p: VAT 9974+10629+11081	13—25, 34—46, 68—99, 111—156, 171—185
q: VAT 9804, VAT 10843, VAT 11624	28—50, 75—101, 103—110, 168—183

A and M belong to the same tablet.

B and I belong to the same tablet.

Tablet IV.

From Nineveh:

A: K. 2333+6096+7206+9515	.... lines 4—14, 52—end
B: K. 2948+9894	1—24, 107—end
D: K. 2452+2705	83—109
E: K. 2938	17—36, 92—end
F: K. *6443+8126	33—57
G: *K. 13995	1—12
K: *K. 12934	54—64
L: K. 3378	50—70
M: K. 4649	15—33
N: Th. 1905—4—9, 258 (B. M. 98752)	.... 101—109, and 18 lines with <i>bu</i> only
O: *Rm. 292	43—57, 75—87
P: K. 2390 rev. (= Tablet III A)	106—108

From Assur:

e: KAR 67	8—99
h: *VAT 13720	1—41, 91—end

From Sultantepe:

Q: Sultantepe 51/9 + Sultantepe 52/188	.... 1—30, 45—94, 107—end
R: Sultantepe 51/96 + Sultantepe 51/201 + Sultantepe 52/93 + 340	.... 1—31, 35—end

B and E are parts of the same tablet to which belongs probably also O.

L and M are parts of the same tablet (see under Tablet V/VI).

Tablet V—VI.

All copies from Nineveh:

A: K. 65+2397+10706	.... lines 1—end
B: K. 2953+2964	29—53, 101—126, 168—188
C: K. 4945+Rm. 2, 158	121—124, 133—139, 167—195

D: K. 4967	.... lines 54—59, 164—167
E: K. 9347	30—35
F: Sm. 1060	1—14, 154—161, 199—end
G: Sm. 1193	48—53
H: Sm. 1521	150—161
I: DT. 60	37—53, 113—124, 164—180
K: Rm. 271	68—77, 152—164
L: K. 3378	11—28
M: K. 4649	42—60
N: *82—5—22, 1767	97—107
O: *79—7—8, 140	95—101, 124—138

F and O are parts of the same tablet.

L and M are parts of the same tablet.

B, D and K are probably parts of the same tablet.

The tablet to which L and M belong is a recension containing Šurpu IV and 59 lines of the tablet called here Šurpu V—VI, these 59 lines being presumably only the beginning of Šurpu V, as the combined tablet contains 199 lines. Šurpu IV occupied the obverse and part of col. III (reverse), (ca. 10 lines), the column continuing with Šurpu V, and col. IV containing the remaining lines of Šurpu V and the colophon. K. 3378 is top of col. II (Obv.) and bottom of col. III (Rev.); K. 4649 approximately the middle of col. I (Obv.) and col. IV (Rev.).

Tablet VII.

From Nineveh:

A: K. 136+*Bu. 89—4—26, 167	.... lines 1—end
B: 83—1—18, 474	9—17, 79—end
C: K. 5146+*5266+13879	1—16, 33—end
D: K. 5375+9806+10846	3—8, 84—end
E: K. 6026+8812+9900+Sm. 1536 14—39, 76—83

From Assur:

f: KAR 371	19—37
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From Nimrud:

g: N. D. 5435	1—32, 68—end
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Tablet VIII.

From Nineveh:

A: K. 2866+8174 lines 16—end
B: Rm. 2, 166	1—11, colophon
C: *82—3—23, 130	18—31, 84—end
D: *K. 10758	29—41
E: K. *7989+13452	43—58
F: K. 14718	62—67
G: *K. 15261	69—76
H: *K. 3415	24—76
I: *K. 3890	59—74
J: *Sm. 1717	1—7

From Assur:

k: KAR 30	1—38, 72—90
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Variants from a Babylonian tablet quoted without museum number by Pinches, PSBA 26, p. 53f. have been included in the apparatus criticus as p.

Tablet IX.

All copies from Nineveh:

A: K. 2427+2941+4265	.... lines 1—end
B: K. 3388+8478+9209+11075	.. 1—26, 105—end
C: K. 2399	..... 41—57, 88—92
D: K. 2362	..... 1—17
E: K. 9374	..... 90—98
F: K. 8684+9179+Rm. 223	..... 35—57, 84—117
G: K. 8624	..... 17—25
H: K. 9585+*6902+Rm. 2, 161	... 64—106
K: Sm. 1010+*DT. 97	..... 31—46
L: *K. 4909	..... 40—48
M: *K. 12571	..... 27—35
N: *K. 7957+12930	..... 42—70
O: *K. 13469	..... 90—100
P: *79—7—8, 85	..... 57—84
Q: *Sm. 1100	..... 48—61

B and C are parts of the same tablet.

D and E are parts of the same tablet.

Parallel incantations which however do not belong to the series Šurpu, such as the Old-Babylonian text Konst. 2399 and the Neo-Babylonian copy Clay, BRM 4, No. 17 which duplicates the first 33 lines, i. e. the first four incantations of Tablet IX, will be quoted for variants in the apparatus criticus. Konst. 2399 is quoted after Falkenstein, LSS NF 1, pp. 79 and 100.

It is possible too that fragments N and L, fragments F and P, and fragments E and O join or belong to the same tablet.

Appendix.

All texts from Nineveh:

K. 44	..... lines 1—29, rev. 1—30
K. 4077	..... rev. 20—39
K. 15218	..... rev. 3—9
Sm. 35	..... rev. 10—24
Sm. 554+1364+Rm. 2, 425	..... 16—26

Tablet I.

1. *e-nu-ma ni-pi-še šá Šur-pu t[e-p]u-šá nap-pa-ta tú-ka-ni*
2. *GI.MEŠ kar-tu-ti UGU nap-pa-ta ta-par-rik*
3. *zì-sur-ra-a NIGIN*
4. *én mà.e lú.kù.ga me.en ŠID-nu-ma A.MEŠ ŠUB.ŠUB-di*
5. *GI.IZI.LÁ <ina> IZI KI.A.ÍD ta-qad-ma ʾBIL.GI NUN.ME kur.ra il*
6. *[én] íd.lú.ru.gú.gin₈ mú.mú.da.bi ŠID-ma LÚ.GIG tú-ḥap*
7. *[x] GI.IZI.LÁ an ŠU LÚ.GIG GAR-ma IZI ana nap-pa-ta ŠUB*
8. *[ÉN] áš-ši GI.IZI.LÁ pu-tur lim-nu*
9. *[LÚ].GIG tu-šad-bab ÉN lu paṭ-ra DINGIR. MEŠ GAL.MEŠ*
10. *[ÉN] ma-mit DÙ.A.BI LÚ.IŠIB ŠID-nu LÚ.GIG ZÍD.MAD.GÁ i-sar-<ra>-*aq*
11. *[L]Ú.IŠIB ina ZÍD.MAD.GÁ ú-kap-par-ma ina IZI ŠUB-di*
12. *ÉN li-iz-zi-zu ʾA-num u An-tum li-ni-ʾ-u GI[G]*
13. *[A].MEŠ ana LÚ.GIG ta-sal-la-a' SUM.SAR ZÚ.LUM.MA ŠU.[SAR]*
14. *[SÍG].AKÀ SÍG.ÚZ(!) SÍG.SA₄ i-<na> ŠU¹¹-ka TI-qí-ma*
15. *[UGU L]Ú(!).GIG tú-ka-ni(!)*
16. *[én áš.h]ul gal₅.lá.gin₈ ŠID-nu-ma tú-kap-p[ar-šu]*
17. *[x y (z)] ri tu-šad-<bab>-ma LÚ.IŠIB <ana> ŠU LÚ.GIG GAR-an-ma*
18. *[SUM.SAR] [i]-qal-lap-ma ina IZI ŠUB-di*
19. *[ZÚ.LUM.MA] [i]-šah-ḥaṭ-ma ina IZI ŠUB-di*
20. *[ŠU.SAR i-pa-áš-š]ar-ma KIMIN : SÍG. AKÀ i-nap-pa-áš-ma KIMIN*
21. *[SÍG.ÚZ i-nap-pa]-áš-ma MIN SÍG.SA₄ i-nap-pa-áš-ma KIMIN*
22. *[ŠE.NUMUN ú-pu-un-tú LÚ.G]IG ina up-ni-šu TI-qí-ma x*
23. *[x x x x x (x)] y ra-man-šú ú-kap-par-ma ina IZ[I]*

10. The sign read as -*aq is written ap.

1. When you perform the rituals for the Šurpu (-series), you set up a brazier,
2. you put trimmed reeds crosswise on top of the brazier,
3. you surround it with a magic circle of flour.
4. You recite the incantation «I am a pure man», sprinkle water (around),
5. light a torch from a sulphur-flame; (the incantation) «Gibil, wise, exalted in the country»,
6. (and) the incantation «River who renews himself constantly» you recite, then purify the patient;
7. you put the [...] torch into the hand of the patient and he sets fire to the brazier.
8. The incantation «I hold the torch, release from the evil!»
9. you will have the patient speak (after you). But the incantation «Be it released, great gods!»
10. (and) the incantation «Any oath» the incantation-priest will recite himself. The patient pours out ...-flour,
11. the incantation-priest wipes him off with the ...-flour and throws (it) into the fire.
12. The incantation «May Anu and Antu stand by, may they ward off sickness» (you will recite),
13. sprinkle water on the patient. An onion, a (bunch of) dates, (a piece of) matting,
14. a flock of wool, goats' hair (and) red wool you take into your hands,
15. place it [over?] the patient.
16. You recite the incantation «An evil curse like the gallú-demon», then you will wipe him off,
17. you will make [the patient] say [...], then the incantation-priest places (the aforementioned things) into the patient's hand,
18. he will then peel the onion and throw it into the fire,
19. he will strip off the dates and throw them into the fire,
20. he will unravel the matting and (do) likewise, he will pluck apart the flock of wool and (do) likewise,
21. he will pluck apart the goats' hair and (do) likewise, he will pluck apart the red wool and (do) likewise.
22. The patient will take a handful [of ...],
23. [...] he will wipe himself off with it and (throw it) into the fire.

24. [x x x x x DIN]GIR.MEŠ [nu]-u_h a[G]IŠ.
BAR q[u-ra-du]

25. broken

rev. I

1'. beginning broken

- 6'. [ÉN ma-mit DÛ.A.B]I ú
7'. [DUB II KAM Š]ur-pu
8'. [ÉN áš-ši G]I.IZILÁ
9'. [ÉN ki-ma SUM].SAR an-ni-i
10'. [ÉN ki-ma Z]Ú.LUM.MA an-ni-i
11'. [ÉN k]i-ma ŠU.SAR
12'. [ÉN k]i-ma SÍG.AKÁ
13'. [ÉN] ki-ma SÍG.ÚZ
14'. [ÉN] ki-ma šir-pi
15'. [ÉN Š]E.NUMUN ú-pu-un-tú
16'. [ÉN] šá-gam-ma-ḥa-ku-ma
blank

II

- 2'. [ÉN n]u-u_h aGI[Š.BAR]
3'. [ÉN ni-i']-šu ni-i_h-[lu]
4'. [ÉN] at-ti túb-qin-n[u]
5'. ÉN at-ti ma-mit šá tal-tap-pi-tú
6'. ÉN ma-mit DUMU.[S]AL aA-nim
7'. [ÉN] at-ti Ú.KI.KAL
8'. ÉN at-ti GIŠ.ŠINIG
9'. ÉN ak-tab-sa-ka šá-ad-dak-[ka]
10'. ÉN [DÛ] aDIŠ ip-šur aDIŠ
11'. DUB III KAM Šur-pu
12'. én áš.ḥul gal₅.lá.gin₈
13'. én áid.lú.ru.gú.gin₈
14'. ÉN aBIL.GI ap-kál DUB IV KAM Šur-pu
15'. én <giš>.*šinig aš an.edin.na [mú].
[a(!)]
16'. ÉN áš-ši gam-li(m)-ia EN TIL-š[ú]
17'. DUB VI KAM Šur-pu
18'. ÉN DINGIR.MU ul ZU EGIR-šú

19'. IM.MU m aAG-SUR-a-ni
bottom

Rev. II 15'. Text has NAGA, mistake for giš.
šinig.

24. [...] (the incantation) «Calm down, oh
fierce Girru!»

25. broken

rev. I

1'. beginning broken

- 6'. [Incantation: «Any oath»]
7'. [Second Tablet of] Šurpu.
8'. [Incantation: «I hold] the torch»
9'. [Incantation: «Like] this onion»
10'. [Incantation: «As] these dates»
11'. [Incantation:] «As (this) matting»
12'. [Incantation:] «As (this) flock of wool»
13'. [Incantation:] «As (this) goats' hair»
14'. [Incantation:] «As (this) red (wool)»
15'. [Incantation:] «(My hands are filled with)
grains of ...»
16'. Incantation: «I am a purification-priest»
blank

II

- 2'. [Incantation:] «Calm down, oh Girru!»
3'. [Incantation:] «Sneeze, ...»
4'. Incantation: «You corner»
5'. Incantation: «You, 'Oath', who have
touched»
6'. Incantation: «'Oath', daughter of Anu»
7'. Incantation: «You weed»
8'. Incantation: «You tamarisk»
9'. Incantation: «I have trodden on you,
I drag you»
10'. Incantation: «Ea [did (it)], Ea undid (it)»
11'. Third Tablet of Šurpu.
12'. Incantation: «An evil curse, like the gallú-
demon»
13'. Incantation: «River»
14'. Incantation: «Girru, wise» — Fourth Tablet
of Šurpu.
15'. Incantation: «Lone tamarisk, [growing] in
the High-Plain»
16'. Incantation: «I take my curved maces», up
to the end.
17'. Sixth Tablet of Šurpu.
18'. The incantation «My god, I know not»
(you will recite) next.

19'. Tablet of Nabû-ēṭiranni.

Tablet II.

1. [ÉN lu-u paṭ-ra] DINGIR.MEŠ GAL.MEŠ
2. [DINGIR u] aEŠ₄.DAR EN.MEŠ tap-šir-ti
3. [NENNI A] NENNI šá DINGIR-šú NEN-
NI aXV-šú NENNI-tum
4. [šá x y] mar-šu naq-du na-as-su šu-ud-lu-pu
5. NÍG.G[IG] DINGIR-šú i-ku-lu NÍG.GIG
aXV-šú i-ku-lu
6. a-na an-na ul-la iq-bu-u a-na ul-la an-na
iq-bu-u
7. [ar-ki mi-i_h-ri]-šú ŠU.SI it-ru-šu
8. [kar-ša i-ku-lu] nu-ul-la-tú i-ta-mu-u
9. [x x x x (x x)] mu-uš-šap-ru
10. [x x x x (x x)]-tum x y eg-ru
11. [šá DINGIR-šú i-da-šu] aXV-šú i-me-šú
12. [x x x x (x x)] SAL.ḤUL iq-bu-ú
13. [x x x x l]a ba-ni-tum iq-bu-ú
14. [x x x x] ša-lip-ta ú-šad-bi-bu
15. [la na-ṭa-a-t]um da-a-a-nu ú-šá-ḥi-zu
16. [x x x (x)] x-ab-ta-a-ta iz-za-az-zu
17. [x x i-qa]b-bu-u i-qab-bu-u ut-ta-ru
18. [x x x x] e-niš-tum da-a-šu
19. [x x x x] pa-ni URU-šá ú-saḥ-ḥi-ru
20. [KI] [AD] DUMU ip-ru-su
21. [KI] DUMU AD ip-ru-su
22. [KI] AMA DUMU.SAL ip-ru-su
23. [KI] DUMU.SAL AMA ip-ru-su
24. [KI] e-me-ti kal-la-ti ip-ru-su
25. [K]I kal-la-ti e-me-ti ip-ru-su
26. KI ŠEŠ ŠEŠ-šú ip-ru-su
27. KI ib-ri i-bir-šú ip-ru-su
28. KI ru-ú-a ru-ú-a-šú ip-ru-su
29. šab-ta la ú-maš-ši-ru ka-sa-a la ú-ram-mu-u
30. šá É ší-bit-ti la ú-kal-li-mu nu-ú-ru
31. a-na ša-ab-ti ša-bat-su-ma a-na ka-si-i ku-
us-si-šú-ma iq-bu-u
32. ul i-di šer-ti DINGIR ul i-di en-nit aEŠ₄.
DAR

1. Restoration from Tablet I 9 and Myhrman,
PBS I/1 13:52; Commentary C 55 has: lu paṭ-ṭir
DINGIR.MEŠ GAL.MEŠ.

6. On two lines in C.

7. Restoration from KAR 119:8: ša ar-ki mi-
i_h-ri-šú ú-ba-an li-mut-ti i-tar-ra-šú.

8. Restoration from KAR 119:6: mu-ta-mu-ú
nu-ul-la-a-ti a-ki_l kar-ši; C: nu-ul-la-a-tu.

11. C: i-me-šu. — 12. B: -u. — 13. B: -u.

15. Restoration from Commentary C 43: [la]
[na-ṭ]a-tu da-a-a-[nu] ú-šá-ḥi-zu and Commentary
B I 8: la na-ṭa-a-tum = la a-ma-ra-tú.

16. C: iz-za-zu; x = end of three horizontal
wedges in C. — 17. A: -ú.

24. C: -tum for -ti. — 25. C: -tum for -ti.

28. C: ru-ú-ú-šú. — 30. C: nu-ú-ra.

31. D: šab-ti; C: ka-se-e; A: ku-si-šú-ma.

1. [Incantation. Be it released], great gods,
2. [god and] goddess, lords of absolution.
3. [NN, son of] NN, whose god is NN, whose
goddess is NN,
4. [who is], sick, in danger (of death),
distraught, troubled,
5. who has eaten what is tab[oo] to his god,
who has eaten what is taboo to his goddess,
6. who said «no» for «yes», who said «yes» for
«no»,
7. who pointed (his) finger (accusingly) [be-
hind the back of] his [fellow-man],
8. [who calumniated], spoke what is not
allowed to speak,
9. [who (....)] gossip,
10. [who (....)] crooked,
11. [who scorned his god], despised his goddess,
12. [who (....)], spoke evil things,
13. [who], spoke [u]nseemly things,
14. [who, as a witness,] caused wicked things
to be spoken,
15. who caused the judge to (pronounce)
[in]correc[t] (judgement),
16. who is always present [.....(....)].....
17. [who] says [....], always says (and)
exaggerates,
18. [who], has oppressed the weak
woman,
19. who turned [a ... woman] away from her
city,
20. who estranged son [from] [father],
21. who estranged father [from] son,
22. who estranged daughter [from] mother,
23. who estranged mother [from] daughter,
24. who estranged daughter-in-law [from]
mother-in-law,
25. who estranged mother-in-law [fr]om
daughter-in-law,
26. who estranged brother from brother,
27. who estranged friend from friend,
28. who estranged companion from companion,
29. who did not free a captive, did not release
a man in bonds,
30. who did not let the prisoner see the light
(of day),
31. who said to the captive: «leave him cap-
tive!», to the man in bonds: «bind him
tighter!»
32. He does not know what is a crime against
god, he does not know what is a sin against
the goddess.
32. C: aIš-tar.

33. DINGIR *i-da-aš* ^dES₄.DAR *im-te-eš*
 34. *a-na* DINGIR-šú *ar-nu-šú a-na* ^dES₄.DAR-
 šú *gíl-lat-su*
 35. [*a-na*] *be-en-ni da-ša-a-tum a-na* ŠEŠ.GAL-*i*
zi-ra-a-ti
 36. AD AMA *im-te-eš a-na* NIN.GAL-*ti ug-dal-lil*
 37. *ina še-her-ti it-ta-din ina ra-bi-ti im-da-ḥar*
 38. *a-na ia'-a-nu i-ba-[d]š-ši iq-ta-bi*
 39. *a-na i-ba-áš-ši ia-[a-nu] iq-ta-bi*
 40. *la a-mir-ti [iq-ta-bi] la sa-niq-t[i] iq-ta-bi*
 41. *tuš-ša iq-ta-bi [. . . iq-ta-bi*
 42. GIŠ *zi-ba-nit la ket-ti iṣ-[sa-bat GIŠ zi-ba-nit*
ket-ti ul] [iṣ]-[b]at
 43. *ka-sap la ket-ti il-te-qi ka-[sap ket-ti ul il]-qi*
 44. DUMU.ÚŠ *kun-na it-ta-saḥ DUMU.ÚŠ*
k[un-na ul ú]-kin
 45. *ku-dúr-ru la ket-ti uk-ta-dir ku-dúr-[ru ke]-t-ti*
ul ú-k[a]-dir
 46. *ú-sa mi-iṣ-ra ú ku-dúr-ru [uṣ]-te-li*
 47. *a-na É tap-pe-e-šú i-te-ru-ub*
 48. *a-na DAM tap-pe-e-šú it-te-ḥi*
 49. ÚŠ.MEŠ *tap-pe-e-šú it-ta-bak*
 50. *ṣu-bat tap-pe-e-šú it-ta-al-ba-áš*
 51. *mi-ra-nu-uš-šú eṭ-lu la ú-maš-ši-ru*
 52. *eṭ-lu dam-qa ina kim-ti-šú ú-še-lu-ú*
 53. *qin-na pu-ḥur-ta ú-sap-pi-ḥu*
 54. *a-na la-pu-ut-ti-i iz-za-az-zu*
 55. *pi-i-šú tar-ṣu lib-ba-šú la ki-i-ni*
 56. *pi-i-šú an-na lib-ba-šú ul-la*
 57. *ina gab-bi-šú i-ta-mu-ú la ki-na-a-tum*
 58. *ki-nu-ú i-ru-ud-du i-rat-tu-tu₄*
 59. *ib-ba-tu₄ i-tar-ra-du ú-ḥal-la-qu*
 60. *ú-kan-nu ú-ba-ru ú-ša-aš-ba-ru*
 61. *i-ḥab-bi-lu i-tab-ba-lu ú-šat-ba-lu*
 62. *a-na SAL.ḪUL ŠU-su ú-bal-tu*
 63. *bar-ru pa-ar-ṣu pi-i-šú pár-da sa-ḥa-a šap-*
ta-šu

33. C: [d] *Iš-tar*.
 34. C: ^d*Iš-tar-šú gíl-la-at-su*.
 37. i: *in-da-ḥar* (! written *áš*).
 40. On two lines in C and D; D: *a-mir-tum*.
 42. On two lines in I; end of [*iṣ-ša-b*]at visible.
 43, 44, 45. On two lines in I.
 46. C: [NÍG.DU] *mi-iṣ-ri u ku-dúr-ri*. The sign
 read as [uṣ] is broken in both copies as well as
 in the parallel Bu. 89-4-26, 134.
 48. A: NIN (mistake for DAM); h: *al-[ti]*; C:
it-te-ḥi; D: *-ḥu*.
 49. C: *da-mi, it-ta-ba-ak*; h: *top-pi-šu*.
 50. A: *it-ta-bal*; h: *ṣu-ba-[a]t tap-pi-šu*.
 51. h: *eṭ-lu me-ri-nu-šú ú[. . .]*.
 52. h: [SÍ]G₅ *ina ki-im-ti-šu*.
 53. C: *tum ú-sa-[ap-pi-ḥu]*; h: [*pu*]-*ḥur-tu*.
 54. C: *la-pu-ut-te-e*; h: *[-ú]-te-e i-[za-az-zu]*.
 55. G: *pi-i-šú*; C: *tar-ša*; h: [*tar*]-*ri-[ṣi]* ŠA-šú.
 56. G: *pi-i-šú*.

33. He scorned the god, despised the goddess,
 34. his sins are against his god, his crimes are
 against his goddess.
 35. He is full of contempt [against] his father,
 full of hatred against his elder brother.
 36. He despised his parents, offended the elder
 sister,
 37. gave with small (measure) and received
 with big (measure),
 38. he said «there is», when there was not,
 39. he said «there is n[ot]», when there was,
 40. s[poke] unseemly things, spoke [i]mprop-
 e[r] things,
 41. he spoke insolent things, [he spo]ke [. . .]
 42. he us[ed] an untrue balance, (but) [did
 not us]e [the true balance],
 43. he took money that was not due to him,
 (but) [did not ta]ke mo[n]ey due to him],
 44. he disinherited the legitimated son (and)
 [did not est]ablish (in his rights) the
 le[gitimated] son,
 45. he set up an untrue boundary, (but) did
 not set up the [tr]ue bound[ary],
 46. he removed mark, frontier and boundary.
 47. He entered his neighbor's house,
 48. had intercourse with his neighbor's wife,
 49. shed his neighbor's blood,
 50. put on (var.: took away) his neighbor's
 clothes,
 51. (and) did not clothe a young man when he
 was naked.
 52. He ousted a well-to-do young man from
 his family,
 53. scattered a gathered clan,
 54. used to stand by the
 55. His mouth is straight, (but) his heart is
 untrue,
 56. (when) his mouth (says) «yes», his heart
 (says) «no»,
 57. altogether he speaks untrue words.
 58. He who is , shakes and trembles (of
 rage),
 59. destroys, expels, drives to flight,
 60. accuses and convicts, spreads gossip,
 61. wrongs, robs and incites to rob,
 62. sets his hand to evil,
 63. his mouth is , lying, his lips confused
 and violent,

57. C: *-šú*; *ina* missing in C and G.
 58. C and G: *i-ru-du*.
 60. C and G: *ú-bar-ru*.
 62. C: *qa-as-su*; G: *qa-[as-su]*.
 63. On two lines in C; h: *ba-a[r-ru]*.

64. *la am-ra-a-ti lum-mu-du la na-ta-ti šu-ḥu-zu*
 65. *ar-ki SAL.ḪUL te-bu-u*
 66. *i-te-e SAL.GI i-ti-qu*
 67. *la ba-ni-ta i-pu-šú*
 68. *a-na kiš-pi ú ru-ḥi-e ŠU-su ú-bi-lu*
 69. *ina NÍG.GIG mar-ši šá i-ku-lu*
 70. *ina ár-ni ma-a'-du-ti šá iḥ-ta-tu-u*
 71. *ina UNKIN šá ú-sap-pi-ḥu*
 72. *ina il-la-ti ka-šir-ti šá ú-par-ri-ru*
 73. *ina gab-bi DINGIR u* ^dES₄.DAR *šá i-me-šu*
 74. *ina lib-bi-šú ú pi-i-šú iq-bu-u la id-di-nu*
 75. *ina sur-qi MU DINGIR-šú i-me-šu*
 76. *ú-qad-di-šú ú-na-az-zi-mu ik-lu-u*
 77. *im-i-ru ú-ri-iḥ-ḥu i-ku-lu*
 78. *iš-ru-ru-ma niš qa-ti ir-šu-u*
 79. GIŠ.BANŠUR *kun-na ú-saḥ-ḥu-u*
 80. DINGIR-šú *u* ^dES₄.DAR-šú KI-šú *ú-za-*
an-nu-ú
 81. *ina ši-pa-ri iz-za-az-zu-ma la šal-ma-a-te*
i-ta-mu-u
 82. *lu-ú paṭ-ra ul i-di-ma it-ta-mi*
 83. *il-te-qi-ma it-ta-mi*
 84. *iḥ-te-si-ma it-ta-mi*
 85. *ina šur-qi iš-ru-qu it-ta-mi*
 86. *ina ZIMEŠ it-ta-mi*
 87. *a-na* ^dLAMA ŠU.SI-šú *it-ta-ra-aš*
 88. ^dLAMA AD *u* AMA *it-ta-mi*
 89. ^dLAMA ŠEŠ.GAL-*i* *u* NIN.GAL-*ti it-ta-mi*
 90. ^dLAMA *ib-ri u tap-pi-e it-ta-mi*
 91. ^dLAMA DINGIR *u* LUGAL *it-ta-mi*
 92. ^dLAMA EN *u* GAŠAN *it-ta-mi*
 93. *dáb-da-a uk-ta-bi-is*
 94. *ina UGU dáb-di-e it-ta-ta-al-lak*
 95. NÍG.GIG URU-šú *i-ta-[kal]*
 96. *a-mat URU-šú ul-te-ši*
 97. KA.GAR URU-šú *ul-tam-mi-in*

64. On two lines in h; C: *la-a am-ra-a-tú*; h:
la-[a].
 65. C: *-ú*. — 66. h: *i-ti*; C: *i-te-qu*.
 67. C: *-tum i-pu-šu*. — 68. C: *u*. — 69. C: *mar-ša*.
 70. C: *ar-ni ma-a'-du-tu*.
 72. C: *il-la-tu ka-šir-tu*.
 73. C: DINGIR-šú *u* ^dES₄.DAR-šú.
 74. C: *-šú* (both times); *u, iq-bu-ú*.
 76. C: *-šú*. — 77. C: *i-me-ru*.
 79. C: GI.NA. — 80. C: ^dES₄.DAR-šú.
 82. C: *lu-u*. — 83. C: *-qi*.
 85. C: *i-na*; i: [*i*]-*š-ri-qu*.
 86. C: *i-na [nap]-[ša-ti]*; i: [*nap*]-*ša-ti*.
 87—92. i: *ina* ^dLAMA.
 87. i: *ina* ^dLAMA LÚ.
 89. *u* missing in I.
 92. i: *be-el-ti*.
 93. i: *uk-tab-bi-i[s]*.
 94. i: *ina UGU tap-pe-e DU.DU-ak*.
 95. i: *e-ta-ka[l]*.

64. who knows improper things, has learned
 unseemly things,
 65. who has taken his stand with wickedness,
 66. transgressed the borderline of right,
 67. committed things that are not proper,
 68. set his hand to sorcery and witchcraft.
 69. Because of the evil taboo he has eaten,
 70. because of the many sins he committed,
 71. because of the assembly he divided,
 72. because of the tightly united company he
 dispersed,
 73. because of all the contempt for the god and
 goddess,
 74. because he promised in heart and by mouth
 but did not give,
 75. omitted the name of his god in his incense-
 offering,
 76. made the purifications, (then) complained
 and withheld (it),
 77. . . . , saved something (for the gods, but)
 ate it,
 78. after he behaved arrogantly, he started to
 pray,
 79. disarranged the altar that had been pre-
 pared,
 80. made his god and his goddess angry with
 himself,
 81. standing up in the assembly, said inade-
 quate words.
 82. Be it released, because he has sworn
 to facts of which he was ignorant,
 83. he has sworn after he took away (some-
 thing),
 84. he has sworn after he hid something,
 85. he has sworn in a case of a theft he com-
 mitted,
 86. he has sworn in a capital case,
 87. he pointed his finger at a protecting deity,
 88. he has sworn by the protecting deity of
 father and mother,
 89. he has sworn by the protecting deity of
 elder brother and elder sister,
 90. he has sworn by the protecting deity of
 friend and companion,
 91. he has sworn by the protecting deity of
 god and king,
 92. he has sworn by the protecting deity of
 lord and lady;
 93. he trampled in blood(shed),
 94. he used to follow wherever blood was shed,
 95. he a[te] what was taboo in his city,
 96. he betrayed the affairs of his city,
 97. he gave his city a bad reputation;

98. *a-na pa-an ta-mi-i i-te-šir*
 99. *ta-mu-ú a-na pa-ni-šú i-te-šir*
 100. *ina GIŠ.NÁ ta-mi-i it-ta-til*
 101. *ina GIŠ.GU.ZA ta-mi-i it-ta-šab*
 102. *ina GIŠ.BANŠUR ta-mi-i i-ta-[kal]*
 103. *ina DUG.GÚ.ZI ta-mi-i il-ta-t[i]*
 104. *ša-a'-il ša-a'-il*
 105. *ina GIŠ.NÁ ša-a'-il*
 106. *ina GIŠ.GU.ZA ša-a'-il*
 107. *ina GIŠ.BANŠUR ša-a'-il*
 108. *ina na-din DUG.GÚ.ZI ša-a'-il*
 109. *ina KI.NE nap-ḫi ša-a'-il*
 110. *ina GI.ZI.LÁ ša-a'-il*
 111. *ina nap-pa-ḫa-ti ša-a'-il*
 112. *ina tup-pi u GI.DUB.BA ša-a'-il*
 113. *ina GIŠ.BAR u GIŠ.SILA₃ ša-a'-il*
 114. *ina a-ḫi ú-ri-e ša-a'-il*
 115. *ina a-ḫi ú-ma-me ša-a'-il*
 116. *ina a-ḫi GIŠ.APIN ša-a'-il*
 117. *ina a-ḫi PÚ ša-a'-il*
 118. *ina a-ḫi ÍD ša-a'-il*
 119. *ina a-ḫi GIŠ.MÁ GIŠ.MÁ.U₃ GIŠ.MÁ.GUR₈ ša-a'-il*
 120. *ina ši-it aUTU-ši u e-rib aUTU-ši ša-a'-il*
 121. *ina DINGIR.MEŠ ša AN-e BĀR.MEŠ ša qa-qar-ri ša-a'-il*
 122. *ina BĀR EN u GAŠAN ša-a'-il*
 123. *ina a-še-e URU u e-reb URU ša-a'-il*
 124. *ina a-še-e KÁ.GAL u e-reb KÁ.GAL ša-a'-il*
 125. *ina a-se-e É u e-reb É ša-a'-il*
 126. *ina SĪLA ša-[a']-il*
 127. *ina É.DINGIR ša-a'-[i]l*
 128. *ina ḫar-ra-ni ša-[a']-[i]l*
 129. *lu-ú paṭ-ra aUTU da-a-[a-nu]*
 130. *pu-ṭur aUTU EN AN.TA.MEŠ u KI.TA.MEŠ [x y]*
 131. *muš-te-šir DINGIR.MEŠ LUGAL KUR. KUR at-ta-ma*
 132. *ina qí-bi-ti-ka liš-ša-kin ket-ta*
 133. *KUR-su liš-te-šir ina maḫ-[ri-ka]*

98. i: *ina IGI ta-me-i.*

100—103. i: *ta-me-i.* — 101. i: *GIŠ.AŠ.TE.*

102. i: *e-ta-k[al].*

128. C: *ina KASKAL.* — 129. C: *lu-u.*

98. he went straight toward an accursed person,
 99. an accursed person went straight toward him,
 100. he slept in the bed of an accursed person,
 101. he sat in the chair of an accursed person,
 102. he a[te] at the table of an accursed person,
 103. he dran[k] from the cup of an accursed person.
 104. He has asked (for a sign), he has asked (for a sign);
 105. he has asked for a sign through the bed,
 106. he has asked for a sign through the chair,
 107. he has asked for a sign through the table,
 108. he has asked for a sign through the cup-giver,
 109. he has asked for a sign through the lit stove,
 110. he has asked for a sign through the torch,
 111. he has asked for a sign through the bellows,
 112. he has asked for a sign through tablet and stylus,
 113. he has asked for a sign through the *sātu*-measure and the *ga*-measure,
 114. he has asked for a sign at the stable,
 115. he has asked for a sign at the animals,
 116. he has asked for a sign at the plow,
 117. he has asked for a sign at the well,
 118. he has asked for a sign at the river,
 119. he has asked for a sign at the boat, the ship, the barge,
 120. he has asked for a sign at sunrise and sunset,
 121. he has asked for a sign the gods of heaven, the sanctuaries of the earth,
 122. he has asked for a sign at the sanctuary of the Lord and the Lady,
 123. he has asked for a sign leaving the city and entering the city,
 124. he has asked for a sign leaving the city-gate and entering the city-gate,
 125. he has asked for a sign leaving the house and entering the house,
 126. he has ask[ed] for a sign in the street,
 127. he has ask[ed] for a sign in the temple,
 128. he has ask[ed] for a sign on the road.
 129. Be it released, O Šamaš, you jud[ge],
 130. release it, Šamaš, lord of above and below [...],
 131. you are the one who deals out justice to the gods, you are king of all lands,
 132. through your command let justice be done,
 133. may there be justice in his land befo[re you],

134. *[p]u-ṭur maš-maš DINGIR.MEŠ EN rim-nu-u aAMAR.UD*
 135. *[pu-tu]r DINGIR EN É pu-ṭur DINGIR EN [x]*
 136. *pu-ṭur DINGIR EN ar-ni*
 137. *pu-ṭur aU.GUR EN tap-šir-ti*
 138. *pu-ut-ra aŠu-ga-mu-na u aŠi-ma-li-i[a]*
 139. *pu-ut-ra DINGIR.MEŠ GAL.MEŠ ma-la š[um]-šu-nu zak-[ru]*
 140. *pu-ut-ra KI.NE DUMU aÉ-[a x y]*
 141. *aEN u GAŠAN lip-[tu-ru]*
 142. *aA-num u An-tum lip-tu-ru*
 143. *aEn-lil lip-ṭur LUGAL ba-nu-u [ka-la]-me*
 144. *aNin-lil lip-ṭur šar-rat É.K[I].UR*
 145. *É.KI.UR lip-ṭur šu-tum-mu ḫi-ir-ti*
 146. *aEn-ki lip-ṭur aNin-ki lip-ṭur*
 147. *aEn-šar lip-ṭur aNin-šar lip-ṭur*
 148. *aÉ-a lip-ṭur LUGAL ZU+AB*
 149. *ZU+AB lip-ṭur É ni-me-qi*
 150. *Éri-du₁₀ lip-ṭur ÉŠ ZU+AB lip-ṭur*
 151. *aAMAR.UD lip-ṭur LUGAL aI-gi-gi*
 152. *aŠar-pa-ni-tum lip-ṭur šar-rat É.SAG.ÍL*
 153. *É.SAG.ÍL u KÁ.DINGIR.RA.KI lip-tu-ru*
 154. *šu-bat DINGIR.MEŠ GAL.MEŠ*
 155. *aPA u aNa-na-a lip-tu-ru ina É.ZI.DA*
 156. *aTaš-me-tum lip-ṭur ka-la-tum GAL-tum*
 157. *aDI.KUD lip-ṭur GU.ZA.LÁ É.SAG.ÍL*
 158. *aIq-bi-SIG₅ lip-ṭur mu-še-rib dam-ga-a-ti*
 159. *BĀD.AN.KI u É.DIM.GAL.KALAM.MA lip-tu-ru*
 160. *aGAL u aDe-ri-tum lip-tu-ru*
 161. *lip-tu-ru ina Šu-ú-ši.KI aSUḫ.ŠÉŠ*
 162. *u aLa-ḫu-ra-til*
 163. *aIa-ab-ru aHum-ba-[an] [Nap]-ru-šu lip-tu-[ru]*
 164. *DINGIR.MEŠ šur-bu-tú*
 165. *MUL.MEŠ TU₁₅.U_x.LU TU₁₅.SI.SÁ TU₁₅.KUR.RA TU₁₅.MAR.TU*
 166. *IM.MEŠ si-bit-ti li-zi-qu-nim-ma*
 167. *li-paṭ-ti-ru ma-mit-su*
 168. *aIš-tar lip-ṭur ina UNUG.KI su-pu-[ri]*
 169. *aNIN.É.AN.NA lip-ṭur ina É.AN.NA maš-ta-[qí-ša]*
 170. *[a]A-nu-ni-tum lip-ṭur ina A-ga-dè.KI URU t[a-ši-la-ti-ša]*
 171. *[A]-ga-dè.KI lip-ṭur É.UL.[MAŠ lip-ṭur]*
 172. *aIš-ḫa-ra lip-ṭur be-lit da-ád-me*

135. On two lines in C.

138—140. D and h: *pu-ṭur.*

140. h: *ki-nu-[nu].*

141. C and D: *aGAŠAN; h: EN a be-e[l-tu].*

142. h: *aA-nu.*

143. h: *aBe-lum li[p-ṭur].*

147. h: *[lip-t]u-r[u].* — 148. h: *ap-si-[i].*

149. h: *ni-me-qi.* — 150. h: *[ap-su]-ú.*

E. Reiner, Šurpu.

134. [r]elease it, exorcist among the gods, merciful lord, Marduk,
 135. [rele]ase it, god of the owner of the house, release it, god of the owner of the [...],
 136. release it, god of the sinner,
 137. release it, Nergal, lord of absolution,
 138. release it, Šuqamuna and Šimaliy[a],
 139. release it, great gods, as many as there are invoked,
 140. release it, Stove, son of E[a]!
 141. May the Lord and the Lady rel[ease],
 142. may Anu and Antu release,
 143. may Enlil release, king, creator of [al],
 144. may Ninlil release, the queen of Ek[i]ur,
 145. may Ekiur release, the living quarter of the Spouse,
 146. may Enki release, may Ninki release,
 147. may Enšar release, may Ninšar release,
 148. may Ea release, king of the Apsú,
 149. may the Apsú release, the house of wisdom,
 150. may Eridu release, may Ešabzu release,
 151. may Marduk release, the king of the Igigi,
 152. may Šarpanitu release, the queen of Esagil,
 153. may Esagil and Babylon release,
 154. the dwelling of the great gods,
 155. may Nabû and Nanâ release in Ezida,
 156. may Tašmētum release, the great daughter-in-law,
 157. may DI.KUD release, the thronebearer of Esagil,
 158. may Iqbidumqi release, who introduces (with) good words,
 159. may Dēr and Edimgalkalama release,
 160. may GAL and Dērītu release,
 161. in Susa, may Inšušinak
 162. and Laḫuratil release,
 163. may Jabru, Ḫumba[n], [Nap]rušu releas[e],
 164. these sublime gods,
 165. may from the cardinal points of South, North, East and West,
 166. the seven winds blowing upon him,
 167. release his oath.
 168. May Ištar release in Uruk of the sheepfo[ld],
 169. may Nineanna (or: Bēlet-ajakki) release in Eanna, [her] quarte[rs],
 170. may Anunitu release in Agade, the city of [her] d[elight],
 171. may [A]gade release, [may] Eul[maš release],
 172. may Išhara release, the lady of human dwellings,

151. h: *aNUN.GAL.ME[Š].*

153. h: *lip-t[u-ru].*

155. D: *aAG.*

173. ^aŠi-du-ri lip-tur ^aXV ni-me-qí
 174. ^aLAMA TI.LA
 175. ^aIr-ra ^aIr-ra-GAL ^aIr-ra-KAL.KAL lip-tu-ru
 176. ^aLa-az ^aHa-ia ^aLÚ.HUŠ.A lip-tu-ru
 177. ^aLUGAL.EDIN.NA ^aLa-ta-rak
 178. ^aŠar-ra-hu lip-tu-ru
 179. ^aŠUL ^aUTU zi-kir-šú-nu lip-tu-ru
 180. ^aTI.BAL ^aSAG.KUD ^aSAG.UŠ
 181. ^aIm-me-ri-ia lip-tu-ru
 182. MUL.BAN MUL.MUL MUL.KAK.SI.SÁ ^aŠal-bat-a-nu
 183. ^aNa-ru-du lip-tu-ru
 184. ^aHendur-sag-gá MUL.SÍB.ZI.AN.NA lip-tu-ru
 185. DINGIR u ^aEŠ₄.DAR ma-la MU-šú-nu zak-ru
 186. ina u₄-me an-ni-i li-zi-zu-nim-ma
 187. šá NENNI A NENNI [ár-ni]-šú
 188. hi-ša-ti-šú gíl-la-[ti-šú]
 189. [en-ni]-ti-šú [ma]-ma-ti-šú
 190. [i-is-su-u]h-hu [li-x-y-z]
 191. li-pa-as-si-su [i-pa-áš-ši]-ru
 192. li-šat-bu-ú ma-mit-su TU₆ ÉN

catchline

193. ÉN ma-mit DÛ.A.BI šá LÚ DUMU DINGIR-šú iš-ba-tu

DUB II KAM Šur-pu

Colophon.

173. E: -gu ^aLAMA [TI.LA].
 177. On two lines in E: [^aLUGAL.EDIN.NA] lip-t[ur], [^aLa-ta]-ra-ak ^aŠar-ra-[hu lip-tu-ru].
 180—181. On one line in C and E; C and E: ^aWe-ir for ^aIm-me-ri-ia.
 185. C: DINGIR.MEŠ u with King.
 187—189. On two lines in C; [ma]-ma-ti-šú.
 192. C: -u.

173. may Šiduri release, goddess of wisdom,
 174. protecting goddess of life,
 175. may Irra, Irra-GAL, Irra-KAL.KAL re-lease,
 176. may Laz, Haja, Luḥušū release,
 177. may Lugaledina, Latarak,
 178. Šarraḥu release,
 179. may the Warrior Šamaš, may mentioning them release,
 180. may TI.BAL, SAG.KUD, Kajamānu,
 181. Immerija release,
 182. may the Bow-star, the Pleiads, Sirius, Mars,
 183. Narudu release,
 184. may Hendursanga, the star Sibzianna re-lease,
 185. may god and goddess, as many as there are invoked,
 186. stand by him today,
 187. and of NN, son of NN, the [sin]s,
 188. the errors, the crim[es],
 189. the [offen]ces, the [o]aths,
 190. may they [extirpa]te, [may they],
 191. blot out, u[nd]o,
 192. may they lift his oath (off him). End-formula of the incantation.

193. Incantation. The effect of any oath this man, son of his god, is under.

Second Tablet of Šurpu.

Colophon.

193. Catchline in C: ÉN ma-mit DÛ.A.BI ša LÚ [DUMU DINGIR-šú iš-ba-tu] ú-pa-áš-šar maš-maš DINGIR.MEŠ ^a[Asal-lú-hi].

Colophon: A: Asb. c.

C: GIM BE-šú SAR-ma BA.AN.È
 tup-pi m ^aAG.MU.KÚR LÚ.ŠAMÁN.
 LÁ.ME-ni

Tablet III.

1. ÉN ma-mit DÛ.A.BI šá LÚ DUMU DINGIR-[šú iš-ba-tu]
 2. ú-pa-áš-šar maš-maš DINGIR.MEŠ [^aAsal-lú-hi]
 3. ma-mit AD u AMA LÚ ša-ba-t[i] ú
 4. ma-mit AD AD ma-mit AMA AMA ú
 5. ma-mit ŠEŠ u NIN ú
 6. ma-mit 7 li-e-pi šá É AD LÚ ša-ba-tu ú
 7. ma-mit GAL.MEŠ u TUR.MEŠ ú
 8. ma-mit kim-ti u ni-su-ti ú
 9. ma-mit dar-ka-ti u te-ni-qí ú
 10. ma-mit ib-ri u tap-pe-e ú
 11. ma-mit ru-ú-a u it-ba-ri ú
 12. ma-mit ket-ti u sar-ti ú
 13. ma-mit ka-bit-ti u qal-la-ti ú
 14. ma-mit GIŠ.MAR na-šu-ú u MU DINGIR MU ú
 15. ma-mit nap-pa-ḥa-ti u KI.NE ú
 16. ma-mit ana ^aIZI.GAR ŠU¹¹ ta-ra-šu ú
 17. ma-mit ^aIZI.GAR na-šu-ú u MU DINGIR MU ú
 18. ma-mit ana IGI LÚ IZI na-du-ú ú
 19. ma-mit DUG.GÚ.ZI u GIŠ.BANŠUR ú
 20. ma-mit GIŠ.NÁ u KI.NÁ ú
 21. ma-mit ina DUG.GÚ.ZI la ša-rip-tum A.MEŠ ša-tu-u ú
 22. ma-mit ri-ḥe-e-ti na-da-nu u šá-a-a-lu ú
 23. ma-mit ina KI.TUŠ ina ma-ḥar ^aUTU a-šá-bu ú
 24. ma-mit di-in ta-a-ti da-a-nu ú
 25. ma-mit Ú.HI.A ina EDIN na-sa-ḥu ú
 26. ma-mit GI.HI.A ina SUG ḥa-ša-bu ú
 27. ma-mit GIŠ.BAN u GIŠ.GIGIR ú
 28. ma-mit GÍR UD.KA.BAR u GIŠ šu-kur-ri ú
 29. ma-mit GIŠ as-ma-re-e u til-pa-nu [ú]
 30. ma-mit li-it ú-ma-mi ma-ḥa-šu [ú]
 31. [ma-mit] kur-ban-ni GAZ-ú LAG a-na A.MEŠ ŠUB-ú ú
 32. [ma-mit K]I.UD.BA a-na IGI LÚ šá-ka-nu ú
 33. [ma-mit] KASKAL u a-lak-ti ú

1—2. Restoration from the catchline of Tablet II.
 4—5. On one line in A. — 4. B: AD AD [u AMA] AMA.

6. B: li-i-pi; o: li-pi ša É a-ba.

7—10. o: ú. — 8. A: ni-su-tú.

11. A: it-ba-ru. — 12. B: šar-ti. — 14. p: [za-ka]-ri.

18. B and E: ŠUB-u.

23. B: [^aŠá]-maš with King. — 24. B: [ta-a]-a-ti.

26—27. On one line in A. — 26. B: GI.SUG.

1. Incantation. The effect of any oath this man, son of [his] god, [is under],
 2. [Asalluḥi], exorcist among the gods, will undo;
 3. the oath of father and mother he is under,
 4. the oath of his father's father, the oath of his mother's mother,
 5. the oath of brother or sister,
 6. the oath of seven generations of (his) father's house he is under,
 7. the oath of old or young,
 8. the oath of family or in-laws,
 9. the oath of offspring or sucklings,
 10. the oath of friend or companion,
 11. the oath of comrade or associate,
 12. true or false oath,
 13. heavy or light oath,
 14. the 'oath': to invoke the name of the god holding a spade,
 15. the 'oath' of bellows or stove,
 16. the 'oath': to stretch out one's hands toward a lamp,
 17. the 'oath': to invoke the name of the god holding a lamp,
 18. the 'oath' that fire was thrown in front of (this) man,
 19. the 'oath' of cup or table,
 20. the 'oath' of bed or couch,
 21. the 'oath': to drink water from an unfired (clay) cup,
 22. the 'oath': to set something aside (for the god) but ask again for it,
 23. the 'oath': to sit on a seat facing the sun,
 24. the 'oath': to pronounce a judgement for bribe,
 25. the 'oath': to tear up grass in the plain,
 26. the 'oath': to break reeds in the marsh,
 27. the 'oath' of bow or chariot,
 28. the 'oath' of sword or spear,
 29. the 'oath' of lance or arrow,
 30. the 'oath': to strike the cheek of an animal,
 31. [the 'oath']: to crush a clod (or) throw a clod into the water,
 32. [the 'oath']: that a cult lamp(?) was placed in front of (this) man,
 33. [the 'oath'] of road or path,

28—29. On one line in A.

28. N: GÍR.AN.[BAR]; B: GIŠ.ŠI.KAK.

29. N: GIŠ missing.

30. N: le-e-[et]; B: [ú-m]a-me.

31. o: na-du-ú; N: ma-mit ta-HI-[...]; q: adds ú.

33. o and q: ú.

34. *ma-mit a-na ib-ri ta-mu-ú u da-ki-šu* ú
 35. *ma-mit UDU.NITÁ ta-ba-ḫu u KUD-su* ú
la-pa-tú ú
 36. *ma-mit GIŠ bu-kan-nu ina UNKIN šu-*
pu-ú ú
 37. *ma-mit ta-pa-li u tim-bu-ut-ti* [ú]
 38. *[ma-mit] ina u₄-me e-ṭi-e šá-a-lu u na-*
ka-ru [ú]
 39. *[ma-mi]t qa-bi-e šá-a-lu u na-ka-ru* [ú]
 40. *[ma-mit] LAG ina A.ŠA na-sa-ḫu* ú
 41. *[ma-mit] GIŠ.APIN ša-ba-tu u MU DIN-*
GIR MU ú
 42. *[ma-mit ina] a-ḫi ú-re-e ú-ma-mu LÚ*
šá-a-lu ú
 43. *[ma-m]it dUTU ina KUR-šú ta-mu-u* ú
 44. *[ma-m]it niš ŠU^{II} NU LUḪ.MEŠ MU*
DINGIR MU ú
 45. *[ma-m]it še-dim u la-mas-si* ú
 46. *[ma-m]it GIŠ.ŠINIG u GIŠ.GIŠIMMAR* ú
 47. *[ma-m]it GIŠ.MÁ u ID* ú
 48. *[ma-m]it ka-a-ri u ni-bi-ri* ú
 49. *[ma-m]it pal-gi u ti-tur-ri* ú
 50. *[ma-m]it KASKAL-ni LÚ ša-ba-tu* ú
 51. *[ma-mit] ra-i-[z]i ina ID L[Ú] la-ba-a-*
[t]u <ú>
 52. *[ma-mit] pi-i-su ina x y [...] -[li-e] šá-*
da-du <ú>
 53. *[m]a-mit qa-a-tú sa-la-ḫu me-iš-ru e-lu-ú* <ú>
 54. *[m]a-mit [kud]-du-ru u nu-u[k]-ku-ru* <ú>
 55. *[m]a-mit qa-bi-e u e-ni-e* ú
 56. *ma-mit i-te-e DINGIR e-te-qu* ú
 57. *ma-mit PA₅ pi-te-e se-ke-ru* ú
 58. *ma-mit UZU šur-qi a-ka-lu* ú
 59. *ma-mit za-ma-ni še-me-e u na-ka-ru* ú
 60. *ma-mit ud-de-e mi-iš-ri u ku-dur-ru* ú
34. the 'oath': to swear (faithfulness) to a friend, but kill him,
 35. the 'oath': to slaughter a sheep but misuse the cuts,
 36. the 'oath': to show the (symbolic) pestle in the assembly,
 37. the 'oath' of the cymbals or harp,
 38. [the 'oath']: to ask on a dark day, but deny it,
 39. [the 'oath']: to ask for a promised (thing), but deny it,
 40. [the 'oath']: to tear out a clod in the field,
 41. [the 'oath']: to invoke the name of the god holding a plow,
 42. [the 'oath'] that the man has asked [in] the vicinity of the stable or the animals,
 43. [the 'oath']: to swear by Šamaš at sunrise,
 44. [the 'oath']: to invoke the name of the god while making the prayer gesture with unclean hands,
 45. [the 'oath'] of protective spirit or protecting goddess,
 46. [the 'oath'] of tamarisk or date-palm,
 47. [the 'oath'] of boat or river,
 48. [the 'oath'] of harbor or ferry,
 49. [the 'oath'] of canal or bridge,
 50. [the 'oath'] that the man has set out on a journey,
 51. [the 'oath'] that the ina[n] has touched a pitchfork in the river,
 52. [the 'oath']: to draw a shovel in [...]

 53. [the 'oath']: to sprinkle his hand (and) ... a frontier,
 54. [the 'oath']: to fix a [bou]ndary, but change it,
 55. [the 'oath']: to promise, but change (one's word),
 56. the 'oath': to transgress the commands of god,
 57. the 'oath': to dam up an open ditch,
 58. the 'oath': to eat stolen meat,
 59. the 'oath': to listen to a wicked person, but deny it,
 60. the 'oath': to mark frontier or boundary,
55. o: *qa-bu-ú e-nu-ú*; C: ú.
 56. o: [x]-li-ú DINGIR.
 56a. C inserts a line: *ma-mit sik-ku-[x y] z v w* [...].
 57. o: *pal-[ga]; se-ke-e-ru*.
 58. C: *UZU.MEŠ*; o: [š]u-ur-qi [a]-ka-a-lu.
 59. o: *za-ma-a-[ni] ta-m[u-ú] [ú] na-ka-a-ru*; C: *za-ma-ni-e [še]-mu-ú*.
 60. o: *u₄-me [ud]-de-e*; C: [u₄-me?] a-di-e šá me-iš-ri[u ...]; o: *ku-du-ur-ri*.
34. o and q: *ta-me-e*; o: [ú] [da]-ki-i-šu.
 35. o: *ta-ba-ḫi u ni-[kis-su] la-ba-a-tu*.
 36. q: *GIŠ.GAN.NA*; o: *i-na UNKIN he-pu-ú*.
 37. o and q: ú; o: [tim-bu]-ú-t[e]; J: [ta-pa]-lu.
 38. q: *ana*; p and q: *u₄-mi*; p: *šá-a-[lu]*; J: *e-ṭi-i šá-a-[lu]*.
 39. Line missing in o; q: *ša-a-[lu]*; J: *šá-a-[lu]*.
 40. F: LAG with Meissner; q: *LAG × A*; p: [A.Š]A.GA; o: *n[a]-sa-a-ḫu*.
 41. o: [ša]-ba-a-tu ni-iš [DINGIR] *za-ka-ru*; p: *tú, za-ka-ru*.
 42. Line missing in o; p: [ina] *a-ḫi ú-r[i] ú-ma]-mu šá-a-li*; q: [ma-mi]t ina UL Ū TÚ x [...].
 43. o: *ni-ip-ḫi-šu t[a]-mu-ú*; p: *KUR-šu*.
 44. o: [qa]-a-te la ki-tu ni-iš [DINGIR] *za-ka-ru*; q: *IL ŠU la LU[ḫ]*.
 45. Line missing in o.
 46—48. o: ú. — 48. q: *ka-ri*; o: *ni-bi-e-ri*.
 49. q: *PA₅*; o: [t]i-tu-ur-ri. — 50. o: [ša]-ba-a-tu.
 52. x y (in C) undeciphered. — 53. o: *qa-a-sú*.
 54. o: *ku-du-ru u n[u]-ku-ru*.

61. *ma-mit GIŠ.GIGIR sa-ḫa-pu u SAR-sa*
la-pa-tu ú
 62. *ma-mit ina šar-ša-ri A.MEŠ šá-tu-u* ú
 63. *ma-mit ID šá-a-nu u ID ka-a-a* ú
 64. *ma-mit Sa-li-ḫu u ID.MEŠ* [ú]
 65. *ma-mit KUR-i u ḫur-r[i]* ú
 66. *ma-mit re-e-ši u na-a[t-ba-ki]* ú
 67. *ma-mit ni-ri-bi u [...]* ú
 68. *ma-mit a-tu-du x-du-u dal-la-[lu]* ú
 69. *ma-mit GI ina rik-si šá-[l]a-pu* ú
 70. *ma-mit GIŠ.IG u GIŠ.SAG.KUL n[a]-pa-*
[š]a ú
 71. *ma-mit GIŠ.TUKUL ina UNKIN [š]u-*
pu-u ú
 72. *ma-mit dNin-urta be-[el nik-n]ak-ku* ú
 73. *ma-mit suk-ku u pa-an-pa-a-nu* ú
 74. *ma-mit di-ḫu u pa-rak-ki* ú
 75. *ma-mit dSi-lak-kum u [Ba]-ri-ri-tu* ú
 76. *ma-mit dBe-li-li ba-ak-ki-i-ti* ú
 77. *ma-mit dMa-nun-gal šab-bu-ti-ti* ú
 78. *ma-mit dKi-li-li šá a-ba-a-ti* ú
 79. *ma-mit dGaz-ba-ba ša-a-[a]-ḫi-ti* ú
 80. *ma-mit dAb-ta-gi₄gi₄ šá ši-ip-re-e-ti* ú
 81. *ma-mit dNIN BĀD u sa-me-i-ti* ú
 82. *ma-mit li-sak-ke-e šá tu-ub-qa-a-ti* ú
 83. *ma-mit ib-re-ti u ni-me-di-šá* ú
 84. *ma-mit dALĀD.MEŠ ša-ia-ḫu-ti* ú
 85. *ma-mit UDUG.MEŠ ša-a-a-du-ti* ú
 86. *ma-mit GIDIM.MEŠ saḫ-ḫi-ru-ti* ú
 87. *ma-mit MAŠKIM.MEŠ mut-tag-gi-šu-ti* ú
 88. *ma-mit ma-zu-ú u li-li-si* ú
 89. *ma-mit ḫal-ḫal-la-ta u ta-pa-li* ú
 90. *ma-mit a-le-e pa-lag-gi u tim-bu-ti* ú
 91. *ma-mit GIŠ.ZAG.SAL u ši-bat-ti* ú
 92. *ma-mit šá-at-pi u ḫi-ri-ti* ú
 93. *ma-mit di-pa-ru na-šu-ú MU DINGIR MU* ú
 94. *ma-mit še-um ina NA₄.ḪAR ŠUB u*
šá-da-du ú
61. the 'oath': to overturn a chariot but touch its equipment,
 62. the 'oath': to drink water from a *šaršaru*-vase,
 63. the 'oath': to urinate or vomit into a river,
 64. the 'oath' of the Saliḫu-river or the canals,
 65. the 'oath' of mountain or ravine,
 66. the 'oath' of source or to[rrent],
 67. the 'oath' of pass or [...],
 68. the 'oath' of ram, owl, or frog,
 69. the 'oath': to pull out a reed from (its) bundle,
 70. the 'oath': to break down door or bolt,
 71. the 'oath': to show a weapon in the assembly,
 72. the 'oath' of Ninurta, lo[rd] of the [cens]er,
 73. the 'oath' of chapel or shrine,
 74. the 'oath' of dais or throne,
 75. the 'oath' of Silakku or [Ba]riritu,
 76. the 'oath' of Bēlili, the always weeping one,
 77. the 'oath' of Manungal, the snatcher,
 78. the 'oath' of Kilili (looking out) of the windows,
 79. the 'oath' of Gazbaba, the always laughing one,
 80. the 'oath' of Abtagigi, (goddess) of news,
 81. the 'oath' of the Lady of the city-wall and crenels,
 82. the 'oath' of the ...-demons of the corners,
 83. the 'oath' of the open altar or its socle,
 84. the 'oath' of the laughing protective spir-its,
 85. the 'oath' of the demons who chase around,
 86. the 'oath' of the ghosts, the revenants,
 87. the 'oath' of the lurking-demons who sneak around,
 88. the 'oath' of drum and kettle-drum,
 89. the 'oath' of timbrel and cymbals,
 90. the 'oath' of lyre, harp and *timbūtu*-harp,
 91. the 'oath' of lute and pipe,
 92. the 'oath' of pit or ditch,
 93. the 'oath': to invoke the name of god holding a torch,
 94. the 'oath': to throw grain into the mill, but pull (it out?),
61. C: u missing; o: *la-ba-a-tu*. — 62. o: [ša]-tu-ú. — 68. x = *qa* or *na* in B.
 72. p: dMAŠ; [nik]-[nak-ki].
 73. p: *su-ki p[a-an]-pa-an-[nu]*.
 74a. p inserts another *ma-mit* x y z after a division mark.
 75. p: [EN] dSi-lak-kum u [ba]-ri-ri-tu; B: [dBa-ri]-ri-tu.
 78. q: d missing; p: *a-ba-ti*.
 79. p: *ša-a-[a]-ḫi-i-ti*; o: *ša-ia-ḫi-[i]-te*.
 80. o: *ši-ip-re-te*.
 81. q: *ma-mit be-lit*; o: *sa-me-i-te*.
 82. o: dMAŠ [...] *ša tu-ub-qa-a-te*; p: *tu-ub-qa-ti*. — 83. o: *ni-ib-[ri]-[e]-te u ni-me-du-ša*.
 84. o: *ša-ia-ḫu-ú-te*.
 85. o: *ma-mit tuk-k[i] ša-ia-du-ú-te*.
 86. o: *e-[tim-me] sa-ḫi-ru-ú-te*.
 87. o: *ra-[bi-ši] muš-ta-[g]i-šu-te*; p: *m[ut-ta]k-*
ki-šu-ti; q: *MAŠKIM.MEŠ*; p: *MAŠKIM*.
 88. p: *ma-zi-i*; q: *ma-an-ze-e*; o: ú.
 89. p: *ḫal-ḫal-la-ti*; q: *ḪAŠ* (mistake for *ḫal*)-
ḫal-la-te; o: *u ta-[b]a-a-li*.
 90. o: *t[im]-bu-ut-te*; H: [tim]-bu-ut-ti; p: u.
 91. o and q: ú; o: [š]i-ba-a-te.
 92—93. Lines missing in o. — 92. p: *šat-pu-ú*. —
 93. q: *di-pa-ra IL*.
 94. o: [na-du]-ú u *ša-da-[du]*; q: *še-am ina*
NA₄.ḪAR.Ḫ[AR]; o: [e-r]i-e.

95. [m]a-mit MUN saḥ-le-e ina IZI GIBÍL-u ú
 96. ma-mit tur-ta a-na LÚ tur-ri ú
 97. ma-mit tu-li-i ina KA šer-ri šá-ka-nu [ú]
 98. ma-mit ši-bit(!) tu-le-e [...] -x [ú]
 99. ma-mit x y lu [...] -x [ú]
 100. ma-mit x y MU DINGIR MU [ú]
 101. ma-mit nu-bat-te à [...] [ú]
 102. ma-mit UD.È[Š.ÈŠ ... [ú]
 103. ma-mit mu-ši [...] [ú]
 104. ma-mit ^dŠin [...] [ú]
 105. ma-mit ^dŠá-maš [...] [ú]
 106. ma-mit ^dMAŠ [...] [ú]
 107. ma-mit ^dNin-gi[r-su ... [ú]
 108. ma-mit ^dPA+KU [...] [ú]
 109. [ma-mit ^df-gi-gi].MEŠ x [...] [ú]
 110. m[a-mi]t ^dA-nun-na-[k]i.MEŠ DINGIR.
 MEŠ [...] [ú]
 111. ma-mit DINGIR.MEŠ mu-ši-ti [ú]
 112. ma-mit ^dÈ-a EN uz-ni ḥa-si-si [ú]
 113. ma-mit AN-e u KI-tim [ú]
 114. ma-mit EN u₄-mi ḥa-sa-si [ú]
 115. ma-mit u₄-mu ITU u MU.AN.NA [ú]
 116. ma-mit SAL+ME u SAL.NU.GIG(!) [ú]
 117. ma-mit ^dKù-bi à NIN.DINGIR.RA [ú]
 118. ma-mit kip-pe-e à ki-za-lim [ú]
 119. ma-mit še-um u KÙ.BABBAR [ú]
 120. ma-mit ^dGIR u₄-ma-mi [ú]
 121. ma-mit GIŠ.NIM à Ú.GÍR [ú]
 122. ma-mit ta-pa-li à ši-mit-ti [ú]
 123. ma-mit ni-ib-ri-ti à dan-na-ti [ú]
 124. ma-mit MU DINGIR a-na IGI LÚ za-
 ka-ri [ú]
 125. ma-mit mi-iḥ-ri LÚ a-ma-ru [ú]
 126. ma-mit mi-iḥ-ri ana IGI LÚ e-[re-bi [ú]
 127. ma-mit ina GIŠ.ḤUR ma-ḥar ^dUTU a-ra-
 du [ú]
 128. ma-mit ta-mu-ú LÚ la-pa-tu [ú]
 129. ma-mit ta-mu-ú ŠU-su ana DINGIR u
^dÈŠ₄.DAR ta-ra-ḡu [ú]
 130. ma-mit it-ti ta-me-i da-ba-bu [ú]

95. o: qa-lu-ú.
 96. p: [tur]-tum; o: [t]u-ur-r[u].
 97. q: tu-la-a, TUR; o: ina pi-[i], [š]a-ka-nu.
 98. bit(!) written LÍL in q.
 99. x y lu in q written in smaller signs, as if it
 was a gloss; in o, first sign like ṣab, remainder
 broken. — 102. o: u₄-mu [...].
 111. o: DINGIR.MEŠ GAL.[ME]š-te m[u-ši-ti].
 112. o: EN GIŠ.T[ÚK.PI]. — 113. Line missing
 in o. — 114, 115. o: u₄-me.
 116. o: SAL na-di-ti à; p: GIG(!) written
 SUḤUR. — 117. o: ^dKu-be.
 119. o: še-um.MEŠ à.
 121. o: bal-ti. — 122. o: [t]a-ba-li.
 123. H: u SAL.KALA.GA.

95. [the 'o']ath': to roast salt and cress in fire,
 96. the 'oath': to retaliate against someone,
 97. the 'oath': to put the breast into the mouth
 of a small child,
 98. the 'oath': [to cause] the drying up of the
 breast,
 99. the 'oath':[...],
 100. the 'oath': and invoke the name of god,
 101. the 'oath' of holy eve and [...],
 102. the 'oath' of holy day and [...],
 103. the 'oath' of night [...],
 104. the 'oath' of Sin [...],
 105. the 'oath' of Šamaš [...],
 106. the 'oath' of Ninurta [...],
 107. the 'oath' of Ningi[rsu ...],
 108. the 'oath' of Nusku [...],
 109. [the 'oath' of the Igigi]...[...],
 110. the 'o[at]h' of the Anunna[k]i, [great] gods
 [...],
 111. the 'oath' of the gods of the night,
 112. the 'oath' of Ea, lord of wise understand-
 ing,
 113. the 'oath' of heaven and earth,
 114. the 'oath' (that he) mentioned the patron
 (god) of the day,
 115. the 'oath' of day, month or year,
 116. the 'oath' of nadītu-priestess or qadištu-wo-
 man,
 117. the 'oath' of ...-priest or high-priestess,
 118. the 'oath' of skipping-rope or ankle(-bell),
 119. the 'oath' of barley or silver,
 120. the 'oath' of cattle (and) wild animals,
 121. the 'oath' of thorns and thistles,
 122. the 'oath' of pair or team,
 123. the 'oath' of hunger or hardship,
 124. the 'oath' that the name of god was invoked
 before (this) man,
 125. the 'oath' that (this) man has see[n] bad
 luck,
 126. the 'oath' that bad luck en[tered] into (the
 home of this) man,
 127. the 'oath': to go down into a magic circle
 at sunlight,
 128. the 'oath' that an accursed man touched
 (this) man,
 129. the 'oath': to stretch out his hand to (his)
 god or goddess when accursed,
 130. the 'oath': to talk to an accursed man,
 124. p: ana; H: MU (for za-ka-ri).
 125. H: [m]i-iḥ-ru LÚ a-[ma]-MU. — 126. H
 and K: mi-iḥ-ru.
 127. o: [g]i-iš-ḥu-ru a-[na ...]; p: IGI ^dUTU
 ta-[ra-du].
 129—130. Inverted in o. — 129. o: [t]a-me-e,
 a-n[a]. — 130. p: ta-m[i-i].

131. ma-mit NINDA.ḪI.A ta-me-i a-ka-lu [ú]
 132. ma-mit A.MEŠ ta-me-i šá-tu-u [ú]
 133. ma-mit ri-ḥe-e-te ta-me-i šá-tu-u [ú]
 134. ma-mit it-ti EN ar-ni da-ba-bu [ú]
 135. ma-mit NINDA.ḪI.A EN ar-ni a-ka-lu [ú]
 136. ma-mit A.MEŠ EN ar-ni šá-tu-u [ú]
 137. ma-mit ri-ḥi-it EN ar-ni šá-tu-u [ú]
 138. ma-mit a-bu-ut EN ar-ni ṣa-ba-tu [ú]
 139. ma-mit na-še-e u ta-mu-u [ú]
 140. ma-mit la-qé-e u ta-mu-u [ú]
 141. ma-mit ar-ni u a-sak-ki [ú]
 142. ma-mit e-gi-tu e-pe-šu [ú]
 143. ma-mit ḥi-ti-ti u ḡil-la-ti [ú]
 144. ma-mit sar-ri u si-la-a-ti [ú]
 145. ma-mit ^dIZI.GAR u KINE [ú]
 146. ma-mit ^dLUGAL.GIŠ.A.TU.GAB+LIŠ u
 ÍD.BURANUNA [ú]
 147. ma-mit GIŠ.GU.ZA u UNKIN [ú]
 148. ma-mit LÚ.UŠ u LÚ.TI [ú]
 149. ma-mit ḥab-li u ḥa-bil-ti [ú]
 150. ma-mit ZU-ú u NU ZU-ú [ú]
 151. ma-mit ^dA-nu-um u An-tum [ú]
 152. ma-mit ^dEn-líl u ^dNin-líl [ú]
 153. ma-mit ^dÈ-a u ^dDam-ki-na [ú]
 154. ma-mit ^dŠin u ^dNin-gal [ú]
 155. ma-mit ^dŠamaš u ^dA-a [ú]
 156. ma-mit ^dIŠKUR u ^dŠa-la [ú]
 157. ma-mit ^dAMAR.UD u ^dŠar-pa-ni-tum [ú]
 158. ma-mit ^dPA u ^dTaš-me-tum [ú]
 159. ma-mit ^dNin-urta u ^dNIN.NIBRU.KI [ú]
 160. [m]a-[mi]t [^dDa-m]u u ^dGu-la [ú]
 161. [ma-mit ^dNin-gir-su] u ^dBa-ú [ú]
 162. [ma-mit ^dBi-ir-du] à [^dRe]-[e]-bi <ú>
 163. [ma-mit ^dPA+KU à ^dŠa-dar-nun-na <ú>
 164. [ma-mit ... K]UR.MEŠ <ú>
 165. [ma-mit ...].MEŠ <ú>
 break of two lines
 168. m[a-mit ... [ú]

- 131—133. o: ta-me-e. — 131. o: [NINDA].MEŠ.
 — 132. p: NAG-u.
 133. H: ri-ḥe-e-ti; o: [ri]-ḥa-t[i]; p: ta-mu-u
 NAG-u.
 134. p: [á]r-ni. — 135. p: ar-ni KÚ. — 136. p:
 ar-ni NAG-u.
 137. Line missing in o and p.
 138. p: [a-bu]-ti EN ar-ni. — 139. p: na-šu-ú;
 o: à.
 140. p: le-qu-ú ta-mu-u; o: [ta-mu]-[ú].
 141—147. u missing in p.
 142. p: ge-e-ta; o: [e]-pé-ši.
 143. p: ḥi-ti-ti; o: [g]i-la-a-te.
 144. p: šil-la-ti; o: sa-la-te.
 145. p: ^dGIŠ.BAR; o: à ki-nu-ni.
 146—161. o: à.
 146. o: Pu-rat-te.

131. the 'oath': to eat an accursed man's food,
 132. the 'oath': to drink an accursed man's
 water,
 133. the 'oath': to drink an accursed man's left-
 overs,
 134. the 'oath': to talk to a sinner,
 135. the 'oath': to eat a sinner's food,
 136. the 'oath': to drink a sinner's water,
 137. the 'oath': to drink a sinner's leftovers,
 138. the 'oath': to intercede for a sinner,
 139. the 'oath': to carry, but swear (to the oppo-
 site),
 140. the 'oath': to take, but swear (to the oppo-
 site),
 141. the 'oath' of sin or interdict,
 142. the 'oath': to commit neglect,
 143. the 'oath' of error or crime,
 144. the 'oath' of lie or blasphemy,
 145. the 'oath' of lamp or stove,
 146. the 'oath' of the 'Lord of the poplar' or the
 Euphrates,
 147. the 'oath' of throne or assembly,
 148. the 'oath' of dead or living,
 149. the 'oath' of wronged man or wronged
 woman,
 150. the 'oath' he knows or does not know;
 151. the oath of Anu and Antu,
 152. the oath of Enlil and Ninlil,
 153. the oath of Ea and Damkina,
 154. the oath of Sin and Ningal,
 155. the oath of Šamaš and Aja,
 156. the oath of Adad and Šala,
 157. the oath of Marduk and Šarpanitu,
 158. the oath of Nabû and Tašmētu,
 159. the oath of Ninurta and Belet-Nippuri,
 160. the oath of [Dam]u and Gula,
 161. [the oath of Ningirsu] and Bau,
 162. [the oath of Birdu] and [R]ēbi,
 163. [the oath of Nusku and] Sadarnunna,
 164. [the oath of ... and] mountains,
 165. [the oath of ...],
 break of two lines
 168. the o[at]h of ...],

147. o: pu-uḥ-ri. — 148. p: ÚŠ; o: bal-ti.
 149. p: [ḥa]b-lim; o: ḥa-bil-te. — 150. p: [NU]
 ZU-u.
 151. o and p: An-ti.
 153. o: [^dDa]m-ki-an-na.
 159. o: [Ni]-pu-ri.
 161. o: [^dBa]-a-bi.
 166—167. Taking as basis the column-length of
 B, only two lines are missing, but it is always
 possible that, owing to insertion or omission of
 lines in the various recensions, a longer or shorter
 break might exist.

169. *ma-mit* ^{dx} [...] *ú*] 169. the oath of [...],
 170. *ma-mit* ^{dNin} [...] *ú*] 170. the oath of Nin[...],
 171. *ma-mit* ^{dPap-sukka} [l ...] *ú*] 171. the oath of Papsukka[l ...],
 172. *ma-mit* ^{dIMIN.BI} [...] *ú*] 172. the oath of the 'Seven' [...],
 173. *ma-mit* ^{u₄-mi} [...] *ú*] 173. the oath of day [and night],
 174. *ma-mit* DINGIR.ME DU [...] TAR *ú*] 174. the oath of the gods ... [...],
 175. *ma-mit* DÜ.A.BI [...] *ni* *ú*] 175. any oath [...].
176. NAM.TAG.GA AD AMA *ú*] 176. The sin of father or mother,
 177. NAM.TAG.GA *a-a*[*b-abi u*] AM[A] AMA *ú*] 177. the sin of (his) fath[er's father or] (his)
 178. NAM.TAG.GA ŠE[Š *u* NI]N *ú*] mother's mother,
 179. *a-ra-an* *ib-r*[*i*] *u* [*tap-pe-e*] *ú*] 178. the sin of broth[er or sist]er,
 180. *a-ra-an* IM.R[*I.A*] *u* *sa-la* [*tu*] *ú*] 179. the sin of frie[nd] or [companion],
 181. *a-ra-an* *dir-ka-ti* *u* *te-ni-qi* *ú*] 180. the sin of fa[mily] or in-la[ws],
 182. [*a-r*] *a-an* ŪŠ *u* TI: *a-r*[*a-an* *hab-l*] *i* *u* *ha-bil-ti* *ú*] 181. the sin of late offspring or sucklings,
 183. [*a-r*] *a-an* ZU-*ú* NU ZU-*ú* 182. [the s]in of dead or living, the si[n of
 wronged ma]n or wronged woman,
 183. [the s]in he knows and (the sin) he does
 not know,
184. [*ú*]-*pa-áš-sar*(!) *maš*-[*maš* DINGIR.MEŠ]
^{dAsa}[*l-lu-ši*]

catchline

185. [ÉN] *e-pe*[*š ri-is-bi*] *u* *ri-sib-ti*

[DUB III KAM] Šur-pu

Colophon

176. B: [*ár-ni* AD] *ár-ni* [AMA]; I and K omit
ú from here on.
 177. B: [*ár-ni* AD.A]D *ár-ni* AM[A AMA].
 180. B: [*kim*]-*te*; p: *kim-ti* [*u sa-l*] *a-a* [*tu*].
 182—183. q: NAM.T[AG.GA].
 182. B: only [*hab-l*] *i* *u* *ha-bil* [*ti*]; p: [*ha*]-*bil-ti*.
 184. Line only in p (full writing of the refrain).

Colophon:

B: Asb. e.

K: Asb. e or g.

o: [ITU Ša]-*sa-r*[*a?te li-mu m...*] KU DA
 [...] [x y] z ŠU [...] *bu* [...].
 q: destroyed, legible only [URU] *Arba'il*.

Tablet IV.

1. ÉN *e-peš ri-is-bi* *ú* *ri-sib-ti*
 2. *bul-lu-tu* *šul-lu-mu* ^{dAMAR.UD} *it-ti-ka-ma*
 3. GAR *ki-šit-te a-sak-ki* *bu*
 4. NÍG.GIG DINGIR-ŠÚ [?] *a-ka-lu* *bu*
 5. *an-zil-lu* *kub-bu-su* *pa-ša-ru* *bu*
 6. *a-na al-ti ib-ri-šu a-la-ku pu-uz-zu-ru* *bu*
 7. *a-na DUMU.SAL DINGIR-šu* NU ZU-*u*
a-la-k[u] *bu*
 8. *ip-qu mi-ih-ru ta-zi-im-tum* *bu*
 9. *ti-ri-iš* ŠU.SI *mi-šir-ti* DINGIR *bu*
 10. *ki-i na-ši-iš qa-bu-u la šu-šu-ru* *bu*
 11. DINGIR *u* ^{dXV} *kam-lu a-na LÚ tu-ur-ru* *bu*
 12. DINGIR *šab-su* ^{dIš-tar} *zi-ni-tú it-ti LÚ*
sul-lu-mu *bu*
 13. *ki-šir* ŠA DINGIR *u* ^{dEŠ₄.DAR} *pa-ša-ru* *bu*
 14. *ár-ni šu-su-šu gil-la* [*ti*] *šu-us-su-ú* *bu*
 15. *hi-ti-tu* *šul-lu-mu* *bu*
 16. LÚ.GIG *bul-lu-tu* *bu*
 17. *ma-aq-tú šu-ut-bu-ú* *bu*
 18. ŠU^{II} *en-ši ga-ba-tu* *bu*
 19. *šim-ti* HUL-tim *šu-pe-lu* *bu*
 20. ^{dLAMA} *dum-qi ana LÚ ša-ra-ki* *bu*
 21. MÁŠ.GE₆ HUL-tim *du-um-mu-qu* *bu*
 22. HUL MÁŠ.GE₆.MEŠ Á.MEŠ ŠÍ+DUB.
 MEŠ *ana LÚ NU TE-e* *bu*
 23. *ma-mit uk-ku-šu* [*bu*]
 24. *e-ri-tú ga-du ša ŠA-ša šul-lu-mu* *bu*
 25. *šu'-lu-du šu-mu šur-šu-u* *bu*
 26. *ku-ú ša-su-ú* EN *ha-sa-su* *bu*
 27. *ra-še-e re-e-mi le-qé-e un-ni-ni* *bu*
 28. *šer-ru kun-nu-u* MU DINGIR MU *bu*
 29. GIŠ.MÁ *ma-li-tu ina ÍD i-tar-ru-u* *bu*

1. h: *ma u*; has *bu* from this line on to the end.
 3—4. On one line in Q, R and h.
 3. G: *ku*; Q and R: Á.ZÁG. — 4. h: KÚ.
 6. A: *a-na* D[AM]; h: [*ib-ri*]-ŠÚ DU-[*k*] *u*.
 7. h: [DINGIR]-ŠÚ *ina la i* [*d*] *u-ú*; B: [... *la*
i-d] *e* DU-*ka*.
 8. h: *tu*. — 9. R: *ti-ri-iš-qi*; h: DINGIR.MEŠ.
 10. h: *qa-bu-ú*; B: [*ú*] *la*.
 11. Q: [DINGIR].MEŠ *ú* ^{dIš-tar}; R: DINGIR
ú ^{dIš-tar}.
 12. h: ^{dXV} *zi-ni-tum, sul-lu-mi*.
 13. Q and R: *ki-šir lib-bi* DINGIR.MEŠ; Q:
^{dIš-tar}; h: [KA]ŠÉR ŠA DINGIR *u* ^{dXV}.
 14. Q and R: *ár-nu*; h: *šu-us-su-šu*; Q: [*šu-us*-
s] *u-u*; h: *šu-zu-ú*.
 15—16. On one line in Q, R, e and h.
 15. M: *hi-ti-ti* with King; Q: *tú*. — 16. h: *bu*-
lu-tu.
 17—18. On one line in Q, R, e and h.
 17. e and h: *ma-aq-ta*; B: *u*. — 18. E: *qa-at*.
 19. e: *ši-mat*; h: [*li*]-*mut-ti*; e: *šu-pi* [*lu*].
 20—21. Inverted in Q and R.

1. Incantation. It rests with you, Marduk, to
 keep safe and sound,
 2. the committing of assault or violence,
 3. (you) who defeated the Asakku.
 4. To eat what is taboo to one's god,
 5. to infringe an interdiction and to release it,
 6. to visit the wife of one's friend secretly,
 7. to visit unwittingly the 'daughter of his
 god',
 8. ..., bad luck, complaint,
 9. the pointing of the finger (in derision), the
 complaining to the god(s),
 10. to say 'how happy!' and not to guide (him),
 11. to make the angry god and goddess return
 to a man,
 12. to conciliate a person's wrathful god,
 angry goddess,
 13. to pacify the angry heart of the god and
 the goddess,
 14. to extirpate sin, to remove crime,
 15. to make good error,
 16. to heal the sick,
 17. to lift up the fallen,
 18. to take the weak by the hand,
 19. to change a bad fate,
 20. to bestow a good protective god (= good
 luck) upon somebody,
 21. to turn an evil dream into a good one,
 22. to avert from somebody the evil of dreams,
 signs, portents,
 23. to drive away the oath,
 24. to keep the pregnant woman well, together
 with the child in her womb,
 25. to deliver (the child), to give an heir,
 26. to call ..., to be mindful of the lord,
 27. to have mercy, to accept prayers,
 28. to treat the small child tenderly, to invoke
 the name of god,
 29. to lead a laden ship in the river,

20. Q, R and e: SIG₅ *a-na*; R: L[Ú DUMU
 DINGIR]-ŠÚ; B and R: *ša-ra-ku*; h: [*du-u*] *m-gi*
a-na. — 21. e: *du-mu-qu*.
 22. MÁŠ.GE₆.MEŠ missing in e; R: *a-na* NA;
 h: *la te₄he-e*.
 23—24. On one line in e, h, Q and R.
 24. M, e, h, Q and R: SAL.ŠA × A; e and h: *ša*.
 25. *šu'-u-lu-du* from E; e: *šu-mu-lu-du*; Q and
 R: [*šu-x-l*] *u-ud-du*.
 26. Q: *ša-su-u*; h: *be-lum U-sa-su*.
 27. h: [*re-e*] *mu*; R: *re-e-ma*; h: *le-qu-u*; R: *le*-
qu-ú.
 28. E and h: *ú*; R: *niš* DINGIR.MEŠ *za-k* [*a-ru*].
 29. h: *tum*.

30. *ha-sa-as be-l i-ša-riš a-la-ku* bu
 31. *ša É ši-bit-ti šu-šu-u ZALÁG kul-lu-mu* bu
 32. *ša ina KU ŠI [x] KI(?) šab-tu x y z* bu
e-té-ru
 33. *ša URU-šu ru-u-qu KASKAL-šu ni-sa-*
[a]t bu
 34. *šal-meš a-na [URU-š]u a-la-ku* bu
 35. *šal-la u ka-ma-a a-na UN.MEŠ-šu tur-ru* bu
 36. *ina IGI UN.MEŠ-šu a-ma-ru* bu
 37. *ina šer-ti e-še-ru* bu
 38. *ina gil-la-ti pa-sa-su* bu
 39. *ina GIG šu-ut-bu-u* [b]u
 40. *ina PAP.ĦAL ša-la-pu* [bu]
 41. *ina ar-ni ga-ma-lu* [bu]
 42. *ina dan-na-ti šu-zu-bu* [bu]
 43. *ina ha-aš-ti šu-lu-[u]* b[u]
 44. *ina KA ka-ra-še-e e-še-ru* b[u]
 45. *ša ú-tuk-ki lim-nu iš-ba-tu-šu* bu
 46. *ša A.LÁ lim-nu iš-ba-tu-šu* bu
 47. *ša GIDIM lim-nu iš-ba-tu-šu* bu
 48. *ša GAL₅.LÁ lim-nu iš-ba-tu-šu* bu
 49. *ša DINGIR lim-nu iš-ba-[t]u-šu* bu
 50. *ša MAŠKIM lim-nu iš-b[a-t]u-šu* bu
 51. *ša MAŠKIM ki-šit-ti DINGIR-šu iš-[ba]-*
tu-šu bu
 52. *ša dDİM.ME i[s-b]a-tu-šu* bu
 53. *ša dDİM.ME.A i[s]ba-tu-šu* bu
 54. *ša dDİM.ME.KIL iš-ba-tu-šu* bu
 55. *ša mim-ma lim-nu iš-ba-tu-šu* bu
 56. *ar-ni ma-mit hi-ti-tu gil-la-tu* bu
 57. MU DINGIR.MEŠ šib-sat DINGIR.MEŠ
me-ħir-ti DINGIR ta-zi-im-tu ma-mit [bu]
 58. *ar-rat AD u AMA ŠEŠ.GAL-ú NIN*
GAL-tu bu
 59. *it-ti-ka lip-tu-ru DINGIR.MEŠ GAL.*
MEŠ bu

30. c: [ha]-si-[su]; Q: [ha-s]i-su; M: [ha-si/sa]-
 su; h: be-lum.
 32. x y z only in h, not deciphered; z like GÍR.
 33—34. On one line in E.
 33. h: [ru]-ú-[qu] KASKAL-šu ni-sa-tú. — 34.
 Line missing in F. — 35. c: šal-lu ka-ma-a.
 36. Line missing in F; R: a-na; h: IGI.LAL.
 37. R: šer-te; h: i-ti-ru. — 37—38. On one line
 in R.
 39. F: šu-ut-bi-i. — 39—40. On one line in
 R and h.
 41. R: ar-; F: -li. — 41—42. On one line in R. —
 42. F: SAL.KALA.GA.
 43. F, O and R: ha-aš-ti; R: -u; F: šu-li-i. —
 43—44. On one line in R.
 45—55. A (only lines 52—54 preserved), F, O,
 Q and R: ša; F: DIB-šu; Q and R: -šu.
 45. F, O, Q and R: UDUG.
 45—46, 47—48, 49—50. On one line in R.
 51. F and O: DINGIR-ti; Q: ki-šit-te. — 51—52.

30. to be mindful of the lord, to act correctly,
 31. to set free the prisoner, to show (him)
 daylight,
 32. him who has been taken (captive), to
 rescue (him) ...,
 33. him whose city is distant, whose road is
 far away,
 34. (let him) go safely to [h]is [city],
 35. to return the prisoner of war and the
 captive to his people,
 36. (that he may) see (= be seen?) in the
 presence of his people,
 37. to rescue from sin,
 38. to wipe out crime,
 39. to raise from the sick (bed),
 40. to rescue from trouble,
 41. to forgive sin,
 42. to save from hardship,
 43. to pull out from a pit,
 44. to rescue from the throes of a catastrophe,
 45. him whom an evil demon has seized,
 46. him whom an evil 'binder' has seized,
 47. him whom an evil ghost has seized,
 48. him whom an evil devil has seized,
 49. him whom an evil god has seized,
 50. him whom an evil lurking-demon has sei-
 zed,
 51. him whom the lurking-demon caught by his
 god has seized,
 52. him whom the Lamaštu has seized,
 53. him whom the Labašu has seized,
 54. him whom the Aḫḫazu has seized,
 55. him whom whatever evil has seized,
 56. sin, oath, error, crime,
 57. invocation of the gods, wrath of the gods,
 complaining to the gods, complaint,
 58. curse of father and mother, elder brother
 (and) elder sister,
 59. (all these) may the great gods release
 together with you!

- On one line in R.
 52. L: [l]a-maš-tum. — 53. L: [l]a-ba-ša. —
 53—54. On one line in R.
 54. L: [a]h-ḫa-zu.
 56—57. On one line in Q and R.
 56. F and K: hi-ti-ti; L and Q: hi-ti-tú; Q:
 gil-la-tú.
 57—88. bu only in e, Q and R; missing in the
 Nineveh version (only A and L preserved for end
 of lines).
 57. Q and R: MU DINGIR šib-sat DINGIR
 me-ħir-te.
 58. A: á[r-ra]t with King; L: ŠEŠ GAL-i; Q:
 ŠEŠ GAL-u NIN GAL-tú; R: ŠEŠ GAL-u NIN
 GAL-te <<DU>>.
 59. c: lip-šur; Q and R: lip-šur-ru.

60. *1-en lip-tur dŠamaš qu-ra-du* bu
 61. *2 lip-tu-ru dSin u dU+GUR* bu
 62. *3 lip-tu-ru dXV dBa-ú dA-nu-ni-tum* bu
 63. *4 lip-tu-ru dA-num dEn-lil dE-a dNIN.*
TU bu
 64. *5 lip-tu-ru dIŠKUR dMAŠ dZa-ba₄-ba₄*
dTišpak dNin-gir-su bu
 65. *6 lip-tu-ru dUraš dAMAR.UD dASAR.*
RI dAsal-lu-ḫi dGAL dTu-tu bu
 66. *7 lip-tu-ru dVII.BI DINGIR.MEŠ GAL.*
MEŠ bu
 67. DINGIR.MEŠ šu-ut ḪA.A i-il-ti lip-
 tu-ru bu
 68. *ri-kis-ta li-sap-pi-ḫu* bu
 69. *ki-šir lum-ni li-par-ri-ru* bu
 70. *ka-si-ta li-ra-mu-ú ma-mit lip-tu-ru* bu
 71. MU DINGIR lip-su-su ar-ni li-is-su-ḫu bu
 72. *gil-la-ti li-is-su-u hi-ti-tu li-šal-li-mu* bu
 73. *mar-šu lib-luṭ ma-aq-tu li-bi* bu
 74. *ka-su-ú li-šir šab-tu li-[taš]-šir* bu
 75. *ša É ši-bit-ti nu-ú-ru li-mur* bu
 76. *ša DINGIR-šu u dEŠ₄.DAR-šu KI-šu*
šab-su ina u₄-me an-ni-i li-is-li-mu KI-šu bu
 77. *ki-šir lib-bi DINGIR-šu u dXV-šu ša*
NENNI A NENNI lu-ú paṭ-ra-aš-šu bu
 78. *še-rit-su lit-ta-bi-ik ina u₄-me an-ni-i lu*
pa-sa-aš-šu lu paṭ-ra-aš-šu bu
 79. *tup-pi ar-ni-šu hi-ta-ti-šu gil-la-ti-šu ma-*
ma-ti-šu <<bu>>
 80. *tu-ma-ma-ti-šu ana A.MEŠ ŠUB-a* bu

60—66. Q and R: lip-šur; K and L could be
 either [lip-t]u-ru or [lip-š]u-ru.

60. Q: dŠa-maš.
 61—67. c: lip-tur.
 61. Q: 2-ú; R: omits u; L: ú; e: d<U>.GUR.
 62. A and L: dBa₄-ba₄; L: ú; Q: -tú; Q and R:
 dXV dPap-sukkal dA-nu-ni-tú.
 63. c: dBAD; R: u dEn-lil; L: u dNin-maḫ;
 Q and R: dNin-maḫ; A: u dBe-lit-[DINGIR.M]EŠ;
 R: dA-num u dEn-ki.
 64. A and L insert u before dNin-gir-su.
 65. Q and R: dŠID (for dAMAR.UD); e: dPA
 (for dGAL).
 66—67. On one line in Q and R.
 67. ḪA.A from Q and R; e: Ḫa-ta, L: [Ḫa-
 t]a(?); Q: il-tú; Q and R: lip-tur.
 68—70. On one line in Q and R.
 68. A: ra-kis-ta; Q: ra-kis-tú. — 69. Q: lim-nu.
 70. c: ka-si-tu; Q and R: ka-si-tú; e: lip-tur;
 L: [l]i-ram-mu-ú, on two lines.
 71—75. On four lines in e, Q and R, with different
 divisions. In e, lines begin with: ar-nu ..., hi-ti-tu
 ..., ma-aq-tu ..., šab-tu; in Q and R, lines begin
 with: ma-mit ..., gil-la-tú ..., LÚ.GIG ..., šab-
 tu ...
 71. Q and R: niš DINGIR; e: ar-nu; Q and R:

60. First, may Šamaš the warrior release,
 61. Second, may Sin and Nergal release,
 62. Third, may Ištar, Bau and Anunitu release,
 63. Fourth, may Anu, Enlil, Ea and the
 Mother-Goddess release,
 64. Fifth, may Adad, Ninurta, Zababa, Tišpak
 and Ningirsu release,
 65. Sixth, may Uraš, Marduk, Asari, Asalluḫi,
 GAL, Tutu release,
 66. Seventh, may the «Seven», the great gods,
 release,
 67. may the gods of ḪA.A release the bond,
 68. disperse the conspiracy,
 69. break the knot of evil,
 70. loosen the fetters, release the oath,
 71. efface the invocation of the god, extirpate
 sin,
 72. remove crime, make good error,
 73. may the sick get well, the fallen get up,
 74. the fettered go free, the captive go free,
 75. the prisoner see the light (of day).
 76. May the god and goddess of him with
 whom they are angry, be reconciled with
 him today;
 77. may the anger of the heart of the god and
 goddess of NN, son of NN, be averted
 from him,
 78. may his sin be shed today, may it be
 wiped off him, averted from him.
 79. May the record of his sins, errors, crimes,
 oaths,
 80. (all) that is sworn, be thrown into the
 water,

- ar-nam; e: lip-ša-ḫu (so Meissner, OLZ 16, col. 243)
 for lissuḫu; R: li-is-<<li-is>>-su-ḫu.
 72. c: gil-la-tu li-is-su-ú; Q: gil-la-tú; Q and R:
 hi-ti-tú.
 73. c and Q: LÚ.GIG; A, Q and R: ma-aq-tú.
 74. c: ka-su-ú li-taš-šir šab-tu li-šir; R: ka-su-u;
 Q: šab-tu li-in-da-šir.
 75. c: nu-ru; Q and R: ši-bit-te ZALAG₂.
 76. c: only DINGIR-šu dXV-šu KI-šu šab-su;
 Q: omits u; Q and R: an-ni-e.
 77. c: ŠA; u missing; lu paṭ-ra-šu; Q and R:
 dEŠ₄.DAR-šu; R: li-paṭ-ṭir-aš-šu.
 78—79. On one line in Q.
 78. c and Q: an-ni-e; e: ends line with lu pa-sa-šu;
 Q and R: lu pa-ša-ra-šu lu pa-ṭa-ra-šu; R: second
 half of line on new line.
 79. c: begins line with lu paṭ-ra-šu; ar-ni-šu;
 ma-ma-ti-šu missing.
 79—80. On one line in O, Q and R; Q and R:
 gil-la-te-šu ana A.MEŠ ŠUB-u.
 80. c: tu-ma-ti-šu tu-ma-ma-ti-šu ana A.MEŠ
 ŠUB.

81. *hi-ta-tu-šu lip-tas-si-sa gil-la-tu-šu lis-sa-a* bu
 82. *ma-ma-tu-šu lip-taš-ši-ra* bu
 83. GIG.MEŠ-šu *lit-tak-ki-ša* bu
 84. *di'-a-šu di-lip-ta-šu ni-is-sa-su* NU DÜG-ub UZU.MEŠ-šu bu
 85. *'u-a a-a-um la ša-lal-šu na-zaq-šu ni-is-sa-su ta-ni-iš-šu* bu
 86. *ina u₄-me an-ni-i ša NENNI A NENNI uk-ki-ša ina SU-šu* bu
 87. *ina hi-is-sa-at MU-ku-nu el-lim lis-si lit-ta-kiš li-dap-pir* bu
 88. *ar-nu ma-mit ša ana su-uz-zuq NAM.LÚ. U_x.LU GAR-nu* bu
89. *li-iz-zu-zu* ^dA-num u An-tum *li-ni-'u-u mur-šu*
 90. *li-iz-ziz* ^dEn-lil EN NIBRU.KI *ina KA-šu ša la e-ni-e TI.LA-su liq-bi*
 91. *li-iz-ziz* ^dDIŠ EN *te-ni-še-e-te ša ŠUII-šu ib-na-a a-me-lut-tu*
 92. *li-iz-ziz* ^dSin EN ITU *li-pa-áš-šir ma-ma-ti-šu*
 93. *li-iz-ziz* ^dŠamaš EN *di-ni li-pa-šir ar-ni*
 94. *li-iz-ziz* ^dIŠKUR EN *bi-ri li-kiš mur-šu*
 95. *li-iz-ziz* ^dTišpak EN *um-ma-ni li-na-kir di-hu*
 96. *li-iz-ziz* ^dMAŠ EN GIŠ.TUKUL *li-ni-is-si PAP.ĦAL*
 97. *li-iz-ziz* ^dPap-sukkal EN GIŠ.PA *li-ri-iq mur-šu*
 98. *li-iz-ziz* ^dAMAR.UD NUN.ME DINGIR. MEŠ *mu-sal-lim ZI-tim*
 99. *li-iz-ziz* ^dAsal-lu-ši *maš-maš DINGIR.MEŠ GAL.MEŠ ša ina TU₆-šu LÚ.ÚŠ i-bal-lu-tu ZI-u LÚ.GIG*

81. On two lines in Q; e: *-ti-šu lip-ta-sis, -ti-šu lim-me-sa-a*; Q and R: *li-ma-ša-a* (for *liptassisa*); Q: *li-pa-si-sa* (for *lissá*).

82—83. On one line in e and Q.
 82. e: *-ti-šu li-da-ki-ša*; Q: *li-pa-šir*.
 83. e: *li-dap-pi-ru*; Q: *li-tak-ki-šu*.
 84. e: *di'-a-šu*; Q: *ni-sa-su la DÜG-ub UZU-šu*; e: NU.DÜG.GA.

85. e: *'u-a-a la ša-lal*; Q: *'u-a-a, ni-sa-su*.
 86. e: *ina u₄-me an-ni-e ša x (y) GAL.MEŠ bu*.
 87. Q and R: *a-na*; e and Q: *el-li*; e: *li-kiš lis-si li-[dap-pir]*; Q: *li-kiš li-si li-dap-pir*; D: *li-da-pir*.
 88. e: *ar-nu*; Q: *ar-ni*; e: *ša a-na šu-su-uz a-me-lu-ti š[ak]-nu*; Q: *ša <ana šu>-un-su-qu a-me-lu-ti ša-kin*.

89. e: *u* missing, *li-ni-'a-a*; D: *li-ni-'u-ú*; Q: ^dA-<(nu)>-num, *mar-su*.

89ff. h has *bu* to the end.

90—108. e, Q and R: KIMIN for *lizziz*.

81. may his errors be wiped out, his crimes removed,
 82. his oaths undone,
 83. his diseases driven away;
 84. his headache, his restlessness, his gloom, his bad health,
 85. woe and lament, sleeplessness, his worry, his gloom, his weariness,
 86. drive them out today from the body of NN, son of NN.
 87. Through the invocation of your pure name may be removed, driven away, expelled
 88. the sin and oath which are there to torment men.

89. May stand by Anu and Antu, may they ward off sickness,
 90. may stand by Enlil, lord of Nippur, may he pronounce healing for him with his unchangeable word,
 91. may stand by Ea, lord of mankind, whose hands had fashioned men,
 92. may stand by Sin, lord of the month, may he undo his oaths,
 93. may stand by Šamaš, lord of judgement, may he release sin,
 94. may stand by Adad, lord of oracles, may he drive away sickness,
 95. may stand by Tišpak, lord of troupes, may he dislodge headache,
 96. may stand by Ninurta, lord of the mace, may he remove trouble,
 97. may stand by Papsukkal, lord of the staff, may he keep far sickness,
 98. may stand by Marduk, wisest among the gods, who brings about well-being,
 99. may stand by Asalluḫi, exorcist among the great gods, through whose charm the dead lives, the sick gets up,

90. e: *ša ina KA-šu ša i-ni-[e]*; Q: <ša> *la BAL-u TI-su*.

91. e, D and Q: ^dE-a; e and Q: *te-ni-še-ti*; e: *ŠUII-šu*; Q: *ŠUII-šu KÜ.MEŠ DÜ-a NAM.LÚ. U_x.LU*; D: *a-me-lu-tu*.

92. e: *ar-ši li-pa-ši-ir*; Q: *li-pa-šir ma-ma-te-šu*; h: *[li]-pa-áš-šir*.

93. Q: ^dŠa-maš; Q: *ar-ni*; h: *li-pa-šir*.

94. h: GIG.

95. R: EN ERÍN-ni; h: *[...]-šu li-nak-kir di-'u*.

96. R: EN TUKUL; *pu-uš-[qu]*; h: *li-na-kir*.

PAP.ĦAL.

97. R: EN PA.

98. R: ^dŠID; R: *m[u]-SILIM*; ZI-tim of h and R is preferred against NAM.MEŠ of A and D.

99. D: ZI-ú; R: *te-šu*; h: *ša ina KI-šu ÚŠ TI.LA L[Ú.GIG ...]*.

100. *li-iz-ziz* ^dU+GUR EN *šip-ši ša ina IGI-šu GAL₅.LÁ.MEŠ NAM.TAR im-me-du pu-uz-ra-a-ti*
 101. *li-iz-ziz* ^dNin-gir-su EN *me-riš-ti li-ḫal-liq mur-šu*
 102. *li-iz-ziz* ^dZa-ba₄-ba₄ EN *pa-rak-ki li-ṭar-rid* ^dNAM.TAR
 103. *li-iz-ziz* ^dEn-nu-gi EN E u PA₅ *a-sak-ku lik-mu*
 104. *li-iz-ziz* ^dPA+KU SUKKAL É.KUR DUG₄.GA-u SIG₅-ti *li-bal-liṭ mar-š[u]*
 105. *li-iz-ziz* ^dBIL.GI *mu-sal-lim DINGIR zi-ni-i* ^dXV *zi-ni-tú ta-ni-ḫu ša SU-šu lis-si*
 106. *li-iz-ziz* ^dIš-tar *be-liṭ KUR.KUR a-bu-us-su li-iš-bat*
 107. *li-iz-ziz* ^dNin-kar-ra-ak *a-zu-gal-la-tu GAL-tu ta-ni-ḫu ša SU-šu lis-si*
 108. *li-iz-ziz* ^dBa-ú *di-lip-ta-šu lip-ṭur*

catchline

109. én áš.ḫul gal₅.lá.gin₈ lú.ra ba.ni.in. gar

DUB IV KÁM.MA Šur-pu

Colophon

100. h: ^dNAM.TAR.ME. — 101. N: *[m]ur-si*.
 102. h: BÁRA; ^dNAM.TAR.MEŠ.
 103. h: *u* missing, *a-sak-ki*.
 104. h: *qa-bu-ú SIG₅-tim mu-bal-liṭ zum-r[i]*.
 105. R and h: ^dGIŠ.BAR; h: *zi-nu-ú*.
 106. h: GAŠAN KUR.KUR.RA <a>-bu-su.
 107. Q, R and h: ^dGu-la; h: *-tú GAL-tu*; P: *[GAL]-tú*; h: *lis-su*.
 108. h: *di-'a-šu di-lip-ta-šu*.

109. P: instead of this catchline, after a blank line has: *[ÉN áš-ši GI.IZILÁ] pu-tu[r lim-nu]*. — Q: EGIR-šu én ... — h: catchline missing.

Colophon: A: Asb. a α

B and E: Asb. c

h: GIM BE-šu AB.SAR BA.AN.È

IM m ^dAG.A.SUM-na LÚ.ŠAMÁN.

LÁ TUR

DUMU m ^dPA.NUMUN.BA LÚ.

A.BA BAL.TIL.KI

DUMU m *[Na?]-ti-ia LÚ.A.BA*

DUMU m *d_x y z v LÚ.A.BA*

100. may stand by Nergal, lord of verdict, from whose presence the devils and plague creep into hiding,
 101. may stand by Ningirsu, lord of agriculture, may he cause sickness to take flight,
 102. may stand by Zababa, lord of the high throne, may he expel plague,
 103. may stand by Ennugi, lord of bank and canal, may he bind the Asakku,
 104. may stand by Nusku, vizier of Ekur, who speaks in favor, may he heal the sick,
 105. may stand by Girru, conciliator of the angry god and goddess, may he remove the weariness of his body,
 106. may stand by Ištar, Lady of all lands, may she intercede for him,
 107. may stand by Ninkarrak (Gula), the great doctress, may she remove the weariness of his body,
 108. may stand by Bau, may she relieve his restlessness.

109. Incantation. An evil curse like the *gallu*-demon has overcome (this) man.

Fourth Tablet of Šurpu.

Colophon.

Q: *ki-i KA BE-šu SAR-m[a] bà-[ri]*
 [IM m ^dAš-šur-šu-x y]-na LÚ.
 ŠAB.TUR.TUR
 [DUMU m_x y].MU.ÚR.[z LÚ].
 DUB.LUGAL
 [DUMU m_x (y)].LÁ-an-ni LÚ.
 DUB.LUGAL *An-ta-šu-u*
 [ša] *i-tab-ba-lu dŠa-maš IGIII-šu liṭ-bal-šu*
 ITU ŠU UD.24.KAM *lim-me mSI-LIM-mu-E[N-la-áš-me]*
 LÚ *ša-kin URU De-e-ri ina LÁ-iš*
 [m ^dSin-ahḫē-eriba]
 LUGAL GAL-u MAN *dan-nu*
 MAN ŠU M[AN KUR Aš-šur KI]
 R: IM mSUḫUŠ-DINGIR LÚ.ŠAB.
 TUR.TUR [...]

Tablet V—VI.

1. én áš.hul gal₅.lá.gin₈ lú.ra ba.ni.
in.gar
2. ar-rat HUL-tim ki-ma gal-le-e ana LÚ
it-taš-kan
3. níg.me.gar lib.ba.ke₄ ugu.na gar.ra
4. qu-lu ku-ú-ru e-li-šu it-taš-kan
5. níg.me.gar nu.dùg.ga ugu.na gar.ra
6. qu-lu la ta-a-bu e-li-šu it-taš-kan
7. áš.hul sag.ba sag.gig.ga.àm
8. ar-rat HUL-tim ma-mit di-'u
9. lú.u_x.lu.bi áš.hul udu.gin₈ šum.ma
10. LÚ šu-a-tum ar-rat HUL-tim ki-ma
im-me-ri it-bu-ub-šu
11. dingir.a.ni su.a.na bad.du
12. DINGIR-šú ina SU-šú it-te-si
13. ama ^dInanna.a.ni šà.kúš.ù. bar.šè
ba.da.gub
14. ^dIš-tar-šú muš-tal-tum ina a-ḥa-a-ti it-
ta-ziz
15. níg.me.gar.ra túg.gin₈ ba.an.dul ka.
ša.an.ša.ša
16. qu-lu ku-ú-ru GIM šu-ba-ti ik-tù-m-šú-ma
ik-ta-na-áš-šá-áš-šú
17. ^dAsal.lú.ḥi igi.im.ma.an.sum
18. ^dAMAR.UD ip-pa-lis-su-ma
19. ad.ni ^dEn.ki.ra é.a ba.ši.in.tu gù.
mu.un.na.an.dé.e
20. a-na a-bi-šú ^dÉ-a a-na É i-ru-um-ma
i-šas-si
21. a.a.mu áš.hul gal₅.lá.gin₈ lú.ra ba.
ni.in.gar
22. a-bi ar-rat HUL-tim GIM gal-le-e ana
LÚ it-taš-kan
23. a.rá.min.kam.ma.šè ù.ub.dug₄
24. a-di ši-na iq-bi-šu-ma
25. [a.na.í.b].ak.a.na.bi nu.zu a.na.ba.
ni.í.b.gi₄.gi₄
26. [mi-na-a] e-pu-uš LÚ šú-a-tú ul i-di ina
mi-ni-i i-pa-áš-šaḥ
27. ^dEn.ki dumu.ni ^dAsal.lú.ḥi mu.un.
na.ni.í.b.gi₄.gi₄
28. ^dÉ-a DUMU-šú ^dAMAR.UD ip-pal
29. dumu.mu a.na nu.ì.zu a.na.ra.ab.
daḥ.e
30. ma-ri mi-na-a la ti-di mi-na-a lu-šib-ka
31. ^dAsal.lú.ḥi a.na nu.ì.zu a.na.ra.ab.
daḥ.e
32. ^dAMAR.UD mi-na-a la ti-di mi-na-a
lu-rad-di-ka
33. [nig].mà.e i.zu.a.mu ù za.e in.gá.
e.zu
34. šá a-na-ku i-du-ú at-ta ti-i-di
- 1/2. An evil curse like a *gallú*-demon has come
upon (this) man,
3/4. dumbness (and) daze have come upon him,
5/6. an unwholesome dumbness has come upon
him,
7/8. evil curse, oath, headache.
9/10. An evil curse has slaughtered this man
like a sheep,
11/12. his god left his body,
13/14. his goddess (Sumerian adds: his mother),
usually full of concern for him, has
stepped aside.
15/16. Dumbness (and) daze have covered him
like a cloak and overwhelm him
incessantly.
17/18. Marduk noticed him,
19/20. went into the house to his father Ea and
cried out:
21/22. «Father, an evil curse like a *gallú*-demon
has come upon (this) man».
23/24. He repeated this to him a second time
(and said):
25/26. «I do not know [what] to do, what
would quiet him».
27/28. Ea answered his son Marduk:
29/30. «My son, what is it you do not know?
What more could I give to you?
31/32. Marduk, what is it you do not know?
What could I give you in addition?
33/34. Whatever I know, you know (too).
- 11—12. On one line in A. — 12. L: [zu-um]-
ri-šú it-te-es-si.
13. L: ba.ta.gub. — 14. L: [muš-tal]-tú.
16. A: i-ta-na-áš-áš-šú.
17—18. On one line in A.
20. L: i-šá-as-si. — 22. L: [H]UL-[tú].
23—24. On one line in A. — 24. L: -šum-ma.
25. L: nu.un.zu.
26. On two lines in L; -ni-i also in L with King.
31. E: a.na a.ra....
33. E: omits ù.

35. gin.na dumu.mu: a-lik ma-ri ^dAMAR.
UD: ^dAsal.lú.ḥi
36. mu é.tu₅.a kù.ga šu.u.me.ti
37. [a-na É] rim-ki el-li li-qí-šu-ma
38. nam.erím u.me.ni.búr nam.erím u.
me.ni.du₈
39. ma-mit-su pu-šur-ma ma-mit-su pu-šur-
ma
40. su.bi.a.ke₄ hul.lu.bi lù.lù.a
41. lum-nu dal-ḥu šá zu-um-ri-šú
42. áš.a.ni hé.me.a
43. lu-u ár-rat a-bi-šu
44. áš.ama.a.ni hé.me.a
45. lu-u ár-rat um-mi-šu
46. áš.šeš.gu.la.a.ni hé.me.a
47. lu-u ár-rat ŠEŠ-šú GAL-i
48. áš.ki.lul lú.ra nu.un.zu.a
49. lu-u ár-rat šag-gaš-te šá LÚ NU ZU-ú
50. tu₆.dug₄.ga nam.erím ^dEn.ki.ga.ke₄
51. ma-mit ina MIN-e šá ^dÉ-a
52. sum.SAR.gin₈ hé.en.zil
53. GIM šu-mi liq-qa-líp
54. zú.lum.gin₈ hé.en.du₈
55. GIM su-lu-up-pi liš-šá-ḥi-ù
56. šu.SAR.gin₈ hé.en.búr.ri
57. GIM pi-ti-ti lip-pa-šir
58. nam.erím zi.an.na hé.pàd zi.ki.a
hé.pàd
59. ma-mit niš AN-e lu-u ta-ma-ti niš KI-
tim lu-u ta-ma-ti
60. ÉN ki-ma SUM.SAR an-ni-i i-qal-la-pu-ma
ana IZI ŠUB-ú
61. ^dBIL.GI qa-mu-u i-qam-mu-u
62. i-na mu-sa-re-e la in-ni-ri-šu
63. i-na E u PA₅ la in-nim-me-du
64. šur-šu-šu qaq-qa-ru la i-sab-ba-tu
65. ŠE.KAK-šu la E₁₁-ma ^dUTU la IGI-ru
66. a-na nap-tan DINGIR u LUGAL NU TE-u
67. ni-šu ma-mit tur-ta maš-al-tu
68. GIG ta-[ni]-ḥi ár-ni šer-ti gíl-la-ti ḥi-ti-ti
69. GIG ša ina SU.MU UZU.MEŠ.MU SA.
MEŠ.MU GÁL-u
70. GIM SUM.SAR an-ni-i liq-qa-líp-ma
71. ina u₄-me an-ni-i ^dGIŠ.BAR qa-mu-u liq-mi
72. ma-mit lit-ta-ši-ma a-na-ku ZALAG₂ lu(!)-
mur
73. ÉN GIM ZÚ.LUM.MA an-ni-i iš-šah-ḥa-ṭu-
ma ana IZI ŠUB-u
74. ^dGIŠ.BAR qa-mu-u i-qam-mu-u
75. a-na sis-sin-ni qa-at-pu la GUR-ru
- 42—43. On one line in A. — 43. B: -šú.
44—45. On one line in A. — 45. B: -šú.

35. Go, my son Marduk!
36/37. Take him to the pure house of ablutions,
38/39. undo his oath, release his oath,
40/41. that the disturbing evil of his body,
42/43. — be it the curse of his father,
44/45. be it the curse of his mother,
46/47. be it the curse of his elder brother,
48/49. be it the curse of a bloodshed unknown to
him —
50/51. by pronouncing the charm of Ea the oath
52/53. may be peeled off like (this) onion,
54/55. stripped off like (these) dates,
56/57. unraveled like (this) matting.
58/59. Oath, be adjured by the name of heaven,
be adjured by the name of the earth!»
60. Incantation. Like this onion he peels and
throws into the fire,
61. — the fire consumes it entirely —
62. which will not be grown in a plant-bed,
63. which will not be close to a ditchbank or
canal,
64. whose roots will not take hold in the soil,
65. whose shoot will not sprout, and will not
see the sun,
66. that will not be used for the meal of god
or king,
67. (so) invocation, oath, retaliation, question-
ing,
68. the pain of my hardship, sin, transgression,
crime, error,
69. the sickness that is in my body, my flesh,
my veins,
70. may be peeled off like this onion,
71. may the fire consume it entirely today,
72. may the oath leave so that I may see the
light!
73. Incantation. As these dates are stripped
off and thrown into the fire,
74. — the fire consumes it entirely —
75. which will not return to the plucked cluster,
- 46—47. On one line in A. — 47. M: a-ḥi-š[ú].
48. M: ki.lul.la. — 49. B and I: -ti; -[ti] also
in M with King.
52—53. On one line in A. — 53. M: ki-ma šu-me.
54. M: zú.lum.ma. — 55. M: ki-ma.
56—57. On one line in A. — 57. A: pi.PAP
(mistake for til)-ti; M: ki-ma.
59. M: lu ta-ma-ti with King.
60. M: (catchline of next tablet) GIM SUM.
SAR an-nu-ú i-kal-la-p[u].
72. lu(!) written KU in A.

76. *a-na BANŠUR DINGIR u LUGAL la TE-u*
 77. *ni-šu ma-mit tur-ta maš-al-tu*
 78. *GIG ta-ni-ḫi ár-ni šer-ti gíl-la-ti ḫi-ti-ti*
 79. *GIG ša ina SU.MU UZU.MEŠ.MU SA. MEŠ.MU GÁL-u*
 80. *GIM ZU.LUM.MA an-ni-i liš-ša-ḫi-iṭ-ma*
 81. *ina u₄-me an-ni-i ^dGIŠ.BAR qa-mu-u liq-mi*
 82. *ma-mit lit-ta-ši-ma a-na-ku ZALAG₂ lu-mur*
83. *ÉN GIM ŠU.SAR an-ni-i BÚR-ma ana IZI ŠUB-u*
 84. *^dGIŠ.BAR qa-mu-u i-gam-mu-u*
 85. *PA.MEŠ-šú a-na GIŠ.GIŠIMMAR-šú la GUR-ru*
 86. *a-na ši-pir ši-bu-ti la DU-ku*
 87. *ni-šu ma-mit tur-ta maš-al-tu*
 88. *GIG ta-ni-ḫi ár-ni šer-ti gíl-la-ti ḫi-ti-ti*
 89. *GIG ša ina SU.MU UZU.MEŠ.MU A.S MEŠ.MU GÁL-u*
 90. *GIM ŠU.SAR an-ni-i [lip-pa]-šir-ma*
 91. *ina u₄-me an-ni-i [^dGIŠ.BAR] qa-mu-u liq-[mi]*
 92. *ma-mit lit-ta-ši-[ma] a-na-ku ZALAG₂ lu-mur*
93. *ÉN GIM SÍG.AKÀ an-ni-i in-nap-pa-šu-ma ana [IZI ŠUB-u]*
 94. *^dGIŠ.BAR qa-mu-u i-gam-mu-[u]*
 95. *a-na UGU UDU.NITÁ-šu la GU[R-ru]*
 96. *a-na lu-bu-uš-ti DINGIR u LUGAL la [TE-u]*
 97. *ni-šu ma-mit tur-ta maš-al-[tu]*
 98. *GIG ta-ni-ḫi ár-ni šer-ti gíl-la-ti ḫi-[ti-ti]*
 99. *GIG ša ina SU.MU UZU.MEŠ.MU SA. MEŠ.MU G[ÁL-u]*
 100. *GIM SÍG.AKÀ an-ni-i li-in-na-[pi-iš-ma]*
 101. *ina u₄-me an-ni-i ^dGIŠ.BAR qa-mu-u [liq-mi]*
 102. *ma-mit lit-ta-ši-ma a-na-ku ZALAG₂ l[u-mur]*
103. *ÉN GIM SÍG ÛZ an-ni-i in-nap-pa-šu-ma [ana IZI ŠUB-u]*
 104. *^dGIŠ.BAR qa-m[u]-u i-gam-m[u]-u*
 105. *a-na UGU ÛZ-šú [la GUR-ru]*
 106. *a-na ši-pir ši-bu-ti [la DU-ku]*
 107. *ni-šu ma-mit tur-ta maš-a[l-tu]*
 108. *GIG ta-ni-ḫi ár-ni šer-ti gíl-la-ti ḫi-ti-ti*

76. K: GIŠ.BANŠUR.

76. will not be used for the meal of god or king,
 77. (so) invocation, oath, retaliation, questioning,
 78. the pain of my hardship, sin, transgression, crime, error,
 79. the sickness that is in my body, my flesh, my veins,
 80. may be stripped off like these dates,
 81. may the fire consume it entirely today,
 82. may the oath leave so that I may see the light!
83. Incantation. As this matting is unraveled and thrown into the fire,
 84. — the fire consumes it entirely —
 85. the fibres it is made of will not return to the date-palm,
 86. which will not be fit for a proper use,
 87. (so) invocation, oath, retaliation, questioning,
 88. the pain of my hardship, sin, transgression, crime, error,
 89. the sickness that is in my body, my flesh, my veins,
 90. [may] be [un]raveled like this matting,
 91. may [the fire] consu[me] it entirely today,
 92. may the oath leave so that I may see the light!
93. Incantation. As this flock of wool is plucked apart and [thrown into the fire],
 94. — the fire consumes it entirely —
 95. which will not retu[rn] onto its sheep,
 96. [will] not [be used] for the clothing of god or king,
 97. (so) invocation, oath, retaliation, questioning,
 98. the pain of my hardship, sin, transgression, crime, error,
 99. the sickness that [is] in my body, my flesh, my veins,
 100. may be pluck[ed] out like this flock of wool,
 101. [may] the fire [consume] it entirely today,
 102. may the oath leave so that I m[ay] see the light!
103. Incantation. As this goats' hair is plucked apart and [thrown into the fire],
 104. — the fire consumes it entirely —
 105. which [will not return] onto its goat,
 106. which [will not be fit] for a proper use,
 107. (so) invocation, oath, retaliation, questioning,
 108. the pain of my hardship, sin, transgression, crime, error,

109. *GIG ša ina SU.MU UZU.MEŠ.MU SA. MEŠ.MU GÁL-u*
 110. *GIM SÍG ÛZ an-ni-i li-in-na-pi-i[š-ma]*
 111. *ina u₄-me an-ni-i ^dGIŠ.BAR qa-mu-u liq-mi*
 112. *ma-mit lit-ta-ši-ma a-na-ku ZALAG₂ lu-mur*
113. *ÉN GIM SÍG šir-pi an-ni-i in-nap-pa-šu-ma ana IZI ŠUB-u*
 114. *^dGIŠ.BAR qa-mu-u i-gam-mu-u*
 115. *DUMU LÚ.ÚŠ.BAR a-na šu-ba-ti la ú-bar-ra-mu*
 116. *a-na lu-bu-uš-ti DINGIR u LUGAL la TE-u*
 117. *ni-šu ma-mit tur-ta maš-al-ta*
 118. *GIG ta-ni-ḫi ár-ni šer-ti gíl-la-ti ḫi-ti-ti*
 119. *GIG ša ina SU.MU UZU.MEŠ.MU SA. MEŠ.MU GÁL-u*
 120. *GIM SÍG šir-pi an-ni-i li-in-na-[pi-iš-ma]*
 121. *ina u₄-ma an-ni-i ^dGIŠ.BAR qa-mu-[u liq-mi]*
 122. *ma-mit lit-ta-ši-ma a-na-k[u] ZALAG₂ lu-mur]*
123. *ÉN ŠE.NUMUN ú-pu-un-ta ma-la-a up-na-a-a*
 124. *um-ma li-i'-bu la-ba-ša ma-la-a up-na-a-a*
 125. *ni-šu ma-mit ma-la-a up-na-a-a*
 126. *tur-ta maš-al-ti ma-la-a up-na-a-a*
 127. *GIG ta-ni-ḫi ár-ni šer-ti gíl-la-ti ḫi-ti-ti KIMIN*
 128. *NU DÜG-ub lib-bi NU DÜG-ub UZU ma-la-a up-na-a-a*
 129. *kiš-pu ru-ḫu-u ru-su-u NÍG.AK.A.MEŠ ḪUL.MEŠ ša a-[me-lu-ti KIMIN]*
130. *ki-ma ŠE.NUMUN ZÍD.MAD.GÁ an-ni-i ina IZI iq-ga[l-lu-u]*
 131. *DUMU LÚ.ENGAR ina EDIN la ir-r[i-šu]*
 132. *ina E u PA₅ la in-nim-me-[du]*
 133. *š[ur]-šu-šu qaq-qa-ru la i-šab-ba-tu*
 134. *ŠE.KAK-šu la E₁₁-ma ^dUTU la IGI-ru*
 135. *ma-mit-[s]u a-a ib-ba-ni ina lib-bi-ia*
 136. *šur-šu-š[u] a iṣ-ba-tu e-še-en-še-ru*
 137. *ŠE.KAK-šu a-a il-pu-ut AN-e lib-bi-ia*
 138. *[ni-šu ma-mit] tur-ta maš-al-tu*

110. B: -piš-ma.

113. B: a-na.

117. B: maš-al-tu.

134. O: ^dUTU NU I[GI-ru].

109. the sickness that is in my body, my flesh, my veins,
 110. may be plucked out like this goats' hair,
 111. may the fire consume it entirely today,
 112. may the oath leave so that I may see the light!
113. Incantation. As this red wool is plucked apart and thrown into the fire,
 114. — the fire consumes it entirely —
 115. which the weaver will not weave into a colored garment,
 116. which will not be used for the clothing of god or king,
 117. (so) invocation, oath, retaliation, questioning,
 118. the pain of my hardship, sin, transgression, crime, error,
 119. the sickness that is in my body, my flesh, my veins,
 120. may be pluck[ed] out like this red wool,
 121. [may] the fire [consume] it entirely today,
 122. may the oath leave so that I [may see the light]!
123. Incantation. My hands are filled with grains of ...-flour,
 124. my hands are filled with fever, scab, laba-šu-disease,
 125. my hands are filled with invocation and oath,
 126. my hands are filled with retaliation and questioning,
 127. my hands are filled with the pain of hardship, sin, transgression, crime, error,
 128. my hands are filled with unhappiness and illness,
 129. [my hands are filled with] sorcery, spittle, dirt, evil machinations of m[en].
130. Like this grain of ...-flour which is bu[rnt] in the fire,
 131. which the farmer will not sow in the field,
 132. which will not be close to a ditchbank or canal,
 133. whose roots will not take hold in the soil,
 134. whose shoot will not sprout, and will not see the sun,
 135. (thus) may its oath not be begotten within me,
 136. may its roots not take hold in my spine,
 137. may its shoot not affect the 'heaven' of my heart.
 138. [Invocation, oath,] retaliation, questioning,

139. [GIG ta-ni-*hi* ár-ni šer]-ti gíl-la-ti *hi*-
[ti-ti]
140. [GIG ša ina SU.MU UZU].MEŠ.MU SA.
[MEŠ.MU GÁL-u]
141. [ki-ma ŠE.NUMUN ZÍD.MAD.GÁ an]-ni-i
l[i(!)-iq-qa-lu]
142. ina [u₄-me an-ni-i aGIŠ.BA]R qa-m[u-u
liq-mi]
143. ma-m[*it* lit-ta-ši-ma a-na]-ku ZALAG₂ lu-
mu[r]
144. ÉN g[u aUttu šu.n]a ba.ni.in.[gar]
145. a-na qí-[e aMIN ŠU]-su iš-ta-k[an]
146. aInanna.ke₄ g[u aUttu.da s]i.ba.ni.
in.sá
147. aIš-[tar qí-e aMIN] uš-te-eš-šir
148. munus dim.m[a tūn.bi ba].ni.in.
tuš
149. sin-niš-tú t[e(!)-mi su-u]n(!)-šú(!) ú-še-
šib
150. sig.babbar sig.ge₆ gu.min(!).[tab.ba
giš].bal šur.šur.ri
151. ši-pa-a-te pi-ša-a-te ši-pa-a-te šal-[ma-
a-te] qa-a iš-pa ina pi-lak-ki i-me
152. gu.ma_h gu.gal gūn.a gu [nam.
e]rim.ma ba.e
153. qa-a ši-ra qa-a GAL-a qa-a bit-ru-[ma
qa]-a mu-na-áš-šir ma-mit
154. i₅.gar sag.ba hūl nam.[lú].u_x.lu.ke₄
155. ana e-gir-re-e ma-mit lim-ni [šá] a-me-
lu-ti
156. áš.bal.e dingir.re.e.ne.ke₄
157. a-na ar-ra-te šá DINGIR.MEŠ
158. gu nam.erim.ma ba.e
159. qa-a mu-na-áš-šir ma-mit
160. lú.u_x.lu.bi sa[g.gá.na š]u.bi gir.bi
u.me.ni.kéš.kéš
161. šá LÚ šu-a-tú qaq-qa-[di-šú] qa-ti-šú
še-pi-šu ú-rak-kis
162. aAsal.lú.ḫi dumu Eridu.ga.ke₄ nun.e
šu.sikil.a.ni.ta mu.un.na.an.tar.
tar.ru.da
163. aAMAR.UD mar Eri₄-du₁₀ ru-bu-ú ina
ŠU₁₁-šú KÚ.MEŠ ú-par-ri-'i
164. nam.erim gu.bi edin.na ki.kù.ga.šè
ḫa.ba.ni.íb.e₁₁.dè
165. ma-mit qa-a-šá ana še-rim aš-ri el-li li-
še-ši
166. nam.erim hūl.gál bar.šè hé.[i]m.
ta.gub
167. ma-mit li-mut-tum ina a-ḫa-a-[ti] li-iz-
ziz
168. lú.u_x.lu.bi hé.en.[sikil] [ḫ]é.en.dadag
169. a-me-lu šú-a-tú li-[l]il [l]i-bi-ib

139. [the pain of my hardship, sin, trans]gres-
sion, crime, er[r]or],
140. [the sickness that is in my body], my
[fle]sh, [my] vei[ns],
141. m[ay be burnt like th]is [grain of ...
flour],
142. [may the fir]e consu[me it entirely today],
143. [may] the oa[th leave so that] I may see
the light!
144/145. Incantation. [Uttu] took the thread
into her [hand],
146/147. Ištar made the thread of [Uttu] ready,
148/149. made the skillful woman sit down to
its tot(?);
150/151. she spun with a spindle white wool,
bl[ack] wool, a double thread,
152/153. a mighty thread, a great thread, a
multicolored thread, a thread that
cuts the oath,
154/155. against the words of bad portent, an
'oath' (caused) by men,
156/157. against the curses of the gods,
158/159. a thread that cuts the oath;
160/161. she tied the head, the hands, the feet
of this man,
162/163. so that Marduk, son of Eridu, the
prince, could rip it off with his pure
hands.
164/165. May he remove the thread (represent-
ing) the oath into the field, the pure
place,
166/167. may the evil oath step aside,
168/169. may this man be purified, cleaned,
144—149. Restorations from K 5014 II 5—10,
unpubl.
145. K 5014: aMIN gu-ú ana qa-ti-šú.
149. K 5014: sin-niš-ti te-mi su-un-šú [...];
emendations after this text.
150. min(!) written A in A.
151. H: -ti for -te.
153. H: ra-ba-a.
160. K: sag.bi.na. — 161. K: qaq-qa-su.
164. I: è.

170. šu.ša₆.ga dingir.r[a.na.šè hé].en.ši.
in.gi₄.gi₄
171. a-na qa-at dam-[qa-a-t]i šá DINGIR-šú
lip-pa-qid
172. inim.inim.ma n[am.e]rim búr.ru.
da.ke₄
173. ÉN ŠANGÁ.MAḫ-ku-ma at-ta-paḫ i-šá-ta
174. KINE at-ta-paḫ at-ta-di pi-šir-tu
175. ra-am-ku KÚ šá aE-a DUMU šip-ri šá
aAsal-lú-ḫi a-na-ku
176. KINE ap-pu-ḫu ú-na-aḫ
177. IZI aš-ru-pu ú-ra-a-ba
178. aNisaba ú-naq-qu-u ú-kab-bat
179. GIM KINE ap-pu-ḫu ú-na-aḫ-ḫu
180. IZI aš-ru-pu ú-rab-bu-u
181. aNisaba ú-naq-qu-u ú-kab-ba-tu
182. aŠIM pa-šir DINGIR u LÚ
183. ki-šir ik-ḡu-ra lip-pa-ṭir
184. ki-šir lib-bi DINGIR-šú u aXV-šú šá
NENNI A NENNI lip-paṭ-raš-šú
185. še-rit-su lit-ta-bi-ik ina u₄-me an-ni-i
186. lu pa-as-sa-šú lu pa-aṭ-ra-áš-šú
187. ÉN nu-uḫ aGIŠ.BAR qu-ra-du
188. it-ti-ka li-nu-ḫu KUR.MEŠ ÍD.MEŠ
189. it-ti-ka li-nu-ḫa ÍD.IDIGNA ú ÍD.BURA-
NUNA
190. it-ti-ka li-nu-uḫ A.AB.BA ta-ma-tú DAGAL-
tim
191. KIMIN ḫar-ra-nu DUMU.SAL DINGIR.
MEŠ GAL.MEŠ
192. KIMIN Ú.KI.KAL bi-nu-ut šam-me
193. KIMIN lib-bi DINGIR.MU u aXV.MU
zi-nu-ti
194. KIMIN lib-bi DINGIR URU.MU u aXV
URU.MU zi-nu-ti
195. ina u₄-me an-ni-i ki-š[ir] lib-bi DINGIR.
MU u aXV.MU lip-paṭ-ra
196. ú ma-mit lit-[ta]-ši šá SU.MU
197. áš-šum da-a-a-na-ta [at]-ta-ziz(!) IGI(!)-ka
198. ú mu-šal-li-ma-[ta at]-ta-na-as-ḫa(!)-rak-ka
199. de-e-ni di-[in EŠ].BAR-a TAR-us

catchline
200. én buru₅ šá.[ZU+AB.ta i]m.ta.è.a.na
DUB [VI KÁM Šur]-pu
Colophon

173. B, C and I: ŠANGÁ written GA+MÁ+
SIG₇.
175. B and I: ana-ku.
189. C: u.
Colophon: A: Asb. a α.
F: Asb. d.

170/171. may he be entrusted into the propitious
hands of his god.

172. Conjuratation to undo the oath.

173. Incantation. I am a purification-priest, I
kindled a fire,

174. I kindled the stove, I threw in the magic
ingredients,

175. I am the purified, the clean (priest) of Ea,
the messenger of Marduk.

176. I am banking the stove I kindled,

177. I am extinguishing the fire I lit,

178. I am smothering the grain I poured out.

179. Just as I bank the stove I kindled,

180. (as) I extinguish the fire I lit,

181. (as) I smother the grain I poured out,

182. (so) may Siriš, releaser of god and man,

183. loosen the knot she tied,

184. may the angry heart of the god and goddess
of NN, son of NN, be pacified toward him,

185. may his sin be poured out today,

186. may it be wiped off him, be released for him.

187. Incantation. Calm down, oh fierce Girru!

188. Let the mountains and the rivers calm
down with you,

189. let the Tigris and the Euphrates calm
down with you,

190. let the ocean, the wide sea, calm down
with you,

191. also, the road, daughter of the great gods,
192. also, the weed, sprung up in the grass,

193. also, the heart of my angry god and
goddess,

194. also, the heart of the angry god and goddess
of my city,

195. today may the angry heart of my god and
goddess be pacified,

196. and the oath removed from my body.

197. Because you are the judge, I stand before
you,

198. and (because) you are beneficent, I turn
constantly to you.

199. Judge my cau[se], decide my [deci]sion!

200. Incantation. The *dimītu*-disease had come
out [from] the midst [of the Apsū].

Sixth Tablet of Šurpu.

Colophon.

Tablet VII.

1. én bu[ru₅] šà.ZU+AB.ta im.ta.[è].
a.na
2. di-me-tum ul-tu qí-rib ap-si-i it-ta-ša-a
3. nam.erím šà.an.na.ta im.ta.e₁₁.d[è]
4. ma-mi-tum ul-tu qí-rib AN-e ur-da
5. dù.dù ú.sim.gin₈ ki.a mu.un.d[ar]
6. aḥ-ḥa-zu ki-ma ur-qí-ti ir-ši-ta i-pi-š[i]
7. im.limmú.ba me.lám šú.šú.a.meš
izi.gin₈ pil.pil.e.[meš]
8. a-na šá-a-ri ir-bít-ti me-lam-me saḥ-pu
ki-ma i-šá-ti ú-[x-y-z]
9. un.lu.a uru im.ma.an.gig.e.ne su.na
dirig.ga.a.[meš]
10. ni-iš da-ád-me ú-šam-ra-šu zu-mur-ši-na
ú-šar-ra-[pu]
11. uru.kalam.ma.ke₄ im.mi.in.šéš.šéš.
ne íl.sig.ga gaba.im.ma.[an.ra.(aḥ.)
e.ne]
12. ina a-li u ma-a-ti ú-šad-ma-mu ši-ḥir
ra-bi ú-šá-as-pa-[du]
13. guruš.ki.sikil.bi lál.e.ne ad.šá₄.ta
sa₅.a.[meš]
14. eṭ-li u ar-da-ta ú-kàs-su-u ni-is-sa-ta
ú-ma-[al-lu-u]
15. an.ki.bi.ta im.dugud.gin₈ šèg.šèg
sag.nigin gar.ra.[a.meš]
16. ina AN-e u KI-tim ki-ma im-ba-ri
i-za-an-nu-nu ši-da-nu i-š[ak-ka-nu]
17. ki šà.dib.ba dingir.re.e.ne.ke₄ e.ne.
ne.ne sag.sum.mu silig.silig.g[a.a.
meš]
18. a-šar ki-mil-ti DINGIR šú-nu i-ḥi-iš-
šu-ma qu-la i-na[m-du-u]
19. lú dingir.bi an.da.ri.a gaba.mu.un.
ri.eš túg.gin₈ dul.la.[a.meš]
20. a-me-lu ša DINGIR-šú it-ti-šú is-su-ú
im-ḥu-ru-ma GIM ḡu-ba-ti ik-tu-mu-šú
21. [ug]u.na ba.an.si.eš uš₁₂.bi gál.la.
a.meš
22. e-li-šú i-ši-ru-ma im-tú um-tal-lu-šú
23. [šu].na lál.e.ne gír.na peš₆.peš₆.e.ne
24. qa-ti-šú uš-ši-lu še-pi-šú ub-bi-ṭu
25. [s]u.na im.mi.in.dih.eš zé.ta ba.
an.sù.sù
26. [zu]-mur-šú il-i-bu-ma mar-ta iz-za-ar-
qu-šú
27. [m]u sag.ba adda.bi tab.tab.e.dè
28. ni-šu ma-mit pa-gar-šú uš-šar-ri-ip

2. G: iš-tu. — 4. G: iš-tu.
5. dù.dù also in D according to King.
6. C: [ur-k]it KI-tim.
8. G: ana; C: i-šá-a-tum.
9. C and G: gig.ga.e.ne. — 10. G: UN.MEŠ.

- 1/2. Incantation. The *dimītu*-disease had
come out from the midst of the Apsū,
- 3/4. the 'Oath' was on its way down from the
midst of heaven,
- 5/6. (and) the *Aḥḥazu*-(demon) was breaking
through the ground like weed,
- 7/8. they were spreading awesome rays to-
ward the four cardinal points, scorching
(everything) like fire,
- 9/10. they were plaguing the (prolific) popula-
tion of the cities, pestering their bodies,
- 11/12. they were raising wails in town and
country, making young and old beat
their breasts,
- 13/14. they were binding the young man and
the young girl, filling them with despair,
- 15/16. they were raining down (disease) in
heaven and on earth like a thundercloud,
causing epilepsy,
- 17/18. they rush to the place where the god (has
turned his) wrath (and) cast a silence (of)
dejection.
- 19/20. They have encountered the man from
whom his god had withdrawn and
covered him like a cloak,
- 21/22. they have pounced straight upon him
and filled him with (their) venom,
- 23/24. tied his hands, paralyzed his feet,
- 25/26. covered his body with scab, sprinkled
gall on him.
- 27/28. Invocation and 'oath' have inflamed him,

11. G: im.mi.in.šéš.šéš.e.n[e]; C: [ŠÉ]Š.
ŠÉŠ.GÁL.SLe.ne íl.sig.ga gaba.ra.ra.a.
[meš].
12. G: a-la u ma-a-tu; C: [ma]-a-tum.
13. G: guruš.ki.sikil šu.lál.e.ne; C: ki.
sikil.ra, ad.šá₄; A: dir.ra.[a.meš]; B: lal.
14. G: eṭ-lu u ar-da-tum; C: eṭ-lu u ar-da-at ...
ni-is-sa-at ú-mal-[lu-u]; B: eṭ-la; E: [eṭ]-lu.
15. C: an.ki.bi.da.
16. B: ú; G: iz-za-[an-nu-nu].
18. A: photo shows only [a-š]ar, but the signs
are copied in IV R; G: qu-ú-[la].
19. G: ba.an.da.ri.meš gaba.mu.un.ritúg.
gin₈ ba.an.dul.la.[a.meš].
20. G: a-mi-lu šá, im-ḥu-ru-šú-ma ki-ma; f: ki-ma.
21. G: [ugu].[a.ni], gál.la.meš.
22. G: im-ta; f: im-tal-lu-[šu].
23. G: gír.a.ni. — 24. G: še-pi-šu.
25. f: ba.an.sug₄.ge.
26. f: mar-tu; A and E: -mur- according to
collation of King.
28. G: [ma-m]i-tu pa-gar-šu ú-šar-ra-pu; f: pa-
gar-šu ú-šar-ri-p[u(!)].

29. úḥ.luḥ BAR ZI UD gaba.bi ḥu.nu.e
30. [g]u-uḥ-ḥu su-a-lu i-rat-su ú-tan-ni-š
31. [úḥ] á.dib.ba ka.bi si.si.e
32. ru-u'-tú ru-pu-uš-tú pi-i-šú im-ta-li
33. lú.ux.lu.bi ù.di níg.me.gar gá.gá.
da.na ul₄.gal tu.tu.lu.d[è]
34. a-me-lu šu-a-tum qu-lu ku-ru iš-šá-kin-
šum-ma ma-gal ur-t[a-am-mi]
35. u₄.ge₆.ba al.UL.UL a.gig.ga g[ig.ga]
36. mu-šú u ur-ru i-da-am mar-ši-iš i-na-
[aq]
37. [dAsal.l]ú.ḥi: dAMAR.UD ip-pa-[l]is-su-
ma:igi.im.[ma].an.sum
38. [a.a.ni dEn.ki.r]a é.a ba.ši.in.tu
gù.mu.un.na.an.d[è.e]
39. [a-na a-bi-šú d]É-a a-na É i-ru-um-ma
i-šá-as-s[i]
40. [a.a.mu buru₅ šà.ZU+AB.t]a im.ta.
è.a.n[a]
41. [a-bi di-me-tum ul-t]u qí-rib ap-si-i
it-ta-ša-a
42. [a.rá.min.kám.ma: a-di ší-na i]q-bi-šum-
ma: aš ù.ub.dug₄
43. [a.na íb.ak.a.na.bi nu.]zu a.na ba.
ni.íb.gi₄.gi₄
44. [mi-na-a e-pu-uš LÚ š]u-a-ti ul i-di ina
mi-ni-i i-pa-áš-šah
45. [dEn.ki dumu.ni dAsal.l]ú.ḥi mu.un.
na.ni.íb.gi₄.gi₄
46. [dÉ-a DUMU]-šú dAMAR.UD ip-pal
47. [dumu.mu a.na nu.ì.zu] a.na.ra.ab.
daḥ.e
48. [ma-ri mi-na-a la t]i-di mi-na-a lu-uš-
šip-ka
49. [dAsal.lú.ḥi a.na nu.ì].zu a.na.ra.
ab.daḥ.e
50. [dAMAR.UD mi-na-a l]a ti-di mi-na-a
lu-rad-di-ka
51. [nig.mà.e ì.zu.a.mu] ù za.e in.gá.e.
z[u]
52. [šá a-na-ku i-du-u] at-ta ti-i-[di]
53. [gin.na dumu.mu: a-lik ma-ri dAM]AR.
UD: dAsa[l.lú.ḥi]
54. ninda 7 ninda zíd.še kù.ga.ta šu.u.
m[e.ni.ti]
55. si-bít a-kal tap-pi-in-ni el-li li-qí-[ma]
56. za.bar.ta: ina si-par-ri šu-ku-uk-ma: u.
me.ni.è
57. nunuz na₄.gug x y z x x: e-rim-mat
sa-an-ti pi-niq-ma: u.me.ni.tag
58. lú.ux.lu dumu.dingir.ra.na nam.
erím mu.un.dib.ba u.me.te.gur.gur
59. a-me-lu mar DI[NGIR-šú] šá ma-mit
iṣ-ba-tu-šú ku-up-pi-ir-ma

- 29/30. cough (and) phlegm have weakened his
chest,
- 31/32. his mouth filled with spittle (and) foam;
- 33/34. dumbness (and) daze have come upon
this man, he became greatly enfeebled,
- 35/36. he roams around day and night (and)
wails bitterly.
37. Marduk noticed him,
- 38/39. went into the house [to his father] Ea
and cried out:
- 40/41. [«Father, the *dimītu*-disease] had come
out [fro]m the midst of the Apsū!»
42. He repeated this to him [a second time]
(and said):
- 43/44. «I don't know [what to do], what would
quiet him».
- 45/46. [Ea] answered his [son] Marduk:
- 47/48. [«My son, what is it you] do [not] know?
What more could I give to you?
- 49/50. [Marduk, what is it] you do [no]t know?
What could I give you in addition?
- 51/52. [Whatever I know], you know (too).
53. [Go, my son] Marduk!
- 54/55. Take seven loaves of pure coarse flour,
56. string (them) on a bronze skewer,
57. cap them with a bead of carnelian,
58/59. wipe (with it) this man, son of his god,
whom an 'oath' had seized,

29. G: ḥu.ḥu.luḥ.ḥa; E: úḥ according to
King; f: [úḥ].luḥ gab.ba.bi ḥu.nu.x.
30. f: su-'a-lu i-rat-su ú-tan-ni-i[š].
31. G: [s]i.sá.e.dè; f: si.si.e.d[è].
32. f and G: um-tal-li.
33. f: ul₄.gal tú.lu(!).d[è].
34. f: ku-u-ru šá-kin-šu-ma ... ir-ta-a[m-mi];
C: a-na L[Ú ...].
35. C: u₄.ge₆.bi.
36. A: [mu-šá] u ur-ra; E: [ma]r-ši-iš ul ú-...];
i-na-[aq] from f only.
37. f: on two lines; C: 37—53 on one line:
dAsal.lú.ḥi igi: níg.mà.e [: gin.na dumu.
mu].
39. E: i-š[a-as-si].
56. C: si-ip-pa-ri.
57. A: [nunuz.na₄.gug (x)].bi.a.ni.ta; 5
signs undeciphered in C; C: on two lines, sa-an-du.
59. C: kup-pi-ir-ma.

60. ugu šu.gur.gur.ra.bi úh.bi u.me.ni.šub
61. e-li ku-pi-ra-ti-šú ru-'u-us-su i-di-ma
62. nam.šub Eridu.ga:šī-pat Eri₄-du₁₀ i-di-ma:u.me.ni.sum
63. edin.na ki.kù.ga.šē:ana se-ri áš-ri KÜ šu-ši-ma:u.me.ni.ē
64. dūr GIŠ.Ú.GÍR.a.šē:ina iš-di a-šá-gi šu-kun-ma:u.me.ni.gar
65. [x y] gar.ra.bi šu.bi u.me.ni.zi.zi
66. [x y (z) šá-a]k-nu-šú ina zu-um-ri-šú ú-suh-ma
67. [dNin edin].na sug.zag.ga.bi.ke₄(!) nam.erim.a.ni šu(!).u.me.ni.sum
68. [ana d]Be-lit EDIN u ba-ma-a-ti ma-mit-su pi-qid-ma
69. [dNin.ki]lim en a.za.lu.lu tu.ra ka-la.ga.bi nì.ki ki.a šu.u.me.ni.te.gá
70. dMIN be-el nam-maš-ti mu-ru-us-su dan-na zir-man-di qaq-qa-ri li-šam-šir-šu
71. dDa.mu ŠIM.SAR gal.la i₅.gar.ra.bi hé.en.sig₅.ga
72. dMIN a-ši-pu ra-bu-ú e-gir-ra-šú li-dam-me-iq
73. dNin.din.ug₅.ga dAma.šu.hal.bi šu.úr.ra sikil.bi hé.im.ma.an.šed₇.dē
74. be-el-tum mu-bal-lit-ša-at mi-i-ti dGu-la
75. ina me-šid qa-ti-šá el-li-te li-šap-ših-šú
76. ú.za.e dAsal.lú.hi en šá.lá.sud ug₅.ga ti.la ki.ág.gá
77. ú at-ta dAMAR.UD EN rim-nu-ú šá mi-ti bul-lu-ša i-ram-mu
78. tu₆ nam.ti.la.zu na.ri.ga.àm kin.gi₄.a u.me.ni.du₈
79. ina šip-ti-ka el-li-ti šá ba-lá-ti 'i-il-ta-šú pu-tur-ma
80. lú.ux.lu dumu dingir.ra.na hé.en.kù.ga hé.en.sikil hé.en.dadag
81. a-me-lu DUMU DINGIR-šú li-lil li-bi-ib li-im-mir
82. dug.bur.šagan.gin₈:ki-ma pu-ur šik-ka-ti lim-te-is-si:u.me.ni.luḫ.luḫ
83. du[g].bur.ì.nun.na.gin₈:ki-ma pu-ur hi-me-ti liš-tak-KIL:u.me.ni.su.ub.su.ub
84. dUtu sa[g.kal] dingir.re.e.ne.ke₄šu.na u.me.ni.sum
85. a-na dŠá-maš a-šá-rid DINGIR.MEŠ pi-qid-su-ma
86. dUtu sag.kal dingir.re.e.ne.ke₄silim.ma.na šu.šá₆.ga dingir.r[a.na.šē hé].en.ši.in.gi₄.gi₄
87. dUTU a-šá-rid DINGIR.MEŠ šal-mu-us-su a-na qa-at SIG₅.MEŠ šá DINGIR.[MEŠ lip]-qid-su
- 60/61. have him spit upon (the dirt) wiped off him,
62. cast the spell of Eridu (upon it),
63. take it out to the plain, the pure place,
64. put it down at the base of a thorn-bush,
65/66. drive out from his body the [disease] which has overcome him,
67/68. entrust his 'oath' [to] the Lady of the plain and the fields,
69/70. may Ninkilim, lord of the animals, transfer his grave illness to the vermin of the earth,
71/72. may Damu, the great conjuror, have words of good portent (spoken) for him,
73/75. may Gula, (Mother whose hands are cool), Lady who revives the dead, cool him with the stroking of her pure hands,
76/77. and you, Marduk, merciful lord, who love to revive the dead,
78/79. loosen his bonds through your pure, life-giving spell!
80/81. (Thus) may this man, son of his god, become pure, clean, resplendent,
82. may he be washed (clean) like an alabastron,
83. may he be scoured (clean) like a jar for butter,
84/85. entrust him to Šamaš, leader of the gods,
86/87. (and) may Šamaš, leader of the gods, in turn entrust him safe into the propitious hands of the gods».
60. C: úh.x.bi; x like SIG. — 61. A: ru-us-su.
63. A: EDIN a-šar el-li.
65. C: su.na. — 66. C: ina SU-šú.
67. C: sug.bi.ke₄(!) ... šu(!).u.me.ni.sum.sum.
68. C: [b]a-ma-a-tú; qid written TA, only in C.
69. G: ù.me.ni.sum.
70. G: dan-nu; C: dan-nu zir-man-du qaq-qa-ru, šir(!) like Ū in C.
71. G: gal; C and G: i₅.gar.bi.
72. G: dDa-mu; ra-bu-u.
73. C: šu.úr sikil.bi; G: šu.luḫ sikil.bi.
74. G: DINGIR be-el-tum mu-bal-li-ša-at.
74—75. On one line in G.
75. G: ina me-si ŠU_{II}-šá el-le-e-ti.
77. G: rim-nu-u ša mi-e-ta bul-lu-šu i-ra-am-mu.
78. G: na.ri.ga. — 79. G: ba-la-ti.
81. B: LÚ mar; G: a-mi-lu mar.
82. A: GIM; C: lim-te-is-su; on two lines in G;
G: u.me.ni.fb.lu[h.luḫ].
83. A: [GIM]; C: hi-mit; on two lines in G.
84. C: [dingir.re].e.ne šu.u.me.ni.sum.
85. G: ana; omitted in C.
86. On two lines in C; C: šu.sig₅.ga; D: šu.š[á₆.ga].na.
87. G: <ana> dŠá-maš; omitted in C.

- catchline
88. ÉN ni-'i-š ni-iḫ-lu gu-uḫ-ḫu ḫa-aḫ-ḫu ru-[u'-tu x y]
DUB VII KÁM Šur-[pu]
Colophon

88. Incantation. Sneeze, ..., cough, slime, spittle, [foam].
Seventh Tablet of Šurpu.
Colophon.

Tablet VIII.

1. ÉN ÍL-ši gam-li-ia a-paṭ-ṭa-rak-ka
2. dAsal-lú-ḫi LUGAL ša DINGIR.MEŠ dŠID EN šá TI.LA
3. GIŠ.TUKUL lab-bi GAL.MEŠ-te(!) DU₈.MEŠ-ka BÚR.M[ÉŠ-ka]
4. muš-te-šir ḫab-li ḫa-bil-tú GIŠ.TUKUL la p[í-du ez-zu ša]m-ru
5. šib-bu šip-ṭu NAM.TAR IM NIM.GÍR ša dŠID [DU₈.MEŠ-ka BÚR.MEŠ-ka]
6. ÉN šu-ut A.MEŠ ÍD u na-ba-li ba-aš-mu [...] 7. UR.IDIM.MA ku-sa-rik-ku ḫA.LÚ.U_x.LU SUḫUR.[MÁ]Š.ḫA
8. u₄-mu šá IGI EN pu-luḫ-tú ḫur-ba-šu nam-[ri-ri ...]
9. na-din A.MEŠ ŠU_{II} DU₈.[MEŠ-ka BÚR.MEŠ-ka]
10. ÉN É.SAG.ÍL šá-qu-u ra-áš-bu ma-ḫ[a-zu el-lu ...]
11. be-lit É.SAG.ÍL šar-rat É.SAG.ÍL [...] 12. be-lit DIN.TIR.KI šar-rat DIN.TIR.KI [...] 13. ul-mu šu-ta-ḫu IM NIM.GÍR šá d[ŠID KIMIN]
14. ÉN Aḫ-bi-tum E-bi-tum Ma-ag-rat-KA-s[u ...]
15. gu-za-lu-ú dDI.KUD dŠID dNUMUN.DÜ-t[ú] dAG dTaš-me-tum
88. C: [ÉN (x)] ni(?)-š ni-iḫ-li; G: ni-'-ši.
Colophon: A: Asb. c.
B: Asb. c.
D: Asb. a α.

1. Incantation. I hold my curved maces, I release you.
2. Asalluḫi, king of the gods, Marduk, lord of life,
3. the big merciless weapons may release you, may absolve [you] (var.: raging, yet relenting, merciful Marduk),
4. redressor of the wronged man (and) woman, me[rei]less, [raging, fur]ious weapon,
5. ..., plague, pestilence, wind (and) lightning of Marduk [may release you, may absolve you] (var.: raging winds and lightnings may release you, may [absolve you]).
6. Incantation. Those of the waters, river and dry land, the dragon [of the sea],
7. the 'rabid dog', the (water-)bison, the fish-man, the goat-fish,
8. the demon who precedes Bêl, fear, chill, spl[endor ...],
9. he who hands the water for (washing) the hands, may release [you, may absolve you].
10. Incantation, The high, awesome Esagil, the [holy] ci[ty ...],
11. the Lady of Esagil, the Queen of Esagil [...],
12. the Lady of Babylon, the Queen of Babylon [...],
13. the double weapon, the wind (and) lightning of [Marduk may release you, may absolve you].

14. Incantation. Aḫbitum, Ebitum, Magrat-amass[u ...],
15. the throne-bearer DI.KUD, Marduk, Zêr-bānītu, Nabû, Tašmētu,

6. From here on only k has ÉN at the beginning of each section; B: u missing.
7. B: line begins with ku-sa-rik-ki.
8. B: dEN pu-luḫ-ta.
9. Line missing in B.
10. B: šá-qu-ú.

- *
1. B: dgam-li-ia; k: a-paṭ-ṭa-ra-[ak-ka].
2. B: šá; dAMAR.UD for dŠID.
3. k: la-bu. — Instead of this line, B has: e-zi ú pa-šir ri-mi-nu-u dAMAR.[UD ...].
4. Instead of this line, B has: GIŠ.TUKUL la p[í-du] GIŠ.TUKUL ez-zu šam-r[u ...].
5. Instead of this line, B has: IM.MEŠ u NIM.GÍR.MEŠ šam-ru-ti lip-ṭu-ru-ka li[p-šu-ru-ka]; J: [lip-ṭu-ru]-ka lip-šu-ru-ka.

16. ^dURAS^h ^dUŠ ^dZa-ba₄-ba₄ ^dBAD.BÂN.D[A] ^dLugal-bân-da
17. ^dLugal-dim-me-er-an-ki [KIMIN]
18. ÉN ^dA-num An-tum ^d[BAD] ^dNin-líl ^dÉ-a ^dŠin ^dŠamaš
19. ^dIŠKUR ^dŠID DINGIR.MEŠ ^{qar-du-ti} ^dÍD ^dKI.ŠA₆ ^dNammu u ^dNanše
20. ^dTišpak ^dNin-a-zu ^dNIN.A.ĦA.KUD.DU ^d[X] ^dTIR.AN.NA ^dMan-za-át [KIMIN]
21. ÉN ^dI-šar-ki-di-su ^dLa-ga-ma-al ^dKA.DI ^dMUŠ ^dMa-nun-gal
22. ^dQud-mu ^dZi-za-nu ^dGAŠAN-ep-ri ^dBe-lit-se-ri ^dBe-lit qab-li [KIMIN]
23. ÉN ^dNa-bi-um ^dAG ^dNE-si₄ ^dLi-bur-dan-nu ^dPa-bil-[sag]
24. ^dĦendur-sag-gá ^dIŠKUR ^dNin-urta ^dPA ^dLUGAL ^dU-šur-KA-su ^dMi-šar-rum [KIMIN]
25. ÉN ^dKù-bu_x ^dNINDÁ × GUD ^dMÍM.LÁL ^dNIN.EZEN × GUD ^dPA + KU ^dPap-sukkal
26. ^dŠamaš ^dA-a ^dBu-ne-ne ^dÉŠ₄.DAR.MUL.MEŠ ^dLÚ.ĦUŠ.A ^dIGI.DU ^dLugal-gir-ra K[IMIN]
27. ÉN ^dGIŠ.BAR ^dGIR ^dTu-tu ^dIMIN.BI ^dNa-ru-da
28. ^dĪr-ra-GAL ^dA-ri-tum ^dBe-lat-UR[U] ^dNin-urta ^dNin-gir-su ^dBa-ú u ^dGu-la KI[MIN]
29. ÉN ^dU + GUR ^dI-šum ^dŠu-bu-ú ^dLUGAL.GIŠ.A.TU.GAB + LIŠ ^dMa-mi-tum
30. ^dLÚ.LÁL ^dLa-ta(!)-rak ^dŠar-ra-ĥu ^dMas-su-ú ^dGa.GA u ^dEN.KUR.KUR K[IMIN]

16. First line preserved in A: [^dAMAR.UD ^dNUMUN.DŪ-tú] ^dAG ^dTaš-me-tum ^dURAS^h [^d[UŠ ^dZa-ba₄-ba₄].

17. A: Line begins with [^dBAD.BÂN.DA].

18. A: ^dA-nu-um An-tum ^dEn-líl; line ends with ^dAMAR.[UD DINGIR.MEŠ ^{qar-du-ti}]; C: line ends with DINGIR.MEŠ [^š ^{qar-du-ti}].

19. A: line begins with ^dÍD u ^dKI.ŠA₆; line ends with ^dNIN.A.ĦA.KUD.DU ^d[X].

20. A: line begins with ^dTIR.AN.NA; C: line begins with [^dX ^dTIR.A]N.NA.

21. A: Line ends with [^d[^dQud-mu]; C: Line ends with ^d[^dQud-mu].

22. A: Line begins with ^dZi-za-nu ^{šar-rat ep-ri} ^dBe-lit se-ri.

25. A and H: ^dKù-bu_x; line ends with ^d[^dBu-ne-ne]; C: Line ends with ^dBu-ne-ne.

16. Uraš, UŠ, Zababa, Enlilbanda, Lugalbanda,
17. Lugal-dimmer-an-ki [may release you, may absolve you].

18. Incantation. Anu, Antu, [Enlil], Ninlil, Ea, Sin, Šamaš,

19. Adad, Marduk, the valiant gods, Id (and) Kiša, Nammu and Nanše,

20. Tišpak, Ninazu, Ningirim, [...], Tiranna, Manzāt [may release you, may absolve you].

21. Incantation. Išarkidissu, Lagamal, Sataran, Nirah, Manungal,

22. Qudmu, Zizanu, the Lady (var.: Queen) of the dust, the Lady of the plains, the Lady of battle [may release you, may absolve you].

23. Incantation. Nabium, Nabû, Lisi, Libur-dannu, Pabil[sag],

24. Ħendursanga, Adad, Ninurta, Šullat, Ħaniš, Ušuramassu, Mēšaru [may release you, may absolve you].

25. Incantation. Kubu, NINDÁ × GUD, INAN-NA.LÁL, Nin-EZEN × GUD, Nusku, Pap-sukkal,

26. Šamaš, Aja, Bunene, Ištar-kakkabē, Luḥušū, Igištu, Lugalgirra [may release you, may absolve you].

27. Girru, Šakan, Tutu, Iminbi, Naruda,

28. Irra-GAL, Aritu, Bēlet-āli, Ninurta, Ningir-su, Bau and Gula [may release you, may absolve you].

29. Incantation. Nergal, Išum, Šubula, Šaršarbatī, Māmitu,

30. Lulal, Latarak, Šarraḥu, Massū, Kaka and the Lord of all lands [may release you, may absolve you].

26. A: line begins with ^dÉŠ₄.DAR.MUL.MEŠ; H: line begins with ^dIš-tar MUL.MEŠ[Š].

27. A: ^dBIL.GI; line ends with ^dA-ri-[tum (^dBe-lit-URU)]; C: Line ends with ^dA-ri-tum ^dBe-lit U[RU].

28. A, C and H: line begins with ^dNin-urta.

29. A: ^dŠu-bu-lá; H: ^dŠu-bil-lá; A: line ends with [^dLÚ.LÁL]; C: line ends with ^dLÚ.LÁL ^dLa-ta-ra[k].

30. A and D: line begins with ^dLa-ta-rak; H: line begins with ^dŠar-ra-ĥu; H: ^dGa-a-gi.

31. ÉN ^dLugal-marad-da ^dIm-zu-an-na ^dNin-SIG₇ ^dŠu-zi-an-na
32. ^dŠul-pa-è ^dSa-dār-nun-na ^dBe-lit-DINGIR.DINGIR ^dSu-kur-ru
33. ^dŠIM × A ^dNin-gi-iz-zi-da KIMIN
34. [ÉN] ^dPap-nigin-gar-ra ^dEN.KÁ.GAL ^dEN.KI.IM.DU ^dNE.x
35. ^dNIN.É.GAL ^dGu-la ^dLa-aḥ-mu ^dRam-ma-nu
36. [^dRi-ih-šu ^dNisaba ^dEreš-ki-gal ^dLugal-GŪ.DU₈.AKI KIMIN
37. ^dLugal-a-ab-ba ^dLugal-id-da ^dLa-gu-da ^dEn-zag ^dMes-ki-lak
38. ^dĦé-dim-me-kù ^dLugal-du₆-kù-ga ^dI-šim-mi-ti-ik-la-šú ^dLugal-ZU + AB ^dŠA u ^dĦa-si-su KIMIN
39. ^dKAS + KUR ^dKAS + KUR ^dKAS + KUR ^dKAS + KUR ^dKAS + KUR ^da-ši-bu KUR.MEŠ ^{e-lu-ti ri-šá-an e-la-a-ti}
40. ^{qup-pu na-aḥ-lu} KUR.MEŠ ^{ÍD.MEŠ A.AB.BA.MEŠ gal-la-a-ti} KIMIN
41. [^dMar]-tu ^dDINGIR-mar-tu ^{na-áš gam-li} BA.AN.DU₈.DU₈-e ^{mul-li-lu muš-ši-pu}
42. AN-e ù KI-tim ^{u₄-mu} ITU u MU.AN.NA ^{nu-bat-ti} UD.ÉŠ.ÉŠ UD.VII.KÁM UD.XV.KÁM UD.XX.I.LAL.KÁM
43. UD.XX.KÁM UD.XXV.KÁM UD.NÁ.ÀM UD rim-ki UD.ĦUL.GÁL UD.XXX.KÁM ^{a-ra-an-ka ma-mit-ka}
44. ^{hi-ti-it-ka gíl-lat-ka ni-iš-ka mu-ru-uš-ka ta-ni-ih-ka kiš-pu ru-ḥu-u ru-su-u}
45. ^{up-šá-šu-u} ĦUL.MEŠ ^{šá LÚ.MEŠ šá a-na ka-a-šá a-na É-ka a-na NUMUN-ka a-na NUNUZ-ka}
46. ^{it-ta-nab-šu-ú it-ta-nap-ri-ku it-ta-na-an-ma-ru}
47. ^{lu-u pa-aṭ-ra-nik-ka lu-u pa-áš-ra-nik-ka lu-u pa-as-sa-nik-ka}

31—33. On two lines in A, D and H.

31. k: ^dIm-GIR-an-na; A: line ends with [^dŠul-pa-è].

32. A and D: line begins with ^dSa-dār-nun-an-na; A: ^dŠIM u ^d[Nin-gi-iz-zi-da] KIMIN; H: line begins with ^dBe-lit-DINGIR.MEŠ ^dSu-kur-ru ^dŠIM.

34—36. On two lines in A, D and H.

34. A: line ends with [^d]NIN.É.GAL.

35. A and D: line begins with ^dGu-la; A: ^dRam-ma-nu ^{Ri-ih-šu}.

36. H: line begins with ^{Ri-ih-šu}.

37. H: ^dLugal-a-^(ab)-ba ^dLugal-id.

38. H: line begins with ^dI-šim-mi-ti(!)-ik-la-šú

31. Incantation. Lugalmaradda, Imzuanna, Nin-imma, Šuzianna,

32. Šulpae, Sadarnuuna, Bēlet-ili, Sukurru,

33. Siriš, Ningizzida may release you, may absolve you.

34. Incantation. Papnigingarra, EN.KÁ.GAL, Enkimdu, NE.x,

35. Ninegal, Gula, Laḥmu, Rammānu,

36. Riḥšu, Nisaba, Ereškigal, Lugal-gudua may release you, may absolve you.

37. Incantation. Lugal-a-ab-ba, Lugal-idda, La-guda, Enzag, Meskilak,

38. Ħedimmeku, Lugaldukuga, Išimmi-tiklašu, Lugalabzu, Usmū and Ḥasisu may release you, may absolve you.

39. Illat, Alba, Alha, Baliḥa, KAS + KUR, who dwell in the high mountains, the high peaks,

40. source, brook, mountains, rivers, awesome(?) seas may release you, may absolve you.

41. [MAR].TU, DINGIR.MAR.TU, who carries the curved mace and the drawing bucket, the 'purifier' (and) the 'conjurer'

42. of heaven and earth; day, month and year, holy eve, holy day, the 7th, the 15th, the 19th,

43. the 20th, the 25th, the day of the new moon, the day of the washing (ritual), the evil day, the 30th, may your sin, your oath,

44. your error, your crime, your invocation, your disease, your weariness, sorcery, spittle, dirt,

45. the evil machinations of people which to you, to your house, your offspring, your progeny,

46. occur, get in your way, appear again and again,

47. be released for you, be absolved for you, be wiped off you.

^dLugal-A.[...]; A: ^dI(mistake for ^{Ħé}-dim-me-kù).

40. H: ^{qup-pu} ^{ÍD na-ḥal ma-ḥa-zi} KUR.MEŠ ^{ÍD.[MEŠ ...]}.

41—45. On four lines in H.

41. p: ^{na-ši} ZUBI BA.AN.DU₈.DU₈ ^{mul-lil-lum}.

42. p: ^{nu-bat-tum}. — 43. p: UD.NÁ.A.

44. p: GIG-ka; inserts ^{ar-ni} ^{hi-ti} after ^{tāniḥka}; -ú for -u.

45. p: inserts: [^{šu-na-ti}u ^{par-da-a-ti} ^{la} ^{ta-ba-a-ti} ^{ĦUL.UZU.MEŠ} ^{NÍG.A[K.A.MEŠ} etc.]; var.: ^{a-me-lu-ut-tum} ^{ĦUL.MEŠ} ^{šá} ^{GE₆.MEŠ} x.

47. Missing in H (presumably stood at the end of the preceding line).

48. KI *ma-mit* A.ŠA GIŠ.SAR É SILA *su-lu-ú*
ib-ra-tum ú ni-me-di-šá
49. *lu-u pa-aṭ-ra-nik-ka lu-u pa-āš-ra-nik-ka lu-u*
pa-as-sa-nik-ka
50. KI *ma-mit* GIŠ.GI GIŠ.TIR GI *ḥa-ša-bu*
šam-me Ú.KI.KAL ZI-ḥu MIN MIN MIN
51. KI *ma-mit* GIŠ.APIN(!) GIŠ.TUKUL *ḥar-bu*
šir-³u mi-iš-ru ku-dūr-ru u mu-sa-re-e
MIN MIN MIN
52. KI *ma-mit* E PA₅ *ti-tur-ru mi-ti-qu a-lak-ti*
u ḥar-ra-ni MIN MIN MIN
53. KI *ma-mit* GIŠ.MÁ ÍD *ka-a-ri* GIŠ.MÁ.
DIRI.GA *ši-lum u a-me* MIN MIN MIN
54. KI *ma-mit* Ba-li-ḥi-e *qup-pu na-aḥ-lu u*
ma-ḥa-zi
55. *lu-u pa-aṭ-ra-nik-ka lu-u pa-āš-ra-nik-ka lu-u*
pa-as-sa-nik-ka
56. KI *ma-mit* *du-ú-tum* URU É GIŠ.PA *še-*
bi-ru tur-tú ma-mit u ku-un-ni NÍG.ŠID
MIN MIN MIN
57. KI *ma-mit* *mi-ḥi-ir-ti* GUD.GANÁM.UDU.
ḤI.A *a-me-lu-ti a-ma-ru u ma-ḥa-ru*
MIN MIN MIN
58. KI *ma-mit* ŠEŠ *it-ba-ri ru-ú-a tap-pu-u*
ú-ba-ri DUMU URU na-za-ru u na-ka-ru
MIN MIN MIN
59. KI *ma-mit* ŠEŠ GAL-i NIN GAL-ti AD *u*
AMA na-za-rum u na-ka-ru MIN MIN MIN
60. KI *ma-mit* GIŠ.BANŠUR *še-bi-ru DUG.GÚ.*
ZI ḥe-pu-u MU DINGIR za-ka-ru
MIN MIN MIN
61. KI *ma-mit* GIŠ.GU.ZA KI.TUŠ GIŠ.NÁ
KI.NÁ <<u>> *ta-mu-u* MIN MIN MIN
62. KI *ma-mit* TÚG.GÚ.É *na-ka-su du-di-it-tú*
še-bi-ru u di-da ba-ta-qu MIN MIN MIN
63. KI *ma-mit* TÚG.SÍG *ba-ta-qu u GÍR.AN.*
BAR ša-la-pu MIN MIN MIN
64. KI *ma-mit* *ina* GIŠ.BÁN TUR-ti *na-da-nu*
ina GIŠ.BÁN GAL-i TI-e
MIN MIN MIN
65. KI *ma-mit* *ina* 1 GÍN TUR *na-da-nu* *ina* 1
GÍN GAL-i TI-e MIN MIN MIN
66. KI *ma-mit* *ina* 1 MA.NA TUR *na-da-nu*
ina 1 MA.NA GAL-i TI-e MIN MIN MIN

49. Missing in H (had [MIN MIN MIN] at the end of the preceding line).

51. APIN(!) written LA, from A only.

54. H: KI *ma-mit* ^aKAS[+KUR].

55. Missing in E, has MIN MIN MIN at the end of the preceding line instead. The full spelling is repeated in A only because the preceding line is the first line of the reverse.

56. H: *du-ú-t[im?]*. — 57. H: *mi-ḥir-ti*.

59. H: ŠEŠ.CAL-e. — 60. I: *niš* DINGIR.

64. -ti only in H.

48. Together with the 'oath' of field, orchard, house, street, alley, open altar and its socle
49. may they be released for you, absolved for you, wiped off you.
50. Together with the 'oath' of marsh, forest, the breaking of reeds, the tearing up of grass ditto ditto ditto.
51. Together with the 'oath' of seeder plow, the share of the subsoil plow, furrow, frontier, boundary and inscription ditto ditto ditto.
52. Together with the 'oath' of ditchbank and canal, bridge, pass, path and road ditto ditto ditto.
53. Together with the 'oath' of boat, river, harbor, ferry, ... and raft ditto ditto ditto.
54. Together with the 'oath' of the Baliḥu, source, brook and reservoir
55. may they be released for you, absolved for you, wiped off you.
56. Together with the 'oath' of ... , city, house, breaking a staff, refusing to take(?) an oath but certifying an account, ditto ditto ditto.
57. Together with the 'oath' of seeing (its just value?) but receiving income (consisting) of cattle, sheep and slaves, ditto ditto ditto.
58. Together with the 'oath' of cursing brother, associate, comrade, companion, guest, fellow-citizen, but denying it, ditto ditto ditto.
59. Together with the 'oath' of cursing elder brother, elder sister, father or mother, but denying it, ditto ditto ditto.
60. Together with the 'oath' of breaking a table, smashing a cup (and) invoking the name of god ditto ditto ditto.
61. Together with the 'oath' of chair, seat, bed, couch, (and) swearing ditto ditto ditto.
62. Together with the 'oath' of rending a cloak, breaking a breast-plate or cutting off a *didu*-garment ditto ditto ditto.
63. Together with the 'oath' of cutting off a fringe or drawing a sword ditto ditto ditto.
64. Together with the 'oath' of giving with a small seah-measure (but) taking with a big seah-measure ditto ditto ditto.
65. Together with the 'oath' of giving with a small shekel-weight (but) taking with a big shekel-weight ditto ditto ditto.
66. Together with the 'oath' of giving with a small mina-weight (but) taking with a big mina-weight ditto ditto ditto.

67. KI *ma-mit* GIŠ *zi-ba-nit la ket-ti ṣa-ba-tú*
KÜ.BABBAR *la ket-ti ta-mu-u* TI-e
MIN MIN MIN
68. KI *ma-mit* ARAD GEMÉ EN *u GAŠAN*
na-za-ru na-ka-ru MIN MIN MIN
69. KI *ma-mit* DUMU.SAL DINGIR.MEŠ ^aKù-
bi <<šá>> NIN.DINGIR.RA SAL+ME SAL.
NU.GIG *u kul-ma-ši-tú* MIN MIN MIN
70. KI *ma-mit* DINGIR LUGAL IDIM *u(!)*
NUN šak-nu šá-pi-ru u da-a-a-nu
MIN MIN MIN
71. KI *ma-mit* É TÜR KIT-ri KÁ.GAL A.ŠA
GIŠ.SAR *u ma-na-ḥa-a-ti* MIN MIN MIN
72. KI *ma-mit* *áš-šá-ti ḥi-ir-[t]i ap-lu na-za-ru*
u na-ka-ru MIN MIN MIN
73. KI *ma-mit* *ḥi-du-ti ṣu-ú-ḥi qa-bu-u e-nu-u*
la na-da-nu MIN MIN MIN
74. KI *ma-mit* GIŠ.NIM GIŠ.Ú.GÍR GIŠ.ŠINIG
GIŠ.GIŠIMMAR ZI-ḥu MIN MIN MIN
75. KI *ma-mit* UDUN *la-ap-ti ti-nu-ri* KI.NE
KI.UD.BA *u nap-pa-ḥa-tú*
MIN MIN MIN
76. KI *ma-mit* ÛR *na-an-ša-bu sip-pu si-gar*
GIŠ.IG GIŠ.SAG.KUL *u tak-kan-nu*
MIN MIN MIN
77. KI *ma-mit* GIŠ.BAN GIŠ.GIGIR GÍR.AN.
BAR *u GIŠ.ŠI.KAK ta-mu-u*
MIN MIN MIN
78. *ina u₄-me an-ni-i* DINGIR.MEŠ GAL.MEŠ
a-ši-bu AN-e ^aA-nim *ina UNKIN-šú-nu*
lip-ṭu-ru-[ka lip]-šú-ru-ka
79. NÍG.GIG *an-zil-lu ár-ni šer-tú gil-la-tú*
ḥi-ṭi-tú tur-tú m[aš-al-tu]
80. *mi-ih-ru la ṭa-a-bu li-is-su-ú li-ri-qu ni-šu*
ma-mit ár-ni ḥi-[ṭi-tú]
81. *šu-kun-ni-e* DINGIR *u* ^aEŠ₄.DAR ḤUL
kiš-pi ru-ḥe-e ru-se-e up-šá-še-e ḤUL.[MEŠ]
82. *ina u₄-mi an-ni-e lu-u pa-aṭ-ra-nik-ka lu-u*
pa-āš-ra-nik-ka lu-u pa-as-[sa-nik-ka]
83. *ú-tal-lil ú-tab-bi-ib ur-tam-mi-ik um-te-es-si*
uz-z[ak-ki]

67. H: GIŠ *z[i]-ba-ni-tu*. — 68. H: *be-li* GAŠAN.
72. k: here begins the preserved section of the reverse; each line is introduced by DIŠ; H: DAM *ḥi-ir-tu* DUMU.U[Š].

73. H: *ḥi-du-ú-tu*.

75. H: *la-ap-tu*.

77. Missing in k, perhaps on one line with the preceding.

78. k: *i-na u₄-mi* ŠEŠ; *i-na* [UNKIN]; there is no dividing line.

80. k: *mi-ih-ru* NU [...].

67. Together with the 'oath' of using an untrue balance (or) taking untrue money and swearing (it was rightful) ditto ditto ditto.
68. Together with the 'oath' of cursing a slave, slave-girl, master or mistress, but denying it ditto ditto ditto.
69. Together with the 'oath' of the 'daughters of the god', ...-priest, high priestess, *naditu*-priestess, *qadištu*-woman or *kulma-šitu*-woman ditto ditto ditto.
70. Together with the 'oath' of god, king, noble or prince, governor, officer or judge ditto ditto ditto.
71. Together with the 'oath' of house, yard, ... , gate, field, orchard or garden ditto ditto ditto.
72. Together with the 'oath' of cursing wife, spouse, (or) oldest son ditto ditto ditto.
73. Together with the 'oath' of jokes and banter, promising (but) changing (one's word) and refusing ditto ditto ditto.
74. Together with the 'oath' of tearing out thorns and thistles, tamarisk (or) date-palm ditto ditto ditto.
75. Together with the 'oath' of furnace, grill, kiln, stove, cult lamp(?) or bellows ditto ditto ditto.
76. Together with the 'oath' of roof, gutter, threshold, bolt, door, lock or door-post ditto ditto ditto.
77. Together with the 'oath' of swearing by bow, chariot, sword or spear ditto ditto ditto.

78. Today may the great gods who dwell in the heaven of Anu release [you], absolve you in their assembly.

79. Taboo, interdict, sin, transgression, crime, error, retaliation, que[stioning],

80. bad luck may move away, be far off; the invocation, oath, sin, e[rror],

81. blasphemy against god and goddess, the evil (effect) of sorcery, spittle, dirt, evil machinations

82. may they be released for you, absolved for you, wiped off [you] today.

83. He is purified, cleansed, bathed, washed, cleaned (var.: with flowing river-water),

80—82. On four lines in k; lines begin with:
80a: *ni-šu ma-mit* ... , 81: *ru-su-ú up-ša-[še-e]* ... ,
81a: *šu-kun-ni-e* DIN[GIR] ... , 82 is missing;
there is no dividing line.

84. *ina* A.MEŠ ÍD.IDIGNA ÍD.BURANUNA KÙ.MEŠ A.MEŠ A.AB.BA *ta-ma-ti* [DAGAL-ti]
 85. A.MEŠ <KÙ.MEŠ> KÙ.BABBAR KÙ.GI URUDU AN.NA A.BÁR NA₄.GUG NA₄.ZA. GÌN NA₄.NÍR NA₄.UD
 86. NA₄.UD.AŠ NA₄.UD.AŠ.AŠ NA₄.AD-aš-mu NA₄.EN.GI.SA₆ NA₄.^aLAMA NA₄.TUR₇. [MI.NA.BÀN.DA]
 87. NA₄.PA NA₄.AŠ.GI.É GIŠ.ŠINIG Ú.AŠ IN.NU.ÚŠ GIŠ.GIŠIMMAR.TUR GI.ŠUL. HÍ Ú.SIKIL GIŠ.x
 88. *ina qí-bi* maš-maš DINGIR.MEŠ NUN.ME DINGIR.MEŠ ^aAMAR.UD EN *ba-lá-ti*
 89. *it-ti* A.MEŠ šá SU-ka u mu-sa-a-ti šá ŠU^{II}. k[a]
 90. *liš-šá-hi-i*-ma KI-tum *lit-bal* ^agam-lum a-ra-an-ka *lip-ti*[ur]

catchline

91. én giš.šinig giš.AŠ an.edin.na mú.[a]
 [DUB VIII KÁM] *Šur-pu*

Colophon

84. k: line begins with A.MEŠ ÍD DU.MEŠ A.MEŠ [...].
 86. k: line begins with NA₄. [MUŠ].GÍR.
 87. k: line begins with [N]A₄. [a]LAMA NA₄. TUR₇ (! written LAGAB). [MI.NA] NA₄.PA NA₄. G[I? ...].
 88. k: line begins with [GI]Š.GIŠIMMAR.TUR GI.ŠUL Ú.SIKIL GIŠ.x.
 89. k: line begins with EN ša TI.[L]A KI A.MEŠ šá SU-ka u mu.[...].

84. with the water of the pure Tigris and Euphrates, the water of the sea (and) [vast] ocean,
 85. pure water, silver, gold, bronze, tin, lead, carnelian, lapislazuli, *hulālu*-stone, UD-stone,
 86. UD.AŠ-stone, UD.AŠ.AŠ-stone, *abašmu*-stone, *engisa*-stone, *lamassu*-stone, bre[ccia],
 87. *ajartu*-stone, ...-stone, tamarisk, *ēdu*-plant, *maštakal*, palm-shoot, *šalālu*-reed, pure plant, ... tree,
 88. upon the command of Marduk, exorcist among the gods, the wisest among the gods, lord of life,
 89. may (all this), with the waters from your body and the washwater from yo[ur] hands,
 90. be discarded so that the earth take it away; may the curved mace rel[ease] your sin.

91. Incantation. Tamarisk, lone tree, growing in the high plain!

[Eighth Tablet] of *Šurpu*.

Colophon.

90. k: *liš-šá-hi-i*-ma KI-tum *lit-bal* gam(!)-lu a-r[a-an-ka ...]; A: KI-tim.
 91. k: end of tablet; no catchline or subscript.
 92. Subscript only in A.
 Colophon: A: Asb. c? two lines only preserved.
 C: Asb. a.
 B: Asb. c.

Tablet IX.

1. én giš.šinig giš.ge₁₅ an.edin.na mú.a
 2. pa.zu an.šè úr.zu ki.šè
 3. pa.zu an.šè giš.búr.búr.ru
 4. úr.zu ki.šè te.me.en.sig₇.ga
 5. šab.zu dingir.re.e.ne
 6. PA sag.ba sag.gá a.tu₅.a
 7. ka lú.ux.lu mu.un.sikil mu.un.dadag
 8. eme.hul.gál bar.šè hé.im.ta.gub
 9. én ú.in.nu.uš ú.sikil abzu.ta mú.a
 10. an.šè pa.zu ki.šè úr.zu(!)
 11. an.šè pa.zu an.šè im.mi.in.til
 12. ki.šè úr.zu(!) ki.šè mu.un.sikil
 13. šab.ba.zu me hé.en.ši.in.dadag
 14. PA sag.ba sag.gá a.tu₅.àm
 15. ka lú.ux.lu mu.un.sikil mu.un.dadag
 16. eme.hul.gál bar.šè hé.im.ta.gub
 17. én gi.kù gi.sikil <giš>.gi.šà.ga mú.a
 18. an.ta ba.mul ki.ta ba.mul
 19. an.ta ki.ta mul.mul bí.íb.si
 20. an.ta si.sá ^aUtu.ke₄
 21. ki.ta šu.luḥ šu.du₇ ^aEn.ki.ga.ke₄
 22. sag.gá a.tu₅.a giš.búr.re.e.[dè]
 23. lú.ux.lu sag.gá a.tu₅.a ka.bi a.ra. an.b[i]
 24. ka lú.ux.lu mu.un.sikil mu.un.dadag
 25. eme.hul.gál bar.šè hé.im.ta.[gub]
 26. én naga.si ka.luḥ kù.kù.ga
 27. u₄.húl.la KA.gar kar ša₆.[ga]
 28. eš.bar ka.kù nam.tar.[ra]
 29. eme te.bi im.mi.in.dúb.dúb[b]

1. BRM IV 17: m̀. a missing.
 3. BRM IV 17: ra for ru. — 4. BRM IV 17: sig₅. — 5. BRM IV 17: šab.bi.zu.
 6. BRM IV 17: PA.bi sag.bi sag.gá tu₅.àm.
 7. BRM IV 17: mu.un.sikil.la mu.un.dadag.ga. — 8. BRM IV 17: ka.hul.gál.
 10. Last sign (zu!) preserved only in B: PA; BRM IV 17: SAG.
 11. BRM IV 17: an.šè pa.zu ki.šè bí.in.tag.
 12. All copies (A, B, D): zu(!) written PA; BRM IV 17: zu; Konst. 2399: zu; im.mi.in.sikil.
 13. BRM IV 17: šab.bi pa.zu mi hé.ši.[in]. dadag.ga.
 14. BRM IV 17: PA.bi sag.ba sag.ba é.tu₅.àm. — 15. BRM IV 17: as in line 7.
 19. Konst. 2399: mu.un.bi.íb.za.
 20. BRM IV 17: an.ta.šu si.sá ki.d[Utu.ke₄]; Konst. 2399: ^aUtu.ga.

1. Incantation. Tamarisk, lone tree, growing in the high plain!
 2. Your crown above — your root below —
 3. your crown, above, is a tree releasing everything,
 4. your root, below, is a ... terrace,
 5. your trunk is the gods.
 6. ... with bathed head,
 7. you cleanse, you purify the mouth of the humans,
 8. may the evil tongue stand aside!
 9. Incantation. 'Purification-plant', clean plant, growing out from the Apsû!
 10. Above your crown — below your root —
 11. above, your crown gives life upwards,
 12. below, your root cleanses downwards;
 13. may your trunk purify (everything for) the rites.
 14. ... with bathed head,
 15. you cleanse, you purify the mouth of the humans,
 16. may the evil tongue stand aside!
 17. Incantation. Pure reed, clean reed, growing in the heart of the reed-thicket!
 18. Above you sparkle, below you sparkle,
 19. above (and) below you are filled with sparks;
 20. above, you bring the justice of Utu,
 21. below, you bring to perfection the hand-washing (ceremony) of Enki.
 22. With bathed head, for the releasing ...
 23. A man with bathed head speaks (thus) to you:
 24. you cleanse, you purify the mouth of the humans,
 25. may the evil tongue stand aside!
 26. Incantation. Soap-plant, horn-like, pure mouth-wash!
 27. Who, on a day of joy, has caused words of good portent (to be spoken),
 28. who causes that the decisions are pronounced with a pure mouth,
 29. you cool the ... of the tongue,
 22. BRM IV 17: é.tu₅.àm giš.búr.búr.[x].
 23. BRM IV 17: é.tu₅.àm. — 24. BRM IV 17: as in line 7.
 25. BRM IV 17: eme.hul bar.šè hé.im.ta. <<UD>>.gub; Konst. 2399: hé.en.ta.gub.
 26. BRM IV 17: ka.luḥ.ha.
 27. BRM IV 17: u₄.húl KA.gar kar.kar.sig₅.ga. — 28. BRM IV 17: nam.ta.ri.
 29. BRM IV 17: dúb.dúb.bu.

30. eme te.bi im.mi.in.te.en.te.[en]
 31. [lú.u_x].lu sag.gá a.tu₅.a ka.bi a.ra.
 an.[bi]
 32. [ka lú].u_x.lu mu.un.sikil mu.un.
 dadag
 33. [eme].hul.gál bar.šè hé.im.ta.gub
 34. [én mun].kú.dè ki.sùr.ra.[ta dím.
 ma]
 35. níg.[zi.gál.la] mun.kú.dè
 36. me níg.gál.la ki.šár.ra.b[i]
 37. kin.sig il.la unu₂.gal il.la
 38. u₄.zal.e.dè an.úr gan.an.na
 39. lú.u_x.lu sag.gá a.tu₅.a ka.bi a.ra.
 an.bi
 40. ka lú.u_x.lu mu.un.sikil mu.un.da-
 dag
 41. eme.hul.gál bar.šè hé.im.ta.gub
 42. én giš.erin.gal kur.gal.ta mú.a
 43. kur ki.sikil.la.ta nam.tar.ra
 44. kur giš.ha.šur.ra.ta an ús.sa
 45. ir.si.im.bi a.šà.ga diri.ga
 46. u₄.ge₆.ba u₄.zalág u₄.dùg.ga a sud.a
 du.a kur.ta DU.a
 47. ka lú.u_x.lu mu.un.sikil mu.un.da-
 dag
 48. eme.hul.gál bar.šè hé.im.ta.gub
 49. én šim.li bulug₃.gá sa₇
 50. šim.li bíl bulug₃.gá mú.a
 51. šim.li TI-ténú+HA(!).bi pa.mul.bi suh.
 suh
 52. an.na dim.gal.bi ki.a úr.gal.bi
 53. Eridu^{ki}.ga gišgal mul.la.bi
 54. é En.líl.lá si.gar kala.ga.bi
 55. u₄ DU DI du.a kur.ta DU.a
 56. ka lú.u_x.lu mu.un.sikil mu.un.da-
 dag
 57. eme.hul.gál bar.šè hé.im.ta.gub
 58. [én a a.]ab.ba za.gìn.gùn.a sig₇.ga.
 ta sig₇.ga
 59. [nig] ù.tu.ud.da úr.bi gaz gal.bi
 dug₄.ga
 60. [x].bi nu.un.zu.zu ní.bi nu.šilig.ga

30. BRM IV 17: te.en.te.en.
 31. BRM IV 17: é.tu₅.àm.
 32. BRM IV 17: mu.un.sikil.lu.
 49—50. On one line in A.
 50. N: bil.
 53—54. On one line in A.

30. you quiet down the ... of the tongue.
 31. [A m]an with bathed head speaks (thus)
 to you:
 32. you cleanse, you purify [the mouth of the
 hu]mans,
 33. may the evil [tongue] stand aside!
 34. [Incantation]. Table-[salt, formed in] the
 mine,
 35. who [are imbued with life], table-salt!
 36. (Partaking) in all existing rites,
 37. carried in to the evening meal, carried in
 to the great meal,
 38. passing the time at the base of heaven
 (and) at the lock of heaven.
 39. A man with bathed head speaks (thus) to
 you:
 40. you cleanse, you purify the mouth of the
 humans,
 41. may the evil tongue stand aside!
 42. Incantation. Tall cedar, growing in the
 high mountain!
 43. Whose fate was determined in the moun-
 tain, the pure place,
 44. who from the Hašur-mountain reaches
 toward heaven,
 45. whose fragrance drifts over the fields,
 46. who day and night, on a resplendent day,
 a favorable day, fit for sprinkling water,
 has come from the mountain,
 47. you cleanse, you purify the mouth of the
 humans,
 48. may the evil tongue stand aside!
 49. Incantation. Juniper, growing from the
 sprout!
 50. Young juniper, growing from the sprout,
 51. juniper whose boughs (and) intertwining
 branches are precious,
 52. great pillar of heaven, great foundation
 of the earth,
 53. resplendent doorpost of Eridu,
 54. strong lock of the temple of Enlil,
 55. who on a day fit for ... has come from
 the mountain,
 56. you cleanse, you purify the mouth of the
 humans,
 57. may the evil tongue stand aside!
 58. [Incantation. Water of the s]ea, bluish in
 color, green-hued,
 59. new-born one, greatly ...,
 60. whose [interior] nobody knows, whose self
 is not open,

61. [an].šè šen.šen.na an.šè dadag.ga
 ki.šè šen.šen.na ki.šè kù.kù.ga
 62. šà.bi šu.lu_h šu.du₇ En.ki.ga.ke₄
 63. šà.bi.ta A.nun.na.ke₄.e.ne ní.tu₅.
 tu₅.ne
 64. nun En.ki.ke₄ na.ri.ga bí.in.sum
 65. KA.hé.gál KA.šu.du₇:kar.kù naga.si
 a a.kù im.mi.in.sum
 66. zag.mu u₄ VII šu.du₇.a:itu VII u₄.
 VII.kám ki nam.tu.tu.dè
 67. []x gi sùh sá.dug₄.ga
 68. []àm:tu₆ dug₄.ga en gal
 En.ki.ga.ke₄
 69. [silim.ma.na šu.š]a₆.ga dingir.ra.na.
 šè hé.ši.in.gi₄.gi₄
 70. [én id di]ngir.re.e.ne níg.nam.ma
 tu.ud.da
 71. [x y En.ki.ga.ke₄ An En.líl.lá
 nam.bí.in.tar.re
 72. [gú.bi kù].ga.àm šà.bi sikil.àm im.
 bi dadag.ga.àm
 73. [x y] z.ma níg.nam.mi.in.du₁₀.du₁₀
 74. [a].bi.ta dingir.re.e.ne ní.bi sikil.e.
 ne
 75. nam.a.bi sikil.àm dadag.ga.àm
 76. En.ki dumu.ni Asal.lú.ḫi á.mu.
 un.da.an.ág
 77. a giš.nu.zu <: > dug₄.ga suh.me.bi
 du₈.du₈
 78. a.gúb.ba a.ab.ba kù.ga ba.ni.in.gar
 79. lú.u_x.lu dumu.dingir.ra.na.ke₄ tu₅.a
 tu₅.tu₅.da.na
 80. šu.na u.me.tag ugu.na u.me.ni.sig
 81. [udug].[hul] a.lá.hul gidim.hul gal₅.
 lá.hul dingir.hul maškim.hul
 82. [lú.hul i]gi.hul ka.hul eme.hul uš₁₂
 a.ri.a níg.ak.a níg.hul.dím.ma.ka.
 a.ni
 83. [n]am.ba.te.gá.e.NE dug₄.ga.na nam.
 ba.gi₄.gi₄
 84. [udug.sig₅.g]a Lama sig₅.ga nam.
 en.na nam.lugal.la kalam.ma.ke₄
 85. [x y] su.na dag.dag.ga.na hé.en.su₈.
 su₈.gi.eš
 86. [x y].ni.šè hé.DU su.na hé.DU

61. On two lines in P.
 67. x = [m]a in A.
 72. H and P: sikil.la.àm.
 75. P: sikil.la.àm.

61. bright above, pure above, bright below,
 pure below,
 62. whose interior brings to perfection the
 hand-washing (ceremony) of Enki,
 63. in the midst of which the Anunnake bathe
 themselves,
 64. the prince Enki has given (you) instruc-
 tions,
 65. (the two doorkeepers) KA-hé-gál (and)
 KA-šu-du₇, the pure quay, the horn-like
 soap-plant, the pure water he gave you,
 66. to perform correctly the New Year (festi-
 val) for seven days, seven months, seven
 days, (at) the place which may not be
 entered,
 67. [...] ... arrived,
 68. [...]: by pronouncing the charm of the
 great lord, Ea,
 69. may he be entrusted [safe] into the pro-
 pitious [hands] of his god.
 70. [Incantation. River of the go]ds, who has
 borne everything,
 71. [...] of Enki, whose fate has been deter-
 mined by Anu and Enlil,
 72. [whose bank] is [pu]re, whose interior is
 clean, whose silt is clean,
 73. [...] makes everything good,
 74. with whose [water] the gods purify them-
 selves,
 75. whose water is clean, is pure.
 76. Enki advised his son Asalluḫi:
 77. when you have put virgin water, whose
 surface is open,
 78. into the holy-water-basin, the pure ...,
 79. when (this) man, son of his god, bathes
 himself,
 80. when you have touched his hands, have
 sprinkled the top of his head,
 81. the [evil] [demon], the evil 'binder', the
 evil ghost, the evil devil, the evil god, the
 evil lurking-demon,
 82. [the evil man], the evil [e]ye, the evil
 mouth, the evil tongue, venom, sperm, the
 machinations toward his evil,
 83. shall not approach him, upon (Enki's)
 command shall not return to him.
 84. [A good guardian spirit], a protecting
 goddess, the lordship and kingship over the
 country
 85. [...] may be present in his body and in his
 dwelling,
 86. may walk at his [side], may be present in
 his body,

87. [x y] gi.PAD šub.ba sag.gá.na h́e.a
 88. én šu.luḥ.ḥa.me.en šu.luḥ.ḥa.me.en
 89. šu.luḥ.ḥa.me.en kù.ga.me.en šu.
 luḥ.ḥa.me.en sikil.la.me.en
 90. šu.luḥ.ḥa.me.en šen.šen.na.me.en
 šu.luḥ.ḥa.me.en dadag.ga.me.en
 91. šu.luḥ.ḥa dadag.ga.àm šu.luḥ.ḥa
 sikil.la.àm
 92. šu.luḥ.ḥa šen.šen.na.àm šu.luḥ.ḥa
 dadag.ga.àm
 93. lú.ux.lu dumu.dingir.ra.na an.gim
 h́e.en.kù.ga
 94. ki.gim h́e.en.sikil.la šà.an.gim h́e.
 en.dadag.ga
 95. eme.ḥul.gál bar.šè h́e.im.ta.gub
 96. én na.izi kur.ta ri.a kur.ra.ta sig.
 ga
 97. na.ri.ga.àm kur.ra.ta è.a
 98. šim.li šim.giš.erin na.izi kur.ta ri.a
 99. á.gál.e na.izi im.ma.an.sum
 100. ḥur(!).sag su.kud.da na.ba.ši.in.ri
 101. níg.na na.ri.ga ní.ḥu.š.ri.a
 102. ì.dùg.ga ì.zag.ga me.te giš.banšur.
 ke₄
 103. [x] y z x dadag.ga níg.nam.sikil.la.
 ke₄
 104. [na].izi sig₇.ga.bi mu.ni.í.b.è.a
 105. an.gim h́e.en.sikil.la šà.an.gim h́e.
 en.dadag.ga
 106. eme.ḥul.gál bar.šè [h́e.im].ta.gub
 107. én ^aBIL.GI še.ir.gal kur.gal.ta [f].la
 108. kir₅ kukkú.ga zalag nu.[x y]
 109. úg an.na.ke₄ an.na [è].[a.na]
 110. si kù.ga.a.ni ḥu.mu.r[a.x.y]
 111. eme.si.bi ur₅.s[i.bi]
 112. nam.ti.la zi.šà.gál [
 113. ki.búr.ru.da nam.lú.ux.lu.ke₄
 114. lú.ḥul.gál [gaba.ge₆.gi.bi za.e.me.
 en]
 115. ^aBIL.GI eme.bi.ta h́e.en.[kù.ga]

91. F and O: kù.ga.àm for dadag.ga.àm.
 98—99. Missing in H. — 99—100. A: on one line.
 102. F: me.ta.
 105. F: [an].gim h́e.en.kù.ga ki.gim [h́e.
 en.dadag.g]a.
 107—108, 109—110, 111—112, 113—114. A: on
 one line.

87. may be at his head [when he is (for ex-
 ation?)] in the reed-hut.
 88. Incantation. Your hands are washed, your
 hands are washed —
 89. your hands are washed, you are pure, your
 hands are washed, you are clean,
 90. your hands are washed, you are clean,
 your hands are washed, you are pure;
 91. since he whose hands are washed is pure,
 since he whose hands are washed is clean,
 92. since he whose hands are washed is pure,
 since he whose hands are washed is clean,
 93. may (this) man, son of his god, be pure
 like heaven,
 94. be clean like the earth, be clean like the
 core of heaven,
 95. may the evil tongue stand aside!
 96. Incantation. Incense, dwelling in the moun-
 tains, created in the mountains,
 97. you are pure, coming from the mountains!
 98. (Fragrance of) juniper, fragrance of cedar,
 incense dwelling in the mountains;
 99. the powerful incense has been granted to
 us,
 100. the high mountains provide it for puri-
 fication(?)
 101. in the pure ceuser, filled with awe-inspiring
 splendor,
 102. the sweet oil, the choice oil, worthy of
 the table,
 103. and the pure [...], the materials of the
 purifying craft,
 104. make the incense-fumes, their product,
 issue forth:
 105. may he be clean like heaven, may he be
 pure like the core of heaven,
 106. may the evil tongue stand aside!
 107. Incantation. Gibil, high prince, who are
 [exal]ted in the high mountains!
 108. In the dark Netherworld, where no light
 [...],
 109. may the Light of Heaven, as he sets in the
 heavens,
 110. [give] you his pure horn (filled with oil),
 111. the flame of his horn, the brilliance of his
 horn,
 112. [...] the life of the living beings,
 113. at the place where mankind is to be released
 (from evil),
 114. [you are the one who turns back at night]
 the evil-doer;
 115. may you, oh Gibil, [purify] it with that
 flame,

116. ^aBIL.GI eme.bi.ta [h́e.en.sikil].la
 117. ^aBIL.GI eme.bi.ta [h́e.en.dadag.ga]
 118. eme.ḥul.gál bar.šè [h́e.im.ta.gub]
 119. én a en.e kur.gal.ta si.nam.mi.[sá]
 120. a ^{id}UD.KIB.NUN^{ki} kù.ga.ta si.nam.
 mi.[sá]
 121. sig₇.ga abzu.ta nam.me ba.rig₇.ga
 122. sig₇.ga Eridu.ga.ke₄ RU bí.in.[tag]
 123. giš.erin bí.in.tag giš.ḥa.šur.ra bí.
 in.[tag]
 124. An.na an.na mu.un.tag ^aKi ki mu.
 un.tag
 125. ^aEn.ki lugal.abzu.ke₄ sikil.la mu.
 un.tag
 126. lú.ux.lu dumu.dingir.ra.na su.na
 mu.un.tag
 127. mu.un.sikil.la mu.un.dadag.g[a]
 128. eme.ḥul.gál bar.šè h́e.[im.ta.gub]

[du]b-IX-kám *Šur-pu* zag.til.la.bi.šè
 Colophon

116—117. B: on one line.
 129. Subscript only in A. B: *ki-ma* BAD-šú [...]
 Colophon: A: Asb. C.
 B: Asb. a α.

116. [may] you, oh Gibil, [cleans]e it with that
 flame,
 117. [may] you, oh Gibil, [make] it [brilliantly
 clean] with that flame,
 118. may the evil tongue [stand] aside!
 119. Incantation. High waters! Flowing straight
 from the high mountains,
 120. waters, flowing out straight from the pure
 Euphrates,
 121. born of the Apsû, dealing out everything,
 122. born of Eridu, you have touched the ...,
 123. you have touched the cedar, you have
 [touched] the tree of Ḥašur,
 124. you have touched Anu above, you have
 touched the goddess of the Earth below,
 125. you have touched Enki, the king of the
 Apsû, the pure one,
 126. you have touched the body of (this) man,
 son of his god,
 127. made him clean, made him pure;
 128. may the evil tongue [stand] aside!

Ninth Tablet of *Šurpu* — End.

Colophon.

Commentary A.
KAR 94.

46. <i>ma-mit</i> KI.TUŠ <i>a-na</i> IGI ^a UTU <i>a-ša-bu ú</i>	III 23
47. <i>ma-a šá a-na tar-ši</i> MUL.SAG.ME.GAR <i>šá uš-ša-bu</i>	
48. <i>ma-a</i> ^a UTU MUL.SAG.ME.GAR <i>šu-u</i>	
49. <i>ma-mit</i> ^a Tišpak EN <i>um-ma-ni ú</i>	not preserved; cf. IV 95
50. ^a Tišpak ^a Na-bi-um	
51. <i>ma-mit</i> ÍD <i>Sa-la-ḫa u</i> ÍD.MEŠ <i>ú</i>	III 64
52. <i>ma-a</i> ÍD.MEŠ <i>šá</i> KUR URI.KI <i>ši-[na]</i>	
53. <i>ma-mit</i> <i>suk-ku u pa-an-pa-na [ú]</i>	III 73
54. <i>ma-a</i> BĀRA.MEŠ <i>šá</i> É.SAG.ÍL <i>šú-[nu]</i>	
55. <i>ma-mit</i> <i>ib-re-ti u ni-me-di-šá [ú]</i>	III 83
56. <i>ma-a</i> BĀRA.MEŠ <i>šá</i> KĀ.DINGIR.KI <i>[šú-nu]</i>	
57. <i>ma-mit</i> <i>dí-'u u BĀRA(!).[MEŠ ú]</i>	III 74
58. <i>dí-'u a-na d[i-ḫu ...]</i>	
59. <i>ma-mit</i> ^a Ma-nu-gal <i>ṣ[ab-bu-ti-ti ú]</i>	III 77
60. ^a Ma-[<i>nu-gal</i> ^a ...]	
61. GÚ [...]	
rest broken	

Commentary B.

K. 4320 (II R 35,1 = Bab. 7, pl. VIII = RA 28, p. 134).

I 1. [^a Ia-ab-ru]	[^a A]-nu NIM.KI	II 163
2. [^a][^ḫ um-ba(-an)]	[^a En]-lil MIN	II 163
3. [^a Na]-r[u-ša]	[^a É]-a MIN	II 163
4. ^a L[a-ḫu-r]a-til	^a MAŠ MIN	II 162
5. <i>en-ni-tum</i>	<i>ḫi-tu</i>	II 32
6. <i>i'-il-ti</i>	MIN	—
7. <i>ma-šú</i>	<i>a-mat la i-du-u</i>	II 33
8. <i>la na-ṭa-a-tum</i>	<i>la a-ma-ra-a-tú</i>	II 15 or 64
9. <i>da-ša-a-tum</i>	<i>ṣal-ti</i>	II 35
10. <i>ši-pa-ri</i>	<i>pu-uḫ-ru</i>	II 81
11. <i>dar-ka-tum</i>	<i>aḫ-ra-a-tú</i>	III 9
12. <i>te-ni-qa</i>	<i>li-pi-li-pi</i>	III 9
13. <i>za-ma-nu</i>	<i>lim-nu</i>	III 59
14. <i>suk-ku</i>	<i>pa-rak-ku</i>	III 73
15. <i>pa-an-pa-an</i>	MIN	III 73
16. <i>dí-'u</i>	MIN	III 74
17. <i>šat-pi</i>	<i>dub-lu x y</i>	III 92
18. ^a Tišpak	^a Inanna Uruk.KI	—
19. DUMU.SAL DINGIR-šú	<i>a-ḫas-su</i>	IV 7
20. <i>ḫa-áš-ti</i>	<i>šu-ut-ta-tú</i>	IV 43
21. [<i>ka-ra-šu-u</i>]	<i>qu-bu-ri</i>	IV 44

remainder not to Šurpu

Commentary C.

A10 XII, pl. XIII-XIV.

22. [<i>bar-ru pa-ar-šu</i>] <i>pi-i-šú</i>	II 63
23. [<i>pa-ar-šu</i>]: <i>da-bi-bu par-ri-ṣu</i>	
24. [<i>ba-ar</i>]-ri: <i>ba-ru-x-nu-u šu-u</i>	
25. [<i>ina a-ḫi ú</i>]-ri-e <i>šá-'il</i>	II 114
26. [<i>ú-ri</i>]-e <i>i-za-zu-u-ni ina ŠA ú-ma-me</i>	
27. [x y] z <i>ki-i an-ni-i lu gam-ra-ku</i>	II 77
28. [<i>im-i-ru ú-ri-iḫ</i>]-ḫu <i>e-ku-lu</i>	
29. [x y z]: <i>im-ru gi-nu-u</i> SIZKUR	
30. [<i>iš-ru-ur</i>]-ma <i>ni-iš ŠU^{II} ir-šu-ú</i>	II 78
31. [<i>šá-r</i>]-a-ru: <i>a-la-ku</i>	
32. [<i>šá Š</i>]U ^{II} -su <i>ana ma-ḫaṣ mim-ma i-dak-ku-u</i>	
33. [<i>š</i>]á ŠA.BU.BU <i>šá-ra-ru šá-da-ad lḫ-bi</i>	
34. [<i>dáb</i>]-da-šu <i>uk-ta-bi-is</i>	II 93
35. <i>dáb-du-ú da-m[e šá] di-i-ki</i>	
36. <i>iḫ-te-si-ma it-ta-ma</i>	II 84
37. <i>ḫe-su-ú: pa-za-ru</i>	
38. <i>šá mim-ma ú-pa-za-ru</i>	
39. <i>a-na an-na ul-la iq-bu-u</i>	II 6
40. <i>a-na ul-la an-na iq-bu-u</i>	II 6
41. <i>ma-a a-na qa-bi-ti la qa-bi-tu iq-ta-bi</i>	
42. [<i>ma-a a-na l</i>]a <i>qa-b[i-ti] qa-bi-tu iq-ta-bi</i>	
43. [<i>la</i>] [<i>na-t</i>]a-tu <i>da-a-a-[nu] ú-šá-ḫi-zu</i>	II 15
44. K.A.NU.GAR.RA: <i>la qa-b[i-ti] nu-la-tú</i>	
45. <i>šá-'il šá-['il]: šá [i]q-bu-[u]</i>	II 104
46. AN GIŠ x [(x x x x)] <i>ma-ad/ṣi</i>	
47. <i>ina <<ši>> ši-pa-r[i iz-za-az-zu-ma] la šal-ma-te it-[mu]-u</i>	II 81
48. <i>ši-pa-ru [:] pu-uḫ-ru</i>	
49. ^a LAMA DINGIR <i>u</i> LUGAL [<i>it-ta</i>]-[<i>mu</i> :] ^a UTU <i>u</i> ^a IM <i>it-mu-u</i>	II 91
50. ^a A-nu-ni-tum <i>lip-ṭur ina A-ga-dè.KI URU ta-šil-ti-šá</i>	II 170
51. ^a A-nu-ni-tum ^a XV <i>šá</i> KU ₇ .KI: É.UL.MAŠ: <i>pa-paḫ A-ga-dè.KI</i>	
52. ^a Ia-ab-ru ^a ḫum-ba <i>Nap-ru-ši lip-ṭur</i> DINGIR.MEŠ <i>šu-pu-te</i>	II 163
53. ^a Ia-ab-ru ^a A-nu ^a ḫum-ba ^a En-lil	
54. <i>Nap-ru-šá</i> ^a É-a	
55. <i>ina ŠA ÉN lu-paṭ-ṭir</i> DINGIR.MEŠ GAL.MEŠ	

Appendix.

beginning broken

1. [ini]m.inim.ma n[am.erím.búr.ru.da. kám]
 2. é n a kù.ga [a nam.šub.ba ...]
 3. A.MEŠ KŪ.MEŠ [A.MEŠ] šip-t[i ...]
 4. a íd.Buranuna.ki ki ní.[te ...]
 5. A.MEŠ Pu-rat-ti šá ina áš-ri [...]
 6. a šenbar.ra mí.zi.dè.eš dug₄.[ga]
 7. mu-ú šá ina ap-si-i ki-niš kun-nu-ú
 8. ka kù dEn.ki.ke₄ na.ri.ga.àm
 9. pu-ú el-lu šá dĒ-a ul-lil-šu-nu-ti
 10. dumu ZU+AB imin.na.ne.ne
 11. DUMU.MEŠ ap-si-i si-bit-ti šú-nu
 12. a mu.un.kù.ga a mu.un.sikil.la a mu.un.dadag.ga
 13. A.MEŠ ul-li-lu A.MEŠ ub-bi-bu A.MEŠ ú-nam-me-ru
 14. igi a.a.zu dEn.ki.ga.ke₄
 15. ina ma-ḥar a-bi-ku-nu dĒ-a
 16. igi ama.zu dDam.gal.nun.na.ke₄
 17. ina ma-ḥar um-me-ku-nu dDam-ki-na
 18. hé.en.kù.ga hé.en.sikil.la hé.en.dadag.ga
 19. li-lil li-bi-ib li-im-mir
 20. eme.ḥul.gál bar.šè hé.im.ta.gub
 21. INIM.INIM.MA a-na IGI DUG.A.GÚB.BA 3-šú ŠID-nu
 22. é n díd.Lú.ru.gú.gin₈ mú.mú.da.bi
 23. dĪD ed-de-šu-ú
 24. nam.erím igi.bi.šè ka.ku.gal.la.gin₈
 25. ma-mit ina maḥ-ri-šú ri-gim-šá GIM a-le-e
 26. gú.šu.nigin.na nam.mi.in.dib dúsán.gin₈ mu.un.dù
 27. nap-ḥar ma-a-ti i-kam-mi ki-ma ši-me-tan e-la-a-ti
 28. dUtu.è.a.na kukku.ga hé.im.mi.in.zi é.a nam.mi.in.DU
 29. dUTU ina a-ši-šú da-um-mat-su [li-is]-suḥ-ma ina É a-a ik-ka-li
- rev.
1. nam.erím edin.na ki.kù.ga.šè ḥa.ba.ni.íb.è.dè
 2. ma-mit ana še-e-ri áš-ri el-li lit-ta-ši
 3. nam.erím zi.an.na hé.pàd zi.ki.a hé.pàd
 4. ma-mit niš AN-e lu-u ta-ma-a-ti niš KI-tim lu-u ta-ma-a-ti

beginning broken

1. [Con]juration [to undo the oath].
- 2/3. Incantation. Pure water, [water] of the incantati[on ...]
- 4/5. Water of the Euphrates, [springing from] an awe-inspiring place,
- 6/7. water that is treated with care in the Apsû!
- 8/9. The pure mouth of Ea has purified you.
- 10/11. The seven sons of Apsû
- 12/13. cleaned the water, purified the water, made the water resplendent;
- 14/15. before Ea, your father,
- 16/17. before Damkina, your mother,
- 18/19. may he be cleansed, may he be purified, may he become resplendent,
20. may the evil tongue stand aside!
21. (This) conjuration you recite three times over the holy water basin.
22. Incantation. Its ever renewing is like (that of) the River,
23. (River who renews himself constantly,)
24. The Oath (stands) before it as (before) an incantation-priest,
25. (The Oath before it, its cry is like (that of) a harp,)
26. It binds everything, makes it similar to the twilight,
27. (It binds the entire country, like the twilight above,)
- 28/29. Šamaš, when he rises, may extirpate its darkness, may (the Oath) not stay in the house,

rev.

- 1/2. may the Oath go out to the plain, the pure place,
- 3/4. Oath, be adjured by the name of heaven, be adjured by the name of the earth.

5. INIM.INIM.MA NAM.ERÍM.BÚR.RU.DA KĪ.A.dĪD tu-qat-tar-šú

6. é n dĪBIL.GI nun.me kur.ra íl.la
 7. dĪBIL.GI ap-kal-lum šá ina ma-a-ti šá-qu-u
 8. ur.sag dumu.ZU+AB.a kur.ra íl.la
 9. qar-ra-du mar ap-si-i šá ina ma-a-ti šá-qu-u
 10. dĪBIL.GI izi.zu sikil.la dadag.ga
 11. dMIN ina i-šá-ti-ka el-le-ti
 12. é kukku.ga zalág ab.gá.gá
 13. ina É ek-le-ti nu-ra ta-šak-kan
 14. níg.nam mu.sa₄.a zag.šú ab.gá.gá
 15. mim-ma šá šu-ma na-bu-ú šim-ta ta-šá-ma
 16. urudu an.na ḥi.ḥi.bi za.e.me.en
 17. šá e-ri-i u a-na-ki mu-bal-lil-šú-nu at-ta
 18. guškin kù.babbar ša₆.ga.bi za.e.me.en
 19. šá šar-pi ḥu-ra-ši mu-dam-mi-iq-šú-nu at-ta
 20. dNin.ka.si tab.ba.bi za.e.me.en
 21. šá dMIN tap-pu-šú at-ta
 22. lú.ḥul.gál gaba.ge₈.gi.bi za.e.me.en
 23. šá lim-ni ina mu-ši mu-tir ir-ti-šú at-ta
 24. lú.u_x.lu dumu.dingir.ra.na níg.AG.AG.da.a.ni hé.en.dadag.ga
 25. šá a-me-li DUMU DINGIR-šú meš-re-ti-šú li-tab-bi-ba
 26. an.gin₈: ki-ma AN-e li-lil: hé.en.kù.ga
 27. ki.gin₈: ki-ma KĪ-tim li-bi-ib: hé.en.sikil.la
 28. ša.an.gin₈: ki-ma qí-rib AN-e lim-mir: hé.en.dadag.ga
 29. [eme].ḥul.gál bar.šè [hé.im.t]a.g[ub]
 30. inim.inim.ma nam.erím.búr.ru.da [gi.izi.lá ...]
 31. [ÉN] áš(!)-ši GI.IZILÁ [pu-tur lim-nu]
 32. [lis-s]i en-nit-ti li-riq ni-šú lit-tak-kiš á[r-ni ...]
 33. [x y a-š]u-uš-tum ki-šit-ti mu-ti ina KĪ-šú ...]
 34. [dNusku] li-lil-an-ni EN EN x [...]
 35. [dNusku] mu-na-mir ek-le-ti [...]
 36. [šá-ni-e t]è-e-mu tur-tú tir-x [...]
 37. [x y z]-ir-pi lib-bi ši-da-nu ta-[-...]
 38. [ni-šú ma-mit tu]r(!)-tú maš-al-tu GIG ta-[-ni-ḥu ...]
 39. [šá ina SU NENN]I A NENNI GÁL-šú x [...]
- Rest of the incantation, subscript and colophon broken.

5. Conjuration to undo the oath; you fumigate him with sulphur.

- 6/7. Incantation. Gibil, wise, exalted in the country,
 - 8/9. valiant hero, son of the Apsû, who are exalted in the country,
 - 10/11. Gibil, with your pure, resplendent flame
 - 12/13. you bring light into the House of Darkness.
 14. Whatever is called by a name, you brand,
 15. (whatever is called by a name, you decree its fate,)
 - 16/17. you are the one who alloys copper and tin,
 - 18/19. you are the one who refines gold and silver,
 20. you are the one who brews beer,
 21. (you are the companion of Ninkasi,)
 - 22/23. you are the one who turns back at night the evil-doer,
 24. may the activities of (this) man, son of his god, be purified,
 25. (may the limbs of this man, son of his god, be purified,)
 26. may he be pure like heaven,
 27. may he be clean like the earth,
 28. may he be resplendent like the core of heaven,
 29. may the evil tongue stand aside!
 30. Conjuration to undo the oath; [you light the torch.]
 31. [Incantation.] I hold the torch, [release from the evil!]
 32. [May] my guilt [be remov]ed, my oath go far away, [my] s[in] be driven away,
 33. [the ..., the tr]ouble, the reach of death [may be extirpated] from [their] haunt,
 34. may [Nusku] purify me x [...]
 35. [Nusku], who brings light into the darkness [...]
 36. [ma]dness, retaliation, ... [...]
 37. [the painful disease] in my insides, the epilepsy, the ... [...]
 38. [invocation, oath], retaliation, questioning, pain, wea[riness ...]
 39. [which] are [in the body of] NN, son of NN, [may they be removed.]
- Rest of the incantation, subscript and colophon broken.

Chapter II.

Commentary.

Tablet I.

1. *nappātu* occurs only here, in AO 6775 (*napp*(!)-*pa-ta* LAL-as in Nougayrol, JCS 1, p. 331, r. 18') and in three rituals from Aššur: LKA 150:18, 154:20 and KAR 90:20, rev. 3 and 5. In the latter, the ritual to *ili ul idi*, tallow figurines are burnt upon it. From a comparison with the directions given in Myhrman, PBS I/1, No. 13, rev. 51: [*hu*]-*lu-pa-ga ta-še-et-ma Šur-pu* GAR-an 'you leave the *huluppaggu* and perform the *Šurpu*-ritual' results that *nappātu* is a synonym of *huluppaggu*, a small clay brazier (Sumerian *nig.tab.tur.ra*, Hh X 350; *nig.tab*, Hh X 348 and 349 is translated with *našraptu* and *našraptu* 'smelting furnace').

4. This text uses without discrimination the Assyrian and the Babylonian form of the LÚ sign. For this practice cf. e. g. Langdon, *Bab.* 7, pl. V and VI.

5. Emendation after IV R 55, 2:17, Bu. 91-5-9, 143+176:9 (unpubl.), etc. For the incantation see *Appendix*, rev. 6.

6. For the incantation see *Appendix*, line 22. The purification of the patient was performed through fumigation, as the direction to this incantation (*Appendix*, rev. 5) specifies: *tuqattaršu*.

8. See *Appendix*, rev. 31.

10. For this logogram of *āšipu* cf. *i-ši-ib* ME = *a-ši-pu* (Erimhuš V 8), [*i*]ú.ME = *a-ši*(!)-*p*[u], [*i*]ú.ME.ME = MIN, [*i*]ú.maš = MIN, [*i*]ú.maš.maš = MIN (van der Meer, *Iraq* 6, p. 157, No. 17, rev. 2-5), [*i*]-*šib* ME = *a-ši-pu* (A-A 1, 2). *upuntu* (this is here the reading of ZÍD.MAD.GÁ, cf. rev. I 15' and Tablet V-VI 130) must be a cheap flour, since in this ritual it is used to wipe the body. It is the modest offering of the widow: *našakka ... almattu* ZÍD.MAD.GÁ *lapuntu ella šarú ina šarūtišu naši puḫādu* 'the widow brings you (Šamaš) *upuntu*, the poor woman (some) oil, the rich man from his riches brings a lamb' (Oppenheim, *Dreambook*, p. 340: x + 9f.) and SAL *al-mat-tu ina* ZÍD.MAD.GÁ *šá-ru-ú i-na*(!) UDU.NITÁ(!) *i-qar-ru-ku-nu-ši* 'they approach to you, the widow with *upuntu*, the rich man with a sheep' (KAR 25 II, 19, with emendations after the above quoted text); cf. already Kunstmann, LSS NF 2, p. 65.

14. The reading AKĀ is given by the vocabularies: a-ka ŠID = *it-qu* (Ea VII 194).

rev. II 10'. The close relationship of the incantations listed in rev. II 7'-10' (see also above p. 4f.) is shown by the incantation KAR 226 IV, 3ff. (duplicates KAR 78 and the unpublished British Museum texts 81-7-19, 116 and K 2467): ÉN *ak-tab-sa-ka šá-ad-da-ak-ka* GIŠ.SINIG GIŠ.

SIKIL.LA Ú.IN.NU.ÚŠ GIŠ.ŠÁ.GIŠIMMAR (var.: *lib-bi gi-šim-ma-ri*) 'I have trodden on you (or: I stepped up to you), I pull you, tamarisk, pure tree, *maštakal*-plant (and) palm-cabbage', followed by a prayer and the incantation *ipuš Ea*. The passage of the 'ritual-tablet' to *Bit rimki* (Zimmern, BBR No. 26 V, 44ff.) which contains instructions for performing the 'Kultmittelbeschwörung' addressed to these plants, can be restored with the help of the unpublished duplicates K 3190 rev. (V, 30-44), K 5022 (V, 22-45) and 82-5-22, 546 (V, 39-51): [ÉN D]Ú-úš *a-šur* *a-šur* 7-šú DUG.GA (var.: ŠID-nu) [GIŠ.SINI]G Ú.DIL.BAD GIŠ.ŠÁ.GIŠIMMAR *ina* ŠUI-šú ÍL-*[ma kám DUG.GA GIŠ.SINIG] a-mur lu pa-áš-ra-ni* Ú.DIL.BAD *a-mur lu pa-as-sa-ni* GIŠ.ŠÁ.GIŠIMMAR *a-mur ar-ni šer-ti gíl-la-ti hi-ti-ti* [*lum-ni mi-ni*]-*ti šá* SU.MU *us-ḫa* DINGIR.MEŠ GAL.MEŠ TU.[ÉN]. A duplicate of this passage is V R 51, III, 7ff. and dupl. K 9070 (cf. Nougayrol, RA 36, p. 31), cf. also KAR 78:6ff. mentioned above. The incantation *ipuš Ea* is mentioned in LKA 116:15 too.

rev. II 18'. The indication EGIR-šú 'after it' is a more explicit formulation of the catchline, see Landsberger, ZDMG 74, p. 441; the catchline of the Sultantepe version (Q) of Tablet IV is introduced by EGIR-šú, and so are the catchlines of LKA 85, 89, 120 (EGIR *an-ni-i*), 146, 152. The catalogue of *šumma ālu*, K. 957 (CT 39, pl. 50) enumerates on the obverse the subsequent tablets, introducing each by the phrase EGIR-šú.

Tablet II.

4. *naqud* 'dangerously ill' occurs frequently in diagnostic texts (Labat, TDP *passim*) and hemerologies (cf. Labat, HMA Index s. v. *na-qu-tu*). See further the protases *mašū naqdu* *iballuḫ, mašū la naqdu imāt* (Boissier, DA, p. 211: 15f.) and the complaint of the Neo-Babylonian letter: *mašāk naqdāk* (Keiser, BIN 1, No. 83:21). *niqittu* 'dangerous condition' occurs in Labat, TDP, p. 70:16, p. 152:54', p. 154:8 (*ana muršišu itūrma/murussu niqittam irši* 'after a relapse his disease takes a dangerous turn'); other references, not necessarily in this meaning, are quoted by Ebeling, MAOG 10/2, p. 30.

9. The reading with *-p* is now proven by the vocabulary passages SAL.gá-gá.gá = *mu-ša-pir-tu* (Lu III 13) and SAL.gá.gá = *mu-šap-pir-tum* (Lu Excerpt II 15); cf. already von Soden, *Orient.* NS 20, p. 158ff. In line 60, however, the writing is *ú-ša-aš-ba-ru*.

31. This line has been a crux for a long time. None of the preceding translations (besides Zimmern, BBR p. 5, also Fossey, *La Magie assyrienne*,

p. 53 and n. 1) seems satisfactory. Our translation is based upon the difference in the verbal forms: *kussū* as against *kasū*.

35. The translation of *bennu* as 'father' is a guess based on the context.

38f. Cf. Kraus, ZA 43, p. 92:38' and 40': [*šumma i-b*]-*a-aš-ši-ma ia-a-nu ina pi-šú sa-dir*, [*šumma ia-a-n*]-*u-um-ma ibaššū*(GAL.MEŠ) *ig-tanabbi* (DUG.GA.MEŠ) 'if there is, 'there is not' is constantly in his mouth, if there is not, he always says 'there is'.

51. Cf. *et-la mi-ra-nu-úš-šú re-bit āli ú-šal-lak* 'I caused the young man to go naked in the marketplace of the city' (79-7-8, 18:6, epic of Irra III, see Frankena, BiOr 14, p. 8:20, and Borger and Lambert, *Orient.* NS 27, p. 142). The line seems corrupt: *la umašširu* stands for *la ulabbišu* and echoes the *gabla la umašširu* of line 29, perhaps through a confusion of *eḫlu* with *edlu*.

51ff. From line 51 to the end of the section (line 81) the subjunctive is used. A translation of these lines as questions is not warranted because of the close connection with the preceding lines. The use of a different mood may indicate an addition, without adaptation, from some other source.

54. Neither the reading *laputtī* nor a reading *la puttī* gives a satisfactory sense.

63. *barru* is an adjective of undetermined meaning referring to speech, cf. KA1.nu(!).AG+A = *ba-ra-rum šá* MIN (= *a-mat*), Antagal C 111. For *paršu* 'dying' cf. Dossin, ARMT 5, p. 124. The passage quoted by Kraus, ZA 43, p. 85, as evidence for 'flattering' (see also von Soden, *Orient.* NS 22, p. 206) has to be corrected from *pur-ru-šú* to *pur-ru-u*(!) after the preceding lines which have *pa-ru-ú* (*šá pi-i*).

77. *im-i-ru* stands perhaps for *i'iru* but 'he went ahead' does not fit the context. The commentary's (C 29) *im-ru gi-nu-u niqū* shows that the commentator did not understand the text any more.

78. For *šarāru* 'to be arrogant' cf. Kraus, ZA 43, p. 110f.

87. *ubāna ana ili* (or: *šarri*) *tarāšu* is an oath-gesture, cf. Landsberger, MAOG 4, p. 297, n. 1.

93f. Translation of *dabdu* after Commentary C 35.

104. *šā'il* is translated 'he has asked for a sign', taking *šā'alu* in the sense 'to ask for an oracle' (cf. *šā'ilu*, etc.). The passage means, we think, that the afflicted person has consulted oracles and omens to find out how to be relieved. The objects and places enumerated in this section are listed as *māmitu*'s in Tablet III and VIII; this must mean that their magic power, their numen that is not to be trifled with has turned — or may have turned — against the consultant.

133. This line comes from a prayer or ritual for the king, cf. also Tablet IX 84.

140. *gāt* K1.NE occurs as a diagnosis in Labat,

TDP, p. 110:6' and is explained by the commentary Dougherty, GCCI 2, No. 406:2 as *gāt dNusku*.

158. *Iqbi-dumqi* has the title *sukkal dNig.gi*. na.ke₄ 'vizier of the god of justice' in CT 24, pl. 31:83. A god *Qibi-dumqi* occurs in Boissier, DA, p. 209:6, KAR 194:20 and Craig, ABRT 1, p. 58, rev. 16.

160. For these gods of Dēr cf. Weidner, Afo 9, p. 99.

163. For *Naprušu* cf. von Soden, ZA 43, p. 30 to line 65. *Naprušu* (var. *Napriš*, *Naprisi*) is an Elamite god, and the name may be Elamite, meaning 'great god': *napi(r)* 'god', *riša* 'great'.

176. The Akkadian reading *Luhūšū* is shown by the apodosis *a-mu-ut dLu-ḫu-ši-im* (Goetze, YOS 10, No. 11 II 1).

179. Read perhaps in Akkadian: *ilu eḫlu Šamaš*; cf. ur.sag šul dUtu (Stephens, YOS 9, No. 36 I 23) and dŠUL = MIN (= dŠá-[maš]), (CT 25, pl. 34 rev. 10).

181. The god *Immerija* occurs in an Akkadian inscription of Untaš-Humban (Scheil, MDP 10, pl. 10:2): *dIm-mi-ri-ia*. The variant has *dWe-ir*, a name of Adad.

Colophon C. Cf. the colophon of II R 51,1: PN LÚ.ŠAMÁN.LÁ LÚ.MAŠ.MAŠ.ME-ni and the colophon of BM 79503 (Gadd, *St.Or.* 1, p. 33): PN LÚ.MAŠ.MAŠ ME.EN.

Tablet III.

1. *māmitu* has been translated throughout this tablet and wherever else it occurs in *Šurpu* as 'oath'. This is the first meaning of the word, and is clearly its meaning in the first thirteen lines of this tablet. In its other occurrences in *Šurpu*, as in religious texts in general, *māmitu* means something evil. This meaning can be defined more closely precisely from this tablet which lists various actions and objects known to be connected with taking an oath. We suppose, then, that those *māmitu*'s too whose significance escapes us refer to symbols and symbolic actions accompanying an oath. It was feared, it appears from this tablet, that the numen inherent in these, once invoked, would stay unbound and afflict the person who had sworn the oath.

3. An enumeration of several of the *māmitu*'s mentioned in this tablet occurs — although in a different sequence — in the nam.erim.búr.ru. da KAR 246 (duplicates: KAR 272, K. 2373 + Sm. 391 + 531, unpubl., K. 2612 + Rm. 2, 269 [Mullo Weir, JRAS 1936, p. 586f.]):

<i>lu ma-mit</i> AD-ia <i>lu ma-mit</i> AMA-ia	= Tablet III 3
<i>lu ma-mit</i> ŠEŠ-ia <i>lu ma-mit</i> NIN-ia	5
<i>lu ma-mit</i> 7 li-pi <i>šá</i> É AD-ia	6
<i>lu ma-mit</i> kim-ti-ia <i>u ni-šu-ti-ia</i>	8
<i>lu ma-mit</i> el-la-ti-ia <i>u sa-la-ti-ia</i>	—
<i>lu ma-mit</i> ZU-ú <i>u</i> NU ZU-ú	150
<i>lu ma-mit</i> ḫab-li <i>u</i> ḫa-bil-ti	149
<i>lu ma-mit</i> LÚ.ÚŠ <i>u</i> LÚ.TI	148

lu ma-mit dar-ka-ti u te-ni-qi Tablet III 9
 lu ma-mit kip-pe-e u ki-zal-li 118
 lu ma-mit MU DINGIR MU-ru (var.: DINGIR u
 MU DINGIR [MU]) passim
 lu ma-mit dGIR u u-ma-m[i] 120
 lu ma-mit GIS.NIM u GIS.Ü.GIR 121
 lu ma-mit Ü.MEŠ ina EDIN ZI-ḫu 25
 lu ma-mit TE u-ma-mi ma-ḫa-su 30
 [lu ma-mit ma]-[zi]-e(!) u li-[li-si] 88
 lu ma-mit ta-mi-e u la-gi-e 140
 lu ma-mit GI ina GIS.GI ḫa-ṣa-bu 26

Schollmeyer, SBH, No. 18: 32ff. and the nam.
 erim.bur.ru.da Craig, ABRT 2, p. 9f. enumerate
 these oaths as (lu) atma «I have sworn», and
 79-7-8, 103 (cf. Bezold, *Catalogue*, and Boissier,
Choix 2, p. 8) as lu itma «he has sworn». The
 following lines of SBH have their correspondent
 in Tablet III:

ana AD u AMA lu at-ma = Tablet III 3
 ana ŠEŠ u NIN lu at-ma 5
 ana ib-ri u tap-pe-e lu at-ma 10
 [ana ZU]-u NU ZU-u MIN 150
 ana ket-ti u sar-ti lu it-ma 12
 ana ka-bit-ti u gal-la-ti lu it-ma 13

The very fragmentary lines in Craig, ABRT 2,
 p. 9: 27ff. may be identical with Tablet III 25,
 34, 16, 31, 32 and ABRT 2, p. 10: 6—13 are iden-
 tical with III 149—156.

9. *darkātu* or *dirkātu* is synonymous with *ahrātu*
 according to the lexical texts: *ah-ra-[tum]* = [MIN
 (= [ar-ka]-tū)], *dir-ka-[tum]* = [MIN] (Malku III
 79—80) and da.rí = ar-ka-tū, a.ga.šè = dir-ka-tū
 (Erimḫuš I 276—77); cf. also the phrase *ana niše*
darkāti (Strong, JRAS 1892, p. 357, l. 28).

19. A similar line occurs, with variants indi-
 cating some corruption, in King, BMS No. 61: 10
 and dupl. LKA 153, rev. 10: at-ti ma-mit ša la
 (var. it-ti to BMS No. 61, var. ša la-gi-e LKA 153)
 DUG.GÚ.ZI u GIS.BANŠUR.

31. *kirbanna* (*kurbanna*) *ana mé nadú/nasāku*
 in Old-Babylonian field-sales is a symbol of the
 transfer of property, cf. Walther, ZDMG 69, p. 429.

32. KI.UD.BA is attested in Tablet VIII 75
 and Maqlû IV 26 in a similar context and in
 Labat, TDP, p. 2: 3. According to an unpublished
 commentary quoted by Labat, *ibid.* n. 2, it may
 be a cultic heater. KI.UD.BA occurs further at
 the end of a line in the fragmentary text K.
 10239: 6' (unpubl.). This logogram should probably
 be connected with NÍG.KI.UD in the phrase «if,
 without there being a storm, either the NÍG.KI.
 UD DINGIR or the censor of the god, or the
 (offering-)table of the god shakes» (Thureau-
 Danguin, TCL 6, No. 9: 19) and with KI.ZALÁG.
 GA, called «the seat of the divine lamp» (IZI.GAR)
 in the Assurbanipal prism Nassouhi, AfK 2,
 p. 100 I 7.

37. *tapālu*, as shown by its Sumerian correspon-
 dent giš.PA.PA.é.pa.na, is a percussion instru-
 ment consisting of two parts (Hh VII B 116).

42. Cf. Tablet II 114—115.

51. For *ra'izu* cf. Landsberger, MSL 1, p. 142.

52. For *pisu* cf. Landsberger, MSL 1, p. 172.

55. Cf. *aqbima eni utakkilma ul addin* «I promi-
 sed, but changed (my word), I promised but did
 not give» (KAR 39, rev. 21 and dupl., see JNES
 15, p. 142: 53').

74. All the copies have *di-ḫu* or *di-'u* instead of
 the expected *dū*. The meaning, however, is cer-
 tain as these four terms relating to the sanctuary
 are listed as a group in Erimḫuš IV 47—50: sug =
suk-ku, x.ū.na = *pa-an-pa-nu*, x.lá (var. [x].líl) =
du-ú, ki.ús.sa = *pa-rak-ku*.

75. We identify *dŠulakkum*, because of the
 company of demons with whom he appears here,
 with *dŠulak* (read thus because of the writing
dŠu-la-ak in CBS 11304: 13, unpubl.), for whom
 cf. Tallqvist, AGE s. v. *Šu-mès* and Labat, HMA,
 Index (p. 186) s. v. *Šurid*. There is also a diagnosis
qāt dŠu-lak (Labat, TDP, p. 118: 10, p. 188: 11,
 12). *Šulak* is grouped with *Kilili* and *Bariritu*
 and the demons *Lamaštu*, *Labašu* and *Aḫḫazu*
 in the following vocabularies: dSig.ga = dŠu-
 [lak], [d]Sig.sig = dŠu-lak, [d]Ab.ba.šú.šú =
 dKi-li-li, [d]Nun.ūr.dū.dū = d[Ba]-[ri]-ri-tū
 (Igituh App. A 36—39); [d]Sig.ga = dŠu-lak,
 [Šir].en.na = Li-lu-ú, Ab.ba.šú.šú = Ki-li-li,
 Nun.ūr.dū.dū = Ba-ri-ri-tum (Lu Excerpt II
 176—179). dKi-li-[li], dAb.ba.šú.šú and dNun.
 nīr.dū.dū (possibly mistake for dNun.ūr.dū.dū)
 occur side by side in the Neo-Babylonian tablet
 Pohl, An. Or. 9, No. 6. *Bariritu* occurs also in
 Thureau-Danguin, RAcc., p. 73 (= 115): 9 [dBe-l]i-
 li (or: [dKi-l]i-li) u dBa-ri-ri-tum TA É.LÍL.L[Á
 ...]. dŠi-lak-ku is explained as á.zág dumu
 dA-nim (III R 69, 3: 71) and is listed in Langdon,
 PBS 10/4, No. 12 rev. II 9.

76. The wailing of *Bēlilī* is well known from the
 Tammuz-cycle.

78. *abāti* stands for *apāti* «windows». *Kilili*
 (Sumerian Ab.ba.šú.šú, see note to line 75) as
 the goddess who looks out of the window: cf.
 Tallqvist, AGE, p. 342.

80. One is reminded of the church Notre-Dame
 de Bonne Nouvelle in Paris, where the couriers
 used to give thanks for the successfully completed
 journey. Even today the news-services and news-
 papers are clustered around this neighborhood.

82. The *lisakkū*'s are otherwise unknown. It
 might be possible to connect them with the *dLi-
 si-ku-tu* mentioned in an Assyrian ritual and other,
 unpublished, texts, cf. Ebeling, *Orient*, NS 21,
 p. 148. The variant that has dMÁŠ[...] does
 not shed any light on their character either.

87. The translation «lurking-demon» is accepted
 here because the (female) demon *ḫallulāja* (CT
 38, pl. 25b: 6, 12; KAR 177, rev. III 10) has as
 its Sumerian correspondent MAŠKIM (var. MAŠ-
 KIM).ge.ú.ḫar.ra.an.(na) «the maškim who
 at night (lies in wait) for the traveller» (Lu Excerpt
 II 175, Erimḫuš I 213). Cf. also Poebel, ZA 28,
 p. 255.

92. For *šatpu* cf. Güterbock, AfO 13, p. 50 and
 n. 11.

98. A conjuration against *šibit tulé* is found in
 KAR 228, cf. the subscript rev. 12.

117. In this context, as in the repetition Tablet
 VIII 69, dKū-bi should refer to a kind of priestess.
 It may have a relation to *kūpu* «embryo» (cf.
 Zimmern, ZA 36, p. 180, and Thureau-Danguin,
 RA 19, p. 81f.) but should be kept apart from the
 goddess (cf. CT 24, pl. 9: 35) whose name is
 always written dKū.SUD.

130ff. Cf. the *lipšur*-text (JNES 15, p. 136: 85ff.):
it-ti ta-me-e lu id-bu-u[b] NINDA ta-me-e lu KÚ
A.MEŠ ta-me-e lu NAG ri-ḫi-it ta-me-e lu NAG
KI EN ar-ni lu id-bu-u[b] NINDA EN ar-ni lu
KÚ A.MEŠ EN ar-ni lu NAG a-bu-[ut EN ar-ni lu
iš-bat].

146. Cf. Craig, ABRT 1, p. 56: 16 and duplicates
 K. 11631 and K. 13246 (unpubl.): dLugal-ašal
 (GIS.A.TU.GAB+LIŠ) ra-kib ID ī-dig-na u ID.
 BURANUNA «Šar-garbatī, who travels on the
 Tigris and the Euphrates» (see JNES 15, p. 144:
 16).

162. We restore *Rēbu* after the synonym-list
 An IX 38: ri-i-bu = dNun-gal. For *Nungal* as a
 goddess belonging to the circle of Gula cf. Lands-
 berger, LSS 6 1/2, p. 72, n. 3.

163ff. Although K. 7145 (CT 29, pl. 47) and
 KAV 154 list similar couples of gods, these texts
 cannot be fitted in the sequence of this Tablet.

Tablet IV.

1. The reading *ri-is-bi* comes from a Sultantepe
 tablet, which is the only one which preserves the
 first half of the first line. The expected pair to
risibtu is not *risbu*, but *risu*, cf. *riša* (var. *rissa*)
lu ipuš risibta lu ipuš (JNES 15, p. 136: 82f.)
 in a context enumerating similar offenses. The
 first ten lines of this tablet of *Šurpu* enumerate
 the sins which Marduk can pardon, while the rest
 of the tablet lists Marduk's good works.

3ff. *bu* at the end of the lines indicates the
 repetition of line 2; its repetition is superfluous
 after line 59 where the Ninevite version begins
 to omit it, but the Sultantepe and Aššur versions
 continue to write *bu* until line 88 and recension h
 to the end.

6f. Cf. the *lipšur*-text (JNES 15, p. 136: 84):
a-na NIN.DINGIR DINGIR-šu lu i-lik ... <ana>
DAM(!) ib-[ri-šu lu i-lik]. This implicitly proves
 the equation *mārat ili* = *entu*, for which cf.
 Oppenheim, *Dreambook*, p. 291, n. 168.

8. *miḫru*, translated here «bad luck», is an
 untoward accident (*malencontre*), Sumerian *gaba-
 ri*. See, e. g., the similar enumerations NÍG.AG.A.
 MEŠ *ip-qu me-ḫ-ru ša* NAM.LÚ.U_x.LU, GABA.RI
 NÍG.AG.A.MEŠ *ḫu[L.MEŠ ša]* LÚ.MEŠ in the
lipšur-text (JNES 15, p. 142: 46 and n. 15) and
mi-ḫ-ru NÍG.AG.A.MEŠ *ḫul.MEŠ* (KAR 72
 rev. 19).

9. For this gesture of contempt cf. Lands-

berger, MAOG 4, p. 297f. *miḫirti ili* (see also line 57)
 is synonymous with *tazzimtu* and means «com-
 plaint, murmur against the god». It occurs together
 with *tazzimtu* in line 57, in Maqlû VII 133, in LKA
 151: 10, 17 and dupl. 152: 7. The Sumerian word
 for *tazzimtu*: i.dUtu (cf. Falkenstein, *Orient*, NS
 19, p. 105) means «to cry out to Šamaš» and is
 translated in the vocabularies (beside *tazzimtu* in
 Igituh I 130 and Izi V 23) by ŠU-ú (i. e. *utū*),
 and by *ma-ḫa-ru ša* dUTU (Izi V 24—25). This
maḫāru ša Šamaš «to appeal to Šamaš» is general-
 ized in the expression *miḫirti ili* «to appeal, to
 address complaints, to the god». A curious, more
 literal translation of i.dUtu occurs side by side
 with *miḫirti ili* in the Tukulti-Ninurta epic: *ana*
ši-si-it dŠam-ši u me-ḫi-ir-ti DINGIR.MEŠ *adir*
u ḫussus «he was afraid and worried to (the point
 of) crying out to Šamaš and addressing complaints
 to the gods» (Thompson, AAA 20, pl. CIII = Ebe-
 ling, MAOG 12/2, p. 15 IV 23).

51. *kišitti ili* is a disease according to the Old-
 Babylonian legal document Ranke, BE 6/1,
 No. 59: 5 *ki-ši-it-ti i-lim ik-šu-us-si-ma* «she
 caught the k. i. disease».

100. This title of Nergal has been misunderstood
 as *bēl šipti* (written EN ÉN) «lord of the incan-
 tation» in the hymn K. 8961 (Craig, ABRT 1,
 p. 59): [dNergal] EN ÉN *šá ina* IGI-šú GAL₅.LÁ.
 MEŠ NAM.TAR.MEŠ *im-me-du pu-uz-ra-[ti]*.

109. For the catchline of P cf. *Appendix*, rev. 31.
Colophon. Q is dated in the year 670 B. C. I
 am indebted to P. William Moran for having
 drawn my attention to an Assur colophon which
 mentions a scribe from Antaq. The relevant
 material will be discussed in P. Moran's forth-
 coming publication of Assur and Nineveh Temple
 Lists.

Tablet V—VI.

25—26. The misinterpretation of the Sumerian
 text in the Akkadian translation was discussed
 by Falkenstein, LSS NF 1, p. 55f. A clue to the
 original meaning is nevertheless left in the phrase
 by the form *eppuš* (to which *ipuš* is a bad variant),
 so that we may translate: «What shall I do?
 I don't know what would quiet this man» and
 thus come closer to the Sumerian version.

48—49. Cf. [nam.erim] ki.lul.la = *ma-mi-it*
šag-[gaš-ti] (Haupt, ASKT, No. 11 II 1—2).

50ff. These phrases occur, e. g., in Maqlû V
 57f., in Sippar No. 8 (Scheil, *Une Saison de Fouilles*
à Sippar, p. 98), and in the *lipšur*-litany I 1: 79f.
 (JNES 15, p. 136). The expiatory rite accompanied
 by peeling off onions, stripping off dates and
 unraveling a matting — the Kultmittelbeschwö-
 rungen to which are contained in lines 60ff. below
 — is prescribed for the king in case an eclipse
 occurs in the month Tammuz (CT 4, pl. 5: 15f.).

52. The reading *zil* in the meaning *galāpu* is
 proven by the following gloss: gi.bar.zi-ūzil =
gal-pu (Hh VIII 251).

123. See note to I 10.

144—149. Restorations from K. 5014 II 5—10 (unpubl., copy of Geers).

148. *dim.ma* is a phonetic writing of KA.ĪI = *tēmu*. Glosses to KA.ĪI give the reading *di-im-ma* (Igituh I 200), *di-im-mu* (CT 19, pl. 18 II 9) and [K]Adi-ma, [ĪI.kūr.ra] Meek, RA 17, p. 160, K. 8631: 6 (fragm. of Igituh), restored by VAT 14274, IV 3: KA.ĪI.kūr.ra = zu-[di-e-ma-ku]-u-ra = *šá-ni te-e-mu*. [See now Landsberger and Gurney, AfO 18, p. 83: 170.] Cf. also *dim.ma* = MIN (= *te-e-mu*), Nabnitu A 181.

149. *sūnu*, evidently a loanword from Sumerian *tun*, has nothing to do with *sūnu* «lap» but designates some as yet unidentified tool used for spinning. The vocabulary evidence is too general: *tu-un TUN* = *su-nu šá TUG* (A VIII, 113).

172. The subscript shows that the foregoing conjuration was taken over from a *nam.erim*. *búr.ru.da-text*, certainly similar to the one used here for the restorations.

173ff. This incantation recurs in the *lipšur*-text (II R 51,1 rev., cf. JNES 15, p. 138). Its subscript there indicates that it is a *nam.erim*. *búr.ru.da*. The incipit of this incantation is quoted in the ritual-tablet to *ili ul idi* (KAR 90, rev. 9).

174. *piširtu* in similar context occurs to my knowledge only in Maqlû III 129 and in KAR 141: 8. The duplicate (see preceding note) has the variant *altarpap piširta*, which seems to indicate that *piširtu* refers to the grains used in the ritual. This meaning is made more likely by the further phrase of the duplicate: *ú-naq-qu-ú dNisaba pa-šir DINGIR.MEŠ šá AN-e u KI-tim*.

178. Much less frequently than *naqû*, *nuqqû* occurs e. g. in CT 40, pl. 46 rev. 45 = CT 41, pl. 22: 20; Thureau-Dangin, *RAcc.*, p. 9: 19 = Weissbach, *Bab. Misc.* pl. 12: 22; KAR 4, rev. 9 and — said of *upuntu* — in Gilgameš V, II 48 = IV 15 (LKU 40: 15). *naqû* refers to incense- and flour-offering also in KAR 128, rev. 20 (*širqu*), in CT 4, pl. 5: 12 (ZÍD.A.TIR) and in G. Meier, AfO 14, p. 146: 109 (ZÍD.A.TIR).

187. The incipit of this incantation too is quoted in the *ili ul idi* ritualtablet (KAR 90, rev. 9).

197f. Emendations (text has [at]-ta-NU SAL-ka and [at]-ta-na-as-ZA-rak-ka) after King, BMS, No. 27: 28 and 15: *aššum rēmenita attaziz mahrika, aššum gammālata bēli assahur ilūka*.

Tablet VII.

5—6. For *ki ... dar* «to break through the ground» cf. Jacobsen, JNES 5, p. 135 and n. 12 and the phrase *henbūr.e ki im.ma.ab.dar.ra.ta* (Georgica line 63, unpubl.).

8. *ú-[ha-am-ma-tu]* is the most likely restoration, although there is little room left at the end of the line.

9. The Akkadian version does not translate *lu.a*. The translation should be *dišāti*, cf. *un.lu.a*

= *niše di-šá-a-ti* (IV R 12, rev. 33—34) and *lu-ú LU = du-úš-šu-u* (Ea I 189); cf. also *un.lu.a = te-ne-še-e-ti* (Thompson, AMT 42, 3 r. 6f.).

10. Restoration from Pinches, JTVI 26, p. 153 I 10: [...].e [...].si.ga = *et-lu šá ni-is-sa-tú zu-mur-šu is-ru-pu*.

11—12. The restoration is based on the equation of *gabarabhu* (loanword from Sumerian *gaba.raḥ*) with *sipittu* given by the synonym-lists: *gaba-raḥ-hu = si-pit-tum* (An IX 32), *gaba-ra-aḥ-[hu] = [si-pit]-tú, gaba-ra-aḥ-[hu] = [ma-ha]-aš ir-ti* (CT 28, pl. 20 rev. I 2—3).

13. *sa₃.a* of C is better than *dir.ra* of A in the meaning *malū*.

27. *adda* is the reading of LÚ.ÚŠ, cf. *ad-da LÚ.ÚŠ = pag-ri(!)* (Diri VI E 49).

29. BAR ZI UD has no correspondence in the Akkadian translation.

35—36. UL.UL = *dāmu* is not, to my knowledge, attested elsewhere. It is unlikely that *i-da-am* stands for *idammum*, besides, such an explanation would not account for the Sumerian UL.UL. We supposed that UL.UL (*du₃.du₃*) is a phonetic writing for *du₃.du₃*, which is well attested with an Akkadian translation *da'āmu*. This *da'āmu* is a verbum movendi, different from *da'āmu* «to be dark». It is listed in the vocabularies together with *nāšu* «to shake», *dālu* «to roam» and *dubbubu* «to roam» (a synonym of *dālu* as shown by the explanation given in CT 19, pl. 49 rev. II 13: *DU₃.du-du₃ = MIN šá da-a-lum*, where MIN stands for *dub-bu-bu* of the preceding line): [d]u-u DU₃ = *na-[a-šu]*, *da-a-mu*, *da-[a-lu]*, *du-ub-bu-bu* (A VIII, 161—164); *du-du DU₃.DU₃ = da'-a-mu*, *da-a-lu*, *du-'u-ú-mu*, *dub-bu-bu* (Diri II 51—54). Cf. also *šumma ina murgišu i-da-mu* «if, during his illness, he roams» Labat, TDP, p. 158: 22 (for *idām*; preceding line has *išād*).

57. *panāqu* or *panāgu*, for which the Sumerian version gives [...].tag, means «to provide with a knob (*pingu*)». Only *punnug/qu* is attested: *uqnū ša itti hurāši pu-un-nu-qu* «lapis-lazuli (beads) which are fastened with a gold knob» (Knudtzon, VAB 2, No. 25 III 57 and 61, Amarna letter) and *tu-pa-an-nag/q* in a list of verbal forms (V R 45 VI 15).

61. *kupirātu* (Sumerian *šu.gur.gur*) is a seldom occurring derivative of *kapāru* «to wipe off». It is attested only in the plural (the only other passage known to me is LKA 142: 17) like the similarly formed *guliātu* «shavings» (Haupt, ASKT, p. 86—87: 62; Thompson, AMT 19, 2: 9, and *lipšur*-text line 44, see JNES 15, p. 142) and *rumikātu* «wash-water» (Labat, TDP p. 142: 16', and *lipšur*-text line 93 and 43, see JNES 15, p. 136, 142).

64. For KU (reading *dúr* after Landsberger, MSL 2, p. 150 line 7) = *išdu* cf. Deimel, ŠL, No. 536,15. It is said of the base of the *ašgu* in two other bilingual texts: *dúr.[GIŠ].Ú.GIR.šè = ina i-šid a-ša-a-gi* (Pinches, JTVI 26, p. 155

III 13) and *dúr GIŠ.Ú.GIR.šè = ina iš-di a-ša-gi* (K. 3172, rev. 7—8, unpubl.).

83. *liš-tak-KIL* (var. *liš-ta-KIL* CT 16, pl. 11 VI 37) could be derived from *šakulu* «to steep» (cf. Oppenheim, *Eames Collection*, p. 35) if we prefer the reading *lištakil*. If we read *lištakil* or *lišakkir*, we have to assume a verb *šak/qālu* or *šak/qāru* with the meaning «to scrub, to scour». The Sumerian passages for *su.ub* have been collected by Falkenstein, ZA 45, p. 37ff.

88. *nīšu* most likely «sneeze», from *na'āšu* which is attested in this meaning in the Kassite letter Radau, BE 17, No. 47: 19f. and line 4, and in Labat, TDP, p. 184: 23.

Tablet VIII.

As the best preserved text (A) sets in at line 16 only, and as the other Nineveh recension of the beginning of this tablet (B) breaks off after nine lines, we followed the text and the line-divisions of the Aššur-recension (k) for the first 36 lines and the variants from A and B have been given in the apparatus criticus. For the first seventeen lines, both recensions preserved only the left side of the tablet, so the width of the column cannot be determined. It is certain that every paragraph — set off by horizontal lines — ended with the words *lipturūka lipšurūka*, but we do not know whether they were written *DU₃.MEŠ-ka BÜR.MEŠ-ka* as in k: 3 or *KIMIN* (KIMIN). It depends on the restoration of either of these spellings how great a width we assign to the Aššur-text, consequently what — that is, how many divine names — we restore in the break at the end of the lines.

Provisionally we consider a maximum width, which can be estimated by restoring *DU₃.MEŠ-ka BÜR.MEŠ-ka* in k: 9, and which permits to fit into the breaks all the divine names appearing in A, but which leaves greater gaps at the end of lines 1—14. Instead of indicating, as usual, the number of signs missing, we used three dots to fill the gap; however, it is very likely that no more than what we restored is missing.

As to the repeatedly recurring words *lipturūka lipšurūka*, from line 9 on we restored simply *KIMIN*, the practice of the Nineveh recensions. It is possible nonetheless that recension k repeated the full spelling *DU₃.MEŠ-ka BÜR.MEŠ-ka* throughout.

1—40. A text similar to this introduction to Tablet VIII is, as was noted by Zimmern (ZA 30, p. 202 n. 3), Craig, ABRT 1, pp. 56—59. Many of the groups of deities invoked there are identical with those invoked in the first forty lines of Tablet VIII; moreover, each section ends with the prayer *lippatrinikku lippašrū(nikku)*. Duplicates to Craig, ABRT 1, pp. 56ff. are K. 11631 (lines 10—19), K. 13246 (lines 8—20) and K. 6308 (lines 23—27) (see JNES 15, p. 144f.).

1. The incipit of the tablet does not appear as catchline on the preceding tablet, but the incantation was well known, since it is quoted in various rituals: in the ritualtablet to Maqlû (Tablet IX 191), in the ritualtablet to *Mis pi* (G. Meier, AfO 12, pl. 11 rev. 13) and in Sm. 156 (unpublished; duplicates or partial duplicates are Thompson, AMT 32,1 rev. 13ff., Scheil, RA 22, p. 155 rev. 1ff., KAR 81 and Rm. 252. The instruction [EGIR]-šú ÉN [L-šú gam-li-i]a ... is preserved only in Sm. 756 obv. 19).

3. Similar to the version of B is Hehn, BA 5, p. 391: 10—11: *e-zi(sic) collated by Geers) u pa-šir šá ni-iš a-bi u um-[mi ...] šá ina te-ni-še-e-ti re-me-nu-ú dAMAR.UD*. Cf. also the epitheta given to Marduk in King, BMS No. 11: 1—2: *šá e-ze/zes-su a-bu-bu nap-šur-šu a-bu ri-mi-nu-ú* «whose anger is (devastating like) a flood, whose forgiveness is (like that of) a merciful father». [This expression occurs also in personal names from the Kassite period: *mE-ze-ú-pa-šir-ana-ardi-dMarduk* (Clay, BE 14, No. 151: 17), and from the Neo-Babylonian period: *E-zu-u-pa-šir* Pohl, *An.Or.* 8, No. 8 r. 35; Lutz, UCP 9, p. 64, No. 32: 3, cf. *ibid.* 92: 4; and Keiser, BIN 1, No. 151: 1, also *E-zi-pa-šir* Pohl, *An.Or.* 9, No. 4 I 36, cf. *ibid.* II 36.]

8—9. The expressions *ša pān Bēl* and *nādin mē qāti*, although meaningful in themselves, do not fit into the context and may be an intrusion from another source.

10—41. The first words of each section from line 10 to line 41 are enumerated in 81-7-1, 311 (Neo-Babylonian tablet published by Pinches, *Haupt Anniversary Volume*, p. 216f., collated from photo) as follows: *É.SAG.İL šá-qu-ú ra-aš-bu, dAḥ-bi-ta dIa-a-bi-tum, dA-num An-tum, dI-šar-ki-di-su, dNa-bi-um dAG, dKū-bux dNINDA × GUD, dBIL.GI dGIR, dGIR.UNU.GAL, dLugal-marad-da, d[Pap-nigín-gar-ra], dLugal-a-ab-[ba], dKAS+KUR d[KA]S+KUR, dMAR.TU*.

14. Restore perhaps [(*guzalū*) *qāb damqāti*] from Craig, ABRT 1, p. 57: 26 and dupl. K. 6308: *dMa-ag-rat-a-mat-su GU.ZA.LÁ qā-ba dam-qa-a-[ti]*, var. *dMa-ag-rat-a-wa-su DINGIR GIŠ.GU. ZA.LÁ qā-a[b damqāti]*.

20. For the reading *Ningirim* cf. Goetze, JAOS 65, p. 234. Instead of *dNin-A.ḤA.KUD.DU* the phonetic writing *Ningirimma* occurs in Thompson, AMT 12, 1: 48: *ÉN dAsal-lū-ḥi dAMAR.UD ÉN dNin-gi-rim-ma EN ÉN ÉN dGu-la EN a-zu-ti i-di-ma ana-ku aš-ši* «It is the incantation of Asalluḥi, Marduk; it is the incantation of Ningirimma, lady of the incantation; Gula, lady of medicine has cast it, I took it». [Cf. now Goetze, JCS 9, p. 17.]

26. See Note to Tablet II 176.

30. Variant gives *dGa-a-gi*, but the vocabularies give the reading of *dGA.GA* as *dKā-kā: [ka-a] [GA] = šá dGA.GA dPap-sukkal* (Ea IV 28).

31. Reading of *dNin-SIG₇* as *dNin-amma* after Landsberger, MSL 2, p. 63 to line 404.

39. Four different readings are attested for $\text{dKAS} + \text{KUR}$: *Il-lat*, *Al-ba*, *Al-ḥa*, *Ba-li-ḥa* (Ea I 279–282, partly restored from 3N-T 316: 23–25 which lists only *Alba*, *Alḥa* and *Baliḥa*). See also note to l. 54.

41. *bandudū* (loanword from Sumerian *ba.an.du₃.du₃*) is synonymous with *madlū* «drawing bucket» according to Hh IX 226–227, Hh VI 103–104 and the commentary Si. 276 (Scheil, ZA 10, p. 195, 10–11). The figurines of the 'seven wise men' carry a *bandudū* in their left, a *mulilu* in their right hand (KAR 298: 12–13); this passage shows that the *mulilu* and the *muššipu* in our line refer to the two magic implements, the *gamlu* and the *bandudū*.

48–77. The *māmītu*'s enumerated in this section are in the greater part identical with those enumerated in Tablet III. Their correspondence is as follows: line 48 = III 83; 50 = III 25–26; 51: cf. III 60; 52 = III 49 and 33; 53 = III 47 and 48; 58 = III 10–11; 59 = III 3–5; 60 = III 19; 61 = III 20; 64–66: cf. II 37; 67 = II 42–43; 69 = III 116–117; 73 = III 55; 74 = III 121 and 46; 75 = III 15 and 32; 76 = III 70; 77 = III 27–28.

51. Emendation of *GIŠ.LA* into *GIŠ.APIN* (only from A) after a parallel where a similar enumeration is found: *niš kak-ki ḥar-bi GIŠ.APIN ŠEN[UMUN]* (IV R 58 II 44, *Lamaštu*) and the ritual to it: *GIŠ kak-ki ḥar-bi GIŠ.APIN(!) ŠE.NUMUN teleqqi* (IV R 55 I 9).

54. The variant offers $\text{dKAS} + [\text{KUR}]$ for *Baliḥu*; for this reading cf. in the last place Goetze, JCS 7, p. 61.

māḥazu denotes here a reservoir of water. This term occurs also in Zimmern, BBR, No. 100: 19, rev. 27, 38, where the animals of the plain drink pure water from the *māḥazu* (*ištanatti mē māḥazi ellūti*). Zimmern, *ibid.*, p. 216 n. 1 translated *māḥazu* as «Quelle». The same word *māḥazu*, which is probably derived from *aḥāzu* and means «the place where (the small sources) collect», is referred to — as is shown by the context — in a hymn to Marduk: *mukil māḥazi muštēšir naqbē nārāti pētū berāti* «who keeps the reservoirs in good condition, who directs in their course the fountains and rivers, who opens the wells» (Hehn, BA 5, p. 385: 6).

71. After *tarbašu*(TÜR) H has the signs KIT RI; a reading *saḥ-ri* is possible but offers no satisfactory meaning in this context. We would expect *supūri* «sheepfold».

mānaḥātu is a late word for garden(-bed), dating from the Kassite period. Cf. *mu.sar* = *ŠU-u* (= *musarū*) = *ma-na-ḥa-tum* (Hg. D III 229), *mu-sa-ru-ū* = *ma-na-ḥa-a-tum* (von Soden, ZA 43, p. 238: 118, Meek, RA 17, p. 150, K. 5974: 6, etc.) and the Kassite letter Radau, BE 17, No. 21: 26 where *mānaḥātu* occurs in a fragmentary context.

75. *laptu* is given as the Akkadian equivalent of *udun.še.sa.a* «oven for roasting grain» in Hh X 370.

81. *šukunnu šakānu* means «to slander» or «to make a false accusation» in an unpublished Kassite legal text from Ur, courtesy O. R. Gurney.

87. The reading *ēdu* for *Ú.AŠ* was suggested by Landsberger (ZDMG 74, p. 443f.) and is also supported by the equation *giš.[šinig].aš = e-[du]* (Hh III 71).

Tablet IX.

1. *mú* equals Akkadian *banū*, cf. [...].li an. edin.na *mú.a* = [...].lu-ū *šá ina ḡe-ri ib-ba-na-a* (CT 16, pl. 40 «H» 9–10).

6. Should we accept the variant of the otherwise corrupt text Clay, BRM 4, No. 17, we might translate *pa.sag.ba* (after the variant *pa.bi sag.bi/ba*) «upon its head and crown».

17. Emendation after K. 3511 + 79-7-8, 68, I 8': [én gi.kù gi.sikil gi] *ambar.kù.ga.ta mú.a*.

19. Cf. the incantation quoted by Scheil, RA 18, p. 16, No. 13, rev. 13–14: [é]n an.ta ba.mul ki.ta [ba.mul] [x].dingir.re.e.ne.ke₄ mul. mul.

27. *kar*, for which no satisfactory meaning could be found, has been left untranslated.

28. Because of the connection with *eš.bar*, we consider *tar.ra* as an active participle and *nam* as a later addition in the text.

51. The sign which is transliterated as *TI-tenū* + *HA*(!) has in all copies the form of the sign *GAKKUL* (U + MUN). In the Akkadian version of the bilingual text de Genouillac, TCL 15, No. 48: 42 the same sign is translated by *šippatu* (read: *giš.ḥašhur.gin₈ TI-tenū* + *HA*(!)).[šè](!) [si(?)].ga = *ki-ma ḥaš-ḥu-ru* [šip]-pa-a-ti *ma-la-la-ku* [or: *ma-la-⟨la⟩-ku*, cf. *ibid.* 46] «I cleave [to my spouse] as an apple to the bough». In the series Diri, Tablet VI 28 (= Goetze, JAOS 65, p. 224) the sign *T[TI-tenū] + HA* (sign name *ti-te*(!)-en MIN, i. e. *ku-ú-a* I.GUB?, Sumerian reading broken) is translated by *ši-ip-pa-tu₄*. Our translation 'bough' is based on the evidence of the bilingual passage, and we suggest that the complex sign *TI-tenū* + *HA* eventually concurred with the sign *GAKKUL*.

65. *KA-ḡé-gál* is listed among the eight doorkeepers of Enki (cf. Langdon, JRAS 1928, p. 847 n. 4); we interpret *KA-šu-du₇* as another divine doorkeeper, although this name does not occur elsewhere.

77. The emendation supposes that *dug₄.ga* was quoted as a variant to *zu*, combining the two possibilities *giš.nu.zu* and *giš.nu.dug₄.ga*.

84. This line — as Tablet II 133 — was taken over from a royal ritual, and specifically from the *Bīt rimki* where it is said: *udug sig₅.ga dLama sig₅.ga nam.en.na nam.lugal.la kalam.ma*.

ke₄ su.na ḡé.en.su₃.su₃.ge.eš (Haupt, ASKT, No. 12: 27–28). We have restored the beginning of this line after the parallel.

87. *gi.PAD* (reading *šutug*, Akkadian *šutukku*) is a part of the *bīt rimki*: *gi.PAD.UD é a.tu₃.a = ina šu-tuk É rim-ki* (V R 51 III 71–72), where the *nam.búr.bi ḡul dū.a.bi*, the ceremonies for undoing any kind of evil, were performed according to the ritual tablet to *Bīt rimki* (Zimmern, BBR, No. 26 IV 23). It occurs frequently in the *mīs pi* ritual too; for references cf. Zimmern, BBR, p. 225 s. v. *šutukku*; and in the rituals Thompson, AMT 44, 4: 4ff., KAR 90: 18, KAR 91 rev. 18f. A bilingual incantation specifies that the *gi.PAD* is dedicated to Marduk: *zi.sur.ra dEn.ki.ke₄ [gi].PAD šub.ba dAsal.lú.ḡi dumu Eridu. KI.ga.ke₄ <na>.an.na.ta.bal.e = zi-sur-ra šá dÉ-[a] šu-tuk-ku [na-du-u] šá dAMAR.UD [DUMU Eri-du₁₀] la ta-[ba-lak-kù]* «do not cross over the magic circle of Ea, the reed-construction of Marduk!» (Pinches, JTVI 26, p. 155 III 21–24). In unilingual Sumerian texts *PAD.UD šub.ba* (without the determinative *gi*) denotes a holy place for offerings, e. g. in Gadd, UET I, No. 71: 6. — The directions for preparing the *šutukku* are as follows (after the unpublished texts K. 6810 I and K. 8117, duplicates to Zimmern, BBR, No. 39): *bilat qanē teleqqi GI.URĪ.ME* (var.: *GI.MEŠ BAR. MEŠ teleqqi GI.URĪ.GAL.MEŠ*, Langdon, PBS 12/1, No. 7 rev. 6–10) *teppuš sūrta tusārma GI. PAD.ME ana Ea Šamaš u Asalluḡi tanaddi* «you take an armful of reeds, make reed-bundles, set them up in a circle and arrange the *šutukku*'s for Ea, Šamaš and Asalluḡi».

88. *šu.luḡ.ḡa.me.en = qa-ti-ka mi-si* (IV R 23,1 rev. IV 3–4), cf. Thureau-Dangin, *RAcc.*, p. 32.

93. Although II R 58, 6: 41 has *dingir.ra.gin₈ ḡé.en.kù.ga*, the reading *an.gin₈* is preferred because the Akkadian translations have *kīma AN-e līlī kīma irḡitīm lībīb kīma qirīb AN-e limmīr* (*passim*).

96. Cf. CT 17, pl. 17 V 33: *én na.izi kur.ta a.ri.[a ...]* with the duplicate(?) *Rm. 219* (unpubl.) which gives as catchline: [én na.izi kur.ta (a.)ri].a *kur.ra.ta sig₇.ga*.

99–100. These two lines are difficult, and the translation is only an attempt to render the general meaning. *á.gál.e na.izi* is translated «powerful incense» on the basis of an unpublished «Kultmittelbeschwörung» to the incense (*Rm. 225*, dupl. *Rm. 404*) which begins: *én á.tuk na.izi*

si.ga [...], and the emendation of *KU sag* to *hur*(!).*sag* is based on the attested expression *hur.sag su.kud.da = šadē zaḡrūti*, e. g. II R 19, No. 2: 45f. (republished by Hrozný, MVAG 8, 5, pl. V. 11f.).

107f. See *Appendix*, rev. 6–7 and 12–13.

114. Restored from *Appendix*, rev. 22–23.

119ff. Duplicate to lines 123–128 of this incantation is CT 17, pl. 8 VII 2–9. In the edition of CT the lines have to be moved up by one from line 7 on. Note also the variant *šu* for *su* of line 126.

CT 17, pl. 8 VII 1.	broken
2. [giš.ḡa.šur.ra b]i.i[n.tag]	123b
3. [An.na an.na] mu.un.t[ag]	124a
4. [dKi ki] mu.un.tag	124b
5. [dEn.ki lugal abzu.k]e ₄ sikil.la mu.un.tag	125
6. [lú.ux.lu dumu].dingir.ra.na	126a
7'. šu.na [mu.un].tag	126b
8'. mu.un.sikil.la [mu.un.dadag.ga]	127
9'. eme.ḡul.ḡál bar.š[ḡé.im.ta.gub]	128

Appendix.

In the break at the beginning of the tablet we should restore the incantation *mà.e lú.kù.ga me.en*, from Tablet I 4.

22ff. The Akkadian translation does not always follow the Sumerian text; whenever there is a divergence, we have translated both the Sumerian and the Akkadian, the latter in parentheses.

24. We consider *ka.ku.gál* as phonetic writing for *ka.kù.ḡál = āšipu*. However, *ka* was interpreted as *riḡmu* in the Akkadian translation.

rev. 5. Here the sulphur is associated with the river, as elsewhere the bitumen: *ESIR = dĪD* (Zimmern, BBR, No. 27, II 11 = Langdon, PBS 10/4, No. 12, II 18).

15. This line interprets *šimtu* as «fate» and uses the verb *šāmu*, but the Sumerian *zaḡ.šú ... ḡá* means *šimta šamātu* «to mark».

20. *tab.ba*, translated by *tappū* «companion», has to refer, in parallelism with the preceding and following lines, to the activity of fire in the beer-brewing process. We have translated simply «brewing» and this may be supported by the vocabulary equation: *tab.ba = se-bu-u* (Erimḡuš VI 190).

30. The torch is equated with *Gibil*, cf. *GI.IZI. LÁ = dBIL.GI* (Zimmern, BBR, No. 27, II 5 = Langdon, PBS 10/4, No. 12, II 12).

Indices.

Index of Texts.

Museum Number	Tablet and recension	Publication
K. 65 + 2397 + 10706 K. 136 + *Bu. 89-4-26, 167 K. 150 K. 2333 + 6096 + 7206 + 9515 K. 2362 K. 2390 K. 2397 see K. 65 K. 2399 K. 2427 + 2941 + 4265 K. 2452 + 2705 K. 2705 see K. 2452 K. 2866 + 8174	V-VI A VII A II A IV A IX D III A, IV P IX C IX A IV D VIII A IV E IV B V-VI B III B IV L, V-VI L IX B VIII H VIII I IV M, V-VI M IX L V-VI C V-VI D VII C VII D II B VII E IV F IX H IX N VIII E II C IX G IX F	IV R 7-8 IV R 19,1 IV R 51-52 BBR, pl. IX-X BBR, pl. XVI BBR, pl. IV BBR, pl. LXXIII BBR, pl. XVII-XIX BBR, pl. XI Smith, MAT, pp. 17-19 BBR, pl. XVI BBR, pl. XII BBR, pl. IX IV R Add. p. 2 BBR, pl. V-VI BBR, pl. XIII BBR, pl. LXXIII unpublished unpublished BBR, pl. XIII unpublished IV R Add. p. 2 IV R Add. p. 2 BBR, pl. XIV unpublished BBR, pl. XV IV R Add. p. 9, 10 BBR, pl. XV ZA 30, p. 201 (K. 8126) BBR, pl. LXXV (K. 9585 +) BBR, pl. LXXII unpublished BBR, pl. XVI (K. 13452) ZA 30, p. 201 BBR, pl. XVI BBR, pl. II-III (K. 8868) BBR, pl. LXXII BBR, pl. LXXIV BBR, pl. II-III

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Museum Number	Tablet and recension	Publication
*79-7-8, 85	IX P	unpublished
*79-7-8, 140	V—VI O	unpublished
*79-7-8, 329 see Sm. 143		unpublished
*82-3-23, 130	VIII C	unpublished
*82-5-22, 1767	V—VI N	unpublished
83-1-18, 474	VII B	IV R Add. p. 4
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Bu. 91-5-9, 1 see K. 2959		
Th. *1905-4-9, 115 (60986)	III C	unpublished
Th. *1905-4-9, 258 (98752)	IV N	unpublished
VAT 9421	IV c	KAR 67
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VAT 9804	III q	MIO 2, p. 243f.
VAT 9974 + 10629 + 11081	III p	MIO 2, p. 239ff.
VAT 10120	II i	MIO 2, p. 234
VAT 10153 + 10286 + 10322 + 10770	III o	MIO 2, p. 235ff.
+ 10928 + 10936 + 12113 + 12173		
VAT 10286 see VAT 10153		
VAT 10312c	VII f	KAR 371
VAT 10322 see VAT 10153		
VAT 10629 see VAT 9974		
VAT 10737	III o	MIO 2, p. 234
VAT 10770 see VAT 10153		
VAT 10843	III q	MIO 2, p. 243f.
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VAT 11061 + 11214	II h	MIO 2, p. 233
VAT 11081 see VAT 9974		
VAT 11142	III o	MIO 2, p. 238
VAT 11214 see VAT 11061		
VAT 11568	II h	MIO 2, p. 233
VAT 11600	II h	MIO 2, p. 233
VAT 11624	III q	MIO 2, p. 244
VAT 12113 see VAT 10153		
VAT 12173 see VAT 10153		
VAT 13613	I	LKA 91
VAT 13720	IV h	unpublished
Field number:		
Sultantepe 51/9 + 52/188	IV Q	Gurney-Finkelstein, <i>The Sultantepe Tablets</i> , No. 84
Sultantepe 51/96 + 51/201 + 52/93 + 340	IV R	ibid., No. 85
ND. 5435	VII G	E. E. Knudsen, <i>Iraq</i> 19, pl. 13—14

Concordance of VAT Numbers and KAR Numbers.

(including KAR Numbers republished in MIO 2, pp. 233—244)

KAR	VAT	KAR	VAT	KAR	VAT	KAR	VAT
30	9726	89	9974	232	10928	273	11624
51	10153	93	9974	264	11214	274	11600
67	9421	133	10936	270	9974	371	10312c
75	10286	231	10629	271	11142	LKA 91	13613

Index to Commentaries.

Museum Number	Commentary	Publication
K. 4320	B	II R 35,1 = <i>Bab.</i> 7, pl. VIII
VAT 8928	A	= RA 28, p. 134
VAT 13846	C	KAR 94
		AfO 12, pl. XIII—XIV

Index to Appendix.

Museum Number	Publication
K. 44	IV R 14,2 = ASKT, No. 9
K. 4077	IV R 14,2 = ASKT, No. 9
K. 15218	unpublished
Sm. 35	unpublished
Sm. 554 + 1364 + Rm. 2, 425	unpublished

List of Words Discussed.

1. Akkadian words.

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<i>bandudū</i>	60a	<i>laptu</i>	60b	<i>panāqu</i>	58b
<i>barru</i>	55a	<i>madlā</i>	60a	<i>paršu</i>	55a
<i>bennu</i>	55a	<i>māhazu</i>	60a	<i>piširtu</i>	58a
<i>da'āmu</i>	58b	<i>māmītu</i>	55b	<i>risbu, risibtu</i>	57a
<i>darkātu</i>	56a	<i>mānahātu</i>	60a	<i>rumikātu</i>	58b
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<i>ēdu</i>	60b	<i>mullīlu</i>	60a	<i>sūrtu</i>	61a
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<i>harbu</i>	60a	<i>naqud</i>	54b	<i>tapātu</i>	56a
<i>huluppaqu</i>	54a	<i>nī'šu</i>	59a	<i>upuntu</i>	54a
<i>kakku</i>	60a	<i>niqittu</i>	54b		

2. Sumerian words.

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E. Reiner, *Šurpu*.

3. Proper names.

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dBaliḥa60 a	dKù.bi57 a	dSilakku56 b
dBarirītu56 b	dKù.SUD57 a	dŠulak56 b
dIllat60 a	dLuḥušû55 b	dWer55 b
dImmerija55 b	Naprušu55 b	

List of Sign Values.

(New or rare readings used in the transliteration)

adda LÚ.ÚŠ	gin _a GIM (used in Sumerian context; as a logogram, GIM is used)
akà ŠID	kukku ML.MI
asal URU × ŠI (in the name dAsal. lú.ḥi)	u _x GIŠGAL (in nam.lú.u _x .lu)
bux SUD (in the name dKù.SUD)	
dadag UD.UD	