Corpus of Mesopotamian Anti-Witchcraft Rituals
Ancient Magic and Divination

Editors
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FRANCESCA ROCHBERG – FRANS A. M. WIGGERMANN

VOLUME 8/2

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Corpus of Mesopotamian Anti-Witchcraft Rituals

Volume Two

By
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With
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CONTENTS

PREFACE ............................................................................................................................................ xi
ABBREVIATIONS AND SYMBOLS ................................................................................................ xiii
INTRODUCTION ..................................................................................................................................... 1

TEXTS OF GROUP THREE
PRESCRIPTIONS FOR SYMPTOMS INDICATING WITCHCRAFT

3.1 FRAGMENTARY PRESCRIPTIONS FROM BOĞAZKÖY (I)
KUB 4, 27 ........................................................................................................................................... 3

3.2 FRAGMENTARY PRESCRIPTIONS FROM BOĞAZKÖY (II)
KUB 37, 3 ......................................................................................................................................... 6

3.3 FRAGMENTARY PRESCRIPTIONS FROM BOĞAZKÖY (III)
KUB 37, 4 ......................................................................................................................................... 8

3.4 NECKLACES AND LEATHER POUCHES, RITUALS AND PRAYERS AGAINST WITCHCRAFT,
DIVINE WRATH AND OTHER EVILS
SpTU 2, 22 + SpTU 3, 85 // STT 275 // BAM 370 // BM 56148 + 59929 + 64516 //
BM 38666 + 39447 // AMT 92/1 // BM 33543 // BM 32515 ................................................. 11

3.5 NECKLACES AND LEATHER POUCHES AGAINST WITCHCRAFT AND ADVERSARIES
BAM 315 // Bu 91-5-9, 214 ............................................................................................................ 31

3.6 A LEATHER POUCH AGAINST WITCHCRAFT AND DIVINE WRATH
BAM 316 ........................................................................................................................................... 35

3.7 LEATHER POUCHES AGAINST WITCHCRAFT AND DIVINE WRATH
BM 64174 // STT 95 + 295 // BAM 326 ............................................................................................ 39

3.8 RITUAL AGAINST THE WITCHCRAFT OF AN ADVERSARY, SLANDER AND DIVINE WRATH
BAM 446 ........................................................................................................................................... 45

TEXTS OF GROUP SEVEN
UŠBARRUDA TEXTS

7.11 WITCHES, CURSES AND THE VIGIL OF THE SEVENTH DAY
K 1289 // K 10221 + 14623 // K 15177 + Rm 491 // Rm 2, 314 // AMT 92/1 //
K 2351 + 5859 + 8184 + 10639 (AMT 13/4) + K 3293 (BAM 460) // BRM 4, 18 //
81-7-27, 205 // K 8447 + Bu 89-4-26, 133 // ABRT 2, 11 // CT 51, 202 // K 15239 //
BM 42272 // LKU 36 // 1929-10-12, 764 .................................................................................. 48

7.12 WASHING OFF WITCHCRAFT
BM 47451 ....................................................................................................................................... 64

7.13 AN OINTMENT OF OANNES
Si 17 ................................................................................................................................................ 69

7.14 TRAPPING AND BURNING WITCHES
Si 1 // Si 738 ................................................................................................................................... 71

7.15 UŠBARRUDA FROM SIPPAR IN ASSYRIAN SCRIPT
Si 96 ................................................................................................................................................... 74
CONTENTS

7.16 A N UŠBURRUDA FRAGMENT FROM SIPPAR
Si 860 .................................................................................................................. 76

7.17 A FRAGMENT FROM SIPPAR
Si 727 .................................................................................................................. 78

7.18 BURNING FIGURINES BEFORE GIRRÁ
KAL 2, 9 ............................................................................................................. 79

7.19 OVEN, KING OF THE GODS
KAL 2, 30 .......................................................................................................... 83

7.20 A FRAGMENT FROM AŠŠUR
A 2731 ................................................................................................................ 87

7.21 UŠBURRUDA-RITUAL BEFORE JUPITER
K 2785 + 7237 + 9026 ....................................................................................... 89

7.22 FACING THE WITCH EQUIPPED WITH HAšTUŠ-PLANT
K 885 + 4538 // BM 45482 // LKU 27 ............................................................. 92

7.23 THE ANHULLU-PLANT VANQUISHES WITCHCRAFT
BM 35672 .......................................................................................................... 97

7.24 THE RApuDU-PLANT DYES THE STEPPE
BD Collection, California ................................................................................... 100

7.25 FIGURINE MAGIC BEFORE ŠAMAŠ
BM 36584 .......................................................................................................... 105

7.26 FRAGMENTARY COLLECTION OF UŠBURRUDA-RITUALS
SpTU 1, 13 ........................................................................................................... 109

TEXTS OF GROUP EIGHT

8.15 SUMERIAN INCANTATIONS AGAINST A DEMONIC WITCH
KUB 30, 1 (and related fragments) // PBS 1/2, 122 // JRL 1059 (Box 24 P 28) //
CBS 11933 // MS 3084 ....................................................................................... 112

8.16 DOUGH AGAINST THE SEVEN ARCH-WITCHES
H 97 // H 179 + 188 (+) H 186 + 187 (and unnumbered fragments) // CT 58, 79 //
CT 44, 34 // UET 6/2, 149 .................................................................................. 135

8.17 FIGURINE MAGIC BEFORE UTU
Th 1905-4-9, 93 .................................................................................................. 146

8.18 CRUSHING THE WITCH
BM 40568 .......................................................................................................... 151

8.19 AN OLD BABYLONIAN RITUAL FOR A BEWITCHED HOUSE
YOS 11, 15 // YOS 11, 29 .................................................................................. 154

8.20 MAQLÛ INCANTATIONS OUTSIDE MAQLÛ
K 2467 + 80-7-19, 116 // KAR 226 (KAL 4, 31) // KAR 78 // SpTU 5, 242 // BM 38294 ...
 .............................................................................................................................. 157

8.21 MORE MAQLÛ INCANTATIONS OUTSIDE MAQLÛ
KAR 269 (KAL 4, 29) .......................................................................................... 167

8.22 A LEATHER POUCH AGAINST WITCHCRAFT
BAM 325 (KAL 2, 51) .......................................................................................... 172

8.23 EVIL TONGUES
BM 36310 + 36468 // UET 6/2, 410 // CTN 4, 121 ............................................. 174

8.24 THE BOWL OF THE DIVINER
83-1-18, 427 (BBR 80) + Ki 1904-10-9, 118 // BBR 16 ........................................ 184
8.25  GHOSTS, GODS AND WITCHES
KAR 227 // LKA 89 + 90 // K 9860 + 13272 + 13796 //
K 6793 + Sm 41 + 617 + 717 + 1371 + 1877 // Sm 38 // Si 747 // BM 98638 .................................. 189

8.26  DISPPELLING A GHOST SENT BY WITCHES
Sm 1042 (BBR 52) ................................................................. 211

8.27  PROTECTED BY THE DOG-MAN OF MARDUK
KAR 26 (KAL 2, 21) // Rm 2, 171 // K 3268 + 6033 + 8176 + Rm 85 + Th 1905-4-9, 117 //
K 5937 // AMT 967 // CTN 4, 180 // CTN 4, 186 // BM 46999 + 47169 ................................. 215

8.28  THE ANHULLU-PLANT, THE GUARDIAN OF MARDUK
K 163 + 218 (BMS 12) + K 15538 + 15430 + 20155 // K 3151B + 3346 + 8188 + 10055 +
10063 + 13271 (+) K 6793 (+) K 7984 (+) K 10807 (+) K 17478 // K 2379 + 3289 +
5366 + 10682 + 14805 + Sm 298 + 1462 (+) Sm 2149 // KAL 4, 62 ......................... 230

8.29  TOGETHER WITH İSTAR BACK TO LIFE
BAM 319 // BM 54650 // KAL 7, 11 // LKA 144 // KAR 92 // K 9067 + 10339 + 15960 //
Rm 247 // Rm 534 // VAT 13694 // BAM 318 // BAM 205 // BAM 320 .......................... 247

8.30  ŠAMAŠ, KING OF HEAVEN AND EARTH, LORD OF TRUTH AND JUSTICE
K 3387 .................................................................................... 271

8.31  PRAYING TO ŠAMAŠ, FEEDING WITCHCRAFT TO A DONKEY
K 7930 (+) K 8326 // BM 17004 .................................................. 274

8.32  BURNING FIGURINES BEFORE ŠAMAŠ
BM 47602 .................................................................................. 279

8.33  BURYING FIGURINES BEFORE ŠAMAŠ
KAL 2, 32 ................................................................. 281

8.34  ŠAMAŠ, THIS IS MY SORCERER!
K 2395 ................................................................. 284

8.35  FRAGMENTARY PRAYER, PROBABLY TO ŠAMAŠ
K 6418 ........................................................................ 286

8.36  WITCHCRAFT BEFORE THE MOON AND THE SUN
Si 34 // Si 745 + 818 // Si 722 + 725 ............................................. 288

8.37  FRAGMENTARY INCANTATIONS TO SIN
K 8183 ........................................................................ 294

8.38  GIRRA KILLS THE EVILDOER
KAL 2, 33 ................................................................. 297

8.39  GIRRA, DESTROYER OF WARLOCK AND WITCH
Rm 2, 155 ........................................................................ 301

8.40  PRAYER TO SCORPIUS AND THE STARS
BMS 7 // BM 42111 // K 5679 // BMS 57 ................................................. 304

8.41  PRAYER TO NINURTA-SIRIUS
BM 34084 // BM 34984 // BMS 20 (+) BMS 49 ................................................. 309

8.42  THE KING’S ENEMIES AND THEIR WITCHCRAFT: A NOCTURNAL RITUAL FOR BATTLE
Ki 1904-10-9, 18 ........................................................................ 313

8.43  WHEN ADAD CONSTANTLY THUNDERS
K 2741 + 3180 + 3208 + 5043 + 6672 + 6908 + 7047 + 8498 + 9157 + 9770 +
10219 + 10497 + 13431 + 13793 (BMS 21) + K 6588 + 6612 + 15786 (+)
K 11345 (AOAT 34, 52) ................................................................. 319

8.44  A FRAGMENTARY LIST OF WITCHCRAFT DIAGNOSES AND INCANTATIONS
BM 48008 + 48028 ................................................................. 323
CONTENTS

TEXTS OF GROUP NINE

ANTI-WITCHCRAFT INCANTATIONS WITHIN BIT RIMKI AND RELATED TEXTS

9.4 Washing over the Enemy in the Bathhouse (First House of BIT RIMKI)
K 2380 ................................................................. 325

9.5 An Akkadian Šamaš Prayer (Sixth House of BIT RIMKI)
K 3214 ................................................................. 329

9.6 Wise King, Sagacious Creator
KAR 59 // CTN 4, 167 // SIT 67 // 82-3-23, 44 (+) K 8181 // SpTU 3, 78 //
BMS 10 // BM 32039 .................................................. 332

9.7 Prayer to Nabû Concerning Witchcraft
KAR 25 + 23 // LKA 57 // LKA 40 // LKA 40a // BMS 58 // 79-7-8, 233 .................. 341

9.8 Prayers to Orion
83-1-18, 500 (+) K 8190 (+) K 12937 // BMS 50 // K 3434 + 9251 + Sm 529 .............. 350

TEXTS OF GROUP TEN

RITUALS AGAINST ZIKURUDû AND OTHER SPECIAL TYPES OF WITCHCRAFT

10.6 Salves and Rituals against ZIKURUDû and Other Special Types of Witchcraft

10.6.1 BAM 473 // BAM 209 // BAM 461 // BAM 463 // K 2418 + 2465 + Rm 141
(AMT 77/1–2; 78/1; 79/1) + K 2458 (AMT 82/2) + K 2488 (AMT 76/5) +
K 5893 + 9140 (AMT 77/5) + K 10174 (AMT 79/4) + K 11127 + 16410 (AMT 84/3) +
Sm 1397 (AMT 28/7) + Rm 2, 143 (AMT 24/1) // BM 36520 + 37589 ............... 356

10.6.2 BAM 461 // KUB 37, 58

10.6.3 BAM 463

10.7 Dispelling ZIKURUDû from a House
K 72 (IV R2 59/1) + K 3400 + 9648 // K 2565 + 3509 + 7140 + 9612 + 10634 + 10760 (+)
K 12483 // K 9285 + 13861 ........................................... 369

10.8 Prayer and Ritual before Sirius
BMS 56 // 1930-5-8, 47 // VAT 10778 + 10784 (KAR 297) + VAT 11127 (KAR 256) (+)
VAT 10930 (KAR 127) // PBS 1/2, 110 // 1930-5-8, 35 // BAM 461 // BAM 462 // KAR 83 .. 378

10.9 ZIKURUDû before Scorpius
KAR 121 (BAM 203; KAL 2, 35) ......................................................... 385

10.10 ZIKURUDû of the Seventh Month before Ursa Major
K 6763 ............................................................................................. 387

10.11 ZIKURUDû before Cygnus
BAM 466 ................................................................. 389

10.12 ZIKURUDû before Jupiter
K 13477 ...................................................................................... 391

10.13 Fragmentary Rituals against ZIKURUDû
K 13447 ...................................................................................... 393

10.14 ‘Seizing-of-the-Mouth’ Magic and Stroke
K 2418 + 2465 + Rm 141 (AMT 77/1–2; 78/1; 79/1) + K 2458 (AMT 82/2) +
K 2488 (AMT 76/5) + K 5893 + 9140 (AMT 77/5) + K 10174 (AMT 79/4) + K 11127 +
16410 (AMT 84/3) + Sm 1397 (AMT 28/7) + Rm 2, 143 (AMT 24/1) // AMT 23/2 //
CTN 4, 124 // BM 36520 + 37589 ......................................................... 395

10.15 A Remedy Prescribed by the Seven Sages against ‘Seizing-of-the-Mouth’
CBS 14161 ...................................................................................... 401
CONTENTS

10.16 INGREDIENTS FOR A POTION AGAINST ‘SEIZING-OF-THE-MOUTH’ (I)
  SpTU 1, 58 ........................................................................................................................... 403
10.17 INGREDIENTS FOR A POTION AGAINST ‘SEIZING-OF-THE-MOUTH’ (II)
  AO 17622 .......................................................................................................................... 404
10.18 DAY AND NIGHT NECKLACES AGAINST ‘SEIZING-OF-THE-MOUTH’
  BM 36330 ........................................................................................................................ 406

TEXTS OF GROUP ELEVEN
RITUALS IN CASE OF EVIL OMENS INDICATING WITCHCRAFT

11.3 NAMBURBI-RITUALS AGAINST WITCHCRAFT
  K 2773 + 2901 + 8910 // K 11625 (BaF 18, 550) // KAR 72 // SpTU 1, 76 // KAL 4, 7 .... 408
11.4 AMULET TABLETS FOR PROTECTING HOUSES AGAINST WITCHCRAFT
  MS 3187 // KAR 35 // KAR 36 + 261 // LKA 129 // KAL 2, 40 ................................. 419
11.5 EVIL SIGNS IN A MAN’S HOUSE
  LKA 115 ........................................................................................................................... 427
11.6 DREAMING OF WITCHCRAFT
  81-2-4, 166 ......................................................................................................................... 431
11.7 A CURE FOR ALL ILLNESSES OF MANKIND
  BAM 468 // STT 63 ......................................................................................................... 435

ADDITIONAL TEXTS TO VOLUME 1

A.1 A LATE BABYLONIAN ANA PIŠERTI KIŠPI COLLECTION (cf. vol. 1, texts 1.1, 1.6, 1.8)
  BM 47695 + 47781 ........................................................................................................... 439
A.2 A PRESCRIPTION AGAINST WITCHCRAFT (cf. vol. 1, text 1.8)
  K 8907 ............................................................................................................................. 444
A.3 A FRAGMENT OF AN ANTI-WITCHCRAFT RITUAL BEFORE ŠAMAŠ (cf. vol. 1, text 8.5.1)
  KAL 4, 32 + KAL 7, 9 ......................................................................................................... 446
A.4 THE ŠAMAŠ PRAYER BÊL BÊLI ŠAR ŠARRI (cf. vol. 1, text 9.2)
  BM 40657 ........................................................................................................................ 449
A.5 A LIST OF MATERIALS FOR AN ANTI-WITCHCRAFT RITUAL (cf. vol. 1, text 8.7)
  VAT 13605 ......................................................................................................................... 451

ADDITIONS AND CORRECTIONS TO VOLUME 1

1. List of Additions and Corrections to Volume 1 ................................................................. 454
2. List of Minor Corrections and Typographical Errors in Volume 1 ................................. 457

BIBLIOGRAPHY (VOLUMES 1–2) .......................................................................................... 459

CONCORDANCES (VOLUMES 1–2) ...................................................................................... 471

CMAwR Text Numbers ........................................................................................................ 471
Museum Numbers ................................................................................................................ 483
Previous Publications ......................................................................................................... 497
CMAwR Text Numbers and CDLI P-Numbers ................................................................. 505
Prayer Sigla in UFBG and CMAwR Text Numbers .......................................................... 507
# CONTENTS

REGISTERS (VOLUMES 1–2)

1. *Botanical and Mineral Substances Used in the Prescriptions* .................................................. 508
2. *Incantation Incipits* .......................................................................................................................... 516
3. *Words Discussed* ............................................................................................................................. 521
4. *Selected Texts* .................................................................................................................................. 523

COPIES OF CUNEIFORM TEXTS .............................................................................................................. pl. 1

COLLATIONS ........................................................................................................................................ pl. 91
PREFACE

The Corpus of Mesopotamian Anti-witchcraft Rituals aims to present a reconstruction of the technical literature consulted by Mesopotamian experts when they treated a patient who had been affected by witchcraft or felt threatened by it. As we set out in detail in our preface to volume 1, the history of this project reaches back many years. Here we would like to sketch a picture of the efforts that stand behind the present volume and to acknowledge and thank the many individuals and institutions who supported our work over recent years.

After the appearance of volume 1 Schwemer moved from the School of Oriental and African Studies, London, to Würzburg University. There he applied successfully for funding by the Deutsche Forschungsgemeinschaft (DFG) for a six-year project so that we could continue our work and bring the Corpus of Mesopotamian Anti-witchcraft Rituals to completion. The Würzburg DFG project started in 2012, and Schwemer was able to enlist Mikko Luukko and Greta Van Buylaere as postdoctoral researchers on the project. The working procedure for volume 2 was as follows. Editions of individual texts, according to the lists of CMAWR texts set out in the introduction to volume 1, were first prepared by Schwemer, Luukko and Van Buylaere,1 who had Abusch’s unpublished catalogue of anti-witchcraft rituals and preliminary transliterations at their disposal. Luukko and Van Buylaere then checked any editions prepared by Schwemer, while Schwemer edited the texts prepared by either of them. The completed editions were then read and revised by Abusch. Finally, the editions were reviewed by Abusch and Schwemer together. All members of the team participated in reading proofs. Physical collations of the tablets edited in this volume were made by Schwemer, Luukko and Van Buylaere. With one exception, the copies of cuneiform texts in this volume were prepared by Schwemer.2

As part of the DFG project, Luukko and Van Buylaere prepared and lemmatized the texts of the Corpus of Mesopotamian Anti-witchcraft Rituals for the website Corpus of Mesopotamian Anti-witchcraft Rituals online (CMAWRo).3 As part of CMAWRo, they prepared other materials, such as the Critical Catalogue of Mesopotamian Anti-witchcraft Rituals (CCMAWRo)4 and the Bibliography of Mesopotamian Magic (BibMM).5

We would like to express our gratitude to Mikko Luukko and Greta Van Buylaere for their many and valuable contributions to the progress of the Corpus of Mesopotamian Anti-witchcraft Rituals.

The Würzburg DFG project, with its present team, will continue until 2018, by which time we hope to have completed the final third volume of the Corpus of Mesopotamian Anti-witchcraft Rituals. The avid reader will notice that already now some additions, which became known to us too late for inclusion here, had to be deferred to volume 3.

Again we thank all the individuals and institutions named in our preface to volume 1. Here we mention for special thanks those from whom we received support in the preparation of the present volume.

We would emphasize our gratitude to the directorates and staffs of the several institutions that have allowed us access to their tablets, provided assistance and granted permission for publication: The Trustees of the British Museum, the Middle East Department (formerly Western Asiatic Antiquities) of the British Museum, and curators Irving L. Finkel and Jon Taylor; the Vorderasiatische Museum, Berlin, its directors Beate Salje and Markus Hilgert, and curator Joachim Marzahn; the Babylonian Collection, University of Pennsylvania, and curators Stephen Tinney and Philip Jones; the Yale Babylonian Collection, and curators Benjamin Foster and Ulla Kasten; the Anadolu Medeniyetleri Müzesi, Ankara, its director Enver Sağır and curators Ismet Aykut, Mine Çifçi and Şerife Yılmaz; the İstanbul Arkeoloji Müzeleri, Istanbul, its director Zeynep Kızıltaş, and former curators Veysel Donbaz and

1 Schwemer: texts 3.4–3.8; 7.11–7.17; 7.20–7.26; 8.15–8.19; 8.23–8.25; 8.32; 8.36; 8.40; 8.44; 10.6–10.18. Luukko: texts 7.18; 8.27; 8.28; 8.42; 11.3; 11.4; 11.5; 11.6; A.2; A.3; A.4. Van Buylaere: texts 3.1–3.3; 7.19; 8.20–8.22; 8.26; 8.29–8.31; 8.33–8.35; 8.37–8.39; 8.41; 8.43; 9.4–9.8; 11.7.
2 Van Buylaere prepared the copy of BM 54650 (pls. 51–52) and part of the documentation of collations.
3 http://www.cmawro.altorientalistik.uni-wuerzburg.de
4 http://www.ccmawr.altorientalistik.uni-wuerzburg.de.
5 http://www.cmawro.altorientalistik.uni-wuerzburg.de/bibliography.
Asuman Dönmez; the John Rylands Library, Manchester, and librarian Elizabeth Gow; the Iraq Museum, Baghdad, and Margarete van Ess (Deutsches Archäologisches Institut) for permission to have photographs of Uruk tablets made, and especially Dr. Anmar Fadhil who kindly photographed the tablets for us.

We are grateful to several institutions for their support of our work on this volume: Brandeis University; the W. F. Albright Institute of Archaeological Research, Jerusalem (2014); Julius-Maximilians-Universität, Würzburg; and, especially, the Deutsche Forschungsgemeinschaft.

As with volume 1, a number of scholars have generously communicated their knowledge of texts to us, sometimes even sharing their copies, transliterations or photos: Andrew R. George, Hermann Hunger, Enrique Jiménez, Gina Konstantopoulos, Stefan M. Maul, Wiebke Meinhold, Matthew Rutz, Frank Simons, Henry Stadhouders, Christopher Walker, Egbert von Weiher. We are grateful to Behram DaCosta for making text 7.24 available to us.

Thanks are due to the steering committee of Oracc, especially Stephen Tinney and Eleanor Robson, for their support in preparing CMAwRo as a corpus on the Oracc platform.

Abusch read some of the texts published in this volume with students at Brandeis, especially Sung-Chun Kim. Schwemer did the same with colleagues and students in the Würzburg ‘Cuneiform’; this volume has benefitted from their comments and corrections.

After the volume was completed, Gene McGarry subjected it to a light copy editing, and Nils P. Heeßel reviewed it from a scholarly point of view. Both have saved the reader from our original oversights, errors and lack of clarity.

We thank our editors at Brill, especially Katelyn Chin and Meghan Connolly, for their support.

We are deeply grateful to all the aforementioned individuals.

Finally, we would like to express again our heartfelt gratitude to our families, who continue to live with this project and have given us their love and support throughout.

October 2015

Tzvi Abusch  Daniel Schwemer

Waltham, Massachusetts  Würzburg
ABBREVIATIONS AND SYMBOLS

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

**AMD**  
_Ancient Magic and Divination._

**AMD 1**  

**AMD 2**  

**AMRP**  

**APH**  

**ARM 26/2**  

**AuOr**  
*Aula Orientalis*, Sabadell.

**BaF**  
_Baghdader Forschungen._

**BSA**  
_Bulletin on Sumerian Agriculture_, Cambridge.

**CM**  
_Cuneiform Monographs._

**CM 6**  

**CM 36**  

**CM 37**  

**CM 46**  

**CMAwR 1**  

**CRRAI**  
_Compte rendu, Rencontre Assyriologique Internationale._

**CRRAI 7**  

**CRRAI 43**  

**CST**  

**DDD²**  

**Ebla 1975–1985**  

**ETCSL**  
_The Electronic Text Corpus of Sumerian Literature_, Oxford: http://etcsl.orinst.ox.ac.uk/.

**HANES**  
_History of the Ancient Near East. Studies._

**HANES 6**  

**HdO 1/64**  

**HTR**  
_Harvard Theological Review_, Cambridge, MA.
ABBREVIATIONS AND SYMBOLS

**JMC**  

**JuMau**  

**KAL**  
*Keilschrifttexte aus Assur literarischen Inhalts*, ed. S. M. Maul.

**KAL 2**  

**KAL 4**  

**KAL 7**  

**MARI**  

**MC**  
*Mesopotamian Civilizations*.

**MesZ**  

**MHEM**  
*Mesopotamian History and Environment, Memoirs*.

**MISC**  

**NABU**  
*Nouvelles assyriologiques brèves et utiles*, Paris.

**Natural Phenomena**  

**PNA**  

**PSD**  
*The Pennsylvania Sumerian Dictionary*.

**RIMA**  
*The Royal Inscriptions of Mesopotamia, Assyrian Periods*.

**RIMA 1**  

**RIMA 3**  

**RINAP**  
*The Royal Inscriptions of the Neo-Assyrian Period*.

**RINAP 4**  

**SAA**  
*State Archives of Assyria*.

**SAA 2**  

**SAA 3**  

**SAA 8**  

**SAA 10**  

**SAA 13**  

**SAA 16**  

**SAACT**  
*State Archives of Assyria Cuneiform Texts*.

**SAAS**  
*State Archives of Assyria Studies*.

**SAM 27**  
SEAL
Sources of Early Akkadian Literature, M. P. Streck – N. Wasserman: http://www.seal.uni-leipzig.de/.

Studies Abusch

Studies Biggs

Studies Birot

Studies Boehmer

Studies Borger

Studies Cagni
Studi sul vicino oriente antico dedicati alla memoria di Luigi Cagni, ed. S. Graziani, Dipartimento di Studi Asiatici, Series Minor 61, Naples 2000.

Studies Falkenstein

Studies Finkelstein

Studies Goerke

Studies Greenfield

Studies Groneberg

Studies Güterbock

Studies Hallo

Studies Houwink ten Cate

Studies Jacobsen

Studies Lambert

Studies Landsberger

Studies Lanfranchi

Studies Leichty

Studies Moran

Studies Oppenheim
### ABBREVIATIONS AND SYMBOLS

#### Studies Parpola

#### Studies Reiner

#### Studies Sachs

#### Studies Sima

#### Studies Singer

#### Studies Sjöberg

#### Studies Stol

#### Studies Tadmor

#### Studies Talmon

#### Studies Westenholz

#### Studies Wilcke

#### Studies Wilhelm

#### TMaqlâ

#### TUAT NF
*Texte aus der Umwelt des Alten Testamentes, Neue Folge.*

#### TUAT NF 4

#### TUAT NF 5

#### UAVA
*Untersuchungen zur Assyriologie und vorderasiatischen Archäologie.*

#### Uḫḫ

#### UVB

### SYMBOLS AND FURTHER ABBREVIATIONS

- **šu’** emended, but certain reading (against unidentifiable or irregular sign on tablet)
- **šu’(ma)** emended, but certain reading (against identifiable sign on tablet)
- **šu?** emended, but uncertain reading (against unidentifiable or irregular sign on tablet)
- **šu’(ma)** emended, but uncertain reading (against identifiable sign on tablet)
- **šu**[^1] collated reading according to tablet against modern copy (used selectively and only if no revised copy or collation is provided)

[^1]: \( \overline{\text{šu}} \)
ABBREVIATIONS AND SYMBOLS

šuų uncertain reading of a single sign
šu underlined readings indicate now lost signs that are still visible on older photographs or hand-
copies
x undecipherable damaged sign
: .: cuneiform division marks
[ ] break
[x] indicates space available in break
r ř partially broken sign(s)
{ } sign(s) to be deleted from the text
< > sign(s) to be added to the text
* * sign(s) written over erasure
*{ }* erased signs to be deleted from the text
… untranscribed, untranslated sign(s), word(s) or passage(s) of text
(( )) indication of a variant reading in the transcription and translation (usually used for words present
only in one or some manuscripts)
— indicates a missing word in a given manuscript in relation to a duplicate edited in the same score
/ indicates the end of a line if two or more lines in a given manuscript are edited on one line
→ indicates the continuation of a line if one line in a given manuscript is spread over more than one
line in the edition
\ indentation
+ joined to
(+ ) indirectly joined to
// duplicate of
n', n'' line x+n, line x+y+n etc.
Ass.-Mitt. Assyro-Mittanian
col. column
coll. collated; collation
ctd. continued
fem. feminine
frg. fragment; fragmentary
l. e. left edge
LB Late Babylonian
lit. literally
lo. e. lower edge
MA Middle Assyrian
masc. masculine
MB Middle Babylonian
ms(s). manuscript(s)
NA Neo-Assyrian
NB Neo-Babylonian
OA Old Assyrian
O Akk. Old Akkadian
OB Old Babylonian
obv. obverse
ph. coll. photo collated
pl. plural
r. e. right edge
rev. reverse
s.v. sub voce
sg. singular
u. e. upper edge
unpubl. unpublished
INTRODUCTION

An introduction to the Corpus of Mesopotamian Anti-witchcraft Rituals (CMAwR), its goals, structure and contents, as well as to Mesopotamian anti-witchcraft rituals and conceptions of witchcraft was given in volume 1 (pp. 1–25). Of course, over the years additional manuscripts and texts have been identified and added to the materials to be edited, but the overall plan of CMAwR has remained unchanged.

CMAwR is still subdivided into twelve major text groups:

Group 1: Prescriptions for Undoing Witchcraft (ana pišerti kišpti)
Group 2: Prescriptions to be Used for Bewitched Persons (šumma amēla kašip)
Group 3: Prescriptions for Symptoms Indicating Witchcraft
Group 4: Cures for the Witchcraft-induced Loss of Potency
Group 5: Protecting Pregnant Women and Infants against Witchcraft
Group 6: Instructions for the Fabrication of Amulet Necklaces against Witchcraft
Group 7: Ušburruda Texts
Group 8: Ceremonial Rituals for Undoing Witchcraft
Group 9: Anti-witchcraft Incantations within Bīrimki and Related Texts
Group 10: Rituals against zikurudû and Other Special Types of Witchcraft
Group 11: Rituals in Case of Evil Omens Indicating Witchcraft
Group 12: Diagnostic Texts

CMAwR, volume 1, covered text groups 1, 2 and 12; it also presented many texts of groups 7 and 8 as well as some of the texts of groups 9, 10 and 11.

The present volume is meant to complete, with minor exceptions, the presentation of texts in groups 7, 8, 9, 10 and 11. It also includes texts of group 3, several additional sources for texts edited in volume 1 (texts A.1–A.5) and a list of additions and corrections to that volume. Thus in this volume the reader will find texts 3.1–3.8; 7.11–7.26; 8.15–8.44; 9.4–9.8; 10.6–10.18; 11.3–11.7. The numbers assigned to the texts within each group continue the sequence initiated in volume 1.

The third volume of CMAwR, which we hope to complete within three years, will be mainly devoted to text groups 3–6 and is intended to conclude the Corpus of Mesopotamian Anti-witchcraft Rituals.

Thanks especially to the efforts of Mikko Luukko and Greta Van Buylaere, texts of CMAwR and tools for their analysis are now also available online on the website Corpus of Mesopotamian Anti-witchcraft Rituals online (CMAwRo).6 The texts are presented within the framework of the Open Richly Annotated Cuneiform Corpus (Oracc).7 The texts on CMAwRo, which at this point comprise all texts in volume 1, are fully lemmatized and accompanied by glossaries. The texts of volume 2 and Maqlû should be available on CMAwRo within one to two years after the publication of this volume. Also available on CMAwRo is an online catalogue of anti-witchcraft rituals (CCMAwR: Critical Catalogue of Mesopotamian Anti-witchcraft Rituals),8 the Bibliography of Mesopotamian Magic (BiBMM)9 and introductory essays on Mesopotamian magic and witchcraft.

***

For the convenience of the reader, we repeat here the introductory notes on the presentation of the texts given in volume 1, pp. 24–25:

Each separate edition of a text or a set of related texts comprises at its maximum the following sections:

• **Content.** A short general characterization of the relevant sources and their contents.

• **List of Manuscripts.** A catalogue of the relevant cuneiform manuscripts. This list provides the following information regarding each manuscript: the sigla in the edition; museum number(s); the location of hand-copies (both those published elsewhere and in this volume); form, date and provenance of each individual cuneiform source.

• **Synopsis of Text Units.** An overview of the individual rituals and/or prescriptions (‘units’) that are contained in the edited text or set of

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6 See http://www.cmaawr.altorientalistik.uni-wuerzburg.de.
7 See http://oracc.org/cmaawr.
8 See http://www.ccmawr.altorientalistik.uni-wuerzburg.de.
9 See http://www.cmaawr.altorientalistik.uni-wuerzburg.de/bibliography.
texts. Each unit is characterized by a brief heading and given a number, and its place both in the individual manuscripts and in the present edition is indicated by line numbers.

- **Previous Editions.** Information regarding previous editions of the text (in full or in part).

- **Transliteration.** A transliteration of all relevant cuneiform manuscripts laid out in synoptic (‘score’) fashion. This transliteration is almost always based on an examination of the original tablet; in the few cases where this was impossible, photographs could usually be consulted.

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

- **Summaries** of those parts of the individual manuscripts that were excluded from the edition because they do not deal with witchcraft. When non-witchcraft sections form a very minor part of a manuscript, however, these sections were usually included in the edition.

- **Bound Transcription, Translation.** A bound transcription (normalization) and translation laid out in parallel columns. The text in this section is based upon the synoptic transliteration. The transcription provides a composite text, but also indicates significant variants between individual manuscripts. These variants are either placed within double curved brackets or, if more complex than just an additional word or two, indicated as “var.” in single curved brackets or given in footnotes. Especially because of the fragmentary nature of many of our sources, the text presented in the transcription usually has to draw on multiple sources and often therefore does not follow one ‘lead manuscript’.

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

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

PRESCRIPTIONS FOR SYMPTOMS INDICATING WITCHCRAFT

TEXT 3.1

FRAGMENTARY PRESCRIPTIONS FROM BOĞAZKÖY (I)

Content

This small fragment from Boğazköy contains the fragmentary text of three therapeutic prescriptions. At least one of them was used to cure patients affected by witchcraft (text unit i). The patient is purified by being washed with water from the holy water vessel.

List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>Bo 5013 (Istanbul)</th>
<th>KUB 4, 27</th>
<th>coll.</th>
<th>Small fragment. Assyro-Mittanian script. 14th–13th cent.</th>
<th>Ḥattuša</th>
</tr>
</thead>
</table>

Synopsis of Text Units

i Fragmentary prescription against witchcraft .......................................................... 1–11
A obv. (II)? 1–11

ii Fragmentary prescription ....................................................................................... 12–13[
A obv. (II)? 12–13

iii Fragmentary prescription ...................................................................................... 14′–20′
A rev. (III)? 1′–7′

Previous Editions

None.

Transliteration

A
1 A obv. (II)? 1 [DIŠ LÛ X X X] X bī x [X X X X]
2 A obv. (II)? 2 [X X X] x ú-[X X X X]
3 A obv. (II)? 3 [NINDA u KAŠ(?)] ꜱšma-at-та i-im-[mi-im u i-ka-ši(?)]
4 A obv. (II)? 4 [LÛ šu-ù] ka-ši-ṣp e-gu₃-ub-bá-[a tu-ka-an(?)]
5 A obv. (II)? 5 [a-na šA(?)] ᵃ₁-ɡu⁻ub⁻bē⁻e ᵃššt[NIG]
6 A obv. (II)? 6 [X X G].šUL,LI.A im-bu⁻u⁻ù⁻⁻⁻[ta-am-ti]
7 A obv. (II)? 7 [še-ep(?)] a-r ᵃ⁻⁻⁻⁻⁻bi⁻-ša 7 qa-[qa-da-tu-šu]
8 A obv. (II)? 8 [ʃiš(?)] ᵃš[ER][N'] ᵃ[N] 1.giš ᵃšš[U'R'.MǐN']
10 A obv. (II)? 10 [ta-na-ad-di(?) i-na MUL tu]-uṣ-bat-[ma]
11 A obv. (II)? 11 [1-na še-er-ti(?) tu-ra-m]a-ak-šu-ma TIL[A]
12 A obv. (II)' 12
[DIŠ LûGI,MEŠ-šu iš-ša-nu]-un-du [x x]

13 A obv. (II)' 13
[x x x x x x x x] 'î-bâl-[x x]

14' A rev. (III)' 1'
[x x] [x x (x)]

15' A rev. (III)' 2'
[x x x] [x x (x)]

16' A rev. (III)' 3'
[x x] [x (x)]

17' A rev. (III)' 4'
ta]-ra3-as}<sâ>]-<an>1

18' A rev. (III)' 5'
[ x x x x x x ina MUL tâu-uš-bâ-a-at

19' A rev. (III)' 6'
ti]-a]-ta-na-[a-qî-šu(?)]

20' A rev. (III)' 7'
x [x x (x)]

(lines 14'–16' too fragmentary for transcription)

[šumma amēlu ... ] ... [ ... ] 2[ ... ] ...

[akala u šikara(?)] umāṭa im|mim u ikâṣṣi(?)' 4'amēlu ša] kašip ēgûbbâ [tu]-kân(?) 4[ana liîbi(?)] egûbbê brÎ[na] 4[ ... ]

19: The plant šēp âribi ('crow’s foot') is m deemed uncertain.

cf. the phrase akal u šikara umâṭa, cf. the phrase akala u šikara/mê muṭṭâ “he has no desire to eat and drink” in CMAW R 1, texts 7.10.1, 1.: 14'; 7.10.3, 1.: 23; 7.10.5: 2'; 8.6, 1.: 19. For im|mim u ikâṣṣi, cf. CMAW R 1, text 7.10.3, 5.: 1.

1–11: It is assumed here that line 1 represents the first line of the prescription. But this is not entirely certain: The fragment may come from a two-column tablet, and the ruling at the top of the obverse may just have set off the writing surface from the edge of the tablet (’Randleiste’).

The reconstruction of the prescription is uncertain in many places. The exact length of the lines cannot be reconstructed with any certainty; therefore, the restorations at the beginning of the lines remain tentative.

3: For the phrase akala u šikara umâṭa, cf. the phrase akala u šikara/mê muṭṭâ “he has no desire to eat and drink” in CMAW R 1, texts 7.10.1, 1.: 14'; 7.10.3, 1.: 23; 7.10.5: 2'; 8.6, 1.: 19. For im|mim u ikâṣṣi, cf. CMAW R 1, text 7.10.3, 5.: 1.

4–6: For the restoration, cf. CMAW R 1, text 7.6.7: 20–21 and text 8.2: 21–22 as well as text 11.7: 12–13 in the present volume.

7: The plant šēp âribi (‘crow’s foot’) is one of the medicinal plants known to have had seven ‘heads’ (see CAD Q 109a for the attestations). The plene spelling in the final syllable of the plant name is unexpected; the restoration therefore remains uncertain.
8–11: The tentative restorations are in part supported by similar instructions in *CMAwR* 1, text 2.3, 1: 39″–41″. For the writing $\text{h}^\text{h}^\text{h}$EREN.NA, cf. here text 10.9: 10' (Middle Assyrian).

12: Cf. *CMAwR* 1, text 2.3, 1: 42″ and text 3.2: 3′ in the present volume.

19′: Alternatively, one could restore *tal-tanappat* at the end of the line.
TEXT 3.2
FRAGMENTARY PRESCRIPTIONS FROM BOĞAZKÖY (II)

Content

Three prescriptions are partially preserved on this small fragment from a large library tablet found at Boğazköy. At least one of the prescriptions was used to cure patients affected by witchcraft (unit ii'). The patient washes himself and is thus purified.

Köcher, KUB 37, p. II, notes that the present fragment may originally have belonged to the same tablet as KUB 37, 2 and 4–9, but this remains uncertain. For KUB 37, 9, see CMAwR 1, text 2.2; for KUB 37, 4, see the present volume, text 3.3.

List of Manuscripts

| A 292/c | KUB 37, 3 | Fragment of a two-col. tablet, Assyro-Mittanian script, 14th–13th cent. | Ḫattuša, Büyükkale, building A |

Synopsis of Text Units

i' Fragmentary prescription ........................................................................................................ 1'–2'
A l. col. 1'–2'

ii' Fragmentary prescription against witchcraft ......................................................................... 3'–10'
A l. col. 3'–10'

iii' Fragmentary prescription.................................................................................................... 11'–13'
A l. col. 11'–13'

Previous Editions

None.

Transliteration

| A l. col. 1 | [ ] x [x x x] |
| A l. col. 2 | [x x x x x i-ra]-muk-ma i-ne-eš |
| A l. col. 3 | [šumma amēlu x x x] IGI.MEŠ-šē iš-ša-nu-du |
| A l. col. 4 | [x x x x x (x)-]UZU.MEŠ-<šēš> šī-im-ma-ta |
| A l. col. 5 | [u-ka-al-lu LÚ B] ka-ši-ip |
| A l. col. 6 | [x x x x x] u ÉLLAG ša UDU.NĪTA ša GŪB |
| A l. col. 7 | [(x x) tu-ub-bal?] ta-sāk a-na šA A.MEŠ |
| A l. col. 8 | [SUB x x x i-ra]-muk-ma KI A MUN u NAGA |
| A l. col. 9 | [x x x x x]-šū tu-ša-ad-ma ŠUB-ma |
| A l. col. 10 | [x x x x x] i-ne-eš |
| A l. col. 11 | [šumma amēlu x x x] x ū šī-it-[[]=um] |
| A l. col. 12 | [x x x x x].MEŠ-šē [x x (x)] |
| A l. col. 13 | [ ] x [x x x] |
Bound Transcription

1'[ ... ] ... [...] 2'[ ... ] ... ira]mmuk-ma inêš

3'[šumma amêlu ] ... ] pânûšu iššuṭaddû
4'[ ... ] ... štrû<ša> šimmata 5'[ukallû amêlu š]û kašîp 6'[ ... ] u kalîta ša im-
merî ša šumêli 7'[(... tubbâk)]] tasâk anâ libbi mû 8'[tanaddû ... ira]mmuk-ma iti mû ūûtû u uḫûlû 9'[ ... ...]šû tušûd-ma tanaddû-ma 10'[ ... ] inêš

11'[šumma amêlu ] ... ] šîr[u] 12'[ ... ]šû [...] 13'[ ... ] ... ] ... ] (text breaks)

Translation

1'[ ... ] ... [...] 2'[ ... ] he wa]shes himself, then he will re-
cover.

3'[If a man ... ], he constantly has vertigo, 4'[ ... ] ... , <his><his>
flesh 5'[is] 6'[numb, 5'[th]at [man] is bewitched. 7'You [dry
(and)] pound 6'[ ... ] and a sheep’s left kidney 7'[(...)].
8'[You put] 7'(it) into water. 8'[ ... ] he was]hes himself. Then
9'[ ... ] 8'with water, salt and potash. 9'You stîr his [ ... ], the
you put ... Then 10'[ ... ] he will recover.

11'[If a man ... ] ... , slee[p] 12'[ ... ] his [ ... ] 13'[ ... ]
... ] ... ] (text breaks)

Notes

General: The reconstruction of the length of
the lines of this fragment depends on the restoration
of line 5'.

5': Alternatively, one could restore ir-
tanaššû at the beginning of the line (cf. CMAwr 1,
text 8.1: 3–4); but kullû is more commonly used in
this phrase.

6': CAD K 76a restores li-pu]-u “fat”;
this is possible, but remains uncertain.

9': For tušûd-ma, cf. text 8.31: 7' in this
volume. There, the verb is probably šâdu “to melt”.
Here, the context may suggest šâdu “to turn” (D-
stem: “to stir”); also the exact meaning of nadû
(ŠUB) in the present context is unclear.

12': Restore perhaps as MÂŠ.GE6].ME
šû “his dreams”; cf. CMAwr 1, text 2.3, 1.: 19’–20’.
TEXT 3.3
FRAGMENTARY PRESCRIPTIONS FROM BOĞAZKÖY (III)

Content

Six prescriptions are partially preserved on this small fragment of a large library tablet from Boğazköy. At least one of them was used to cure patients affected by witchcraft (text unit iii’); others deal with diseases of the eyes (text units iv” and v”) and depression (text unit vi”). Köcher, KUB 37, p. II, notes that the present fragment may originally have belonged to the same tablet as KUB 37, 2–3 and 5–9, but this remains uncertain. For KUB 37, 9, see CMAwR 1, text 2.2; for KUB 37, 3, see the present volume, text 3.2.

List of Manuscripts

| A 773/f | KUB 37, 4 | Fragment of a two-col. tablet, Assyro-Mittanian script, 14th–13th cent. | Hattuša, Büyükkale, building A |

Synopsis of Text Units

i’ Fragmentary prescription .......................................................... 1’–2’
A l. col. 1’–2’

ii’ Fragmentary prescription .......................................................... 3’–4’
A l. col. 3’–4’

iii’ Fragmentary prescription against witchcraft .............................. 5’–12’
A l. col. 5’–12’

iv” Fragmentary prescription against a disease of the eyes(?) .......... 13”–16”
A r. col. 1’–4’

v” Fragmentary prescription against a disease of the eyes ................ 17”–27”
A r. col. 5’–15’

vi” Fragmentary prescription against depression ............................ 28”–29”
A r. col. 16’–17’

Previous Editions

None.

Transliteration

1’ A l. col. 1’ [ ] x [(x x)]
2’ A l. col. 2’ [ ] TILA

3’ A l. col. 3’ [ ] x ši Kiši16.ḪAB
4’ A l. col. 4’ [ ] ina KAŠ NAG-šu-ma TILA

5’ A l. col. 5’ [ ] up-šā-šu(?)-iš šā a-n[a l]ū ep-šu-ma
6’ A l. col. 6’ [ ] x la [GA]LMEŠ
7’ A l. col. 7’ [ ] i-ta-nam-da(?)-u ip1-ta-na-la-hu
TEXT 3.3

Bound Transcription

\[ \text{iballut} \]

Translation

\[ \text{he will recover.} \]

(Translation) (broken; lines 13"–16" too fragmentary for transcription)

---

Bound Transcription

\[ \text{iballut} \]

Translation

\[ \text{he will recover.} \]

(Translation) (broken; lines 13"–16" too fragmentary for transcription)

---

Bound Transcription

\[ \text{iballut} \]

Translation

\[ \text{he will recover.} \]

(Translation) (broken; lines 13"–16" too fragmentary for transcription)

---
Notes

5*: Other restorations, such as zikurud[û or kišpū ruḥû rus[û, are equally possible.

14", 17": Note that IGI.MEŠ seems to be used for ṭnā “eyes” (rather than pānā “face”) in this fragment.

17"–27": Stol, JNES 45 (1986) 296 with fn. 12, and Fincke, Augenleiden, 201 with fn. 1498, suggest that this prescription is a therapy for day blindness or night blindness, a disease called Sîn-lurmâ in Akkadian, which is attested as sî-nu-ri on two other fragments from Boğazköy (KUB 37, 2 obv. 26' // KUB 4, 55: 5').

Fincke proposes to restore šum-šu 'dE[N.ZU-… ] “Its (i.e., the disease’s) name is S[în-…]” in line 20". But this restoration does not agree with the traces preserved, even if one assumes a ligature writing šum-šu 'dE[N.ZU-… ] “Its (i.e., the disease’s) name is S[în-…]” in line 20".

Nevertheless, the present prescription exhibits some intriguing similarities with the prescription against day and night blindness in KUB 37, 2 obv. 26"–33' // KUB 4, 55: 5"–11": Both prescriptions use the finger of a man (here line 21")

14", 17": Note that IGI.MEŠ seems to be used for ṭnā “eyes” (rather than pānā “face”) in this fragment.

17"–27": Stol, JNES 45 (1986) 296 with fn. 12, and Fincke, Augenleiden, 201 with fn. 1498, suggest that this prescription is a therapy for day blindness or night blindness, a disease called Sîn-lurmâ in Akkadian, which is attested as sî-nu-ri on two other fragments from Boğazköy (KUB 37, 2 obv. 26' // KUB 4, 55: 5'). Also the use of fourteen lumps is found in both texts: KUB 37, 2 obv. 28' // KUB 4, 55: 7' prescribes: 14 ki-ir-šī ta-kar-ra-as “You pinch off 14 lumps”; here, three sets of fourteen lumps of an unknown entity seem to be involved (lines 22"–24"). Note that the restoration ki-ir-b[a-an in the present text is certain; neither a reading ki-ir-š[ī nor a reading ki-ir-š[ī can be reconciled with the traces in line 22". 
TEXT 3.4
NECKLACES AND LEATHER POUCHES, RITUALS AND PRAYERS
AGAINST WITCHCRAFT, DIVINE WRATH AND OTHER EVILS

Content

The rituals and prescriptions edited here as texts 3.4–3.7 are all interrelated to various degrees. In these texts the diagnosis of witchcraft as the cause of the patient’s suffering is closely connected with the motif of divine anger, while the descriptions of the patient’s affliction typically include unhappiness, general misfortune, unfavourable portents and dreams, slander and unpopularity rather than specific physical symptoms. The therapies often consist of necklaces and pouches to be worn around the neck; occasionally, they are prepared as part of a ceremonial ritual. Many of the tablets edited here contain significant numbers of remedies that are not directed against witchcraft but use the same type of therapeutic and apotropaic devices, i.e., necklaces and pouches with apotropaic stones and plants. Some of the large manuscripts contain remedies of this type against a wide range of evils and for a variety of purposes not related to witchcraft (see the Summaries below; for this genre of text in general, see Schuster-Brandis, Steine, whose systematization and numbering of apotropaic necklaces we adopt).

One therapeutic prescription against divine anger and witchcraft that forms part of texts 3.4–3.7 is transmitted in the extant manuscripts with slight variations. Through a comparison of the individual sources and an analysis of the variations, Abusch showed that witchcraft in this therapeutic text was secondarily added to the list of evils that had befallen the patient, a phenomenon that bears witness to the creation of a close connection between the motif of divine anger and witchcraft (see Abusch, MesWi, 27–63).

The prescriptions and rituals edited here as text 3.4 come from a large Late Babylonian tablet from the library of Iqšā in Uruk (ms. a). Many of the individual units are only known from that tablet, but two incantation texts (Ušanni namirtu aggu libbaki lániḫ; Attanallak ebbiš namriš; see 2nd Part, units i and ii) are more widely attested. The aforementioned therapeutic prescription against divine anger and witchcraft attested here and in texts 3.5–3.7 occurs in ms. a obv. I 44–51 = lines 24–31 (1st Part, unit ii); note that the scribe gives the introductory part of this unit in an abbreviated form, since much of the description of evils and symptoms is identical with that of the preceding prescription (ms. a obv. I 21–43 = lines 1–23; 1st Part, unit i), which, however, in its introductory part does not include a reference to witchcraft.

List of Manuscripts

<table>
<thead>
<tr>
<th>Letter</th>
<th>Code</th>
<th>Source</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>W 22669/0 + W 22666/2</td>
<td>SpTU 2, 22</td>
<td>Two-col. tablet, Late Babylonian script, 4th cent.</td>
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<tr>
<td></td>
<td></td>
<td>SpTU 3, 85</td>
<td>—</td>
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<tr>
<td>B</td>
<td>SU 52/74 + 52/382</td>
<td>STT 275</td>
<td>Two-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
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<tr>
<td></td>
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<td>—</td>
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<tr>
<td>C₁</td>
<td>VAT 9953 + 10446 (+)</td>
<td>BAM 370</td>
<td>Two-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
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<td>VAT 10547 + 10700</td>
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<td>—</td>
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<tr>
<td>d</td>
<td>82.7-14, 508 + 4339 + 82.9-18, 4496 = BM 56148 + 59929 + 64516</td>
<td>Schuster-Brandis, Steine, pls. 9–27</td>
<td>Three-col. tablet, Late Babylonian script, 2nd cent.</td>
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<td></td>
<td>—</td>
<td>Babylon</td>
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<tr>
<td>e</td>
<td>80-11-12, 549 + 1333 = BM 38666 + 39447</td>
<td>Schuster-Brandis, Steine, pl. 38 (photo)</td>
<td>Three-col. tablet, Late Babylonian script</td>
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<tr>
<td></td>
<td></td>
<td>—</td>
<td>probably Babylon</td>
</tr>
<tr>
<td>F</td>
<td>Sm 302</td>
<td>AMT 92/1</td>
<td>Fragment of a three-col. tablet, Neo-Assyrian script, 7th cent.</td>
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<td>Nineveh, ‘Ashurbanipal’s Library’</td>
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<td>g</td>
<td>Rm 4, 99 = BM 33543</td>
<td>—</td>
<td>Single-col. tablet, Late Babylonian script</td>
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<td></td>
<td></td>
<td>pl. 4</td>
<td>probably Babylon</td>
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</table>
TEXTS OF GROUP THREE: PRESCRIPTIONS FOR SYMPTOMS INDICATING WITCHCRAFT

Synopsis of Text Units

1st Part
i Prescription for an amulet necklace against depression and other evils .................................. 1–23
   Description of evils and symptoms; purpose clause ........................................................ 1–10
   a obv. I 21–30
   Instructions, including further purpose clauses (including hate-magic) ....................... 11–19
   Prognosis ....................................................................................................................... 20–23
   a obv. I 40–43

ii Prescription for a leather pouch against depression and other evils caused by witchcraft .... 24–31
   Description of evils and symptoms; diagnosis; purpose clause ................................. 24–25
   a obv. I 44–45
   Instructions ...................................................................................................................... 26
   a obv. I 46
   Prognosis ....................................................................................................................... 27–31
   a obv. I 47–51

2nd Part
i Ritual before Lyra for preparing an amulet and a salve against the witchcraft of an adversary .... 1–32
   Description of evils and symptoms; purpose clause ................................................... 1–9
   a obv. II 13–21
   Instructions: preparing amulet leather pouches ......................................................... 10–16
   a obv. II 22–28
   Instructions: preparing an amulet necklace with stones and leather pouches .......... 17–21
   a obv. II 29–33
   Incantation addressed to Gula (Lyra): Ušanni namirtu aggu libbaki linūḫ ....................... 22–29
   a obv. II 34–41 // d obv. I 39–46 // e obv. I 12′–20′ // F obv. I 1′–2′
   Instructions: recitation of the incantation and application of the necklace .......... 30
   a obv. II 41–42 // F obv. I 3′
   Instructions: preparation of a salve .......................................................................... 31–32
   a obv. II 43–44 // F obv. I 4′–6′

ii Prescription, probably for a salve and a necklace, for success against one’s enemies ........ 33–46
   Incantation: Attanallak ebbi šamriš ............................................................... 33–42
   a obv. II 45–54 // F obv. I 7′–13′ // g obv. 7–rev. 2 // h rev. 1–6
   Fragmentary instructions (for a salve?) .............................................................. 43
   a obv. II 55 // F obv. I 14′
   Fragmentary instructions (despite ruling in ms. F probably continuation of the preceding) .... 44
   a obv. II 56 // F obv. I 15′
   Fragmentary instructions for a necklace .............................................................. 45–46
   a rev. III 1 // F obv. I 16′

iii Ritual before Šamaš for overcoming one’s adversary and having success at court ............ 47–75
   Purpose statement ................................................................................................. 47–49
   a rev. III 3–5
   Initial ritual instructions ....................................................................................... 50–51
   a rev. III 6–7
   Prayer addressed to Šamaš: Šamaš ilu ellu muštēšer [elāti u šaplāti?] .............................. 52–64
   a rev. III 8–20
   Ritual instructions: recitation of the incantation .................................................... 65
   a rev. III 21
### Ritual instructions: preparation of an amulet necklace

- a rev. III 22–24

### Ritual instructions: presentation of pure water before Šamaš

- a rev. III 25–26

### Prayer addressed to Šamaš: Šamaš bēl dīni dīn [dīnī]

- a rev. III 27–31

### Prescription for an amulet necklace against an adversary and zikurudû

- a rev. III 32–35

### Prescription for an amulet necklace against an adversary and the anger of Gula

- a rev. III 36–37

### 3rd Part

#### i Leather pouches against the witchcraft of a wife

- a rev. IV 7–8

#### ii Leather pouch for prevailing over an adversary

- a rev. IV 9–10

#### iii Leather pouch for inflicting ‘seizing-of-the-mouth’ *(kadabbedû)* on an adversary

- a rev. IV 11–12

#### iv Amulet stones for a man who keeps insulting his gods

- a rev. IV 13–14

#### v Amulet necklace for a bewitched man who keeps insulting his gods

- a rev. IV 15–17

#### vi Leather pouch for acquiring favour

- a rev. IV 18

#### vii Amulet necklace against stomach trouble and for undoing witchcraft

- a rev. IV 19–20

#### viii Amulet stones for someone who is being slandered

- a rev. IV 21–22

#### ix Amulet stones for reversing a curse

- a rev. IV 23

#### x Amulet stones for retrieving lost items and against the consequences of enemy invasion

- a rev. IV 24

### Previous Editions

- Fincke, *NABU* 1998/26 (ms. a; join).
- Stadhouders, forthcoming b (mss. g and h).

### Transliteration


   *(for the preceding units in a, see Summary 4.)*

<table>
<thead>
<tr>
<th>a</th>
<th>b</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>a obv. I 21 Diš NA gi-na-a šu-dur ur-ra u mu-ši ina-an-ziq ZLI.GA-su sad-rat</td>
</tr>
<tr>
<td>2</td>
<td>a obv. I 22 iš-di-ilḫ KU₅-si kar-ši-šú GU₃ MEŠ da-bi-bi-šú KI₃ šú kit-tum</td>
</tr>
<tr>
<td>3</td>
<td>a obv. I 23 NU DU₁₁₂₅ D₅₁₂₅ ub ŠU SI ŠUL-tim EGIR-šú LAL-at ina É.GAL-šú la maḫ-ra-šú</td>
</tr>
<tr>
<td>4</td>
<td>a obv. I 24 MAŠ GE₅ MEŠ-šú ḤUL MEŠ ina MAŠ GE₅-šú ÛS MEŠ IGI MEŠ GAZ li-bi GAR(TUK)-šú</td>
</tr>
<tr>
<td>5</td>
<td>a obv. I 25 MAŠ GE₅ IGI NU DAB-āḫ ina MAŠ GE₅-šú GIM šú KI MUNUS uš-ta-ḫu(rí)-&lt;Ar&gt;</td>
</tr>
<tr>
<td>6</td>
<td>a obv. I 26 {u’} A.RI.A-šú i-šar-ra-su šib-sat DINGIR u di₃₁₁₁₁₁₁₁₁ GUL-šú</td>
</tr>
<tr>
<td>7</td>
<td>a obv. I 27 DINGIR u di₃₁₁₁₁₁₁₁₁ KI₃-šú ze-nu-ū KI₃ ḤAL₇ u ḤENSI DI-šú u</td>
</tr>
</tbody>
</table>

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TEXTS OF GROUP THREE: PRESCRIPTIONS FOR SYMPTOMS INDICATING WITCHCRAFT

8 a obv. I 28
Eš.BAR-šá NU SI-ŠÁ DU₁₁₂, GA u NU ŠE.GA GAR-šá UGU IGI-šá GIG

9 a obv. I 29
na-aš-pa-ru-ú e-ki-is-su IGI-šá ana IGI-šá NU ḫa-dí

10 a obv. I 30
ŠUM-ma NU ŠUM-šá ana Eš.BAR-šá KU₃₉-ši- di-in-šá a-na šu-te-šu-r[u]

(for the preceding units in B, see Summary 5.)

11 a obv. I 31
DŪ.DU. BI NA₃ ARHUŠ ma₃H₂.L₂.B₂ na₃GUG ma₃GI₃Š.NU₁,GAL / "na₃ğ [BABBAR,DILI]"
B obv. I 3’–4’

12 a obv. I 32
na₃₉PA ma₃₈GL.RIM.H₂.L₂.B₂ na₃₈ni-bi / "na₃₈KÚ.BABBAR ma₃₈KÚ.SI₃₂,¹[ ]"
B obv. I 4’–5’

(for the preceding units in C, see Summary 6.)

13 a obv. I 33
na₃₉URUDU NĪTA 12 NA₃₉.MEŞ DİŚ NA / [ 15¹]₁š KI-šá₃ kām-šu →
B obv. I 5’–6’

14 a obv. I 34
I₃GI₃₁DU₃₃₈₃.A₂-šá né-kel-mu-¹₁₃-[šá] D[U₁₃,DU₁₃₁ KI-šú kīt-tum NU DU₁₃,DU₁₃₁-ub
B obv. I 6’–7’

15 a obv. I 35
ú-ša-mar-ma NU KU[R-äd ana NA BI NU] KÚR / SIMIL(N₃₉).MEŞ
B obv. I 8’–9’

16 a obv. I 36
šá₂₀NE DŪ-su ana ¹BŪR₁₃-ri NA₃₉.MEŞ ŠEŠ.MEŞ ina GU GADA‘È
B obv. I 9’–10’

(for the preceding units in C, see Summary 8.)

17 a obv. I 37
ina MŪRU-šú-nu tar-muš IGI-lim IGI-NIŠ IGI-kul
B obv. I 10’–12’

18 a obv. I 38
KA tam-tú ŞING gi₄EREN
B obv. I 12’–13’

19 a obv. I 39
KI NA₃₉.MEŞ È ŪMEŠ ŠEŠ(N₃₉).MEŞ ina bi-rit NA₃₉.MEŞ
B caret
C₉ caret
e caret

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TEXT 3.4


(a for obv. II 1–12, see Summary 4.; for obv. II 13ff., see 2.; for rev. IV 7–24, see 3.)

a obv. II 13

DIŠ NA EN ḤUL-tim TUK-ši EN INIM-šū ḤUL.GIG DL.BAL.A ZI.KU3.RU.DA-a

1 a obv. II 14
KA.DAB.BÉ.DA e-piš ḤUL.MEŠ NING-šū ina IG.DINGIR LUGAL IDIMU U NUN šu-uš-kun

2 a obv. II 15
gi-na-šu șu-du-u U3 U GE5 ina-an-ziq ZI.GA sad-rat-su

4 a obv. II 16
kar-šu-šu GU5 MEŠ a-ma-su-šu u-taš-ta-nu-gi U3-di-šu ŠU5-is

6 a obv. II 17
ina E.GAL-šu la maḫ-rašu-šu MAŠ.GE5 MEŠ šu-pa-ra

2 a obv. II 18
ina MAŠ.GE5 ŠU5 MEŠ i-dag-gal ŠU5.EHUL-tim EGIŠ GIŠ-šū LAL-at

6 a obv. II 19
IGI ḤUL U3 MEŠ-šū di-na i-ta-ni-na-daR KI U3.ḪAL u U3.ENSI

8 a obv. II 20
DIŠU u EŠ.BAR-ši la šar-ši LÚ BI ŠU NAM.LU U18.LU DIB-ti 3 AMAR.UTU

9 a obv. II 21
UŠ-ŠU DINGIR LUGAL IDIMU U NUN KI-šu ana SI-LIM MI-šu ana GUB-dzi

10 a obv. II 22
aš-muš a IGIL lim n4.NĪR ina KUŠ

10 a obv. II 23
U MUŠ a kUR-ka-nam n4.SUBA ina KUŠ

12 a obv. II 24
ša.TAB.BA l4.LAL n4.ZU.ZALAG ina KUŠ

12 a obv. II 25
a IGIL lim a K.A.B.BA NA4 TÉŠ ina KUŠ

12 a obv. II 26
a šER-KU.LA U.BABBAR n4.sA-BA ina KUŠ

12 a obv. II 27
a šER-KU.LA n4.EREN n4.ZU GE5 ina KUŠ

12 a obv. II 28
a šI-šAŠ a ba-ri-rad n4.mU-šA ina KUŠ

17 a obv. II 29
n4.GUG n4.ZA.GIN n4.ZU SIG n4.me-ek-ku n4.IGI ZA.GA n4.BABBAR.DILI

18 a obv. II 30

19 a obv. II 31
naša-baš-mu l4.TI n4.TIŠ a SA-baš-mu N15.GA NEŠ NA EN ḤUL-tim TUK-ši NA3.MEŠ u me-šUŠ

20 a obv. II 32
ina GA U3.GA n4.deG.A.GUB.BA GIN-an NA3.MEŠ u me-šUŠ n4.ULU-NU

21 a obv. II 33
n4.MEŠ ana IGU n4.UGA GUR-an NA3.GA n4.KUR.GAR-an KAŠ BAL-qi

(a for the context of the following incantation in d, see Summary 7.; for the context in e, see Summary 8.)

22 a obv. II 34
a ȘI-ša-an-EN na-mi-rat ag-gu ȘU-ša-an-EN ina KUŠ

d obv. I 39
EN ša-an-EN na-mi-rat ag-gu ȘU-ša-an-EN ina KUŠ

e obv. I 12′
EN ša-an-EN na-mi-rat ag-gu ȘU-ša-an-EN ina KUŠ

23 a obv. II 35
[a]-ba-ta-ka li-pa-šaš-sar n4.ME.GAŠAN šIR-tum

d obv. I 39–40
ka-ba-ta-ka li-pa-šaš-sar n4.GAŠAN šIR-tum

e obv. I 13′–14′
[Ka]-ba-ta-ka li-pa-šaš-sar n4.ME.GAŠAN šIR-tum
24 a obv. II 36  [ba-na-tum te-nē-šē-e-tú na-di-na-at GIŠ.ŠUB.BA  KURUM₂₉.HLA
 d obv. I 40–41  DU-āt te-nē-šē-e-tum na-di-na-at / GIŠ.ŠUB.BA
 e obv. I 14¹⁻¹⁵’  ba-na-āt te-nē-šē-e-ti / [n]a-di-na-at GIŠ.ŠUB.BA  kur-mat
 a std.  u \ NIDBA.MEŠ at-ti-ma
 d std.  u NIDBA.MEŠ at-ti-ma →
 e std.  u NIDBA at-ti-ma

25 a obv. II 37  ina di-ni-ia i-zi-iž-zí-im-ma ina di-ni-ka i-šâ-ru-tu lul-lik
 d obv. I 41–42  ina di-ni-ia i-zi-iž-zí-im-ma / ina di-ni-ka i-šâ-ru-tu lul-lik →
 e obv. I 16⁵⁻¹⁷’  [ ] di-ni-ia i-zi-iž-zí-im-ma / [ ] di-ni-ka i-šâ-ru-tu lul-lik

26 a obv. II 38  áš-šú kiš-pi ru-ḫe(eḫu)-e ru-se-e up-šâ-šē-e ḤUL.MEŠ
 d obv. II 42–43  áš-šú kiš-pi ru-ḫe(eḫu)-e ru-se-e up-šâ-šē-e ḤUL.MEŠ →
 e obv. I 18¹⁻¹⁹’  [dš-s][um kiš-pi ru-ḫe(eḫu)-e ru-se-e / up-šâ-šē-e ḤUL.MEŠ][Š

27 a obv. II 39  šâ EN DU¹₁,DU¹₁ bi-ia ep-šē-tu-šâ lem-nē-e-tú →
 d obv. I 43–44  šâ EN DU¹₁,DU¹₁ bi-ia ep-šē-ti-šâ-nu / [HUL.MEŠ  GIM giš-par-ri →
 e obv. I 19¹⁻²⁰’  šâ EN da-ba-bi-ia / [ ] →

28 a obv. II 40  lib-bal-ki-tu-šu-ma ana muḫ-ḫi-šú u la-ni-šú lil-lik
 e obv. I 20¹’  [H¹²⁻¹巴š-šu-tu-šu-ma]³
 (e obv. I breaks; for other units in e, see Summary 8.)

29 a obv. II 41  ana-ku IR-ka šu-nu-ḫu →
 d obv. I 45–46  ana-ku IR-ka šu-nu-ḫu lu-ub-luš / [nar-bi-k[a lu-šâ-pi dâ-lî-lî-ka lu-ub-luš te ḪEN
 F obv. I 1¹⁻²’  šu-nu-ḫu lu-ub-luš / [ ] →
 (for other units in d, see Summary 7.)

30 a obv. II 41–42  EN an-nita / 3-šú ana UGU NA₄.MEŠ i me-elišši šID-ma ina GÙ-šu GAR-an
 F obv. I 3¹’  [m]e-eli ši[D-ma] →
 F

31 a obv. II 43  ḪU.R.KUR Ḫur-ka-nam ḪIGI-NIŠ Ḫar-muš ḪK[U.R² RA³]
 F obv. I 4¹⁻⁵’  Ḫur-ka-namḫu ḪIGI-NIŠ Ḫar-muš / [ ] →

32 a obv. II 44  1-niš ŠU-D ina 1₁²⁻¹ ᨠ ṣUR.MIN 1 ṣIMLI 1 DU¹₀,G₁³ [ ]
 F obv. I 5¹⁻⁶’  [e-niš 1₁²⁻¹ ṣUR.MIN / [ ] ] UZU.MEŠ-šú EŠ-aš
 F
 (for the preceding units in g, see Summary 10.; for the preceding units in h, see Summary 11.)

33 a obv. II 45  EN DU.DU eb-biš na[m-riš]
 F obv. I 7¹’  [DU.DU-a]k eb-biš nam-riš
 g obv. 7  EN at-ta-na-al-ak eb-bi-iš nam-riš
 h rev. 1  [DU.DU-a]k  eb-bi-iš nam-riš⁻¹⁻₁[s]

33a a caret  F caret
g caret  h rev. 1–2  [X X X X] / [ina qi-bit ḪAM]AR.UTU DINGIR.MU KIMIN

34 a obv. II 46  ina qi-bit ḪAMAR.UTU LUĞAL →
 F obv. I 8¹’  [ ḪAMAR.UTU →
 g obv. 8  ina qi-bit ḪAMAR.UTU LUĞAL DINGIR.MEŠ KIMIN
 h rev. 2  ina qi-bit ḪAMAR.UTU [ ]

35 a obv. II 47  ina qi-bit DINGIR.MU u Ḫ¹⁵.MU M[I[N]
 F obv. I 8¹’  DINGIR.MU u →
 g obv. 9  ina qi-bit DINGIR.MU u Ḫ¹⁵.MU KIMIN
 h rev. 3  [ ]
TEXT 3.4

36 a obv. II 48
ina qa-bit DINGIR URU.MU u ¹î ¹î URU.MU [MIN]
F obv. I 18′
— — — — — — DINGIR URU.MU — — — — — — —
g obv. 10
ina qa-bit DINGIR ²URU.MU u ¹î ¹î URU.MU KIMIN
h rev. 3
ina qa-bit DINGIR URU.MU ²î ¹î ²î ¹î

37 a obv. II 49
u₄-mu nam-ru-tu li-nam-mir-an-ni [ ]
F obv. I 19′
[ ] li-nam-mi-ra-an-ni ia-a-ši
g obv. 11
u₄-mu nam-ri li-nam-mir-an-ni ia-a-ši
h rev. 4
[ nam-ri] ZULAG-an-ni ia-a-ši — —

38 a obv. II 50
li-is-li-mu KI.MU DINGIR LUGAL IDIM — NUN [u LÚ]
F obv. I 10′
[ ] KI-ia DINGIR LUGAL IDIM u NUN — LÚ
g obv. 12
li-is-li-mu KI-ia DINGIR LUGAL IDIM — NUN u LÚ
h rev. 4
li-is-li-mu KI-ia DINGIR.Meš LUGAL —

(for the following units in g, see Summary 10.; for the following units in h, see Summary 11.)

39 a obv. II 51
li-mu-ru-in-ni-ma li-iš-du-ū [ ]
F obv. I 11′
[li-mu-ru-]in-ni-ma liš-du-ū pa-nu-shu-nu
g obv. 13
ťlî-mu.ru-śi-in-ni-ma liš-du-ū pa-ni-shu-un
h rev. 5

40 a obv. II 52
lim-mir ka-bat-ta-šu-nu ŠÀ-SI[u-ū-nu]
F obv. I 12′
F obv. I 12′
lim-mir ka-bat-ta-šu-nu / [liš-d[u-ū-nu — —]

41 a obv. II 53
šá ŠUL-ti i-pu-šu-n[u ]
F obv. I 13′
i-pu]-šu-ni ia-a-ši — — — —
g obv. 2
šá ana ŠUL-tim ik-pu-du-ni ia-a-ši — —
h rev. 6
šá ana ŠUL-tim ik-pu-du-nu ia-a-ši — —

42 a obv. II 54
šá INIM ŠUL-ti-ia iq-b[u-nu yāši te ÉN]
F obv. I 13′
— — — — — — — —
F obv. I 13′
— — — — — — — —
h rev. 6
— — — — — — — — te ÉN

43 a obv. II 55
ÉN an-nita 3-šû ana UGU x [x x x x x x x]
F obv. I 14′
[x x x x x x x x] x ŠID-nu
F

44 a obv. II 56
LÚ NU KU NU TAG [x x x x x x]
F obv. I 15′
[x x x x x LÚ N]U KU NU i-lap-pat

45 a rev. III 1
x [ ]
F obv. I 16′
x [x x x x x x x]
F obv. I 16′
ťEN ina GÚ-šu GAR-ma
(F obv. I ends, beginning of obv. II lost; for F obv. II, see Summary 9. and text 7.11)

46 a rev. III 2
ka x [ ]

47 a rev. III 3
DIš NA EN da-ši-ba₁-[bi]

48 a rev. III 4
a-na pa-šá-ri šá x [ ]

49 a rev. III 5
DINGIR LUGAL IDIM NUN KI-š[u

50 a rev. III 6
DÜ.DÜ.BI ina U₄ ŠE.GA NIG.NA [š][š][š][š][š][š][š] GAR-an

51 a rev. III 7
NIG.BA a-na [š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][š][sha2]

52 a rev. III 8
ÉN³TU DINGIR KU muš-te-šer [AN.TA.MEš u KI.TA.MEš(?)]

53 a rev. III 9
pa-qid DINGIR.MEš mu-ma-ad-du ¹ba₁-[u-la-a-ši(?)]

54 a rev. III 10
EN KUR.KUR da-ši-in tìni ša[2](?)

55 a rev. III 11
AN-e a KI-tim PAB KUR.KUR x [x x x x x]
TEXTS OF GROUP THREE: PRESCRIPTIONS FOR SYMPTOMS INDICATING WITCHCRAFT

3. a rev. IV 7–24

(for the preceding units in a, see Summary 4.; for rev. IV 7–24, see 3.)

1 a rev. IV 7
ana NA ū-piš MINUS-ša NU KUR-ša ēr-ni AD u ĀMA NU TE-ša ėtti-is-kur

2 a rev. IV 8
I.UDU ūKUS.LAGAB ina KUS; ana KIMIN NUMUN ŠINIG I.UDU ūKUS.LAGAB ina KUS

3 a rev. IV 9
ana NA EN da-ba-bi-ša suh₃-lu-ú-tim RA-ša NU GUB-zu.(su) eli-kul-lum tar-mu₃
IGI-lim ḤAR.ḪUM.BA.ŠIR ėtti-an ḪUB₃,ČID PIŠ₄,ČID KA A.ABAB ina KUS

4 a rev. IV 10
ina NA EN DU₁₁,DU₁₁-ši KA.DAB.BE.DA TUK-ši-ma ina di-ni-si ūGU-ša

5 a rev. IV 11
ū-šu-us-zu.SAG.DU T₈ mulen PA TI₈ mulen SĪK UR.ḪAḪ ina KUS

6 a rev. IV 12
naš₃-piš-u naš₄.ŠIR GIN naš₃.BABBAR.DILU naš₄.ŠIR.GIN.DUR₃ naš₃.AŠ.GI₃ naš₄.ŠIR GIN

7 a rev. IV 13
7 NA₄ MES DIŠ NA DINGIR-ša u NullException-i-ta-nar-ra-ar

8 a rev. IV 14
DIŠ NA DINGIR-ša u NullException-i-ta-nar-ra-ar

9 a rev. IV 15
KI DINGIR-ša u NullException-i-ta-nar-ra-ar

10 a rev. IV 16
KI DINGIR-ša u NullException-i-ta-nar-ra-ar

11 a rev. IV 17
KU.KU.Š₃.TAŠKARIN ina KUS KI NA₄ MES ina [G]U GADA E ina GUS ša GAR

12 a rev. IV 18
ana DUGUD SIG₅,TIME TUK-ša NA₄ KI.ÁG.GA ina KUS; ana X X DU₃,DU U GE₈

Ú BABBAB ʺKUR.KUR ina KUS
4. Summary of the paragraphs in ms. a not included in the transliteration

References to amulet necklaces are given according to the catalogue of Schuster-Brandis, Steine, who gives extensive lists of duplicates.

obv. I

1–3 Bracelet with stones; against birrat īnī eye disease (Kette 59).
4–7 Bracelet with stones; against birrat īnī eye disease (Kette 57).
8–11 Bracelet with stones; against birrat īnī eye disease (Kette 58).
12–14 Necklace with stones; against birrat īnī eye disease (Kette 60).
15–17 Bracelet with stones; against an eye disease (Kette 56).
18–20 Short incantation against an eye disease.
21–51 = text 3.4, 1.

obv. II

1–12 Necklace with stones and pertinent incantation; against anxiety (Kette 88).
13–56 = text 3.4, 2.: 1–44

rev. III

1–37 = text 3.4, 2.: 45–81
38–43 Necklace with stones; against the anger of the personal gods (Kette 20).
44–46 Necklace with stones and pouch; for soothing a deity.
47–49 Pouch for reconciling the personal gods.
50–52 Pouch for soothing a deity.

rev. IV

1–3 Necklace and pouch against rage (Kette 27).
4 Pouch for ensuring the presence of protective deities.
5–6 Pouch for a propitious dream.
7–24 text 3.4, 3.
25–26 Four stones against an internal disease (Kette 79).
27–30 Necklace with stones (incantation: Ė-šu10-ta); for a successful trip (Kette 208).
31–35 Necklace with stones (incantation: Uqnia anāku-ma); against curse (māmitu) (Kette 49).
36–41 Necklace with stones (incantation: Uṣur kibstyā Marduk); for a successful military campaign (Kette 212).
42–43 Five stones for a successful military campaign (Kette 210).
44–45 Necklace and bracelets for ensuring divine favour (Kette 220).
46–48 Necklace with stones (incantation: Sīskur-šu10); against divine anger and slander by humans (Kette 25).
49–52 Necklace with stones (incantation: A mú-a ki mú-a); against sin and punishment (Kette 29).
53–55 Necklace and pouch; against sin and punishment.
5. Summary of the paragraphs in ms. B not included in the transliteration

**obv. I**

1'–2' Fragmentary incantation.

3'–13' = text 3.4, 1.: 11–19.

14'–18' Necklace with stones against curse (māmītu) and witchcraft (Kette 50); an edition will be included in CMAwR 3.

19'–27' Necklace with stones (incantation: Kakib kakib); against curse (māmītu) and witchcraft (Kette 51); an edition will be included in CMAwR 3.

28'–31' Necklace with stones against curse (māmītu) (Kette 45).

**obv. II**

1' Fragmentary.

2'–7' Necklace with stones against curse (māmītu) (Kette 44).

8'–20' Necklace with stones (incantation: An ba-gul ki ba-gul); against Lamaštu (Kette 144).


29' – rev. III 8 Necklace with stones (incantation: A mú-a ki mú-a); against guilt (arnu) (Kette 144).

**rev. III**

9–13 Necklace with stones (Kette 31).

14–25 Necklace with stones (incantation: A mú-a ki mú-a); against guilt (arnu) (Kette 30).

26–28 Necklace with stones; fragmentary (Kette 254).

**rev. IV**

1–17 Ritual for preparing a necklace against the anger of the personal gods (and bad dreams?), including the recitation of the incantations Diģir-ğu10 he-silim-ма-gu10 and Ana illyia mānā ēpuš (cf. STT 247 and the duplicates noted by Gurney in STT II, p. 12).

18–20 Necklace against curse (māmītu), witchcraft and guilt (arnu); an edition will be included in CMAwR 3.

21–25 Necklace against curse (māmītu), divine anger and bad dreams.

26–27 Necklace against divine anger (fragmentary).

6. Summary of the paragraphs in ms. C not included in the transliteration

**C1 obv. I**

1'–4' Necklace with stones against the anger of Marduk (Kette 1).

5'–8' Necklace with stones against the anger of Ištar (Kette 2).

9'–10' Necklace with stones against the anger of Sīn (Kette 4).

11'–12' Necklace with stones against the anger of Šamaš (Kette 5).

13'–16' Necklace with stones for gaining Ištar’s and Gula’s favour (Kette 11).

17' Summary (first ĭru-štir-string).

18'–20' Necklace with stones for gaining divine protection and wealth (Kette 225).

**C2 obv. I**

1'–2' Necklace with stones for gaining wealth (Kette 227).

3'–5' Necklace with stones for gaining divine mercy (Kette 16)(?).

6'–7' Necklace with stones for gaining a good reputation (Kette 231)(?).

8'–10' Necklace with stones against witchcraft and rejection by authorities (Kette 34); an edition will be included in CMAwR 3.

11'–14' Necklace with stones for remembering things forgotten (Kette 221).
15’ Summary (second ṭurru-string).
16’–19’ Necklace with stones; fragmentary (Kette 250).

C1 obv. II
1’–3’ Fragmentary.

C2 obv. II
1’ Fragmentary.
2’–5’ Necklace with stones against ‘seizing-of-the-mouth’ magic (Kette 124); an edition will be included in CMAwR 3.
6’ Summary (fourth ṭurru-string).
7’–14’ Necklace with stones against sorceries (Kette 124); an edition will be included in CMAwR 3.
15’–17’ Broken.
18’ – rev. III 10 = text 3.4, 1.: 13–19.

C2 rev. III
11–16 Necklace with stones; fragmentary (Kette 250).

C1 rev. III
1’ Fragmentary.
2’–5’ Necklace with stones against witchcraft (Kette 33); an edition will be included in CMAwR 3.
6’–8’ Necklace with stones against witchcraft (Kette 32); an edition will be included in CMAwR 3.
9’–11’ Necklace with stones against the evil eye (Kette 39).
12’–14’ Necklace with stones; fragmentary.

C2 rev. IV
1–3 Broken.
4–12 Necklace with stones against the schemes of the adversary and ‘cutting-of-the-throat’ magic (Kette 53); an edition will be included in CMAwR 3.
13–19 Fragmentary.

C1 rev. IV
1’ Fragmentary.
2’–3’ Necklace with stones against ‘any evil’ (Kette 179).
4’ Necklace with stones against ‘any evil’ (Kette 175).
5’–7’ Necklace with stones against illness and plague (Kette 131).
8’–10’ Necklace with stones against nocturnal anxiety (Kette 89).
11’–12’ Necklace with stones against the alû-demon (Kette 171).
13’ Summary (eighth ṭurru-string).
14’–16’ Necklace with stones; fragmentary (Kette 251).

7. Summary of the paragraphs in ms. d not included in the transliteration
Ms. d is a large three-column tablet containing a collection of prescriptions for apotropaic necklaces and the rituals to be performed in their preparation. The text was edited by Schuster-Brandis, Steine, 276–318. She provides a detailed description of the individual sections and units on pp. 277–85 with a tabular overview of the necklaces on pp. 281–82. Here, we give only an abbreviated summary of the contents of the tablet:

obv.
I – II 4 Necklace with stones against various evils, prominent among them the machinations of one’s adversary and witchcraft (Kette 222). The text gives detailed ritual instructions and the full wording of the incantations to be used in the ritual. Among these recitations is the incantation Ušanni namiritu also edited above (obv. I 39–46 = text 3.4, 2.: 22–29). An edition of this ritual will be included in CMAwR 3.
II 5–36 Necklace with stones for someone entering the palace (Kette 215). The text gives detailed ritual instructions and the full wording of the incantations to be used in the ritual.
II 37–41 Necklace with stones against ‘seizure by a ghost’ (Kette 136).
II 42 – III 10 Ten apotropaic necklaces of the first ṭurru-string; mainly against divine anger (Ketten 1, 2, 10, 3, 12, 4, 5, 6, 15, 16).

III 11–24 Nine apotropaic necklaces of the second ṭurru-string; for divine favour, against various illnesses, against evil eye and evil tongue, for obtaining one’s wish (Ketten 14, 131, 132, 130, 179, 175, 39, 41, 208).

III 25–44 Nine apotropaic necklaces of the third ṭurru-string; against evil portents, against various illnesses (Ketten 192, 185, 199, 200, 111, 241, 253, 88, 170).

III 45–51 Apotropaic necklaces of the fourth ṭurru-string (very fragmentary).

rev.

IV 1′–20′ Apotropaic necklaces of the fifth ṭurru-string; various purposes, including prevention of illnesses, soothing anger, gaining a good reputation and favour with human and divine authorities (Ketten 209, 141, 116, 27, 230, 26).

IV 21′–34′ Six apotropaic necklaces of the sixth ṭurru-string; against māmītu-curse, against ‘any evil’, against witchcraft (Ketten 49, 137, 33, 36a, 36b, 36c); an edition of the witchcraft-apotropaia will be included in CMAwR 3.

IV 35′–48′ Four apotropaic necklaces of the seventh ṭurru-string; for favour with human and divine authorities, for wealth (Ketten 55, 210, 213, 127, 18).

V 1–13 Five apotropaic necklaces of the eighth ṭurru-string; against various evils, including demons (Ketten 183, 123, 172, 171).

V 14–24 Five apotropaic necklaces of the ninth ṭurru-string; for favour with human and divine authorities, for ‘undoing the grip’ of one’s adversary (ŠU.DU₄.A.KAM), for success, against guilt (arnu) (Ketten 24, 217, 224, 225, 29).

V 25–35 Five apotropaic necklaces of the tenth ṭurru-string; against evil portents, against nocturnal anxiety (Ketten 198, 195, 91, 90, 184).

V 36–47 Six apotropaic necklaces of the eleventh ṭurru-string; against an adversary, for safety on campaign, for potency, for divine favour, against an evil omen (Ketten 55, 210, 213, 127, 18, 185).

V 48 – VI 2 Five apotropaic necklaces, probably of the twelfth ṭurru-string; against evil omens, against māmītu-curse and witchcraft (Ketten 260, 189, 194, 191, 50); an edition of the witchcraft-apotropaia will be included in CMAwR 3.

VI 3–24 Necklace against a head disease and four necklaces against eye diseases; with ritual instructions (Ketten 118, 59, 57, 56).

VI 25–35 Pouches; against divine anger, against anxiety, for a good reputation.

VI 36–38 Plants for a necklace against the ‘hand of a ghost’.

VI 39–44 Plants and stones for a necklace against Lamaštu (Kette 142).

VI 45–47 Catchline referring to the anti-witchcraft incantation Ittardi ana māti kaššāpātu elliyanātu (for an edition, see CMAwR 1, text 7.8, 1.: 13′–26′).

VI 48–51 Colophon of Nabû-balāṣsu-iqbi (Babylon, 170 B.C.).

8. Summary of the paragraphs in ms. e not included in the transliteration

obv. I

1′–4′ Necklace with stones; fragmentary (Kette 259).

5′–20′ Necklace with stones against an adversary; with ritual instructions (Kette 55); recitation of the incantation Usanni namirtu edited above (obv. I 12′–20′ = text 3.4, 2.: 22–28).

obv. II

1′–7′ Necklace with stones against witchcraft (Kette 35); an edition will be included in CMAwR 3.

8′–10′ Necklace with stones against witchcraft (Kette 34); an edition will be included in CMAwR 3.

11′–15′ Necklace with stones against witchcraft (Kette 33); an edition will be included in CMAwR 3.

16′–17′ Necklace with stones against witchcraft (Kette 37); an edition will be included in CMAwR 3.

obv. III

1′–4′ Necklace with stones against divine anger (Kette 19); = text 3.4, 1.: 17–19.
Necklace with stones against māmītu-curse and witchcraft (Kette 50); an edition will be included in CMAwR 3.

Necklace with stones against māmītu-curse and witchcraft (Kette 51); an edition will be included in CMAwR 3.

rev. IV
1–4 Fragmentary.
5–15 Necklace with stones against māmītu-curse (Kette 45), including the recitation of the incantation Ennetu ennettu.

rev. V
1–2 Fragmentary.
3–5 Fragmentary.
6–14 Necklace with ten stones (fragmentary).
15 Fragmentary.

rev. VI
1′–14′ Necklace with stones for releasing the guilt (arnu) of an apkallu and so that it not come near an apkallu; with ritual instructions (Kette 30).
15′–16′ Necklace with stones; fragmentary (Kette 254).

9. Summary of the paragraphs in ms. F not included in the transliteration

obv. I
1′–16′ = text 3.4, 2.: 29–45.

obv. II
1′–6′ Incantation Munus-uš11-zu an-ta-lá-shè with ritual instructions; see here text 7.11, 1.: 10–14 (there ms. E).
7′–10′ Incantation Īpuša kaššāptu kišpša lemnāti; see here text 7.11, 2.: 1–4 (there ms. E).

10. Summary of the paragraphs in ms. g not included in the transliteration

obv.
1–3 Incantation Lissû lumnyā lirtq gillatyā.
7 – rev. 2 = text 3.4, 2.: 33–42.

rev.
3–7 Incantation Še-ga-me-en MIN.
8–9 Incantation Diḡiḏu10 še-ga MIN.

11. Summary of the paragraphs in ms. h not included in the transliteration

A full edition of ms. h will be given by H. Stadhouders in his edition of egalkura-rituals and -incantations.

obv.
1′–2′ Fragmentary.
3′–11′ Incantation for subduing an adversary.
12′–20′ Incantation for gaining divine favour.

rev.
1–6 = text 3.4, 2.: 33–42.
7–11 Incantation for gaining attractiveness before authorities; with brief ritual instructions.
1. a obv. I 21–51 // B obv. I 3′–13′ // C₂ obv. II 18′–rev. III 10 // e obv. III 1′–4′

If a man is constantly frightened, he is upset day and night, he repeatedly suffers losses, his profit is cut off, (people) slander him, who(ever) speaks to him does not say ‘So be it’, (people) maliciously point at him, in his palace he is not well received, his dreams are evil, he keeps seeing dead people in his dream(s), he suffers from depression, he cannot hold on to the dreams he sees, in his dream his senem is dripping like that of a man who has been having sex with a woman, the wrath of god and goddess is upon him, god and goddess are angry with him, with diviner and seer his (oracular) judgment and decision do not turn out well, he is afflicted with speaking but not being listened to, he is offensive to (any)one who sees him, ... is ... for him, (any)one who sees him is not pleased with seeing him, he gives, but is not given — in order to determine his (oracular) decision (and) to make his judgment turn out well:

11Its ritual: ‘Mercy’-stone, ḫilibû-stone, carnelian, alabaster, [pappardilû-stone], ḫayartu-shell, girimmilibû-stone, (yâ) nibu-stone, ‘silver stone’, ‘gold stone’, basalt, male copper stone: twelve stones, ((if a man’s)) god (and) goddess are angry with him, who(ever) sees him frowns at him and with diviner and seer his (oracular) judgment and decision do not turn out well, he is afflicted with speaking but not being listened to, he is offensive to (any)one who sees him, ... is ... for him, (any)one who sees him is not pleased with seeing him, he gives, but is not given — in order to determine his (oracular) decision (and) to make his judgment turn out well:

1. a obv. I 21–51 // B obv. I 3′–13′ // C₂ obv. II 18′–rev. III 10 // e obv. III 1′–4′

13If a man is constantly frightened, ditto: witchcraft has been performed against that man, he has been performing against that man, he has been rendered abhorrent to (his) god and goddess — so that (his) god and goddess accept his prayer: aktam-plant, dadânû-thorn, powder of
kišadīšu tašakkan-ma \[\text{maštu ur u maštu nizqatu \(13\) ul išeḫḫušu išālu išāši edīš adī šâšišu 17\] arīši immar ubān damiqi arkštū ītarraš ina ākkalitū ūmmānu 19\] ūmmānu lemmētu idātu īṭtātu damqā ana salmī ili u īṭtāri 36\] innēšēr iiti bāri u šā’ili ûtnu u purusṣāšu ušēšēr 31\] kišīp ruḫu ṭusū upšāšu lemmētu ul išeḫḫušu


1\] ūmmānu amēlu bēl lemmēti išī bēl amāltšu zāra dībaḷā zikurūdā 2\] kadabbedā ēptš(t) lemmāti išḫurū ina maḥār ili šārri karbi u rûbī šuṣkān 3\] ginā šādur ura u maša inan-ziq štu sadrassu 4\] kārṣṭuš ikušla amāltšu ušṭannām išīḫušu pariš ina ākkalitu lā maḥārāšu šāntāṭšu pārdā ina ūnnāṭšu máttāti idaggal ubān lemmāti arkiššu tārsat 5\] ina lemmāti īrtēneddīšu qīna transportār īṭtātu damqti ark uṭrānaa iiti bāri u šā’ili ṭdtnu u purusṣāṣa lā šārsi amēlu šu qat amēlāti kimīlti Marduk īrtēneddīšu iitu šarru karbi u rûbū ṭttnu ana sullūmi eli bēl amāltšu ana uṣūzzi

2\] tarmūš iṁḫur-līm ḫulāla ina maški 10\] šammī sērri kurkanā šubā ina maški 11\] 8\] 4\] 12\] 13\] 14\] 15\] 16\] 17\] 18\] 19\] 20\] 21\] 22\] 23

1\] 1Lupine, ‘heals-a-thousand’-plant, ḫulālu-stone in (a) leather (pouch); 11\] snake-plant, kurkanā-plant, šubā-stone in (a) leather (pouch); 12\] twin-plant, aṣqulālu-plant, ‘light obsidian’ in (a) leather (pouch); 13\] heals-a-thousand’-plant, imbu’tammi-mineral, ‘dignity’-stone in (a) leather (pouch); 14\] elkulla-plant, ‘white plant’, šābu-stone in (a) leather (pouch); 15\] elkulla-plant, cedar wood, ‘dark obsidian’ in (a) leather (pouch); 16\] šīṭu-plant, bartrātu-plant, mūṣu-stone in (a) leather (pouch).

2\] Carnelian, lapis lazuli, ‘yellow obsidian’, mekkū-plant, egi-zangū-stone, pappardilī-plant, 18\] papparminī-plant, lamassu-stone, šimbīzīdā-mineral, aṣpū-chalcedony, magnetite, tur-minū-breccia, 19\] ābašmā-stone — 13 stones: if a man has acquired an adversary. 20\] You string the stones and the leather pouches on a str[ing of flax]. You arrange the holy water vessel; you purify the stones and leather pouches. 21\] You place [the stones]es before Lyra. You set up a censer with atā iššu-plant. You pour a libation of beer.

25 Incantation: “It has changed the brightness, may it relent, your angry heart.

23 may your temper become relaxed, O Gula, exalted queen,
TEXTS OF GROUP THREE: PRESCRIPTIONS FOR SYMPTOMS INDICATING WITCHCRAFT

24banat tenëeti nadinat isqi kurummati u nindabè attî-ma
25ina ñitya izizzam-ma ina ñitiki isaratu lalik
26ašru kipt rühè ruse upšàšè lemmati
27sha bèl dababtìa epêtišsu (var.: -šunu) lemmènu (ktima gisparrìi)
28libalkitašu-ma (var.: -šunati-ma) ana mhûtèsu (var.: -šunu) lantšu (var.: -šunu) lillik
29anaktu aradka šànuhu ((lubluṭ [nárrib]a lušàpi)) dalàtiki ludul (nà ËN)

30šipta aannita šalâtšu ana mhûhì abnì u mèlt tamannà-ma ((ina kišâtštù tašakkàn))
31âtâ’išu kurkanû inû-erät tarnaµ n[tiû]((?))
32šitenis tàsàk inà šaman erëni šaman šurmiënì šaman burâšì šànnì ñàbì šrrtsù ta-[paša]

33ÈN attanallak ebbìš namriš
34ina qìbì Marduk šar ((iíl)) attanallak ebbìš namriš
35ina qìbì iltîya u ñartîya attanallak ebbìš namriš
36ina qìbì ilîtya u ñstar aîtya attanallak ebbìš namriš
37 âmù namru (var.: âmû namrûtu) linam-mirannì yâšì
38lislimû ìttîtya ilu šarru kabtu rubû u amê-
39lu (var.: u rubû amêlu)
40šûnrû inî-ma lìhûdû pàntšunu
41limmir kabattašunu-((ma)) libbašunu lìh-
42du((nu))
43ša ana lemûtû ikpudânu (var.: lemûtû tpûšunu) yâšì
44((ša âmût lemmûtûa iqâ[û yâšì])) tê ÈN

45ÈN attanallak ebbiš namriš
46ina qibti Marduk šar (iitl) attanallak ebbiš namriš
47ina qibti iltya u istartya attanallak ebbiš namriš
48ina qibti iltya u istar ailtya attanallak ebbiš namriš
49âmû namru (var.: âmû namrûtu) linam-mirannî yâşî
50lislimû ittìtya ilu šarru kabtu rubû u amêlu (var.: u rubû amêlu)
51šûmrû inî-ma lîhûdû pàntšunu
52limmir kabattašunu-((ma)) libbašunu lîh-
53du((nu))
54ša anà lemûtû ikpudûnu (var.: lemûtû tpûšunu) yâşû
55((ša âmût lemmûtûa iqâ[û yâşû])) tê ÈN

56ÈN attanallak ebbiš namriš
57ina qibti Marduk šar (iitl) attanallak ebbiš namriš
58ina qibti iltya u istartya attanallak ebbiš namriš
59ina qibti iltya u istar ailtya attanallak ebbiš namriš
60âmû namru (var.: âmû namrûtu) linam-mirannî yâşî
61lislimû ittìtya ilu šarru kabtu rubû u amêlu (var.: u rubû amêlu)
62šûmrû inî-ma lîhûdû pàntšunu
63limmir kabattašunu-((ma)) libbašunu lîh-
64du((nu))
65ša anà lemûtû ikpudûnu (var.: lemûtû tpûšunu) yâşû
66((ša âmût lemmûtûa iqâ[û yâşû])) tê ÈN

52It is you who creates the people, who provides portion(s),
53rations and food offerings!
54Be present at my judgment so that I may prosper through
55your judgment!
56With regard to the witchcraft, magic, sorcery (and) evil
57machinations ² of my litigant(s):

58May ²his (var.: their) evil sorceries ²turn upon him (var.: them) ²((like a trap)) ²and go to his (var.: their) head and
59his (var.: their) body!
60Let me, your exhausted servant, ((live; let me proclaim
61[you]| [greatness])); let me praise your glory!” ((Incantation
62formula)).
63You recite this incantation three times over the stones and
64the leather pouches, then (you put it (around his neck)).

33Incantation: “I am walking about shining and radiant with joy,
34at the command of Marduk, the king ((of the gods)), I am
35walking about shining and radiant with joy,
36at the command of my god and my goddess, I am walking
37about shining and radiant with joy,
38at the command of the god and goddess of my city, I am
39walking about shining and radiant with joy!
40May the bright day make me shine,
41may god, king, magnate, nobleman and gentleman be recon-
42ciled with me,
43may their faces be joyous at my sight,
44may their mood become bright, ((and)) may their heart be
45joyous ((toward me))
46— those who plotted (var.: carried out) evil against me,
47((those who spo[k] evil words [against me]).” Incantation
48formula.

40You recite this incantation three times over ... [ ... ].
41He must not touch an unclean person [ ... ] 42You string
42you around his neck, then 46 ...[ ... ]

47If a man [ ... ] an adversary [ ... ] 48In order to undo ... [ ... ] 49[ ... ] god, king, magnate (and) nobleman
with him:

50It’s ritual: On an auspicious day, [you set up] a censer with
51juniper [ ... ]. 51You give a gift to the exorcist [ ... ].

52Incantation: “Šâmaš, pure god, who guides the upper and
53the lower world” aright,
54who takes care of the gods, who looks after the p[people],

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 TEXT 3.4

54 lord of the lands, who judges [the case of] 55 heaven and earth,
56 you guide aright 55 all the lands … [ … ],
57 lord of the universe, exalt[ed] sage, 57 lord of the whole world. Šamaš, [that is] you!
58 Now, O Šamaš, I have given a present to the exorcist, your servant, in your presence.
59 Let my male adversary and my female adversary be reconciled with me,
60 let the person who spoke evil against me, speak in my favour,
61 let god, king, magnate and nobleman be reconciled with me,
62 let the judge stand by me,
63 let a favourable verdict be rendered for me,
64 let me tread on those who attacked me like (I tread on) the ground!”
65 You recite this incantation three times.

69 You fill a bottle with cold water, and he holds it in his hands.
70 You put 69 seven grains of silver (and) 70 seven grains of gold (into it). Then you present (it) to Šamaš as a gift and speak thus:
71 Incantation: “Šamaš, lord of judgment, judge [my case],
72 render a verdict for me!
Let my male adversary and my female adversary 72 be reconciled with me!
73 [let] the person who spoke evil words against me, [speak in my favour],
74 let the cold water calm [his heart]!
75 May the gods of the land greet you!”
You speak this; then you prostrate [yourself].

76 Ašpâ-stone that shows a crescent, carnelian, lapis lazuli, pappardilâ-stone, 77 ay-a-yartu-zibû-šadân-u šâ-bû-su še-rû ma-râl-lu 77 engi-su-egi-zângâ-û in nûni 78 Kû.BABBAR 79 KU.SI 72 billû 15 aban kîdî šîl bêl mân-tû-su šûdû-zikûrûdû-pašâri
70 For thwarting the schemes of his opponent (and for) reconciling Gula with a man. 81 ša-lû-stone, atâ-išu-[u] ni-ba ina maškî ab-nî 81 82 gān-šâlûl lu-ta[i]-išu [u] ni-ba ina kišâldûša-tašakkan-ma
1.4: The parallels show that TUK-šu is a mistake for GAR-šu rather than TUK-ši; cf. text 3.5: 22, text 3.6: 5 and text 3.7: 4.

2. Note the ‘Umkehrschreibung’ KU₅-si for paris (cf. also text 3.6: 2).

6: A.R.I.A usually stands for Akkadian riḫûtu “semen, sperm” which is frequently attested.
in similar symptom descriptions. But the form of the possessive suffix and the spelling of the verbal form i-šar-ru-ru, which suggests a plural, do not fit the expected *riḫissu- isarrur. Possibly, the scribe mistook A.R.I.A with mà “water”. Another grammatical problem is the incorrect agreement of the plural šıbbatu with the singular baši.

8: For ŠE.GA = šemû (not magâru) in this phrase, cf. the syllabic spelling in text 3.7: 6.

9: Negative na-ás-pa-ru-ú e-ki-is-su, which corresponds to positive na-ás-pa-ru-ú iš-šeršú in line 23, is a crux interpretation. It is also known from ŠTT 95 + 295 obv. I 24: [diš na UGU LÚ GIG na-ás-pa-ru-ú e-ki-is-su // BAM 313 D col. V 1–3 // BM 68033 rev.3 14’ [CMAwR 1, pl. 18]). The proposal by von Soden (apud von Weiher, SpTU 2, p. 120) to interpret našparū as a calque from Aramaic (šapprītā “beauty”) lacks contextual plausibility; the interpretation of ekisū as an assimilatory variant of ekimišu adds another uncertainty to this hypothesis. Alternatively, one could understand ekisū as a stative of aḫu, eḫu “dangerous, terrible”. We are unable to offer a convincing interpretation of našparū; contextually, one would expect a word for “reputation” or similar (possibly an adjective of relation derived from našparu “messenger”).

11–19: This composite necklace is made of amulet stones, plants wrapped on the string between the stones, and a leather bag filled with the same plants, which is also attached to the necklace. It was catalogued by Schuster-Brandis, Steine, 87–88, as Kette 19. It is attested in various sources in slightly different formats (cf. the overview given by Schuster-Brandis). The transliteration above includes only those sources that present the prescription in a form that is close to the one contained in ms. a.

15: The interpretation of ana LÚ BI NU KÚR SILIM.MEŠ (thus ms. B; ms. a and C₂ have scribal mistakes here) remains uncertain. We tentatively understand the statement as a misplaced positive prognosis. The following sentence, which is introduced by a second šumma, forms a statement of its own and shows that the whole section consists of various text passages that were secondarily combined.

17–18: The list of plants in mss. B and C₂ differs slightly from that in ms. a. Manuscripts B and C₂ enumerate only eight items; ms. a has nine, which agrees with the total given after the enumeration in that manuscript. The manuscripts show a different sequence of plant names: Tamarisk wood is included only in ms. a; instead of amēlānu-plant, mss. B and C₂ have elkulla, which is not found in ms. a. 88ŠITA (ms. a) and 88GAN.U₄ (mss. B and C₂) are probably different logograms for the same word (bukānu = iš pišri, see Register of Botanical and Mineral Substances, p. 509 s.v. bukānu).

18–23: Ms. a gives detailed instructions for the attachment of the plants to the amulet necklace, while the directions in mss. B and C₂ are limited to wrapping (lapāpu) the plants onto the necklace.

The textual pattern seen in the ritual continues in the prognosis: Ms. a devotes a separate paragraph to an extended prognosis (lines 20–23) which is based upon a number of the entries of the introductory section of the unit. Mss. B and e have the much shorter iššillim lā ella lā išakkan “he will be well, he must not lay (hands on) an unclean person”, while in ms. C, the fragmentary prognosis seems to have been even shorter.

25: One expects the infinitive construction DINGIR u 41 tēs-līt-su Ti-e to be introduced by ana. But in formulaic contexts like the present one, the omission of ana is not unique (cf. here 3rd Part, line 10; text 3.7: 20; text 11.3, 1., note on line 31).

27: The correct reading and interpretation of ENši-ništ (for the emendation, cf. text 3.5: 28) was established by H. Stadholders (but cf. already von Weiher’s edition); accordingly disregard Abusch, MesWi, 43–44, fn. 49.

8. 2: We interpret šur-ši as a stative (šuršu). For the interchange between i- and u-spellings in forms like šuršu, see GAG § 105d and § 1051.

22: Previous editors (Reiner, Astral Magic, 129 with fn. 604; Schuster-Brandis, Steine, 311) refrain from translating the first two words of the incantation and consider a reading šam-ša-an-ni. The translation above understands usanni as a third person (rather than a first person) singular form of šunnā “to change” (rather than šunnū “to repeat”), with aggu lībbakī as the subject: Gula’s anger has changed (i.e., darkened) her bright appearance in the night sky as the constellation Lyra.

The incantation is also used in ŠTT 95 + 295 obv. I 39–40: EN u-išša-ni na-mir-tū ag-gu ŠA-ka 1lī-nu-ha, ka-bat-ta-ka lip-pa-dā-ša DU₁₁.GA-ma. There, the incantation is recited before Šīn over an amulet leather pouch for calming the anger of Šīn. It is therefore unlikely that the full incantation addressed to Gula was recited. It seems more likely that only the opening lines were used and adapted to Šīn by changing the gender of the possessive suffixes. This elegant adaptation confirms that namirtu is to be
interpreted as the abstract noun “brightness” (rather than the feminine form of the adjective namrud “bright”).

28: The verbal forms of the formula in this line should be libbalkitā and lillikā. In neither of the two extant manuscripts (both Late Babylonian) have the verbal forms been adapted to the present context. The plural pronominal suffixes in ms. d indicate that the scribe of that manuscript understood bel dabābtya as “my litigants”.

32: I DU10.GA “fine oil” is well attested; but in the present list of perfumed oils one would rather expect I GI DU10.GA “oil scented with ‘sweet reed’” (cf., e.g., text 7.13: 9).

33: Ms. h had additional text here, which, because of its fragmentary state, is not included in the transcription and translation.

34–36: In ms. F this passage is attested in a shorter version.

37: Since the singular form linammiranni occurs in all manuscripts, including ms. a, the variant ûmû namrudtu in ms. a is probably an error.

43–45: Both manuscripts seem to have had essentially the same instructions, though in a slightly different order.

76: For ašpû ša uskara kullumu, see Schuster-Brandis, Steine, 402–3. The scribal mistake here was probably triggered by misunderstanding PA as tamû “to conjure”.

81: The stones to be used are the amulet stones listed in the preceding unit (lines 76–79).

11: The stones to be used are the amulet stones listed in the preceding unit (lines 7–8).

12: One would expect “in order to acquire favour with a magnate”, but this is grammatically difficult, even though one could assume that ana or another preposition before kabti was dropped in order to avoid a double preposition (cf. GAG2 § 114g). Before attalluki read perhaps ʾe1-[te]-līš13 “lordly”.


17: For the reversal and invalidation of curses in Mesopotamian magic, cf. Abusch, MesWi, 241–42; Schwemer, Abwehrzauber, 162.
TEXT 3.5
NECKLACES AND LEATHER POUCHES
AGAINST WITCHCRAFT AND ADVERSARIES

Content

VAT 13750+(+) (ms. A), which was first edited by F. Köcher as BAM 315, is a large two-column tablet from the seventh-century library of Kišir-Aššur at Aššur. The tablet contains, in the main, prescriptions for the fabrication of apotropaic leather pouches (mēlu), many of them for ensuring success or warding off divine anger. We edit here only those few units that are concerned with witchcraft. They include a prescription (unit iii) against divine anger and witchcraft that, with some variants, also forms part of texts 3.4, 3.6 and 3.7 (see text 3.4, Content, and, for a study of the development and intellectual context of that text, Abusch, MesWi, 27–63). An exact duplicate of the version of this prescription against divine anger and witchcraft is also known from a small fragment from Nineveh (ms. B).

List of Manuscripts

<table>
<thead>
<tr>
<th></th>
<th>VAT 13750 + 13755 + 13941 + 13969 (+)</th>
<th>coll.</th>
<th>Large, two-col. tablet, Neo-Assyrian script, 8th–7th cent.</th>
<th>Aššur, Library N 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1</td>
<td>VAT 14282 (and further small, detached fragments)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>Bu 91-5-9, 214</td>
<td>pl. 5</td>
<td>Small fragment; Neo-Assyrian script, 7th cent.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
</tbody>
</table>

Synopsis of Text Units

i Leather pouch against slander and for success at court ............................................................ 1–5
   A1 obv. II 37–41

ii Amulet necklace against the witchcraft of one’s adversary ................................................... 6–16
   A1 obv. II 42–46; B obv. II 1′–2′

iii Prescription for a leather pouch against depression and other evils caused by witchcraft... 17–32
   Description of evils and symptoms; purpose clause ............................................................... 17–25
   A1 rev. III 1–9 // B obv. II 3′–11′
   Instructions ......................................................................................................................... 26
   A1 rev. III 10 // B obv. II 11′–12′
   Prognosis ....................................................................................................................... 27–32
   A1 rev. III 11–16 // B obv. II 12′–15′

Previous Editions

Stadhouders, forthcoming a (extensive notes on ms. B and duplicate passages in ms. A).
Transliteration

1. A, obv. II 37–rev. III 16 // B, obv. II 1′–15′

(for the preceding units in A, see Summary 2.)

A

1 A, obv. II 37
[DIŠ NA ŠU.SI ḪU] [1-tim EGIR-šú [LAL-at] ḪU-LIM UŠ.MEŠ-ŠU šú]

2 A, obv. II 38
[(x)] x x x x x x (\text{(?)}\text{ZA.GIN g Signup} \text{[ALGAMES \text{[E]}}} \text{[I]}

3 A, obv. II 39
[x (x) ina KU]Š G[AG].GAG ina GÜ-šú [GAR] [š] ŠU.SI SIG₅ tim

4 A, obv. II 40
[EGIR-šú LAL-ši]Š[IGIN] MAN IDIM u NUN IGIBAR-šú-[m]a

5 A, obv. II 41
[DI-šú u] IEŠ.BAR₃-ši ana SIG₅-te uš-te še-še-i-ra¹

A

6 A, obv. II 42
[DIŠ NA] EN INIM-šú ḠU-LIM.GIG ZI.KU.RU.DA BAL.BA

7 A, obv. II 43
[KA].DAB.BE.DA u ŠU-ši ŠU.MEŠ NIGIN-šum-ma

8 A, obv. II 44

9 A, obv. II 45
[x (x)] x x x x [x x x x (x)] ḠU-LIM MEŠ šup-šú-ri-im-ma

10 A, obv. II 46
[x x x] x x x [x x x x] x x x x

break of four lines (break of six lines in A₁)

B

15 B, obv. II 1′
[x x] ina 'GŪ₁-[šú]

16 B, obv. II 2′
[NU] TE.MEŠ-[šú]

A, [B]

17 A, rev. III 1
[GE₃ ina] \text{[an]₁-[zi-iq]}

18 A, rev. III 2
[kar-ši-šú [ikkaláš]]

19 A, rev. III 3
[šçu sâd-ra-u] / [šû [di-][l]šk-[šú K[U₃]-IS]

20 A, rev. III 4
[EGIR-šú] LAL-[at \text{É.GAL-SI}] ŠU-ZU la \text{[}]

B, obv. II 5′–6′

21 A, rev. III 5
[GE₃.MEŠ-šú [ MĂŠ.GE₃.MEŠ-šú UŠ.MEŠ \text{[EŠ]}]

22 A, rev. III 6′–7′
[MĂŠ.GE₃.MEŠ-šú pâr-da / ina MĂŠ.GE₃.MEŠ-šú \text{UŠ.MEŠ IGI.MEŠ}]

23 A, rev. III 6
[GAL bi GAR-šú \text{[}]

24 A, rev. III 6
[dišk-tár \text{[U}G₃]-šú \text{]}]

B, obv. II 7′–8′

25 A, rev. III 7
[GAL bi GAR-šú \text{/}[šisbar] DINGIR u ¹\text{[}15 \text{UŠ-MEŠ} \text{]}]

26 A, rev. III 7
[DINGIR u dišk-tár KI-šú ze-ne-u KI \text{[}¹\text{[HAL]} \text{]}

B, obv. II 8′–9′

27 A, rev. III 8
[DINGIR u ¹\text{[}HAL \text{]} bi-ensi \text{[}]

28 A, rev. III 9
[de-en-šú \text{NU SL.SI}] \text{kiš-pi ep-[šú-šú]}

B, obv. II 9′–10′

29 A, rev. III 9
[DI-šú \text{NU } \text{SI₃}\text{[}] / [\text{e}]]

B, obv. II 10′–11′

30 A, rev. III 9
[šu-zu-ur \text{[} \text{DINGIR u ²išk-tár teš-lit-su} \text{]}]

31 A, rev. III 10
[šu-zu-ur₁ \text{ana DINGIR u ¹\text{[}5} \text{]} \text{]} \text{TI-e} \text{[}]

32 A, rev. III 10
[\text{IN₅₇-悌} \text{giš} \text{[KIŠ₃]} \text{HAB KU.KU \text{[}²TAŠKAR} \text{[IN]} \text{]}

B, obv. II 11′–12′

33 A, rev. III 10
[\text{HAB KU.KU \text{[}²TAŠKAR} \text{[IN]} \text{]}

A, ctd.

34 A, rev. III 11
[\text{[} \text{[INA]} \text{]} \text{KU₂.GAG.GAG ina G[U₃]-šú} \text{]}

B, ctd.

35 A, rev. III 11
[\text{[} \text{]} \text{ina G[U₃]-šú GAR-an-ma} \text{]}

36 A, rev. III 11
[ur-ra u GE₉ \text{ni-zig-tú} \text{NU TE-šú is-di-ha [irašši} \text{]}

B, obv. II 12′–13′

37 A, rev. III 12
[ur-ra u GE₉ \text{ni-zig-tú₃} \text{NU TE-šú} \text{[} \text{e} \text{]}-diš \text{[}]

38 A, rev. III 12
[EN \text{ši-ni-šú a[r-ḫi]š IG] \text{MAR ŠU.SI SIG₅ \text{EGIR-šú [} \text{]}

B, obv. II 13′–14′

39 A, rev. III 12
[EN \text{ši-ni-šú} \text{š(ši) ár-ḫi šim₁-[mar]} \text{]} \text{LA]L-aš} \text{[}]}
2. Summary of the paragraphs in ms. A not included in the transliteration

For a catalogue of duplicates, see Köcher, BAM III, pp. xxv–xxvi.

B obv. II 14’–15’  ina E.GAL-šú  il[m-an-gar] / [ ]  1Á.3.M[EŠ ]
(B obv. breaks; rev. as far as preserved, is uninscribed)

30 A, rev. III 14  BAR.MEŠ i-dam-mi qa ina sa-lîm DINGIR u 4[išš-tā]r in-n[e-šer]


32 A, rev. III 16  ru-he-4’e ru-su-at <upšašā> ḨUL.4.MEŠ 3 [N]U TE-šú

(for the following units in A, see Summary 2.)

Bound Transcription


break of four lines

15[ … ] ina kisādlù[šu … ] 16[u]lù iṭeḫḫa-[šu … ]


Translation

1[If (people) maliciously] [point] at a man, the evil [e]ye constantly pursues him: 2[ … ] … lapis lazuli, […], algamēsu-stone, ‘heals-a-thousand’-plant, 3[ … ] … — you w[raj]p (them) [in (a) lea]ther (pouch), [you put] (it) around his neck, [th]en (people) will point 4[at him] in favour; g[lod], king, magnumate and nobleman will look at him with favour [s]o that 5[his judgment and] his verdict will turn out well.


break of four lines


17[If a man] is constantly [frightened], he worr[ies day and] night, 18[he repeatedly suffer[s] losses], his profit is cut [off], (people) sl[a]nder him, 19they spread rumours about him, (people) [maliciously] point 20[at him, ((being present))] in his palace he is not well received, 21his dreams are terrify ing, he keeps seeing dead people [in] his [dr]eam((s)), 22he
suffers from depression, the wrath of god and goddess is
up on him, 23god and goddess are angry with him, with diviner
(and) seer 25his (oracular) judgment does not turn out well,
witchcraft has been performed against him, to god and god-
dess 25he has been rendered abhorrent — in order that god
and goddess accept [his] prayer: 26

Notes

3, 5, 8: For the readings in these lines, see
collations, pl. 91.

31–32: In these two lines, a small fragment
has been attached to ms. A 1. It was not copied by
Köcher and provides the final few signs of the lines
(see collations, pl. 91).
TEXT 3.6
A LEATHER POUCH AGAINST WITCHCRAFT AND DIVINE WRATH

Content

VAT 13608(+) (ms. A), which was first edited by F. Köcher as BAM 316, is a large three-column tablet from the seventh-century library of Kišir-Aššur at Aššur. The tablet contains prescriptions for leather pouches, necklaces and potions against a variety of ailments, among them divine anger, depression, slander and heat stroke (see Summary).

We edit here only one of the text units on the tablet, a prescription against divine anger and witchcraft that, with some variants, also forms part of texts 3.4, 3.5 and 3.7 (see text 3.4, Content, and, for a detailed study of the development and intellectual context of that text, Abusch, MesWi, 27–63). The version of this prescription in VAT 13608 (+) includes instructions for the recitation of two Sumerian incantations (A-la-aḫsa-lu-aḫšu-bašši-in-ti and A-ra-zušu-te-ma-ab). This is a feature shared by the version of the same prescription found on the Sultantepe tablet STT 95+ (see here, text 3.7).

List of Manuscripts

<table>
<thead>
<tr>
<th>A1</th>
<th>VAT 13608 (+)</th>
<th>BAM 316</th>
<th>coll.</th>
<th>VAT 13759</th>
</tr>
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<tbody>
<tr>
<td>A2</td>
<td>VAT 13759</td>
<td></td>
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<td></td>
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</tbody>
</table>

Fragments of a three-col. tablet, late Middle Assyrian or early Neo-Assyrian script

Aššur, Library N 4

Synopsis of Text Units

i Prescription for a leather pouch against depression and other evils caused by witchcraft.... 1–21
   Description of evils and symptoms; purpose clause ....................................................... 1–12
   A2 obv. II 5′–16′
   Instructions including the recitation of two Sumerian incantations ......................... 13–17
   A2 obv. II 17′–21′
   Prognosis ....................................................................................................................... 18–21
   A2 obv. II 22′–25′

Previous Editions

Abusch, MesWi, 31–32 (obv. II 5′–25′).

Transliteration

(for the preceding units in A, see Summary 2.)

A2

1 A2 obv. II 5′
   DIŠ NA gi-na-a šu-dur ur-ra u GEš i±a-zig ZI.GA sa-dír-šu

2 A2 obv. II 6′
   iš-di-iš-šú KU₂-si kar-ṣi-šú GU₂,MEŠ da-bi-ib KI-šū kit-te

3 A2 obv. II 7′
   NU DU₁₁.DU₁₁-ab ŠU.ŠI HU₃-tin EGIS-šú LAL-ši ina E.GAL GUB-zu

4 A2 obv. II 8′
   la man-ра-šú MAŠ.GEš,MEŠ-šú pár-da ina MAŠ,GEš,šú ÜŠ,MEŠ IGI.IGI-mar

5 A2 obv. II 9′
   GAZ ŠA GAR-šú šib (ší³³)⁻si DINGIR u šiš₃-tár UGU-šú GÁL-a DINGIR u šiš₃-tár

6 A2 obv. II 10′
   KI-šú ze-nu-u kiš-pi ep-ši-šú KI DINGIR u šiš₃-tár šu-zu-ur
2. Summary of the paragraphs in ms. A not included in the transliteration

For a catalogue of duplicates, see Köcher, *BAM* III, p. xxvi. References to amulet necklaces are given according to the catalogue by Schuster-Brandis, *Steine*, who gives extensive lists of duplicates.

**obv. I**

1′–25′ Prescriptions against divine anger (mainly leather pouches).

**obv. II**

1′ Fragmentary.

2′–4′ Necklace with stones against the evil of an unpropitious day, month or year (*Kette* 199).

5′–25′ = text 3.6: 1–21.

26′–28′ Beginning of a prescription against the anger of divine and human authorities, slander and depression.

**obv. III**

1′–3′ Fragmentary prescription for releasing guilt (*arnu*).

4′–7′ Prescription for a necklace with stones against divine anger (*Kette* 228).

8′–12′ Prescription for a leather pouch against divine anger.

13′–16′ Prescription for a leather pouch against divine anger.

17′–18′ Prescription for a salve, potion or leather pouch against divine anger.

19′ Prescription for a potion against divine anger.

20′–22′ Prescription for a leather pouch against foolish talk.

23′–25′ Prescription for a leather pouch against depression.

**rev. IV**

1 Fragmentary prescription against depression.

2 Prescription for a potion against depression.

3–6 Short ritual against the anger of the personal gods, including a recitation of the incantation Elletu Ištar (‘Ištar 24’). This prayer was also used in a ceremonial anti-witchcraft ritual, edited here as text 8.29.

7–8 Prescription for a leather pouch against slander (*tapultu*; *ubān lemutti*).

9–10 Prescription for a potion against slander (*tapultu*; *ubān lemutti*).

11–16 Fragmentary prescription for a leather pouch, including a fragmentary incantation.

17 Fragmentary prescription for a leather pouch.


22–24 Prescription for tying lapis lazuli into one’s hem for obtaining favour and success; for this and the parallel prescription in BAM 318 rev. IV 11–12, 14, see Schwemer, JCS 65 (2013) 198.

rev. V

1–3 Fragmentary prescription against the anger of the personal gods.

4–14 Prescriptions for necklaces against an evil omen (Ketten 185–89).

15–16 Fragmentary.

17–29 Fragmentary ritual before the personal god for obtaining favour with authorities, against adversaries (kipdt bēl amātīšu šuddē) and slander (ubān lemutti); the ritual includes the recitation of a Sumerian incantation (fragmentary; lines 24–29).

rev. VI

1’–3’ Fragmentary prescription.

4’–13’ Ritual before the personal god against divine anger.

14’–28’ Ritual before Sin against divine anger including the recitation of the prayer ‘Sin 6’ (see May, UFBG, 408, 529–32; cf. here text 8.37).

29’–30’ Fragmentary ritual against evil dreams and omens.

Bound Transcription

Translation

If a man is constantly frightened, he is upset day and night, he repeatedly suffers losses, his profit is cut off, (people) slander him, who(ever) speaks to him does not say ‘So be it’, (people) maliciously point at him, being present in his palace he is not well received, his dreams are terrifying, he keeps seeing dead people in his dream, he suffers from depression, the wrath of god and goddess is upon him, god and goddess are angry with him, witchcraft has been performed against him, to god and goddess he has been rendered abhorrent, the results of exsptions carried out for him are obscure, god, king, magnate (and) nobleman cause him worries, with diviner and seer his (oracular) judgment does not turn out well seven times, he is afflicted with [s]peaking but not being listened to — in order to determine his (oracular) decision (and) to make his jul[dgm]ent turn out well, to make his dreams favourable, to ascertain his condition, to make (people) point at him with favour:

Its ritual: Lupine, ‘heals-a-thousand’-plant, ‘heals-twenty’-plant, erkulula plant, elikullu plant, amēlānu plant, imbu tiṃti mineral, tamarisk wood, ‘wood-of-release’: you wrap them up in (a) leather (pouch). You recite the incantation “Alaḫ sa šulḫu bašinti — Incantation formula” (and) the incantation “Accept my prayer!” seven times over (it). You put (it) around his neck. The god and goddess of that man will be reconciled with him, the (oracular) pronouncement for him will be positive, his dreams will be propitious, speaking and being listened to is granted to him, god, king, magnate and nobleman will be standing by him, wherever he goes for a judgment, his judgment will turn out well.
Notes

1: Note saderšu instead of expected sadrassu.

2: Note the ‘Umkehrschreibung’ KU₅-si for paris (cf. also text 3.4, 1.: 2).

3: Note the ‘Umkehrschreibung’ LAL-ši for tarīṣ instead of expected tarṣat (cf. the notes on lines 1 and 2).

9, 19: It is worth noting that qabû (u lā) šemû is construed with a plural verbal form in line 9 (GAR-nu), but with a singular in line 19 (GAR-an). In many cases the logographic spelling does not allow a decision on the exact Akkadian reading of the verbal form (cf., e.g., text 3.4, 1.: 8, 20; text 3.7: 6, 10).


16: For the emendation of the incantation incipit, cf. text 3.7: 11.
TEXT 3.7
LEATHER POUCHES AGAINST WITCHCRAFT AND DIVINE WRATH

Content

The small Late Babylonian tablet BM 64174 (ms. a), which was first edited by M. J. Geller, contains three prescriptions for apotropaic leather pouches against witchcraft, slander and divine anger.

The first of these three units is a prescription against divine anger and witchcraft that, with some variants, also forms part of text 3.4–3.6 (see text 3.4, Content, and, for a detailed study of the development and intellectual context of that text, Abusch, MesWi, 27–63). The version of this prescription that is preserved on BM 64174 is also known from a large, two-column Neo-Assyrian tablet from Sultantepe (STT 95+; ms. B), though BM 64174, in accordance with its overall format, gives the ritual instructions in a much abridged form.

The second prescription on BM 64174, which is concerned with witchcraft, slander and divine anger, is attested also on a fragment of a large, Neo-Assyrian library tablet from Aššur (ms. C). The description of evils affecting the patient in this prescription finds a close parallel in the introductory section of a fragmentary ceremonial ritual known from a Kuyunjik fragment (see here text 3.8).

List of Manuscripts

| a | 82-9-18, 4143 = BM 64174 | AFO 35, 21 | coll. Single-col., landscape-format tablet, Late Babylonian script |
| B | SU 51/93 + SU unnumbered | STT 95 | coll. Two-col. tablet, Neo-Assyrian script, 8th–7th cent. |
| C | VAT 13740 | BAM 326 | coll. Fragment of a two- or three-col. tablet, Aššur Neo-Assyrian script, 8th–7th cent. |

Synopsis of Text Units

i Prescription for a leather pouch against depression and other evils caused by witchcraft .... 1–12
   Description of evils and symptoms; purpose clause ......................................................... 1–7
   a obv. 1–7 // B rev. III 29–35
   Instructions ....................................................................................................................... 8–9
   a obv. 8 // B rev. IV 1–2
   Prognosis ............................................................................................................................. 10
   B rev. IV 3
   Instructions for the recitation of two Sumerian incantations ........................................ 11–12
   B rev. IV 4–5

ii Prescription for a leather pouch against the witchcraft of an adversary and slander......... 13–18a
   Description of evils and symptoms; purpose clause ......................................................... 13–16
   a obv. 9 – lo. e. 2 // C col. II' 7'–13'
   Instructions ....................................................................................................................... 17–18a
   a lo. e. 3 – rev. 1 // C col. II' 13'–16'

iii Prescription for a leather pouch against disfavour and slander ..................................... 19–21
   Description of evils and symptoms; purpose clause ......................................................... 19–20
   a rev. 2–3
   Instructions ......................................................................................................................... 21
   a rev. 4
   Colophon ............................................................................................................................. 22
   a rev. 5
Previous Editions

Stadhouders, forthcoming a (ms. B; notes on mss. a and C).

Transliteration

1. a // B rev. III 29–IV 5 // C col. II 7–16’

(for the preceding units in B, see Summary 2.)

1 a obv. 1 DIŠ NA gi-na-a šu-dur ur-ra u GE₆ ina-ziq ZI.GA sad-rat-su
B rev. III 29” DIŠ NA gi-na-a šu-dur ur-ra u GE₆ ina-ziq ZI.GA sad-rat-[su] →

2 a obv. 2 iš-di-il-šú KU₃-[iš kar]-ši-šú GU₃,MEŠ
B rev. III 29–30 il-[š]-di-li-šú KU₃,iš / EME.SIG.MEŠ-šú GU₃,MEŠ
a ctd. DU₁₁,DU₁₁, KI-šú kit-tú NU DU₁₁,DU₁₁
B ctd. da-bi,-ib³ it-ti-šú ʾki-tú[i] [ ] DU₁₁,DU₁₁

3 a obv. 3 ŠU.SI ḫUL-tīm EGIS-šú i-na ḫAL-šú NU IG₁Š-
B rev. III 31–32 ŠU.SI ḫUL-tīm EGIS-šú LAL-[a]l / i-na ḫAL-šú la maḫ-ra-ša →

4 a obv. 4 MĀŠ.GE₆,MEŠ-šú pár-da ina MĀŠ.GE₆,ŠU.-ŠU MEŠ IG₁Š,MEŠ
B rev. III 32–33 MĀŠ.GE₆,MEŠ-šú pár-[da] MĀŠ.GE₆,ŠU MEŠ IG₁Š,MEŠ /
a ctd. GAZ ŠA GAR-šú
B ctd. GAZ ŠA GAR-šú →

5 a obv. 5 šib-sat DINGIR u iš-k-tár UGU-šú GĀL,MEŠ
B rev. III 33 ʾDIB³ DINGIR ušišk₂-tár UGU-šú GĀL,MEŠ-[šú]-iʃ⁴ a¹
a ctd. DINGIR-šú u iš-k-tár-ušu> KI-šú ze-nu-u
B ctd. DINGIR-šú u iš-k-tár-[šú] / KI-šú ze-nu-u

6 a obv. 6 KI ʾa-hAL u da-gi-li DI.KU₃-šú NU SI.SÁ
B rev. III 34–35 KI ša₁₁-DINGIR u ENSI DI-šú NU ʾSI.SÁ[A]
[a ctd. qa-bu-u NU ŠE-mu-ù GAR-šú
B ctd. [qa]-¹-bu-u² / la ŠE.GA GAR-šú →

7 a obv. 7 ana EŠ.BAR-šú KU₃-ma DI.KU₃-šú šú-te-ši-ri →
B rev. III 35 ana EŠ.BAR-šú KU₃-si-im-ma DI-[šú šú-t]e-šu-ri

8 a obv. 7–8 — ⁷tar-muṣ₉ ⁷IG[1-lim] / ⁷IGI-NIŠ ⁷er-kul-la ⁷LU.U LU ŠINIG {aʃ}
B rev. IV 1 [KĪD.KI]D.BI ⁴tar-muṣ ⁴IGI-lim ⁴IGI-NIŠ ⁴el-ku₃-la ⁴LU,U₄₉.LU —
[a ctd. KA ⁶tam-tim ina KUʃ]
B ctd. KA ⁶tam-tim¹ —

9 a caret
ina ¹ ina ¹KAŠ³
2. Summary of the paragraphs in ms. B not included in the transliteration

For a comprehensive edition with detailed notes on the duplicates, see Stadhouders, forthcoming a.

obv. I

1–6 Ritual against the anger of Marduk.
7–12 Prescription for a leather pouch, salve or potion against the anger of Marduk.
13–15 Prescription for a leather pouch, salve or potion against the ‘hand’ of the šedu-demon.
16–22 Prescription for a leather pouch against the anger of Marduk and Ištar.
23 Prescription for a salve against the anger of Marduk and Ištar.
24–27 Prescription for a leather pouch against the anger of Marduk.
28–29 Prescription for a leather pouch against the anger of Marduk.
30–31 Prescription for a leather pouch against the anger of Marduk.
32–34 Prescription for an amulet necklace against the anger of Marduk.
35–40 Prescription for a leather pouch against the anger of Šīn, including a libation and the recitation of the incantation Ušanni namirtu (cf. here text 3.4, 2.: 22–29).
41 Prescription for a leather pouch against the anger of Šīn.
42–44 Ritual against the anger of Šamaš.
TEXTS OF GROUP THREE: PRESCRIPTIONS FOR SYMPTOMS INDICATING WITCHCRAFT

45 Prescription for a leather pouch against the anger of Šamaš.
46 Prescription for a leather pouch against the anger of Šamaš.
47 Prescription for a leather pouch against the anger of Adad.
48 Prescription for a leather pouch against the anger of Adad.

obv. II
49–52 Ritual against the anger of the mother-goddess.
53 Prescription for a leather pouch against the anger of the mother-goddess.
54 Prescription for a leather pouch against the anger of the mother-goddess.
55–56 Prescription for a leather pouch against the anger of Ninurta.
57–61 Ritual against the anger of Nergal.
62 Prescription for a leather pouch against the anger of Nergal.
63–65 Ritual against the anger of Gula.
66–67 Prescription for a leather pouch against the anger of Gula.
68–69 Prescription for an amulet against the anger of Gula.
70–73 Ritual against the anger of Ištar, including a recitation of the incantation Elletu Ištar (‘Ištar 24’). This prayer was also used in a ceremonial anti-witchcraft ritual edited here as text 8.29.
74 Fragmentary (ritual instruction?).
75–78 Fragmentary.
79 Prescription for a leather pouch.
80–81 Prescription for a leather pouch.
82 Prescription for a salve.
83 Prescription for a leather pouch.
84–94 Ritual against the anger of one’s city-god.

rev. III
95–97 Fragmentary (a small fragment is missing from the hand-copy).
98 Fragmentary prescription.
99–101 Fragmentary prescription.
102 Fragmentary prescription.
103 Fragmentary prescription.
104 Prescription for a leather pouch.
105–6 Prescription for a leather pouch against the anger of the personal god.
107–8 Prescription for a leather pouch against the anger of one’s city-god.
109–10 Prescription for a leather pouch against the anger of one’s city-god.
111 Prescription for a leather pouch against the anger of one’s city-god.
112 Prescription for a leather pouch against the anger of one’s city-god.
113 Prescription for a leather pouch against the anger of all the gods.
114–17 Prescription for a salve against the anger of a god; the presence of Girra, the mention of a dead person and the verbal form šu-ku-su as well as the mention of the bēl dabābi may suggest that witchcraft played some role in this unit. But we are unable to offer a convincing reading of the beginning (first sign certainly tu, coll.) and the end of line 17.
118–19 Prescription for a salve for obtaining a god’s mercy.
120 Prescription for a leather pouch for obtaining a god’s mercy.
121–22 Prescription for a leather pouch for obtaining protective spirits.
123–25’ Prescription for a necklace for obtaining protective spirits (note that the line count in STT lacks a line 124; this is followed here for convenience).
126–27 Prescription for a leather pouch against slander (ana ṭapulti amēli lā qabī ubān lemutti arktīšu lā tarāṣī).
128–29 Prescription for an eye ointment and a potion against slander (ēma illaku magir ṭapultašu ul iqqaqqabī).
130–37 = text 3.7: 1–7 (line count according to CMAwR conventions: rev. III 29–35).

rev., space between the two columns
138 Prescription for a leather pouch against the anger of the personal god. The line, written vertically between columns III and IV, belongs after rev. III 110; this placement is indicated by a horizontal marker wedge inserted after rev. III 110, but not rendered in the copy in STT.
3. Summary of the paragraphs in ms. C not included in the transliteration

col. I′
1′ Fragmentary prescription for a leather pouch.
2′–4′ Fragmentary prescription for a leather pouch.
5′–7′ Fragmentary prescription for a leather pouch.
8′ Fragmentary.

col. II′
1′ Fragmentary incantation, probably Šu-si ṣul-gál.
2′–6′ Fragmentary instructions (salve and leather pouch; recitation of Šu-si ṣul-gál).
7′–16′ = text 3.7: 13–18a.

Bound Transcription

1'summa amelu ginā šādur urra u māša inazziq štu sadrasu ʿixdišu paris karṣīšu ikkalā ḍabīb ittišu ḫtītū lā idabbūb ūbanā lemutti arktīšu tarṣāt (var.: tarṣū) ina ʾēkallīšu lā maḥrāšu ʿsunētāšu parāda ina šutīṣu mittāti tannammar ḫṭiṭi ʾibbi šakinšu ʿsibṣāt (var.: ʾkimīlī) ili u ištār ištū bašā ḫlu sa ištār ištū ištīšu zaḥū ʿiti bārī u dāgīlī (var.: ša ʿli u ensfī) dtnū lā ištēr qabū lā šemū ʾiṣṣakkanšu ʿana purussēšu parāsim-ma dtnū šutēšūri

Translation

If a man is constantly frightened, he is upset day and night, and he repeatedly suffers losses, his profit is cut off, (people) slander him, who(ever) speaks to him does not say ‘So be it’, (people) maliciously point at him, in his palace he is not well received, his dreams are terrifying, he keeps seeing dead people in his dream, he suffers from depression, the wrath (var.: anger) of god and goddess is upon him, his god and goddess are angry with him, with diviner and soothsayer (var.: seer and dream interpreter) his (oracular) judgment does not turn out well, he is afflicted with speaking but not being listened to — in order to determine his (oracular) decision (and) to make his ju[dgm]ent turn out well:

8Its [ritual]: Lupine, ‘heals-a-thousand’-plant, ‘heals-twenty’-plant, elikkulla-plant, amēlānu-plant, imbū’ tāmīt-mineral, tamarisk wood, ‘wood-of-release’, erkulla-plant: you wrap these nine plants in a wad of wool; (you apply these drugs) in (a) leather (pouch), in oil (as an ointment), in beer (as a potion). The (oracular) pronouncement for him will be positive, his dreams will be propitious, he will enjoy speaking and being li[sten]ed to, the god and goddess will be reconciled with him. You recite the incantation “Alāḥ ṣa ṣuḥā ṣabīnī” (and) the incantation “Accept my prayer!”

If a man has recovered, but his condition/oracular decision is troublesome (and) the curse from the mouth of (many) people has been inflicted on him — so that it not come near him, so that the machinations of his adversary not approach him, so that (people) point at him with favour (var.: people point maliciously at him), so that the heart of (his) angry god be reconciled, [so] that his god’s anger be resolved: lupine, erkulla-plant (var.: elikkulla-plant), azāl[lī]-plant, …, a sherd from a crossroads, a piece of the shell of
pel lurmi [...] (\(^{18a}\) [\(\text{ina maški taškappi ina kis}a\)\(\text{ṭišu tašakkan-} ma\)\(\text{paṭ(r)}\)])

\(^{19}\)šumma amēlu qabū u enū iššakkanšu ubān lemu[ti arkišu tarṣat] \(^{20}\)lu u ištaru šuzzuqūšu ila u ištara itti amēlí [sullumí] \(^{21}\)èdu ḫusāb ḫurarit atā išu ṭabat enesallī apruša ina maški

Colophon: \(^{22}\)qāt Nabū-šumu-iškun mašmašši

6: While ms. a has itti bārī u ḫāgīlī instead of the more common phrase itti bārī u ša’īlī, ms. B combines two different ways of writing ša’īlī: KI ša1-DINGIR u ENSI. The resulting itti ša’īlī u ša’īlī may be a scribal mistake, but it is certainly possible that the intended reading of ENSI in ms. B was not the usual ša’īlī but rather the loanword ensū.

8–12: The transcription and translation of the instructions and prognosis follow ms. B. The instructions in ms. a are much more concise, and while the basic list of medical ingredients is almost identical, the method of application seems to be restricted to the leather pouch in ms. a.

13–18: We understand this section to be a continuation of the preceding situation, i.e., if the man recovers from the situation described in lines 1–6.


15: The variant in ms. C is certainly corrupt.

18: The transcription and translation follow ms. a; ms. C has a slightly different text.

20: Geller restored [\(\text{ze-nu-u}\)] at the end of the line, but a purpose clause is expected in this position. Note that \(\text{ana}\) is occasionally omitted in this type of formulaic clause (cf. note on text 3.4, 1: 25).

21: Geller read \(\text{lit-ru-ū ina zu-[um-ri]}\), but a precative form is unexpected here; note that the last preserved sign is clearly \(\text{sū}\) (as correctly indicated in Geller’s copy).
TEXT 3.8
RITUAL AGAINST THE WITCHCRAFT OF AN ADVERSARY,
SLANDER AND DIVINE WRATH

Content

The Neo-Assyrian Kuyunjik fragment K 2562 preserves the first few lines of a one-column tablet that probably contained the text of a single ceremonial ritual against witchcraft, slander and divine anger. The ritual is performed before the divine magic triad, Ea, Šamaš and Marduk, but only the standard opening rites are extant. The introductory section, comprising a description of the evils affecting the patient and a purpose clause, closely resembles the corresponding section of a prescription for an apotropaic leather pouch, edited here as text 3.7: 13–18a.

The colophon states that K 2562 was written by a scribe and exorcist from Aššur. This agrees with the fact that the Neo-Assyrian handwriting on the fragment exhibits the style that is characteristic of library tablets from Neo-Assyrian Aššur.

List of Manuscripts

|----|--------|---------|------|---------------------------------------------------------------|----------------------------------|

Synopsis of Text Units

i Ritual against the witchcraft of an adversary, slander and divine wrath ........................................ 1–14
   Description of evils and symptoms; purpose clause ........................................................... 1–9
   A obv. 1–9
   Ritual instructions ........................................................................................................ 10–14
   A obv. 10–14
   Fragmentary catchline(?) .............................................................................................. 15’
   A rev. 1’
   Colophon....................................................................................................................... 16’–18’
   A rev. 2’–4’

Previous Editions


Transliteration

1 A obv. 1 [DÌŠ NA TI-ma a-lak]-ta-šu GIG-at ka x [x x x x x x]
2 A obv. 2 [iz-zi-ir-ti] KA UN.MEš ma-a’-da-[tì GAR-šù ana NU TE-e]
3 A obv. 3 [NIG.AK].1 EN INIM-šù ana NU SÁ.SÁ-šù ŠU.SI[GIN-tim arktšu ana tarāšš]
4 A obv. 4 [ŠÀ DINGIR z]-e-ni-i ana sul-lu-mi ki-sir lib-bí ’DINGIR1[šù ana paṭārī]
5 A obv. 5 [INIM’ ḤUL-tim ana IGI NA NU GIB MÀŠ.GEŠ.MEŠ SIG5.MEŠ ana Šu-[ub-šē-e(?)]]
6 A obv. 6 [DINGIR LUG]AL IDIM NUN’(LÚ) ama šu-tam-gu-ri-šù da-bi-ib KI-šù kit-tu ana d[a-ba-bi]
7 A obv. 7 [ḫu-ud] lib-bí ana ra-šē-e 4 ALAD SIG5 ÏLAMMA SIG5 KI-šù ana D[U.DU-ki]
8 A obv. 8 DINGIR-šù û 415-šù ina SAG.DU-šù ana GUB-zi KI 10 HAL Ù E[NŠI]
TEXTS OF GROUP THREE: PRESCRIPTIONS FOR SYMPTOMS INDICATING WITCHCRAFT


10 A obv. 10  [DŪ.DŪ.BI ina] A1. GŪ.ZI.GA ina GŪ ÍD KI SAR [A.MES KU.MEŠ SŪ]

11 A obv. 11  [3 GI.DU.3 ana ē]-d]a-d ša-maš u d AMAR.UTU ša-kas, 19 A1. x x x x x


13 A obv. 13  [x x x x x x x x] ana IGI 19

14 A obv. 14  [x x x x x x x x x x x x x x] ana IGI

(ovb: breaks)

15′ A rev. 1′  [ ] X [ ]

16′ A rev. 2′  [kīma labirtišu šašir b]a-ri šu ili ]DAG-ŠAL-LIM-PAP.M.ES]

17′ A rev. 3′  DUMU1 ]mu-SIG-IŠKUR ]MAŠ.MAŠ |BAL.I.LI.

18′ A rev. 4′  TUM11 IM šu-a-tu AG ZI-ŠU GIM A.MEŠ BAL-q[i]

(rev: ends)

Bound Transcription

1[šuma amēlu balit-ma alak]tašu maršat … [ … ] 1[izzirītu] pt nüš ma da[t]i išša-

kinšu ana lā ta[tē] 1[upšaš]ē bel amarrīšu ana lā šanātišu ubàn di[t]i arškušu ana
tarāši] 2[lībbi ili z]ēn ana sullūši kisir lībbi il[r] shu pa[tāri] 3[amār?] le)mu]nti
ana maḫar amēlu lā parāk šunāti damgāti
ana Šulūš(?) 4[iša šur]ra kahat rubā] ana šutamgūršu dābīt īttušu ša[d][abābi]
7ḫād lībbi ana rašē šēd dumqī lamassī dumqī itttušu ana atall[ukī] il{išu u štaršu
ana šur[iš]

Translation

1[If a man has recovered, but] his (future) [con]dition (de-
determined by divination/oracular) decision is troublesome,
… [ … ] , [the curse of] the mouth of the many people [has
been inflicted on him — so that it not come near him], 5 so
that [the machination]s of his adversary not approach him,
so that he be in go[od] repute, 4 so that his god’s anger 
be resolved,
5 so that evil [talk] not obstruct (that) man, so that favourable
dreams [be there (for him)], 5 so that [god, king, magnate
(and) nobleman] be in agreement with him, so that who(ever)
talks to him [say ‘So be it’, 7 so that he acquire happiness, so
that a good šēdu-spirit (and) a good lamassu-spirit [always]
accompanied him, 5 so that his god and his goddess stand by
him, so that his condition/oracular) decision be ascertained
by consulting the diviner and the se[er], 5 so that he ob[tain]
his verdict (and) decision.

10′ [DŪ.DŪ.BI ina] šēri iša šišad nāri qaqqad-
ra tašabbūt [mē ellātā tasallah] 1[šalāḫat
paṭṭi] ana E]a Šāma iš Marduk tarakkas
ana maḥar [ … ] 14[ … ] … ana maḥar [ … ]

break

Catchline: 7, 15′ [ … ] [ … ] [ … ]

Colophon: 16′[kīma labirhtišu šašir b]a-ri qat
Nabu-šal-limi-ahē 17mār Mudammiq-Adad
mašmah Aššur 18 tāb lūppu šuittu Nabu
napištašu kīmē liqqi

Notes

1. 9: Schwemer: “condition”; Abusch: “(oracular) decision”. For the interpretation of alak-
tu “course” in this and related contexts, see Abusch, 

HTR 80 (1987) 15–42, idem, Divine Judges, 23–24,
16'-18': Nabû-šallim-âhē, the son of Mudammiq-Adad, from Aššur is only known from this text. The tablet, which was found at Kuyunjik, was probably written at Aššur and secondarily included in the Nineveh tablet collections (for the requisition of tablets from private libraries for the Nineveh collections, see Parpola, *JNES* 42 [1983] 1-29). Whether Mudammiq-Adad, the father of Nabû-šallim-âhē, may be connected with the Mudammiq-Adad who is attested as an apprentice scribe in the Aššur tablet *LKA* 147 (rev. IV 7) is uncertain.
The following edition presents three incantations that could be used in the preparation of remedies against bewitchment. Because these incantations were combined in some of the ancient texts, they are presented here as one group of texts.

The Sumerian incantation Munus-ušši11-zu an-ta-láššè (1st Part, lines 1–13), which was certainly composed after the Old Babylonian period, is known from two largely identical landscape-format tablets in Neo-Assyrian script from Kuyunjik (mss. A and B). Both tablets give the Sumerian incantation with a full Akkadian translation and combine it with the Akkadian incantation Anāku nabattu aḥāt Marduk (here 1st Part, lines 15–22). The ritual instructions (only preserved in ms. A) specify that both incantations should be recited over plants effective against witchcraft.

The Sumerian incantation Munus-ušši11-zu an-ta-láššè is known from an additional four Neo-Assyrian manuscripts from Kuyunjik, three of them bilingual (mss. D, E, F) and one unilingual (ms. C). Manuscript P is a tablet devoted mainly to prescriptions against zikurudû (see CMAwR 1, text 10.4) and at present contains only this one incantation. In the other three manuscripts (C, D and E; possibly also P) the Sumerian incantation is followed by the Akkadian anti-witchcraft incantation Īpuša kaššāptu kišpīša lemnātī (here 2nd Part).

Manuscripts C, D and probably also manuscript P were small tablets that did not contain any other material. In contrast, manuscript E is a large three-column library tablet that apparently held a large collection of anti-witchcraft texts. Unfortunately, the colophon of manuscript E is not preserved so that we lack any information about the series context of this tablet.

Both Akkadian incantations are also known from sources that do not combine them with the Sumerian incantation Munus-ušši11-zu an-ta-láššè: Īpuša kaššāptu kišpīša lemnātī is the only text on a small landscape-format student tablet from Persian or Hellenistic Babylonia (ms. g); a related incantation, apparently a variant version, is attested on a small fragment from Hellenistic Uruk (ms. o).

The incantation Anāku nabattu aḥāt Marduk was also used for kidney diseases and is known from several Neo-Assyrian collections of medical incantations from Kuyunjik dealing inter alia with the kidneys (mss. K, L, M) as well as from a small tablet dealing only with the kidneys (ms. J; Neo-Assyrian, Kuyunjik). Anāku nabattu aḥāt Marduk is once attested on its own on a small student tablet, probably from Babylon (ms. h), and is included in a Persian or Hellenistic period Babylonian tablet (ms. n) of the thirtieth āṣaru of the therapeutic series šumma anētu muḫḫašu umma ūkāl (for the series, see Köcher, Studies Goerke, passim, and Heeßel, TUAT NF 5, 31–35).

The incantation Anāku nabattu aḥāt Marduk was joined with the anti-witchcraft incantation Munus-ušši11-zu an-ta-láššè because it was used to undo māmītu-curses (1.: 22), and the combination of the two incantations should probably be understood in the context of the close relationship between anti-witchcraft (ušburruda) and anti-curse (namerimurruda) texts (see infra Notes, comment on lines 15–22).

The combination of the two anti-witchcraft incantations Īpuša kaššāptu kišpīša lemnātī and Munus-ušši11-zu an-ta-láššè probably arose from the fact that the former is one of the few Akkadian anti-witchcraft incantations modelled on the Sumerian Marduk-Ea type incantation format. It probably seemed natural
to place it side by side with a Sumerian incantation of the Marduk-Ea type. But there is no way of knowing whether the Akkadian incantation originally derived from a Sumerian one because all extant manuscripts preserve only the Akkadian text of Ḥuṣa kaššāptu kišpštā lemnātī.

**List of Manuscripts**

| A | K 1289 | — | pl. 6 | Single-col., landscape-format tablet, Neo-Assyrian script, 7th cent. | Nineveh, 'Ashurbanipal’s Library' |
| B | K 10221 + 14623 | — | pl. 7 | Single-col., landscape-format tablet, Neo-Assyrian script, 7th cent. | Nineveh, 'Ashurbanipal’s Library' |
| C | K 15177 + Rm 491 | — | pl. 7 | Single-col. tablet, Neo-Assyrian script, 7th cent. | Nineveh, 'Ashurbanipal’s Library' |
| D | Rm 2, 314 | — | pl. 8 | Single-col., landscape-format tablet, Neo-Assyrian script, 7th cent. | Nineveh, 'Ashurbanipal’s Library' |
| E | Sm 302 | — | pl. 3 | Fragment of a three-col. tablet, Neo-Assyrian script, 7th cent. | Nineveh, 'Ashurbanipal’s Library' |
| F | K 2351 + 5859 + 8184 + K 10639 + K 3293 | — | pl. 7 | Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent. | Nineveh, 'Ashurbanipal’s Library' |
| g | MLC 2609 | — | pl. 9 | Single-col., landscape-format tablet, Late Babylonian script, ca. 5th–3rd cent. | Babylon |
| h | 81-7-27, 205 | — | pl. 10 | Single-col., landscape-format tablet, archaizing Neo-Babylonian script, 7th cent. | probably Babylon |
| J | K 8447 + Bu 89-4-26, 133 | — | pl. 11 | Single-col., landscape-format tablet, Neo-Assyrian script, 7th cent. | Nineveh, 'Ashurbanipal’s Library' |
| K | K 4609A | — | coll. | Fragment of a two- or three-col. tablet, Neo-Assyrian script, 7th cent. | Nineveh, 'Ashurbanipal’s Library' |
| L | 1952-12-10, 328 = BM 123385 | — | coll. | Fragment of a multi-col. tablet, Neo-Assyrian script, 7th cent. | Nineveh, 'Ashurbanipal’s Library' |
| M | K 15239 | — | pl. 10 | Fragment, Neo-Assyrian script, 7th cent. | Nineveh, 'Ashurbanipal’s Library' |
| n | 81-7-1, 31 = BM 42272 | — | coll. | Single-col. tablet, Neo-Babylonian / Late Babylonian script, 6th–3rd cent. | probably Babylon |
| o | VAT 14509 | — | coll. | Fragment, Late Babylonian script, 6th–5th cent. | Uruk, in secondary context |

**Synopsis of Text Units**

1st Part

i Incantation: Munus-uššu₁₁₁₁-zi-an-ta-lá-šē ................................................................. 1–13
A obv. 1–rev. 4 // B obv. 1–rev. 3 // C obv. 1–12″ // D obv. 1–6″ // E obv. II 1–4″ // F rev. 1–9″
Rubric associated with the incantation Munus-uššu₁₁₁₁-zi-an-ta-lá-šē ................................................................. 14
C obv. 13″ // E obv. II 5–6″ // F rev. 10″ (cf. A rev. 12–u. e. 1)

ii Incantation: Anāku nubattu aḫḫat Marduk ................................................................. 15–22
Various rubrics and instructions associated with incantation(s) ii (and i)
A rev. 12–u. e. 1; h rev. 2–4 (colophon in rev. 5–6); J rev. 8; L rev. IV 10; n obv. 15–17
2nd Part

Incantation: \textit{Ipuša kaššāptu kišptšā lemnaṭti}..........................................................................................1–28

C obv. 14–16', rev. 1′–16' // D obv. 7′–rev. 19 // E obv. II 7′–10' // P obv. 1′–rev. 6 //

\textit{g} obv. 1–rev. 9 // o rev. 1–10

Colophon ....................................................................................................................................................... 29–31

\textit{g} rev. 10–12

Previous Editions

Falkenstein, ZA 45 (1939) 8–41 (part 1, lines 1–22; mss. A, B, D and E).

Weidner, \textit{AfO} 16 (1952–53) 72 (notes on ms. \textit{g}).


Stol, \textit{Natural Phenomena}, 251–53 (part 1, lines 15–22).

Abusch, \textit{MesWi}, 12–13 (translation [part 2] and general discussion), 84 (part 2, lines 1–5).


Transliteration


1 A obv. 1 [én munu]š-[u][š]11-zu an-ta-lá-šè alan bī-in-

2 A obv. 2 [eme-n]i ħamanzer,SÍK.SAG.ŠAB in-ğar-ra ú-šu-ĝiri-bi in-kēš-kēš-re

3 A obv. 3 [ka]-bi ba-an-dab ka-bi nu-bad-da

4 A obv. 4 [eme-bi] ba-an-kēš du₁₁-du₁₁ nu-mu-un-da-gi₁₁-gi₁₁

5 A obv. 5 [lú]-ńu₁₈-lu-bi u₈-a ù-a a-nir-ra ab-ĝá-ĝá

6 A obv. 6 [das]al-lú-ḥi igi im-ma-an-sì :

(for the preceding units in F, see Summary 4.)

1 A obv. 1 [én munu]š-[u][š]₁₁-zu an-ta-lá-šè alan bī-in-

2 A obv. 2 [eme-n]i ħamanzer,SÍK.SAG.ŠAB in-ğar-ra ú-šu-ĝiri-bi in-kēš-kēš-re

3 A obv. 3 [ka]-bi ba-an-dab ka-bi nu-bad-da

4 A obv. 4 [eme-bi] ba-an-kēš du₁₁-du₁₁ nu-mu-un-da-gi₁₁-gi₁₁

5 A obv. 5 [lú]-ńu₁₈-lu-bi u₈-a ù-a a-nir-ra ab-ĝá-ĝá

6 A obv. 6 [das]al-lú-ḥi igi im-ma-an-sì :

(for the preceding units in F, see Summary 4.)
7 A obv. 7 [t]u₉ kū-ga-a-ni u-me-ni-šūm :
B obv. 3′ t[u₉] kū-ga-a-ni u³-me-šūm :
C obv. 6′ [ kū-ga-a-ni u-me-ni-[šūm]
F rev. 3′ [t]u₉ kū-ga-a-ni u-me-ni[šūm :]
A obv. 7 ši-pat-su Kū-tim i-di-ma
B obv. 3′ ši-pat-su Kū-tum i-di-ma
F rev. 3′ [ ]

8 A obv. 8 [á-ši]u₃-gir-i₃-bi ba-an-du₈ ba-ni-fb-du-du
B obv. 4′ ášu-giri-bi ba-an-du₈ ba-ni-fb-du-du
C obv. 7′ [ášu-gi]ri-bi ba-an-du₈ ba-ni-fb-[du-du]
D obv. 1′ [ ] b]a-f₃-ni₃-[f-du-du]
F rev. 4′ [á-šu₃-giri-bi ba-an-du₈ [ ]
A obv. 8 [mēš-re-t]e₄-š[u₈] i₄-pu₈-[ma it-ta-na-al-lak]
B obv. 4′ [₉a₄] meš-re-te-e₄-š[u₄] ip₄-[tur-]ma it-t[a-na-al-lak]
D obv. 1′ [ ] ip₄-[tur-]ma it-t[a-na-al-lak]
F rev. 4′ [mēš-re-ti₄-š[u₄] ip₄-tur-ma [ ]

9 A obv. 9 [ ] ba-a]n-bad du₁₈-du₈ ba-ni-fb-gi₄-gi₄
B obv. 5′ [k]a-bi ba-an-bad du₈-du₈ ba-ni-fb-gi₄-gi₄
C obv. 8′ [ ] ba-an-bad ²du₈-du₈ mu-un-ab-gi₄-[gi₄]
D obv. 2′ [ ] du₈-du₈ mu-un-ab-gi₄-gi₄
F rev. 5′ [ka-bi ba-an-bad du₈-du₈ [ ]
A obv. 9 [ ] i₄-p-te-ma at-ma-a ù-tar-ra
B obv. 5′ [p]i₄-sù ip₄-te-ma at-ma-a ù-tar-ra
D obv. 2′ [ ] ip₄-te-ma at-ma-a ù-tar
F rev. 5′ [p]a-sù ip₄-te-e-ma at-ma-a [ ]

(for the preceding units in E, see Summary 3. and text 3.4)

10 A rev. 1 [ ] f[b]₄-ba₃-an-bûr inim ba-ni-fb-du₁₁₈-ga
B lo. c. 1 eme-ni [f]b₄-ba₃-an₃-bûr inim ba-ni-fb-du₁₁₈-ga
C obv. 9′ [ ] b]a-an-du₈ [in]im mu-un-na-ni-fb-[du₁₁₈-ga]
D obv. 3′ [ ] ba-an⁻¹-du₈ inim mu-un-na-ni-fb-du₁₁₈-ga
E obv. II 1′ [ ]
F rev. 6′ [em]e-bi ba-an-du₈ inim mu-un-na-ni-[f-du₁₁₈-ga]
A rev. 1 [ ] ip-šur-ma a-ma-tu₄ i-qab-bi
B lo. c. 1 ḫ]i₄-sä-an₃-s[u₄] ip-šur-ma a-ma-₄-tum³ i-qab-b [i]
D obv. 3′ [ ] ²i₄-pu₄-[ma a-ma-tu i-qab-b [i]
E obv. II 1′ [ ] ḫ]i₄-sä-an₃-s[u₄]
F rev. 6′ ḫ]i₄-sä-an-s[u₄] ip-₄-tur-ma a-ma-[t[u]

11 A rev. 2 [ ] su]₈-a-ni ḡal-la su-ni-ta ba-an-zi
B rev. 1 nīg-ak-a <su>₈-ni ḡ]al-la su₄-ni-ta ba₄-an₄-z[i]
C obv. 10′ [ ] su-a-ni ḡ]al-la šu₄-ni-ta zi-[zi]
D obv. 4′ [ ] s]u₄-ni₃ ḡ]al-la šu₄-ni-ta zi-[zi]
E obv. II 2′ nīg-ak-a su-a-ni ḡ]al-la [a]
F rev. 7′ [nīg]-ak-a su-a-ni ḡ]al-la šu₄-ni-ta [ ]
A rev. 2 [u]p₄-sä-s[e]₄-s[u₄] ina zu-um-ri-sù ba₄-su₄ ina SU₄-sù₄ is-suḥ
D obv. 4′ [u]p₄-sä-s[e]₄-s[u₄] ina zu-um-ri-sù ba₄-su₄ ina qa₄-ti-sù₄ is-suḥ
E obv. II 2′ [u]p₄-sä-s[e]₄-s[u₄] ina zu-um-ri-sù ba₄-su₄ ina qa₄-[t]i-sù₄
F rev. 7′ [u]p₄-sä-s[u₄] ina SU₄-[šu₄]

11 The few traces preserved in the second half of the line cannot be assigned with certainty.
TEXTS OF GROUP SEVEN: UšBurrUda Texts

12 A rev. 3

B rev. 2

C obv. 11’

D obv. 5’

E obv. II 3’

F rev. 8’

| A rev. 3 | ina a-maṭ̂ é-a lip-pa-šīr |
| B rev. 2 | ina a-maṭ̂ é-a lip-pa-šīr |
| D obv. 5’ | [  ] ṛé-a lip-pa-šīr |
| E obv. II 3’ | ina a-maṭ̂ é-a lip-pa-šīr |
| F rev. 8’ | [ ]

13 A rev. 4

B rev. 3

C obv. 12’

D obv. 6’

E obv. II 4’

F rev. 9’

| A rev. 4 | [ ] reš-tu-u šá ABZU |
| B rev. 3 | [ ] |
| D obv. 6’ | [  ] ṛreš-tu-i[u] šá ABZU-i |
| E obv. II 4’ | ḏAMAR.UTU DUMU reš-tu-u šá ap-si-i |
| F rev. 9’ | ḏAMAR.UTU ḏDUMU[ ] |

A ctd.

B ctd.

D ctd.

E ctd.

F ctd.

A, B, C, D, E, F

14 A caret

B caret

C obv. 13’

D caret

E obv. II 5’–6’

F rev. 10’

C, E, F

(for the following unit in C, D and E, see 2.; for the following units in F, see Summary 4.)

(for the preceding unit in J, see Summary 5.; for K, see Summary 6.; for L, see Summary 7.; for M, see Summary 8.; for n, see Summary 9.)

15 A rev. 5

B rev. 4

h obv. 1

J rev. 1

K rev. II’ 20’

L rev. IV’ 2

M: 3’

n obv. 9

| A rev. 5 | [ ] nu-baṭ̂-tum a-ḫa-at ḏAMAR.UTU |
| B rev. 4 | [ ] ḏAMAR.UTU |
| h obv. 1 | [ ] nu-baṭ̂-tu)m a-ḫa-at ḏAMAR.UTU |
| J rev. 1 | ĖN ḏa-na’-ku nu-baṭ̂-tum ḏa-ḫa-t ḏAMAR.UTU[ ] |
| K rev. II’ 20’ | [ ] nu-baṭ̂-tum a-ḫa-at ḏAMAR.UTU |
| L rev. IV’ 2 | [ ] nu-baṭ̂-tum a-ḫa-at ḏAMAR.UTU |
| M: 3’ | [ ] n[u]-baṭ̂-tum ḏa-ḫa-t ḏAMAR.UTU[ ] |
| n obv. 9 | ĖN ana-ku (n)u-baṭ̂-tum a-ḫa-at ḏAMAR.UTU → |
16 A rev. 6 [ ] e-r]a-an-ni ba-lu ú-lid-an-ni  
B rev. 5 [ ] ú-lid-an-ni  
h obv. 2 [ ] e-ra-n]i ba-lu ú-li-da-an-ni  
J rev. 2  
K rev. III’ 21’ [ ] e-r]a-an-ni ba-lu ú-li-d[a-ni]  
L rev. IV’ 3 [ ] e-r]a-an-ni ba-lu ú-li-da-an-ni  
M: 4’ [ ] e1-ra-an-ni ba-lu  ū1-[l]i-da-an-ni  
n obv. 9–10  
17 A rev. 7 [ ] l]i-qu-ti il-qa-an-ni  
B rev. 6 [ ] il-qa-an-ni  
h obv. 3–4 [ ] l]i-qu-ti / [ ] →  
J l. c. 1  
K rev. II’ 22’ [ ] ÍL–HUŠ.A ana kal-lu-ti-šú il-qa-an-ni  
L rev. IV’ 4 [ ] ana li-qu-ti-šú il-qa-an-ni  
M: 5’ [ ] ÍL–HUŠ.A a-na li-qu-ti-šú [l]i-qa-an-ni  
n obv. 10 [ ] ÍL–HUŠ. ana3 li-qu-ti il-qa-an-ni  
18 A rev. 8 [ ] ŠU.SLI.MEŠ-i]a ina bi-ri[t za-ap-pi u ba-li a-šá-kan  
B rev. 7 [ ] za-ap-p]i [u ba-li3 [li ] →  
h obv. 4–6 [a-na]-dš-si ŠU.SLI.MEŠ-ia / [ ] za-ap-pi / [ ] GAR-na  
J rev. 3 [ ] ÍL–ši ŠU.SLI.MEŠ-ia3 ina bi-ri[t za-ap-pi u ba-a-lum a-šak3-kan  
K rev. III’ 23’ [ ] ÍL–ši ŠU.SLI.MEŠ-ia ina bi-ri[t zap-pi u ba-lu a-[š-kan  
L rev. IV’ 5 [ ] ŠU.SLI.MEŠ-ia ina bi-ri[t zap-pi u ba-lu a-š-kan  
M: 6’ [ ] ÍL–ši] ŠU.SLI.MEŠ-ia ina bi-ri[t zap-pi u [ ]  
n obv. 11 [ ] ana-dš3-ši ŠU.SLI.MEŠ.MU ina bi-ri[t za-ap-pi u ba-lum3 ū-šēš-šeb  
(B breaks)  
19 A rev. 9 [ ] pa-ni-i]a[2š-tar be-el-tú → a-pi-lat ku-mu-ú-a  
h obv. 7–8 [ ] a-na pa-ni-ia3 išš-tá[r GAŠAN / → [ ] ki-mu-ú-a  
J rev. 4 ul-te-šib ina pa-ni-ia 4INANNA be-el-tú → a-pi-lat ku-mu-u-a  
K rev. III’ 24’ [ul-te]-šib ina GI-ta 415 GAŠAN → a-pi-lat ku-mu-ú-a  
L rev. IV’ 6 [ ] GI-ta 415 GAŠAN→ a-pi-lat ku-mu-ú-a  
M: 7’ [ ] i-n]a GI-ta 415 GAŠAN → a-pi-[l]ait  
n obv. 12 [ ] ū3-tē-tēš3-šēb ina IGLE.MU 415 GAŠAN GAL-tum a-pi-lat ku-mu-ú-a3 →  
20 A rev. 10 [ ] ša-pa]r]3-tum3 AD ITI→  
h obv. 9 [ ] AM]A U4,15.KÁM AD-ū-a ITI  
J rev. 5 ŠEŠ dAMAR.UTU AMA3 U4,15.KÁM AD ITI  
K rev. III’ 25’ [ ] dAMAR.UTU AMA šá-pa-tú AD a-ra-[a]  
L rev. IV’ 7 [ ] dAMAR.UTU AMA šá-pa-tú AD a-ra-āh  
M: 8’ [ ] u)m-mi šá-pa-tu[m  
n obv. 12–13  
21 A rev. 10 it-ti-ia lip-šu-ru ka-la ta-ma-te  
h obv. 10 [ ] li]p]3-šu-ru3 ka-lu ta-ma-3-a-ti  
J rev. 6 it-ti-ia lip-šu[u]r3 ka-lu ta-ma-a-ti  
L rev. IV’ 8 [ ] lip-šu-ra DU-ú A.AB.BA.MEŠ  
M: 9’ [ ] lip-šu-r]u DU-1š3 [ ]  
n obv. 13 K[ia-a-ma lip-šu-ru ka-la [ta-m]a-ti
<table>
<thead>
<tr>
<th>TEXTS OF GROUP SEVEN: UŠBERRUDA TEXTS</th>
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<tbody>
<tr>
<td>22</td>
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<td>n obv. 14</td>
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<tr>
<td>(M breaks; K rev. III’ ends; for following units in K, see Summary 6.)</td>
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<tr>
<td>A, h, J, K, L, n</td>
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</table>

Ritual instructions in A:

| A rev. 12 | [ÉN.MEŠ an-na]-a-te ina UGU Ü UŠ11, BÚR.RU.DA 3:TA.ĀM ŠID-nu |
| A rev. 13 | [lu ina a(?)] | lu ina GEŠTIN lu ina KAŠ lu ina GA NAG ina NINDA.MEŠ G U3 ina ti1 |
|            | [ŠÉS]-1[ma1] |
| A u. e. 1 | [kiš-pu(?)] p)a-dáš-ru di-i u di-li-pú ina SU LÚ ip-pa-ši[r] |
| (A ends) |

Rubric, ritual instructions and colophon in h:

| h rev. 2 | KA.INIM.MA NAM.ĒRIM.BÚR.RU.DA.KAM |
| h rev. 3 | KID.KĪD.BI lu ana UGU A.MEŠ lu ana UGU KAŠ SAG |
| h rev. 4 | ÉN 3-šú ŠID-na-ma NAG-šu |
| h rev. 5 | [šipta annita ana] 1UGU ĖLLAG GUB1 Š[ID-nu] |
| h rev. 6 | DUMU GA.ḪUL-2tu-tu a-ši-pu IN.SAR |
| (h ends) |

Rubric in J:

| J rev. 8 | KA.INIM.MA ĖLLAG 150 |
| J (ends) |

Ritual instructions in L:

| L rev. IV’ 10 | [šipta annita ana] 1UGU ĖLLAG GUB1 Š[ID-nu] |
| L (L, breaks) |

Ritual instructions in n:

| n obv. 15 | DÚ.DU1-B1 ina nu-ba-ti ÉN an-ni-ti ina UGU Ü UŠ11, BÚR.RU.DA |
| n obv. 16 | u NA[M.E]RI.BÚR.RU.DA ŠID-MA U3.3.KAM U4.7.KAM U4.16.KAM 1NAG1-MA |
| n obv. 17 | kiš-pu[ ] 1u1 NAM.ĒRIM pa-áš-ru |
| (for following units in n, see Summary 10.) |

| (for the preceding units in C, D and E, see 1.) |

1 C obv. 14’ | [ ] DÚ.-š1[ ] [ ] lu ši[p]-ša lem-n[u-ti] |
| D obv. 7’ | [ ] D)[u]-š1[ ] [ ] lu ši[p]-ša lem-n[u-ti] |
| E obv. II 7’ | [ ] lu ši[p]-ša lem-n[u-ti] |
| g obv. 1 | E[N] DÚ.-uš1[ ] lu ši[p]-ša HUL.MEŠ |

2 C obv. 15’ | [ ] lu-he-e-ša NU D[U10.GA.MEŠ] |
| D obv. 8’ | [GUM-an]-ni 1lu-he-e-ša NU D[U10.GA.MEŠ] |
| E obv. II 8’ | D[U10.GA.MEŠ] |
| P obv. 1’ | D[U10.GA.MEŠ] |
| g obv. 2 | šákil-an-ni lu-he-e-šu NU D[U10.MEŠ] |
TEXT 7.11

3 C obv. 16
D obv. 9
E obv. II 9
P rev. 2

g obv. 3

4 D obv. 10
E obv. II 10
P rev. 1

g obv. 4

5 D obv. 11
P rev. 2

g obv. 5

6 D obv. 12
P rev. 3

7 D rev. 1–2
P rev. 4

g obv. 7

8 D rev. 3–4
P rev. 5–6

D ctd.

P ctd.

(a) 7-ša-as-aš-ti ma-a₄-ma₄
(a) ša-as-aš-ti ma-a₄-ma₄

12 C rev. 1'

D rev. 8

g obv. 12

13 C rev. 2'

D rev. 9

g obv. 13

14 C rev. 3'

D rev. 10

g obv. 14

15 C rev. 4'

D rev. 11

g obv. 15

16 C rev. 5'

D rev. 12

g caret

3

[Dumu₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ }]]

4

[Dum₂₁₂, [maš₂₁₃, [T]₁₁₁, [e]₁₁₁, [ }]]

5

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

6

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

7

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

8

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

9

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

10

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

11

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

12

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

13

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

14

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

15

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

16

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

3

[Dumu₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

4

[Dum₂₁₂, [maš₂₁₃, [T]₁₁₁, [e]₁₁₁, [ ]]]

5

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

6

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

7

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

8

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

9

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

10

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

11

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

12

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

13

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

14

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

15

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]

16

[NAG�₂₁₄, [maš₂₁₅, [T]₁₁₁, [e]₁₁₁, [ ]]]
TEXTS OF GROUP SEVEN: UŠBURRUDA TEXTS

17 C rev. 6'  [ip-qi-d-s]u-ma ana GIDIM BAR-i ti [mu][r]-tap-pi-di ša NU TUK-ú [ ]
D rev. 13  [ip-qi-d-s]u-ma ana GIDIM [ mur-ta][p]-di-du ša NU TUK-u IM.RI.A
G obv. 16  [ip-qi-d-s]u-ma ana GIDIM BAR-i mu[r]-tap-pi-du ša laš iššu ni-su-tā

18 C rev. 7–8'  [C breaks] [G]U7 —
D rev. 14–15  [ ] [a]-lik — UMAR.UTU →

19 C rev. 8'  [i-din-ša]-ma maš-qi-ut-[ka]
D rev. 15–16  [i-din-ša]-mu maš-qi-ut-[ka] KU-tā / [ ] →
G rev. 2  iššu maš-qi-ut-[ka] KU-tim iššu [baš-lá]-[iššu-iššu]

20 C rev. 9'  [U]MEŠ G[U]7 — šEŠ-iš u T[U]3 (x)
D rev. 16  G[U]7 — šEŠ-Su3 u [T]U3-ša šaša

21 C rev. 10'  [i-d]iš-um-[a š]-pa'l-[ka]
D rev. 17  [š]-p[at]-ka šā [baš]-lā-[iššu]

(D breaks)

(for the preceding text in o, see Summary 10.)

24 C rev. 13’–14’  [kiš-pu ru₃₃-šu-ú ru₃₃]</s>U₃₃ BAD-a₃ / [ ] /
G rev. 5  U₃₃ U₃₃ U₃₃ liš-su-ú UGU-Su-ša ina EN-ka KU₃₃-tim šaša T[I]
O rev. 1–2  ru-se]-e liš-su-ú e-liššu / [  ] [baš]-lā-[iššu] →

25 C rev. 14’–15’  [liš]-i₃₃-[ma]₃₃(ła) ma-mittu ana [ ] [ ] /
G rev. 6  liš₃₃-ši₃₃ ma-mittu ina EDIN li-li₃₃-liq →
O rev. 2–3  liš₃₃-li₃₃ ma-mittu ana EDIN / [ ] [ ] →

26 C rev. 15’  [ ] [li]-ir-tap-[p]-du /
G rev. 6–7  GIDIM BAR-i li-mur-ma liš-tap-pi-du ma-me-e
O rev. 3–4  [x] [x] [x] [x] / [i]-i₃₃-[ib]-šu-[ma] / [x] [x] (x) →

(C breaks)

27 C rev. 16’  [ ] [x] [x]
G rev. 8  LÚ li₃₃-[lu]₃₃ li₃₃-šer LÚ li₃₃-[lim]-ma 1GI-ka ana da-[ri₃₃](ka)
O rev. 4–5  [a-me]-lu₃₃ li₃₃-[lu]₃₃ a-me-lu₃₃ / [ ma-[h]ar]-ka ana da-[ri₃₃]

28 C rev. 9  ša D[U₃₃]-ša₃₃ U₃₃[ZU]₃₃ ana da-ki₃₃-ša₃₃ li₃₃-[šu]₃₃ U₃₃ AMAR.UTU ana [bul]-lu₃₃ UN.MEŠ-šu₃₃ te ēn
do-[a]-ki₃₃-ša₃₃ ip-[šu]₃₃ [ ] [ ] [ ] [ ]
G rev. 6  ša D[U₃₃]-ša₃₃ U₃₃[ZU]₃₃ ana da-ki₃₃-ša₃₃ lip-[šur]₃₃ AMAR.UTU ana [bul]-lu₃₃ UN.MEŠ-šu₃₃ te ēn
do-[a]-ki₃₃-ša₃₃ ip-[šu]₃₃ [ ] [ ] [ ] [ ]

28a g caret
O rev. 7  [ši₃₃-πat₃₃]-un-[š]-pi₃₃-IDIM

28b g caret
O rev. 8  [ši₃₃-πat₃₃]-nin-[urta]₃₃(ʔu) a₃₃-gu₃₃-la

28c g caret
O rev. 9  [ši₃₃-πat₃₃]-ka₃₃-[he]-g₃₃-ši₃₃-πat₃₃-[ig]-i₃₃-[he]-g₃₃-ši₃₃-πat₃₃-[nin]-girima

28d g caret
O rev. 10  [ši₃₃-πat₃₃]-ma ana]-wa₃₃ ad-di te ēn
G. o  [ši₃₃-πat₃₃]-ma ana]-wa₃₃ ad-di te ēn

(for the following text in o, see Summary 10.)
3. Summary of the paragraphs in ms. E not included in the transliteration

obv. I
1′–3′ Prayer against witchcraft addressed to Gula.
4′–6′ Ritual instructions.
7′–13′ Incantation against an adversary.
14′–16′ Ritual instructions.
For an edition of these units and their duplicates, see here text 3.4, 2.: 29–45.

obv. II
passim = text 7.11, 1.: 10–14; 2.: 1–4.

4. Summary of the paragraphs in ms. F not included in the transliteration

obv.
1–5 Fragmentary prescription against zikurudû (= CMAwR 1, text 10.4, 1., unit i).
6–21 Prescription against zikurudû (= CMAwR 1, text 10.4, 1., unit ii).
22–27 Prescription against zikurudû (= CMAwR 1, text 10.4, 1., unit iii).
28–29 Fragmentary prescription against zikurudû (= CMAwR 1, text 10.4, 1., unit iv).

rev.
1′–10′ = text 7.11, 1.: 5–14 (cf. CMAwR 1, text 10.4, 1., unit v').
11′–20′ Fragmentary prescription (= CMAwR 1, text 10.4, 1., unit vi').
21′–25′ Fragmentary prescription (= CMAwR 1, text 10.4, 1., unit vii').

5. Summary of the paragraphs in ms. J not included in the transliteration

obv.
1–8 Bilingual incantation to be recited over the right kidney; rubric.

rev.
1–8 = text 7.11, 1.: 15–22 and rubric.

6. Summary of the paragraphs in ms. K not included in the transliteration

obv. I
1′–4′ Fragmentary.

obv. II
1′–2′ Incantation to be recited over the arms; rubric.
3′–22′ Incantation to be recited over the chest; rubric and ritual instructions.

rev. III
1′–5′ Incantation to be recited over an amulet chain for the hips.
6′–19′ Bilingual incantation to be recited over the right kidney; rubric.
20′–27′ = text 7.11, 1.: 15–22.

rev. IV
1′–8′ Fragmentary.

7. Summary of the paragraphs in ms. L not included in the transliteration

rev. III
1–7 Fragmentary incantations; rubric.

rev. IV
1 Rubric of a bilingual incantation to be recited over the right kidney.
2–10 = text 7.11, 1.: 15–22 and ritual instructions.
8. Summary of the paragraphs in ms. M not included in the transliteration

1′–2′ Bilingual incantation to be recited over the right kidney; rubric.
3′–10′ = text 7.11, 1.: 15–22.

9. Summary of the paragraphs in ms. n not included in the transliteration

obv.
1 List of five drugs for a medicine against witchcraft (= \textit{CMAwR} 1, text 7.10.1, 2.: 1).
2–8 List of 25 drugs against witchcraft and curse (\textit{māmttu}) (= \textit{CMAwR} 1, text 7.10.1, 1.: 51″–62″).
9–17 = text 7.11, 1.: 15–22 and ritual instructions.
18–19 List of seven drugs effective against curse (\textit{māmttu}).
20–21 Prescription for a potion against witchcraft and curse (\textit{māmttu}) (= \textit{CMAwR} 1, text 7.10.1, 2.: 20–21).
22–23 Prescription against excessive salivation (= \textit{CMAwR} 1, text 7.10.1, 2.: 22–23).
24–26 Prescription for a potion to stop excessive salivation (= \textit{CMAwR} 1, text 7.10.3, 1.: 43–46).
27–30 Prescription against excessive salivation (= \textit{CMAwR} 1, text 7.10.1, 2.: 27–30).
30–35 Prescription against fever.
36–37 Prescription against fever.
38–42 Prescription against fever.

rev.
1–4 Prescription against fever.
5–9 Prescription against fever.
10–19 Prescription against fever.
20–21 Prescription against fever.
22 Prescription against fever.
23 Prescription against fever.
24–25 Prescription against fever.
26 Prescription against fever.
27 Prescription against fever.
28 Prescription against fever.
29 Prescription against fever.
30–31 Prescription against fever.
32 Prescription against fever.
33 Prescription against fever.
34 Prescription against fever.
35 Prescription against fever.
36 Prescription against fever.
37 Prescription against fever.

u. e. 1–3 Colophon (thirtieth \textit{pirsu} of \textit{Šumma amēlu muḫḫal[šu umma ukāl]})

10. Summary of the paragraphs in ms. o not included in the transliteration

obv.
1′–9′ Fragmentary incantation passage that is not parallel to the other manuscripts, but apparently thematically related (cf. \textit{Amar.Utu} i-di-\textit{š}um\textit{-ma} in obv. 5′ and \textit{ru-um-mi-ik-šu} i-di-\textit{šu} in rev. 7′).
One line or, at the most, two lines missing before the lower edge.

rev.
1–10 = text 7.11, 2.: 24–28d (the first preserved line is the first line of the reverse)
11 Fragmentary.
TRANSCRIPTION


1[EN munu]-m[à]zu an-ta-là-šè alan bi-in-dím
2[ka]-ššùtua anu tamme uburri salam i[nbi
3[eme]-nù ḫammanzer, in-ğar-ra á-ṣu-ğiri-bi
4[eme]-bi
5[ka]-bi ba-an-dah ka-bi nu-bad-da
6[pšu] isbat-ma pišu ul ipetti
7[eme]-bi ba-an-kùš du₁₁-du₁₁ nu-mu-un-da-gì₄-gì₄
8[li]-ššašu iṣṣa-ṣu amàl ul ṭar-ra
9[lu]-u₁₈-ṭu-bi t₈-à-à a-nir-ra ab-ğā-ğā
10eme-nù šì anu a a uyà ta-tètì a štànàkkù
11[ka]-bi ba-an-dah ka-bi nu-bad-da
12[me]-bi
13EM[ùnu]s-[u
14Sîpùt anmutù anu muḫḫi šammì uṣburrudè

TRANSLATION

1[Incantation: “The witch formed a figurine to bind the companion.
2Having put combed-out hair on [h]is tongue, she was tying his limbs,
3She obstructed his tongue with a ball of combed-out hair, she tied his limbs,
4she tied his [tongue] so that he was not able to respond.
5That man kept letting out ‘Alas!’ and ‘Woe!’ in (his) wailing.
6That man kept wailing with ‘Alas!’ and ‘Woe!’.
7Having cast his pure spell,
8he cast his pure spell. Then
9he released his limbs so that he could walk about,
10he released his limbs so that he could walk about,
11he opened his [mouth] so that he could respond,
12he opened his [mouth] so that he could respond,
13he loosened (var.: released) his tongue so that he could say a word,
14You recite this incantation three times over drugs for undoing witchcraft, then he will be well.

Text: “After you have cast”; cf. Notes.

Incantation: “I am the Vigil, the sister of Marduk,
Zappu conceived me, Bālu sired me,
Luhušū took me as his adoptive child (var.: his daughter-in-law),
I raise my fingers, I place (them) (var.: I let (them) rest) between Zappu and Bālu,
I have had Iṣtar, the ((great)) lady, who answers for me, sit before me.
My brother is Marduk, my mother is the fifteenth day, my father is the first day of the month (var.: day).
May all the seas undo (the evil) together with me!
Merciful Marduk, do not (var.: May merciful Marduk not) allow the (broken) oath that I have sworn to come near me!” (Incantation formula).

**Ritual instructions in A:**
You recite [the][se] incantations three times over drugs for undoing witchcraft. You have (him) drink (it) [either in water or] in wine or in beer or in milk; you have (him) eat (it) with bread; you [rub] (him with it) in oil, then [witchcraft will be undone. The] di’u- and the diliptu-disease will be released from the body of the man.

**Rubric, ritual instructions and colophon in h:**
Wording (of an incantation) for undoing curse.

Its ritual: You recite the incantation three times either over water or over beer, and have him drink (it).

Colophon: Copy of the original. Na’id-Marduk, son of GA.HUL-Tutu, the exorcist, wrote (it).

**Rubric in J:**
Wording (of an incantation) for the left kidney.

**Rubric in L:**
You recite this incantation over the left kidney.

**Ritual instructions in n:**
Its ritual: At night-time you recite this incantation over drugs for undoing witchcraft and for undoing curse. He drinks (it) on the third day, seventh day, (and) sixteenth day, then witches will be undone.

2. C obv. 14′–16′, rev. // D obv. 7′–12′, rev. // E obv. II 11′–14′ // P obv. 1′–rev. 6 // g // o rev. 1–10

1EN šušša kaššātum kišštra lemmāti
2uṣakilanni ruḫeša la tabāti
3iṣqānni maṣqāti (var.: maṣqūssu) ša leqē napišṭi
4urammikanni rimka (var.: rimkšša) luʾʾā ša mīrāṭtay
The Sumerian second person prospective form ū-me-ni-šām “after you have cast” is difficult within the present context where a third person verbal form is expected with Asallūḫi as its subject. This ungrammatical use of a formulaic phrase attests to the late composition of this Sumerian incantation. The spelling i-di-ma (rather than id-di-ma) in the two extant manuscripts of the Akkadian version suggests that the scribes mechanically followed the Sumerian wording and actually rend-

Notes

1: The Sumerian second person prospective form ū-me-ni-šām “after you have cast” is difficult within the present context where a third person verbal form is expected with Asallūḫi as its subject. This ungrammatical use of a formulaic phrase attests to the late composition of this Sumerian incantation. The spelling i-di-ma (rather than id-di-ma) in the two extant manuscripts of the Akkadian version suggests that the scribes mechanically followed the Sumerian wording and actually rend-

Text 7.11
ered ū-me-ni-šúm as a second person singular imperative idī; a second person form hardly makes any sense here, but it is the standard Akkadian translation of second person singular prospective forms of the ritual section in Sumerian incantations of the Marduk-Ea type.

8: We cannot explain why the scribe of ms. B put a corrupt additional sign before mešrētēšu.

8–11: Note that in the Sumerian version of these three parallel sentences the second verbal form is marked as nominalized only in line 10 (-du11-ga).

9–11: The variants in these three lines show that mss. A and B, on the one hand, and mss. C, D, E and F, on the other, belong to two slightly different textual traditions. In line 11, the variant ū-si-ni-ta of mss. C, D and F originally is probably a corruption of the contextually more plausible su-ni-ta.

15–22: The incantation “I am the Vigil” was used for therapies of the left kidney as well as against witchcraft and māmttu-curse. As explained by Stol, *Natural Phenomena*, 251–53, the association with kalatu, the kidney, is based on the connection between nubattu “vigil” (especially of the seventh day; cf. Livingstone, *MMEW*, 30–31, 46–47) and the period of the lunar cycle called kalatu because of the typical kidney shape of the waxing moon during days 6–10. This period of time was associated by the Babylonians with the god Ea.

The vigil of the seventh day was also regarded as an auspicious time for performing rituals against māmttu-curse (see *CMAwR* 1, 7.8, 3.: 48’, already referred to by Stol, art. cit., 268) and was associated with Ea specifically in the month Nisannu (Stol, art. cit., 253; see *KAR* 178 obv. I 48, ed. Casaburi, Ūmē ūtābāti, 28–29; Livingstone, *Hemerologies*, 109).

In sum, these circumstances easily explain the use of our incantation for rituals against curse and, consequently, also against witchcraft (for the close relationship between ušburruda and namerimburruda, see Schwemer, *Abwehrzauber*, 66, and idem, *OHCC*, 429).

15–20: According to this incantation, the personified nubattu, i.e., the vigil of the seventh day, had two families, a calendrical one and an astrological one.

Calendrical family: In calendrical terms, nubattu is a sister of Marduk, the son of Ea, with whom the vigil of the seventh day in Nisannu is associated (see *supra*); also the vigil of the third day in Nisan-

nu is associated with Marduk (see *KAR* 178 obv. I 21, ed. Casaburi, Ūmē ūtābāti, 26–27; Livingstone, *Hemerologies*, 108). Nubattu’s parents are the fifteenth day and the day of the new moon, an image that is clearly derived from the subdivisions of the lunar cycle (see already Stol, *Natural Phenomena*, 253).

Astrological family: The astrological family is described in lines 15–19. According to these lines, the mother of the Vigil is the Pleiades (Zappu), and her father is Bālu. Bālu is identified with Mars (Salbatānu) in Hg. B VI 31 (*MSL* 11, 40), but it has been argued by Koch, *WdO* 33 (2003) 94, that it should be identified with Aldebaran, a bright red star in the vicinity of the Pleiades. As pointed out by Horowitz, *GMS* 3, 152, a comparison of Sm 1113: 6’ (‘ba-lim) with its earlier parallel HS 245: 2 (‘SIPA.AN.NA) shows that Bālu was used as a designation of Orion (usually Sumerian Sipazianna = Akkadian Štaddarū); Orion is a constellation close to the Pleiades, and an identification of Bālu with Orion would make good sense within the present context (cf. also Reynolds, *CRAI* 43, 353). In line 17, the Vigil is said to have been adopted by Lūšuš, “the wild man”, a form of Nergal, here certainly also an astral body; Koch (art. cit., 90–91) argues that Lūšušū should be identified with Nimru (‘mnUD.KA.DU₄.A), the star that is associated with Nergal in *MUL.APIN* I i 28 (Hunger – Pingree, *MUL.APIN*, 26).

In line 18, the Vigil states that she is raising her fingers and placing them between the Pleiades and Bālu. Koch (art. cit., 90) is probably right in his assumption that the mention of the fingers refers to the act of measuring the distance between Pleiades and Bālu (cf. *CAD* U–W 8a). Finally, the Vigil claims to have had Istar sit before her. Again, this must be a reference to a star or planet, most probably Venus, even though Koch (art. cit., 96) argues that a reference to the Bow star (*Qaštu*, ‘mnBAN) is intended here.

Clearly the outline of the ‘astrological family’ of the Vigil in our incantation is based on an observation of the night sky and probably refers to a typical constellation that can be observed during the night of the seventh day of the lunar cycle in a certain month, more specifically, perhaps, during the night of the seventh day of Nisannu, since the vigil of that night is associated with Ea. Since the incantation can be used for kidney ailments, it is likely that the kidney-shaped moon (kalatu) plays some role in this astral constellation. There is, however, no cogent reason for assuming that in this incantation the word nubattu itself (“evening”, “night-time”, “vigil”) is
used as a designation of the kalātu-shaped moon (thus Koch, art. cit., 96, 98–99). Rather, the nubattu is the personified time period during which the described astral phenomena can be observed. This may also explain why the deified nubattu is described as acting like a human observer of the night sky in line 18; apparently, she herself is not regarded as an astral body. This would also indicate that line 19 does not describe a spatial relationship between the Vigil and Istar, but rather points to an identification of the two: Istar-Venus is the evening star that represents the Vigil in the skies.

21: The seas act together with the Vigil to undo witchcraft and māmītu-curse. The seas are not usually named as divine agents who release the patient. Sea water is mentioned in one anti-witchcraft incantation, but there it seems to be used by the patient. Sea water is mentioned in one anti-witchcraft incantation, but there it seems to be used by the patient. See water is mentioned in one anti-witchcraft incantation, but there it seems to be used by the patient. Sea water is mentioned in one anti-witchcraft incantation, but there it seems to be used by the patient. Sea water is mentioned in one anti-witchcraft incantation, but there it seems to be used by the patient.

22: The variant not corrupt, seems to be a Gtn preterite form. Following Stol, we assume that the poetic speaker in the seventh and sixteenth day suggest that the ingestion of the medicine had to take place at specific days of the lunar cycle.

A rev. 13: For the tentative restoration at the beginning of the line, cf. ms. h rev. 3.

n obv. 15–17: Only the ritual instructions in ms. n prescribe that the incantation Anāku nubattu aḫat Marduk be used at the time of the nubattu, i.e., on the evening or during the night. The instructions do not specify on which evening of the month the preparation of the potion was to take place. This indicates that the incantation’s focus on the nubattu of the seventh day (of Nisannu) did not restrict the calendrical setting of the ritual, though the instructions in line 16 to drink the potion on the third, seventh and sixteenth day suggest that the ingestion of the medicine had to take place at specific days of the lunar cycle.

2.: 12: The phrase u rusēša was secondarily added in ms. D; with it the text covers the standard sequence kiṣpū ruḫū rušū. Ms. D does not have this addition in line 2.

22: The translation follows the tentative reconstruction of the text in mss. C and D. The text in ms. g is apparently slightly different; it is unclear how the tentative reconstruction “may he be [entrusted to] his [go]d” at the end of the line is syntactically connected to “your spell” at the beginning of the line.

26: The text in ms. o deviates from the two other sources (mss. C and g), which do not have lizzibšu “let him depart from him” (apparently ezēbu D).

The form liṣṭappīdā (< lirtappīdā) in ms. g reflects the phonetic development rt > št in Neo- and Late Babylonian (see GAG2 § 35c).

28: Ms. o apparently did not have the second part of this line; instead, it added a standard formula not found in ms. g to the end of the incantation (lines 28a–28d): [šiptu u ẓ Ди]u śipat Ea, [śipat Ninurta(?)] u Gula, [śipat Kaḫegal śipat Igšegal śipat Ningirima, śunu iqbû-ma anāku addi tē EN “May the incantation be mine”. It is the incantation of Ea, [the incantation of Ninurta] and Gula, [the incantation of Kaḫegal, the incantation of Igšegal, the incantation of Ningirima. They spoke (it), and] I cast (it). Incantation formula.”

31: The meaning of ana tuḫšīšu in colophons is not entirely certain. Leichty, Studies Oppenheim, 153, translated “for his health” (similarly Hunger, BAK, 67, no. 190). The phrase ana tuḫšīšu and comparable formulae are not restricted to the colophons of incantation texts (for the attestations, see CAD ṭ 41). Therefore, ana tuḫšīšu should probably not be taken as referring to the result of the ritual, but rather understood in the context of the expression of wishes for the well-being of the scribe in colophons, a tradition that originates in the practice of depositing tablets as ex-votos in temples (see Pearce, Studies Hallo, 189–90; Gesche, Schulunterricht, 156–58).
TEXT 7.12
WASHING OFF WITCHCRAFT

BM 47451, an almost completely preserved tablet containing a bilingual incantation and inscribed in an elegant Late Babylonian hand, belongs to a group of scholarly tablets from Babylon written by a certain Šemaʾya who worked during the reign of Artaxerxes in the fifth century BC. The tablet contains only one ữuARIANT incantation. This incantation exhibits the classical form of the Marduk-Ea type. The ữuARIANT rubric on the present tablet is followed by a catchline to another Sumerian incantation whose incipit, as far as we know, is attested here for the first time. It seems that the actual purpose of the ritual was to cure the witchcraft-induced “vertigo-disease” (ṣīdānu).

List of Manuscripts

| a | 81-11-3, 156 = BM 47451 | OrNS 78, 47–48 pl. 12–13 | Single-col. tablet, Late Babylonian script, 5th cent. probably Babylon |

Synopsis of Text Units

i Bilingual anti-witchcraft incantation ................................................................. 1–32
   Incantation ............................................................................................................. 1–31
   a obv. 1–rev. 12
   Rubric ................................................................................................................... 32
   a rev. 13
   Catchline (Sumerian incantation) ......................................................................... 33
   a rev. 14
   Colophon ............................................................................................................... 34–35
   a rev. 15–16

Previous Editions


Transliteration

1 a obv. 1  ēn uš₆₁-zi uš₆₁-ri-a niĝ-ak-a niĝ-ḥ[ul-a’]
   kiš-pu ru-ḫu-ū up-ša-šu-ū lem-n[u]-¹ti³

2 a obv. 2  niĝ-ak-a niĝ-ḥul-dım-ma ¹lú³-niĝ-²kēš¹ na[m-lú]-¹lu₄-ke⁴
   ū⁻pe⁻¹-eš ¹le-mu⁻ti⁻³ [m]u-kās-su-ū a-mi-lu⁻ti

3 a obv. 3 [sağ/igi]-niĝin ṣi-da-nu ¹mu⁻¹-r[ib mim]-¹ma šum-šu¹ niĝ-nam tuk₄-tuk₄

4 a obv. 4 [x x] x x x [x x (x)]-m[a]² LÚ u₄ il i-na-aṭ-ta-al lu igi nu-mu-un-lā-e

5 a obv. 5  [  
glū-bi <GAM.GAM>² uktin-bi gul-gul
   [¹a⁻³ni uš-su-na-du te-ma ú-ša-an(?)-n]u⁻¹-u ki-ša-da ú-qad-da-du
   bu-un-na-né-e ub⁻¹ba⁻³-tu₄
TEXT 7.12

[Page 65]

6 a obv.

[Šaššuštuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššuššu
Translation

1Incantation: “Witchcraft, magic, sorcery of evil,[il],
2sorcery committed with evil intent, binder of men:
3vertigo, which makes everything shake,
4[they inflict], the man cannot see.
5(The sorceries) which [    …    ], <bend> his [n]eck, destroy his features,
6they constrict the insides, prevent the man from rising, they paralyse the hand, they bind the foot,
7change the countenance, destroy the features;
8the man covered with dirt is thrown down on his face,
9the sick man is lying in a ‘sick place’.
10Having come out of the subterranean ocean, witchcraft (and) magic
11(seized) the beautiful young man, the beautiful girl, they seized this man destroying his features.
13This man is smeared with mud like a dead bull,
14he lies in gore like a slaughtered ox,
15his countenance has become strange to his (own) offspring.
16Asalluḫi saw (him), went into the house of his father Enki and cried out: ‘Father, witchcraft, magic, sorceries of evil …!’ He reported it to him a second time (and said): ‘I don’t know what to do, what would quiet him?’ Enki answered his son Asalluḫi: ‘My son, what is it you do not know? What more could I give to you? Asalluḫi, what is it you do not know? What more could I give to you?) Whatever I (know, you know too). Go, [my] son (Asalluḫi),
17when you have taken clay from the subterranean ocean,
18when you have made a figurine of warlock and sorceress, of a man and a woman.
19when you have purified him with the water of Enki’s incantation,
20[when you have washed] the man, the son of his god, with the water over these figurines,
21[when you have … ] the wash water of that man [    …    ] hand-washing rite,
22[Let] this water [    …    ] over the evil[doer].
they bound this man with a ‘binding’, … [ … ] —

They bound the man with a ‘binding’, [ … ]!

May this bound man be released, [may] the sick man rise!

May he be released from his bound state and rise from sickness!

May Enki’s word change(!) the witchcraft, magic (and) sorcery of evil,

May Ea’s word change with regard to the witchcraft, magic (and) evil sorcery of leges,

May Nammu, the lady of the purification water,

make this man as pure as gold!

let this man become as pure as gold!

(When you have washed him clean) like the bowl of a perfume flask,

(when you have wiped him clean) like a bowl for ghee,

(when you have entrusted him to) Utu, foremost (of the gods),

(may then) Utu, foremost (of the gods), reassign him to the benevolent hands of his god)!”

It is the wording (of an incantation) to undo witchcraft.

Catchline: [Incantation]: “Created like an udug-demon(?), standing in position”.

Colophon: Written according to its original, then collated (and) checked. Hand of Šema’ya, son of Zababa-pir’a-usur, son of Ediru.

Notes

General: For further comments on this text, see Schwemer, OrNS 78 (2009) 44–58.

1: The tentative restoration nīg-hul-a, rather than nīg-hul-dim-ma or simple nīg-hul, is based on rev. 25, where a reading nīg-a[k-a nīg-

hul]-a3 corresponding to Akkadian e-pi-[šu lernu-i] seems very likely.

3–4: Bilingual texts translate Sumerian i-gi-niğ́ and saq-niğ́ with ṣḏānu (see CAD § 171b, AHw 1100a), whose meaning “vertigo” is confirmed by the epithet in the second half of line 3.

It is clear from the Sumerian version that the subject phrase of the sentence ends with line 2 (-ke4). One would therefore expect the phrase [saq/igi]-niğ́-nam-tuk4-tuk, // ṣḏānu mur[tb min[mā šumšu to represent the direct object of the first sentence. The broken first half of line 4 would then have contained a third person plural present verbal form describing how witchcraft and sorcery bring ‘vertigo’ on a person (cf. Šurpu VII 15–16: an-ki-bi-ta muru-gin, šēg šēg saq-niğ́-gin ṭar-ra-[a-meš] // ina šamē u erṣeti kima imbari izzamu-na ṣḏānu iš[akknā]). Unfortunately, the few traces preserved in the first half of line 4 are not easily reconciled with the obvious restorations (e.g., im-ṭa-ṭa // izzasakknā-ma or similar). Because the UD-shaped trace visible below ṣi-da-nu of line 3 is positioned slightly higher than the following trace, one suspects that it represents the last sign of the Sumerian phrase. If this is correct, one could possibly restore [gā-gā-d]-a-[n]a [i]š[-ša-kan-šum-m]a7 “(vertigo … ) comes upon him … ” (cf. Šurpu VII 33–34), though an intransitive sentence with saq/igi-niğ́ // ṣḏānu as subject is unexpected within the present context.

5: The restorations in the first half of the line fit the traces and the space available in the break. Note that šād pānt and šanē tēmi appear together in this order in lists of different methods of witchcraft and their effects (see Maqlû I 91, IV 12). For the corresponding Sumerian passage we expect i-gi-niğ́-niğ́ umuš kūr-kūr, which fits easily in the space available in the break. Given that in the preserved text the Sumerian verbal forms always follow their object, a Sumerian verb corresponding to Akkadian uqaddadā is expected, and thus the emendation <GAM.GAM> is required.

5, 7: It is surprising that the sentence SIG7-ALAN-bi gul-gul — bu[nnānē ubba]tā occurs twice in proximity within the same section of the incantation (it is of course appropriately repeated in the preterite theme in line 12).


18: (lù)-uš₃₃-zu is the normal designation of the warlock and corresponds here and elsewhere to Akkadian kaššāpu. Sumerian uš₃₃-ri-a is used along with uš₃₃-zu as a nomen actoris also in text 8.15: 44’, 46’, where it is translated by Akkadian kaššāpu. It is surprising that the gender of the male noun is marked by lù here, while uš₃₃-ri-a is not preceded by munus; but within the present context, šš₃₃-ri-a, as elsewhere, stands without saying that uš₃₃-ri-a, as elsewhere, stands for a female agent of witchcraft, here translated as rāḫtu.

19: For a nam-šub(ba) // mē šipti, see *PSD* A I 13a and 13b sub 3.2.4 and 3.2.9. For the restoration of na-de₃ //ullulu in the break, cf. *Uḫ* XVI 91: a-gūb-ba a-kū-ga na de₃-ga-am // egubbā mē ellātu ullīšu-ma “Purify him with the pure water of the holy water vessel”; CT 17, 26: 67–68: a-bi tu₃₃-kù-za na u-me-ni-sūm // ana mē šu-nāti šipatka elletu id₃t-ma, tu₅₃-kù-za na u-me-ni-de₃ // ina tēka elli ullīl-ma “Cast your pure incantation on this water and purify it with your pure spell!”

21: At the end of the Akkadian line one should perhaps emend the text and read <i>-di ša₃₃-[lu₃₃-ha] “use the wash water of that man for the hand washing rite” (for šulu₃₃-hu as object of na₃₃, cf. *BBR* 83 rev. III 16, cited by *CAD* S III 261). Alternatively, one could read *līb-ba₃* at the end of the Akkadian line.

25: If intransitive lišni in the Akkadian version is not a simple mistake for lišanni — note the transitive construction in the Sumerian version — kiš₃₃-pu ru₃₃-hu ep₃₃-tiš₃₃ lemm₃₃-ti must be interpreted as an accusative of relation. The corresponding text of the Sumerian version seems to be corrupt. A nominalized form hē₃₃-kūr-ra₃₃ ke₃₃ makes little sense within the present context, and the addition of the ending -(a-)ak-e/ may be influenced by the end of the following line (/dadag-ak-e/).

26–27: Line 26 is not translated into Akkadian. If we do not dismiss the nominative an₃₃lu ša₃₃ in line 27 as corrupt, the Sumerian text of line 26 seems not to have been translated into Akkadian. Thus, in contrast to the abbreviated formulas in lines 16, 28–31, where a translation was not deemed necessary, it would appear that the scribe omitted the translation here by mistake and, as a consequence, misinterpreted and mistranslated the Sumerian of line 27 as an intransitive phrase.


33: The incipit seems to be attested only here. At the beginning of the line a reading gidim₃₃-gi₃, is not excluded. For ki-in-gub (instead of the more frequent ki-gub), cf., e.g., George, *Gilgamesh Epic*, 769: t 2 (πγ). Alternatively, one can read ki-in-du ba-gub-ba “standing on the earth”.

35: For the scribe Šema’ya, see Finkel, *Studies Sachs*, 153–55. The possibility of reading his name ŠE.BA-a’t-a (Ippra’ya) is discussed by Schwemer, *OrNS* 78 (2009) 57–58.
This single-column tablet contains only one prescription for an ointment against witchcraft. The short Sumerian incantation that was to be recited over the salve associates the remedy with the antediluvian sage Oannes and his home, the subterranean ocean.

Parallels suggest that the tablet was written for Šamaš-šumu-ukīn, king of Babylon.

List of Manuscripts

| a | Si 17 | SFS, 103 (obv.) | pl. 14 | Single-col. tablet, Neo-Babylonian script, 7th cent. | Sippar |

Synopsis of Text Units

i Ušburruda-ritual ........................................................................................................................................................................ 1–17
   Incantation .................................................................................................................................................................................. 1–6
   a obv. 1–6
   Ušburruda rubric ........................................................................................................................................................................ 7
   a obv. 7
   Instructions: salve ................................................................................................................................................................. 8–17
   a obv. 8–rev. 3
   Colophon ................................................................................................................................................................................... 18–20
   a rev. 4–6

Previous Editions

None.

Transliteration

1 a obv. 1    én é-nu-ru zu:a[b
2 a obv. 2    u₄-an-e x x [  
3 a obv. 3    tu₄ kù-ga na-dé-[  
4 a obv. 4    en-[v]e¹ mu-un-gi é-kur-[ra] mu-u[n-gi]  
5 a obv. 5    i₄-im a[+en-ki-ke₄ en-e mu-u[n-gi]  
6 a obv. 6    é-kur-ra mu-un-gi tu₄ én ṭê³-[nu-ru]  
7 a obv. 7    KA.INIM.MA U₄₁₄,BÜ.R,U,DA.K[AM]  
8 a obv. 8    1 gi[EREN] i gi[U,ÚR,MÍN]  
9 a obv. 9    1 GI DU₁₀.GA 1 ḫal-ša  
10 a obv. 10  KI LÂL u 1.NUN,NA ḫE,HE  
11 a obv. 11  ÉN an-ni-tá 7-š[ú]  
12 a obv. 12  an[â] ŞA ŞID-nu-ma  
13 a obv. 13  U₄₃.I.KAM U₄₇,KAM U₄₉,KAM
1–2: The incantation traces the origins of the remedy back to Oannes, the first antediluvian sage. Invoking the antediluvian sages (apkallu) and assigning therapies to them are common motifs in Babylonian magic literature (see Wiggermann, CM 1, 76–77, Parpola, SAA 10, xvii–xxiv, Greenfield, DDD, 72–74; cf. CMAwR 1, text 7.8, 8: 10' and here text 10.15; for Oannes, see also Streck, RIA 10 [2003] 1–2).

3: na-de-[... ] probably represents a verbal form and may be a variant spelling of the composite verb na-de₉(g) “to purify”. Alternatively, one could assume a variant spelling of na-de “incense”.

4–6: The interpretation of mu-un-gi remains uncertain. The translation above is based on the equation gi(d) — nuḫḫu, but, of course, gi(n) “to fix” or gi = gi₄ “to return” are also possible. The absence of an obvious direct object of mu-un-gi favours an interpretation “he returned”, but this remains uncertain because a logical object of mu-un-gi might have been present in the fragmentary lines 1–3.

13–16: Note that the repeated rubbings are not prescribed in regular intervals, though there seems to be a rhythm of longer intervals (six days) on the one hand, and shorter intervals (two, three or four days) on the other hand. The therapy could probably be performed in any month of the year; thus the choice of days is unlikely to have been motivated by hemerological considerations.

17: Or kiš-pi z[i-ru-ti] “hateful witchcraft”?

18–20: The restoration of the colophon is based on the occurrence of exactly the same colophon on two tablets of identical format and type from the same archival context: Si 1, see here text 7.14; and CBS 1505 = PBS 1/2, 120, see CMAwR 1, text 7.8 ms. d, cf. especially p. 168, fn. 52.
Si 1 is an almost complete single-column tablet containing the text of only one short anti-witchcraft ritual. Unfortunately, the obverse of the tablet is badly abraded, and, consequently, major parts of the incantation text are undecipherable. Si 738, from the same library context, duplicates sections of the reverse; probably that fragment belonged to a single-column tablet very similar in format and layout to Si 1. Like other anti-witchcraft rituals from this tablet collection, Si 1 was written on the twenty-fourth of Tebētu for King Šamaš-šumu-ukīn (cf. Si 17, here text 7.13 and PBS 1/2, 120 = CMAwR 1, text 7.8, ms. d). The ritual actions, which are referred to in the incantation text, consist of burning figurines representing a warlock and witch after they have been confined by means of a fetter, a snare and a magic circle.

List of Manuscripts

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>Si 1</td>
<td>—</td>
</tr>
<tr>
<td>b</td>
<td>Si 738</td>
<td>—</td>
</tr>
</tbody>
</table>

Synopsis of Text Units

i Ušburruda-ritual ........................................................................................................1–27'
    Incantation addressed to Šamaš ..............................................................................1–18[| a obv. 1–18
    [Ušburruda rubric]? ..............................................................[...]
    Probably in break immediately preceding line 19'
    Ritual instructions .........................................................................................19'–27'
    a rev. 1'–9' // b rev. 1'–8'
    Colophon .......................................................................................................28'–30'
    a rev. 10'–12'

Previous Editions

None.

Transliteration

1 a obv. 1 [X X (X)] I[u’ U]Š11 UŠ11 Š11 NÎ.G.AK.A.MEŠ İJUL.MEŠ NU DU10.GA.MEŠ
2 a obv. 2 [AL’-SI’-K]A 1EN11 DU12
3 a obv. 3 [X (X)] ȘINIG X X sar ʒ̃GiŠIMMAR
4 a obv. 4 [X (X)] A.MEŠ İD 1AL1-li-ku-ti
5 a obv. 5 [X (X)] X [(X)] u a-1li1-li1-ki GAR
6 a obv. 6 [X X] X GAR X GAR
7 a obv. 7 [X X ] X Ù1DIM101 Ù.MEŠ
8 a obv. 8 X X X X X X X X X X ka-s[u’-r]i
Bound Transcription

1[...] ... [ki]ṣpt ruḥe ruṣe upšaš e lemmatu la ṭabati
2[alṣṭk]a(?!) bělt Šamaš
(lines 3–8 too fragmentary for transcription)
9[k]aššarp[u u [kašš]āptu
10[anak[u] ...šunāt anak[u] ...šunāt]
11[...]šun[t ...-ma
12[k][am]nū akunš[u]nti
13[i]na] ūḥiš[a aššup[šun[t]
14[z]isurrā almtš[u]nti
15[...[wi]tchcraft, magic, sorcery, evil (and) wicked machinations,
2[I call upon] you, my lord, Šamaš,
(lines 3–8 too fragmentary for translation)
9War[lock] and [wi]tch:
10[I] ... them, I [ ... the]m,
11[I] ... their [ ... ]!
12I have locked [the]m in with [a] letter,
13I have trapped [the]m [in] a bird-snare,
14I have surrounded th[e]m with a magic circle!
15.Šamaš ina ṭmī annī
16.[k]uš[t?] kaššāpa u kaššāpta ...-m[a]? (lines 17–18 too fragmentary for transcription)


Colophon: 28 [t-na] Ṝebēti U₄₂₂.KAM 29 [a]-na Šamaš-šumu-ukīn 30 [š]-ar Bābili ēpuš

15. O Šamaš, on this very day
16.[de]feat warlock and witch ...

(lines 17–18 too fragmentary for translation)

[It is the wording (of an incantation) to undo witchcraft.]

19. [I]t[s] [ritual]: 21 [You make] 19 two figurines of clay, [two figurines of ... , two figurines of ... ], 20 two figurines of sesame pomace, [two figurines of ... , two figurines of ... ], 21 two figurines of tamarisk wood, two [figurines of ... ]. 22 You lock them in as if with a fetter, 23 you trap them as if with a bird-snare, 24 you surround them with a magic circle. 25 You recite this incantation three times, [then] 26 you burn the[m] with the divine Fire. 27 [You throw] their burnt [remains] into the river.

Colophon: 30 I made (it) 29 o[n] the twenty-fourth day of Ṛebētu 29 [f]or Šamaš-šumu-ukīn, 30 [k]ing of Babylon.

Notes

1–2: The fact that there is no ruling between lines 1 and 2 suggests that the first line of the tablet contained the beginning of the incantation text, even though line 1 could also be interpreted as a purpose clause followed by the opening line of the incantation (line 2).

3: The word between bīnu and erēnu may well be a plant name. The traces suggest ú.ta³ sar. Even though ú and/or sar could be interpreted as determinatives of a plant name, no ready interpretation is apparent. Alternatively, one could read the signs as a verbal form: ú-ta-šar “I have released”.

4: mé nārī ašištī “flowing water from a river” is not a common phrase; cf. mé pāštī ša nārī, probably “standing water from a river”, see CMAwR 1, pp. 81–82.

5–8: Too little is preserved for any confident restoration. The form a-li-ki is probably ašištī “that is going”, often associated with ovens (thus signifying “lit” or, less likely, “portable”). Ū.ME at the end of line 7 seems to introduce some kind of summary of the preceding list of plants, the extent of which is not entirely clear (perhaps beginning in line 3?)

12–14: These lines correspond to lines 22’–24’ in the ritual instructions. The phrase kanna kanānu “to put (someone) in fetters” is apparently attested here for the first time. The use of kanna “fetter” and ūḥāru “trap” against witches is also attested in the usburruda-ritual BM 36584 (obv. 17–18, here text 7.25).

28’–30’: For the colophon, see the introduction to the present text above.
TEXT 7.15
UŠBURRUDA FROM SIPPAR IN ASSYRIAN SCRIPT

Content

Si 96 is a small fragment of a tablet that contained a collection of ušburruda-rituals. Though excavated in Babylonian Sippar, the fragment is written in Neo-Assyrian script. Many of the anti-witchcraft texts found during V. Scheil’s excavations at Sippar were written for Šamaš-šumu-ukīn, king of Babylon and brother of Ashurbanipal (see here text 7.13 and text 7.14). It seems that Šamaš-šumu-ukīn had exorcists trained in Assyria among his entourage. In this regard it is worth noting that a letter from Esarhaddon to the exorcist Urad-Gula was found in Sippar (PBS 7, 132, ed. Parpola, SAA 10, 295). From the text of the letter it emerges that Urad-Gula was staying in Babylonia at the time, collecting exorcistic texts for his master. For the transmission of Assyrian scholarly tablets to Babylonia, cf. Frahm, Commentaries, 275–76 (with previous literature); a full study of Assyrian script tablets from Neo-Babylonian Sippar is being prepared by E. Jiménez.

List of Manuscripts

| A  | Si 96 | pl. 17 | Fragment of a two-col. tablet, Neo-Assyrian script, 7th cent. | Sippar |

Synopsis of Text Units

i' Ušburruda-ritual ................................................................. ]1'–15[ ]1'–7'
    Incantation ............................................................................ ]1'–7'
    A obv.: 1’–7'
Ušburruda rubric ......................................................................... 8'
    A obv.: 8'
    Ritual instructions ................................................................... 9'–15'
    A obv.: 9'–15'

ii'' Undecipherable
    A rev.: 1’, 2”–10” (too fragmentary for transliteration)

Previous Editions

None.

Transliteration

| 1' A obv.: 1' | [ ] x x [ |
| 2' A obv.: 2' | [ ] x x x [ |
| 3' A obv.: 3' | [ ] x x x x [ |
| 4' A obv.: 4' | [ ] x x aš la [ |
| 5' A obv.: 5' | [ ] x x šú x x x x [ |
| 6' A obv.: 6' | [x x x x k]iš-pi-šú-nu ru-še-šú-nu 'ru'-s[e-e-šú-nu lemnāti?] |
| 7' A obv.: 7' | [ay itišmi ay iq-r]a-bu-a-ni NI DIM4-ni 7[ a-a-ši TU6 EN] |
| A | |
| 8' A obv.: 8' | [KA.INIM.MA] UŠ11.BŪR.[RU.DA.KAM] |
TEXT 7.15

Bound Transcription

(lines 1–5 too fragmentary for transcription)

6 [ ... k]špššunu ruḫššunu rûs[ššunu lem-nātti?] 11 ay ifḫûnî ay iqr]ubûnî ay išniqāni y[šši TUû ŠÈN]

8 [KA.INIM.MA] UŠ11.BÜR[RU.DA.KAM]

Translation

(lines 1–5 too fragmentary for translation)

6 [ ... ] May their witchcraft, their magic, their [evil] sorceries 13 [not come near me, not approach me, not reach me!" [Incantation formula].

8 [It is the wording (of an incantation) to] undo witchcraft.

Notes

4': ḫa-aš-la may be a static form of ḫaššalu “to crush”; alternatively, la here and in line 3′ could represent the negation lā.

11′: The tentative translation “you split” is based on an interpretation of tu-za-as-su-nu-ti as a D-stem form of zāzu, but the form may well be corrupt. Possible emendations include tu-<uš>-za-as-su-nu-ti “you have them stand” or tu-<māl>-ḫa'(za)-as-su-nu-ti “you beat them”. The preceding phrase “[with] a stick of erti-wood” supports the emendation tummahhassunāti, but tu-za-as-su-nu-ti is preceded by a Glossenkeil, which may here indicate a missing text passage or a more serious corruption of the whole sentence. In comparable contexts the verb karātu “to strike”, “to split” is used (cf. Maqtû Ritual Tablet 147′, 168′).

12': GAZ-pi, to our eyes, is the most plausible reading for the broken signs in the middle of the line. But since no certain interpretation of the following sign sequence (lê3×ta x) can be offered, the reading GAZ-pi must remain uncertain.

reverse′: Too little is preserved for any reconstruction of the text. The sign sequences 1 SILA (line 4′) and KĒŠ KĒŠ (line 7′) suggest that the preserved portion of text formed part of the ritual instructions.
AN UŠBURUDA FRAGMENT FROM SIPPAR

Content

This small Sippar fragment is presented here together with the other Neo-Babylonian ušburruda texts from Sippar. The few lines preserved belong to an incantation addressed to a plant effective against witchcraft; for other incantations of this type, see CMAwR 1, text group 7.8.

List of Manuscripts

| a | Si 860 | — | pl. 18 | Small fragment, Neo-Babylonian script, 7th cent. | Sippar |

Synopsis of Text Units

i' Fragmentary ušburruda incantation ......................................................... 1'–7'[a obv. 1'–7']

Previous Editions

None.

Transliteration

1' a obv.? 1' x x ³an³ x x [   
2' a obv.? 2' šu-ru-us-su qaqa-[ra   
3' a obv.? 3' UŠ₁₁ UŠ₁₁ UŠ₁₁ NIG.AK.A.MEŠ   
4' a obv.? 4' lu qa-li-ip lu šá-ḫi-ṣ x [   
5' a obv.? 5' ana É.MU [   
6' a obv.? 6' a-a TE-a ina DU₁₁.GA-k[a   
7' a obv.? 7' [I]u₁-u na-sîḫ x [   

(obverse? ends; reverse? is not preserved)

Bound Transcription

(line 1' too fragmentary for transcription)

²šurussu qaqa[ra   
³kišpu ruḫu ruṣu upšas[ša   
⁴lu qa-li-ip lu šaḥi-ṣ   
⁵‘ana biṭṭya [   
⁶ay iṭṭa ina qibṭtu[ka   
⁷[I]u nasîḫ [   

(obverse? ends; reverse? is not preserved)

Translation

(line 1' too fragmentary for translation)

²Its root [ … ] the earth, …
³Witchcraft, magic, sorcery, [ … ] machination[s] …
⁴may it be peeled off, may it be stripped away, … [ …
⁵to my house [ …
⁶may it not come near, by your[er] command [ …
⁷may] it be removed … [ …

(obverse? ends; reverse? is not preserved)
Notes

1': This line may well refer to the addressed plant’s branches or top reaching into the sky (cf. *CMAwR* 1, text group 7.8, 3.: 19’).

2': Probably šurussu qaqqar[a mali] “its root [fills] the earth” should be restored (cf. *CMAwR* 1, text group 7.8, 3.: 20’ and *Maqlû* I 23).

4': An interpretation *luqallip lušahhit* “let me peel off, let me strip off” cannot be ruled out, but the spellings and the precative stative form in line 7’ are in favour of the reading given above.
TEXT 7.17
A FRAGMENT FROM SIPPAR

Content

This fragment is presented here together with the other Neo-Babylonian texts from Sippar (see texts 7.13–16).

List of Manuscripts

<table>
<thead>
<tr>
<th>a</th>
<th>Si 727</th>
<th>—</th>
<th>pl. 18</th>
<th>Small fragment, Neo-Babylonian script, 7th cent.</th>
<th>Sippar</th>
</tr>
</thead>
</table>

Synopsis of Text Units

i' Fragmentary ................................................................................................................................. 1–5[ a obv.' 1–5

Previous Editions

None.

Transliteration

1 a obv.' 1  $kiš-p|{š}Uš|{š}_{1}ZU u [ | 2 a obv.' 2  $kiš-p|š-u-nu-ti | 3 a obv.' 3  ] x la SUB ā lu $kiš-p|š | 4 a obv.' 4  $š-u-nu-ti lu $šu³ x | 5 a obv.' 5  -ṭ|š-p|š-x x |

(fragmen breaks)

Notes

1–5: This fragment may well represent the beginning of an anti-witchcraft ritual. With only a few signs preserved it is difficult to determine to which type of text the passage belongs. It may be part of a more extensive purpose clause at the beginning of a ritual text. But we should not exclude the possibility that the passage belongs to an incantation against witchcraft.
TEXT 7.18
BURNING FIGURINES BEFORE GIRRA

Content

The text on this fragmentary tablet from Aššur, whose script suggests an early Neo-Assyrian date, begins with an invocation addressed to Girra (lines 1′-2′). This is followed by a set of ritual instructions dealing with offerings to Girra and the preparation of figurines of a warlock and witch (lines 3′-11′). The subsequent lines preserve the beginning of a second prayer to Girra. A few lines into that prayer, the obverse of the tablet breaks (lines 12′-21′). At the beginning of the reverse, the end of a prayer addressed to Girra is preserved, accompanied by an uşburruda rubric (lines 22″-30″). This is followed by a set of ritual instructions that prescribe the burning of the figurines of the warlock and witch (lines 31″-35″).

Unfortunately, the fragmentary state of the tablet obscures the overall structure of the text. One could argue that the tablet contained only one ritual during whose performance two prayers to Girra were recited. But the fact that both ritual sections begin with very general instructions (ina bitti parsi in line 3′ and again in line 31″) rather suggests that the text on the tablet comprised two self-contained ritual units. The phrase UR₅.GIM DU₁₁.GA at the end of the first ritual section (line 11′) links this first set of instructions with the following Girra prayer. Accordingly, the beginning of the Girra prayer at the bottom of the obverse and the end of the Girra prayer at the top of the reverse probably do not belong to the same prayer text.

Apparently, the tablet contained two anti-witchcraft rituals before Girra. The first ritual involved the recitation of two Girra prayers; the text of the ritual’s second prayer was probably followed by some final instructions, now lost in the break. The second ritual contained only one prayer addressed to Girra. The text of that second ritual follows the simple format: recitation text – rubric – instructions.

List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>VAT 9945, 1</th>
<th>KAL 2, 9</th>
<th>coll.</th>
<th>Fragment of a single-col. tablet, early Aššur Neo-Assyrian script, 9ᵗʰ-8ᵗʰ cent.</th>
</tr>
</thead>
</table>

Synopsis of Text Units

i  Anti-witchcraft ritual before Girra ...................................................................................... [1′-21″]
   Fragmentary prayer addressed to Girra ........................................................................... 1′-2′
   A obv. 1′-2′
   Ritual instructions ........................................................................................................... 3′-11′
   A obv. 3′-11′
   Prayer addressed to Girra ........................................................................................... 12′-21″
   A obv. 12′-21″

ii Anti-witchcraft ritual before Girra .................................................................................... [22″-35″]
   Prayer addressed to Girra .......................................................................................... 22″-29″
   A rev. 1″-8″
   Uşburruda rubric ........................................................................................................... 30″
   A rev. 9″
   Ritual instructions ........................................................................................................... 31″-35″
   A rev. 10″-14″
   Colophon ....................................................................................................................... 36″-42″
   A rev. 15″-21″
### Previous Editions

Schwemer, KAL 2, 36–37, no. 9.

### Transliteration

<table>
<thead>
<tr>
<th>Number</th>
<th>Obv. Breaks</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1'</td>
<td>A obv. 1'</td>
<td>[x x x x x x x x] ḫa-ra [x x]</td>
</tr>
<tr>
<td>2'</td>
<td>A obv. 2'</td>
<td>[x x x] x [x] x x x x</td>
</tr>
<tr>
<td>3'</td>
<td>A obv. 3'</td>
<td>[x] x [x] x [x] [kū₃] [x (x)] x na' [aš-šu₃] [tā₃] [x x]</td>
</tr>
<tr>
<td>5'</td>
<td>A obv. 5'</td>
<td>[x x x] x x [nā₃] za₃ x x x x [tā₃] [x x]</td>
</tr>
<tr>
<td>6'</td>
<td>A obv. 6'</td>
<td>[x x x] [kī₃] x x x x x x [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<tr>
<td>7'</td>
<td>A obv. 7'</td>
<td>[x x x] x [x] x x [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
</tr>
<tr>
<td>8'</td>
<td>A obv. 8'</td>
<td>[x x] x [nā₃] [bu₃] [kū₃] [lù₃] [ba] [x x]</td>
</tr>
<tr>
<td>9'</td>
<td>A obv. 9'</td>
<td>[x x x] x x [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<tr>
<td>10'</td>
<td>A obv. 10'</td>
<td>[x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<tr>
<td>11'</td>
<td>A obv. 11'</td>
<td>[x x x] x [x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<td>12'</td>
<td>A obv. 12'</td>
<td>[x x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<td>13'</td>
<td>A obv. 13'</td>
<td>[x x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<td>A obv. 14'</td>
<td>[x x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<td>15'</td>
<td>A obv. 15'</td>
<td>[x x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<td>16'</td>
<td>A obv. 16'</td>
<td>[x x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<tr>
<td>17'</td>
<td>A obv. 17'</td>
<td>[x x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<td>18'</td>
<td>A obv. 18'</td>
<td>[x x x] x [x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<td>19'</td>
<td>A obv. 19'</td>
<td>[x x x] x [x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<td>20'</td>
<td>A obv. 20'</td>
<td>[x x x] x [x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
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<tr>
<td>21'</td>
<td>A obv. 21'</td>
<td>[x x x] x [x x] x [x x] x [x x] [dug₃] aš-šu₃ [tā₃] [gī₃] [gī₃] [tā₃] [tā₃] [tā₃] [lù₃] [ba] [x x]</td>
</tr>
</tbody>
</table>

(Obv. breaks)

31 [Its ritual: You] place a table in a secluded house. 32 You prepare an offering arrangement, [you set up] a portable brazier. 33 You load it with [kind]ling (and) burâšu-juniper ... [. . .]. 34 You put ... into (burning) sulphur. 35 [You] strew masâhu-flour (and) [burâšu-juniper]. 36 [You burn] figurines of the warlock and witch in a disposable pot.

Colophon: Written according to its original and collated.

37 [Hand of] Ubru-Gula, apprentice (and) [junior] physician, [son of ...]-Bēl, diviner, priest of Bâbu, [son of ...]-ēres, diviner, priest of Bâbu. 40 [By] Ninurta and Gula, do not change my inscription! [. . .] 45 [ ... Ea, the lord of the ... [. . .]
4': One expects the phrase NIG.NA šimLI GAR-an at the beginning of the line. But neither is there enough space in the break nor can the traces after LI be reconciled with GAR-an.

4'–5': The words beginning in ta- at the end of these two lines are presumably second person singular masculine verbal forms.

9': The tentative readings in this line are particularly uncertain; note that zidubdubbû (apotropaic flour heaps) occur only in specific ritual contexts, usually in combination with the drawing of lines (šiddī šadādu).

13': For Girra’s epithet tappe Šamaš, see, e.g., text 8.39: 13'; Maqlû III 81; LKA 139 rev. 47; cf. CMAwR 1 texts 8.3, 1.: 70; 8.3, 2.: 31 and 8.4: 81. For the tentative restoration in the second half of the line, see, e.g., CMAwR 1 texts 8.5: 84’ (Šamaš), 8.6, 1.: 44” (Marduk), but cf. also in this volume muḫalliq kaššāpi kaššapti in text 8.39: 12’ (Girra), which seems to be excluded here due to the limited space.

24": This line may refer to an appeal to the god to judge a victim’s case against his wrongdoers, usually expressed as “judge my case”, but the traces are not in accord with the expected [di-n]ī di-in. Therefore, perhaps read di-in as a noun: di-in-š[u²]-nu “th[eir] verdict”.

27": Possibly restore [kaš-ša]p-tum; but note that we expect a plural noun (cf. lines 28”–29”).

35": For the use of a ḫupû in destructive burning rites, cf. CMAwR 1 texts 1.5, 1.: 15”; 8.4: 58; in the present volume, see texts 8.18: 12”; 11.3, 1.: 42; 11.5: 5–6. Cf. also p. 153 (note on line 12”).

37": Two persons from Kalḫu named Ubru-Gula are attested in Neo-Assyrian sources (PNA 3/II, 1362); neither of them should be identified with the scribe of this tablet.

41": Possibly ŠIM.MEŠ is a learned (or corrupt?) writing for šīmāti “destinies” (cf. KAL 2, p. 37).
TEXT 7.19
OVEN, KING OF THE GODS

Content

This anti-witchcraft ritual is known only from a fragmentary tablet found at the Library N 4 in Aššur. At the centre of the ritual proceedings stands a bread oven (tināru) that was invoked as “king of the gods” in the difficult incantation Altti ḫabtat (lines 19′–24′; cf. already CMAwR 1, text 7.6.6: 51–59). The oven was certainly used for the symbolic incineration of figurines representing the witch, but further details are lost in the many breaks. The ritual sealing of the oven’s opening seems to be described in some detail, but again much is unclear due to the text’s fragmentary state.

The deification of the oven that is used as an instrument of destruction is not without parallel in anti-witchcraft rituals. In Maqlā II 191, a burning tināru-oven is identified with the fire-god Girra. In Maqlā II 219, the utūnu-oven is described as the “daughter of the great gods” and as dwelling place of the fire-god Girra. Similar ideas seem to be implied here, even though Girra himself is not mentioned in the preserved portions of the text.

List of Manuscripts

| A VAT 14030 + 14031 + 14347 + 14370 | KAL 2, 30 | coll. | Fragment of a single-col. tablet, Neo-Assyrian script, 8th–7th cent. | Aššur, Library N 4 |

Synopsis of Text Units

i Ceremonial ritual against witchcraft.................................................................1–33′
  Symptom description and purpose clause............................................................1–8
  A obv. 1–8
  Ritual instructions ...............................................................................................9–17[…]
  A obv. 9–17
  Incantation: [Altti ḫabtat altti ḫabtat] .................................................................18′–24′
  A rev. 1′–7′
  Ritual instructions (including a short recitation) ................................................25′–33′
  A rev. 8′–16′
  Fragmentary catchline .......................................................................................34′
  A rev. 17′
  Colophon .........................................................................................................35′–37′
  A u. e. 1–3

Previous Editions

Schwemer, KAL 2, 80–81, no. 30.

Transliteration

1 A obv. 1  [DIM NA kiš-pi(?)] ma-ʾaš-du-š[um-ma
2 A obv. 2  [pānāšu ša'-la-nun-du [S]AG₃DU₃š[u
3 A obv. 3  [šim-ma]-tu u ri-ma-š TU[K.TUK-ši

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 TEXTS OF GROUP SEVEN: UŠBURRUDA TEXTS

Bound Transcription

4 A obv. 4 [INIM]IM "š]-qi-á-su i-m[asš]-ši]
5 A obv. 5 [x x (x)] x x x x t[im4 x []
6 A obv. 6 [x (x)] x-šā2 (x) x-d[al]2 e2 zar []
7 A obv. 7 [x (x)] "š]-u-ti B]ÚR-ma a x []
8 A obv. 8 [x x] x x [x (x)] an-ti mu2 [i]

A

9 A obv. 9 [x x x (x)] x šá IM []
10 A obv. 10 [x x] x x [x x []
11 A obv. 11 [t][ES]-[ij]a[1.2] DUB-aq []
12 A obv. 12 [N[!]NG.N]A timLI GAR-a[n]
13 A obv. 13 [x]-x-tum Ú [t][i]k[I]ú3 []
14 A obv. 14 [x x] x x []
15 A obv. 15 [x x x []
16 A obv. 16 [x (x)] x []
17 A obv. 17 [x (x)] "š]Ú1 []

(obl. breaks)

18' A rev. 1' undecipherable traces
19' A rev. 2' "š]-li-ti GIM mun-nab-ti "š]-li x x x []
20' A rev. 3' [a]-te-qešš]-ma ap-ta-qid "š]-sa]-su ana LUGAL DÎ[NGIR,MEŠ]
21' A rev. 4' [a]-ta-ma LUGAL DINGIR,MEŠ ti-nu-ri o-š]-ti šá [x x]
22' A rev. 5' [a]-li-ti-ma šá ap-qid-d[a]k]-ka lik<kas>-ša-a šû[š]-šû(?)
23' A rev. 6' [lu-a g]à-ušš]-ša ŠU.SI.MEŠ-šu erasure [(x x x)]
24' A rev. 7' [ni-i]š]-š[i]-š]-bat]-š]-ma ina nišš]-ši [š]-x x x []

A

25' A rev. 8' [ÉN a-n]-ni-ta ana UGU [t][i]-nu-ri ŠID-n[u x x x]
26' A rev. 9' [x (x)] x [na]-3 ZABAR "š]-li]-ma KÁ ti-nu-[ri x x x]
27' A rev. 10' [Z][I Š]-E.GUD ZI ŠE.MUŠ S [Z][I Š]-G]Ú, GAL ZI G[U,TUR x x x]
28' A rev. 11' [x x] x "š]-G[3]G][Š]-AŠ KUL tu]-li-tam-ši x [x x x]
29' A rev. 12' [x x] x x-ba-ti "š]-G[3]G]-SIMMAR x [x x x]
30' A rev. 13' [x x x x z]e-er kašš]-šá]-pi [x x x x]
31' A rev. 14' [x x x x] x-x-ba-ti "š]-G[3]G]-SIMMAR [x x x x]
32' A rev. 15' [x x x x z]e-er kašš]-šap-ti x x x [x]
33' A rev. 16' [x x x x x] x pa]-t]-ra-a [x x x x]

A

34' A rev. 17' [ÉN x x x x] x dim]-di[m4 x x x x]
35' A u.e. 1 [ša]š]-š]-ba-r] IM "š]-š]-š]-GAR[-š]-MU3 [x x x x]
36' A u.e. 2 [ša a-n]a "š]-AG3 [E]N DINGIR,M[E]Š [x x x x]
37' A u.e. 3 [x x x x x x x x x x x [x x x x]

(u.e. breaks)

Translation

1'[šumma amelu kišp[?)] ma'daši epšaš[išum-
ma ... ] 2[pānūšu iš]šanundāt qaqqaš[su?] ... ] 3[šin]-ma]tu ur rimūtu ir[a-šašš ... ]
4[am]ār iqabbā im[ašši?] ... ] (lines 5–6 too fragmentary for transcription) 5[an]- ... ] le-
mu[t]i[ti?] p[ašārîm-ma ... ] 6[... ] 7[... ] ... an-nā[i ... ]

1'[If] numerous (acts of) [witchcraft] have been performed
[against a man, and ... ], 2[he] has [e]v[irtigo, ... [ ... ], 3[he]
continually suf[fers] from [paraly]sis and limplitude, [ ... ],
4[he] for[gets the words] he says [ ... ] (lines 5–6 too fragmentary
for translation) — 5[to u]ndo the evil ... and ... [ ... ] 6[ ... ]
... [ ... ] thes[e].

You recite [t]his [incantation] over the oven. [...] 26 You make [...] of bronze. Then [you [...] the opening of the oven]. [...] You [...] arsupp-grain [flour], šeguššu-barley flour, [p]ea [flour], [lentil] flour, [...]. 28 You adjure [...] the door (and) the bolt. [...] 29 [...] palm [...] 30 [...] off[spring of the warlock [...] 31 [...] palm [...] 32 [...] off[spring of the witch[...] 33 [...] are released [...] ."

Notes

General: For further comments on this text, see Schwemer, KAL 2, p. 81, as well as CMAwR 1, p. 148.

1: For the same introductory line, see CMAwR 1, text 7.6.4: 17; cf. also ibid., text 8.3, 1.: 100–102.

9: Schwemer, KAL 2, p. 81, suggests restoring [DÛ.DÙ.BI NU EN I[NIM ša IM [KL.GAR DÙ.UŠ [...] (cf. CMAwR 1, text 7.6.6: 35–36 and text 7.6.6: 9*:10*). But this remains quite uncertain.

16: The traces admit a reading KÂ; possibly restore bâb tinârī (cf. line 26*).

18–24: These lines were edited in CMAwR 1, text 7.6.6: 51–59, together with the parallel text A 2720+ rev. 13–21. The text in A 2720+, however, differs from the present version of the incantation in a number of places. The incantation is repeated here, with a different translation based on the version in the present manuscript. The restoration of the first line of the incantation follows A 2720+ rev. 13 (= CMAwR 1, text 7.6.6: 51); we are unable to assign the few traces preserved in the fragment edited here to specific signs.

Note that Scurlock, JAOS 133 (2013) 538, argues that alttu is not a term for a witch (thus CMAwR 1, p. 148) but elitu “insincerity”. Within the context of the incantation alttu clearly refers to the person of the witch; a comparison with elantu “deceitful (witch)” (< elitu, elû) was already proposed in CMAwR 1.

19: Instead of a negated verbal form, one could also restore a third or first person verbal form beginning in ulta-.
20', 22', 23': We understand the masculine suffixed pronouns in these lines to refer to the alitu. The apparent confusion of feminine and masculine suffixed pronouns occurs also in the version of this incantation in A 2720+ (cf. rev. 18–19 = CMAwR 1, text 7.6.6: 56–57).

22': For the tentative emendation and restoration, cf. the reference to the disfigurement of the fingers in the following line.

23': For this motif of the witches’ fingers being disfigured, cf. Maqlû I 119 and VI 141"; cf. also the following morphoscopic omen: ḏīṣ ubânat qattṣa šummuṭa kaššāpat “If (a woman’s) fingers are abraded, she is a witch” (Böck, Morphoskopie, 158: 126).

28': tutammi, if read correctly, is a mistake for present tense tutamma.

29', 31': Schwemer, KAL 2, tentatively suggests reading ḫu̇'-ba-ti gišimmari “palm bark”; but the traces of the sign before -ba-ti look as copied in KAL 2. For the use of palm bark in an anti-witchcraft ritual, cf. CMAwR 1, text 8.14: 14'.

30', 32': The seed, the offspring of the warlock and witch, are evil and wicked people; cf. Maqlû I 111, II 143–44, II 196 and CMAwR 1, text 7.8, 3.: 52'.
A 2731 is a fragment of a small single-column tablet from the ‘exorcist’s house’ at Aššur. It probably contained only one anti-witchcraft incantation with ritual instructions and, possibly, an ušburruda rubric. Only a few lines of the incantation text are preserved.

**List of Manuscripts**

|   | A 2731 | — | pl. 18 | Fragment of a single-col. tablet, Neo-Assyrian script, 8th–7th cent. | Aššur, Library N 4 |

**Synopsis of Text Units**

i’  
Fragmentary ušburruda incantation ................................................................. 1’–7’[  
A rev.: 1–7

**Previous Editions**

None.

**Transliteration**

| 1’ A rev.: 1 | ²ad-de-e-a ina ki-ne DUNGU.MEŠ |
| 2’ A rev.: 2 | ŠEG.MEŠ NAG.MEŠ-qí |
| 3’ A rev.: 3 | e-piš-ti dš-ta-hat |
| 4’ A rev.: 4 | u muš-te-piš-ti šá-ḫa-tu-um-ma |
| 5’ A rev.: 5 | e-piš-ti u ³muš-te-piš3-ti |
| 6’ A rev.: 6 | lu-ti [x x x] x |
| 7’ A rev.: 7 | x x x x [ |

(fragment breaks)

**Bound Transcription**

1’Addēya ina ki-sir ²er-pēti ³zunnt ištaqqi |
3’épšitt aštahat ⁴u muššepšitt šahatum-ma |
5’épšitt u muššepšitt ⁶lā …

(line 7 too fragmentary for transcription; text breaks)

**Translation**

1’–2’By massing together the clouds, with rainfalls, Addēya provided water!

3’I have rinsed off my sorceress, ⁴and my enchantress I have truly rinsed off!

5’My sorceress and my enchantress: ⁶let [them …

(line 7 too fragmentary for translation; text breaks)

**Notes**

1’–2’: Based on the shape of the fragment it is impossible to decide whether the preserved text comes from the obverse or the reverse of the tablet. On the one hand, the preserved lines could be inter-
Interpreted as the beginning of an incantation (beginning with a mythological image and continuing with concrete references to the purpose of the ritual and its actions); the absence of any writing on the upper (or lower) edge would lend support to the assumption that the preserved side of the tablet is the obverse. But, on the other hand, one would expect the beginning of the incantation to be marked by ĒN. The absence of this marker here may rather suggest that the preserved text comes from the reverse of the tablet and represents the continuation of an incantation text that started on the obverse.

For Adēya and similar forms as variants of Adad’s name, see Schwemer, Wettergottgestalten, 57.

3’–4’: Given the reference to water in lines 1’–2’ we interpret ašṭaḥat and šaḥatu [among others] tentatively as forms of šaḥat “to rinse”. The spelling in line 4’, however, is easier to reconcile with the similar verb šaḥatu “to strip off”, equally common in contexts like the present one and sometimes not clearly distinguished from šaḥatu.

The use of the infinitive in line 4’ is unusual and deserves further study. It is assumed here that it lends special emphasis to the form, comparable to the use of the infinitive together with finite verbal forms (type ḫadūm-ma ḫadi, see GAG § 150a).
Magic performed before the god Šulpaea (Jupiter) is well known from rituals against zikurdû, a form of witchcraft that in many texts is said to have been performed before astral deities, among them Šulpaea (see here text 10.12 with further references). The present text presents a general anti-witchcraft ritual to be performed before this star on the roof of a house at night-time. The ritual and the preserved portions of the prayer to Šulpaea offer very little that is not familiar from many other anti-witchcraft texts. It is noteworthy that the ritual does not include symbolic gestures against the witches (e.g., the destruction of figurines representing the witches), but is largely restricted to offerings and a prayer to Šulpaea. Apparently a pair of torches and two bowls filled with sweet mirsu-confection are used for the final purification of the patient. Unfortunately, this non-standard element of the ritual is preserved only fragmentarily.

List of Manuscripts


Synopsis of Text Units

i' Anti-witchcraft ritual before Šulpaea ........................................................................................................ 1'–27'
A obv. 1'–13'
Ušburruda rubric ................................................................................................................. 14'
A obv. 14'
Ritual instructions ................................................................................................................ 15'–27'
A obv. 15'–27'

ii Fragmentary .................................................................................................................................... 28'–31'
A obv. 28'–31'

Previous Editions

None.

Transliteration

1' A obv. 1' kar-ši-ia iš-ka-lu
2' A obv. 2' [p]a-lâ DAB-tu, 'EME.MU' aš-[kašṣirā (?)
4' A obv. 4' lu NITA lu MUNUS lu 'DUB.SAR [lu x x x x]
5' A obv. 5' ša DINGIR at-ta ZU-šâ-nu-ti-ma ana-š[lu NU ZU-šû-nu-tî]
6' A obv. 6' an-nu-tum šû-<nu> an-nu-tu[m NU.MEŠ-šû-nu]
7' A obv. 7' ŠUL-ŠUNUTU EN ši-ru ina di-ni-š[lu x x x x (x x)]
8' A obv. 8' ŠUL-ŠUNUTU EN ši-ru ina di-ni-š[lu x x x x (x x)]


Bound Fragmentation

9′ A obv. 9′
10′ A obv. 10′
11′ A obv. 11′
12′ A obv. 12′
13′ A obv. 13′

KA.INIM.MA 1′UŠ11,BÜR1,RU.DA.KAM

KA.ŠIN.ŠARRI.ŠU IN.CA 1,8,ŠARRU 13,ŠUGRIM.S.I.ŠU IN.CA 14,ŠUGRIM.S.I.ŠU IN.CA 14

Translation

1′ [They] slandered me, [ … ]
2′ they seized my [mouth, they [tied] my tongue, [ … ]
3′ they caused my [god and my goddess to regard me with anger, whether it be a war [lock or a witch],
4′ a man or a woman, a scribe [or a … ],
5′ whom you, O god, know, but whom I [do not know] —

6′ these are th<ey>, these [are their figurines!]
7′ Sulpaea, exalted lord, by you[ ( … )] judgment [ … ],
8′ let 4 their witchcraft, their magic, their sorcery, [their (evil) machinations],
9′ their malicious talk turn upon them, and let an ev[il god, [ … ],
10′ the reverse of their sorceries [ … them] (and) 11′ seize them 10′ like a trap!
11′ Seize them, and (from [your] grasp [may they not escape]!
12′ May god, king, magnate, and nobleman p[our out] their life like water, [ … ]!
13′ [ … ] the judgment over warlock and witch [ … ]!
14′ [It is] the wording (of an incantation) to undo witchcraft.

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9'-10': Probably a verbal form parallel to lišbat{lišbat}(DAB.MEŠ)-ša-nu-ti is to be restored at the end of line 10' (e.g., liktumšûni “let them cover”). The phrase arkat epšetēšunu, lit. “the back of their sorceries”, is difficult. The same phrase occurs in text 8.33: 25', and a similar use of arkatu may be attested in CMAwR 1, text 8.5: 69'-71'” in a fragmentary context: lib-bal-kit-ma x x [ ... ] ar-kat-su-nu x [ ... ] giš-par-ru x x [x] x [ ... ]. There, arkašunu “their back” apparently refers to the witches’ back. Here, arkat epšetēšunu probably forms part of the plural subject consisting of several agents beginning with ili lemmu in line 9'. It is a common concept of anti-witchcraft incantations that the witchcraft is sent back to the witches. The comparison with the gišparru-trap is well attested in this context: epšetēšunu ḫima giš<par>ri libbalki-ta-šu-nûti “let their sorceries turn upon them like a trap” (CMAwR 1, texts 8.5: 53’–54’ and 9.2: 33; cf. also here text 3.4, 2.; 27–28). We therefore assume that arkat epšetēšunu is an expression that refers to the sorceries that have been turned back or “reversed” (cf. also Maqlû VII 15).

11': For the restoration at the end of the line, cf. Maqlû VII 17.

15′: Its ritual: You sweep the roof, sprinkle pure water, (and) [set up] a portable altar. 16′ You put twelve emmer loaves on (it), you strew dates (and) fine flour. 17′ You place mir[sa]confection 17′ made of syrup (and) ghee (there). You set up a libation vessel; you pl[ace] a censer with juniper (there), 18′ (and) set up two bottles with beer. You make a sacrifice. 19′ You fill four bottles with water (and) beer and pour a libation. 20′ You put shoulder, caul fat and roast meat (there). 21′ You raise(!) your hand (in prayer); then you prostrate yourself. You ma[ke] two torches of ‘sweet reed’. 22′ You inser[t] pegs of cedar wood into (them). 23′ You ado[rn] the torches with strings of red, white and blue wool. 24′ You sprinkle the pegs of cedar wood with oil. 25′ You fill! 24′ two bowls with mirsû-confection made of syrup (and) g[hee] 25′ and place them on the right and left side. You set up the torches thereupon. ... [ ... ] 26′ [ ... (and) the tor]ch you move past him. Before Sulpae[ ... ] 27′ [ you retur]n, and Sulpaea [ ... ].

Notes

13': Alternatively, dûn may be interpreted as second person singular imperative of dûnu: “judge!”

22′: AHw 747a translates nargu as “cone”, but in a context in which a torch is fitted with aromatic woods, the meaning “peg” (thus CAD N I 352) is more appropriate.

25′–26′: The wording suggests that the torches were stuck upright into the bowls filled with mirsû-confection. The purpose of this arrangement is unclear; possibly the patient had to pass through the little gate marked by the two bowls and torches in an apotropaic rite de passage. The form tušbāšu in ritual instructions takes ritual items (usually censer, torch and holy water vessel) that are moved past the patient as its first object (“you move ... past him”). Thus the interpretation “you have him pass (through)” with tušbāšu referring to having the patient pass between the bowls and torches is improbable.

28′–31′: This is probably the beginning of another incantation, but too little is preserved for any certainty.
TEXT 7.22
FACING THE WITCH EQUIPPED WITH ḤAŠUTTU-PLANT

Content

Attimannu kaššāptu ša tubtaʾ ēnni is a short text belonging to the well-known type of anti-witchcraft incantations that are addressed directly to the witch. The witch is accused of persecuting her victim who then turns against her with the support of the divine triad of Ištar, Nanaya and Kanisurra, the lady of the witches. In the incantation the patient proclaims that he has equipped himself with Ḥašuttu-plant, a drug of which otherwise little is known.

The incantation is known from a small Neo-Assyrian tablet from Ashurbanipal’s library (ms. A) and two Late Babylonian sources (mss. b and c). The rubric in manuscript A shows that the incantation could also be used for undoing a māmtu-curse (namerimburruda), while manuscript c has the expected ušburruda rubric. The instructions prescribe the administration of a potion; Ḥašuttu may have been one of its ingredients, but this is uncertain.

While manuscripts A and b contain only this one text, manuscript c probably comes from a larger tablet that contained a collection of incantations and rituals. Preserved on this fragment are our anti-witchcraft incantation as well as a few lines of a šu’ila prayer and part of its ritual instructions; the prayer mentions witchcraft as a cause of the patient’s ailment.

List of Manuscripts

<table>
<thead>
<tr>
<th></th>
<th>A</th>
<th>K 885 + 4538</th>
<th>A/O 11, pl. 5</th>
<th>coll.</th>
<th>Small landscape-format tablet, Neo-Assyrian script, 7th cent.</th>
<th>Nineveh, ‘Ashurbanipal’s Library’</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>81-7-1, 3243 = BM 45482</td>
<td>—</td>
<td>pl. 20</td>
<td>Fragment of a single-col. tablet, Late Babylonian script, ca. 5th–3rd cent.</td>
<td>probably Babylon</td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>VAT 14502</td>
<td>LKU 27</td>
<td>coll.</td>
<td>Fragment of a single- or two-col. tablet, Late Babylonian script, 6th–5th cent.</td>
<td>Uruk, in secondary context</td>
<td></td>
</tr>
</tbody>
</table>

Synopsis of Text Units

1st Part

i Prescriptions with incantation against witchcraft ................................................................. 1–19
   Incantation: Attimannu kaššāptu ša tubtaʾ ēnni ........................................................................ 1–15
   A obv. 1–14 // b obv. 1–7 // c rev. 1′–9′
   Rubric (A: namerimburruda; c: ušburruda) ..................................................................... 16
   A rev. 1 // c rev. 10′
   Instructions .................................................................................................................... 17–19
   A rev. 2–4 // c rev. 11′–12′

ii Fragmentary .................................................................................................................. 20–21[
   c rev. 13′–14′

2nd Part

i’ Prayer with ritual against witchcraft and other evils ............................................................ 1′–16[
   Fragmentary šu’ila prayer addressed to a god ................................................................. 1′–8′
   c obv. 1′–8′
   Rubric ............................................................................................................................ 9′
   c obv. 9′
   Ritual instructions ........................................................................................................ 10′–16′
   c obv. 10′–16′
Previous Editions


Transliteration

1. A // b // c rev.

1 A obv. 1 ĖN at-ti-man-nu sumerian UŠ₄ ZU šá tu-ub-ta-en-ni
b obv. 1 ŠÈN at-ta-man-nu sumerian UŠ₄ ZU

2 A obv. 2 ta-as-ba-ti ša-ra-an tel-li-ki EGIR-ia
b obv. 2 ta-as-ba-ti ša-ra-an

3 A obv. 3 túb-ta-na-en-ni a-na ha-ba-li-ia
b obv. 3 tu-ub-ta-na-en-ni

4 A obv. 4 ta-ad-da-na-bi a-ma-tú ma-ru-u-tú
b obv. 4 ta-ad-da-na-bi

c rev. 1º [ta-ad-da-na-bi][ša-ma-tú]

5 A obv. 5 ta-as-ḫu-ri-in-ni ta-shé-e-en-ni
b obv. 5 ta-as-ḫu-ri-in-ni

c rev. 2º [ta-as-ḫu-ri-in-ni][ša]

6 A obv. 6 ta-at-tal-ki-ma ta-as-ḫu-ri kib-si-ia
b obv. 6 ta-at-tal-ki-ma

c rev. 3º [ta-at-tal-ki-ma]

7 A caret
b obv. 7 ta-a[师事务所-ri-in-ni-ma]

c rev. 4º [ta]-ša-捋-ri-in-ni-ma [x x x (x)]

8 A obv. 7 ana-ku ina qib-bit AN.ZIB 15
b obv. 8 [a-n]a-ku ina qib-bit AN.ZIB 15 →

9 A obv. 8 ʿuz[ sesame]-zu lab-ša-ku-ma ak-tal-dak-ki na-ak-de-eš
b obv. 9 [a-n]-ša-捋-ri-in-ni-ma

c rev. 5º-6º [n]a-ak-mé-eš →

10 A obv. 9 u)b-bu-ri-ki a-na ša-bat-ı-ki
b obv. 10 a-na ub-bu-ri-ki

c rev. 6º [a-n]-ša-捋-ri-in-ni-ma

11 A obv. 10 ša-ša-ša-mi-ia
b obv. 11 ša-ša-ša-mi-ia

c rev. 7º [a-n]-ša-ša-ša-mi-ia →

12 A obv. 11 [al-la-biš(?)] ša-šu-ut-[i] aḫ-ḫa-lip ša-šu-ut-tú
b obv. 12 [x x x (x x x)]

c rev. 7º [x x x (x x x)]

13 A obv. 12 ša-šu-ut-[i] aḫ-ḫa-lip ša-šu-ut-tú ina pi-ia
b obv. 13 ša-šu-ut-[i] aḫ-ḫa-lip ša-šu-ut-tú

c rev. 8º [a]-ša-ša-bat ša-as-bat-aššu-ut-tú ina pi-ia

14 A obv. 13 ša-as-bat ša-as-bat-aššu-ut-tú ina pi-ia
b obv. 14 ša-as-bat ša-as-bat-aššu-ut-tú ina pi-ia

c rev. 9º [a]-ša-ša-bat ša-as-bat-aššu-ut-tú ina pi-ia →

15 A obv. 14 [be-let kaš-ša-pa]-ti te-li-ti 15 TU₆ ĖN
b obv. 15 [be-let kaš-ša-pa]-ti te-li-ti 15 TU₆ ĖN

c rev. 9º [be-let kaš-ša-pa]-ti te-li-ti 15 TU₆ ĖN →

A, c

---

14 In b rev. 1º only one fragmentary line of text, perhaps a rubric, is preserved. In rev. 2º-3º a colophon follows: 2LIBIR.RA.BI.GIM AB.[SAR ... ]ša-ša-mi-ia A X° [ ... ].
15 In A rev. 5–11, an Ashurbanipal colophon follows (shortened form of type c; see Hunger, BAK, no. 319):
**Bound Transcription**

1. A // b // c rev.

1\[EN\] attīmanu kaššāptu ša tūhta’īnānī

2\[tasbatt\] ḫarrān tašlātī\[arktya

3\[tubtana\] indāmār na hābāltīyā

4\[addanabbū\] anātu maruṣtī

5\[t̄ašurtnī\] taše’e\[ēnī

6\[tattalk-ta\] šuṛrītī kibstīyā

7\[t̄adušt̄nī-ma\] [   ...  ]

8\[anākū\] inā qibti telīštīštīšṭī ša tāštīr

9\[kūzā labšāk‐ma\] aktaldukki …

10\[a]n̄a ubburtīk anā sābatātki

11\[an̄a lā śašī ša šumātiya

12\[alabīš(?)\] ūšatu ahq̄alāp ūšatu

13\[a]ppaššī ūšatu ašṣabat ūšatu inā pīya

14\[ina qibti\] Nanaya Kānisurra

15\[b]ešet kaššāptā nī telīštīštī Tū₃₁\[EN

(thus lines 14–15 in ms. A; for ms. c, see Notes)

16\[KA.INIM.MA\] A Uṣ₂₁₂.BÜR.RU.D₃[A.KAM]

(var.: \[NA\].ÉRIM.BÜR.RU.D₃A.KAM)

17\[D[U.D[U.BI imḫur-\[īm imḫur-\[eššā tarmuš

18\[ūšatu(?)\] īn śikār̄i tarabbak inā ka-kābi tušbāti (var.: [ina] maḥar Ištār taš̄ak-ka

19\[  ...  \] išat-ta mašašīr

(lines 20–21 too fragmentary for transcription)

2. c obv.

(lines 1–2 too fragmentary for transcription)

3\[lā\] alā lēmmū lē lū ilū lēmmī lu ... lemmnu

4\[lā\] īpš ḫ̄iṣp̄ ruhā risū ...)

5\[īl̄aṭka rabtī \[ī\]de anāku lā ḫ̄eṭe(?)

6\[ānnannā\] màr anānna aradak liblu šiš-

\[l̄iš-ma\]

7\[na\]rībki šiswa di úm [bašl̄u]

8\[u anāku\] āšīpi aradak dāl[tīška lušul]

9\[K]\[A.INIM.MA ŠU.I.L.LĀ ... KAM

10\[K]\[I]\[D.KID.BI ina bīti parsi qaqara tašab-

\[bišt\] mē [ēlāti tasalāh ...] 11\[ina\] muḫḫi

\[išš ḫ̄eṭe riq̄ā \[ ḫ̄eṣēn ...]) 12\[q]\[iẓilō qanē
tābi inā išš tībīrī taqāḍ-ma] 13\[mas\] ḫaṭa

tasaraq anā [maḫar ...] 14\[m\]īris

\[dišpī īnēti taš̄akkan\] (lines 15–16 too fragmentary for transcription)

**Translation**

1. A // b // c rev.

1Incantation: “Whoever you are, witch, who has kept seeking me out —

2You have taken the road that allows you to stalk me,

3you keep seeking me out in order to harm me,

4you keep uttering terrible word(s),

5you have turned against me, you are hunting me,

6you have gone off to search for my tracks,

7you have watched me to [   ...  ]!

8I, at the command of capable Ištār,

9I am clad in fury, and I have approached you like a …

10In order to accuse you, in order to arrest you,

11(and) [so] that my name be not summoned,

12[I have dressed myself with] ūšuttu-plant, I have clothed myself with ūšuttu-plant,

13[I] have anointed myself with ūšuttu-plant, I have gripped ūšuttu-plant (with the teeth) in my mouth,

14[at the comma]nd of Nanaya, Kānisurra,

15[the lady of the witch]es, and capable Ištār!” Incantation formula.

16\[It is the word\]ing of (an incantation) for undoing witchcraft

(var.: curse).

17\[Its\] ritual: You steep ['heals-\[a\]lousand]'-plant, ‘heals-

\[twenty\]'-plant, lupine 14\[(and) ūšuttu(?)\]-plant [i]n beer. You

leave (it) out overnight under the star(s) (var.: you place it be-

fore Ištār). 19[ ... he] drinks it, then it will be undone.

(lines 20–21 too fragmentary for translation)

2. c obv.

(lines 1–2 too fragmentary for translation)

3\[or\] an evil alū-demon or an e[vil] god [or an evil ... ].

4\[or\] machinations, witchcraft, magic, s[orcery, ( ... )] —

5your great [di]vinity [knows (it)], I do not know [it].

6May [N.N.], son of N.N., your servant, live (and) become

[healthy],

7then he will proclaim your [greatness] as long as [he lives],

8and I too, the exorcist, your servant, [will praise your] glo\[ry\]!”

9\[It is\] the wording of a šu’īla prayer [to the god ... ].

10Its [rit]ual: In a secluded house you sweep the ground; [you

sprinkle pure] water; [ ... ] 11\[You\] load aromatics on wood

shavings, [ ... ] 12\[You light a t]orch made of ‘sweet reed’ in s[ulphur] fire.

13You stew [mas]muṭu-flour. B[e]fore [ ... ]

14; you place m]īrusu-confection made of [syrup (and) ghee (there)]. (lines 15–16 too fragmentary for translation)
Notes


2: ḫarrān tallikt arkiṭa, lit. “the road that you went behind me”.

2–7: One could interpret these lines as the continuation of the relative clause that began in line 1 with *ša tubtaʾʾēnni*. But even if this were the grammatically correct analysis, a literal translation would be awkward.

6: For syntactical reasons, we interpret *tattalk* as Gt preterite rather than G perfect.

9: Gurney read *NIP ZU* at the beginning of the line, interpreting the sign sequence as an otherwise unattested logogram for *pululṭu* (N) “fear” (cf. also CAD N I 181b s.v. *nakdiš*, but not mentioned in CAD P s.v. *pululṭu*). Collation of the first sign reveals that a reading N is excluded, and the first word must certainly be read *uz-zu* (see collations, pl. 91; for the idiom, cf. Mayer, *OrNS* 61 [1992] 21: 4). The phrase *uzzu labšāku* fits the context well: authorized by Ištar, the patient turns against his witch in anger.

More difficult is the interpretation of the adverb *na-akiq-de-eš* // *na-akiq-mé-eš* at the end of the line. *AHw* 744a, s.v. *nakdiš*, derives the adverb from *naqdu* “critically ill” and translates “in distress”. *CAD* N I 181b refrains from any translation, but refers the reader to *nakduš* and treats *nakdu* “critically ill” as a derivation of that verb (which is not differentiated from *naqduš* by *CAD*). The variant *na-akiq-mé-eš* (confirmed by collation) in the Uruk fragment *Lku* 27, here ms. c, is not noted in the dictionaries. Since either *na-akiq-de-eš* or *na-akiq-mé-eš* must represent a corrupt form, and, moreover, *naqdiš* “in distress” (or similar) does not fit well into a context that describes the patient as counter-attacking the witch with Ištar’s support, it is worth noting that the signs DI and MI can look quite similar in the Neo-Assyrian script, whereas the Babylonian form of DI, with its double *Winkelhaken* at the beginning, is more distinct from MI; therefore, the corrupt form is more likely the *na-akiq-de-eš* of the Neo-Assyrian manuscript. Unfortunately, *na-akiq-mé-eš* is not more transparent than *na-akiq-de-eš*. In view of the context, neither the adjective *nakmu* “piled up”, “amassed” nor the noun *nakqmu*, a designation for a special type of person, probably with some kind of disability, can be plausibly connected with *na-akiq-mé-eš*. But if the form with *m* rather than *d* is indeed the better reading, one could consider a derivation from *nakmu* “branding iron” (cf. Stol, *BiOr* 54 [1997] 409). The image of the hot iron would then refer to the fury of the speaker that is described in the first half of the line.

10–11: As discussed by Abusch, *BWIL*, 102–3, the use of *ubburu* in line 10 evokes judicial imagery and suggests that *šabatu* and *šalā ša šumi* should be interpreted accordingly. The expression *ana la šalē ša šumiya* is also attested in an incantation against the adversary (*bel amātī*), edited as *CMAwR* 1, text 7.6.6. There, the immediate context suggests a literal translation of the expression, though that text too is situated in a court setting: “[I] have seized your mouth so that it cannot speak evil against me, I have sealed your lips with a seal of šubū-stone and (a seal) of šadānu-stone [so that] they cannot utter my name ([ana ḫa šalē ša šumi-ya]” (lines 42–44).

12: Ms. c seems to have had a shorter variant here, but, of course, it cannot be excluded that the scribe wrote a significant portion of text on the space between the columns (or, if the fragment comes from a single-col. tablet, on the right edge of the tablet).


16: For the close relationship between ušburruda and namerimburruda texts, cf. here our comments on text 7.11.

18: The tentative restoration of ḫasuttu at the beginning of the line is based on the central role of this plant in the text of the incantation.

2. 13’–14’: In the break, an instruction to set up an offering table before the god addressed in the preceding prayer should probably be restored.
TEXT 7.23
THE ANḪULLÛ-PLANT VANQUISHES WITCHCRAFT

Content

The text preserved on BM 35672 belongs to a group of incantations against witchcraft that were recited over plants, stones or other apotropaic substances (collections of texts of this type are edited in CMAwR 1 as text group 7.8). The incantation on the present tablet was to be recited over anḫullû, a plant that was known to be especially effective against witchcraft. For other incantations addressed to the anḫullû-plant, see here text 8.28, CMAwR 1, text 7.8, 4. (lines 54′–55′ and 58′–60′) as well as LKA 94 rev. III 8′. For this type of incantation, see also Abusch, Studies Wilcke, 6–14.

List of Manuscripts

| a Sp 3, 189 = BM 35672 | — WdO 41, 190 | Single-col. tablet, Late Babylonian script, ca. 5th–3rd cent. |

Synopsis of Text Units

i Ritual with incantation against witchcraft ................................................................. 1–17
a obv. 1–rev. 5 Fragmentary incantation addressed to the anḫullû-plant .............................. 1–16
Rubric .................................................................................................................................. 17
a rev. 6
Catchline ............................................................................................................................... 18
a rev. 7
Colophon ............................................................................................................................ 19–20
a rev. 8–9

Previous Editions


Transliteration

1 a obv. 1 [ÉN i-na(?)] U₄,N[A₄,AM ša ūBĀRA.ZAG.GAR
2 a obv. 2 [i-na(?)] U₄,b]ul-<gál> le-e ša ūU.NUMUN.NA
3 a obv. 3 [i-na(?)] U₄,7(?), KAM ša ūDU₄,KU
4 a obv. 4 [x x x (x)] x āAN.HŬ.LA at-ta-ṣi ana KÁ
5 a obv. 5 [i-mu-ra-a]n-ni-ma μuinUS₄₁.ZU i-ru-qu IGI.MEŠ-šá
6 a obv. 6 [e-piš-tī] u muš-te-piš-tī iṣ-li-ma šap-ta-šá
7 a obv. 7 [x x (x)] t[a-mu-ri-in-ni-ma] μuinUS₄₁,²₂ZU[t(.MU)]
8 a obv. 8 [i-ru-a] IGI.MEŠ-ki
9 a obv. 9 [x x x (x)] t[i] e ma ḫa id-da-ṭ₂a²¹
10 a obv. 10 [x x x (x)] ti³ [t]
11 a obv. 11 [ … ]
12 a rev. 1 [ ] x [x x]
13 a rev. 2 [x x x] x x x [x]
of the seventh month, Taštorationʾ ur-lī dramatically puts it. The days specified ʾEvil Day’, coincides with the new moon at the end of the month was regarded as an auspicious day for performing anti-witchcraft rituals. The *uhulgalu*, the ‘Evil Day’, coincides with the new moon at the end of the month, and the funerary offerings at the end of the month Duʾūzu had a special prominence, as the lamentation rites for Dumuzi were held during this period of time. The seventh day of the seventh month was a highly significant day; hemerologies warn against all normal activities on this day, on which purification rites are performed and people rid themselves of illnesses. Therefore, it would not be surprising if the seventh day of Tašrītu was regarded as a very fitting date for the performance of anti-witchcraft rituals; the present text would be the first to explicitly state this, but the night of the seventh day as such is mentioned together with the day of the new moon as a day for fighting witchcraft and curses: *ša ina babbuli kīšpti u ina nubattī sebī ūmī upaššaru mamāti(?)* “(rul-ttu-sulphur) which undoes witchcraft on the day of the new moon and

**Notes**


1–3: There is room for about three or four signs in the break at the beginning of these lines. All three lines name a specific day of a certain month; it seems plausible that all three lines have the same basic structure and specify auspicious days for the use of the *anḫullā*-plant, the days when the plant is deployed or ‘comes out of the gate’, as the text figuratively puts it. The days specified are the first new moon of the year in the month Nisannu, the ‘Evil Day’ of the fourth month, Duʾūzu, and, if the restoration proposed above is correct, the seventh day of the seventh month, Tašrītu. The day of the new moon was regarded as an auspicious day for performing anti-witchcraft rituals. The *uhulgalu*, the ‘Evil Day’, coincides with the new moon at the end of the month, and the funerary offerings at the end of the month Duʾūzu had a special prominence, as the lamentation rites for Dumuzi were held during this period of time. The seventh day of the seventh month was a highly significant day; hemerologies warn against all normal activities on this day, on which purification rites are performed and people rid themselves of illnesses. Therefore, it would not be surprising if the seventh day of Tašrītu was regarded as a very fitting date for the performance of anti-witchcraft rituals; the present text would be the first to explicitly state this, but the night of the seventh day as such is mentioned together with the day of the new moon as a day for fighting witchcraft and curses: *ša ina babbuli kīšpti u ina nubattī sebī ūmī upaššaru mamāti(?)* “(rul-ttu-sulphur) which undoes witchcraft on the day of the new moon and
cur[ses] on the vigil of the seventh day!” (CMAwR 1, text 7.8, 3.: 47′–48′; cf. also Schwemer, OrNS 78, 2009, 63–64).

2: The spelling u4-ḫ-ul-<gál>-le-e may be a mistake triggered by the similar-sounding an-ḫullû or an intentional ‘word-play’.

5–8: For the pale face and the dark lips as the physical expression of rage and fear in females, cf., e.g., CMAwR 1, text 7.8, 3.: 21′–23′ (cf. also Maqlû III 101).

15–16: For this formula, cf., e.g., Maqlû V 52, VI 29, VIII 59′, IV R’ 59 rev. 13 //, CMAwR 1, text 7.8, 1.: 26′.
TEXT 7.24
THE RAPĀDU-PLANT DYESTHE STEPPE

Content

This small tablet was written by Ištar-šumu-ēreš, son of Iqšā, a scholar from early Hellenistic Uruk, who is well known from the many tablets of his library found at the site (another tablet within the present corpus written by the same scribe is SpTU 4, 140 = CMAwR 1, text 7.8, ms. k).

The tablet contains only one incantation (lines 1–27) which is accompanied by a rubric (line 23) and two sets of instructions regarding its use (lines 24, 25–27). The tablet concludes with a catchline and colophon. Neither the instructions nor the wording of the incantation are typical for an anti-witchcraft therapy, and the attribution of the text to this genre is based primarily on the reference to the kaššāptu in the rubric (line 23).

The instructions, one quite short, the other more explicit, prescribe the ingestion of the rapādu-plant in a potion. The positive prognosis concluding the second set of instructions does not mention witchcraft, but describes the patient’s well-being in general terms. Though mostly well preserved, the text of the incantation is difficult, and the following is no more than a first attempt at interpretation.

The central theme of the incantation is a description of the spectacular flourishing of the purple-coloured rapādu-plant in the steppe. At the beginning of the incantation, a god, probably Šamaš, observes the sprouting of the wild plants of the steppe and points out the rapādu-plant to Ištar, whom he seems to ask to harvest the plant (lines 1–5). Following this, in lines 6–9, someone, perhaps Ištar, turns to a “furious woman” and exhorts her to have a man drink a potion made from the rapādu-plant, thereby harming him and causing him to be angry and depressed.

The next section of the incantation again takes the form of a direct speech (lines 10–15). Since this section begins with the words “Who has made you drink the rapādu-plant?”, it stands to reason that here the patient is addressed. The effects of the rapādu-plant on the patient are made explicit in this part of the text: he rejects and is alienated from the members of his immediate family (father and mother, brothers and sisters).

In the final section of the incantation (lines 16–22) the patient himself is speaking. First, he addresses a female — the “angry woman”? — asking her to argue for him rather than plot against him (line 17), a wording that is reminiscent of egalkura-incantations (cf. LKA 106 obv. 5). Then he specifies various possible sources of his affliction, culminating in a poisoning with “evil herbs”.

Overall, our reading of the text suggests that the incantation describes the harmful effects of an ingestion of the rapādu-plant. At the same time, the plant was used as a therapeutic drug, and the incantation was to be recited over it (see the prescription in lines 24–27; there, however, it is written rapadu). In the incantation it is probably the “angry woman” who is administering the drug in order to harm the patient, and this “angry woman” seems to be referred to in the rubric as a kaššāptu “witch”; within the incantation, the patient asks the witch (?) to act on his behalf (for the witch as one who was able to heal and to harm, especially by means of plants, see Abusch, MesWi, 84–87).

It is still unclear whether the use of dabābu in line 17 is somehow related to the prognosis mala tašáltāšu idabbub “everything that you ask him he will say” (line 26). It is also difficult to see what function making the patient speak (and cooling him down afterwards; cf. line 27) had within the present ritual context (for the use of similar phrases in love magic, see Reiner, Studies Moran, 421–24).

The incantation text contains an intriguing description of the rapādu-plant. It must have been an impressive steppe plant with long stalks and blue or purple flowers that “dyed the steppe” when in bloom. The description could match several of the flowering plants of the Mesopotamian steppes, such as Muscaria longipes or a purple-flowering species of Allium. In the present text, the rapādu-plant can be used both as a poison and as a therapeutic medication. The illness caused and cured by rapādu is not named in the incantation, but the symptoms described suggest a mental illness. Whether the effects of a poisoning with rapādu described in the present incantation may be identified with the illness called rapādu remains uncertain, but it seems difficult to disassociate the plant and illness from each other.
None.

List of Manuscripts

<table>
<thead>
<tr>
<th>a</th>
<th>BD Collection, California</th>
<th>pl. 21</th>
<th>Single-col. tablet, Late Babylonian script, 4th cent.</th>
<th>Urk, library of Iqšā</th>
</tr>
</thead>
</table>

Synopsis of Text Units

i Incantation and prescription against a witch .................................................. 1–27
   Incantation: *Ina muḫḫi šaddi izzazzu* .................................................... 1–22
   a obv. 1–rev. 3
   Rubric .............................................................................................................. 23
   a rev. 4
   Instructions I ................................................................................................. 24
   a rev. 5
   Instructions II ............................................................................................... 25–27
   a rev. 6–8
   Catchline ......................................................................................................... 28
   a rev. 9
   Colophon ........................................................................................................ 29–34
   a rev. 10–15

Previous Editions

None.

Transliteration

| a obv. 1 | ĖN ina muḫḫi KUR-i ʾiẓ-za-az-zu ʾdUTU?|
| a obv. 2 | i-dag-gal šī-it ša-mu ka-la-mu ina naš-šū ʾdī²-i²-[i²]-l?|
| a obv. 3 | ʾra-pa-du i-za-ak-ka-ru ana te-li d¹5 an-nu-i²-[šu-ʾa?]|
| a obv. 4 | ša-mu šā ina EDIN šur-ru-ḫu E-šu pa-nu-šū GIM naza[GIN?]
| a obv. 5 | šu-xtu-ḫu pa-pal-ša li-qī-šu-ma i²ki³⁻is x [(x)]|
| a obv. 6 | ana sa-ab-ba-sa-tum a-mil-tum li-ti-ma šaši³-mu³|
| a obv. 7 | li-im-ru-qu pa-nu-šū sa-ḫir-[lum³]|
| a obv. 8 | šā GIM ta-ba-ra li-im-ru-qu šap-t[a-šu³]|
| a obv. 9 | šī-qī-šu-ma ša-mu an-na-a te-en-šū li[im²-qu³]|
| a obv. 10 | ma-nu iš-qī-ka ṣra-pa-du pār-ḫu šur-ru-ḫi-šiš[s] ṣu-ḫa-[šu³]|
| a obv. 11 | šā ina ši-ti-šū it-[iš-ḫu]-li-im-ru-qu GIM na4Z[A?GÌN?]
| a obv. 12 | ši-is-šu-šú li-im-ru-qu GIM naza[GIN³]
| a obv. 13 | qer-bē-e-tum iš-kun pa-ni ta⁻lil³⁻rib³⁻l[(x)]|
| a obv. 14 | ADA-ka ta-ze-ru AMA-ka ta-ak-kil-me-[ši³]|
| a obv. 15 | ŠEŠ MEŠ-ka u NI,MEŠ-ka ki-ma gal-le-e²(gal) ta⁻dag²=gal³|
| a obv. 16 | ina qī-bit²DIM u a-asal-lū-ḫi|
| a obv. 17 | dib-bi dub-bi-im-ma la ta⁻lul³⁻pa-dim³-[l[a]|
| a obv. 18 | šūm-ma šT¹ DINGIR,MEŠ DINGIR,MEŠ šu-šā[(x)²⁻pa³|
| a obv. 19 | šu⁻l[wa šT¹ naANNA d¹5 lu-us-[h?]⁻l[(x)]⁻l[(x)]|
| a rev. 1 | šu⁻l[wa ša-ma-nu HUL-tim ša LÜ-ti x (x) ʾle[i³]-nu|
| a rev. 2 | mu-du⁻u lu-šu-te⁻i⁻ma DINGIR,MEŠ u ʾd¹5³|
| a rev. 3 | ze-nu⁻tlu-sal-lum KI-i₃-te EN³|
| a rev. 4 | KA.INIM.MA mimmuUŠ₁, ZU-a-na šu-ud⁻[dī bi? bi? ma³]
1 Incantation: “On top of the mountain(s), Šamaš is standing, 
he is looking at the sprouting of all the plants in the dew of the spring growth.
3 He names the rapādu-plant to capable Istar (saying): ‘This [is it];
4 the plant whose burgeoning is glorious in the steppe, whose appearance is like lap[pis lazuli],
whose shoots are long! Take it and cut … off!’
To the irate (woman): ‘Let him drink the plant (in a potion), O lady!
May his face turn pale, O sorcerer[ess],
may [his] lips, which are like red wool, turn pale.
Have him drink this plant, so that his mind be de[ranged]!’
Who has made you drink the rapādu-plant? [Its] stalks shoot up gloriously;
the plant) at whose sprouting the animals become content (and the steppe bloom[ms].
It has dyed the steppe purple like woad,
it has given the pastures the appearance of purple wool.
You hate your father, you glare at your mother,
you look at your brothers and sisters as at gallû-demons.’
At the command of Ea and Assalluḫi,
argue my case, and do not plot against me!
If it is the hand of a god, let me glorify the god,
if it is the hand of a goddess, let me a[p]eal to the goddess,
it is evil herbs of mankind, an evil … ,
let me seek an expert in order that I may reconcile
the angry god and goddess with me!’ ” Incantation formula.
Wording (of an incantation) to cause a witch to give up … .
You recite this incantation three times over rapādu-plant;
you have him drink (it).
2DU.DU.BI rapaddu tašakk lā ina DIDA SIG3 tašaqqatšu 20lā ina šikar uṭṭati tašaqqatšu ummīn mala tašallāšu idabbub-ma 21ana kuṣši ṛessu sahlē talappat-ma išar ēl-ma
catchline: 28EN Ninil šarrat ašibat btti šārīt(?)
colophon: 29ktma labirtšu šaṭir-ma uppoš u bari
30tuppī Iqṭšā bukur Ištar-šumu-ereš līp līpi ša Ekur-zakir mašmašu qāt 31Ištar-šumu-ereš mārtšu paliṯ Anu Ellīl Ea Sīn Šamaš Marduk 32lā itabbalšu ina mēreštšu lā ušamkiššu ina kakabbīšu ana btti bēltši litēršu 33ša itabbalšu Adad u Šāla libalšu
34āl , U 4.13.KAM MU.4.KAM Antagunnu rab-uqu
text 7.24
21Its ritual: You crush rapaddu-plant; either you have him drink (it) in našpu-beer 26or you have him drink it in barley-beer. And everything that you ask him he will say. 27For cooling off you rub his head with cress, then he will be well (and) pure.
catchline: 28Incantation: “Ninil, queen who resides in the … temple.”
colophon: 29Written according to its original, executed and collated.
30Tablet of Iqṭšā, offspring of Ištar-šumu-ereš, descendant of Ekur-zakir, the exorcist. Written by 31Ištar-šumu-ereš, his son. Anyone who reveres Anu, Ellīl, Ea, Šīn, Šamaš and Marduk 32must not carry it off; he shall not remove it intentionally. He must return it on the same day to the house of its owner. 33May Adad and Šāla take away the one who would take it away.
313th of Šābatu; year 4 of Antigonos, the commander of the army (= 7.ii.313 BC).

Notes

2: While ina naššu (= naššu) is epigraphically clear, very little remains of the following signs; thus the reading at the end of the line is tentative.

4: For the association of the rapaddu-plant with lapis lazuli, cf. Uruanna I 439: ū ša-mi ra-pa-di : ū uq-na-a-te. A restoration kīma sāmti (mum[G][UG]) “like carnelian” is epigraphically possible, but contextually less plausible. The various references in the present incantation to the colour of the rapaddu-plant fluctuate between blue and red: tabarru in line 8 is a red wool; šarāpu in line 12 usually means “to dye (red)”, and is here directly associated with qunatā, an Aramaic loanword designating the blue dye Isatis tinctoria (woad); takiltu in line 13 is a blue purple wool (Landsberger, JCS 21 [1969] 155–67).

5: At the end of the line, perhaps read simply i-ki-is-[u] “cut it off”. We interpret li-qi-sūma i-ki-is as feminine imperatives concluding Šamēs’s(?) speech to Ištar, but, of course, the expected form of nakāšu would be iškī.

6: Note that the expected feminine form of sabbāsū “irate” is *sabbāsttu (pattern parrāśi-, see GAG § 560). The word order and the chiastic parallelism with sāhīrtu in the following line suggest that amittu is part of the direct speech rather than part of a compound sabbāštātu amittu. For the semantic association between kaškāptu “witch” and sabāsū “to be furious”, cf. the following morphoscopic omen: Diš ubānāt qāṭša šumu-ta kaššapat KIMIN inanziq sabat “If (a woman’s) fingers are abraded, she is a witch; (if) ditto: she will be wailing; she is irate” (Böck, Morphoskopie, 158: 126).

7–8: Contextually, li-im-ru-qu can hardly be derived from marāqui “to crush”. We suggest that ṭmrq here is a variant form of ṭwrq “to be pale” (usually i/i, but cf. e-ru-[gu] in CT 15, 45 obv. 29). Note that šum-ru-qu in text 8.23: 10′ (LB) may well be derived from the same root.

9: For the association of the illness rapādu with being deranged, cf. the commentaries SpTU 1, 32 rev. 8–9 (cf. CAD R 147a) and Tablet Funck 2 obv. 8 (ed. ibid.), where rapādu is connected with šanē tēmī “insanity”.

10: We interpret pār-ḥu as a stative plural whose subject is ḫusāb(a)š[u], which either does not show a plural morpheme in the status constructus or uses ERIN as a rebus-writing (šabī). The form šur-ru-ḥi is difficult to accommodate; it may be a corrupt form of an adverb (*šuruḫiš) or of a second stative (šur-ru-ḥu).

12–13: Cf. the note on line 4.

18: For the use of DINGIR.MEŠ instead of simple DINGIR, cf. line 21, where DINGIR.MEŠ clearly stands for the singular. The rationale behind this scribal usage, which is attested in Babylonian and

20: To our eyes, the traces preserved before *lem-nu* do not suggest a restoration *m[im-ma]*.

23: We are not able to make sense of *bi’ bi’ ma’* at the end of the rubric. Given the content of the incantation and the possible occurrence of *šuddâ* here (or rather a corrupted form of *šudbû*?), we would expect a phrase like *ka ššāpta ana šuddî kip-dīša* “in order to cause the witch to abandon her plans”.

24–25: In both ritual instructions the plant used is written *ra-pad-du*, while the incantation text consistently has *ra-pa-du* (lines 3, 10). The form *ra-pad-du* seems to be attested here for the first time. Probably *ra-pad-du* is only an orthographic or phonetic variant, though the consistent distribution of the two spellings on the present tablet is conspicuous, and it cannot be entirely excluded that *rapaddu* is a feminine by-form of *rapādu*.

25: The Akkadian reading of *DIDA SIG* 5 is not certain; the attestations collected in *CAD N II* 78, s.v. *našpu*, suggest either *šikar/billat našpi* or *billatu našiptu*.

27: Instead of *saḥ-le*10, one could also read *līl-da* “with cream”, but this is less likely.

28: The identification of the temple name at the end of the line is uncertain (note that a reading *ē a-ē-ki* is not reconcilable with the traces preserved). If *ē šā-ē-ri* is correct, *šāri* is probably a genitive of *šāru* “totality” (cf. *ē-šār-ra* of Enlil; see George, *House Most High*, 145, no. 1034).

32: The formula *ina MUL-ŠI ana btti bēltu šītur* in Late Babylonian tablets from Uruk has often been emended as *ina ūmīšu* “on its (appointed) day”; see Öffner, *RA* 44 (1950) 142; Hunger, *BAK*, no. 97; von Weiher, *SpTU* 2, 6, p. 42 ad rev. 49, but cf. Hunger, *SpTU* 1, 139, p. 110 ad rev. 4’. The writing *ina MUL-ŠI* is now attested too often to be dismissed any longer as a simple mistake; in addition to the present text, see Hunger, *BAK*, no. 97: 2 = AO 6458 rev. 60 (*RA* 12 [1915] 75); *SpTU* 1, 139 rev. 4’; *SpTU* 2, 6 rev. 49 (cf. copy!). The correct reading of *ina MUL-ŠI* can be established as *ina kakkaštû* “in its star” by comparison with the spelling *ina Ab-ši* within the same formula in VAT 7825 rev. 14 (*AfO* 14 pl. VI; emended as *ina ūmīšu* by Hunger, *BAK*, no. 91: 6). As pointed out by Hunger, *SpTU* 1, p. 110, the meaning of the phrase is probably that the tablet is to be returned on the same day before nightfall (“in its star”); a reading *ina lēštšu* “at his side” seems less likely. The same formula is used with *ina ūmīšu* (*ina u2-mi-šu*) “on its day” in *SpTU* 3, 97 rev. 46, and a very similar expression using *ūmu* “day” is also attested in the colophon of *TCL* 6, 1 (rev. 59: *a-na 2-i u2-mu*; see Hunger, *BAK*, no. 96: 4).

34: The other dated tablets written by Ištar-šumu-ērēš, son of Iqšā, date to the years 318 (Philippos 6; *SpTU* 2, 38) and 316 (Philippos 8; AO 6458 rev. 61); see Clancier, *Bibliothèques*, 53.
TEXT 7.25
FIGURINE MAGIC BEFORE ŠAMAŠ

Content

BM 36584 is a typical anti-witchcraft ritual to be performed in the morning before the sun-god and includes two prayers addressed to him. The ritual is characterized by the use of purifying plants and figurine magic, both features that have close parallels in other anti-witchcraft rituals. According to the text of the opening prayer, the ritual client greets the rising sun-god. When doing so, he carries ilikulla-plant on his head, tamarisk wood and palm shoots in his hands and cedar wood in his mouth. This is similar to a well-known ritual during which the victim of witchcraft, standing on basalt, welcomes the sun-god in the morning while holding tarmuš-plant in his mouth and imḫur-tim-plant and beer in his hands (see CMAwR 1, p. 128a, comment on text 7.5: 5′–10′ with the relevant references). As in some of those other rituals, here too the greeting of the rising sun and the purification of the patient are followed by a presentation of figurines of the witches to Šamaš, who is asked to convict them.

With regard to the relationship between the present text and the aforementioned parallel rituals, it is worth noting that the oral rite here is laid out in two separate prayers, while in the parallels the greeting of Šamaš and the anti-witchcraft passages are usually found combined in one incantation.

Following our ritual is a catchline referring to the Šamaš-prayer Bēl bēlt šar šarrī Šamaš; this prayer is elsewhere also associated with the ritual parallels to the present text (for the text of Bēl bēlt šar šarrī Šamaš, see CMAwR 1, text 9.2).

List of Manuscripts

| a | 80-6-17, 311 = BM 36584 | WdO 41, 188–89 pl. 22 | Fragment of a single-col. tablet, Neo-Babylonian script, 7th–6th cent. probably Babylon |

Synopsis of Text Units

i Anti-witchcraft ritual performed before Šamaš ................................................................. 1–34′
  Prayer addressed to Šamaš: Šamaš bēl elāti u šaplatī ................................................... 1–13
  a obv. 1–13
  Ušburruda rubric .................................................................................................................. 14
  a obv. 14
  Ritual instructions ................................................................................................................. 15–18
  a obv. 15–18
  Prayer addressed to Šamaš: Šamaš šalmī annūtu ša attā ťidā ............... 19–30[ ... ] 30′–33′
  a obv. 19–rev. 4′
  Continuation of ritual instructions and prognosis .............................................................. 34′
  a rev. 5′
  Catchline: Bēl bēlt šar šarrī Šamaš .............................................................................. 35′
  a rev. 6′
  Colophon ............................................................................................................................. 36′–38′
  a rev. 7′–9′

Previous Editions

Transliteration

1 a obv. 1 ğuTU EN e-ta-ši šap-la-a-ti
2 a obv. 2 al-si-ka ğuTU ši-ma-an-ni
3 a obv. 3 al-si-ka ğuTU ana di-ni-ia qū-lam
4 a obv. 4 ğuTU ğuEREN SIKL i-na KA-ia
5 a obv. 5 ŠINIG SIKL i-na ZAG-[a]
6 a obv. 6 ğuEREN.TUR SIKL i-na GŪB-[ia]
7 a obv. 7 4š1²š3-li-kul-la i-na SAG-ia nā-[i-a-ku]
8 a obv. 8 [IM ša(?)] P]š10 4šD3 [k]i-lā-lē-e aš-[a-bat(?)]
9 a obv. 9 [lim-hu-ru-ka(?) głoś]U i-na a-sa-i-k[ə]
10 a obv. 10 [šu]BurANUNši a-ša-ab-[ba tāmtu rapaštu]
11 a obv. 11 [X X X X X x] DIDA SIGš KURUN[NAM]
12 a obv. 12 [X X X X x] el-lut-) [x (x)]
13 a obv. 13 tiğiTU anaši-ni-ia qū-lam-ma i-na di-ni-ka mi-[a-ru-tam lul-lik]

Bound Transcription

Translation

1Šamaš bēl elāt Šašpāti
2alška Šamaš šimānni
3alška Šamaš ana dīnīya qūla

1O Šamaš, lord of the upper and lower world,
2I call upon you, Šamaš, hear me,
3I call upon you, Šamaš, pay heed to my case!
I have [taken clay from] both [banks of the river].
9[Šamaš], when you rise, [may]
10[Tigris] and Euphrates, the ocean, [the wide sea],
11[...], našpu-beer, kurrunu-beer
12(and) pure [...]
9[greel you],
13[O Šamaš, pay heed to [my case], let me [find justice] through your judgment.”

14[It is the wording of an incantation] for undoing witchcraft.
15[Its ritual: You form seven figurines: 1] you form 1 [one of clay, one of dou[gh], 16[one of tallow, one of wax, one of sesame pomace, one of ta]marisk wood], 17[one of cedar wood]; then you surround them as if with a fetter, 18[and] you surround them [as] if with a trap. You [speak] thus:

19[O Šamaš, these figurines, of those whom you know (but) I do not know,
20[of the one who] is furious with me, my accuser, [my] enemy,
21[my] persecutor and [my] adversary,
22[who] has performed [sortilege], rebellion and evil [against me],
23[who] has formed [figurines] representing me, [has buried] carved [images of me in a grave],
24[has taken] my [measure]ments,
25[has gathered a clump of dirt touched by my feet],
26[who] has taken my spittle, who [...],
27[who] has torn off (threads from) [the fringe] of my (gar-
28[ment], who [ ... ],
29[who has performed (witchcraft) against me] (or) has had (it) performed against me, who [ ... ],
30[break of approximately 7–8 lines]
31[May] the massive [mountain] fall upon you, [may the mountain cover you].
32[May] the mountain enshroud you, [may the mountain hold you back].
33[May you evil [steadily rise into the sky] like smoke,
34[like an uprooted tamarisk tree [may it not return to its place]]”
35[You perform it at the new moon, then the witchcraft will be undone].
Notes

General: For further comments on this text, see Schwemer, WdO 41 (2011) 177–84.

1–2: So far, the incipit Šamaš bēl elāti u šaplāti alstka Šamaš šimānni is attested only here.

8: For the use of clay from both banks of the river for the fabrication of figurines, cf. CMAwR 1, texts 8.3, 1.: 107–8, 9.3: 4′–5′ and CAD K 356. The use of šabattu (rather than leqū or karāšu) in the present context is unusual, but the signs preserved seem to admit no other restoration. Contextually, the whole sentence is oddly situated. One would have expected it to be followed by a description of the fabrication of figurines, but instead the following fragmentary lines mention bodies of water and liquids used for libations. It is possible therefore that line 8 referred to drawing water from the river rather than to acquiring clay; but there are no supporting parallels for this.

13: The restoration at the end of the line assumes that the scribe wrote on the edge of the tablet; for the formula, see Mayer, UFBG, 223–24.

19–21: It is noteworthy that the list of adversaries names only five enemies, while the ritual instructions prescribe the use of seven figurines. One may infer that the scribe accidentally omitted two comparable items from the list, such as bēl amlāti, bēl dabābi or bēl lemutti or perhaps even more general terms for “witch” (e.g., kaššāpu or ēpišu). If so, the number of enemies named in the incantation would originally have corresponded to the number of figurines employed in the ritual. Corresponding to the exclusively male list of enemies in the incantation, the ritual prescribes the use of single figurines rather than the male-female pairs so common in anti-witchcraft rituals.

23–29: The restorations follow parallels such as Maqlû I 131–33 and CMAwR 1, texts 8.3, 1.: 33, 8.4: 30–34, 8.7, 1.: 49′–51′, 9.1: 17–19. The restoration of the second half of line 23 is uncertain.

30′–31′: The lines offer a variety of stock phrases that are well known from Maqlû V 149–57 (Šadū liktumkunāši) and the related text CTN 4, 92 + 145 + 147 obv. II 36–39 (for the latter text, see Schwemer, Abwehrzauber, 47–48; cf. also CMAwR 1, text 7.6.3: 33′). The occurrence of this motif in the present ritual context alongside a prayer greeting the rising sun may be related to the fact that in text 9.2 (CMAwR 1, pp. 387–92) a comparable anti-witchcraft prayer is followed by a series of Maqlû incantations including Šadū liktumkunāši (for this series, cf. Abusch, MesWi, 116–34).

38′: The first two signs can be read *tuppi; this should be followed by the name of the scribe, but it is difficult to reconcile a name with the clearly preserved AN that immediately follows the first two signs of the line.
TEXT 7.26
FRAGMENTARY COLLECTION OF UŠBURRUDA-ритUALS

Content

W 22316 is a small fragment of a large two-column library tablet. Only one ušburruda incantation is preserved in obv. I, but the traces preserved in obv. II and rev. IV suggest that the tablet contained a collection of ušburruda incantations with brief ritual instructions. This collection would have been comparable to the ušburruda texts edited in CMAwR I as text group 7.8; two of the fragmentary incantations on the present tablet may indeed represent duplicates of text units edited there.

List of Manuscripts

<table>
<thead>
<tr>
<th></th>
<th>W 22316</th>
<th>SpTU 1, 13</th>
<th>photo coll.</th>
<th>Fragment of a two-col. tablet, Late Babylonian script, ca. 5th–3rd cent.</th>
<th>Uruk, U 18</th>
</tr>
</thead>
</table>

Synopsis of Text Units

i' Fragmentary instructions
a obv. I 1'

ii' Ušburruda-ritual
Incantation
Rubric
Ritual

a obv. I 2–9'
a obv. I 10'
a obv. I 11'

iii' Fragmentary ušburruda(?) incantation

a obv. II 1–8'

iv’’’ Fragmentary ušburruda(?) incantation

a rev. IV 1–10'

Previous Editions

Hunger, SpTU 1, 31, no. 13.

Transliteration

1' a obv. I 1' [ [ x x x] \r{ina} GÜ-šUt3 [GAR-an]
2' a obv. I 2' ĖN at-ta-man-nu mumiUŠš3.ZU šā kI-ma DUMU.MEŠ rišNAR šID-ū3 Š[N']
3' a obv. I 3' ir-ku-su ri-ki-is ZI-š4š3
4' a obv. I 4’ eAteb-bi3-kim-ma GIM dTIR.AN.NA ina tal-lak 'KASKAL3.MEŠ
5' a obv. I 5' ri3-kis3-ki a-pa-ta-šar pu-šur-ki iš-sa-pa3š
6' a obv. I 6' a-pa-ta-šar rik-si-ki IM š[N]-š[<šab>]ba-at4š3
7' a obv. I 7' mim-mu-ū te-pu-šu3 u tuš-te-pi-šu NIGIN-ma iš-iš-ba3-tu-ki
8' a obv. I 8' ka-ši1-ma1 ana-ku lu-šer ina qa-bi3-dUTU da3-a-a-nu
9' a obv. I 9' el1-l-e-ku eb-bē-ku u za-k[a-š]u [t]e Š[ÉN]3

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Bound Transcription

1' [ ... ] [ ... ] [ ... ] ina kišādtəša [raškkan]

2' 'EN attannamu kaššāptu ša kīma mār nārī inā ši[p]ta(?)

3' irkuša rikiš tibrša(?)

4' etebbktim-ma kīma Manzāt ina tallak ḫarrānāti

5' rikiški āpaṭṭar puḫurki usappah

6' āpaṭṭar rikštki šaru usšabalk(?)

7' minmū ūpušu ū tušēpišu lishurā-ma liš-batāki tāšī-ma

ānā[ku lā]šer ina qibtiš Šamaš dayyānu

9' ēlēku ebbēku u zakāku tē 'EN

10' KA.INIM.MA UŠ₇₁.BŪR.[RU.ΔA].KAM

11'[KĪD].KĪD.BI ... [ ... ] ...

(break; the rest of the text is too fragmentary for transcription, see Notes)

Translation

1'[ ... ] [ ... ] [ ... ] you put] around his neck.

2' Incantation: “Whoever you are, witch, who like the singers recited an incantation,

3' who tied a bond of her attack:

4' I rise against you like the (divine) Rainbow in the course of the (heavenly) paths,

5' I dissolve your band, I disperse your host,

6' I disperse your bindings, I let the wind carry you off.

7' Anything that you have done or have had done: may it turn and seize you by yourself!

But may I become well at the command of Šamaš, the judge!

9' I am pure, I am clean and I am clear!” Incantation formula.

10' It is the wording (of an incantation) [to] undo witchcraft.

11' Its [ri]tual: ... [ ... ] ...

(break; the rest of the text is too fragmentary for translation, see Notes)

Notes

1'–2': Traces of the ruling preceding the incantation are visible on the photograph. The last line before the ruling seems to be indented.

2'–3': For the tentative readings at the end of these two lines, cf. collations, pl. 91.
4': *tal-lak* is probably a construct state of *tallakku* B (*CAD* T 97b). For the rainbow motif, cf. *CMAwR* 1, text 7.8, 11., and *Maqlû* VII 1–8.

5': *riksu* and *puḫru* probably refer to the dark clouds amassed by the witch against her victim. For storm clouds as an image for witchcraft, cf. *Maqlû* V 76–82, VII 1–7 (see Abusch, *Studies Stol*, 57–60).

6': For the tentative reading at the end of the line, cf. collations, pl. 92.

9': In accord with the preceding line, one would rather expect precative forms here (*lā elēku* etc.).

12′′–19′′: The fragmentary incantation cannot be identified with any certainty, but it is not excluded that the preserved traces partly duplicate *CMAwR* 1, text 7.8, 6.: 18′–23′. But note that the traces preserved at the beginning of obv. II, lines 1′ and 2′ do not agree with the Lī that would be expected according to text 7.8, 6.: 18′–19′ (*li-im-taḫ-ḫar*).

20′′′–29′′′: The traces preserved at the beginning of these lines (cf. collations, pl. 92) suggest that this passage belongs to the *ušburruda*-incantation *Annû biblu*, edited in *CMAwR* 1, text 7.8, 5. The traces probably duplicate text 7.8, 5.: 13–22. However, very little is preserved on the tablet, and this identification therefore is not entirely certain.
TEXTS OF GROUP EIGHT

CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

TEXT 8.15
SUMERIAN INCANTATIONS AGAINST A DEMONIC WITCH

Content

This Sumerian anti-witchcraft incantation follows the typical structure of incantations of the Marduk-Ea type. The first part describing the evil activities of the witch is followed by the Marduk-Ea formula and the ritual instructions given to Asalluḫi by his father Enki. The final part of the incantation (Falkenstein’s “Schlussthema”) is much expanded and includes a series of curses against the witch.

The text of the incantation is known from five manuscripts — four Old Babylonian (mss. b, c, d and e) and one Middle Babylonian from Boğazköy (ms. a). Manuscript b adds an Akkadian translation, whereas all other sources are unilingual Sumerian. Only one of the five tablets, manuscript c, is preserved in its entirety, the others being fragmentary to varying degrees. Moreover, the five tablets do not represent exact duplicates, but rather contain variant versions of the incantation, especially of its final part (lines 28ff.: “Schlussthema”, including the curses against the witch). Since the first sections of the incantation are virtually identical in all manuscripts, we present the manuscripts in a synoptic transliteration with an overall line count, but indicate where the individual final parts diverge and give their text according to the individual manuscripts.

Three of the four Old Babylonian tablets have only this one incantation (mss. b, c, d); the other Old Babylonian tablet contains a collection of various exorcistic texts (m. e). The Middle Babylonian tablet from Boğazköy (ms. a) gives the Sumerian text in syllabic orthography and contains at least one additional incantation, partly preserved on rev. V–VI. The tablet itself forms part of a series of tablets; according to its colophon, it was at least the fourth, but not the last tablet of the sequence. The series was probably a collection of Sumerian incantations in syllabic orthography. A number of fragments from Boğazköy are very similar in content, script and format to manuscript a, some of them containing passages characteristic of anti-witchcraft incantations. However, none of them can presently be directly joined to manuscript a; they may well represent the remains of other tablets of the same type and probably of the same series.

List of Manuscripts

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Text Details</th>
<th>Location</th>
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<tbody>
<tr>
<td>a</td>
<td>151/c + 170/c + 431/c + 1404/c + 1412/c</td>
<td>KUB 30, 1 coll. Fragment of a three-col. tablet, Middle Babylonian script, 13th cent. Hattuša, Büyükkale, building A</td>
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<td>231/c + 242/c</td>
<td>KUB 37, 109 coll. Fragment, Middle Babylonian script, 13th cent. Hattuša, Büyükkale, building A</td>
</tr>
</tbody>
</table>
Synopsis of Text Units

1st Part

i  Sumerian anti-witchcraft incantation of the Marduk-Ea type in variant versions:

Version according to ms. a .................................................................................. 0–25, [break of ca. 15 lines], 44′–46′, [break of 10 lines], 74″–76″′, [ … ]

Version according to ms. b ................................................................. 1–26, [small break], 42′–50′, 72″–90″′, [small break]

Version according to ms. c .......................................................................................... 1–41

Version according to ms. d ........................................................................................ 1–26

Version according to ms. e ........................................................................................ 1–13, 14–31a, 42′–53′, 91″–96″′

d 2nd Part

Fragmentary Sumerian incantation text(s) in ms. a rev. V and VI

3rd Part

Fragments of Sumerian incantation texts from Ḫattuša related to ms. a

Previous Editions

Falkenstein, ZA 45 (1939) 8–41 (mss. a and b; KUB 30, 2–4).
Wilcke, AfO 24 (1973) 10–13, pl. II (mss. a, b and c).
Maier, Comparative Criticism 6 (1986) 107–8, 115–16 (mss. a and b).
Geller, Studies Sjöberg, 193–205 (mss. a, b, c and d).
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Wasserman, SEAL, no. 5.1.25.2 (mainly ms. b; accessed September 2013).
George, MISC, no. 21 (ms. e).

\[16\] Obv. II 1′–3′ are not part of the overall line count; the preserved portions of rev. III and IV contain the text of another incantation.
Transliteration

1. a obv. // b // c // d // e obv. 1'–22'

0 a obv. 1 I

1 a obv. 12 ü ḫu-ul i-gi ḫu-ul-gā-al du-mu ḫa-la-am-ma-ak-ke

c obv. 1 — [ ] igi3 ḫ[ul]

c obv. 1 — ḫul3-gāl igi ḫul dumu ḫa-lam-ma-[ae]

c obv. 1 ‘[ī]-[i]-tum ‘śa i-[i]-[in-śa lemnet]

2 a obv. 13–4 ü-uz-zū uš-r[u-ā šu ta-ta-ak-ke / le-e-la-a i-bu-bu

c obv. 2 uš,-zu uš,-ri š[u]

c obv. 2 uš,-zu uš,-ri-a šu dag-dag-[ge] nita-līl-lā-ām i-bu-bu

c obv. 2 ki-iš-pu ru-ḫu-ū’ti3-[a-naggīšā]

3 a obv. 15 ki-si-ki-il-le — šu-da-a — la-al-le-ge3

c obv. 3 ki-sikil ḡuruš [ ]

c obv. 3 ki-sikil ḡuruš šu-dū-a á lá-[e]-[dè] →

c obv. 1' [ ] ‘ā[ ] lá-e-dè

b obv. 3 et-lam _PUTARADA_ [x x x x x x]

4 a obv. 16–7 i-gi-in im abzu [x x] / ḫa-ma-an-zé-er šu im-ma-[ab-ti]

c obv. 4 i-ğen im abzu ḫabru-da ʾaḥāmanzer [ ]

c obv. 3–4 i-ğen im a[bzu] / ḫabru[du]-da ʾaḥāmanzer-[re] š[u] i-[m-ma-ab-ti]

c obv. 12’ [ ] ḫabru3-da ʾaḥāmanzer / šu im-ma-ab-ti

b obv. 4 il-ili-ik ma ti-da-am i-na ABZU i-na ḫu-[r][i]-[im-il-qe(?)]

5 a obv. 18 a-la-am mu-un-gi-im ḫa-ma-a-[n-zé-er] šu <im>-ma-an-g[u-ur]

c obv. 5 alan mu-un-dīm ḫāmanzer šu [i]-ma-an-gur

c obv. 5 [all]an mu-un-dīm ḫāmanzer-[r]e šu3-i-[m-ma-an-g]ur

c obv. 13’ [ala]n mu-un-dīm ḫāmanzer-a šu ba’-an-gur

c obv. 5 i-pu-uš-ma mu-ša-re4 [x x x x]

6 a obv. 19 mu-zu-ub-an-nē lu ba-ki-[k-ki-ir]

c obv. 6 ‘unsub-a’nē ’lu3 ba-an-š[ir1,šir1]

c obv. 6 [mun]sub-a-nē lī ba-an-[šir1,šir1-gir1,šir1-re]

c obv. 14’ [mun]sub-b-a-na ʾlu3 ba-an-š[ir1,šir1-gir1]

c obv. 6 i-na ša-ra-ti-šu r[š]-i-ši

7 a obv. 110 uš i-ni’(ir)-de sa bi-in-[x-x]

c obv. 7 uš7 i-ni-in-dē ki-a [ ]

c obv. 7 [u]š, i-ni-in-du1 ku-ia bi-in-tūm-sa3

c obv. 15’ [u]š, i-ni-in-dē ki-a bi-in-tūm

b obv. 7 ru-ul-tam id-di-ma i-na er-še-tim ilq-bi-ir

8 a obv. 111–12 uš du-ut-tu ni-gu-uq-q[u]7 (x x) / i-nita-ta-qq-a →

c obv. 8 uš7 du-ul-du1 ni-gu,gu7 [ ]

c obv. 8 [u]š, du-ul-du1 ni-gu,ka ša-ša
c obv. 16’ [u]š, du-ul-du1 ni-gu,ka ša-ša

b obv. 8 ki-iš-pi i-pu-uš-ma i-na ma-kā-līm is3,ri[u]-uq]

9 a obv. 112–13 uš kaš-[x x] / i-ni-im-gā-ār ḫu-ul-[l]-x-x

c obv. 9 ušš7 kaš-e dé-a eme-ḡar ḫul-[gi-ga]
c obv. 9 [u]š, kaš-a ’dé-[e]3 eme-ḡar ḫul3-gi3-ga
c obv. 17’ [u]š, kaš ’šuš3 ri-a’eme3-[gi-ga] ḫul3-gi3-ga

b obv. 9 ’ru3-uh[š]-tam(bim) ši-ka-rum id-di-ma lem-ni-iš [x x x x]
TEXT 8.15

b obv. 10 [lū-ul]lu pa-[h]a-la ki nu-zu-a b[a-x-x-x]
c obv. 10 lū-ūlu3 ī-pa-[h]-la ki1 nu-zu-a-ni ṭba-an-ḫēn4
d obv. 18 lū-ūlu4 ṭpa-[h]-la ki3 nu-zu-a-ni / ba-ab-dib
b obv. 10 [m]a-ur-ta-al-li-kām i-na la ḫi-du- figsize.png [x x x]

11 a obv. 16–18 lu-bi šu si-iq qa ba-an-šē / gi-ri si-iq qa ba-an-šē / sa-ad-ni-im — im-šu-ub
b obv. 11 lū-ūlu-[bi] ā-šu-ĝirī-ni sa-ad-[n]im1 — [ ]
c obv. 11 lū-ūlu4-bi ā-šu-ĝirī-ni sa-ad-nim — im-šub
d obv. 19 lū-ūlu-bi ā-šu-ĝirī-na \ [sal]1-ad-ni1 ugu-na \ i-im-šub
b obv. 11 i-1-na3 ma-na-ni-fru1 ša[r]a-1ā[k]-3 [a-تحمل id-dī]

12 a obv. 19 za-ag-šē im-ṛ gu4-[u]-r[u] a gi-ga i-i
b obv. 12 zag-šē im-gūr-gūr ʿār gig-ga1 [x x x]
c obv. 12 zag-šē im-gūr-gūr

13 a obv. 20 a-sa-[l-lu-hi] ḫi1-gi im-ma-an-si
c obv. 13 ḫi[-l]-u-hi ṭgi im-ma-an-si
b obv. 13 ḫi[-l]-u-hi ṭgi im-ma-an-si
c obv. 13 ḫi[-l]-u-hi ṭgi im-ma-an-si

14 a caret
b obv. 14 a-a-ni ḫi-en-[k]i-ra ṭē ba-ṣi-i-u4-[k]u4 [ ]
c obv. 14 a-a-ni ḫi-en-ki-ra ṭē ba-an-ṣī-in-[k]u4 ī-gu mu-na-dē-e
e obv. 17 [ ] ḫi-en-ki4-[k]i-ra ṭē-[a]7

15 a caret
b obv. 15 a-a-gu10 ī-hul-ĝāl ṭgi-hul dumu-[ ḫa-[l]am1-m[a-ke4]
c obv. 15 a-a-gu10 lū-uš-gi-a-ana [b][a]-1-an-ak-e3 ī-gā-e ba-da-lā-e-en
e obv. 2 1 [ ] vu-[h]-ul-[m]-a-[k]e4 →

16 a caret
b obv. 16 a-rā-min-kam-ma-[a]-š ū-[u]-ub da a-na ba-ni-ib-gi4-[g]i4
c obv. 16 a-na fb-bē-en-na-bi nu-zu a-na ī-ba-ni3-in-gi4-gi4

17 a caret
b obv. 17 ḫi-en-[k]-ke4 dumu-ni ḫi-asal-lū-hi1 mu-na-ni-ib-gi4-[g]i4
c obv. 17 ḫi-en-ke4 dumu-ni ḫi-asal-lū-hi1 ū-[m]-u[n]-a-ni-ib-gi4-gi4
d obv. 18 ḫi-en-ki-[k]-ke4 dumu-ni [ ] mu-[u-[n]-a-ni-ib-gi4-gi4]
e obv. 3 1 ḫi-en-ki4-[k]i-ke4 dumu-ni ḫi-asal-lū-hi1 mu-[u-[n]-a-ni-ib-gi4-gi4]

18 a caret
b obv. 18 dumu-[gu10 a-na-ām na-e-zu a-na-ām a-ra-ab-daḥ-e3
c obv. 18 [dum]-gu10 a-na nu-e-zu a-na a-ra-ab-daḥ-e
d obv. 2 1 dumu-[gu10 a-na a-ra-aib-daḥ-e] e obv. 4 1 [ ] n[u]-e-zu a-na3 <a>-ra-ab-daḥ-e3 →

19 a caret
b obv. 19 ḫi-asal-lū-hi a-na-ām na-e-zu a-na-ām a-ra-ab-daḥ-e
c obv. 19 ḫi-asal-lū-hi a-na-ē-zu a-na a-ra-ab-daḥ-e
d obv. 3 1 ḫi-asal-[l]-hi \ a-na a-ra-aib-daḥ-e
e obv. 4 1 ḫi-asal1-lū-hi a-na nu-zu a-na a-ra-ab-daḥ-e
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

20 a caret
b obv. 20 nīg ḡá-e i-zu-a-ḡu₁₀ ù za-e in-ga-e-zu
c obv. 20 [n]īg ḡá-e zu-a-ḡu₁₀ ù za-e in-ga-e-zu
d caret
e obv. 5' ['₁³-zu-₁³-ḡu₁₀³] ù za-e in⁻¹⁻ga⁻¹⁻zu →

21 a caret
b obv. 21 ū⁻¹ za-e in-ga-e-zu ḡá-e i-zu
c caret
d caret
e caret

22 a obv. 21 g[i-in-na du-m]u-gu a-sa-al-lu-ḫi
caret
b obv. 22 ū-zu-a-ḡu₁₀ ù za-e in-ga-e-zu
caret
d caret
e caret

23 a obv. 22–23 ́[x⁻²⁻¹⁻(x⁻¹) ka-ar]-si-ki-il-la-ta / [x x x x]-e ù-bi-re-s[i]
b obv. 23 a kar-sikil-la-ta ́dug⁻¹⁻sáhar ù-ba-e-ni-si
c obv. 21 a kar-sikil-la-ta dug-sáhar ù-mu-e-ni-si
d obv. II 4' esir kar-sikil-[la-ta] / dug-sáhar ́ū⁻¹⁻[mu-e-ni-si]
e obv. 5' a kar-sikil-la-ta dug-s[a- ]
b obv. 23 me-e kar-ri el-lim i⁻⁴⁻¹⁻na⁻³ ́mu-ul⁻¹⁻li⁻⁰⁻ma⁻³

b obv. 24 ḫšš[š] in-nu-uš ́naqa⁻¹⁻si ́[gššul⁻¹⁻ḫi]
c rev. 1 ḫšš[š] in-nu-uš naqa⁻¹⁻si gi⁻¹⁻šul⁻¹⁻ḫi
d obv. 25–6' ḫšš[š] in-nu-uš naqa⁻¹⁻si⁻²⁻³⁻ [ ]
e obv. 6' ḫšš[š] in-nu-uš naqa⁻¹⁻si⁻³⁻[gššla] gi⁻šul⁻ḫi →
b obv. 24 [(x x x x)]

25 a obv. 26
b obv. 25 ḫšš[š] x⁻¹⁻ga⁻¹⁻x [x x x]
c rev. 2 ḫšš[š] en-ren⁻¹⁻babbar⁻¹⁻ra / ḫšš[š] / ḫšš[š]
d obv. 27 ḫšš[š] en-ren-babbar ša-bé ù-me-ni-ḡar
e obv. 6' ḫšš[š] en-ren⁻¹⁻babbar⁻¹⁻ra x [ ]
(a obv. I breaks)
b obv. 25 bu-ra-ša [(x x x)]

25a b obv. 26 x x x ḫšš[š] nam⁻¹⁻ni Redistributions [x x x] ḫšš[š] az⁻¹⁻muš⁻¹⁻[--gšš]
caret
d caret
e caret(?)
b obv. 26 [ ] muš⁻¹⁻ša⁻¹⁻[^⁻¹⁻ra⁻¹⁻]

26 b obv. 27 [ ] x
c rev. 3 [nam⁻¹⁻šub⁻¹⁻ba eridu⁻¹⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻~-~-~
(d obv. breaks; probably only 1–2 lines missing to the bottom of the tablet)

27 c rev. 4 [l][u⁻¹⁻lu⁻¹⁻⁻⁻~-~-~ bi a ugu-sag⁻¹⁻-ṣaḫ⁻¹⁻-na ṣa-ne-de
(d obv. II 9' [l⁻¹⁻lu⁻¹⁻⁻⁻~-~-~ bi a [
27a c caret
d caret
e obv. 8' [a GA⁻¹⁻Gšš⁻¹⁻-ṣaḫ⁻¹⁻⁻⁻~-~-~ ṣa-ne-en⁻¹⁻⁻⁻~-~-~] →

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29 c rev. 6 īr-gin, su-a-na ħe-em-ma-ra-ē,e,i 1
  d obv. II 11' ʻ̇uš,š-rī \ śu-nā ]
  e obv. 9' [ušš,š]-ri-a su-a-na um-ma-an-ē,dē-ēš →
30 c rev. 7 im-e ħa-ba-ab-re,eš
  d obv. II 12' ħa-ba-[a]-b[r-e,eš]
  e obv. 9' ħa-ba-[a]-b[r-e,eš]
31 c rev. 8 uš,š-zu nīg-ak ʻ̇uš,š-ḥul-dīm-ma-ni
  d obv. II 13' uš,š-zu uš,š-[ti-a ]
  e obv. 10' [ušš,š]-z-u ušš,š-ri-a nīg-āḥul-dīm-ma-ni3 →
31a c caret
  d caret
  e obv. 10' [hu-m]u-ni-DU a7 [x x x (x x x)]
  (for the continuation of e, see line 42')
32 c rev. 9 ĝiššiš,š-ḥu-ma-ē3 zū-kēš1-bi ū-me-du8
  d caret
33 c rev. 10 ki-ma[ḥ t]ūm-ma-na b[ar]-[ś]-ē,f na-an-śi,in-1-te-ḡe,20
  d obv. I14'–15' ki ḫ[bi]-in-[ ] / x x Ṯ[na]-an-[ ]
34 c rev. 11 nīg-zu nīg-ā,š-ḥul-dīm-ma-ni
  d obv. II 16' [x (x)] u[śš,š]-z[u]
  (d obv. II breaks; 3 lines missing to the end of obv. II)
35 c rev. 12 šu-si-ni ʻ̇g-a-rā-gin,3 ħē-tūkūr-re
36 c rev. 13 inim-ma-ni esir-gin, ħē-šīd-šīd-e
38 c rev. 15 ʻ̇ušu di-kūš-an-ki-a-<ke>, [n][a][m] gi[g-ga ħē-ni-]tar
39 c rev. 16 ʻ̇d ne-er,š-il-gal lug[al er]igail-la-ke4 [g]i[di]m-ma-ni gi[di]m nu-šīd-dē
40 c rev. 17 [n]i[n]-giš-zi-da gu-[zaj]-lā kur-ra-ke4
41 c rev. 18 ʻ̇g[di]m-1-ma-ni-šē a-sed,š[b]u[ ħē-ni-in-kuš-kuš]-dē

(continue (c))

(probably only 1–2 lines missing at the beginning of the reverse of b)
42' b rev. 1' ʻ̇g[di]ššiš,š-[pš]-mes-e ūu-kēš-b[i] ʻ̇hu-mu-du8
  e obv. 11' [g][iš]ššiš,š-̄g- ,̄mes-e zū-kēš-bi Ṯ[hu-mu-du8] →
  b rev. 1' ki-iš-ri-šu li-pa-at-te*-er
43' b rev. 2' ūuš,š-zu uš,š-rī-a-ni amar-di,-di,š-lā-gin,7
  e obv. 11'-12' [ušš,š]-ri-a nīg-ḥ[ul-dīm-ma-ni] /[amar-da]1,-1dal,š-gin,7 →
  b rev. 2' *(šu)*-ša ki-ma wa-at-mi se-ēh,š-ē,ru-tim
44' a obv. II 1 / sa-šu-uš-[ga-al ]
  b rev. 3' lā'-ad,š uš,š-rī-a-ni biš-[sa-šu-uš-gal ḫu-mu]-sū
  d rev. III 1 / [bš]-sa-šu-uš-gal ]
  e obv. 12' ad,š (LUXKĀR) ušš,š-rī-a-ni [bš]-sa-šu-uš-gal [ ]
  b rev. 3' ša-lam-ti ka-aš-ša-ap-ti šu-a-ti [li]-iš-ḥu-up
45' a obv. II 2 a-an-su-gi-im ]
  b rev. IV AN-ŬŞŠ-gin, ša-bi-šē,š ħe-šur-re-es
  d rev. III 2 MUŠ-AN,š-g[im,] ša-bi-šē,š ħe-šur-re-es 数
  e obv. 13' MUŠ-AN,š-[x-gi]-ni ka-bi-šē ħe-em-būr →
  b rev. 4' ki-ma ŠA-šu a-ia i-ni-šē

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45’a e obv. 13’  [šim][x x x x x x x x x]
46’ a obv. II 3–4  du-mu erasure [ ] / ruš-ra-an[ ]
b rev. 5’  du-mu ḡfr-tab-ba-gin[ ] uš-rı-a-nı uš-zu-e-ne  ḡe-s[ub-bu-us]
d rev. III 3  du-mu ḡfr-tab-ba-g[ın ] \ ḡe-s[ub-bu-us]
e caret
(a obv. II breaks; gap of approximately 10 lines)
b rev. 5’  ki-ma x ka-ša-ap-tam šu-a-ti ki-iš-pu-ša  li-ša-am-qī-tu-šī
48’ b rev. 7’  uš-rı ni-te-na-šē ṣu ḡa-ba-ab-zi
d rev. III 4  uš-rı ni-te-[a-šē] \ šu ḡa-[ba-ab-zi]
e obv. 14’  uš-ı-zu-b[i7 ] \ ḡa-a-ba-ab-zi →
b rev. 7’  ki-iš-pu-ša a-na ra-ma-ni-ša  li-in-na-ad-ru
48’a e obv. 14’  g[i7 ] x x x x x x x x x x
48’b e obv. 15’  inim-ni e[sir-šin, hé-šidi]-e →
cf. c rev. 13 (see line 36)
49’ b rev. 8’  akan á-kuš-a-na ḡuš[3 hé-kuš-kuš]-e
d rev. III 5  ḡakan á[ ]-[kuš-a-na] \ [ž]ù [ė-kuš-kuš]-e

e caret
b rev. 8’  še-re-es-sā i-na am-ma-[i-ša]  li-ša-ši-ir
50’ b rev. 9’  šu-si-nì  ga-ār-gin[ ] [hé]-tukur[ ]
d rev. III 6  ḡu-si-nì[ ]
e obv. 15’  ḡu-s[i-ni]
(cf. c rev. 12 (see line 35)

50’ b rev. 9’  -ša ki-ma ba-x [x x x x x]
(b continues with text deviating from d; for b rev. 10’–27’, see lines 72’–90’
51’ d rev. III 7  ḡdaug-baršu[ ]-g[ın ] x x x x x x x x x x x x x x x x

e caret
52’ d rev. III 8  ḡdaug-nig-duš-bušu-gin[ ] [x x x x x x x x]

e obv. 16’  ḡdaug-nig[ ]-dùš-brùšu-gin[ ] \ →

cf. c rev. 14 (see line 37)
53’ d rev. III 9  ḡdaug-sušmu2-g[ın ] x x x x x x x x x x

e obv. 16’  [x x x x x ] x-[bi7 ] [hé]-l1-zi-[zi]
(e continues with text deviating from d and partly parallel to b; for e obv. 17’–22’, see lines 91’–96’
54’ d rev. III 10  a-ú-nē mûr-gu-a [x x x ḡa-ba-laḥ]
cf. b rev. 10’ (see line 72’), e obv. 17’ (see line 91’
55’ d rev. III 11  ka-lā dug-ni nam-m[ u x x x x x x]
56’ d rev. III 12  sa-UD-A ḡdaug-sušmu2-g[ın ] uš-rı-[u-e-ne] \ ḡe-d[un]-nu-uš
(cf. b rev. 6’ (see line 47’)
57’ d rev. III 13  ḡdaug-asal-lū-hī nam-š[ub eridu]-ga  ṣu-me-ni-šu(m?)
58’ d rev. III 14  lū-šu du-mu diṯir-[ra-na]
59’ d rev. III 15  hé-sikil hé-[kù hé-dadag]
60’ d rev. III 16  silim-ma-na šu sa-ga diṯir-ra-na-šē \ hé-em-ši-in-[gi4-gi4]
61’ d rev. III 17  ḡe-em-ši-em-ši-en gal kur-ra
cf. b rev. 11’ (see line 73’
62’ d rev. III 18  ḡe-em-ši-em-ši-en gal kur-ra
63’ d rev. III 19  ḡdaug-giš[ ]
8.15

64' d rev. III 20 longing for the god of the underworld, I return to Babylon
65' d rev. III 21 but I do not return to Babylon
66' d rev. III 22 but I do not return to Babylon
67' d rev. III 23 but I do not return to Babylon
68' d rev. IV 1 I turn around to Babylon
69' d rev. IV 2 I turn around to Babylon
70' d rev. IV 3 I turn around to Babylon
71' d rev. IV 4 I turn around to Babylon

72' b rev. 10

The following three lines in a obv. II cannot be aligned with the text in b:

74' a obv. II 6–7

75' a obv. II 4–5

76' a obv. II 4–5

(a obv. II breaks; for a rev., see 2.)

77' b rev. 15

78' b rev. 16

79' b rev. 17

80' b rev. 18

81' b rev. 19

82' b rev. 20

83' b rev. 21

84' b rev. 22

85' b rev. 23

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TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

86′′ b rev. 24′ su sa-n-ga dîqir-ra-ni-šê [ê-ši-en-ši-in-gi₄₅-gi₄₆]

b rev. 24′ not inscribed [ ]

87′′ b rev. 25′ dîqir lû-ša-ke₄ di₃[ša₅-lû₇-ši₇]

b rev. 25′ i-lî lû šu-â₃-ti₄ ti₄ [ ]

88′′ b rev. 26′ lû ba-an₃-dab₃ [ ]

b rev. 26′ ʾšu-ù[ ]

89′′ b rev. 27′ ʾinim₄-en-ki-ga-ke₄ [ê-ši₄-kû (?) (…)]

b rev. 27′ [x x x] liši₄-liši₄ (…) [ ]

90′′ b rev. 28′ [x x x x] [ ]

(b rev. breaks; no more than one or two lines are missing before the bottom of the tablet)
(end of b)

91′′′ e obv. 17′ ʾa¹-ú-[a]-na mûrugu₄(u₈₅₁₀)-n[i x x x ḥa-ba-laḫ x (x)] x-gi₄₅ nam-x-bar-[x x]

for the first half of the line, cf. d rev. III 10 (see line 54′), b rev. 10′ (see line 72′)

92′′′ e obv. 18′ not inscribed

93′′′ e obv. 19′ di₃[ši₃-gibîl šur x x x ni lû bil-ga-zu] di₃-saq₄ di₃-lû-ru-gû ur x [x x]

cf. b rev. 15′-16′ (see lines 77′-78′)

94′′′ e obv. 20′ uš₅₁₁-zu-bi ṑ₃-ën-bar-gin₄ ṕë-ne-in-ku₃₄ ru tu₅₆-du₅₁₁-ga di₄-en-ki-ga-kam

cf. b rev. 17′ (see line 79′)

95′′′ e obv. 21′ di₃-asal₄-lû-ši₃ nam-šub ba-an-šûm lû-šûlu dumu dîqir-ra-na ṕë-ëm-sîkîl-e ṕë-ëm-
dadag-ge

96′′′ e obv. 22′ silim-ma-na šu dîqir-ra-na-šê ṕë-ëm-ši-in-gi₄₅-gi₄₆ ka-inim-ma uš₅₁₁-zu nîg-ak uš₅₁₁-ri
nîg-šul-dim-ma-kam²²

c (end of the incantation in e; for the following paragraphs in e, see Summary 4.)

2. a rev.

(a rev. IV not preserved)

1′ a rev. V 1′ ū[ ]

2′ a rev. V 2′ gi x [ ]

3′ a rev. V 3′ a-sa-[a-lu-ši] i-gi im-ma-an-si

4′ a rev. V 4′ gi-[a-nu du-mu-gu]

5′ a rev. V 5′ ʾpa-a³-

6′ a rev. V 6′ ʾte³-x x x x x x [ ]

7′ a rev. V 7′ ʾti³-gi-šu-ta [ ]

8′ a rev. V 8′ [šu₅]-lu-ba-ak-ke ʾu³-[me-nî-ša-g-e-ar(?)]

9′ a rev. V 9′ [u₅₁₁]-mi-ig-ma k[a-x x x x] šu [u³₈]-[me-nî-ti(?)]

10′ a rev. V 10′ [nu₅]-lu-[u]-ha u-ša-em x [ ]

11′ a rev. V 11′ ga-zi ḫu-ur-sa₂q ḫu-[u]-r-sa₂q-ta tu-um-ma(?)

12′ a rev. V 12′ ša-ab-ba ṕ₆-me-[n-i-šu-ub]

13′ a rev. V 13′ ʾi-gi ṕ-tu-[u]-ša₂q-[šu]-[me-nî-ša-g-e-ar]

14′ a rev. V 14′ x [ ]

15′ a rev. V 15′ tu-x [ ]

(a rev. V ends. The beginning of a rev. VI is not preserved; at least 15 lines are missing)

16′′ a rev. VI 1′ [x x x x x x] x x x [ ]

17′′ a rev. VI 2′ [x x x x x x] lu³-b[u x]

18′′ a rev. VI 3′ [x x x x x] ū-me-ni-[x]-[x x]

19′′ a rev. VI 4′ [x x x x x] a-ab-bi-di-[x x]

20′′ a rev. VI 5′ [x x x x x] di₃-bi-di ū-me-ni-di-[x x]

21′′ a rev. VI 6′ [x x x a]-r² a-gu-bu-un-ni

22′′ a rev. VI 7′ [x x x x] ṕu³₈-me-ni-in-sa-ar

23′′ a rev. VI 8′ x [x x x] ga-az-na ū-me-nî-ša-g-e-[r]
3. Fragments related to manuscript a

**KUB 30, 2**

This fragment cannot belong to ms. a, since the text preserved in obv. I does not match the text to be expected in the broken parts of ms. a obv. I according to the duplicates and parallels.

```
obv. I 1'  [ ] x x
obv. I 2'  [ ]-ar
obv. I 3'  [ ]
          b[i]-in-ĝar
obv. I 4'  [ ]
          -i]n[-zi
obv. I 5'  [ ]
          -n]u'-uš
obv. I 6'  [ ]
          -i]n-di-id-di
obv. I 7'  [ ]
          b[i]-in-si
obv. I 8'  [ ]
          ] x mu-un-ši-ib-gu
obv. I 9'  [ ]
          m]u-un-ši-ib-na-ag
obv. I 10'  [ ]
          ] x ḫa-ab-ru-ud-da
obv. I 11'  [ ]
          ] bi-in-gi-id
obv. I 12'  [ ]
          g]i-ri ûs-sa-bi
obv. I 13'  [ ]
          ] x bi-in-nu-ur
```

*(end of obv. I; the beginning of obv. II is not preserved)*

```
obv. II 1'  [(x)] x da x [ ]
obv. II 2'  [x]-zu-uk-k[e
obv. II 3'  di-in-gi-re-[ ]
obv. II 4'  lu-ul-lu [ ]
obv. II 5'  ki-is-ki-il-r[a
obv. II 6'  ba-ra-an-x [ ]
obv. II 7'  gu-ru-uš-ra [ ]
obv. II 8'  ba-ra-an-[ ]
obv. II 9'  lu-le-e-la [ ]
obv. II 10'  i-gi d[i]
obv. II 11'  in-[ ]
obv. II 12'  e-x [ ]
```

*(end of obv. II; rev. not preserved)*
KUB 30, 3

rev. 1' [ ] x
rev. 2' [ ] (x) x-⁴na₄-te
rev. 3' [ ] ka-a-ra
rev. 4' [lu-ul-lu pa-ap-h]a-al-la mu-⁴un₄-na-an-te
rev. 5' [ ] -⁴a₄-gi-im šu-tu-ul ba-tu-x
rev. 6' [ ] im-ma-an-ga-am
rev. 7' [ ] -kje ú-su-a-na
rev. 8' [ ] -gi-im i-ša-al
rev. 9' [a-sa-al-lu-ḥ]i i-gi im-ma-an-s[l]
rev. 10' [a-ia-nil i-ni-ki-ir-ra [e-a]
rev. 11' [ba-ši-in-ku] gu₃ mu-un-n[a-an-di-i]
(fragment breaks)

KUB 30, 4

l. col. 1' [ ] z[u₃]-x
l. col. 2' [ ] -g[a-az
l. col. 3' [ ] x-lu
l. col. 4' [ ] -še-iš
l. col. 5' [ ] x-ta-a
l. col. 6' [ ] -te
l. col. 7' [ ] -t[a₂]-da-a
l. col. 8' [ ] -ta-da-a
l. col. 9' [ ] x-ša-ar
l. col. 10' [ ] ū-me(?)-n]i²-na-ag
l. col. 11' [ ] x-di
(l. col. breaks, apparently near the bottom of the tablet)

r. col. 1' [x x x] x [ ]
r. col. 2' [x x x] x x [ ]
r. col. 3' [x x x] x di x [ ]
r. col. 4' [x x x]-di-id-b[i
r. col. 5' [i-ni-ki]-iš-ke du-[mu-nil]
r. col. 6' [a-sa-ā]-lu-ḥi mu-[na-ni-ib-gi-gi]
r. col. 7' gi-in¹-na du-[mu-gu a-sa-al-lu-ḥi]
r. col. 8' nu-lu-uh-ḥa ū-[še-em
r. col. 9' ga-zi ḫu-ur-s[aq ḫu-ur-saq-ta tu-um-ma(?)]
r. col. 10' e ū-[me-ni-šu-ub]
r. col. 11' ū-mi-ig-m[a ] \ x [ ]
r. col. 12' si-ki-ni x [ ]
r. col. 13' a-šu-g[i-i-r-an-nil
r. col. 14' i[l]-gi
(r. col. breaks, apparently near the bottom of the tablet)

KUB 37, 108 + 110

This fragment cannot belong to ms. a, for the beginning of obv. I is preserved there as well; moreover, the present fragment, in contrast to ms. a, has a ‘Randleiste’ at the top of the tablet.

obv. 1 I [in-è-n]u-ru
obv. 1 2 [ ] i₄-gi₃ ḫu-la
obv. 1 3 [ ] -n[i na-⁴an₄-gu-ub
obv. 1 4 [ ] k[a ḫu-la
obv. 1 5 [ ] x-ga-ani na-⁴an-gu-¹ub₃
obv. 1 6 [ ] x-ra-a šu-ni-ša-ša-e-x
obv. 1 7 [ ] -ḫi-ḫi iš-sa-a-[x]
obv. I 8 erased signs (probably the whole line was erased)
obv. I 9 [ x-ni-in-di(-x)]
obv. I 10 [ b]a-[d[a[n-x(-x)]
obv. I 11 [ x [x x x]]

(obv. I breaks)
obv. II 1 ka ḫu-ul [
obv. II 2 su-na ni-[
obv. II 3 du-x [
obv. II 4 a-qa-[
obv. II 5 l[u-

(obv. II breaks; rev. not preserved)

KUB 37, 109

1’ [x] x-an [
2’ [uš-r]a-a ni-ĝá-ak-k[a
3’ [di-i]m-ma-an-ni ki-[
4’ [gi-i]l-ga-mi-iš-še ba-[
5’ [(x) x-m]u e [
6’ [a-s]a-al-][lu-][hu-am-gi-i[$
7’ [lu-u]-lu du-mu di-in-[gi-ra-na]
8’ [ḥé]-em-si-ki-il ḫé-em-d[a-da-ag]
9’ [si-l]i-ma-an-ni šu di-in-g[i-ra-na-še]
10’ [ḥé]-e[1]-em-ši-in-[gi-gi]
11’ [i-ni-im an-n]a i-ni-i[m i-ni-ki-ik-ke]
12’ [lu-ul-lu d]u-mu [di-in-g][i-ra-na]
13’ [x x x] x ga [
14’ [x x x] x [

(fragment breaks)

KBo 36, 13

For KBo 36, 13 l. col. 8’–14’, see the comments on 1” Part, lines 75’–80” in Notes.

1. col. 1’ [ ] x
1. col. 2’ [ ] x za-la-aq
1. col. 3’ [ ] a-sa-al-[l]u-uḫ-ḫi
1. col. 4’ [ ] x-gi-im
1. col. 5’ [ ] ḫu-ru
1. col. 6’ [ ] i-ni-kji-ik-ke
1. col. 7’ [ ] ḫa-a
1. col. 8’ [ ] za'[a]-la-aq-qa
1. col. 9’ [ ] -bi ḫa-a
1. col. 10’ [ ] x[1]ku³-ra-ak-ke
1. col. 11’ [ ] -bi ḫa-a
1. col. 12’ [ ] -l[u gi-bi-il-la ḫa-a
1. col. 13’ [ ] x ur-ma-ah-bi ū-a-a
1. col. 14’ [ ] -gi-im ḫe-en-ku-ud-da
1. col. 15’ [ ] i-ni]-ê[im¹ i-ni-ki-ik-ke
1. col. 16’ [ ] -g]a²-ak-ke
1. col. 17’ [ ] x-bi
1. col. 18’ [ ] x

(l. col. breaks)

r. col. 1’ [e]-lu³-x [
r. col. 2’ ni-in sa-g[e
r. col. 3’ ū-uz-zû-bi [
r. col. 4'  uš-ra-a-bi uš-r[a-a
r. col. 5'  ni-ḡá-ak-ka erasure lu-x-
)r. col. 6'  ḫe-en-k[i-
)r. col. 7'  ka ḫu-ul [
)r. col. 8'  e-gi-ir-b[a
)r. col. 9'  lu-ul-lu-bi [
)r. col. 10'  û-tu [
)r. col. 11'  û-uz-zû [
)r. col. 12'  ba-ar-su [
)r. col. 13'  e-mi-bi [
)r. col. 14'  ni-ka-as-si [
)r. col. 15'  gi-il-ga-m[i-iš-še
)r. col. 16'  bi-it-tu-x [
)r. col. 17'  ik-šu-ur [
)r. col. 18'  ẗnaa-am-ta-a[r
)r. col. 19'  x-ru-[
(r. col. breaks)

KBo 36, 15

This fragment may belong to the same tablet as ms. a, even though a direct join is excluded. If so, the right col. on the obverse would have to be identified as obv. III of ms. a, while the right col. on the reverse would be rev. IV. Only a tiny trace at the end of the first line is preserved of the left col. of the obverse.

obv. II? 1  [ ] x
(obv. II? breaks)

obv. III? 1  gi-iš-gu-um-bi-iš-

obv. III? 2  ẗlu-ul1-lu-bi gi-di-ma-fak1-k[e

obv. III? 3  [a-sa-a][l]-lu-ḫi i-gi im-m[a-an-si]

obv. III? 4  [gi-in-n][a du-mu-gu a-s[a-al-lu-ḫi]

obv. III? 5  [x x x] ʾa s₁-i-il ṭu₁-

obv. III? 6  [x x x x gi-iš-bu-x [

obv. III? 7  [x x x x x] x ʾlu₁ [
(obv. III? breaks)

rev. IV? 1'  [x x x] x [x x] x [ x x]

rev. IV? 2'  [x x x] i-gi û-tu-u[iš-še] \ ʾu₁-mu-e-ni-in-

rev. IV? 3'  [x] x-bi šu û-me-n[ti

rev. IV? 4'  [(x) gi][ri-bi û-me-ni-

rev. IV? 5'  [g][i]-û-tu-uk-ka g[i?-x x x (x)] \ û-mu-e-ni-
(rev. IV? ends)

KBo 36, 16

1'  [ x x [

2'  k[a-al-la-a-x [

3'  ] x-ni-in-ga-[a[r

4'  n][i]-ka-la-qa mi-fi₁-[n

5'  i[n-di ni-ka-la-qa m[i-

6'  ] x tu-ku-ur x [

7'  ] x [x i]n'[ [ x x [

8'  ] x [ x x [

9'  ] x [ x x [

10'  ] x [ x [

11'  ] x [ (fragment breaks)
KBo 36, 19

1. col. 1' [ ] x x [x x x]  
1. col. 2' [ ] ù-u[z-zù]  
1. col. 3' [ -d]a-an-ku-ud-[x]  
1. col. 4' [ ] pa-ša-a-ri

1. col. 5' [in-é-n]u-ru  
1. col. 6' [ ] i-gi ḫu-ul  
1. col. 7' [ ] -u[ba] li-la-ak-ke  
1. col. 8' [ ] x e-si-ra šú-šú  
1. col. 9' [ ] x ba-la-ki-id-dē  
1. col. 10' [ ] x-ši-in-ba-ar  
1. col. 11' [ ] -i]n-du-ub  
1. col. 12' [ ] x bi-in-[ḫi^3]  
1. col. 13' [ ] b[i]-in-[gá]^3

(l. col. breaks)

r. col. 1' x [ ]  
r. col. 2' ṭu^-[i^2]  
r. col. 3' a[l^-]  
r. col. 4' x [ ]

(r. col. breaks)

KBo 40, 103

This fragment cannot belong to ms. a, for the left edge is preserved there as well.

rev. l. col. 1' x x x x x x [x x] \nu-mu-un-da-du-[x]  
rev. l. col. 2' ṭa^-sa-al-lu-[ḫi] i-gi im-ma-[an-si]  
rev. l. col. 3' gi-in-na du-mu-[gu^1 a-s[a-al-lu-[ḫi]  
rev. l. col. 4' ū-un-na-a x [ ]  
rev. l. col. 5' ū-tu(-)š[i^2]  
rev. l. col. 6' i-gi in-[x]  
rev. l. col. 7' a-la-a[m  
rev. l. col. 8' mu-nu-[ ]  
rev. l. col. 9' im-[ ]  
rev. l. col. 10' t[u^-]  
rev. l. col. 11' gi[i^2]-  
rev. l. col. 12' x [ ]  
rev. l. col. 13' m[u^-]  

(rev. l. col. breaks)

l. e. 1 [lu-ul-lu du-mu di-in-gi-ra-na ḫe-ku ḫ][e-s[i-k]i-il ḫe-da-da-ag  
1. e. 2 [-d]u^-bi lu-ur-x ḫa^1-ba-an-ta^3-x-x  
1. e. 3 [ ] x x [ ]

(l. e. breaks)

4. Summary of the texts in manuscript e not included in the transliteration

Ms. e contains several further incantations in Sumerian, Akkadian and unknown languages ('abracadabra') for various purposes, including childbirth (obv. 23'-29'; with ritual instructions), evil eye (rev. 1'-13'), snake bite (rev. 14', 15', 16'-17') and scorpion sting (rev. 18'-19'). None of the other preserved textual units is concerned with witchcraft.
Translation

1. a obv. // b // c // d // e obv. 1′–22′

6Enuru- incantation:

1 The evil one (variant: Evil storm), evil eye, child of destruction,

The lilum-demon, whose eye is evil, ... ].

2 roaming with witchcraft (and) magic, she is flitting about like a male lil-demon.

witchcraft (and) magic are roam[ing, ... ].

3 In order to bind the ensnared young woman (and) man,

[ ... ] the young man and the young woman.

4 She went (and) gathered clay of the subterranean ocean in a hole (and) combed-out hair.

she went and [gathered] clay from the subterranean ocean, in a hole.

5 She fashioned a figurine, she wrapped (it) with combed-out hair,

She made (a figurine) and [ ... ] with combed-out hair,

6 the man was bound with his (own) hair.

with his (own) hair (the man) was bound.

7 She spat on (it), she buried (it) in the ground,

She spat on (it) and buried (it) in the ground.

8 uttering spell(s), placing (them) in the food,

She performed witchcraft and polished (it) in the food.

9 spell(s) poured into drink, hateful slander.

She put spittle witchcraft in beer, [ ... ] with evil intention.

10 The troubled man was walking about, disoriented.

[She ... ] the troubled man in (a place) he did not know.

11 She cast sadnim-disease on that man’s limbs, ((on him)),17

[She cast] šaštum-[disease] on his muscles,

12 he twisted (his) shoulder(s), the sick arm(s) are ...

his arms are bound, ... ].

13 Asalluḫi saw it,

14 he entered the house of his father Enki, saying to him:

15 “My father, the evil one, evil eye, child of destruction, ...” 18

16 After he had said for a second time “What will make him recover?” 19

17 Enki replied to his son Asalluḫi:

18 “My son, what is it that you would not know? What is it that I could add to it?

19 Asalluḫi, what is it that you would not know? What is it that I could add to it?

20 The things I know, you also know.

21 The things you know, I also know.

22 Go, my son Asalluḫi,

23 after you have filled water (var.: bitumen) from the pure quay into a saḫar-vessel,

Fill water from the pure quay into (a saḫar-vessel)!

24 after you have placed šum-suḫu-reed, ... soapwort, ‘horned’ salt-plant, šulḫi-reed,

(Akkadian line uninscribed)

25 li-juniper, and ‘white cedar’ in it,20

burāšu-juniper, ([...]), ([ ...)])

—

17 Ms. a: “That man — she bound the stricken hand, she bound the stricken foot.”

18 Ms. c: “My father, you will show me how you treat the bewitched man!”

19 Ms. c: “What I shall say in this case I do not know — what will make him recover?” Ms. c seems to deviate more significantly from mss. b and c.

20 The translation follows mss. a, c and d; ms. b had a more extensive list of ingredients (see line 25a in the transliteration and cf. the pertinent note); ms. e is fragmentary.
after you have cast the incantation of Eridu,
27 after you have poured water over that man’s head,
may the magic that is in his body come to an end like water (from a skin),
29 may it (var.: the witchcraft) drip from his body (var.: hand) ((like sweat)),
30 may the winds go (off with it)!
31 As for her sorcery, magic and malignant witchcraft:
When you, Gilgameš, have broken its bond,
in her gra[ve], in which she is buried, let her not approach (the patient’s) [bod]ly.
34 As for her skills, magic and malignant witchcraft:
The following lines 35–41 are found only in ms. c:
May she chew her fingers like cheese,  
may she be uttering her words like pitch,  
may her womb drip like a fermenting vat!
May Utu, the judge of heaven and earth, decide a harsh fate for her,  
so that Nergal, the king of the underworld, may not reckon her [gh]ost as a gh[o]st!
May Ningišzida, the throne-bearer of the netherworld,  
cut off the cold water from her ghost!
End of the incantation in ms. c
The following represents the continuation of the text according to ms. a (broken after line 25 above), ms. b (broken after line 26 above), ms. d (broken after line 34 above) and ms. e (continuation from line 31a). Manuscripts a, b and d probably contained some of the lines found in ms. c rev. 10–18 (= lines 33–41 of the overall line count), but certainly not all of those lines. Line 42’, preserved in mss. b and e, is related to line 32, preserved in ms. c and missing in ms. d in that place. In ms. e, line 42’ (= e obv. 11’) immediately follows upon lines 31–31a (= e obv. 10’).
42 May Gilgameš undo its bond.  
May (Gilgameš) undo its knots.
(May) her witchcraft (and) magic (be) like little (var.: flying) chicks:
(May) her (witchcraft and magic be) like little chicks:
44 may a great net cover the corpse of that witch.  
may (a great net) cover the corpse of that witch.
45 Like a … let … to his heart.
Like a (…) let his heart not become weak.
46 May the witchcraft topple that witch like the young of a scorpion.  
May her witchcraft topple that witch like (a scorpling).
47 May the witchcraft dig into the muscles like a stake.
May it stab her muscles, (namely) that witch, like a stake.
48 May the witchcraft rise against herself.
May her witchcraft rage against herself.
49 May she bite the breast in her arm.  
May she maul her breast in her forearm(s).
50 May she chew her fingers like cheese.  
[ … ] her (fingers) like … .
The following lines 51’–53’ are found only in ms. d and, partly, in ms. e:
51 May [ … ] like a barsu-pot,  
52 [may … ] like a fermenting vat.

21 Ms. c has a slightly different text in lines 27a–28; see Notes.
22 Ms. e has an additional fragmentary line (see line 31a in the transliteration).
23 Ms. e deviates from the other sources and has additional fragmentary text (see line 45’a in the transliteration).
24 Lines 46’–47’ not in ms. e.
25 Ms. e has two further lines after line 48’ (see lines 48’a–48’b in the transliteration).
26 Line 49’ not in ms. e.
27 Line 51’ not in ms. e.
May ... rise like a sprout.

The following lines 54‘–71‘ are found only in ms. d:

May ... dry up in her palate from anger.

May a stopper not ... her vessel.

May the witchcraft stab her muscles [like a] stake.

When [you] Asalluḫi [have cast] the incantation of Eridu,

let the man, son [of his] god,

become pure, become [clean, become bright];

may he safely [return] into the benevolent hands [of his god].

[May] Nergal, the [great] lord of the netherworld, ... .

... , witchcraft, magic ... .

[May] Gibil ... .

The man ... .

Lines 66‘–67‘ are lost.

[May] ... dry up in her palate from anger.


Enuru-incantation.

End of the incantation in ms. d.

The following represents the continuation of the text in ms. b; there, line 72“ (b rev. 10‘) follows immediately upon line 50‘ (b rev. 9').

May ... dry up in her palate.

May Nergal, the great lord of the netherworld, be ... .

[May] (Nergal, the great lord of the netherworld), be ... .

May Utu, the great judge of the gods, the great quay of heaven and earth, be ... .

May Ningišzida, the throne-bearer of the netherworld, be ... .

May furious (Girra) ... .

May the hero Ilurrugu, ... .

By the command of An, the command of Enki, [(and) the command of Asalluḫi],

By ... .

let the man, son of his god, [become pure, let him become clean, let him become bright]!

[let] that (man) ... .

[After you have washed him] like a perfume bowl,

[after you have wiped him clean] like a bowl for ghee,

Like a bowl ... .

[after you have entrusted him] to Utu, the foremost of the gods,

To (Samaš) ... .

may (then) Utu, the foremost (of the gods) [reassign] him [safely] to the benevolent hands of his god!

(uninscribed) ... .

The god of that man, Enki (and) Asalluḫi ... .

The god of that man and ... .

The man had been seized ... .

[Ms. a had a different, now largely lost passage preceding this line.]
By the command of Enki, [may he be pure (…)!!
[ … ] may [be he pure (…)!!

Line 90” too fragmentary for translation; the text of ms. b breaks with no more than two lines missing before the end of the incantation in that manuscript. The following represents the continuation of the text in ms. e; there, line 91” (obv. 17”) follows immediately upon line 33” (obv. 16”):

May [ … dry up] in her palate with h[er] anger. Like [ … ].

May furi[ous] Gibil [ … ] … your ancestor. May the hero Ilurugu … [ … ],

May he cut off this witchcraft like a reed. It is a spell spoken by Enki.

Asalluḫi has cast the incantation. Let the man, son of his god, become clean, let him become bright!

Let him return safely to the hands of his god!
It is the wording (of an incantation) for (undoing) witchcraft, magic, sorcery (and) evil machinations.

End of the incantation in ms. e

Notes

1: 1: Lutz’s copy (PBS 1/2, 122) gives li-li-tum as fully preserved; already the photo published in Falkenstein’s 1939 edition shows the signs as partly broken. In the new copy the areas where the old photo shows traces that are no longer preserved are included and marked by hatching.

Falkenstein translates the phrase dumu ḫa-lam-ma-ke₄ as “das die Kinder zugrunderichtet”, noting that the spelling rather suggests an interpretation “Kind des Verderbens”. Following this analysis of the phrase as a genitive compound, Wilcke translates “die zu den Vernichtenden gehört”. Geller adapts Falkenstein’s original translation (“child-snatcher”), interpreting ḫa-lam-ma-ke₄, in contrast to Falkenstein, not as a genitive form, but as a participial form of a composite verb ḫa.lam—ak. However, in contrast to demons like Lamašu, hostility against children is not a prominent feature of the stereotype of the witch. Furthermore, the designation of the witch as a “child” of an evil force is also attested in the Old Babylonian Sumerian anti-witchcraft incantation CT 58, 79 // (here text 8.16). The first line of that text is closely related to the present text: ḫul-ḡal igi nu-sa₄ dumu u₄ šu-šu-[ke₄] “Evil one, sinister eye, child of the whirling storm”.

Following Falkenstein, we interpret ḫu-ul in ms. a as a syllabic spelling of u₄ ḫul. The comparison of the witch with an evil storm or wind continues in line 2 and is paralleled in the opening passage of text 8.16 just cited.

The Akkadian translation in ms. b takes some interpretative license with the Sumerian text. The unspecific ḫul-ḡal (thus the Sumerian version in ms. c and probably also in ms. b) is transformed into the female lilttu demon; the evil eye becomes an attribute of that demon. The translation implies an identification of the evil witch with the lilttu demon — otherwise an independent agent of evil who is not associated with witchcraft and belongs to the family of wind demons — and was triggered by the description of the witch here as a wind-like evil force that is compared to a male ḫīl-demon.

2: Wilcke restores it-t[a-na-ar-pu-du] (similiar Geller: it-t[a-na-ar-pu-ud]). But since the Nnt-stem of rapādu is not attested elsewhere, a restoration of nagāšu Gtn is preferable.

3: The form la-al-le-‘ge’ in ms. a is corrupt. The traces preserved certainly suggest Gt, though a reading la-al-le-‘e’-[e], which would be easier to reconcile with the duplicates, is not excluded (cf. collation, pl. 92).

4: Note the logographic spelling of abzu in ms. a. Following the duplicates we expect habruda at the end of ms. a obv. I 6; since there is room for only two signs in the break, this word too would have been written logographically. The space available in the break at the end of the line in ms. b suggests that the Akkadian translation probably omitted the reference to the hair in the Sumerian version.

5: As is often the case, here and in other bilingual texts, the Akkadian translation regularly skips words like ALAM (salnam) that can be easily filled in from the Sumerian version as Semerograms.

6: The Semerogram LŪ is understood in the Akkadian translation (cf. note on line 5). For the verb gir₂(KES) “to bind”, see Cavigneaux – Al-Rawi, ZA 85 (1995) 34.
7: Falkenstein already explained the corrupt sa in ms. a convincingly as the result of a misreading of KI as Đ (＝ SÁ).

8: Mss. c and d seem to treat the word níg-gu₇ as a genitalic compound. Probably the resulting irregular locative form níg-gu₇-ka is a corruption of níg-gu₇-gu₇, as preserved in ms. b and reflected in the syllabic spelling of ms. a.

i-níta-aq-qa at the beginning of ms. a obv. I 12 is still not understood; Falkenstein suggested that the spelling stands for a finite verbal form of tag with reduplicated base.

9: The logographic spelling of kaš in ms. a is unexpected; but cf. the note on line 4. The Akkadian translation of the first half of the line is certainly corrupt. Instead of ruḫtim, one expects the accusative ruḫtantum; instead of the apparent nominative šikarum (a locative-adverbial is unexpected in this genre), the text should have ina šikarim.

Falkenstein understands i-ní-im-ĝá-ar in ms. a as a corrupt verbal form corresponding to dé-a of the duplicates. It seems more likely, however, that i-ní-im-ĝá-ar reflects eme-ĝar of the duplicates. Wilcke translates eme-ĝar as “Zauberformel” (cf. eme-ĝar = ki-iš-lpu), MSL 14, 138, Ad 753 rev. 8’). Geller prefers “mood”, referring to Akkadian egerrû (= inim-ĝar). In view of the literal meanings of eme-ĝar and inim-ĝar, which seem to have been confused in the transmission of the present text, a meaning “slander” (> “witchcraft”) seems most plausible for both nouns. We understand gi-ga in hur-gi-ga as a spelling for the genitive of ĝul-gig (= ztru “hate”). But note that the Akkadian translation seems to have rendered ĝul separately as lemniš.

The slight traces at the end of the line in ms. a, which are correctly rendered in Ehelolf’s copy (KUB 30, 1), can hardly be reconciled with the expected reading ḫu-ų[l-gi-ga].

10: ki in the Sumerian version is understood as a Sumerogram (KI = ašar) in the Akkadian translation (cf. note on line 5).

11: The variant text in ms. a poses difficulties. Falkenstein proposes to interpret si-iq-qa as siq-ga “beaten” and tentatively connects the verbal form ba-an-še with šēṣ₄, šeṣ₄ “to weep” (bakû). While following Falkenstein in the interpretation of si-iq-qa, Geller suggests that ba-an-še rather reflects ba-an-sîr “she bound”.

12: The verbal form following â gig-ga “sick arm” is only preserved in ms. a. Following Geller, we take i-i as the reduplicated form of è; but the meaning of è “to go out” within the present context remains difficult to understand. Ms. d is fragmentary, but clearly had a different wording here.

15: lú-uš-rî-a in ms. c obv. 15 must mean “bewitched man”. Old Babylonian LÜ A 297 translates lú-uš-rî-a ambiguously as ʃa ruḫê “the one of witchcraft”.

16: For the interpretation of ʃb-bé-en-na-bi in ms. c, see Falkenstein, ZA 56 (1964) 126 and Wilcke’s commentary.

23: esir “bitumen” in ms. d, instead of a “water” in mss. b and c, does not make much sense in the present context and may be regarded as a corruption tradition. The corresponding signs fi-1-[x (x)] in ms. a may reflect corrupt esir, but it seems more likely that it is a syllabic spelling of a (e) “water” (cf. the spelling e for “water” in ms. a rev. VI 26’ and in KUB 30, 4 r. col. 10’; for syllabic e-si-ir, see ms. a rev. VI 15’).

Instead of dug-sâhâr, ms. e seems to have had a syllabic spelling; a number of variant spellings of dug-sâhâr are attested in the lexical tradition (glosses šâkar and sa-kaar; syllabic spellings dug-ša-hâ, dug-sâhâ, dug-sa-ka-ra; see Sallaberger, Töpfer, 47 with fn. 217, and Civil, ibid., 136–37, line 42).

dug-sâhâr of the Sumerian version is understood as a Sumerogram in the Akkadian translation (cf. note on line 5). Enclitic -ma (not the suffixed pronoun -šu, as suggested by Geller) is attached to the imperative multi.

24–25a: Most of the ingredients, which can easily be read as a series of Sumerograms, are not translated into Akkadian (cf. note on line 5). The obverse of ms. b breaks after these lines, but it is clear that ms. b had a longer list of ingredients than mss. c and d (ms. a is fragmentary). The reading of ms. b obv. 25–27 and the coordination of these lines with the other manuscripts are uncertain. Lutz’s copy shows the signs much better preserved than what can be seen on the tablet today. The photo in Falkenstein’s 1939 edition confirms that the tablet has suffered some damage since then (cf. the hatched areas in our new copy). However, the traces preserved at the beginning of obv. 26 have not deteriorated since Lutz’s time, and, as already noted by Geller, the interpretation of the signs at the beginning of the line as ù[a]dû-pi-shi-a by Lutz cannot be reconciled with the traces actually preserved on the tablet, which casts some doubt on the reliability of Lutz’s copy at least in these fragmentary lines.
At the end of b obv. 26, Lutz’s copy has \textsuperscript{32}ZA-MUŠ-[x]; Geller restores \textsuperscript{32}za-muš-[gir]. This reading is reconcilable with the traces preserved, though (contra Lutz’s copy) one would have to assume that \textit{gir} was, at least in part, written on the edge. Geller interprets \textsuperscript{32}za-muš-\textit{gir} as a (to our knowledge otherwise unattested) variant form of \textsuperscript{32}nir-muš-\textit{gir} and takes the fragmentary RA preserved at the end of the following line as the Akkadian equivalent \textit{muštara} (“\textit{muš-gar}-ra” in his edition). Although this overall interpretation is possible, one should note that one could also read \textsuperscript{32}za-gin-n[a] at the end of the Sumerian line of b obv. 26 and that the attribution of RA to an Akkadian translation (rather than to the next Sumerian line) is uncertain.

We are unable to offer a convincing reading of the beginning of b obv. 26; Geller proposed \textsuperscript{32}gi-\textit{rin}na\textsuperscript{1}, but not only is this stone otherwise unattested, the interpretation of the traces of the first sign as NA\textsubscript{4} also seems to be excluded (see copy).

26: If, as seems likely, a new sentence starts at the beginning of the line in ms. e (obv. 7′), there is not enough room in the break to restore the full phrase nam-\textit{šub eridu}ki-\textit{ga}.

27: We are unable to name parallels of the writing \textit{GA-GU} for ugu in ms. e obv. 7′ and 8′.

27a–28: Ms. e obv. 8′ omits a-gin, “like water” and repeats the ritual instruction of the preceding line as a nominalized phrase: “having poured [water over] the head”; apparently, the following text in line 28 is at least partially corrupt in ms. e.

29: Instead of \textit{su}, the word for “body” here may be read as \textit{kuš} (cf. text 8.18: 42, and, for the relationship between \textit{su} and \textit{kuš}, Cavigneaux – Al-Rawi, \textit{ZA} 83 [1993] 203–5).

30: The interpretation of the pronominal suffix -eš remains difficult. Following Wilcke, we interpret it as a reference to a plural object, here, according to Akkadian phraseology, the witchcraft. Geller interprets -eš as a reference to the ergative subject im-\textit{e}: “the winds have wafted it away” (for this non-standard construction, cf. lines 46′–47′).

32: This line is only found in ms. c. The second person singular possessive ū-me-du₄ (“after you have undone”) is unusual in this part of the incantation, where precative or prohibitive forms are expected (here ḫu-me-du₄; cf. the parallel line 42′ = ms. b rev. 1′). Since second person singular possessive forms are typical for the incantation section containing Enki’s ritual instructions to Asalluḫi, it is possible that the present form of the text represents a corruption that arose from a confusion of the formulaic language of these two incantation sections.

34: The unusual niţ-\textit{zu} may well be a corruption of expected uš₄-\textit{zu}; cf. line 31.

35: Note that mss. b and d have the same line in their final sections (= line 50′ of the overall line count).

37: For the imagery of this line, cf. Salaberger, \textit{Töpfer}, 86.

38–41: For a discussion of these lines, see Schwemer, \textit{Iraq} 72 (2010) 70; Abusch still sees these lines as referring to the exclusion of the witch from the netherworld (see MesWi, 224 with fn. 15–16).

42′: Gilgameš of the Sumerian text is understood in the Akkadian translation (cf. note on line 5).

43: Following in part Lutz’s copy, Geller reads ru-\textit{ša} at the beginning of the Akkadian line and interprets the two signs as a spelling of \textit{rusu}, which is hardly acceptable in an Old Babylonian manuscript. The first sign, whose basic shape is different from RU, looks erased to our eyes, and we suggest that the scribe translated only -a-ni, first erroneously as -\textit{šu}, then correctly as feminine -\textit{sa}.

44′: Despite proposals for various other readings (cf. Geller as well as \textit{PSD} A III 31a and \textit{CAD} Š 1 204a), lú-\textit{ad₉} remains the most plausible reading for the first two signs in ms. b rev. 3′. The Akkadian version interprets the phrase as an equivalent of the more common \textit{ad₉} = \textit{šalamtu}, which is consistent with \textit{ad₉}(lù₃\textit{Kù}₃) in ms. e. \textit{ físu-šu-ugal} in the Sumerian line is understood as a Sumerogram (= \textit{šuškallu} in the Akkadian translation; there is no need to emend the text, as proposed by \textit{CAD} Š III 382b (cf. note on line 5).

44′, 46′: In contrast to obv. 2 (uš₄-\textit{ri} = \textit{rusū}), the Akkadian version of ms. b translates uš₄-\textit{ri}-a-ni in lines 44′ and 46′ as kašš₄\textit{tum}; the person third person possessive suffix -a-ni (or -ni) is interpreted as a demonstrative pronoun (\textit{šu₄}ṭi). Although the correspondence uš₄-\textit{ri}(-a) = kašš₄\textit{tum} and the rendering of -a(ni) with \textit{šu₄}ṭi are unusual, the Akkadian interpretation does not reflect an obvious misunderstanding of the Sumerian text. The non-standard use of -ani as a demonstrative suffix here may have arisen from an analogy to non-person class -bi, which is both a possessive and demonstrative third person suffix. Similarly, the use of uš₄-\textit{ri}(-a) as a \textit{nomen actoris} may be based on the use of
uš-zu both for the *nomen actionis* (“witchcraft”) and the *nomen actoris* (“witch”).

45′: Geller reads an-sū-gi-na at the beginning of the line, but the sign in question is MUš in mss. b, d and e. Possibly the syllabic spelling a-an-su-g[i-im] of ms. a is the result of a corruption. The meaning remains uncertain; a divine name (“tihran”) is not expected in the present context. The predicate of the Sumerian version is a precative form; in contrast, the Akkadian translation has a vetitive. Probably the Akkadian translation is based on the equation sur = enešu (CT 17, 10: 51–52) and represents a free interpretation of a Sumerian verbal form that was not understood by the translator. Note that CAD N II 197b treats i-ni-iš as a form of nēšu “to recover” (i-nē-eš); this seems contextually unlikely. The text in ms. e deviates significantly and seems to add text that is absent from the other sources (line 45′a).

46′–47′: These two lines are largely parallel and should be discussed together:

For the translation of uš-ru-a-ni with kaššāptam šu-ātī, see the note above on lines 44′ and 46′. While the Akkadian version repeats kaššāptam šu-ātī in line 47′, uš-ru-a-ni is omitted from the corresponding Sumerian line (only preserved in ms. b; for ms. d, cf. line 56′); conversely, the Akkadian translation of uš-ru-e-ni (kišpāsā in line 46′) is omitted in the Akkadian version of line 47′. The resulting Akkadian translation kaššāptam šu-ātī for uš-ru-e-ni in line 47′ is rather awkward, and one may well wonder whether kaššāptam šu-ātī in line 47′ is simply a mistake for kišpāsā.

The ergative plural form uš-ru-e-ni looks like a calque on the Akkadian plural kišpā. The third person plural suffix -e on the verbal forms must refer to the ergative subject here; this too does not conform with standard Sumerian grammar. It is worth noting the different construction in line 48′, where simple uš-su-(zu) corresponds to Akkadian kišpāsā and the Sumerian verbal form lacks a plural marker.

In line 46′, “young of a scorpion” is not translated in the Akkadian version, but understood after ki-ma (cf. note on line 5). Geller already noted that ki-ma at the beginning of the Akkadian version of line 46′ is followed by another sign that is missing in Lutz’s copy. The sign is written slightly smaller and below the line; Geller’s reading ŠA is possible, but UŠ, DU or TA are not excluded either. We are unable to offer a meaningful interpretation of the sign.

The word sa-UD “sinew” in line 47′ is otherwise not attested (cf. sa-UD-A, in ms. d rev. III 12; see line 56′). CAD Š II 309a reads sa-ī-na, but this would represent an emendation. Perhaps sa-babbar-(a) “white ligament” is intended.

50′: šu-si in the Sumerian line is understood as a Sumerogram (= ubānu) in the Akkadian translation (cf. note on line 5). Because of the fragmentary state of the text, the Akkadian translation here of Sumerian ga-ār “cheese” is unknown. Geller tentatively proposes to restore bašlu “cooked” (for cooked milk). Note that ms. c has the same line in rev. 12 (= line 35 of the overall line count).

51′–52′: For the use in line 52′ of the image of the dripping fermenting vat in a curse against the witch, cf. line 37 (c rev. 14). It is very likely that the same image was used here also in line 51′, especially since the bar-šu pot (cf. syllabic ba-ar-su in KBo 36, 13 r. col. 12′) also seems to be a vessel from which liquid can be observed to be dripping (see PSD B 128–29).

54′: The restoration follows the parallel line in ms. b rev. 10′ (see here line 72′). Both a-ú-né (b rev. 10′; u-a-ú-na) and ūrgu-a (not preserved in ms. b) seem to stand in the locative or locative-terminative case; accordingly, the subject of laḫ = a-balu is not preserved. Comparable Akkadian incantation passages suggest that the palate itself dries up: cf., e.g., itš pīya ubbalu “(any evil which) dries up my palate” (KAR 267 obv. 14 //, ed. Scurlock, MMTGI, 354, 358, no. 119; for other similar passages, see CAD L 206a). A plausible restoration here would be aḫ-ni “her spittle” (cf. already Geller). The witch’s spittle dries up on her palate because of her rage and, consequently, she cannot utter her evil spells nor use her poisonous spittle for magic. Note, however, that PSD A I 200b s.v. a-us₃, interprets this line as “in her (the sorceress’s) palate may anger dry up”.

55′: The reading and tentative interpretation of this fragmentary line follow Geller’s edition with slight modifications.

56′: For the restoration of the first part of this line, cf. ms. b rev. 6′ (here line 47′).

57′: For the restoration of this line, cf. line 26 (c rev. 3 // d obv. II 8′).

61′: For the restoration of this line, cf. ms. b rev. 11′ (here line 73′).

62′: A term for witchcraft is expected at the beginning of the line. Instead of Giš-zu, one could also read GA-zu; nēg-zu (cf. line 34) is excluded. If one reads Giš-zu, one could interpret the
signs as a syllabic spelling for ṣizzu “shade”; but this hardly fits the context.

63’: Cf. b rev. 15’ (line 77’). For the restoration of these lines, cf. Geller, *Forerunners*, 72–73: 766 (and, with a different translation, idem, *TMH* 6, 47) and VS 17, 29 obv. 4–6. In *Uhu* VI 126–28 the formula can be found in a more developed form (Geller, *Evil Demons*, 132); t[ū₃-du₃]-ga inim de₃-ki₃-k₃e₄, d[asal-lú-]= obv. II 4 = obv. II 6; line 75” = obv. II 4–5’; line 76” = obv. II 8’ and preceded by a passage that does not correspond with the preceding text in ms. b. Also mss. d and e include a few comparable pleas (see lines 61’–63’; 92”–93”), and *KBo* 36, 13, one of the fragments closely related to manuscript a, contains a very similar, albeit fragmentary passage as well (see l. col. 7’–15”).

Geller interprets ḫe₃-a in this passage as “whether it be”, but this seems unlikely in the incantation’s final section, which is usually dominated by precative forms expressing pleas for the patient.

In ms. b rev. 14’ and 15’ the final verbal form ḫe₃-a is followed on the edge of the tablet by further signs in a smaller script. Geller interprets these signs as part of the Sumerian text, reading at the end of line 76” (= b rev. 14’ = Geller’s line 66’) ḫe₃-a-zu ka-silimm[a] and at the end of line 77” (= b rev. 15’ = Geller’s line 67’) ḫe₃-a-zu n[i]-r-gál. He further assumes that each of these two lines forms a syntactic unit with the following line (“the lordliness of Gibil”; “the noble hero Ildurugu”); this is very unlikely, as these would be the only two lines on the tablet where line and syntactic unit do not coincide. Furthermore, the smaller script suggests that the two passages are (Akkadian?) glosses rather than a simple continuation of the Sumerian text. The identical signs in the last part of rev. 14’ and 15’ that were read 2u₃ by Geller lack the distinct downward slanting of the lower wedge; Falkenstein’s reading LU is preferable, and the signs should probably be interpreted as lu (l₃~ ḫe₃-a). Note also that instead of .DAO, one could read SU in rev. 14’.

Our interpretation of the passage takes its lead from line 73”. There, the Akkadian translation seems to skip the divine name and its epithets. At the end of the line šu₃-tu₃ “that” is clearly preserved. The traces preserved before šu₃-tu₃ admit a restoration [a-na ka₃-ša-AP-TI₃]m, which would fit the context, as we expect the invoked gods to take action against the witch. This Akkadian phrase probably corresponds to the partially preserved -b₃j in the Sumerian line, which we tentatively interpret as a possessive suffix referring to the witch.

75”: As already noted by Geller, kar-gal an ki is an epithet of Nergal in *Šu-iltišu A*: 2 (ETCSL 2.5.2.1). Possibly *KBo* 36, 13 l. col. 8’–9’ is parallel to the present line. If so, one would have to consider an alternative restoration kar-gal zálag-ga “great shining quay”.

76”: Possibly this line is parallel to *KBo* 36, 13 l. col. 10’–11’.

77”–79”: Possibly these lines are parallel to *KBo* 36, 13 l. col. 12’–14’.

80”: Possibly this line is parallel to *KBo* 36, 13 l. col. 14’; cf. also *KUB* 37, 109: 11’.

81”–86”: For this standard passage, cf., e.g., *Šurpu VII* 80–87 (for additional references, see Schwemer, *ORS* 78 [2009] 57). In line 81”, lú-ulu is understood in the Akkadian translation of this line (cf. note on line 5). In line 85” “utu sa₃-gal is an abbreviation of 4utu sa₃-gal digir-re-n-e₃-ke₃, which is fully written out in the preceding line.

83”: ki₃-ma pu₃-ri was copied by Lutz, but already in Falkenstein’s photo these signs are no longer visible. We have therefore not included them in the new copy.

84”: Lutz’s copy gives digir-re-n-e₃-ke₃ as fully preserved, but already Falkenstein’s photo shows the phrase in its present, more fragmentary state. The copy shows the line as preserved today.

88”: Itú is understood in the Akkadian translation of this line.

2.: At the beginning of ms. a rev. V parts of the Marduk-Ea formula and the subsequent ritual instructions are preserved. Since the text of ms. a obv. II belongs to the final part of the incantation of the obverse, the passage preserved in rev. V must belong to a second incantation.
The extant text (for a translation, see Falkenstein’s edition) contains instructions for the preparation of a medicine which is set out before the sun-god (lines 10’–13’). After a break of 10–15 lines, the text continues in rev. VI with further ritual instructions that include the fabrication and destruction(?) of substitute figurines (approx. lines 20”–30”) as well as purification rites for the patient (lines 31”–42”). The scribe reached the bottom of rev. VI before having completed the text of the second incantation. The continuation of the text on another tablet is duly indicated in the colophon on the left edge.
This Sumerian incantation of the Marduk-Ea type is directed against witchcraft. Its opening section describes a demonic witch in terms similar to the opening of the Sumerian anti-witchcraft incantation edited here as text 8.15. In addition, the opening section evokes the image of a group of seven arch-witches (‘mother-witches’) that come down from heaven, darken the skies like a flock of birds and inflict their witchcraft upon the land. The gender of the single witch who is accused of having attacked the patient is not apparent from the wording of the text, but parallels like text 8.15 suggest that the witch is conceived of as female.

The Marduk-Ea section does not quite follow the standard format and contains an interesting passage describing the process of diagnosing the cause of the patient’s illness (lines 15–22).

The therapeutic ritual is summarized in the rubric of ms. c as “dough of innuḫa-barley flour”. The ritual instructions of the incantation prescribe the preparation of a dough made of specific types of flour to which apotropaic powers were ascribed (cf. the apotropaic magic flour circle). The body of the patient was rubbed with the flour dough, which was probably then used as a means of transferring the witchcraft onto figurines of the witches (lines 34–48; for the procedure, cf. CMAwR 1, text 2.2, 1., unit v”).

The text of the incantation is only known from Old Babylonian manuscripts. On two large tablets from Mê-Turran (mss. a and b), the incantation is part of a collection of Sumerian incantations. These two manuscripts preserve the text in the same form, but with considerable orthographic variation. The other three manuscripts are smaller tablets containing only this one incantation. The form of the incantation varies from tablet to tablet. Manuscripts c and d are mostly parallel to mss. a and b, but both have a different final section, which is more extended in manuscript d than in manuscript c. Manuscript e, a single-column tablet from Ur, is only partly parallel to the other manuscripts. The first half of the incantation is parallel to the other manuscripts, but much shorter; the second half (from obv. 17') is different from manuscripts a–d, while the formulaic final section is similar to that of manuscripts c and d.

The incantation in its various forms was comprehensively edited by Cavigneaux and Al-Rawi. The following presentation of the incantation relies heavily on their masterful treatment of this difficult text.

### List of Manuscripts

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Text Reference</th>
<th>Description</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>H 97</td>
<td>ZA 83, pls. I–III (photos)</td>
<td>Three-col. tablet, Old Babylonian script, 19th–18th cent.</td>
</tr>
<tr>
<td>b</td>
<td>H 179 + 188 (+)</td>
<td>ZA 83, pls. IV–V (photos)</td>
<td>Three-col. tablet, Old Babylonian script, 19th–18th cent.</td>
</tr>
<tr>
<td>c</td>
<td>1902-4-15, 25 = BM 96704</td>
<td>CT 58, 79</td>
<td>Single-col. tablet, Old Babylonian script, 19th–17th cent.</td>
</tr>
<tr>
<td>d</td>
<td>Bu 88-5-12, 35 = BM 78199</td>
<td>CT 44, 34</td>
<td>Single-col. tablet, Old Babylonian script, 19th–17th cent.</td>
</tr>
<tr>
<td>e</td>
<td>—</td>
<td>UET 6/2, 149 Ludwig, LTU, 150–51</td>
<td>Single-col. tablet, Old Babylonian script, 19th–18th cent.</td>
</tr>
</tbody>
</table>

### Synopsis of Text Units

i  
Sumerian anti-witchcraft incantation of the Marduk-Ea type in variant versions  
Version according to mss. a and b ................................................................. 1st Part: 1–55  
a obv. III 6–rev. IV 12 // b obv. III 11–rev. IV 3
Version according to ms. c ......................................................... 1st Part: 1–51, 52*–57*

c obv. 1–rev. 25 (rubric in rev. 26 = line 59*)

Version according to ms. d ...................................................... 1st Part: 9–51, 52*–58*
d obv. 1′–rev. 24

Version according to ms. e .................................................... 1st Part: 4–12, 32–39; 2nd Part
e obv. 1′–rev. 20′

**Previous Editions**


Sefati – Klein, *Sex and Gender*, 572–74 (extracts from ms. a).

**Transliteration**

1. a obv. III 6–rev. IV 12 // b obv. III 11–31, lo. e. III 1′–4′, rev. IV 1–3 // c // d // e

(for the preceding units in mss. a and b, see Summary 3.)

1 a obv. III 6 ḫul-ĝāl igi nu-sa dumu uš-uš-šu-ke₄
b obv. III 11 ḫul-ĝ[āl ]
c obv. 1 ḫul-ĝāl igi nu-sa₆ dumu u₄ šú-šú-[ke₄]

2 a obv. III 7 uš-zu lîl wu-wu dumu ³erēš-ki<-gal>-la-ka-ke₄
b obv. III 12 uš-zu lîl¹ bu₄-bu₄ dumu ³[erēš-ki-gal-la-ka-ke₄]
c obv. 2 uš₇-zu lîl bu-bu dumu ³erēš-ki-gal-[a-ka-ke₄]

3 a obv. III 8 ama-lu ama uš-zu imin-na-ne-ne
b obv. III 13 a-ma-lu a-ma uš-zu imin-³a-[ne-ne]
c obv. 3 amalu ama uš₇-zu imin-na-ne[n][e]

4 a obv. III 9 bu-ru uš-zu uš ki ta-ta-me-eš
b obv. III 14 buru₁₄ uš-zu₁ uš ‘ki³ [ ]
c obv. 4 buru₅⁵mlen uš₇-zu uš₇ ki tag-tag-me-eš
e obv. 1′ [ ] [uš₇, ‘ki³ tag-tag¹[me-eš]

5 a obv. III 10 ki-ìs-ki-ra šu mu-un-du-ni
b obv. III 15 ki-sikil-la š[u ]
c obv. 5 ki-sikil-ra šu mu-un-dû-û-ne →
e obv. 2’ ‘ki³-si[kil-ra šu mu-un-du₈-[n][e]

6 a obv. III 11 ḡuruš-ra a mu-ul-le-e-ne
b obv. III 16 ḡuruš-la á [ ]
c obv. 5 ḡuruš-ra á mu-un-lá-e-ne
e obv. 3’ ḡuruš⁻¹fra á¹ [m]u-un-lá-e⁻¹[ne]

7 a obv. III 12 lu-lulu nîg-ak im-me-eb-ša-ša-ni
b obv. III 17 lu-lulu nîg⁻¹ak⁻¹-im-mi-ib-ša-[ša-ni]
c obv. 6 lu-lulu nîg-ak im-mi-in-ak-[n][e]
e obv. 4’ lu-lulu nîg-ak im-mi-in-ke₄-[ke₄][n][e]

8 a obv. III 13 ú-e inim bi-in-da-ab nîg-ak bi-na lu’-ra ba-nîg-gu₇
b obv. III 18–19 ú nim bi-[in-dab₃] / nîg-ak-a bi⁻¹na¹ lu-ra b[a-ni-in-gu₇]
c obv. 7 ú-e uš₇, bi-in-du₁₁ nîg-ak bi-in-ak \ lu’-ra ba-ni-in-gu₇
e obv. 5’ ú-e — ba-an-du — — \ lu ba-an-gu₇-e
9a obv. III 14  kaš-a ušš₄₁
d b obv. III 20–21  kaš-a úšSa b[aʾ-x-x]/nig-ak-a bi₄-na³
 c obv. 8  kaš-a ušš₄₁ níg-ak bi-in-ak lú-ra ba-ni-[in-naṅ]
d obv. 1‘–2’  úš₄₁ bi-in-du₄₁ / níg-ak bi-in-ak/[lú]-ra ba-ni-[in-naṅ]
e obv. 6’  ušš₄₁, bi-in-du₄₁-a lú ba-an-naṅ

dob. 3‘–4’  lá-a úš₄₁ bi-in-du₄₁(naṅ) níg-ak-a bi-in-ak[k] / lú-ra ba-ni-in-šēš

eob. 7‘  útu an-na-šē e im-ma-na-an-zi

eob. 9‘  útu an-na-šē e im-ma-na-an-zi

eob. 10‘  útu an-na-šē e im-ma-na-an-zi

eob. 11‘  útu an-na-šē e im-ma-an-žé-en³

eob. 12‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me

eob. 13‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me⁴

eob. 14‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 15‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 16‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 17‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 18‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 19‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 20‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 21‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 22‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 23‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 24‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 25‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 26‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 27‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 28‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 29‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 30‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 31‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

eob. 32‘  úe inim bi-in-da-ab te-ri-ta diģir nu-me³

(for the following lines in e, see lines 32ff.)

13a obv. III 18  a ḡiš-tag₄ diģir nu-me-a
 b obv. III 26  a ḡiš-ta diģir nu-me-ra³
c obv. 11  a ḡiš-ug̃ ḡeštuq-ga diģir-ra nu-me-a
d obv. 8‘  a ḡiš-ra diģir-ra nu-me-a

dob. 11‘  lú-tu-ra igi im-ma-an-si

dob. 11‘  lú-tu-ra igi im-ma-an-si

dob. 12‘  lú-tu-ra igi im-ma-an-si

dob. 13‘  lú-tu-ra igi im-ma-an-si

dob. 15‘  lú-tu-ra igi im-ma-an-si

dob. 16‘  lú-tu-ra igi im-ma-an-si

dob. 17‘  lú-tu-ra igi im-ma-an-si

dob. 18‘  lú-tu-ra igi im-ma-an-si

dob. 19‘  lú-tu-ra igi im-ma-an-si

dob. 20‘  lú-tu-ra igi im-ma-an-si

dob. 21‘  lú-tu-ra igi im-ma-an-si

dob. 22‘  lú-tu-ra igi im-ma-an-si

dob. 23‘  lú-tu-ra igi im-ma-an-si

dob. 24‘  lú-tu-ra igi im-ma-an-si

dob. 25‘  lú-tu-ra igi im-ma-an-si

dob. 26‘  lú-tu-ra igi im-ma-an-si

dob. 27‘  lú-tu-ra igi im-ma-an-si

dob. 28‘  lú-tu-ra igi im-ma-an-si

dob. 29‘  lú-tu-ra igi im-ma-an-si

dob. 30‘  lú-tu-ra igi im-ma-an-si

dob. 31‘  lú-tu-ra igi im-ma-an-si

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18 a obv. III 23 ki-gi bar-šub-ba su lu-ka ĝāl-la
b obv. III 31 [  [bar]-š[ub]-ḫa³]
c obv. 16 ki-gig bar-šub-ba su lú-ûlu-ka ĝāl-la
d obv. 14′ ki-gig bar-ĝiš-ra su lû-ka i-ĝāl-la
(b obv. III breaks

19 a obv. III 24 á-sàg ba-ra-an-na
c obv. 17 á-sàg ba-ra-na →
d obv. 15′ á-sàg bar-ra-na

20 a obv. III 25 gidim-ta ba-ra-an-na
c obv. 17 gidim-ta ba-ra-na
d obv. 16′ gidim-ta bar-ra-na

21 a obv. III 26 a ĝiš ra diĝir-ra bar-ra-an-na
c obv. 18 á ĝiš ra-a diĝir-ra ba-ra-na →
d obv. 17′ á ĝiš ra diĝir-ra bar-ra-na

22 a obv. III 27 ḫul-ĝāl e-me nam-lú-ûlu ḫē-a
c obv. 18 ḫul-ĝāl eme nam-lú-ûlu ḫē-a
d obv. 18′ ḫul-ĝāl eme nam-lú-ûluᵇ ḫē-a

23 a obv. III 28 ḫasal-lû-ḫi igi im-ma-an-sî
c obv. 19 ḫasal-lû-хи igi im-ma-an-sî
d obv. 19′ ḫasal-lû-ḫi igi im-ma-an-sî

24 a obv. III 29 a-a-ia-an-ne ḫen-ki-ke⁴-ra → gū mu-un-na-dē-a
c obv. 20 a-a-ni ḫen-ki-ra ē-a ba-an-ši-in-ku₄ gū mu-na-dē-e
d caret

25 a obv. III 30 a-ia-ĝu₁₀ ḫul-ĝāl igi nu-sa dumu uš-šu-šu-ke₄ \ a-ra min-kam-šu-ub-tu
c obv. 21 a-ia-ĝu₁₀ ḫul-ĝāl igi nu-sa₆ → a-rā min-kam-ma-aš ü-ub-du₁₁
d caret

26 a obv. III 31 a-na bi-na-bi nu-zu a-na ba-ni-ib-gig
c obv. 22 a-na ib-ak-na-bi nu-zu a-na ba-ni-ib-ĝi₄-gi₄
d caret

27 a caret
c obv. 23 ḫen-ki-ke₄ dumu-ni ḫasal-lû-ḫi mu-na-ni-ib-ĝi₄-gi₄
d caret

28 a obv. III 32 dumu-ĝu₁₀ a-na ne-zu a-na-ra-ab-ta-ḫe
c obv. 24 dumu-ĝu₁₀ a-na nu-e-zu a-na a-ra-ab-daḥ-e-en
d caret

29 a obv. III 33 ḫasal-lû-ḫi a-na ne-zu a-na-ra-ab-ta-ḫe
c obv. 25 ḫasal-lû-ḫi a-na nu-e-zu →
d caret

30 a obv. III 34 niĝ → iz-ĝu₁₀ ú zu-e êg-e-e-uzu
c obv. 26 niĝ → i-zu-ā⁻¹-ĝu₁₀ um ū za-e in-ga-e-e-uzu
d obv. 20′ niĝ ĝá-e za-ĝu₁₀ ū za-e in-ga-e-e-uzu

31 a caret
c caret
d obv. 21′ ĝen-na dumu-ĝu₁₀ ḫasal-lû-ḫi

32 a obv. III 35 zi şe-mu-šē niĝ-gig gidim-ma
c rev. 1 zi şe-muš₂⁴ niĝ-gig gidim-ma
d obv. 22′ zi şe-muš₂⁴ niĝ-gig gidim-ma
e obv. 10′ zi şe-muš niĝ-gig gidim-ma₁
33 a obv. III 36  zi gił nib-giğ dir-ra
c rev. 2  zi gił-ba nib-giğ dir-ra
d obv. 23'  zi ti gił-ba nib-giğ dir-ra
e obv. 1'  zi ti gił-ga nib-giğ dir-re-e-ne
34 a obv. III 37  zi gił-nu-ğa nib-uš-bur-da  ĕ-  ī-ra
c rev. 3  zi gił-nu-ğa nib-uš-bur-bu-da  ĕ-  ī-ra
d obv. 24'-rev. 1  zi gił-nu-ğa uš-bur-da-keššu um-me-te / tēš-bi a ū-me-ni-lu
e obv. 12'  gił-nu-ğa uš-bur-da-äm  ĕ-  ī-ra
35 a obv. III 38  lu dumu dir-e-ne ū-me-te-gur₄ gur₄
c rev. 4  lu-ūlu dumu dir-ir-ra-na ū-me-ta-gur-gur
d rev. 2  lu-ūlu dumu dir-ir-ra-na ū-me-te-gur-gur
e obv. 13'  lu-ūlu pa,-häl-la kēš-da-a-ni ĕ-du₈
36 a obv. III 39  ša piša-gin₇ kiši-da-šu > ĕ-du₈
c rev. 5  ša piša-gin₇ kēš-da-ni ĕ-du₈
d rev. 3  ša piša-gin₇ kēš-da-kēš-da-ni ĕ-du₈-e
e obv. 14'  ša piša-gin₇ kēš-da-a-ni ĕ-du₈
37 a obv. III 40  nib-ak piša-gin₇ kēš-da-ni ĕ-du₈
c rev. 6  nib-ak piša-gin₇ kēš-da-ni ĕ-du₈
d rev. 4  nib-ak piša-gin₇ kēš-da-ni ĕ-du₈-e
e caret
38 a obv. III 41  ū e'(GÁ)-a-gin₇ ū ĕ-ši-ši
c rev. 7  a e-a-gin₇ ū ĕ-ši-il-ši
d rev. 5  ū eš-a-gin₇ ū ĕ-ši-il-ši-ši erasure
e obv. 15'  a e-a-gin₇ u₄ ĕ-ši-il-ši-ši
39 a lo. e. III 42  a dé-a-gin₇ gū-nu-bi ĕ-me-en
c rev. 8  ēidigna-gin₇ gū-nun-bi ĕ-em-me
d rev. 6  ēidigna-a-gin₇ gū-nun-bi ĕ-me-en
e obv. 16'  ēidigna-gin₇ gū-nun-bi ĕ-em-eš₃
(the following text of the incantation in e differs from a–d; for a transliteration, see 2.)
40 a lo. e. III 43  ša ḥa-li ša an-na-šē du-du
c rev. 9  ša ḥal-ša ša an-šē du-erasure du
d rev. 7  ša ši-ši-il-ša ša an-na-šē du-du
41 a lo. e. III 44  nib-ğä-ka-ne ē-sa-hu-gi-na₇ \ ū-šu-pa-ni ĕ-d[u₄]
c rev. 10  nib-ak ū-suḫ(?)-gın₇ munsab-a-ni ĕ-en-du
d rev. 8  nib-ak-a-ni pa,-häl-la ū-munsab-a-ni ĕ-du₈
42 a rev. IV 1  ir-ge-en ŠAG-na ĕ-gal-la ĕ-ša-rah-bi⁷-de
c rev. 11  ir-ğin₇ su-n[a] ĕ-hem-m[a]-ra-e
d caret
43 a rev. IV 2  e da-ni-ipar-su₇-gin₇ hu-mu-un-tum
c rev. 12  a [x-x-g]in₇ hu-mu-un-tum
d rev. 9  da-šina su-gin₇ hu-mu-un-bi-bi-iz-zē
44 a rev. IV 3  nib-e-ri-ma ūtu an-na-ta zu-šu-bi mu-du
c rev. 13  ūtu an-na-ta zū-šē-bi hu-mu-un-du₈
d rev. 10  nib-er-ma ūtu an-na-ta zū-šē-bi hu-mu-un-du₈
45 a rev. IV 4  gù ma-dim-šer dim  ti-pa-ra-ak-kam
c rev. 14  x [x x] x tibira₉-ak-kam
d rev. 11  dim tibira₉-ak-kam
d caret
46 a rev. IV 5  dim tür-tür dim na-ga-ra-ak-kam
c rev. 15  dim tür-tür dim na-ga-ra-ak-kam
d rev. 12  dim tür-tür dim na-ga-ra-ak-kam
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

47  a rev. IV 6  uš-bi ka-ap-pa-a ḫu-mu-un-ši-ḡāl-me-en
c rev. 16  uš-,bī ka-ga mu-un-ši-DU
d rev. 13  uš-,bi ka-ba Ṿ-me-sī

48  a caret
   c rev. 17  ša-ge nu-du₁₁,ga Ṿ-me-sī
   d rev. 14  ša-bē nu-du₁₁,ga Ṿ-me-[(x)]-DU {NIM’}

49  a rev. IV 7  ẖirī ku šu-du-a-za
   b lo. e. III 1’  ẖirī kū […………]
c rev. 18  ẖirī kū šu-du,₁₂-a-za →
d rev. 15  ẖirī kū su-zā →

50  a rev. IV 8  ẖirī ki ši qa-a-za
   b lo. e. III 2’  ẖirī kī-a […………]
c rev. 18  ẖirī kī-a Ṿ-gub-ba-za
   d rev. 15  ẖirī kī-a Ṿ-gub-ba₁₁-za

50a  a caret
    b caret
    c caret
   d rev. 16  mu-ḫu-uš ki-a Ṿsa₄-ga₁-za

51  a rev. IV 9  nu-un-du-un ku na-de-ga-a-za
   b lo. e. III 3’  nun-du kū Ṿna-de,₁₂-g[a-a-za]
c rev. 19  tu₆ kū na-de,₁₂-ga-za
   d rev. 17  Ṿnundum’₇ kū na-de,₁₂-[g]-a-za

Final lines of the incantation according to mss. a and b:

52  a rev. IV 10  lū-ʾulu dumu dijīr-e-ne →
   b lo. e. III 4’  lū-ʾulu dumu dijīr-[a-na]

53  a rev. IV 10  á-sāg-a-ne Ṿdu-ga" diri-ga-gin₇ a-ga-ar-ta kur-ra ḫe-em-šēḏ
c rev. IV 1  á-sāg,-ga-a-ni duğu diri-ga-gin₇ a-[x-x(-x)]

54  a rev. IV 11  i-bi tu-me gub-a-gin₇ an-na ḫe-bi-bi-de
   b rev. IV 2  ib-bi tumu gub-ba-gin₇ an-na ḫe-bi-[b-x(-x)]

55  a rev. IV 12  ḡšinig u₄-da ku₄-ta-gi₇ ki-bi na-āg-gi-gi
   b rev. IV 3  ḡšx:šinig u₄-da gub-ba-gin₇ ki-bi-eš na-[n-x-x]

Final lines of the incantation according to mss. c and d:

52*  c rev. 20  lū-ʾulu dumu dijīr-ra-na Ṿu-me-sīkil Ṿu-me-dadag
   d rev. 18  lū-ʾulu dumu dijīr-ra-na Ṿu-me-sīkil Ṿu-me-dadag

53*  c rev. 21  Ṿma₇bur-šaḡan-gi₇ Ṿu-me-lūḥ-lūḥ
   d rev. 19  Ṿma₇bur-sa-gi₇ Ṿu-me-ni-lūḥ-lūḥ

54*  c rev. 22  Ṿma₇bur- IReadOnly'a-n₄-na-gi₇ Ṿu-mu-ni-insu-su-ub
c rev. 20  Ṿma₇bur-bu₄-na₄-na-gi₇ Ṿu-me-ni-su-su-ub

55*  c rev. 23  Ṿu₄tu saq₄-kal dijīr-re-e-ne-se Ṿšu-né Ṿu-me-si
d rev. 21  Ṿu₄tu saq₄-kal dijīr-re-e-ne-ke₄ Ṿšu-na Ṿu-me-[sī]

56*  c rev. 24  Ṿu₄tu saq₄-kal dijīr-re-e-ne-ke₄ ←silim-ma-ne →
d rev. 22  Ṿu₄tu saq₄-kal dijīr-re-e-ne-ke₄ ←silim-ma-ne →

57*  c rev. 25  šu sa₄-ga dijīr-ra-na-ṣē Ṿḥe-em-ši-in-gi₄-gi₄
d rev. 22–23  šu […………]/[diṣ]ra-[n[a-ṣē] Ṿḥe-en-ši-in-gi-g[i]

(end of the incantation in c)
3. Summary of the texts in manuscripts a and b not included in the transliteration

Mss. a and b, both three-column tablets from the Mê-Turran library, contain similar collections of Sumerian incantations against various evils, among them the evil eye and the evil tongue. All incantations were edited by Cavigneaux and Al-Rawi, ZA 83 (1993) 170–205, ZA 85 (1995) 19–46, 169–220. For a detailed overview of the individual texts and their distribution on the tablets, see ZA 83 (1993) 170–75.

Translation

1. a obv. III 6–rev. IV 12 // b obv. III 11–31, lo. e. III 1′–4′, rev. IV 1–3 // c // d // e

1The evil one, wicked eye, child of the overwhelming storm,
2witch, fluttering lil-demon, child of Ereškigal.
3The goddesses, the arch-witches, seven of them,
4they are the swarming witches who inflict witchcraft on the earth.
5They are restraining the young woman,
6they are binding the young man,
7they are practising sorcery against a man.
8(The witch) cast a spell on the food, she practised sorcery, she fed (it) to the man,
she cast a spell on the drink, she practised sorcery, she gave (it) to the man to drink,
(("she cast a spell on the oil, she practised sorcery, she rubbed the man (with it)."))
She held up water for him to Utu in the sky,
she poured the water in the open libation pipe of a tomb.
((She cast a spell on the food (var.: water),)) without the order of a god,
without the instruction (and) knowledge of a god.
She constrained the distressed man’s body.
Enki, having come from Eridu,
(("saw the sick man,"))
put (his) hand on (the man’s) head, touched (his) body,
the identified the illness of that man by himself:
The illness, the affliction, which lingers in the man’s body,
is certainly not the asag-demon,
it is certainly not (caused) by a ghost,
it is certainly not the blow of a god,
the evil one is clearly the ‘tongue of man’!
Asalluḫi saw (the man),
((went in))to ((the house of)) his father Enki ((and)) cried out:
"My father, the evil one, wicked eye, ((child of the overwhelming storm)) …”.

Having reported (it) a second time (he said):
I don’t know what to do, what would quiet him?"
Enki answered his son Asalluḫi:
My son, what is it that you would not know? What is it that I could add to it?
Asalluḫi, what is it that you would not know? ((What is it that I could add to it??))
Whatever I know, you know too.
Go, my son Asalluḫi,
((After you have taken (and) mixed together))
šemuš-barley flour, a taboo for ghost(s),
wheat flour, a taboo for god(s),
(and) innuḫa-barley flour (var.: guniĝarra-legume flour), which is suited for undoing witchcraft,
after you have rubbed the man, son of his god (var.: of the gods), with it,
may his insides, which are tied like a basket, be released,
may his sorcery, which is tied like a basket, be released!
May he discharge the (sorcerous) food like spilled water (var.: food),
may it (var: you) roar loudly like the Tigris (var.: gushing water)!
The insides that are poured out, that are going to the ‘middle of heaven’,
his sorcery, like a torn out plant (var.: the hardship), his ‘hair’ — let them be released!
May it (the sorcery) ((that is)) in his [body] exude like sweat,
may it drip (var.: be taken) away like liquid from a barsu-pot.
May Ningirima undo that binding with Utu high up in the sky.
The figure — it is the figurine of the sculptor,
the small figurines — they are the figurine(s) of the carpenter,
after you have placed that witchcraft in ((its)) mouth,
after you have placed the unspeakable inside it,
— with your pure (and) perfect foot,
with your foot standing (var.: being placed) on the ground,
with your pure (and) holy lips (var.: spell) —

Final lines of the incantation according to mss. a and b:
the man, son of his god (var.: of the gods),
may his affliction rain down on the mountains like a drifting cloud with a downpour,
may it rise straight into the sky like smoke in the still air,
may it not return to its place like a tamarisk uprooted in a storm!”
Final lines of the incantation according to mss. c and d:

52*after you have cleansed, after you have purified the man, son of his god,
53*after you have washed him like a perfume bowl,
54*after you have wiped him clean like a bowl for ghee,
55*after you have entrusted him to Utu, the foremost of the gods,
56*may (then) Utu, the foremost (of the gods)
57*reassign him (safely) to the benevolent hands of his god!
@end of the incantation in c

58*May [ ... ] ... praise ... .”
(d breaks)

Subscript in c:

59*It is the wording (of an incantation to be used) for a dough of innuḫa-barley flour.

Notes

General: The presentation of the text follows the edition of Cavigneaux and Al-Rawi; their detailed philological commentary is not repeated here. We would like to thank J. Klein for sharing with us his commented translation (“Sumerian Anti-witchcraft Incantation”; unpublished handout) of the main incantation edited here as no. 1.

1. 2: Note the use of BU gunû (bu₃) instead of simple BU in ms. b. For the use of BU gunû instead of simple BU in Mari and Boğazköy, see Schwemer, WöD 30 (1999) 190. For the epithet “child of Ereš-kigal”, cf. Lambert, Iraq 38 (1972) 58, A: 7 (there referring to a wind demon).

3: For the group of seven divine witches, which are known from Sumerian and Akkadian sources, see Schwemer, Abwehrzauber, 110–15 (cf. 21). The phrase ama uššu₂₂-za₃₂, lit. “mother-witches”, alludes to the concept of witch clans in which younger witches are the daughters of other witches (cf. Maqlû VI 19).

4: The witches are compared to a flock of small birds. Like a flock they spread out, darken the sky and cover the earth (cf. the comparison to the dark clouds of a storm in line 1).

to read na₃-na₈ as a phonetic rendering of AK-AK, but it is difficult to reconcile this with the variant DU-DU (probably ša₄-ša₈) in YOS 11, 70 rev. III 23 (cf. Cavigneaux – Al-Rawi, loc. cit.).

8–9a: The line describing the rubbing with bewitched oil in ms. d obv. 3'–4' is probably an additional line in that manuscript. If so, ms. d obv. 1'–2' would have to be coordinated with line 9 (bewitched drink); this line would then have been preceded in the broken part of ms. d by the reference to feeding a victim bewitched food (corresponding to line 8).

8: For inim dab₂ (= dib?) “to cast a spell” in the two Mê-Turran manuscripts (cf. line 12), see Cavigneaux and Al-Rawi’s comment (p. 33).

9: The text in ms. a seems to be corrupt. We interpret úš-a as a gloss or corrupt syllabic repetition of uš₁₁ (cf. úš-sa in ms. b); the scribe omitted by mistake the verbal form corresponding to i-ni-in-du₁₁ of ms. c. In contrast, the wording in ms. e represents a true variant: “Having cast spells she gave (it) the man to drink.”

10–11: For a discussion of these lines and their later parallels, see Cavigneaux and Al-Rawi, p. 33; cf. also Schwemer, Abwehrzauber, 101–4.

11: The translation follows ms. c. Mss. a and b have a shorter variant text here, while neither ms. d nor ms. e is free from corruptions.

12: The translation follows mss. a and b; the first half of the line is absent from mss. c and d, while the latter half is missing in ms. e, which, after the present line, continues directly with the ritual instructions.

13: We tentatively interpret a // á as a shortened form of á-á-gá (cf. PSD A II 30a s.v. a₂ D with two post-Old Babylonian attestations).

14: Lit. “she constrained the distressed man with regard to his body”.

15: The variant en na-nam “he is the lord” in ms. d instead of è-ani “at his coming out” is probably a corruption.

16: For the problematic variants in ms. D, see Cavigneaux and Al-Rawi’s commentary (p. 35).

17–18: To the left of these two lines, the scribe of ms. c added a small PAP in the margin (not indicated in the hand-copy). The purpose of the mark here is unclear.

18: The tentative translation of bar-šub-ba is based on the context; probably the phrase consists of bar “liver; mood” or bar “outside; body” and šub “to fall; to throw”.

21–22: The scribe of ms. c added a small PAP on the margin to the left of this line (c. obv. 18; not indicated in the hand-copy).

32–33: The interpretation of these lines, which are also attested in Uḫ VII 89 (Geller, Evil Demons, 139), follows Cavigneaux and Al-Rawi (pp. 35–36). Flour made of šegušša-barley is typically used for drawing apotropaic lines. Here the application of the three types of flour forms an apotropaic layer on the patient’s body and protects him from evil ghosts and demons (‘gods’) as well as from sorcery.

34: The commendation of flour made of ennēnu-barley (Sum. in-nu-ḫa) for its specific effectiveness against bewitchment is matched by the rubric of ms. c which recommends that the incantation be recited over a dough of ennēnu-barley flour (see line 59*).

35: Ms. e has a different text: “May the bond of the distressed man be undone!”

36–37: Cavigneaux and Al-Rawi interpret the syntax of the two lines differently: “Ce qu’il y a à l’intérieur (est) comme un panier, que son/ses ‘nœuds’ soient défaits, / Les manipulations (sont) comme un panier, que son ‘nœud’ soit défait!”

40–41: For these two difficult lines, see Cavigneaux and Al-Rawi’s commentary (p. 37).

42: Almost the same phrase is attested in a similar context in text 8.15: 29; there, however, the verb is e₁₁, instead of è here. Cavigneaux and Al-Rawi tentatively propose to read SAG in ms. a as kuš and interpret it as a syllabic spelling of kuš “body” (for the relationship between su and kuš, see Cavigneaux – Al-Rawi, ZA 83 [1993] 203–5).

43: For dugbar-sù, cf. text 8.15: 51’ with commentary. Cavigneaux and Al-Rawi read du-ug-bar-ku “vase …”, but according to the photo a reading du-ug-bar-su seems possible. In this light, the corresponding passage in ms. d may be regarded as corrupt (note that ‘dug-sù’ would be a hapax). The traces indicated in the copy after the sign A at the beginning of the line cannot be verified on the tablet.

45: Cavigneaux and Al-Rawi tentatively emend dím-me in ms. a to dím gal “les grandes figurines”, reading giš-dimgul(U₅) in ms. d. This reading would correspond nicely with the “small
figurines” (dim tur-tur or di₄-di₄) in the following line.

45–46: Ms. d has dumu instead of dim in the second half of the line. This is probably a corruption triggered by the common connection of dumu with a professional name.

45–48: Within the present section of the incantation, the figurines (dim; see Cavigneaux and Al-Rawi, pp. 38–39) described are probably those used by Asalluḫi against the witch. The witchcraft is turned back upon the evildoers by placing it inside the figurines’ mouth and body. The actions to be performed by Asalluḫi are consistently expressed in the prospective in ms. d, while ms. c uses the prospective only in line 48. Ms. a has a slightly different text, but here too the verbal form is second person singular: ḫu-mu-un-ši-gál-me-en “you are the one who truly places”.

49: Cavigneaux and Al-Rawi read gir kū šu-da-a-za, but the photo suggests ku (for kū) and du₄ (for du₄).

49–51: The translation of the locative in these lines as “with” follows a proposal of J. Klein; Cavigneaux and Al-Rawi translate “grâce à”.

50a: The additional line in ms. d is parallel to the preceding line. The word mu-ḪU-UŠ is otherwise unknown; one expects a word for “foot” as in line 50. The phrase sa₄₃-ga-za may be a spelling variant of si-ga-za (cf. si-qa-za, line 50 in ms. a, and the discussion of that line and its parallels by Cavigneaux and Al-Rawi, p. 40).

53: Not least in view of line 19, one should translate á-sàg here as “affliction” rather than asag-demon (Cavigneaux: ‘frappe-côté’; PSD A III 58a: asag-demon, cf. PSD A II 94a, 96b).

58*: Cf. ms. e rev. 16’ (2.: 21’).

59*: Cf. line 34.

2. 7*: There is not enough space in the break between lú-ra and búr to restore a negated verbal form of búr “to undo”.

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This fragment of a two-column tablet from Nineveh preserves a small portion of a Sumerian anti-witchcraft incantation of the Marduk-Ea type.

The tablet, written in Middle Babylonian script, seems to have originally contained no more than this one incantation. The scribe put the Sumerian text in the left column and added Akkadian translations of the Sumerian lines in the right column. Many Sumerian lines are left untranslated. In most of these cases a translation was regarded as superfluous because the Sumerian line contains repetitions or standard phrases (lines 10′–12′, 17′, 23′, 24′, 27′; but note the missing translation in line 15′).

The extant portions of the incantation cover only the ritual instructions, phrased in the second person singular prospective verbal forms typical of the Marduk-Ea format, and the beginning of the final section of the incantation, characterized by verbal forms in the precative. The central action of the ritual is the washing of the patient over figurines representing the warlock and witch.

List of Manuscripts

| a | Th 1905-4-9, 93 = BM 98587 | AJSL 35, 141–42, pl. 25 | Fragment of a two-col. tablet, Middle Babylonian script | Nineveh, ‘Ashurbanipal’s Library’ |

Synopsis of Text Units

i Sumerian incantation against witchcraft ................................................................. 1′–38′[a obv. 1′–rev. 21

Previous Editions

None.

Transliteration

1′ a obv. 1′ [x x x x x x] x [x x]
   [ ]

2′ a obv. 2′ [x x x x x] x newInstance ga [x]
   [ ]

3′ a obv. 3′ [x x x ḫiššimma]r tur-gi-ṣul-ḫi(?)
   [ ]

4′ a obv. 4′ [x x] x [k]er[e]n lâl-kur-ra(-x)]
   [ ]

5′ a obv. 5′ [x x x] ga kar71-sikil-la-ke₄
   [ ]

6′ a obv. 6′ ṣa ga kū₅₄[ga] ṣub₄-me-ni₃-
   [ ]
8.17

7' a obv. 7' á-gú-[i-ga] x x [x]-fù-[ù]-dè ²⁻ê⁻dè [ ]

8' a obv. 8' alan ušš₁₁-z[1 u min us-šš₁₁-[zu]-ke₄-ne [ ] sa-lam k[as šapi u kaššāp] [1]

9' a obv. 9' 2-àm t'm⁷ u-me-ni-dím
2 ša₄ t[Mu₄-pu(?)--u]š

10' a obv. 10' 2-àm né-gš-sila₁₁-ḡa³ u-me-ni-dím
(Akkadian line uninscribed)

11' a obv. 11' 2-àm umu₄-udu u-me-ni-dím
(Akkadian line uninscribed)

12' a obv. 12' 2-àm DU₄-LÀL u-me-ni-dím
(Akkadian line uninscribed)

13' a obv. 13' á-bi-ne egir-bi-ne \ im-ma-an-gur-re \ i-dî-šu-nu ana ar-ki-šu-nu \ te-e-er

14' a obv. 14' ġi-ri-bi-ne u-me-ni-gil-gil
še-pi-šu-nu uš-gir erasure

15' a obv. 15' šuᵄ⁽⁴⁾(ku)-urₑ₁₅-bi-ta u-me-ni-kēš
(Akkadian line uninscribed)

16' a obv. 16' i kuₑ₁₅-a u-me-ni-ššeⁿ³
ša-man nu-ni pu-šu-uš-ma

17' a obv. 17' [a]lan ušš₁₁-zu munus-ušš₁₁-zu-ke₄-ne
(Akkadian line uninscribed)

18' a rev. 1 ìgi⁻¹ ṣtu-še u-me-ni-gub
ina 'ma-ḥar ṣṭ[iTU] x x x x

19' a rev. 2 lù-ulu ('t'lu-bi') dumu digir-ra-na
a'-wi-lum [DUMU DINGIR-šu]

20' a rev. 3 ìgi ṣtu lugal-an-ki-ke₄
ma-ḥar ṣṭ[iTU] x x x x

21' a rev. 4 ga kù-ga u-mu-e-ni-dé-dé
ši-iz-ba [x x x x x]

22' a rev. 5 ìgi ṣtu-še u-gul ḫe-ni-fb-šà-gà-gà
: i na ma-[ar x x x x x]

23' a rev. 6 alan ušš₁₁-zu munus-ušš₁₁-zu-ke₄-ne
(Akkadian line uninscribed)

24' a rev. 7 lù-ulu ('t'lu-bi') dumu digir-ra-na
(Akkadian line uninscribed)

25' a rev. 8 a-gúb-ba a kù-ga-ta \ ugu-bi-ne u₄₃-kam \ erasure ḫe-ni-fb-tu₄₃-tu₃ A.GUB.BA-a me₄ₑ e'lu-tim \ e-li-šu-nu 3 u₄₃-mi \ li-ir-tam-muk

26' a rev. 9 úḫ ḫul-lu su-ni-ta \ ḫe-em-ma-ra-an-du₄₃-e kiš-pu lem-nu-tum \ ina SU-[šú lip-pa] t-rù

27' a rev. 10 [u]šš₁₁ ḫul-lu su-ni-ta \ [h]ᵉ-em-ma-ra-an-du₄₃-e tm-tum le-mu-tum \ (uninscribed)

28' a rev. 11 [lù-ulu] dumu digir-ra-na a-wi-lum DUMU DINGIR-šu

29' a rev. 12 [x x (x) m]i du₁₁-ᵄ-ga ama-šu-ḥal-bi 
₄nin-ka-ra-ak x [x]

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Translation

(lines 1'–2' too fragmentary for translation)

5'[ ... , palm] shoots, [šulḥ]i-reed,

4'[ ... ] wood, mountain honey,

5'[ ... ] milk from the pure quay,

6'you put (it) into the pure milk.

7'In the morning, ... , at sunrise,

8'Figurines of warlock (and) witch,

9'you fashion two of clay,

10'you fashion two of dough,

(Akkadian line uninscribed)

11'you fashion two of tallow,

(Akkadian line uninscribed)

12'you fashion two of wax,

(Akkadian line uninscribed)

13'you wrench (text: he wrenches) their arms behind them,

14'you twist their legs,

Twist their legs,
15′ you attach sweepings to (the figurines),
(Akkadian line uninscribed)
16′ you smear fish oil (on them),
smear fish oil (on them).

17′ [the figurines of the warlock and witch,
(Akkadian line uninscribed)
18′ you set them up before Utu.
Before Šamaš ... [ ... ].
19′ The man, son of his god:
The man, [son of his god]:

21′ after you have poured a libation of pure milk,
milk [ ... ].

20′ before Utu, the lord of heaven (and) earth,
before Šamaš, [ ... ].
22′ let him pray before Utu.
before [ ... ].

23′ The figurines of the warlock and witch,
(Akkadian line uninscribed)

24′ the man, son of his god:
(Akkadian line uninscribed)

25′ Let him wash himself for three days over them with pure water from the holy water vessel.
Let him wash himself for three days over them with pure water from the holy water vessel.

26′ May he release the evil spittle from his body.
May the evil witchcraft be released from his body.

27′ May he release the evil [witchcraft] from his body.
(May) the evil poison (be released from his body).

28′ [The man], son of his god:
The man, son of his god:

29′–31′ [May the cherished [ ... ], Amašūalbi, have [mercy] (on him), [may] she undo his sorceries.
May Ninkarrak, ... [...], have me[rcy] (on him), may she undo his sorceries.

32′–35′ [May] Damu, her great ..., treat [ ... ],
May Damu, the [great] exorcist[st], [ ... ] his wound,
34′–35′ [may] he [release his sin] from [his body].
May he relea[se] his sin [from his body].

36′–37′ [May he reassign him safely] to [the benevolent hands of his god].
[May he entrust him] safely[ly] to the [benevolent] hands [of his god].
(text breaks)

Notes

1′−6′: These lines apparently contain the instructions for the preparation of the “pure milk” that is to be poured as a libation to Utu according to line 21′.

5′: For the tentative reading, cf. text 8.15: 23.

5′, 9′−21′: To allow for an easy reading, the Sumerian second person singular prospective forms are rendered as present tense in the translation.

7′: The sign before AN-UD-DU-NE is probably NE; a reading ki d<uttu>-ē-dē seems unlikely to our eyes.

8′: Cf. lines 17′, 23′.

13′: Instead of im-ma-an-gur-re, one would expect ū-me-ni-gur here.
15': The translation is based on the assumption that šu-ur₄-ur₄ corresponds to Akkadian ḫimmatu “sweepings”, attested in lexical lists.

26’–27’: It would be surprising if the Sumerian text had exactly the same wording in both lines. Akkadian imtu is equated with úḫ and uš₁₁, and the traces at the beginning of line 27’ admit a restoration uš₁₁ (though úḫ is equally possible). The translation of uš₁₁ with imtu is common in bilingual texts.

29’–31’: It is possible that the Sumerian lines in rev. 13–14 were indented; if so, lines 29’–31’ should actually be counted as one line (cf. the indentations in lines 25’, 26’ and 27’). Amašuḫalbi is here used as a name for Gula and corresponds to Ninkarrak in the Akkadian translation.

32’–35’: It is possible that the Sumerian lines in rev. 16–18 were indented; if so, lines 32’–35’ should actually be counted as one line (cf. the note on lines 29’–31’). Damu is the son of Gula, and therefore the possessive pronoun -(a)ni at the end of the Sumerian version of line 32’ probably refers to the goddess; apparently, this reference is not rendered in the Akkadian translation. For Damu’s epithet ašipu rabû, cf. šurpu VII 71–72; but note that the traces in the Sumerian version are irreconcilable with the expected šim-mú (gal-la-ni).
TEXT 8.18
CRUSHING THE WITCH

Content

This bilingual incantation is only preserved in a late manuscript, probably dating to the Persian period, but the text is likely to have originated in Old Babylonian times. The fragment BM 40568 comes from a tablet that seems to have contained only this incantation. The incantation is of the Marduk-Ea type; its main concern emerges clearly from the ritual section: The exorcist fashions figurines representing the warlock and witch made of various materials. This is followed by a ritual purification of the patient’s mouth, again a well-known rite. The whole procedure was performed after sunset on the night of the new moon; interestingly, the instructions nevertheless stipulate setting up a censer before the sun-god (line 13’). Overall, the ritual instructions show a number of similarities with those of the Akkadian Šamaš ritual CMAwR 1, text 8.4 (cf. especially lines 8–11, 58–62).

List of Manuscripts

| a  | 81-4-28, 110 = BM 40568 | AJO 42–43, 247  Pl. 26 | Single-col. tablet, Late Babylonian script, ca. 5th–3rd cent. | probably Babylon

Synopsis of Text Units

i Bilingual anti-witchcraft incantation ................................................................. 1’–18’
   a obv. 1’–rev. 8

Previous Editions


Transliteration

1’ a obv. 1’ [ rana as₁⁻¹-ḳuppi(?)
2’ a obv. 2’ ġiri-ni ba-d[a-an-dab nu-mu-un-da-an-zi-zi(?)]
   še-ep-šu is⁻¹-bat-ma¹ te⁻¹-ba-a¹ [u i ile’’i(?)]
3’ a obv. 3’ šà-bi ba-da-an-dab ��ša⁻¹-[i-ga-ni
   li-ib-ba-šu is-bat-ma ni-îš lib-bî⁻¹-šâ=x [     ]
4’ a obv. 4’ á-šu-ĝiri-bi ba-da-an-dab nu-mu-un-da-a[b-bê]
   meš-re-ti-šâ is-bat-ma a-wi-lu DU₁₁ u[1 ile’’i(?)]
5’ a obv. 5’ āsal-lù-hi igi : nîg ǧâ-e : ǧen-na dumu-[ğu₁₀]
6’ a obv. 6’ u₄-ná-ām u₄ eš-bar an-na-[ka(-ka)(?)]
   ina u₄-um pu-ru-us-se-e šâ AN-nî [(x x)]
7’ a obv. 7’ ātu an-ša-qa igi-nil ǧâ-ǧâ-[tu’]
   ṢTU iš-tu ana qé-reb AN-e pa-ni-šu ina šâ-[ka-nî]
Translation

1. At the threshold … .
2. She seized his foot so that [he cannot] rise,
3. she seized his ‘heart’ so that he is deprived of his potency,
4. she seized his limbs so that the man [is] unable to speak.
5. Asalluḫi saw him, went into the house of his father Enki and cried out: “Father, … !” He reported it to him a second time (and said): “I don’t know what to do, what would quiet him?” Enki answered his son Asalluḫi: “My son, what is it that you would not know? What is it that I could add to it? Marduk, what is it that you would not know? What is it that I could add to it?) Whatever I (know, you know too). Go [my] son (Asalluḫi),
6. on the day of the new moon, the day of An’s decision, […]
7. after Utu has set his face into Heaven’s Interior,
8. make figurines of the warlock and witch […] of clay, of dough, of tallow, of bitumen (and) of wax.
9. [Have] their right hands [seize] their mouth, their left hands [their anus].
10. [Have him … ] their [mouth] with his left foot.
11. Pu[t] (them) in a disposable pot,
12. set up a censer with li-juniper before Utu.
13. Let the man, the son of his god, pour out grape must.
14. Let him crush the figurines of clay (and) of dough with his foot.
15. Bu[nn] the figurines of tallow, wax (and) bitumen with fire.
18. … [
Notes

General: We provide only one translation for the Sumerian and Akkadian texts since there are no significant variants between the two versions; the rendering of the verbal forms in the ritual instructions (Sumerian prospective, Akkadian imperative) follows the Akkadian version. For further comments on this text, see Schwemer, *OrNS* 78 (2009) 58–66.

2’–4’: The subject in these lines is the agent of evil who was explicitly named in the preceding lines that are now lost. Although obv. 8’ shows that the incantation is directed against the warlock and witch, the text itself describes the witch’s actions in the singular. The pairing “warlock and witch” is a typical stereotype of this genre, and when the concrete descriptions of the evildoer’s action, as here, are phrased in the singular (and not in the third person plural), they regularly refer to the female witch rather than to the male warlock.

3’: If the subject of the second half of the line is not the patient, as tentatively assumed above, we may consider restoring u[n-ni-iš] (“she weakened his potency”).

4’: Geller read a-we-lu-ka, but a plural awṭāluka is difficult to accept within the present context. The syntax seems to be parallel to line 2’, and an interpretation of KA as a logographic writing for the infinitive qabā allows seems to be our best option, even though one may have expected a syllabic spelling on the present tablet, which, as rightly noted by Geller, contains a number of writings that reflect an Old Babylonian original. Note that the seizing of the limbs here produces an inability to speak, rather than an inability to move around.

6’: For the new moon of the thirtieth day of the month as the day of Anu, cf. the līpsur-lītany Nougaroy, *JCS* 1 (1947) 333 rev. 13’ (duplicate *CITN* 4, 110 rev. 32: Marduk) and the designation of the thirtieth day as the day of Anu in hermologies (see the references cited by Nougaroy, pp. 333–34, fn. 26). The Akkadian version leaves out U₄,NĀ,ÅM, as the logogram can be supplied from the Sumerian version. Nevertheless, it seems unlikely that ina (ÅŠ) here served as a ditto-marker (for this usage, cf. lines 15’–16’).

8’: The sign at the end of the Sumerian line before the break is a clear Å[K, but its signifi-
TEXT 8.19
AN OLD BABYLONIAN RITUAL FOR A BEWITCHED HOUSE

Content

The Old Babylonian tablet published as YOS 11, 15 contains a fragmentary incantation against witchcraft that is being performed against a house (lines 1–16). The opening lines of this incantation have the quality of proverbial sayings, a trait rarely found in this type of text. The pertinent ritual instructions prescribe a mixture of peas, seeds, beer and vinegar to be deposited under the doorjamb of the bewitched house (lines 17–20). Although not explicitly stated, the incantation was probably to be recited over these materials. The same incantation is known from another Old Babylonian tablet (YOS 11, 29) that contains a collection of medical and magical texts; on that tablet only the first half of the incantation is preserved. For other rituals to rid a house of witchcraft, see CMAwR 1, text 11.1, and texts 10.7, 11.3 and 11.5 in the present volume.

In addition, YOS 11, 15 contains a short ritual against depression and anxiety (lines 21–24); it may have been recorded on the same tablet because it also makes use of parts of the house (a brick from the threshold).

List of Manuscripts

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<tbody>
<tr>
<td>a</td>
<td>YBC 4588</td>
<td>YOS 11, 15</td>
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<td>coll.</td>
<td>Landscape format tablet, Old Babylonian script, 19th–18th cent.</td>
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<tr>
<td>b</td>
<td>YBC 4597</td>
<td>YOS 11, 29</td>
</tr>
<tr>
<td></td>
<td>coll.</td>
<td>Landscape format tablet, Old Babylonian script, 19th–18th cent.</td>
</tr>
</tbody>
</table>

Synopsis of Text Units

i Ritual against witchcraft affecting a house ................................................................. 1–20
   Incantation: Ėpiš lemēti lemmētašu ................................................................. 1–16
   a obv. 1–rev. 4 // b rev. 6–12
   Ritual instructions .............................................................................................. 17–20
   a rev. 5–8
ii Ritual against troubles .................................................................................... 21–24
   a rev. 9–u. e. 1

Previous Editions

Wasserman, SEAL, no. 5.1.25.3 (accessed September 2013).

Transliteration

1. a // b

(for the preceding units in ms. b, see Summary 2.)

1 a obv. 1 e-pi-iš le-em-nē-tim le-em-nē-tu-šu ú-ul i-še-et-ta-šuʾ(ša)
   b rev. 6 še-pi-ša še-em-nē]-]-lt-ša] ú-ul i-še-et-ta-šu →

2 a obv. 2 lu-mu-un-šu pi-ri-il-šu ú-ul ú-wa-ar-[ša]ar
   b rev. 6 lu-mu-un-šu pi-ri-il-šu ú-ul ʾi'-wa-šar
3 a obv. 3 za-ari lum-nim i-ṣši-da qa-ta-[š]u
b rev. 7 za-ri lu-um-nim i-ṣši-da qa-ta-šu

4 a obv. 4 INIM-a-at uṣ-ṣi-a ū-[ša]-a-[n-nu]-i-ṣi-i-da qá-ta-[š]u
b rev. 7 INIM-a-at uṣ-ṣi-a-am ū-ša-an-nu-ū ap-ša-šu

5 a obv. 5 ū-ul i-ṭa-di bar-ba-ra i-[mi-ši-ni]
b rev. 8 ū-ul i-ṭa-ad-di ba-ar-ba-ru i-mi-ši-ni

6 a obv. 6 ū-ne-ša-am ša-g[i-ma-am]
b rev. 8 ū-ša-am ša-gi-ma-am x [(x)-da-mu-[(x) x] x i-a-tim

7 a obv. 7 ū-ul ū-sal-lam [x]
b rev. 9 ū-sal-la[m] pu-u ni-ši x (x) →

8 a obv. 8 ū-ul ū-x-[x]
b rev. 9 x [x x x x x]-i pa-zi-iq-tim

(the following fragmentary lines in ms. b cannot be coordinated with ms. a; see Notes)

9 a obv. 9 a-na ḫa-[a]-[b-lim]³
10 a obv. 10 a-na x [ ]
11 a obv. 11 ḫa-[a]-[b-lum]³
12 a lo. e. 1 ū-[ša]-l-x [ ]
13 a rev. 1 a-na [ša]-l-x [ ]
14 a rev. 2 qā-[a]’
15 a rev. 3 na-š[i x x x (x)] x x x x [ ]
16 a rev. 4 i-[š x [x x x x x]-i na ma-a-at x [ ]

2. Summary of passages in ms. b not included in the transliteration

obv.
1–3 Prescription against miqtum-epilepsy.
4–7 Prescription against urbatum-illness.
8–11 Prescription against baskiltum (haemorrhoids?) of the anus.
12–18 Prescription against a disease of the head.

rev.
1–3 Love charm (see Cavigneaux, NABU 1998/74; Collins, Natural Illness, 274–76).
4–5 Prescription against toothache.

Bound Transcription

1 epiš lemānētim lemēntašū ul išettāšu
2 lumunšu piriḫušu ul uwašar
3 zāri lumnim iššidā qatāšu
4 awāt uššiam ušannā aplašu
5 ul iḫaddi barburu imištin
6 u nēšam šagimam … yātim

Translation

1 The evildoer — his evil deeds will not fail to catch him,
2 his evil will not release his offspring.
3 The one who sows evil, his hands will harvest (it),
4 the word that comes out against me, his sons will double.
5 The torn-eyed wolf will not rejoice,
6 and with regard to the raging lion: … to me.
The mouth of the people will not reconcile … ,

… will not … howling … .

(lines 9–16 too fragmentary for transcription)

17Seven hallārūm-peas, seven kiṣšēnūm-peas, nine (grains of) šeguššum-barley, 18seven grains of sikillum-plant (seed), beer-wort and vinegar 19you bury at the socket of the door(jamb), then 20the witchcraft that is being performed against his house will be undone.

21If (someone) is perturbed and troubles 22beset him, 23he shall remove 22a brick from his threshold (and) put it in an oven, then 24his troubles will be removed.

Notes

1– 4: These lines were previously treated by Schwemer, Iraq 72 (2010) 63. We accept Wasserman’s suggestion to read INI-MA at the beginning of line 4 (rather than having an obscure ka-a-ad), but maintain the interpretation of ap-lu-ša “his (i.e., the evildoer’s) sons” (cf. piriḫšu in line 2; Wasserman’s commentary suggests “his dissenters will revoke”, but his translation has “sons”). The interpretation of the line still remains uncertain; it may refer to the sons of the evildoer becoming the target of the slanderous words their father utters against the speaker.

5: For i-mi-ši-ni as a sandhi-writing of ḫimīṣ tnt, see Wasserman. The accusative barbara in ms. a is probably due to a scribal mistake; note that a reading ba-ar-ba-ar-alm is not excluded.

6: Wassermann suggests id-umu ia-a-tim, which he translates “he will moan to me”. Although ID is epigraphically excluded, one could read [i]-da-mu-[um]. Note, however, that the broken surface after MU is not very deep and may not have been inscribed apart from an area of approximately two signs preceding ia-a-tim where the break is deeper.

7– 8: The interpretation of these two fragmentary lines is unclear, but the phrase pû ništ seems secure. Also the proposed coordination of the two manuscripts remains uncertain.

9– 16: No translation of these fragmentary lines is attempted. Ms. b has only a few signs in rev. 10–12 (probably // lines 9–14): 10[x x x x] x ša ki x [x x x x x x x] 11[di-im], 11[break of approx. 16–18 signs] x at, 11[break of approx. 16–18 signs] x ar.

MAQLÛ INCANTATIONS OUTSIDE MAQLÛ

Content

The fragmentary manuscript A, a two-column Neo-Assyrian library tablet from Nineveh, may describe a complex ritual ceremony involving the recitation of several incantations; alternatively, as no ritual instructions are preserved, it may simply be a collection of incantations.

The tablet shows some similarities with the incantation sequence of the Šurpu ritual. The first partially preserved incantation deals with witchcraft and may be identical with the incantation Attā bīnu quoted in the Šurpu ritual tablet. The incantation is also attested on two Late Babylonian fragments (mss. d and e).

The second incantation on mss. A, d and e, Aktabsakka šaddakka, is directed against witchcraft too. The text is also known from Middle Assyrian and Neo-Assyrian fragments found at Aššur (mss. B and C). Each of the three Assyrian manuscripts presents a different recension of the composition; their “genetic relationship … is undeniable and their differences probably exemplify the simplest form of expansion of a short list of evils” (Abusch, BWiL, 10).

As in the list of incantations on the ritual tablet of Šurpu (LKA 91 rev. II 9′–10′), the incantation Aktabsakka šaddakka is followed by the incantation Ipuš Ea īpuš Ea on manuscripts A, C and d. The connection of this sequence of incantations to Šurpu is confirmed by ms. d, which is designated as a Šurpu manuscript in its colophon (a comprehensive study of this aspect of the text is being prepared by F. Simons who brought ms. d to our attention). The few traces on manuscript B, on the other hand, are probably part of a brief ritual instruction (see Abusch, BWiL, 10, fn. 2).

Manuscript A also contains the beginning of the incantation Attunu mû, whose text is otherwise known only from Maqlû V 98–111, and traces of a further incantation that is poorly preserved.

The Middle Assyrian manuscript B from Aššur originally comprised more than 400 lines, including several anti-witchcraft incantations with short rubrics. One of these is a variant or early version of the Maqlû incantation Kaššāptu nērtānitu (Maqlû III 39–60).

List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>K 2467 + 80-7-19, 116</th>
<th>pl. 27</th>
<th>Fragment of a two-col. tablet, Neo-Assyrian script, 7th cent.</th>
<th>Nineveh, ‘Ashurbanipal’s Library’</th>
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<tr>
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<td>VAT 9531</td>
<td>KAR 226</td>
<td>coll.</td>
<td>Fragment of a three-col. tablet, Middle Assyrian script, 13th–11th cent.</td>
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<tr>
<td>C</td>
<td>VAT 20078 (sic)</td>
<td>KAR 78</td>
<td>coll.</td>
<td>Fragment of a single-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
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<tr>
<td>d</td>
<td>W 23315/1</td>
<td>SpTU 5, 242</td>
<td>—</td>
<td>Fragment of a two-col. tablet, Late Babylonian script, 5th–4th cent.</td>
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<td>e</td>
<td>80-11-12, 176 = BM 38294</td>
<td>—</td>
<td>pl. 29</td>
<td>Fragment, Late Babylonian script, ca. 5th–3rd cent.</td>
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</tbody>
</table>

Synopsis of Text Units

1st Part

i′ Fragmentary incantation against witchcraft and other evils (Attā bīnu) …………………… [1′–13′]
A obv. II 1′–11′ // d rev. 1′–6′ // e: 1′–13′

ii′ Incantation: Aktabsakka šaddakka……………………………………………………[14′–18′]
A obv. II 12′–rev. III 2 // B rev. VI 3–13 // C: 1′–5′ // d rev. 7′–11′ // e: 14′
Previous Editions

Abusch, BWIL, 11–12 (transliteration of part 1, lines 12′–17′), 78–80 (2nd Part).
Schwemer, Abwehrzauber, 107–8 (2nd Part, lines 4′–14′).
Schwemer, KAL 4, 73–76, no. 31 (ms. B).

Transliteration

1. A // B rev. VI 3–13 // C: 1′–14′ // d rev. 4′–18′ // e

1′ e: 1′ x x x x x
2′ e: 2′ pa-šir ār-nu m[aš-mišii]
3′ A obv. II 1′ [ x 'la₃ su₃] x [x x]
   e: 3′ pa-tšir GIG₃ di-'[i]
4′ A obv. II 2′ [ ] → [] Ad₃.MEŠ GIS.GI.MEŠ.NU D[U₁₀.GA.MEŠ]
   e: 4′ pa-šír MÅŠ.GE₃.MEŠ HU[L.MEŠ]
5′ A obv. II 3′ [ ] DINGIR pu-šu-ār an-[ni]
   d rev. 1′ [ ] ina ū₄₃.k[a₄]
   e: 5′ i₄₃.a-[ši] ina te-k[a₄]
6′ A obv. II 4′ [ ] p[u₄₃]u₄₃-i₄₃-il-[ni]
   d rev. 1′ [ ]
   e: 6′ ina IG₄₃.UTU p[u₄₃]u₄₃
TEXT 8.20

14’ A obv. II 12’ [ÈN ak-tab-sa]-ka šá-ad-da-ak-ka ²[INIG]
B rev. VI 3 ÈN ak-tab-sa-[k][a]
d rev. 7’ [ak-t]ab-sak-ku šá-[ad-da-ak-ku] e: 14’ [É]N ²ak³-[tab-sa-ka] (e breaks)

15’ A obv. II 13’ [u][N,NU,UŠ ²[IMMAR]
B rev. VI 4 GIŠ el-la [IN,NU,UŠ
C: 1’ el-[l]u [IN,NU,UŠ lib³-bi-gi[-šim-ma-ri]
B rev. 8’ [x] x x ³IN₃,UŠ] e: 12’

16’ A obv. II 14’ [ta-n]i-bi-ia ta-di-ra-ii-[ia]
B rev. VI 5 im-tu-ia ta-ni-[tu-ia] 'ta³-[di-ra-tu-ia] →
C: 2’ [ta-ni-[tu-ia] ta-di-ri-[u]-i³]
B rev. 9’ [im-tu³]-ila-a ta-ni-[tu]-a

A obv. II ends. For the direct continuation of the text in this manuscript and in ms. d, see line 17: mss. B and C deviate and include additional text edited here as lines 16’a-f (ms. B) and line 16’g (ms. C).

The text in ms. B continues as follows:

16’a B rev. VI 5–6 [x x x x] / la-a ²lu-ub [im₃-ta] širṭya lurnu(?)
16’b B rev. VI 7 [kiš-p]i ru-he-e ru-se-e up-ša-se₁-e₁ [lemmate ša amelāt(?)
16’c B rev. VI 8 [HUL.MAS],[GE₃,ME₃],[AMEŠ-te GISKIM,MEŠ-te ²HUL₃,M[EŠ-te lā ġābāt(]
16’d B rev. VI 9 [šrē ša-tu³]-³[ši lU₃,MEŠ-te pār-du³-[ši lTe lā ţābāt(]
16’e B rev. VI 10 [ša šiŋiŋ immeri naqē (im₃-SIS)KUR li-pit qa-te 'KA₃ U[N,MEŠ]
16’f B rev. VI 11 [minma lemmu ša i-n[a šU₃-ia ū E-ia GÀ[l-d]

The text in ms. C continues as follows:

16’g C: 3’ [u³]-u₃-[^<a> a-a šu-us-su GAZ lib-bi ta-z[i³-im-ti ilt(??)]
A rev. III 1
u₄-mu ¹ITI¹ — [MU.AN NA]
B rev. VI 12
| it-ta]l-ku lum-ni [it-ba-lu]
C: 4′
| — MU.AN NA ša it-tal-ku lum-ni [it-ba-lu]
d rev. 10′
| u MU.AN NA ša it-tal-ku

18′ A rev. III 2
B rev. VI 13
| [ir-ru-bu-nim]m TILL [lib-lu-nim] —
C: 5′ [u₄-mu ITI] — MU.AN NA ša ir-ru-bu-nu TIN lu-bil-lu-ni ¹EN³
d rev. 11′
| u MU.AN NA ša ir-[ru>]-bu-ul-ni

A, B, C, d
(for the continuation of B, see 2.)

19′ A rev. III 3
EN D-DU-uš ṣ[i] ṣ[i]a³ ip-[š]ur ḍ[i]-a
C: 6′ [i]-pu-uš ṣ[i]-a ip-[š]ur ḍ[i]-a
d rev. 12′ [D-DU]š ṣ[i]-a ip-[š]ur ḍ[i]-a →

20′ A rev. III 4
pa-ṭar lum-ni šu-p₄-ul-nu uz-[u]
d rev. 12′ x [ ]

21′ A rev. III 5
pa-sa-su ki-[sir š]a-kan dum-qí ḍiš it-[i-ka-ma]
C: 8′-9′ [pu-u]š-us ki-[sir lum-nu ša-ka-nu SIG₅ / [i]³-iš-a it-ti-[ka>-a-ma]

22′ A rev. III 6
[giš][NIG ] lu-ú pa-ša-ra-a[n-ni]
d rev. 15′ [giš][NIG ][G a-mur lu pa-ša-ra-an-ni]

23′ A rev. III 7
[IN.N][U.Š] a-mur lu pa-as-sa-an-ni
d rev. 16′ [IN.N][U.Š] a-mur lu pa-as-sa-an-ni

24′ A rev. III 8
[giš][G]SIMMAR ar a-mur ár-ni šèr-ti gil-la-te ḍiš-[te]
d rev. 17′ [giš][G]SIMMAR a-mur a-mu-ru ár-ni šèr-ti

25′ A rev. III 9
[SU.M][U li-is-suḫu DIN.GIR.MEŠ [ ]
C: 13′-14′ [lum-ni u mi-niš-ti ša zu-um-ri-[a] / [ DIN.GIR. MEŠ GAL₃,MEŠ
d rev. 18′ [mi-n]é-eš-tum ša zu-um-ri-ia li-is-suḫ]

(C breaks; for the following text in d, see Summary 3.)

A

26′ A rev. III 10
[EN at-tu-nu A.MEŠ ša][D-U-DU-ka kal KUR.KUR]
27′ A rev. III 11
[ša] ta-at-ta-nab-lak-k[a-ta kal KUR.[MEŠ-ni]
28′ A rev. III 12
[a-ḥap-pa a-ra ra] [u-sab-ba-ra] [š][MĀ(?)]
29′ A rev. III 13
[A.MEŠ ID aliktiš A.ŠUŠ ID]IGNA u [BUR][ANUN₃]
30′ A rev. III 14
[A.ŠUŠ a-ab-ba ta-ma-[a] ra-[pa-ša-ti]
31′ A rev. III 15
[X X X X X X (X)] X X [X X X (X)]

(A rev. III breaks)

32′ A rev. IV 1
| — ni
33′ A rev. IV 2
| — KIMIN
34′ A rev. IV 3
| — KIMIN
35′ A rev. IV 4
| -p[a-a-ti
36′ A rev. IV 5
| X·TU-UM·NA
37′ A rev. IV 6
| DIN.GIR u LUGAL
38′ A rev. IV 7
| E[N₁ a-ma-ti-ia
39′ A rev. IV 8
| p' a'[n-ia
40′ A rev. IV 9
| X X

(A rev. IV breaks)
Tzvi Abusch and Daniel Schwemer - 9789004318557
Downloaded from Brill.com04/15/2018 08:53:02PM
via free access
The text in ms. C continues as follows:

16
14
11
9
5
4
2
1

Incantation Ašši gizillâ: duplicate of Reiner, Šurpu, Appendix rev. 31ff.
Fragmentary beginning of the incantation Kîma šâmu annâ iqqallâp-ma (Šurpu V–VI 60–72).

Bound Transcription

1. A // B rev. VI 3–13 // C: 1′–14′ // d rev. 4′–18′ // e

1′ ... [  
2′ pâšîr arnu m[âmtît(?)  
3′ pâšîr mursî dî[i [...  [  ......  
4′ pâšîr Šunâti ([(lem[nêit]) idâtî itâtî tâ llā-bâti  
5′ vâšî ina têk(a(?)) ilu(?) pušur an[nî]  
6′ na maḥār Šamaš puṣur i’llîrî  
7′ pušur mâmâti ša attanmû kal â[mi]  
8′ pušur Šûnâti [(l[emnêti ša atâṭâlu kal mâ[šî]  
9′ pušur ša kaššârṭya u kaššârṭya[a]  
10′ kišṭûnû[r][u]n[šešûn]u lemmâ[rî]  
11′ ātullî ina bûbûli ina maḥār Šîn u [Ša- 
12′ kîma qê [ḫû-râsi láb[îb]  
13′ [pânt] lîttanbit-ša balâtît lâmur T[U₅ Šîn

14′ EN aktabaska šammadakka bîna]

15′ iša ella mašṭakal libbi gî[šîmmarî]  
16′ iṃtnâyâ tânhâyâ tâdirât[āya]

The text in ms. B continues as follows:

16′[ ... ] lâ tâb libbîya tâb tâb šûrtya lumûn(?)  
16″ kišpî rûh rûsû upšâšê [lemnête ša amâlêtâte(?)  
16‴ lûmûn ša[ñ]âte idâtî itâtî lemmête là tâbâte  
16‴ strî ḫ-[â]râle lmânte padrâtâte là tâbâ- 
16‴ ša ḥinîq immîr niqgî liqî qâtê pî ni[lîr]  
16‴̆ mimma lemmû ša in[a ūmûrta u bîtûyta bâ[šû]

The text in ms. C continues as follows:

16″[a] a ayâya huṣṣu ḫîpi libbi taz[zi]mîtî ilî(?)

1. A // B rev. VI 3–13 // C: 1′–14′ // d rev. 4′–18′ // e

1′ ... [  
2″ who undo[es] sin, e[urse, ...  
3″ who undo[es] illness (and) dis[ease], ... [  ......  
4″ who undo[es] (ev[i][ll]) dreams, un[favourable] signs (and) omens —  
5″ For me through yo[u]r spell, O god, undo [my] si[n]!  
6″ Before Šamaš release [my] bon[d]!  
7″ Undo the oaths that I kept swearing all d[ay],  
8″ undo the [evil dreams that I kept seeing all ni[ght],  
9″ undo my warlock[’s] and my[] witch[’s]  
10″ evil witchcraft (and) [m]agic!  
11″ I have been purified on the day of the disappearance of the  
12″ moon, before Šîn and [Šamaš],  
13″ let me become pure like a thread of [go]ld,  
14″ let [my face] light up, and let me see life!” Incantation  

14″ Translation: “I have stepped on you, I am bringing you in,  
15″ pure tree, mašṭakal-soapwort (and) p[alm] heart.  
16″ My depletion, my sighs (and) [my] sorrows,

The text in ms. B continues as follows:

16″[ ... ], my mental (and) [physical] ill health, [the evil of]  
16‴[witcher]haft, magic, sorcery (and) [evil] machinations [of  
16‴[the evil of] evil (and) [unfavourable dre]ams, signs (and)  
16‴[as well as] of def[ec]tive, e[vil], frighteni[ng (and)  
16‴[in the killing of the sheep, the offering of the  
16‴[(and) any evil that] is pres[ent in] my body and my house —  
16‴[w]oe, alas (and) depression, the co[m]plaint of the gods  

The text in ms. C continues as follows:

16‴[against me] —
TEXT 8.20

17º may the passing day, month ((and)) year take[e away] my evil,
18º may the coming day, month ((and)) year [bring] life [for me]!" Incantation [formula].

19º Incantation: “Ea has wrought (it), Ea has undone (it).
20º Dispelling evil, calming anger,
21º annulling a bond of evil (and) establishing goodness, O Ea, are yours.
22º I have looked at the tamarisk — may it (i.e., the evil) be undone for me.
23º I have looked at the [mašša]kal-soapwort — may it be annulled [for me].
24º I have looked at [the] palm [heart] —
25º may the great gods remove 25º my guilt, fault, error, crim[e],
26º [my evil and] weakness that are affecting my body.”

20º Incantation: “You are the water that flows about all the land[s],
21º [(that travers)es all the mount[ains],
22º [you have breached the quay (and) s]mashed the [boar].
23º [Flowing river water, water of the Ti]gris and the Eu[p]hrates,
24º [water of the Ocean], the [wide se]a,
(line 31′ too fragmentary for translation)
break
(lines 32″–40″ too fragmentary for transcription)
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

1. 1’–13’; In the list of incantations of the Ģurpu ritual tablet, the incantations Aktabsakka šaddakka and Ḡuṣu Ḡa ṣwṣu Ḡa are preceded by the incantation Attā štu (see LKA 91 rev. II 8’ and cf. KAR 165 obv. 26–27). In particular ms. d, which has a Ģurpu colophon, suggests that the present manuscripts (mss. A and d, possibly also ms. e) showed the same sequence of incantations.

2’. Cf. Šurpu IV 56 and, possibly, restore accordingly.

6’. Cf., e.g., CAMAwR 1, text 8.5: 98” (in a Šamaš prayer of the fourth house of Btti rimki) and Šurpu VII 79.

12’: For the motif of comparing the client’s purity with a thread of gold, see Mayer, UFBG, 367, and CAD Q 287.
14’–19': For the incantation Aktabsakka šaddakka, cf. Reiner, Šurpu, 54; Abusch, BWIL, 10–12.

Ebeling listed ms. C (KAR 78) as a namburbi-text on an amulet (RA 48 [1954] 7). But, as noted by Maul, BaF 18, 178, fn. 200, the fragment is too small to ascertain whether or not it originally formed part of an amulet; the incantations on KAR 78 are otherwise not attested on amulets.

15’: For the tentative reading giš el-lalu (instead of šikšikila), cf. Schwemer, KAL 4, p. 76. giša. Gišimmár may also be read as ṣaqaru.


19’–25’: The incantation Ḡpuš Ea ipšur Ea is to be recited in the context of various namburbi-rituals, medical texts and also in the Btt rimki ritual; see Maul, BaF 18, 83–84, with fn. 130; Reiner, Astral Magic, 81–82; Borger, JCS 21 (1967) 10, 14.

The second half of the incantation text is attested in several Btt rimki tablets. Sm 1126 + 82–5, 22, 546: 16’–20’ (fragmentary duplicate: BBR 28; cf. Reiner, Šurpu, 54) reads:


“[He speaks thus. The incantation “Ea has wrought (it), Ea has undone (it)” he speaks] seven times. [Tama]risk, maštakal-soapwort, palm heart he lifts in his hands [and] (says): ‘I have looked at [the tamarisk] — may it (i.e., the evil) be undone for me. I have looked at the [maštakal-soapwort] — may it be annulled for [me]. I have looked at the [palm] heart — O great gods, remove my guilt, fault, error, cri[me], [my evil and weakness] that are affecting my body.’ [In]incantation formula.

The same version of the incantation is preserved in the ritual sections of Btt rimki incantation tablets of the third (or, in the Nineveh version, fifth) house: K 4872 + 5196 + Rm 110 // K 5248 + 9070: 5+a–9+a (ed. Borger, JCS 21 [1967] 10).

22’–23’: For the second half of the lines, cf. CMAwr 1, text 7.8, 7.: 31’ and Šurpu VIII 47, 49, 55, 82: la paṭrānīka la paśrānīka la paśānānīka ‘may (your sin, etc.) be released for you, annulled for you’. 24’–25’: These lines seem unbalanced for two reasons. First, lū plus a word of releasing is expected after amur on the model of the preceding lines. Second, the number of objects of the word nasālu seems excessive, and it is surprising that the gods are asked to remove from the patient’s body various types of sins in addition to evil and weakness. It is possible that an earlier version of the text had lā paṭrānī / paṭrānīnī in the second half of line 24’ and that in line 25’ the gods were asked to remove only evil and weakness. The features noted above as well as the variation ušā / lissušā can be explained by assuming that originally the incantation only referred to Ea and the plants and that the other gods (the ‘great gods’) were added secondarily. A similar phenomenon may perhaps be found in Maqlû VII 29–46, for which see Abusch, Studies Lanfranchi, 5–10.

26’–31’: For the restoration of this passage and its parallel Maqlû V 98–103, see Van Buylaere, NABU 2014/100.

31’: The traces preserved look like [ … ] ‘[u] tag’ [...]; instead of Ḡ, one can perhaps also read ’ABGAL’. According to Maqlû V 103 only the beginning of the line is preserved: ilḥ-bu-nik-ku-nušši x [ … ] (K 2530+ rev. III 6 // K 2544+ rev. III 6). The trace at the end of K 2544+ rev. III 6 is a sign beginning in a single horizontal.

2.: For further comments, see Schwemer, KAL 4, p. 76; for lines 4’–14’, see also Schwemer, Abwehrzauber, 107–8.

4’: One would expect the incantation to begin with the usual formula attimannu kaśšāptu ša …, as attested in many Maqlû incantations, but there does not seem to be enough room in the break for a restoration along those lines. If the restoration of a relative pronoun proposed above for line 4’ is correct, then the following lines (5’–13’) were likely also understood as part of that relative clause. Since the restoration of ša is uncertain, we have not extended the relative construction in the translation beyond the first line (4’).

The restoration tuḥallīqi ‘you have destroyed’ is particularly uncertain; note that the slight traces preserved do not lend themselves easily to a reading līl. Alternatively, one could restore tašpuḫ ‘you have rendered limp’; but the traces do not agree with plu either.

20’: Perhaps restore qalēlī or qamēlī ‘of burning ...’.
21″–32″: This incantation represents a variant or earlier version of *Maqlû* III 39–60.

24″: In *Maqlû* III 45–46 (all extant manuscripts) these two cola show a different order: *bayyārtu ša māšī ḫavyāfttu ša kal ūmi*.

25″: *mu-la-ib-tu* is a variant of *mulaʾʾittu* in *Maqlû* III 47.

26″: In *Maqlû* III 49–50 these two sentences reverse the order of the participles: *kāmītša pi ʾilt kāsštu ša birkī ʾisterāti*. In contrast to all other *Maqlû* manuscripts, *STT* 82 (obv. 1 34′) has *kāmītu ša pi ʾilt kāsštu ša pi ʾisterāti*. This is probably just a scribal mistake and not necessarily relevant to the restoration of the present line (disregard, accordingly, Abusch, *BWIL*, 79, note on line 9′).

29″: This line is absent from the *Maqlû* version of the incantation; see, however, *Maqlû* III 1.
TEXT 8.21
MORE MAQLÛ INCANTATIONS OUTSIDE MAQLÛ

Content

This tablet, dating to the Middle Assyrian or early Neo-Assyrian period, preserves either an extensive anti-witchcraft ritual or a collection of rituals; the double rulings on the tablet do not seem to indicate the end of a ritual as is often the case.

The text probably began with a short indication of the ritual’s purpose (now lost) and instructions, followed by incantations and rubrics. The ritual instructions are only fragmentarily preserved, but the identifiable incantations are similar to incantations from Maqlû V, VI and VII. It is unlikely that this tablet is an immediate ‘forerunner’ of Maqlû; rather, it attests to the multiplicity of (Babylonian) traditions that would eventually result in the canonical Maqlû version (cf. Abusch, BWiL, 19–44 and Studies Wilhelm, 8, 10–11; Schwemer, Studies Abusch, with previous literature).

List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>VAT 11119</th>
<th>KAR 269</th>
<th>coll.</th>
<th>Fragment of a two-col. tablet, Middle Assyrian or early Neo-Assyrian script, 12th–8th cent.</th>
<th>Aššur</th>
</tr>
</thead>
</table>

Synopsis of Text Units

i'   Fragmentary ritual instructions .................................................................................................................. 1'–4'
   A obv.? l. col. 1'–4'

ii'  Incantation: [ ... ėpištt] u mulēpištt .......................................................... 5'–12'
   A obv.? l. col. 5'–12'

iii' Fragmentary incantation .......................................................................................................................... 13'–17'
   A obv.? l. col. 13'–17'

iv'' Fragmentary incantation .................................................................................................................... 18''–21''
   A obv.? r. col. 1–3

v''  Incantation: [Kibr]īt kibrīt kibrīt[...] ..................................................................................... 22''–33''
   A obv.? r. col. 4–15
   Rubric .................................................................................................................................................. 34''
   A rev.? r. col. 16

vi'' Fragmentary ........................................................................................................................................ 35''[1
   A rev.? r. col. 17

vii'' Fragmentary incantation .................................................................................................................... 36''–47''
   A rev.? r. col. 1'–12'
   Rubric .................................................................................................................................................. 48''
   A rev.? r. col. 13'

viii'' Fragmentary incantation .................................................................................................................... 49''–52''[1
   A rev.? r. col. 14'–17'

ix''' Fragmentary ........................................................................................................................................ 53'''–56'''
   A rev.? l. col. 1'–4'
Previous Editions

Abusch, BWiL, xv–xvii, 17–18, 80–82.
Schwemer, KAL 4, 68–71, no. 29.

Transliteration

1′ A obv. 1, col. 1′ [ ] x
2′ A obv. 1, col. 2′ [ ] x ḫIL-1-ма
3′ A obv. 1, col. 3′ [ t̥a-ḥap-pi
4′ A obv. 1, col. 4′ [ G][AR-4-an]’
A
5′ A obv. 1, col. 5′ [EN x x e-piš-ti] .Encode 1-mul-te-piš-ti
6′ A obv. 1, col. 6′ [ša x x Ṣπušā(?)] ep-še-1-te1-ia
7′ A obv. 1, col. 7′ [bunnānēya(?)] 1-d-maš-ši-Lu
8′ A obv. 1, col. 8′ [salmīya(?)] ib?-na-[a<z]-mi-na-1-te-ia3 <subbitār(?)>>
9′ A obv. 1, col. 9′ [ṣpīṣ tēpušā(?)] lā ša  Ma(lid)-tu-ki-na
10′ A obv. 1, col. 10′ [salmū tabnā(?) lā ša ra-ma-ni-ki-na
11′ A obv. 1, col. 11′ [Sipatkiš a-ia iq-ri]-1-ba3 <amātākina> a-ia ik-šu-da-ni
12′ A obv. 1, col. 12′ [ina qībbt Marduk(?) E][N ba-la-ti
A
13′ A obv. 1, col. 13′ [EN x x x x x] x uš-ni-x ka-ā-ša
14′ A obv. 1, col. 14′ [x x x x x x l]17 ×nap1  $[i7 x] x mi $PAH7
15′ A obv. 1, col. 15′ [ ] mi
16′ A obv. 1, col. 16′ [ ]
17′ A obv. 1, col. 17′ [ T][U]6 ×EN7

(obv. 1, col. breaks)

18′′ [A obv. 1, col. 1] [ ]
19′′ A obv. 1, col. 1 [a-na (i)a-a-ši] ru-ša-(a-nim-ma lippaššā kišpā]
20′′ A obv. 1, col. 2 [ru-śu-ū ru-šu-ū  ī-up-šā3,š[u-u lemmūt ša amēlīti]
21′′ A obv. 1, col. 3 [i]ū ma3-mi-tu ša SU-ia [littašī]
A
22′′ A obv. 1, col. 4  $EN [ki3-bir-ra]i-4-šu kib-ri3-4-šu kib-ri3-ištu mārat līd(?)]
23′′ A obv. 1, col. 5 x x kib-ri3=šti kal-la-at6 [d x x x]
24′′ A obv. 1, col. 6 [š[a se]-1-e]1-še kaššaš-pa-tu-ša  še-bi [a ayyabatiša]
25′′ A obv. 1, col. 7 i-p[uš]-a-šši-ma uš in-nē-pu-uš 1-šši-ši-pu-su-ma
26′′ A obv. 1, col. 8 [uš i]-š[a-šš]-pap a-na-ku kša-ša iš [šu lemmūt ša amēlīti]
27′′ A obv. 1, col. 9 [šu i]-š[a-baš]-šan ša ala-bišša a-iš[n-bišša]
28′′ A obv. 1, col. 10 iš [š][kš-a-li A][mša:ša ši-ba-[ti-ša]
29′′ A obv. 1, col. 11 u BAR.SIG-1ašši-ša ša iš [šu lemmūt ša amēlīti]
30′′ A obv. 1, col. 12 6-šu r[uš]-a-[šš]-ušš [uš šu lemmūt ša amēlīti]
31′′ A obv. 1, col. 13 6-šu r[uš]-a-[šš]-ušš [uš šu lemmūt ša amēlīti]
32′′ A obv. 1, col. 14 [šu i]-š[a-baš]-šan ša ala-bišša a-š[n-bišša]
33′′ A obv. 1, col. 15 [šu i]-š[a-baš]-šan ša ala-bišša a-š[n-bišša]
A
34′′ A obv. 1, col. 16 [šu i]-š[a-baš]-šan ša ala-bišša a-š[n-bišša]
A
35′′ A obv. 1, col. 17 [šu i]-š[a-baš]-šan ša ala-bišša a-š[n-bišša]
A
36′′ A rev. 1, col. 1′ [MĀš.GE4,]1-mšš ā1,1 [mšš iš-nani ša marri lā šašātā]
37′′ A rev. 1, col. 2′ [UZU,] mšš ha-ṣu-[ti pātādi (lēmmēti lā šašātā) ša lipiš qātī]
TEXT 8.21

169

Bound Transcription

(line 1' too fragmentary for transcription) ^2[ ... ] ... tanaššīt-ma^3[ ... ṣalṭ-apī^4[ ... taš]akkan

5 [EN ... epṭt] u mulṭepiṣṭ
6 [ša ... ṭpūṣā(?)] epṣṭēyā
7 [bunnēnēyā(?)] umaššīlā
8 [šalāmtānā(?) ʃa] ra-m-analytics
9 [ṣīṭṭē ṭepuṣā(?) ʃa] atṭakinā
10 [šalāmtānā(?) ʃa] ra-m-analytics
11 [ṣāptakinā ayya ḫirīlba <u-māntakinā> ayya ikṣu-dānī
12 [ina qibti Marduk(?) b]ēl balāti

(lines 13'–17' too fragmentary for transcription)

break

18 [ ... Ea Šamaš u Marduk]
19 [ana yāšī ṭaš[ānim-ma] ṭippašā ḵišpā
20 ruḫu ṭussī ṭippašā[ā] lemmāt ša amēlātā
21 u māmittu ša sumtīyā [litūṣā]

Translation

(line 1' too fragmentary for transcription) ^2[ ... ] ... you lift up and
3 [ ... y]ou break, ^4[ ... you p]lace.

5 [Incantation: "... my sorceress] and my enchantress,
6 [who ... performed] sorcery against me,
7 [and] reproduced [my features],
8 [who ma]de [a figurine of me] (and) <constrained> my limbs:
9 [May the sorcery that you have performed be against] yourselves,
10 [May the figurines you have made be] of yourselves,
11 [may your incantation not come near] to me, may <your words> not reach me!
12 [By the command of Marduk, lo]rd of life!"

(lines 13'–17' too fragmentary for transcription)

break

16 [ ... Ea, Šamaš and Marduk],
17 [he[lep me] so that witchcraft,
20 [magic, sorcery, the [evil] machination[s of men 19'be released]
21 [and the oath [go forth] from my body!]

22 [Incantation: "Sul]phur, sulphur, sulph[ur, daughter of River],
23 [ ... sulphur, daughter-in-law of Ri[ver, ... ],
24 who[se] witches are [se]ven and [whose enemies are] sev[en].
25”tp[uš]ašim-ma ul inneppuš u[kəššipāši-
mA]
26 u̺[kəšš][ip anāku k̺ma Id ina šadīya
27 e[lēkku]
28 Id a[k[u]l alti allabiš a[t]apir(?)]
29 ’Id akalti mēya šubā[rya]
30 u̺ pār[šig̺g]tya delaryya … [ … ]
31 dalat bāt̺tya kemē[i a [ … ]
32 ’Id qāl-m[a (?)](…) Id … [ … ]
33 l̺ām k̺išpē(-) [ … ] u(?)(? rūḥē(-)[ … ]
34 šīptu ul ya[t]u[̺n šīp][a]t aš’[p il Marduk(?)]

34”[KA.IN][M.MA U][S11,BUR.RU.DA.KAM(?)]

(line 35” too fragmentary for transcription)
break

36 [sun]a[i idā'[yi itā’ti lemnēti la tābāti]
37 [št][t]y bâ[ṭ][ti pārd[ti] (lemnāti la tābāti)
ša līpiš qātī]
38 [hin][i]g imm[eri nagē niqī]
39 u nēpeš[t][i b[t]ā[ūti]
40 [sa ina] sāq[i at][ammar][u ina(?) [ah]ā[ṭ][i
ukabās]u]
41 qāt[u kār][u nissat[u la tāb̺ libb[rya]
42 u [la tāb [št][t]y[a … ] … [ … ]
43 [k][iš][pā] <rūḥ> rušū upšāšū [le]mnāti
ša amēltāti]
44 [sa ina] zm̺rt̺ya ś̺rt̺y̺a š̺erʾān]rya ba[sāu]
45 [itti] mē ša zm̺rt̺ya u [m]usāt[i ša qāt̺-
yā]
46 [liššahi]-ma ana muḥ̺]ji […] […] […] …
47 [(…) kaššāp[I u kaššāp[I […]

48”[KA.IN][M.MA] A ana qāt̺ mes[ē]

(line 49”–56” too fragmentary for transcription; text breaks)

Notes

5’–6’: This incantation is a variant version of an incantation also known from Maqlû V 1–10. The text here seems to be corrupt, but the fragmentary state of the tablet leaves many uncertainties regarding restorations.

5’–12’: This incantation is a variant version of an incantation also known from Maqlû V 1–10. The text here seems to be corrupt, but the fragmentary state of the tablet leaves many uncertainties regarding restorations.
Based on the feminine plural references in lines 9′–10′, we assume that the verbal forms in lines 6′–8′ are also feminine plural forms. The occurrence alongside each other of apparently masculine and feminine forms (‘ṭū-ša-šì-šu; [ib‘]-na-<a>‘) is, however, problematic (all other forms are restored).

10′: The tentative restoration is based on Maqlû V 7 (šalmā tabnī lā ša tēmkī). In Maqlû this line forms a couplet with the phrase mû taḫbī lā ša ramānīki (V 8), which, at first glance, looks like it might be a closer parallel to the present line than Maqlû V 7. But the present incantation is less elaborate than its version in Maqlû, and a restoration šalmā tabnā results overall in a more coherent text (cf. lines 6′–8′). But, of course, a restoration mû taḫbā, following Maqlû V 8, is also possible.

18′′–21′′: Cf. Maqlû VII 137–40, where these lines form the end of the incantation Amsī qattîya ubeiba zumrt. As shown by Abusch, *Studies Wilhelm*, an earlier version of Maqlû had this passage as the final lines of the incantation Attimannu kaššāptu (Maqlû VII 55–79). Since the present tablet has Amsī qattîya on the reverse (see lines 36′′′–47′′′), the same passage on the present Aššur tablet would probably have also formed the end of Attimannu kaššāptu (see Abusch, *Studies Wilhelm*, 8).

22′′–26a′′: Cf. Maqlû VI 78–81.

26b′: Cf. Maqlû III 76 and 87.


40′′′: Note the slightly different text in the parallel passage Maqlû VII 122: ukabbisu ina sūqi āṭammaru ina ālāti.

43′′′: Note the spelling of rusû with the ŠU-sign; the same phenomenon is attested on the Middle Assyrian tablet BAM 214 (ru-še-e; rev. VII 9 = CMAwR 1, text 8.1: 84′′").

51′′′: Alternatively, one could read [ … ] ‘nap-ḫi x [ … ].
A LEATHER POUCH AGAINST WITCHCRAFT

This small fragment of a Middle Assyrian tablet from Aššur preserves part of the instructions for the preparation of a leather medicine pouch against witchcraft. The fragment may have been part of VAT 10094+ (= KAL 2, no. 22 = CMAwR 1, text 8.1, ms. C), though a direct join is excluded.

List of Manuscripts

| A | VAT 10991 | BAM 325 | coll. | Fragment, Middle Assyrian script, Aššur 13th–11th cent. |

Synopsis of Text Units

i Fragmentary prescription for a leather medicine pouch against witchcraft .................]1′–11′[ A: 1′–11′

Previous Editions

Schwemer, KAL 2, 116–17, no. 51.

Transliteration

2′ A: 2′ [ ] 6NU.LUH 3im-[b][ur-lim]
3′ A: 3′ [ ] 4im-[š]-pi 3ur-d[a]-n[a-a-an]
4′ A: 4′ [ ] 4DIL1 6el-kül-la
5′ A: 5′ [ ] 4er-kül-la
6′ A: 6′ [ ] šur-ša 4ša 3gi DIH HAĐ.D[U]^2(x)
7′ A: 7′ [ ] ina KUŠ 4mu3nAŠ (dam).GAR GIš.NU.Z[U]
8′ A: 8′ [ina šerʾān ar-ra-b[i] ta-šap-pi ana I[GI dx (x)]
9′ A: 9′ [ ] x x 3-šā EN a[n-ni-tam(?)]
10′ A: 10′ [ana muš-ḫi x x x(?)] Š][D] ina GŪ-šū [tašakkan]
11′ A: 11′ [ ] x 4buššu [x x x]

(fragment breaks)

Bound Transcription

1′[ ... bēl] daba[bi] k[i]š-pi pa[šāri(?)]
2′[ ... ] NU.LUH i[nh]-l[im] 3[ ... ]
im₇ur-aš[a-n] 4[ ... ] ēda elkulla
5′[ ... ] erkulla 6[ ... ] šuša ša
balti abiiiš[ti(?)] 7[ ... ina] mašak
unṭīqī lā pert[iti] 8[ina šerʾān arrab]ī tašappi

Translation

1′[In order to] un[do ... o]f the adversa[ry] (and) witchcraft: 2′[ ... ... ], NU.LUH–plant, ‘he[a][ls-a-thousand]’–plant,
3′[ ... ... ], ‘heals-tw[e][nty]’-plant, 4′[ ... ... ], ēdu–plant,
elkulla–plant, 5′[ ... ... ], erkulla–plant, 6′[ ... ... ], the drie[dl]
root of baltu–thorn, 7′[ ... ... ] 8(with the sinew of an arrab)u-mouse you wrap (them) up 7′[in] (a piece of) leather
made from (the hide of) a female kid that has not yet mated
with a male. with a male. before.

You recite his incantation three times over. You put it

around his neck. Read e-pu3-šu?

7'-8': The sinew is probably used to close the leather pouch in which the medical plants have been placed.

11': Read e-pu3-šu?

Notes

General: For further comments on this text, see Schwemer, *KAL* 2, no. 51.

6': Alternatively, one may read ḫéṣ DÌ ḫábabbar, “root of the white baltu-thorn”, but then the reading of the final sign(s) of the line remains unclear.
The text edited here comprises a collection of rituals and remedies against witchcraft performed by an adversary (*bel dabābi*). The main manuscript, *UET* 6/2, 410 (ms. b), is a Neo-Babylonian tablet from Ur which was first edited by O. R. Gurney in exemplary fashion. The scribe of this manuscript copied the individual texts of the collection from at least two tablets and duly recorded variant versions (line 40') and broken passages that he found in the originals from which he was copying (line 65').

The core of the two ceremonial rituals designated here as units ii and iii is the rite of enclosing representations of witchcraft and of the witches in a clay barge that is thrown into a river, where it sinks. The representations used in the ritual are clay model tongues, and, in one version, also figurines of the witches. The tongues themselves are sealed and enclosed in the barge; the barge is then covered with lumps of clay and its opening sealed. The slanderous tongues of the witch play a prominent role in the incantations associated with the first ritual (unit ii). The incantation of the second ritual (unit iii), which also forms a section of the *Maqlû* ritual (*Maqlû* III 116–24, Ritual Tablet 53'), focuses on the imagery of the river and the capsizing boat.

The scribe of manuscript b gives three alternative sets of ritual instructions (lines 34'–35', 36'–39', 40'–45') for the first ritual preserved on that tablet (unit ii). As is often the case, a short indication of the proper date to perform the ritual follows, set off from the preceding instructions by a paragraph ruling (line 46'). The scribe does not explain why he recorded the second version of the ritual instructions in addition to the first. He notes, however, that he added the third set of ritual instructions from a second tablet which contained the same ritual.

The same incantation and ritual (unit ii) are preserved on two more fragments: a Late Babylonian tablet that was probably found at Babylon (ms. a) and a Neo-Assyrian fragment from Nimrud (ms. C). The fragment from Nimrud, which is badly broken, has our text (in a version deviating slightly from the other sources) on the obverse and an apparently unrelated bilingual religious text on the reverse. In manuscript a, another ritual against the *bel dabābi* (here unit i) precedes the first ritual preserved on manuscript b. Manuscript a also contains an incantation addressed to Ea that probably belonged to unit ii and may well have originally been present in the lost upper third of the tablet from Ur (ms. b).

Indeed the presence of two incantation texts in unit ii (lines 7'–18' and 19'–32') may provide an explanation for the occurrence of the first two sets of ritual instructions (lines 34'–35', 36'–39') that follow in manuscript b. Perhaps each of the two rituals was originally associated with one of the two incantation texts, and the present scribe decided to give first the text of the two incantations and then the pertinent ritual instructions, adding also a third set of instructions which he found on another tablet as a variant version of the second set of ritual instructions.

Apart from the two rituals (units ii and iii), manuscript b also contains four recipes for medications (units iv–vii). All four units are only fragmentarily preserved. The first, a prescription for a potion and a bandage, can be shown to be directed against witchcraft: a very similar symptom description is known from another text, where it is accompanied by a witchcraft diagnosis. Only a few words of the other three prescriptions are preserved, but it seems very likely that they also gave instructions for producing medications against witchcraft, thus giving the tablet an overarching theme.

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**List of Manuscripts**

<table>
<thead>
<tr>
<th>Code</th>
<th>Description</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>80-6-17, 36 + 195 = — pl. 28 Fragment of a single-col. landscape-format probably Babylon BM 36310 + 36468 tablet, Late Babylonian script, ca. 5th–3rd cent.</td>
<td></td>
</tr>
</tbody>
</table>
### Synopsis of Text Units

#### i Ritual against an adversary

- Fragmentary incantation addressed to the *bēl dabābi* ........................................... 1′–4′
- a obv. 1′–4′
- Ritual instruction ................................................................. 5′–6′
  - a obv. 5′–6′

#### ii Incantations and rituals against adversaries and slander

- Incantation: *Ea šar ăpîtu tuš Eridu* .................................................. 7′–18′
  - a obv. 7′–rev. 3
- Incantation against an adversary ........................................... 19′–32′
  - a rev. 4–10 // b obv. 1′–13′ // C obv. 1′–13′
- Rubric ................................................................. 33′
  - b obv. 14′; cf. C obv. 14′
- Ritual instruction 1 ................................................................. 34′–35′
  - b obv. 15′–16′
- Ritual instruction 2 ................................................................. 36′–39′
  - b obv. 17′–20′
- Ritual instruction 3 ................................................................. 40′–45′
  - b obv. 21′–26′
- Instruction regarding the time of performance of the ritual ........................................ 46′
  - b obv. 27′

#### iii Ritual against witchcraft and slander

- Symptom description and witchcraft diagnosis ........................................... 47′–48′
  - b obv. 28′–29′
- Ritual instructions ................................................................. 48′–49′
  - b obv. 29′–rev. 1
- Incantation: *Ša ṭpušanni ušṭēpišanni* .......................................... 50′–54′
  - b rev. 2–6
- Continuation of ritual instructions and positive prognosis ........................................ 55′–56′
  - b rev. 7–8

#### iv Fragmentary prescription for a potion and a bandage against bewitchment

- b rev. 9–12

#### v Fragmentary prescription for a medication, possibly against *kadabbedû*

- b rev. 13–14

#### vi Fragmentary prescription

- b rev. 15

#### vii Fragmentary prescription

- b rev. 16–17
- Fragmentary catchline .................................................. 66′
  - b rev. 18
- Fragmentary colophon .................................................. 67′
  - b rev. 19

### Previous Editions

Transliteration

1. a // b // C obv.

1' a obv. 1'  
[ x x x x (x) x x [  

2' a obv. 2'  
[ x x x x (x) a]d'-di² qa-a a'[a]³-[na piša  

3' a obv. 3'  
[ x x x x ] x'ba'-a-tum aš'-bat³ x x [  

4' a obv. 4'  
[ ana-ku(?)] u'-te² i'-di²-a na na NGIR-ka a-na 'la da²-[bi ša dibbîya(?)] x x x x  

5' a obv. 5'  
[DÜ:DÜ.BI N]U EN da-ba-bi-ka šá IM DÜ-uš MU.NE ina MAŠ.SI[L.150-šú SAR-árá x x x x  

6' a obv. 6'  
[EN an-ní]ta 3-šú ŠID-nu ina a-si-di GiR² 150-ka 'ta-se¹-ès[ršú x x x x  

7' a obv. 7'  
[EN 'e³]-a³ LUGAL ABZU tuk-lat NUN² ba-nu-ú né-me-qí mu-šim N[A]M[MEŠ]  

8' a obv. 8'  
[mu-usšir(?)] GIŠ.HUR MEŠ mu-ud-diš³-a-nun-ka-ki ra-a'-im kib'[a]³-a-[t[u]  

9' a obv. 9'  
[ia-a-ši(?)] [R pa-liš-ka rad-da²-]i-in-ní EME.MEŠ DINGIR LUGAL IDIM UN NUN ze-nu-ú  

Kí-ia  

10' a obv. 10'  
[EME.MEŠ(?)] rad-da²-]i-in-ní šá-a'-i-ru u KI.SIKIL šum-ru-qu pa-ni-ia  

11' a obv. 11'  
[bul²]-a²']n²-[n]-ma EN né-me-qí dà-lí-li-ka lu-dód lí uš³ mim-ma lemu-nu šá-SU-ia  

12' a obv. 12'  
[pu-tur(?)] [hí²]-á²-ši-ia d-e-a LUGAL ABZU mim-ma lemu-ní Íma³-[la] l[k-pu-du u-pu-us-su a-ta  

13' a obv. 13'  
[kip-di²] šá ik-pu-du te-e-ri ana muḫ-hi-šú-[n]l lemu²-u²-t²]-iá ša-bir ID  

14' a obv. 14'  
[ x x x x (x) ] x'-bil ka-a-[ší HUL.M[EŠ x x x.M]U²-a-[i] ] KU.<<NU>>-ni a a KUR-an-ní  

15' a lo. e. 1  
[ x x x x x (x) ] x x x x x l[urnished]  

16' a rev. 1  
[ x x x x ] x'-á]-tu NU DÜ¹₅₀₄.GÁ.MEŠ šá ina SU-ia muḫ-ra-an-ní-ma  

17' a rev. 2  
[ x x x x ] x DINGIR LUGAL IDIM UN NUN lišá-qír pa-ní-ia  

18' a rev. 3  
[ x x x x ] l[urnished]  

19' a rev. 4  
[ x x x x x x ] x'-ukkîn² pu-uḥ³-[hu-ru mu]-u³-[a ]₃-hu-ru  

b obv. 1'  
[ break of approximately 18 signs ] x [ x x ] ib³  

20' a rev. 5  
[ x x x x x x ] x'-ku² l[urnished]  

b obv. 2'  
[ break of approximately 17 signs ] ra³-d⁴-du³-in²-ní  

21' a rev. 6  
[ x x x x ] x IG².MEŠ-ma <i>²]²-rad-da²-]dan²-ní²]  

b obv. 3'  
[ break of approximately 17 signs ] l[urnished]  

22' a rev. 7  
[k]-miš-su-nu-ti]-ma a-na 4s²MA.LÚ.GUR₄₃ ša-[l[i²]-im šá [IM  

b obv. 4'  
[ break of approximately 13 signs ] →  

(C obv. 1'-3' too fragmentary for transliteration)  

23' a rev. 8  
[ ]  

b obv. 4'  
[ na söSUB][A u na söKA.GI.NA KÁ.MEŠ-[š]-u-nú k]-u-nu-nuk-ma →  

C obv. 4'  
[t³]-[na ]₃]-kašš [ ]  

24' a rev. 8–9  
[ (x x x x ) ] / [ ]  

b obv. 5'  
[ ] DUMU.MUN[US 6]-é-a 6EN³ IDIM →  

C obv. 5'–6'  
[ x x x x x x ] at-m[a] a a-na DUMU.MUNUS 6]-é-a EN IDIM →  

25' a rev. 9–10  
um-ma DUMU.MUNU[S²-e³]-a³ [EN IDIM] /  

b obv. 6'  
[ ]  

C obv. 6'–7'  
[ ] /  

a ctd.  
[ l'-u³ ]₃ [  

b ctd.  
[ ]  

C ctd.  
[EN 6INUM.MU³ lu-ú EN MUNUS.HUL-ki ]  

(a breaks)
2. Summary of the paragraphs in ms. C not included in the transliteration and notes

1–17′ = text 8.23: 23′–26′ and Notes.

1–15 Unidentified interlinear bilingual text with glosses. Each pair of lines is set off by paragraph
rulings. Witchcraft may be mentioned in line 3.

Bound Transcription

1. a // b // C obv.

Translation

1. a // b // C obv.
TEXT 8.23

14'[ ... ] ... I have brought to you. May the evils [ ... of m]y [ ... ] not approach me, not reach me!
15'[ ... ] ... the evil ...
16'Take from me the ( ... ) defective (and) bad [ ... ] that are in my body!
17'[ ... ] ... , may god, king, magnate, and nobleman cherish my presence!
18'[ ... ] regard me, your [servant] with favour, O lord of wisdom, then I will praise your glory!"

19'[ ... ] ... of the assembly are assembled, they are full of clamour,
20'[ ... ] ... the evil [ ... ] that are persecuting me,
21'[ ... ] ... eyes and persecutes me.
22'[Gather the]m in a covered barge of [clay],
23'[seal their opening((s)) wi[th]] a seal of [šu]bû-stone and (a) seal of šadānu-stone.
24'[ ... ,]speak to the daughter of Ea, the lord of the deep:
25'O daughter [of E]a, lo[rd of the deep]: may my [evildoer] be your evildoer (var.: may my litigant be your litigant),
26'[may my adversary be [your] adversary, may my [de-]tractor be your detractor (var.: may my evildoer be your evildoer),
27'[may my enemy be] your [enemy], may my per[secutor be your persecutor,
28'[ ... ], may they spy on your actions, may they rise with you, may they sit down with you!
29'[From be]low they shall not come up, 30'[from down]stream they shall not go upstream!
30'[Their [slander (and)] defamations 32shall not rise 3f from their heart and their lungs 32[to th]eir [lips]!' Incantation formula.
31[K]A,IN,N,MA] ana lišānāt raddā[di]
32[.Šiptu annittu sebis[i]tu(?) ana mulḫišшуnu tamannu ana makurri štī takammis štā makurra tarrīm 34] ina] kunuk šubī u šadānu sebe lišānātī tabarram bâb makurri ki lišānātīm-ma 38]tabarram šiptu annittu sebis[i]šu' tamannā' ma ana nārī tanaddī lā ana barī ša tnašā ša ereb šamsī 38]ta]naddī-ma ana arki ša lā tappallas
34[You recite [this incantation seven ti]mes over them. You gather (them) in a clay barge, 35]You seal their opening [with a] seal of šubû-stone and (a) seal of šadānu-stone. You throw (them) in the river.
38[An alternative version, according to another tablet:
Dú. dú. bi š [d k]ı br nárı kilallë telegge makurra 42 teppüs sebe u sebe lîshnâtî ša ští di teppüs salam kaššāpī u kaššâpî ša ští di teppüs lîshnâtî 42 u saömt anà makurri tașakkan sebet u sebet akalî ští di makurra turram ina kunuq 43 šubî u šadânu bâb makurri takannak ubânsu anà mûîhi itarass-ma 44 šipta sebîšu u sebîšu anà mûîhi îmânu telegqê-ma taš[a]-îš-šartsu 45 Šr udug-hül edin-na-zu-sê adî bâbî kamî tamannà-ma [čusú]vâ bâbâ teşser

46 nêpêsa anû ina āmi 28.KAM ša Abî innep[šu]-ma iššâlim

47 šumma amêlu ekallašu ita<nam>-dar anà dabâbî libbâsu là inaššîšu amêlu ša kašîp 48 šaman latâki pasîš ina mûšî šîna ina nárî takarrîs ina pän erûtâšu makurra š[a š][d]i šûtâh teppüs 49 nîgnek burâši tașakkan mûîhi tanaqqi amêlu tuşakmas-ma kâm taşâbbi

49 šu tupašanni uştēpîshanni

50 ŠN ša tupašanni uştēpîshanni

51 ina mîtî nárî tupaš[a]-ni

52 anà ēpitî šit[i]-šu

53 anîtta makurraša

54 kînna anîtta itbašakkitu

55 šipta anînha šalâšîšu tamannà-ma makurra taşâh-hap šubâth ina z[umr]tu īsah-hâ[šam]-ma(?) 50 anà nárî inadî zikurûdû anà amêlu u bîrr[šu] ual ištîhcē

56 šumma (amêlu) kâla zumrûshu ikkalâša-ma salı’ u qater(?) reş libbîšu ıḫammasu 58 [ ... ] čet ša maškan(?) kasû il[na] mê šîkari u šâmî tušabâšal(?) tarahhâš[s]šu išîk[r];i 59 [ ... ] ıtruš(?) atta īšu šâsî ina šîkâeri ištî arti libârî 60 [ ... ] iştîniš taḫaššal ina mê kasî talâš têtâr-ma tu[b-b]-al taḫaššal tanap[pi] ina lipî taballa[l] ta’sammid

57 šumma (amêlu) kâla zumrûshu ikkalâša-ma salı’ u qater(?) reş libbîšu ıḫammasu

58 [ ... ] čet ša maškan(?) kasû il[na] mê šîkari u šâmî tušabâšal(?) tarahhâš[s]šu išîk[r];i 59 [ ... ] ıtruš(?) atta īšu šâsî ina šîkâeri ištî arti libârî 60 [ ... ] iştîniš taḫaššal ina mê kasî talâš têtâr-ma tu[b-b]-al taḫaššal tanap[pi] ina lipî taballa[l] ta’sammid

59 [ ... ] ... ⁶⁵ aban gabê şahîlê

60 [ ... ] ... kadabedî ša pl(?) ... ‘seizing-the-mouth’ magic of the mouth

61[ ... ] ... ⁶⁵ plant, alum, şahîlê-plant, 62[ ... ] ... ‘seizing-the-mouth’ magic of the mouth ...
General: We thank H. Stadhouders for sharing with us his own transliteration and interpretation of ms. a (email 12/2013).

2': Cf. CMAwR 1, text 8.12: 2 with commentary, p. 363.

3': Read perhaps as-t bat Klamka [ka …] "I have seized your mouth" (cf. CMAwR 1, text 8.12: 1 and 2). Instead of x-t bab-a-tum, one could read x tšš-a-tum.

4': For the beginning of the line, cf. CMAwR 1, texts 7.6.6: 36, 10*; 8.14: 7'; also p. 148, commentary on line 28. For the second half of the line, cf. CMAwR 1, text 8.12: 4.

5': The restoration at the end of the line follows the similar passage in CMAwR 1, text 8.12: 7, 10.

6': For crushing the figurine of the adversary with one’s heel, cf. CMAwR 1, text 8.12: 17–18 with commentary, p. 364.

10': Note the use of ha’iru “male lover” as a synonym of etlu, which is normally used in this merism. We tentatively interpret the form šum-ruru-qu as a šuprus-pattern superlative adjective derived from šwrq: “very pale”. The regular form should, of course, be šaruru (*šur > ū; cf., e.g., šuturu “supreme”). A development -umC- > -umC- is otherwise unknown, though the rendering of w as m in interrogative position is common in the post-Old Babylonian dialects of Babylonian and also occurs in word-initial position if w is followed by u (muššuru, mussīš etc.). The present form may be compared with the Late Babylonian precative form li-im-ru-qu in text 7.24: 7–8; there, too, the context suggests a derivation from šwrq.

11': Following line 18’, one could also restore naplisanni-ma at the beginning of this line.

12': The tentative restoration at the beginning of the line is based only on context.

The form ū-pu-us-su is analysed as an imperative with pronominal suffix of napššu “to smash” (thus also H. Stadhouders); but the use of napššu in the present context is unexpected. Alternatively, one could interpret pu-us-su as a late orthography of pussa “cancel (for me)!” The unwanted š between ikpuš and pussa would then have to be a scribal mistake.

14': H. Stadhouders suggests a-a] DIM4-a-i-ku-ni (with kânu in the meaning “to remain in effect”). The traces do not exactly match the expected shape of DIM4; also note that we would expect DIM4-ni. Of course, one could treat the sign iber before KU.<NU>-ni as a phonetic complement, even though phonetic complements preceding the logogram are infrequent in Neo-Babylonian manuscripts of literary texts.

18': The restoration ]R-ka follows a suggestion by H. Stadhouders. The expected TUB.E N is missing at the end of the incantation. But in view of the paragraph ruling and the use of a typical closing formula in this line there can be little doubt that line 18’ is the final line of the present prayer.

19’–22’: The coordination between the two fragmentary manuscripts is not entirely certain, especially since the two sources may not have had exactly the same text. Note especially that the coordination between ms. a rev. 5–6 and ms. b obv. 2’–3’ proposed above results in a major discrepancy between the two manuscripts with regard to the length of text to be restored in the first half of line 21’.

19’: The subject of the masculine plural statives puḫḫurā and malā is not preserved. Probably the agents of witchcraft are referred to. The fragmentary sign preceding puḫḫurā looks like UKKIN (puḫru “assembly”). We owe the interpretation of the second half of the line to H. Stadhouders.

22’: The restoration at the beginning of line 22’ is based on the parallel ritual instruction in
lines 34’ and 36’. The restoration of a second person masculine imperative is demanded by kunuki(-na) at the end of line 23’. makuru in ms. a rev. 7 is followed by the adjectival attribute ša-[l]-limatum; since one would expect the adjectival for “covered”, “roofed” to be sullula, the restoration and interpretation are tentative.

22’-24’: It is not entirely clear whom the patient, as the poetic speaker of the incantation, is addressing in these lines. The commands refer to ritual actions; therefore they are probably directed to a male (divine or human) ritual expert. The speech in lines 25’-32’ is addressed to the ‘Daughter of Ea’, probably the divine River, who plays a central role in the proceedings, or, less likely, the incantation goddess Ningirima.

23’: The writing KAMEŠ-šumu “their openings” in ms. a instead of singular bābšumu “their opening” in ms. b reflects the fact that the tongues themselves were sealed before they were enclosed in the barge, which was then covered with clay and its opening sealed (cf. the parallel version, lines 37’-38’). Nevertheless, plural KAMEŠ-šumu may be regarded as the inferior reading. Only the barge had a true ‘opening’, which can be referred to in the singular as the opening of the barge (lines 37’, 43’), but also as the opening of the tongues (lines 23’ [ms. b], 35’).

28’: The sign ša is apparently written over another, aborted sign. The form lu-ši-i at the end of the line is, as already pointed out by Gurney, a mistake for lu-ši-bu; lāšībi (rather than līšība) is a first-millennium form (cf. GAG §103f).

29’-32’: The restorations in these lines follow Gurney’s edition of ms. b. The requests of these lines refer to the slanderers’ actions against the client. Therefore inactivity is requested here, while activity (against the witch) was requested in line 28’.

31’-32’: Ms. C obv. 13’ seems to correspond to these lines, but a full restoration of the wording in that manuscript remains difficult; presumably, the even more fragmentary passage ms. C obv. 10’-12’ corresponded to lines 27’-30’.

33’: The rubric in ms. C obv. 14’ is quite fragmentary, but indicates that the incantation is to be used against an adversary: [KA.INIM.M]A 7ana EN INIM ša[l] x [x x].

34’-35’: The first set of ritual instructions (lines 34’-35’) does not specify over which objects the incantation is to be recited, but it is clear from the second set of ritual instructions (lines 36’-39’) that seven clay tongues are put in a barge of clay and sunk in the river. The fragmentary ritual instructions in ms. C obv. 15’-17’ reflect basically the same proceedings, though in slightly different words: [D[U]DU.BI 3]MÁ.GUR ša IM DÚ-uš 7 E[ME.MEŠ ša tiddi teppusš-ma] 15[a-na 8]MÁ.GUR ša GAR-a[n] i-na 8.tišiš [šubi] u šadān-[i] 17[takannak-m]a 6ÉN 3-ša 5ina UGU ŠID[1 … ].

42’: For the use of ‘cakes’ of clay to cover and seal ritual containers, cf. CMAwR 1, text 8.12: 12. In line 36’ arānu is used in the G-stem (tar-rim); here the corresponding form is written tar-ra-am, clearly a corrupt D-stem form (turram). The D-stem is used because the verb governs plural objects (the ‘cakes’).

44’-45’: The ritual is performed on the bank of a river (cf. line 40’). The act of throwing the barge into the river is not mentioned explicitly, but is implied in tasalḥap “you overturn”, here: “you cause to capsize”. Then the incantation Udug-ḫul edin-na-zu-še is recited on the way back from the river to the outer gate of the patient’s house. The ritual is concluded by drawing a protective magic circle around the entrance of the outer gate. Udug-ḫul edin-na-zu-še is typically recited in the context of disposing of evil and impure substances outside the house (see CMAwR 1, p. 397, note on text 9.3: 24’-26’; for the incantation itself, see Schramm, Compendium, 84-85).

46’: For the significance of the last days of Abu for performing anti-witchcraft rituals, see Abusch, MesWi, 108-10, 234-36.

48’: For a recent discussion of the term šaman lātāki, see Schwemer, Abwehrzauber, 89, who argues that the term may refer to an ointment that weakens the patient’s performance during an audience at the palace in contrast to the fortifying ointments that are typical for egalkura-type rituals.


54’: The inconsistent reference to the agent of witchcraft in the third person feminine singular (lines 50’-53’) and the third person masculine plural (line 54’) is also attested in two Maqšš manuscripts of this incantation (K 6326 + 9855 + 11312 rev. III 12–13 and STT 82 rev. III 10). Note that the last line of the text of this incantation in Maqšš (dinša lissalḫ-[pa] dint lšer) is missing here; the line is probably an addition.
55': Since the model barge has already been thrown into the river (tasaššap in line 55; cf. note on lines 44–45'), the phrase ana nāri tanaddi in line 56' must refer to another item which is introduced in the fragmentary second half of line 55'. Our restoration tries to make sense of the traces preserved on the tablet, but note that one would expect šubāssu or šubāt zumrīšu rather than šubātu ina zumrīšu.

57': A very similar symptom description (with witchcraft diagnosis) is preserved in CMAwR 1, text 7.10.3, 2.: 8'-9'. The emendations follow this parallel; for the interpretation of the problematic phrase saliʾ qater, see KAL 2, p. 111, and CMAwR 1, p. 245.

58': Instead of ʾSEG₆ (ʾSEG₆ = τušabšal “you boil”), one could perhaps read ʾGIŠ₃. But note that liquids that contain medical plants and are used as a lotion or bath are usually heated before their application (cf. the contexts quoted in CAD R 73 s.v. raḥāṣu). For šamnu written with simple ʾ instead of ʾGIŠ, cf. ms. b obv. 29'.

65': Or, of course, ḫepi eššu “new ‘it is broken’”.

66': The catchline refers to a ritual or prescription for gaining success in court. Apparently, its purpose clause is quoted.
The ritual for protecting the divination bowl against evil spells is addressed to the divine triad of exorcism, Ea, Šamaš and Asalluḫi (line 5′), as well as to the divine duo of divination, Šamaš and Adad (line 7′). It includes the recitation of an adapted version of the incantation Ša ṭušanni uṣṭešišanni, well known from Maqlû III 116–24 and UET 6/2, 410 rev. 2–6 (see text 8.23: 50′–54′). Here, this incantation is apparently addressed to Šamaš and Adad, who are invoked as “lords” (EN.EN) in an addition at the very beginning of the text. Further additions, which describe the witch’s actions against the divination bowl, have been added to the middle part of the incantation (second half of line 11′ to first half of line 13′). More insertions are found in the fragmentary lines 14′–19′; they too seem to be motivated by an effort to adapt the incantation to its present purpose and ritual context.

In contrast to Maqlû and UET 6/2, 410, the ritual instructions in the present text do not prescribe the use of a model barge to enact the capsizing and drowning of the witch, the main topic of the incantation. Instead, the divination bowl is used as an ad hoc boat: after a figurine of the witch is put into the bowl, the incantation is recited over it. Finally the bowl is turned upside down on the floor, clearly a gesture that symbolizes the capsizing and sinking of the witch’s boat.

It appears that the ritual was not performed by the diviner himself, who is referred to in the third person and once appears as an object of the second person verbal actions (line 27′; restored according to the parallel passage in BBR 11, see Notes). It seems that the present ritual, like virtually all anti-witchcraft rituals, was performed by an exorcist.

The two extant manuscripts transmit the text of the ritual in different contexts: On the reverse of ms. A, an ikribu-prayer for performing lecanomancy by pouring oil into water in the divination bowl is preserved. The prayer, together with the pertinent ritual instructions, is also known from other fragments of the body of rituals of the diviner. On the obverse of ms. B, a portion of the great extispicy ritual BBR 1–20 is extant (for this text, see Lambert, Studies Borger, 142–48; Fincke, BiOr 66 [2009] 541–47; Jiménez, Iraq 76 [2014] 104–8). Thus, there is no doubt that the ritual for protecting the divination bowl from witchcraft was transmitted together with the extispicy ritual of the diviner as well as with prayers and rituals for performing lecanomancy. But the exact textual relationship between these three ritual texts is still unclear.

**List of Manuscripts**

<table>
<thead>
<tr>
<th>A</th>
<th>83-1-18, 427 + Ki 1904-10-9, 118 = BM 99089</th>
<th>BBR 80</th>
<th>Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent.</th>
<th>Nineveh, ‘Ashurbanipal’s Library’</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>K 2593</td>
<td>BBR 16</td>
<td>Fragment of a three-col. tablet, Neo-Assyrian script, 7th cent.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
</tbody>
</table>
Synopsis of Text Units

i  
Ritual for protecting the mākaltu-bowl of the diviner against witchcraft........................................... 1'–28'
Ritual instructions ................................................................................................................................. 1'–8'

A obv. 1'–8' // B rev. IV 1'–7'
Incantation: Bēlā ēpiṣṭu u muštepiṣṭu ................................................................................................. 9'–19'
A obv. 9'–19' // B rev. IV 8'–17'
Rubric................................................................................................................................................. 20'–21'
A obv. 20'–21'
Ritual instructions ............................................................................................................................... 21'–28'[ 
A obv. 21'–28' 

Previous Editions


Transliteration

1. A obv. // B rev. IV

1' A obv. 1'    [ ] x šīk [ ]
2' A obv. 2'  [x x x x x ] [u]tū-l-lad SIIŠ.SI GI.DU₄₁GA

(for B obv. III, see Summary 3.)

3' A obv. 3'  [x (x) ša₄₂ši] ša₄₂GUG₄₄ŠUBA [ ]
B rev. IV 1' [ ] x [ ]

4' A obv. 4'  [x K]A.ĐUḪḪḪ.HU.DA ĐU₄₁uṣ ḤN a-maš ši₄₁-[kū-ga ]
B rev. IV 2' [ ] ši₄₁-kū-gašić ŠID-[nu]

5' A obv. 5'  [x] [3]GI.DU₈₈₈₄₁a-n₄₁[a]-a ḪTU₄₄u Ḫ₄₄al-[u₄₁]-hi [ ]
B rev. IV 3' [ ] Ḫ₄₄al-[u₄₁]-hi Ḫ₄₄IN₄₁a[n]

6' A obv. 6' [ana G]l.DU₈₁₂ NINDA ZÍZ.AM NINDA.I.DÉ.A LAL I.N[UN.NA]
B rev. IV 4'–5' [ ] ZÍZ.AM NINDA.I.DÉ.A LAL I.NUN.NA /
A ctd. [ ]
B ctd. [ ]

(GAR-an₄₁š)ŠA DUB-aq →

7' A obv. 7'  [a-n₄₁u₄₄u₄₁š 1-1-en GI.DU₈₁ ina še-rim 2 GI.DU₈₁ [ ]
B rev. IV 5'–6' [ ] an₄₁u₄₄u₄₁š 1-1-en GI.DU₈₁ [ ] G]l.DU₈₈₈₄₁a-n₄₁UTU₄₄i₄₁ŠKUR ḪIN-an

8' A obv. 8'  [ ] ŠI₄₁SISKUR ḪU₄₁-uṣ ZAG ME.ḪÉ [ ]
B rev. IV 7' [ ] ŠI₄₁SISKUR ḪU₄₁-uṣ ZAG ME.ḪÉ KA.NE KÉŠ

9' A obv. 9'  ÉN EN.EN e-piṣ-ti — muṣ-te-piṣ-ti / šá ina [ ]
B rev. IV 8'–9' [ ] e₄₁e-[p]iṣ-ti u muṣ-te-piṣ-ti / [ ] mi-il IĐ ĐU₄-an-ni →

10' A obv. 10' ina ši₄₁-mi-ši IĐ ĐU₄-an-ni uṣe-piṣṭuš-an-ni ana [ ] e-e₄₁[piṣ-ti ]
B rev. IV 9'–11' ina mi-[ši IĐ ĐU₄-an-ni / [aš-[e-pi₄₁ṣapeutic]-šan-an-ni ana e-piṣṭu / [ep-[š]i₄₁ṣapeutic]-ma iq₄₁bu-u

11' A obv. 11' ana sa₄₁-shir₄₁-ši su₄₁-u₄₁₄₄-i₄₁ma iq₄₁bu-u [a]ši₄₁-ša₄₁ [ ]
B rev. IV 12'–13' [ ] šu₄₁-u₄₁₄₄-i₄₁ma iq₄₁bu-u / [ ] ū₄₁-a-a i₄₄-lap-pi₄₄-ta-an-ni

12' A obv. 12' DINGIR.MEŠ ŠE₄₁EN₄₁ di₄₁-nim u₁₄₁ĐILIM.GAL u-ta₄₁mu₄₁ / x [ ]
B rev. IV 14'–15' [ ] di₄₁-[nim u₁₄₁ĐILIM.GAL u-ta₄₁mu₄₁ / [x x x ]AMAR₄₂.UTU →

13' A obv. 13' ta₄₁mit DINGIR.MEŠ GAL.GAL.MEŠ [ik₄₁lu₄₁u an-ni-tu [ ]
B rev. IV 15'–16' ta₄₁mit DINGIR.MEŠ GAL.GAL.MEŠ / [ ] an-ni₄₁]-ni [ ] gi₄₁MA.GUR₄₄ša₄₁nab₄₁-ni-i₄₁s₁₄₁sa
2. Summary of the paragraphs in ms. A not included in the transliteration

obv. = text 8.24.
rev.
1′ Fragmentary.
2′–13′ // BBR 79 rev. 1′–9′ // BBR 81: 1′–11′ // BBR 82 r. col. 1′–4′ (edition: Zimmern, BBR 79–82, Stück III): ikribu-prayer for performing lecanomancy by pouring oil into water. The prayer is addressed to Šamaš and Adad; it praises the oil for its soothing and purifying powers. The ritual instructions that follow the prayer are preserved in the duplicates.

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

rev. IV = text 8.24.

Bound Transcription

Translation

1′ [ ... ] ... [ ... ] 2′[ ... ] tullal šu-raš qanē tā[bi ... ] 3′[ ... ] [zīlbtut?] sāmtu šubū [ ... ] ... [ ... ] 4′[ ... ] K.A.DUḪ.DA teppuš EN a-maḫ i-[k]ū-ga tamannu 5′[ ... ] šalašat paṭṭīr ana Ea Šamaš (u) Asalluḫi tuḳān 6′[ana paṭṭār] 12 akallu kunaš mīnī dišši hiṃetī [tašakkan s]asqay tasaraq 7′ annā ša ʾišṭen paṭṭīr ana šeri šina paṭṭīr ana Šamaš Adad tuḳān 8′[išṭen niqā teppuš iimuš] šumā ṣuṭākkas 9′EN bēlā ʾepīšti (u) mušṭepišt ša i[n]a [mi][t] nārī ṭupṣanī 10′[ina m]iṯ nārī ṭupṣanī ušṭepišānī

anā ṭepištī [epšt]-ma ḫābū 11′anā saḫḫiri suḫḫ-ma ḫābū a[rša(?)] l[u]ʾā ulappištānī

1′[ ... ] ... [ ... ] 2′[ ... ] tullal-plant, root of ‘swe[et]’ reed. [ ... ] 3′[ ... ] [zīlbtut-stone, carnelian, šubū-stone, [ ... ] ... [ ... ] 4′you perform the mouth opening rite [ ... ]; you recite the incantation “Mighty flood, pure river”; 5′[ ... ] you set up three portable altars for Ea, Šamaš (and) Asalluḫi. 6′You place twelve emmer loaves (and) mīrsu-confection made of syrup (and) ghee [on the] portable altars; you stew [f]line flour. 7′This is what is (to be set up) for one portable altar. In the morning you set up two portable altars for Šamaš (and) Adad. 8′You make one sacrifice; you arrange the shoulder, the caul fat (and) the roast meat (on the altars). 9′Incantation: “O lords! My sorceress (and) my enchantress, who performed sorcery against me when the river [was high], 10′(who) performed sorcery (and) had sorcery performed against me when the river was low, (who) said to the sorceress ‘[Perform] sorcery!’, 11′(who) said to the enchantress ‘Perform witchcraft!’’ (who) defiled me with d[irty and f]oul (things),

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

obv. = text 8.24.
rev.
1′ Fragmentary.
2′–13′ // BBR 79 rev. 1′–9′ // BBR 81: 1′–11′ // BBR 82 r. col. 1′–4′ (edition: Zimmern, BBR 79–82, Stück III): ikribu-prayer for performing lecanomancy by pouring oil into water. The prayer is addressed to Šamaš and Adad; it praises the oil for its soothing and purifying powers. The ritual instructions that follow the prayer are preserved in the duplicates.

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

rev. IV = text 8.24.

Bound Transcription

Translation

1′ [ ... ] ... [ ... ] 2′[ ... ] tullal-plant, root of ‘swe[et]’ reed. [ ... ] 3′[ ... ] [zīlbtut-stone, carnelian, šubū-stone, [ ... ] ... [ ... ] 4′you perform the mouth opening rite [ ... ]; you recite the incantation “Mighty flood, pure river”; 5′[ ... ] you set up three portable altars for Ea, Šamaš (and) Asalluḫi. 6′You place twelve emmer loaves (and) mīrsu-confection made of syrup (and) ghee [on the] portable altars; you stew [f]line flour. 7′This is what is (to be set up) for one portable altar. In the morning you set up two portable altars for Šamaš (and) Adad. 8′You make one sacrifice; you arrange the shoulder, the caul fat (and) the roast meat (on the altars). 9′Incantation: “O lords! My sorceress (and) my enchantress, who performed sorcery against me when the river [was high], 10′(who) performed sorcery (and) had sorcery performed against me when the river was low, (who) said to the sorceress ‘[Perform] sorcery!’, 11′(who) said to the enchantress ‘Perform witchcraft!’’ (who) defiled me with d[irty and f]oul (things),

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

rev. IV = text 8.24.

Bound Transcription

Translation

1′ [ ... ] ... [ ... ] 2′[ ... ] tullal-plant, root of ‘swe[et]’ reed. [ ... ] 3′[ ... ] [zīlbtut-stone, carnelian, šubū-stone, [ ... ] ... [ ... ] 4′you perform the mouth opening rite [ ... ]; you recite the incantation “Mighty flood, pure river”; 5′[ ... ] you set up three portable altars for Ea, Šamaš (and) Asalluḫi. 6′You place twelve emmer loaves (and) mīrsu-confection made of syrup (and) ghee [on the] portable altars; you stew [f]line flour. 7′This is what is (to be set up) for one portable altar. In the morning you set up two portable altars for Šamaš (and) Adad. 8′You make one sacrifice; you arrange the shoulder, the caul fat (and) the roast meat (on the altars). 9′Incantation: “O lords! My sorceress (and) my enchantress, who performed sorcery against me when the river [was high], 10′(who) performed sorcery (and) had sorcery performed against me when the river was low, (who) said to the sorceress ‘[Perform] sorcery!’, 11′(who) said to the enchantress ‘Perform witchcraft!’’ (who) defiled me with d[irty and f]oul (things),
The interpretation of DÙ rev. V 21 several times in the washing and mouth opening can be performed on it.

It is unclear on whom the mouth opening rite is performed here. The following proceedings are conjectural.

Notes

4°: The spelling KA.DUḪ.HU.DA is attested several times in the bārātu rituals (cf., e.g., BBR 11 rev. V 21; BBR 74: 33, 40).

The interpretation of DÙ-ŪŠ and of the verbal forms through line 8° as second person forms is uncertain. It is based on the unambiguous spelling tu-ḫab in line 27° (restored after the parallel text in BBR 11 rev. V 6°).

There is only space for the restoration of one sign before KA.DUḪ.HU.DA at the beginning of the line. Since mouth washing and opening are usually combined, one could perhaps restore u “and”, assuming that KA.LUḪ.ḪU.DA is to be restored at the end of the preceding line. The traces preserved at the end of ms. B rev. IV 1° are of no use.

It is unclear on whom the mouth opening rite is performed here. The following proceedings are concerned with the mākaltu-bowl of the diviner. This divination tool may well be the object of preliminary purification and initiation rites. Note that mouth washing and mouth opening can be performed on the tukkanna-bag of the diviner (BBR 21 rev. 30 and BBR 74: 30–41).

12° who put the gods, the lords of judgment, and the (divination) bowl under a spell,

13° the oracle of the great gods — this is her barge, (these are) her features:

14° Just as this (barge) capsizes in the presence of the gods, the lords of judgment (…).

15° just as the (divination) bowl of Ea, Šamaš and Adad … [ … ].

16° let her witchcraft turn upon her and [let … ] to [ … ]!

17° Ningirima … [ … ]!

18° The incantation of Ea and Assal[uḫi … ]!

19° Great gods, lords of judgment, … [ … ]!”

22° Wording (of an incantation) so that the divination bowl be released (and) so that … [ … ] 21° not be put under a spell. When the diviner performs divination, ( … ). 22° You recite the incantation three times into it and, together with the figure of the witch, [you turn] the (divination) bowl upside down. 25° The diviner performs the extispicy. When [ … ] his extispicy … [ … ]. 25° You wrap 24 ēdu-plant, hašāppu seed, tulal-plant, sikillu-plant, d[乮ate] seed, [ ] , 25° pappastum-inal (and) kurtu-mineral in a wad of wool. [ … ]. 26°[ … ] … then hate (magic) (and) any evil will not apply to him). 27°[You purify] the (divination) bowl, the (divination) bag (and the diviner) 28°[with kibritu-sulphur, ruš-tuš-mineral] 27° (and) kurtu-mineral on (glowing) ašāgu-thorn coal. 29°[ … ] … [ 

The incantation A-maḫ i,-kù-ga is attested only here. The incipit quoted in ms. A may have been slightly longer (see the commentary on the following line).

5°: As in line 4°, there is space for the restoration of only one sign before 3 GL.DUG. It is not excluded that the verb tamānu at the end of line 4° (ms. B: Šiḏ-nu) was written at the beginning of the present line in ms. A (obv. 5°) rather than at the end of obv. 4° (i.e., Šiḏ 13 GL.DUG, …). If so, ms. A probably had a longer form of the incantation incipit.

7°: The note annū ša istēn paṣṭrī is unusual. It specifies that the rations detailed in the preceding sentence refer to a single portable altar and have to be set up for each of the three altars separately.

9°: The first line of the incantation deviates from the other versions of this text which have ša ṭuṣšami uṣṭešišanni instead (Maqlû III 116, text 8.23: 50°). The introductory nouns ēpišṭ (u) uṣṭešišiši reflect the typical phraseology of anti-witchcraft incantations, but the signs EN.EN at the very beginning of the text are more difficult to explain. It seems most plausible that the logogram
represents Akkadian belu (cf. EN.EN in the more common EN.EN = belu) and forms a short invocation of Šamaš and Adad as the lords of divination to whom the incantation is addressed in the present context.

11′: The tentative restoration arša is based on the context, the traces preserved in ms. A and an estimate of the space available in the break.

11′–19′: In comparison to the parallel texts, the passage beginning with the second half of ms. A obv. 11′ and ms. B rev. IV 13′ is much expanded. The purpose of the additions is to adapt the incantation for the present ritual context (cf. the inclusion of EN.EN at the very beginning). The core sentences shared with the parallels are annitu makurasa (line 13′), kima annitu issahāpu (line 14′), and kišpūša libbalkitasī-ma ana ... [ ... ] (line 16′). To these core elements are added:

• an accusation that the witch has defiled the ritual client (here the diviner himself?)
• a description of the witch’s evil actions against the divination bowl (lines 12′–13′)
• references to the presence of the gods of divination (lines 14′ and 19′)
• in line with the ritual actions, an inclusion of the mākalatu-bowl in the comparisons focusing on the boat of the witch (line 15′) and a reference to a figurine of the witch (line 13′: nabnissa);
• references to the incantation gods Ea, Asalluḫi and Ningirima (lines 17′–18′).

16′: According to the parallels, the phrase ana muḫḫūša u īlaša lilitiḫa is expected; but the traces after ana clearly show that the present text had a different wording. A reading ana-ku “I” is possible.

19′: Restore perhaps šimā “listen!”

20′–21′: Zimmern read DU₂₁,DU₂₁-ma, but in view of the following infinitives pašāri and tumū the reading KA.INIM.MA and the interpretation of lines 20′–21′ as a rubric may be regarded as certain. Like the beginning of the incantation, the end and the rubric are not set off by paragraph dividers. The distribution of the rubric over more than one line is unusual, but the phrase enūma barā bīra ibarrū in line 21′ clearly marks the beginning of a new section. Also note the placement of DU.DU.BI at the very end of the line in BBR 11 rev. V 2′.

22′: The restoration tasahhap was tentatively proposed by CAD B 322b. Given the present context and the common association of boppāt with saḫāpu, this restoration is virtually certain.

26′–28′: These lines find a close parallel in BBR 11 rev. V 2′–7′ (the joined piece BA 5/V, 55 is irrelevant for the present passage): Š ... DÙ.DÙ.BI ₃[N]AŠ ŠḪAL GAR-ma ana IGI [x x x] HUL.GIG-ku ₄[mi]-ma-ša nu TE-ši PIŠ₁₀₅[īš] ŠḪ-verbatim ₅[kup]-rī-ID ina NE ₂ḪŠ-KISL₁₀ Ṣ[DILIM].GAL kudUG.GAN u šḪAL tu-ḫab pa pa bu Ṣ[I]A₁ MEŠ A.GÜB.BA KU₂ MEŠ DILIM.GAL SA₃-la GI ŠIM tu-ḫab (collated). The wording in BBR 11 rev. V 2′–3′ shows that the passage is not a strict duplicate of the present text. Consequently, the few traces in line 28′ cannot simply be restored along the lines of the parallel. The exact relationship between BBR 11 rev. V and the present ritual is unclear.
The goal of this extensive anti-witchcraft ritual is to ban the witches to the netherworld. As in other rituals, this goal is achieved by invoking ghosts of the dead and deities associated with the netherworld (cf. here texts 8.26 and 8.29; cf. also BM 47806+, ed. Schwemer, *Iraq* 72 [2010] 70–77). The ritual is performed during a time period that was deemed suitable for offerings to the Anunnaki gods in the netherworld, probably the final days of the month Abu.

The initial set-up of the ritual paraphernalia (lines 1–50) is followed by offerings and a fragmentary prayer to Šamaš (lines 51–80). The second god to be addressed in an extensive prayer is Gilgameš, the judge and ferryman of the dead (lines 82–157). Gilgameš is represented by a figurine that is furnished with all the attributes of divinity and kingship, but also of Gilgameš’s specific function in the netherworld. In addition to the figurine of Gilgameš, the ritual also uses a lion-headed anthropomorphic figurine of Namtar, the demon of death, as well as an anthropomorphic figurine representing the demon ‘Any Evil’ (*mimmu lamma*). The witches themselves are represented by male and female figurines inscribed with their names. The ghost of an unknown person is represented by a skull.

The function of Namtar within the ritual is explained by the text of the prayers: All deities and ghosts that are invoked during the proceedings are asked to entrust the witches and the demon ‘Any Evil’ to Namtar, who will arrest them and imprison them in the netherworld. In the presence of Šamaš, Gilgameš and the Anunnaki, this ghost is asked to assist the ghosts of the patient’s family (lines 181–97). The ghosts are evoked, they receive funerary offerings and they are asked to take ‘Any Evil’ and the witches down to the netherworld. In the text of this prayer the combination of two agents of evil – ‘Any Evil’ and the witches – results in some noticeable unevenness in the composition of the text (for a treatment of aspects of this problem, see Abusch, *Studies Lanfranchi*, 1–4).

Finally, the ghost of an unknown person, represented in the ritual by a skull, receives funerary offerings and is addressed in an invocation (lines 199–222). In the presence of Šamaš, Gilgameš and the Anunnaki, this ghost is asked to assist the ghosts of the family in taking the demon ‘Any Evil’ and the witches to the netherworld.

One of the sources (ms. B) adds yet another incantation at the end of the ritual (lines 223–54). This recitation is addressed to the divine ferryman of the dead (Humut-tabal, or again Gilgameš) and asks that he safely deliver the evils to the netherworld.

The ritual was well known in first-millennium Mesopotamia and is attested in manuscripts from seventh-century Aššur (mss. A and B), from Ashurbanipal’s library (mss. C, D, E, G) and from seventh-century Sippar (ms. f). The two Aššur sources include the entire text of the ritual on one tablet. The Kuyunjik manuscripts distribute the text over several tablets which are connected by catchlines. The single-column tablets edited here as manuscripts C, D and E may well have belonged to one set of tablets. Manuscript G, however, certainly did not belong to that set and may have had the entire ritual on one two-column tablet.
List of Manuscripts

A  VAT 8910  KAR 227  Two-col. tablet, Neo-Assyrian script, 7th cent.  Aššur, Library N 4

B  VAT 13656 + VAT 13657  LKA 89  pls. 34–43  Two-col. tablet, Neo-Assyrian script, 7th cent.  Aššur, Library N 4


D  K 6793 + Sm 41 + 617 + 717 + 1371 + 1877  Haupt, NE, no. 53 (Sm 1371 + 1877)  pls. 44–45  Single-col. tablet, Neo-Assyrian script, 7th cent.  Nineveh, ‘Library of Ashurbanipal’

E  Sm 38  —  pl. 46  Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent.  Nineveh, ‘Library of Ashurbanipal’

f  Si 747  —  pl. 46  Fragment, Neo-Babylonian script, 7th cent.  Sippar

G  Th 1905-4-9, 144 = BM 98638  —  pl. 47  Fragment of a two-col. tablet, Neo-Assyrian script, 7th cent.  Nineveh, ‘Ashurbanipal’s Library’

Synopsis of Text Units

i  Ceremonial ritual against witchcraft and ‘Any Evil’ before netherworld deities.............. 1–254
  Diagnostic section and purpose clause ................................................................. 1–4
  A obv. I 1–4 // B obv. I 1
  Initial ritual instructions ................................................................................. 5–50
  A obv. I 5–50 // B obv. I 2′–26′, 1′′–9′′ // C obv. 1′–12′
  Prayer to Šamaš: [Šamaš ... elati u šaplāti] ..................................................... 51–80
  A obv. I 51–II 5 // B obv. I 10′′–27′′, II 1–12
  Recitation instruction ....................................................................................... 81
  A obv. II 6 // B obv. II 13
  Prayer to Gilgameš: Gilgāmeš šarru gिमलu dayyān Anunnaki ......................... 82–157
  A obv. II 7–13, 1′–8′ // B obv. II 14–rev. III 9 // D obv. 1–rev. 20′ //
  G obv. II 1′–8′
  Recitation instruction....................................................................................... 158–60
  B rev. III 10–11 // D rev. 21′–23′
  Prayer to the Anunnaki: Attunu Anunnaki ilā rabātu ....................................... 161–79
  A rev. III 1′–5′ // B rev. III 12–30 // E obv. 1–17
  Recitation instruction ....................................................................................... 180
  A rev. III 6′ // B rev. III 31
  Prayer to the family ghosts: Attunu eṣem kimtiya bānā šumīya(?) ....................... 181–97
  A rev. III 7′–23′ // B rev. III 32–47 // f obv. 1′–12′
  Recitation instruction ....................................................................................... 198
  A rev. III 24′ // B rev. III 48
  Prayer to the ghost of an unknown person: Attā eṣem lá mamāna-ma .................. 199–222
  A rev. III 25′–48′ // B rev. III 49–68, IV 1–4
  Final incantation (addressed to Ḫumuṭ-tabal or Gilgameš?) ......................... 223–36[...]
  B rev. IV 5–18, 1′–3′ (not contained in ms. A)
  Catchline ............................................................................................................. 255
  B rev. IV 4′
  Colophon ......................................................................................................... 256–60
  B rev. IV 5′–9′
Previous Editions

Jensen, *KB* 6/1, 266–69 (ms. D; only Sm 1371 + 1877).
Lambert, *CRAI* 7, 40 (composite transliteration and translation of lines 82–91).

Transliteration

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 A Obv. 11</td>
<td>[Dâš NA]</td>
<td>DAB-su</td>
</tr>
<tr>
<td>1 A Obv. 11</td>
<td>[Dâš NA]</td>
<td>DAB-su</td>
</tr>
<tr>
<td>1 A Obv. 11</td>
<td>[Dâš NA]</td>
<td>DAB-su</td>
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<tr>
<td>1 A Obv. 11</td>
<td>[Dâš NA]</td>
<td>DAB-su</td>
</tr>
<tr>
<td>1 A Obv. 11</td>
<td>[Dâš NA]</td>
<td>DAB-su</td>
</tr>
<tr>
<td>1 A Obv. 11</td>
<td>[Dâš NA]</td>
<td>DAB-su</td>
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<tr>
<td>1 A Obv. 11</td>
<td>[Dâš NA]</td>
<td>DAB-su</td>
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<tr>
<td>1 A Obv. 11</td>
<td>[Dâš NA]</td>
<td>DAB-su</td>
</tr>
<tr>
<td>1 A Obv. 11</td>
<td>[Dâš NA]</td>
<td>DAB-su</td>
</tr>
</tbody>
</table>

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TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

17 A obv. I 17 [na-ad-nu-ki] kul-la-tu KÜ.BABBAR-ki māl-ra-ti
B obv. I 14' [na]-tād-nu-ki3 kul-lā-[t]u1 KÜ.BABBAR-ki3 māl-ra-ti

18 A obv. I 18 [KÜ.BABBAR]-ki le-qa-ti šu-bat-ki ta-ri-ši
B obv. I 15' [KÜ.BABBAR]-ki le3-qa-ti šu-bat3-ki3 ta-ri-ši

19 A obv. I 19 'ki-ma A.MEŠ3-ki GABA.RI NU TUK-ū ŠÁ-ki rap-šū KI A.MEŠ-ki ūr[i]-šū
B obv. I 16' [GIM A.MEŠ]-3-ki3 GABA.RI3 NU TUK-3-šū ŠÁ-ki rap-šū3 KI A.MEŠ-ki3 ūr-šū

20 A obv. I 20 KI A.MEŠ-ki TI-šū KI A.MEŠ-ki li-ta-rid ana KI.GI-šū [š]-šū
B obv. I 17' [A.MEŠ]-3-ki TI3-šū KI A.MEŠ-ki3 li-ta-rid ana KI.GI-šū3 [š]-šū

21 A obv. I 21 a-na IGI-ki ter-ri-šū li-qi3-ša3-ma li-na-siš₂₃ li-ta-rid
C obv. 1' li-ta-rid

22 A obv. I 22 a-na EGIR-šū a-a GUR-ra a-a DIM₄ a-a TE₃ a-a³ [ ]
B obv. I 19' [GUR-ra] a-a DIM₄ a-a TE₃ a-a [I] KU.NU-ba
C obv. 2' [GUR-ra ] KU.NU

23 A obv. I 23 an-na 3-šā SİD-nu-ma IM KL.GAR KİD-iš NU [ ]
B obv. I 20' [SİD-nu-ma IM [M] K[I].] GAR KİD NU "nam-tar³ DU-uš
C obv. 3' [SİD-nu-ma ] KİD-iš³ NU "nam-tar³ DU-uš

24 A obv. I 24 1 KÜŠ la-an-šū SAG.DU-su šā UR.MAH
B obv. I 21' [KÜŠ] [SAG.DU-su šā UR.MAH]
C obv. 4' [la-an-šū SAG.DU-su šā UR.MAH]
A ctd. "šū₃ [šū]
B ctd. [šū₃] <GIR₃-šū] šā NAM₁ [LÜ] U₁₈.GAR³
C ctd. "šū₃ [šū] šā NAM.LU.U₁₈.GAR

C obv. 5' [IGI.MEŠ]-š[u] IM SA₃ ŠES ina IGI ZAG₃ GÜB₁₃ IM.GA.[I in] a GUB-šū →

26 A obv. I 26 kám-ma te-qi SU-šū IM.S[A₃]
B obv. I 23' [kám-ma] [IM.S[A₃] ŠES-aš
C obv. 5°-6° kam-ma te-qi / [š[u]-šu IM.SA₃ ŠES] →

27 A obv. I 27 NU NİG.HUL DU-uš TÜG U₄.1.KÁM ṜG[U.E]
B obv. I 24' NU NİG.HUL [M₁₄.MU₄-s[u] →
C obv. 6°-7° NU NİG.HUL DU-uš T[U.G] U₄.1.KAM ṜG[U.E] / U₄.1.KAM MU₄.MU₄-s[u] →

28 A obv. I 28 [Zülü₃.MUNU₃]
B obv. I 25' [Zülü₃.[A]
C obv. 7° [Zülü₃.KAKAL tu-ša-ād-da₃-šū] →

29 A obv. I 29 [ṣ]ṭ[r]-ř₃-ri-šu KÜ.BABBAR KÜ.S₁₂₂
B obv. I 25' [ṣ]ṭ[r]-ř₃-šu KÜ.BABBAR KÜ.S₁₂₂ →
C obv. 7°-8° KÜ.BABBAR ip-ri-šu / KÜ.BABBAR KÜ.S₁₂₂ URUDU AN.NA A.BÁR KÜ.GAN₃₄₅ →

30 A obv. I 30 [na₄G][U] [na₄ZA.GIN] [na₄N][I]R
B obv. I 26' [na₄G][U] Ṛ₃₄₄₅ GIN / Ṛ₃₄₄₅[NIR] Ṛ₃₄₄₅ MU₄.GIR SIK ĢUZ SIK.[H].[A] →
(B obv. I breaks)

B obv. I 9°-10° [ṣ]ṭ[S][A₃] Ṛ₃₄₄₅[ZA.GIN.NA ina GIŞ.ÉRIN LÁ-ma SUM-šū →


33 A obv. I 33 [NU₃][Š₃₁.ZU [mum][mum][U₃][Š₃₁.ZU →
C obv. 11' [NU₃][Š₃₁.ZU [mum][mum][U₃][Š₃₁.ZU → SIK IM KL.GAR DU →

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The first five lines on the lower part of B obv. I run parallel to the following lines in A, but due to the fragmentary state of both manuscripts, they cannot be coordinated. Therefore, A obv. I 41–46 and B obv. I 1–5 are transcribed separately. From line 47 (= A obv. I 47; B obv. I 6), the sources can again be presented synoptically:

A obv. I 41
[x x (x)] kī ku [x x x x x x x (x)]

B obv. I 1′′
[x x x x x x x] a-na [a-ki (x x)]

B obv. I 2′′
[x x x x x x x] a-na [a-ki (x x)]

A obv. I 42
[ani \\AN.TA.ME]

B obv. I 3′′
[x x (x)] tuš-\Ken\[\A\]

A obv. I 43
[x x x x x x x x x x] (a-nun-na-ki)

B obv. I 4′′
[x x x x x x x x x x] (a-nun-na-ki)

A obv. I 44
[x x x x x x x x x x]

B obv. I 5′′
[x x x x x x x x x x]

A obv. I 45
[x x (x)] x [x x x x x x x x x]

B obv. I 6′′
[x x x x x x x x x x x x x]

A obv. I 46
[×××××××××××××]

B obv. I 7′′
[—? ×××××××××××××]

A obv. I 47
[×××××××××××××]

B obv. I 8′′
[×××××××××××××]

A obv. I 48
[×××××××××××××]

B obv. I 9′′
[×××××××××××××]

A obv. I 49
[×××××××××××××]

B obv. I 10′′
[×××××××××××××]

A obv. I 50
[×××××××××××××]

B obv. I 11′′
[×××××××××××××]

A obv. I 51
[×××××××××××××]

B obv. I 12′′
[×××××××××××××]

A obv. I 52
[×××××××××××××]

B obv. I 13′′
[×××××××××××××]

A obv. I 53
[×××××××××××××]

B obv. I 14′′
[×××××××××××××]

A obv. I 54
[×××××××××××××]

B obv. I 15′′
[×××××××××××××]

A obv. I 55
[×××××××××××××]

B obv. I 16′′
[×××××××××××××]

A obv. I 56
[×××××××××××××]

B obv. I 17′′
[×××××××××××××]

A obv. I 57
[×××××××××××××]

B obv. I 18′′
[×××××××××××××]

A obv. I 58
[×××××××××××××]

B obv. I 19′′
[×××××××××××××]

A obv. I 59
[×××××××××××××]

B obv. I 20′′
[×××××××××××××]

A obv. I 60
[×××××××××××××]

B obv. I 21′′
[×××××××××××××]

A obv. I 61
[×××××××××××××]

B obv. I 22′′
[×××××××××××××]
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

64 B obv. I 23′′  GID]IM ʿAMA-ia³
65 B obv. I 24′′  [pu-šu-nu-ti
66 B obv. I 25′′  -šu]-ni³
67 B obv. I 26′′  ]-nin³-ni
68 B obv. I 27′′  -]i³

(B obv. I ends)

69 B obv. II 1  A.MEŠ ʿID³ [  
70 B obv. II 2  lu ḫa³ [  
71 B obv. II 3  x ḫa³ [  
72 B obv. II 4  [x] x [  
73 B obv. II 5  x [  
74 B obv. II 6  x x [  
75 B obv. II 7  x x [  
76 A obv. II 1  [UŠ1]ZU  u nunu UŠ1 Z[U  
77 A obv. II 2  li-is-su-ū i-na SU-ia [kiš-pu-šú-nu(?)]  
78 A obv. II 3  a-na KUR.NU.GI₄.A šu-kun IGI[II]-šű³-[nu x x x (x)]  
79 A obv. II 4  tum₄-ma-ta NU GUR-ra tum₄-ma-ta₅ ʿGiš.[GĬN.MAš]  
80 A obv. II 5  u ʿUTU DI.KU₅  ʾe ru-uš-ši⁻³⁻¹ [x x x]  
81 A obv. II 6  an-nam ana IGI ʿUTU [ŠID-nu]  
82 A obv. II 7  —  ʿGiš.GĬN.MAš  LUGAL ʿiš-ma-lu D[1.KU₅]  
83 A obv. II 8  NUN muš-ta-lu ʿrap-pu ša³ [ ] →  
84 A obv. II 10  ta-za⁻³⁻¹ az ḫa⁻³⁻¹ K[1-tim  
85 A obv. II 9  [  
86 A obv. II 10  ta-za⁻³⁻¹ az i³-[na  
87 A obv. II 11  i³-[n-ka  
88 A obv. II 12  t[a-šal  
B obv. II 13  an-nam ana [ ]  
B obv. II 14  ʿGiš[GĬN.MAš  [  
D obv. II 15  ʿGiš.GĬN.MAš  LUGAL ʿiš-ma-lu DI.KU₅ ʿa-nun-n[a]-ki]  
D obv. II 16  NUN muš-ta-lu ʿrap-pu šá UN.[MEŠ]  
D obv. II 17  ḫa⁻³⁻¹ i⁻iš kib-ra-a-ti ša-tam K[1-tim  
D obv. III 1 -  ḫa⁻³⁻¹ i⁻iš kib-ra-a-ti ša-tam K[1-tim EN K1.TA.[MEŠ]  
D obv. IV 1  ḫa⁻³⁻¹ i⁻iš kib-ra-a-ti ša-tam K[1-tim  
D obv. IV 2  ḫa⁻³⁻¹ i⁻iš kib-ra-a-ti ša-tam K[1-tim  
D obv. IV 3  ḫa⁻³⁻¹ i⁻iš kib-ra-a-ti ša-tam K[1-tim  
D obv. IV 4  ḫa⁻³⁻¹ i⁻iš kib-ra-a-ti ša-tam K[1-tim  
D obv. IV 5  ḫa⁻³⁻¹ i⁻iš kib-ra-a-ti ša-tam K[1-tim  
D obv. IV 6  ḫa⁻³⁻¹ i⁻iš kib-ra-a-ti ša-tam K[1-tim  

The first nine lines on the lower part of B obv. II run parallel to the following lines in D, but due to the fragmentary state of both manuscripts, which seem not to have had exactly the same text, they cannot be coordinated. Therefore, D obv. 35–43 and B obv. II 1′–9′ are transcribed separately. From line 125 (= D obv. 44; B obv. II 10′), the sources can again be presented syntactically.
TEXT 8.25

143 B obv. II 27' ip-ti-r[i-šu KÜ.BABBAR KÜ.SI]₂₂
D rev. 6' [ ] KÜ.SI₂₂ URUDU AN.NA [A.GAR₃ KÜ.GAN]

144 B obv. II 28' na₄₃ NA.GI[N ] →
D rev. 7' [ ] pl₅₃ NĪR [ ]

145 B obv. II 28'–29' [ ] [ ] [S]IK SA₃ u₈₅[Z[A.GIN.NA] →
D rev. 8' SIK ÜZ.SIK.HLA SIK BABBAR SIK SA₃ → [\.Z.A.GIN.NA]

146 B obv. II 29'–30' [ina giššinni ašqal-ma?] / KÜ.BABBAR ū-[šam-hir-šu(?)] x x x x x
D rev. 9' [x x x x x ša'] ina IG1-ka aš-qû-[āššu(?)]

147 B rev. III 1 ina DU₁₁.GA-ka ina SU.MU ḫal₄₃[āš]-q[u₃₃]-ma]
D rev. 10' [ ] D[U₁₁.GA-ka] ina SU.MU ḫal₃₃-q[u₃₃]-ma]

148 B rev. III 1–2 [ ] / ša' ana ḤUL-tim UŠ.MEŠ-nin-ni →
D rev. 11' [U]Š₁₁.ZU [ ] ḤUL-tim U[Š.MEŠ-nin-ni]

149 B rev. III 2 DAB-su₄₃-nu₃₃-[i)i-ma]
D rev. 12' [ ]

150 B rev. III 3 ana šU nam-tar SUKKAL KI-tim [ ]
D rev. 13' [ ] [\$]U₅₃[ ] nam-tar SUKKAL KI-tim pi-qid-su-[nu-ti]

151 B rev. III 4 [ni₃₅-giš-zī-da GU.ZA.LA KI-tim DAGAL-[im ]
D rev. 14' [ni₅₃-giš-zī-da GU.ZA.LA KI₄₃-tim DAGAL₃₃-tim EN.NUN-shū-nu [i-dan-nin]

D rev. 15' [bi₅₃-du₅₃ i-du₅₃] gal KI₃₃-tim pa-ni-[ša-nu ]

D rev. 16' KI₅₅.TI.LA.MES [li-na-š₃₅-hu] KI₅₅.UŠ.MEŠ [lim₃₃-m[a-nu-ū]

154 B rev. III 7 [htar-ra-na DU₃₅-K[u ]
D rev. 17' [htar-ra-an DU₃₅-K] a₃₅ i₃₅-[tu-ru-ni]

155 B rev. III 8 tum₃₅-mi-šu-nu-ti-²₃₅-ma₃₅ a₁₃₅ a₃₅ is-sa₃₅-ru-ni →
D rev. 18' tum₃₅-mi-šu-nu-ti-²₃₅-ma₃₅ [ ]

156 B rev. III 8 [ZI intricate] / [ZI intricate]
D rev. 19' [ZI intricate] [ZI intricate]

157 B rev. III 9 [bul-li₃₃-ta-an-ni-ma dà₃₅-lî-lî-ka ] ²₃₅-[lul₃₃ ];[lul₃₃ ];
D rev. 2₀' [bul-li₃₃-ta-an-ni-ma dà₃₅-lî-lî-ka ] [lul₃₃ ];[lul₃₃ ]; [lul₃₃ ];[lul₃₃ ];

B, D

158 B rev. III 1₀ [GIM an-nam ana IGI₃₅[ ] ṢID-ū →
D rev. 2₁' GIM an-nam ana IGI₅₃[ ] ṢID-

D rev. 2₂' BAL-tu BA₅[Z₁-qī-ma ] [ ]

160 B rev. III 1₁ ana IGI₄₃₃ a-nun-na-ki tu-qar-rab-ši₃₃-ma i₃₅-[qab₃₃-bi]
D rev. 2₃' i₃₅[ ] IGI₄₃₃ a-nun-na-ki tu₃₃-qar-ra[b-ši₃₃-ma ]

B, D

(end of D)²⁹

161 B rev. III 1₂ ÉN at-tu₄₃₅ a-nun-na-ki DINGIR.MES GAL.[MEŠ]
E obv. 1 [ ] at-tu₄₃₅₃ a-nun-na-ki DINGIR.MES [ ]

162 B rev. III 1₃ KU₅ₛ₃₅ EST.BAR a-na UN.MEŠ KI₃₅₃₃.M[ES]
E obv. 2 [ ]

²⁹ D rev. 2₄′ gives the catchline to the next incantation: ÉN at-tu₄₃₅₅ a-nun-na-ki DINGIR.MES GAL.MEŠ. The catchline is followed by an Ashurbanipal colophon (type c; see Hunger, BAK, no. 319).
184 A rev. III 10’ ma-la ina Ki-tim šal-lu ki-is-pa ak-sip-ku-nu-šī
B rev. III 35 [ma]-la ina Ki-tim šal-lu ki-is-p[a]
 f obv. 1’ [ ak-sip-ku-n]u-š[i] →
185 A rev. III 11’ A. MEŠ aq-qi-ku-nu-šī ú-[k{an}]-ni-ku-nu-šī
B rev. III 36 A. MEŠ aq-qi-ku-nu-šī ú-kan-[ni-ku-nu-šī]
 f obv. 1’–2’ [ ] / [ú-kan-ni-ku-nu-ši →
186 A rev. III 12’ ú-ša[r]-riḫ-ku-nu-šī ú-[k{a}b-b]i-ku-nu-šī
B rev. III 37 [i-ša]g-riḫ-[ku-nu-šī ú-kab-[bit-ku-nu-šī]
 f obv. 2’
187 A rev. III 13’ ina u-[m]i an-né-e ıG ıTU ıG Ś.G.IN.ıMAš i-zīΓ-za-nim-ma
B rev. III 38 [i]na a[n]-ni-i ıG ıTU ıG Ś.G.IN.MAŠ i-zīΓ-za-[i-nim-ma]
 f obv. 3’–4’ [ an-né]-1’e ıG ıTU ıG [Ś.G.IN.],/ [i-zīΓ-za-nim-ma] →
188 A rev. III 14’ di-ni di-na EŠ.BAR-a-a kuš-sa
B rev. III 39 [di-n]j di-na EŠ.BAR-a-a [ ]
 f obv. 4’
189 A rev. III 15’ NĪG.HUL ša ina SU.MU UZU MEŠ.MU SA. MEŠ.MU GA-L-[iš]
B rev. III 40 [N[G],H,U,L ša ina SU.MU UZU MEŠ.MU SA. [MEŠ,MU]
 f obv. 5’ [mim-ma]HU[ ]ša ina SU.MU UZU MEŠ.MU [ ]
190 A rev. III 16’ ana šū 4nam-tar SUKKAL Ki-tim pi-iq-da-nim
B rev. III 41 ana [ŚU 4[n]am-tar SUKKAL [Ki-tim pi-i[q-da-nim]
 f obv. 6’ [ ]
191 A rev. III 17’ 4nin-šiΓ-zi-da GU.ZALA Ki-tim DAGEΓ-TAM EM.NUN šu-nu 1li1-dan-nin
B rev. III 42 4nin-šiΓ-zi-da GU.ZALA Ki-tim DAGEΓ-TAM EM.NUN[šu-nu ]
 f obv. 7’ [šiΓ-zi-da GU.ZALA Ki-tim ] EM.NUN[šu-nu ]
192 A rev. III 18’ 4bi-du4 i-duk-GAL Ki-tim pa-ni-šū-nu [i-dīl]
B rev. III 43 4bi-du [ ]-[i]-duk-[g]al Ki-tim pa-ni-šū-n[u]
 f obv. 8’ [ ]
193 A rev. III 19’ DAB.MEŠ-šu-ma Šu1-ri-da-šu an KUR.NU.GI₄.A
B rev. III 44 [DAB.MEŠ-šu-ma Šu1-ri-da-šu an KUR.NU.GI₄.A]
 f obv. 9’ [ ]
194 A rev. III 20’ ana-ku IR-ku-nu lu-u[8]-luṭ lu-uš-lim-ma
B rev. III 45 [ ]
 f obv. 10’ [ ]
195 A rev. III 21’ aš-[šu1] NĪG.AK.A.MEŠ MU-ku-nu lu-[u]-ṣu-kur³
 f obv. 11’ [ ]
196 A rev. III 22’ a-na a-ra-tí-ku-nu A. MEŠ ka-šu-ti 1lu-uq1-qī
B rev. III 47 a-na a-ra-tí-ku-n[u] ka-šu-ti lu-uq-qi →
 f obv. 12’ [ ]
197 A rev. III 23’ bul-liṭ-an-ni-ma dā-lī-lī-ka lud-lul
B rev. III 47 bul-liṭ-t[a]-an-ni-ma
 A, B
198 A rev. III 24’ GIM an-nam ana IGI GIDIM kim-tī ŚID-ū ana IGI gUL-gUL-li \kām DU₁₁.GA
B rev. III 48 GIM an-nam ana IGI GIDIM [kim-t[i] ŚID-nu-ū ana IGI gUL-gUL-\li]
 A, B
199 A rev. III 25’ ĖN at-ta GIDIM la ma-am-ma-na-ma
B rev. III 49 ĖN at-ta GIDIM /la ma-am-ma-na-ma

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200 A rev. III 26’ šá qé-bi-ra  ú  sa-qí-ra  la  te-šu-ú
B rev. III 27’ šá qé-bi-ra  ú  s[a-qí-ra]  la  [ ]

201 A rev. III 27’ MU-ka ma-am-ma  NU  ZU-ú  ÛTU  mur-te-du-u  MU-ka  ZU-ú
B rev. III 28’ MU-ka ma-am-ma  la  ZU-[ú]

202 A rev. III 28’ lu NITA  at-ta  šá GIM  NITA  lu  MUNUS  at-ti  šá GIM  MUN[US]
B rev. III 29’ lu NITA  at-ta  šá GIM  NITA [Ú]

203 A rev. III 29’ ina IGd[u]  ḡIŞ,ĠIN,MAŠ  ḡa-nun-na-ki  GIDIM  kim-[ti-ta]
B rev. III 30’ ina IGd[u]  ḡIŞ,ĠIN,MAŠ  ḡa-nun-na-ki

204 A rev. III 30’ NĠA,BA  [maḫ]-ra-ta  kun-na-ta  na-dun-nu-[Ii]
B rev. III 31’ NĠA,BA  maḫ-ra-ta  kun-[a-ta]

205 A rev. III 31’ ḡim-ma-[ ]  a-gab-bu-ú  ši-man-[NI]
B rev. III 32’ ḡim-ma-[ ]  a-gab-bu-[ú]

206 A rev. III 32’ lu UDUG  [ ]  lu  a-li-ú  lem-nu  lu  GIDIM  lem-nu
B rev. III 33’ lu ḡDIM,M,E  lu ḡDIM,M,ME.A  lu ḡDI[M9,M,E,LAGAB]
B rev. III 34’ lu ḡDIM,M,E  lu ḡDI[M9,M,E, ]

207 A rev. III 33’ lu ḡDIM,M,E  lu ḡDIM,M,ME.A  lu ḡDI[M9,M,E,LAGAB]
B rev. III 35’ lu ḡDIM,M,E  lu ḡDI[M9,M,E, ]

208 A rev. III 34’ lu LŪ,LI,[LÁ  lu ḡmũm,L,U,L[I,][LÁ  lu ḡmũm,KI,SIKIL,-LI,[LÁ]
B rev. III 36’ lu LŪ,LI,[LÁ  lu ḡmũm,[L,I,][LÁ]

209 A rev. III 35’ lu mim-ma  lem-nu  šá  šu-ma  la  na-bu-ú  šá  DAB,MEŠ-ni-ma  U[Š,MEŠ-nI]
B rev. III 36’ lu mim-ma  lem-nu  šá  šu-ma  la  na-b[u-ú]

210 A rev. III 36’ ina SU,MU  UZU,MEŠ,MU  SA,MEŠ,MU  rak-su-ma  NU  DU₈,n[I]
B rev. III 37’ ina SU,MU  UZU,MEŠ,MU  SA,MEŠ,MU

211 A rev. III 37’ NU  ḡmũm,UŠ₇₁,ZU  u  ḡmũm,UŠ₇₁,ZU  šá  ana  ia-a-ši  ina IGd[u]  ḡDU,[U,-ši]
B rev. III 38’ NU  ḡU₇₁,ZU  u  ḡmũm,UŠ₇₁,ZU  šá  ana  ia-a-ši

212 A rev. III 38’ NU  NĠG,HUL  šá  DAB-ni  DŪ-uš
B rev. III 39’ NU  NĠG,HUL  šá  DAB-ni [ ]

B rev. III 40’ ina IGd[u]  ḡGIŠ,ĠIN,MAŠ  ḡa-nun-na-ki

214 A rev. III 40’ DAB-su-nu-ti-ma  ḡIa-[ ]  u-[maš(pa)-šar-Šú-nu-[TI]
B rev. III 41’ DAB-su-nu-ti-ma  [a]

215 A rev. III 41’ li-qé-šú-ni-ti-ma  a-a  ḡis-sal₉₁,[r[u-nI]
B rev. III 42’ li-qé-šú-ni-ti-ma [ ]

216 A rev. III 42’ ZI  ḡTU  mur-te-di-ka  tum₄,ma-[TA]
B rev. III 43’ [Z]  ḡTU  mur-te-d[i-ka]

217 A rev. III 43’ ZI  DINGIR,MEŠ  GAL,MEŠ  šá  AN-e  u  KI-tim  tum₄,ma-[T][a]
B rev. III 44’ [ ]  DINGIR,MEŠ  GAL,MEŠ  [ ]

218 A rev. III 44’ ZI  ḡGI-gi-GI  DINGIR,MEŠ  e-lu-ti  tum₄,ma-[M[TA]
B rev. III 45’ [ ]

219 A rev. III 45’ ZI  ḡa-nun-na-ki  DINGIR,MEŠ  šap-lu-ti  tum₄,ma-[TA]
B rev. IV 1’ [ ]  ḡšap-luₙ₉₁,ti  tum₄,ma-ta

220 A rev. III 46’ ZI  ḡugal-ir₉₁-ra  ḡnin-a-[ZU  ḡnin-giš-zi-[d[a]
B rev. IV 1’ [ ]  ḡnin-a₉₁-[ZU  ḡnin-giš-zi-da  tum₄,ma-ta

221 A rev. III 47’ ZI  ḡereš₉₁-gal  šár-rat  KI-tim  [um₄,ma-ta]
B rev. IV 2’ [šár-rat  KI-tim  tum₄,ma-ta

222 A rev. III 48’ ḡšum₉₁-MA  tu-maš-ša-ru₉₁-nu-ti-[M]
B rev. IV 3’ [tu-maš-ša-[r]u₉₁-nu-ti-[M (A ends; rev. IV is unscribed)
TEXT 8.25

Bound Transcription

1[išmaš’um aššu] 2[...] 3[iššu aššu 4][šu 5][šumu ša] 6[...] 7[šumu ša 8][iššu aššu 4][... kalām aššu] 9

Translation

1[If ... has seized a man, (if) ... , (if) ... ] has seized him, 2[(if) ... has seized him, (if) ‘hand-of-the-god’ has seized him, (if) ‘hand-of-the-god’] has seized him, 3[(if) ... , (if) ... , (if) ... ] has seized him, 4[( ... )] — [in order] to soothe [al]] [ ... ]:

5[In the month Abu, when] [the [Anu]’nnaki are being cared for, you make a figure of Gilgam’s. A disposable] pot, a small bowl, 1[a golden tiara], a red [garment and] a belt you give him as a present. 6You pull on [the golden tiara] for his head, you bind it (onto) his head; 7you bind a silver [dagger] to his hips. 8You [f]/[w]ene [a string of] gold and put it (around) his neck. 9Gold[b]en [bracelets] of (a weight of) one shekel you put on (var.: attach) to his wrists and ankles. 10You present [a bo]lad of [cedar] wood (and) an oar of cypress wood to him. 11[In the mor]ning, [seven] grains of silver (and) seven grains of gold you cast into (var.: give) to the clay [pit]. 12You recite (the incantation) ”[Clay] pit, you are the creator of god and man”:

13[Clay] pit, you are the creator of god and man!

14The [se silver pieces] of yours are laid out. I have given an order:
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

17[¹] n-adnāki kullatu kasapki māḥrāti

18[kasa]pki leqāti šubātī tariṣ

19kima mēki māḥiru tā tā lībāki rāπшу it-ti mēki uršu

20iti mēki liqishu itti mēki liṭarid ana māh-

21rāti suhjīrtuśa

22ana māhrtēki terrīšu liqishu-ma linnashī liṭarid

23anna qalāššu tammāna-ma šāt kullati ta-

24karriš salam Namtār šebāku šāt kullati ta-

25karriš salam šebāku šāt kullati ta-

26karriš salam šebāku šāt kullati ta-

27šāmam lemmi teppuš šubātāmūk-

28māl kašāpti ūmāl kašāpti ūmāl kašā-

29māl kašāpti ūmāl kašāpti ūmāl kašā-

30māl kašāpti ūmāl kašāpti ūmāl kašā-

31māl kašāpti ūmāl kašāpti ūmāl kašā-

32māl kašāpti ūmāl kašāpti ūmāl kašā-

33māl kašāpti ūmāl kašāpti ūmāl kašā-

34māl kašāpti ūmāl kašāpti ūmāl kašā-

35māl kašāpti ūmāl kašāpti ūmāl kašā-

36māl kašāpti ūmāl kašāpti ūmāl kašā-

37māl kašāpti ūmāl kašāpti ūmāl kašā-

38māl kašāpti ūmāl kašāpti ūmāl kašā-

39māl kašāpti ūmāl kašāpti ūmāl kašā-

40māl kašāpti ūmāl kašāpti ūmāl kašā-

41māl kašāpti ūmāl kašāpti ūmāl kašā-

42māl kašāpti ūmāl kašāpti ūmāl kašā-

43māl kašāpti ūmāl kašāpti ūmāl kašā-

44māl kašāpti ūmāl kašāpti ūmāl kašā-

45māl kašāpti ūmāl kašāpti ūmāl kašā-

46māl kašāpti ūmāl kašāpti ūmāl kašā-

47māl kašāpti ūmāl kašāpti ūmāl kašā-

48māl kašāpti ūmāl kašāpti ūmāl kašā-

49māl kašāpti ūmāl kašāpti ūmāl kašā-

50māl kašāpti ūmāl kašāpti ūmāl kašā-

51[(Incantation:) "Šamaš, … the] upper and the lower world,

52[ ... ] only you judge.

53May [ ... ] attach themselves [to me], may they turn to me.

54[ ... ] of my [kin] and of my relatives,

55may [ ... ] attain [ ... ] a judgment (and) a verdict.

56[ ... ] who raised him.

57[ ... ] my sorceress [and] my enchantress,

58[ ... ] ‘Any Evil’,

59[ ... ] me,

60[ ... ] me,

61[ ... ] of my [kin],

23May he never again turn back, may he not reach me, not come near me, not approach me!”

23You recite this three times. Then you pinch off clay from the clay pit. You make a figurine of Namtar. His body is one cubit (tall). His head (in the shape of that) of a lion, his hands (and) [his] feet (in the shape of those) of humans you place (on him). You smear his face with red paint. You put yellow paint on his right eye (and) green paint on his left eye. You smear his body with red paint. You make a figurine of ‘Any Evil’. You clothe him with a garment for one day (and) a cloak for one day. You furnish him with the malt flour preparation for journeys. The money of his ransom, silver, gold, copper, tin, lead, antimony, carnelian, lapis lazuli, šēlālu-stone, muṣṣaru-stone, goat hair (and various kinds of) wool, white wool, red wool, blue wool, you weigh on the scales and give (it) to him. You give him a belt, sandals, a sack (and) a waterskin. You make [figurines of a war]lock (and) witch out of clay (taken) from the clay pit. You write their names on their left shoulder. [ ... ] A cloak for humans o[n ...]. [ ... ] on the roof [... ...]. You pour a libation [of beer] (flavoured) with roasted barley. You make a pure sacrifice. [ ... ] You present the shoulder, the caul fat (and) the rojak meat. Then, [ ... ] Šamaš, [ ... ] to [ ... ...]. [ ... ...]. You pour a libation [of beer] (flavoured) with roasted barley. [ ... ] to the Anunnaki [ ... before the ghosts] of the family you place [ ... ...]. [ ... ...]. You pour a libation [of beer] (flavoured) with roasted barley. [ ... ] to the Anunnaki. [ ... ...]. You pour a libation [of beer] (flavoured) with roasted barley. [ ... ...]. You pour a libation [of beer] (flavoured) with roasted barley.
A golden tiara, [ ] of my [rela(tives)],

my sorceress and [ ] my enchantress,

ghosts of my mother,

... them,

the[me],

me,

... [ ] ...

River water [ ] ...

lines 70–75 too fragmentary for transcription

Warlock and witch[ ... ].

may [their witchcraft] depart from my body!

Direct the[ir] faces toward the Land of No Return [ ... ]!

You are adjured, do not return! You are adjured by Gil[games]

and by Šamaš, the brilliant, shining judge [(...)]!”

| TEXT 8.25 | 203 |

| 62 | ... | of my [rela(tives)], |
| 63 | ... | my sorceress and | my enchantress, |
| 64 | ... | ghosts of my mother, |
| 65 | ... | ... them, |
| 66 | ... | the[me], |
| 67 | ... | me, |
| 68 | ... | ... |
| 69 | River water | [ ... ] |

lines 70–75 too fragmentary for transcription

82((Incantation:)) “Gilgameš, perfect king, judge of the Anunn[aki],

judicious prince, neck-stock of the people,

watchman of the world’s regions, governor of the nether-world, lord of the lower world,

You are a judge, watch[ing] over (the proceedings) like a god.

Present in the netherworld you render final judgment[nt],

Your judgment cannot be changed, [your] word cannot be dismissed.

You interrogate, you examine, you judge, you watch over (the proceedings) and give the right decision.

Šamaš entrusted to you decision and verdict.

Kings, rulers and princes are kneeling before you,

you watch over their decrees, you render your verdict.

I, N.N., son of N.N., whose god is N.N., whose goddess is N.N.,

whom illness has befallen: For the case to be judged,

a verdict to be rendered I have knelt down before you.

Judge my case, render a verdict for me!

Remove my body’s illness,

drive out ‘Any Evil’ that stands ready to end my life,

Any Evil’ that resides in my body, in my flesh and in my sinews!

Today, I have invited you, I have treated you with respect, I have glorified you, I have honoured you.

Pure flour [I have strewn for you], sweet [ ... ],

I have made a [pure] sacrifice for you, [ ... ] ... .

I have brought to you a red garment (and) a belt, as a present I have given them to you.

A boat of cedar wood (and) an oar of cypress wood I have presented to you.

A golden tiara, [golden] br[acelets, ... ].

Any Evil’ that [resides] in my body, [in my flesh (and) in my sinews],

108. su nam lu.i lu143 lilu lilitu [ardat-lilî]
109. lamašu labâsu [ahlâzu]
110. an.ta.sub.ba benna šulak 4LU[gal-ûr-ra]
111. di a dilipta asakka murs[a ... ]
112. kišpa ruḫu ruṣu upšaša lema[n][a]
113. ša šabatâni-ma ṣagattu šîrûya
114. išbatâni(?) egtît ūhit tâ ša îlîya u [išnartiya]
115. išbatâni(?) elšâti(?) ša etem ki[mîtya]
116. nisîtânya u salâ[riya]
117. [ ... ] ... unell(ûni(?)
118. [ ... ] kullumûn[iini]
119. [gilgâme]š(?) bélti ina q[iibîttika(?)
120. [etem kimîtya]a(?) ša isbusu litîr[anî(?)
121. [etem kimîtya nisîtânya u sa[lâ[tya]
122. [ ... ] lišlimi it[riya]
123. [ ... ] ina purussé [i... ] (var.: dtn [dtn] purussâya šurši [ ... ]
124. [ ... ] šuÎnu u a(?) kišma imbari lim[lû]
125. ay i[š]qišiši lâbbânu u[ppaâtir]
126. li[šš]a kišpâ ina zu[mîtya]
127. ana Namtar sukka erṣet piqissûna[iî]
128. itti Anunnaki abul (erṣeti) lîrubâ-ma ay [issâhrâ(?)
129. šuÎbur lîbir[â-ma] (var.: lîrubâ-ma) a[y i]sâhrâ[a]
130. baḫt kamâti lîrubâ-ma ana elâti ay i[šsâhrâ]
131. itti mûtiš limmân itti baḫâti ay iṭtâm-n[â(?)
132. lišša lirequ ina zu[mîtya]
133. šata ilănu šadî amurrû liqû[än[i]
134. šâršunu ay izîqa ša [ ... ] ... [ ... ]
135. kaššâtu u kaššâtu ša [a]ṭtâ tiḏâ-ma [anâ][k]u lâ tiḏâ(?)
136. ša kišpâ ruḫu ruṣu [upšaša le[mnâti]
137. epuša ušepiša îshûra u[šašhâra]
138. inanna salam kaššâpi u kaššâpi ēp[ûš]
139. kurummasunu addinšûnâti
140. mimma lemmu ša [tiḏ kullarî] ēpûš ma[kîspûš]a mē aqqatsû
141. [subâ\ntemakkal(?) [ulu\blib[s<sac(?) qšša addinšû]
142. ipîr[îššu kaspâ ḫur][aša erâ annâka [abâra lulâ]
143. hand-of-a-human’, the lilû-demon, the lilitu-demon, [the ardât lilî-demon],
144. lamašu, the labâsu-demon, [the ahlâzu-demon],
145. fall of heavens, bennu-epilepsy, šulak, ‘lo[rd of the Roof’],
146. di u-disease, dilîptu-disease, the asakku-demon, ill[ness, ... ],
147. witchcraft, magic, sorcery (and) evil machinations,
148. which have seized me and afflict [my] b[ody] —
149. my negligence, my sin against my god and [my goddess] have seized me,
150. the confusion of the ghosts of [my] fam[ily],
151. of [my] kin and of [my] relativ[es] has [seized me],
152. [ ... ] have fill(ed me ... ]
153. [ ... ] showed me ... , —
154. [gilgam]es, my lord, by [your] command:
155. [the ghosts of my] family, who are angry: may [they] re-turn [to me]!
156. [The ghosts of my family], of my kin and of [my] relativ[es];
157. [ ... ], may they be reconciled w[ith me]!
158. [ ... ] by the verdict le[t ... ] (var.: judge [my case], provide a verdict for me),
159. may the(ir) witchcraft depart from [my] b[ody]!
160. may the(ir) witchcraft depart from [my] b[ody]!
161. [entrust the[m] to Namtar, the vizier of the netherworld!]
162. together with the Anunnaki, let them enter through the gate ((of the netherworld), so that they cannot [turn back],
163. let them cross (var.: enter) the river šuÎbur, so that they cannot [turn back],
164. let them enter through the outer gates, [so that] they cannot [not turn back] to the upper world!
165. may they be counted among the dead, may they never again be counted among the living!
166. let them depart, let them be distant from [my] b[ody]!
167. may south wind, north wind, east wind (and) west wind blow toward m[e],
168. (but) let their wind not blow to me, they who ... [ ... ].
169. the warlock and the witch, whom you know, but I [do not know],
170. who have (text: has) performed, have (text: has) performed, have (text: has) sought, have (text: has) [had sought] against me
171. witchcraft, magic, sorcery (and) evil machinations —
172. now I have m[ade] figurines of the warlock and witch.
173. I have given them their provision.
174. I have made ‘Any Evil’ out of [clay from the clay pit] and
175. I have made a funerary offering [for him], I have poured a libation of water for him.
176. I have dressed <him> in a garment for one day. I have given him a present.
177. [his] ranso[m — silver, g]old, copper, tin, [lead, antimony]
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TEXT 8.25

144 sāmta uqūn hulalā [muššara]
143 [sārat enzi šipātī šipāṭī pešēti šipātī sə-
142 māti (u) uq[nātī]
141 [ina ġiriinī aṣqul-ma(?)] kaspa ušam-
140 ţihrūtu (?)... ]
139 [ina qibītktū ina zuqrūtu hulalā[ā]-ma(?)
138 [ka]ššāpu kaššāpu ša ana lemmi irten-
137 edānninī
136 šabassumātī-ma lā tumaššarūt[nātī]
135 ana qāt Namtar sukkal erseti piqis-
134 su[nātī]
133 Ningišṣida guzalē erseti rapašṭī mas-
132 šarāsānu (l)[idānnin]
131 Bīdu idugal erseti pāntūnu l[t]īl][l]
130 itti balṭāti linašṭā itti mtātī linn[anā]
129 ḫarrān illākā ay itā[rūnī]
128 tumītšu[nātī]-ma ay īsdāłu[nī]
127 nāpištī maṭarka [litr[kī(?)
126 bullī Annunci-ma daltīkā lu[l][l]
125 kīma anna ana maṭar Gilgamēš tamīnā
124 maqātu tanaqī-ma uṣkēn 19[ana maṭar Anunnaki] tuqarrabšu-ma iqtābī]
123 (EN) attūnu Anunnaki īlā rabū[tu]
122 pārišī purussē ana ništ sa[plō[tī]
121 dā inā dūnī sa kala tenešete
120 anāku annanna mār annanna aradkunu ša mimma lemmu ṣirānnī-ma
119 ṣuminnī ((dimmānnī)) u šu durannī
118 īlā rabūtu ((attūnu)) izizzānīm-ma dīnī ḫānī purussāya [purūsā]
117 [mimma lemmu] ša sabannya-(ma) ukki-
116 sā ina zumr[y]a
115 etem kīmītu ḫānītšu[nātī]-ma ay umāṣāraš[nātī]
114 (l)[u][s]ša ītī īmbī ay īšukan[nī]
113 [imu]rus zu[mr[y]la kaššāpu (u) kaššāpu limhūrā-ma
112 [mimma] lemmu ša yāši iššakna kaššāpa tappa ana Kurnuṣi urāṣānūt[i]
111 [ana q]āt Namtar sukkal erseti piqda-
110 ūshan[ātī]
111 Ningišṣida guzalē erseti (rappašṭī) maṣṣarāsānu (l)idānnin
110 Bīdu idugal erseti (rappašṭī) bābšūnu l[t]īl][l]
109 [ay ītū]ni ay isniqānī ay ịqrubāni ay īkṣūdā innī yā[ši]
108 īnia qibītktūnu šīrtī ša lā uta[kkaru
107 u annk[u(nu) kīnī ša lā innennā
106 anāk[u ar]adkunu lubūt lušlim-ma
105 carnelian, lapis lazuli, hulalū-stone, [muššaru-stone],
104 [goat hair (and various kinds of) wool], white [wo]ol, red
103 wool (and) [blue] wool —
102 [I have weighed (it) on the scales], I have [presented] the
101 money [to him, ... ].
100 By your command, [they have] van[ished] from my body —
101 the warlock and witch, who are constantly persecuting me
100 with evil intent,
102 seize them and do not release th[em]!
101 Entrust the[m] into the hand of Namtar, the vizier of the
100 netherworld!
101 May Ningišṣida, the throne bearer of the vast netherworld,
100 maintain a [strong] watch over them,
101 may Bidu, the gatekeeper of the netherworld, keep them at
100 bay!
101 Let them be taken away from among the living, let them be
100 counted among the dead,
101 let them not [return] on the way they are (now) going.
100 Put them under oath so they cannot turn back!
101 May my life [last long] before you,
100 restore me to life, then I will praise your [glory]!"
100
101 As soon as you have recited this before Gilgamel, 190 you
100 pour a libation, and he prostrates himself. 160 You take him be-
100 fore the Anunnaki; then he [speaks (thus)]:
101 Incantation:)) “You, Anunnaki, great gods,
102 who render the verdict for the people of the lower wor[l][d],
103 who judge the case(s) of all mankind!
104 I, N.N., son of N.N., your servant, whom ‘Any Evil’ has
105 chosen,
106 rendering me paralysed, (convulsed)) and terrified —
106 great gods, ((you)) be present for me and judge my case,
106 [render] a verdict for me!
106 Drive [‘Any Evil!’], which has seized me, out of [my] body!
106 May [the ghosts of] my [fa]mily seize them, and may they
106 not release th[em].
106 May they not cause misery and depression,
106 may warlock ((and)) witch receive [the ill]ness of my body!
106
107 Lead [‘Any Evil’ from which I suffer (and) warlock (and)
107) witch to the Land of No Return,
107) entrust th[em into] the hands of Namtar, the vizier of the
107 netherworld!
107 May [N]ingišṣida, the throne bearer of the (vast) nether-
107 world, maintain a [strong] watch over them,
107 may [B]īdu, the gatekeeper of the (vast) netherworld,
107 lo[ck] the gate against them!
107 Let them not approach me, nor come near me, not catch me!
107 By) your exalted command that cannot be change[d]
107 and yo[ur] reliable approval that cannot be altered,
107 let me, your [ser]vant, live (and) become healthy,
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

[Incantation:] “You, ghosts of my family, creators of my name, of my father, my grandfather, my mother, my grandmother, my brother, my sister, of my family, my kin and my relatives, as many as are asleep in the netherworld: I have made a funerary offering to you, I have poured a libation of water for you, I have treated you with respect, I have glorified you, I have honoured you. Today, before Šamaš (and) Gilgameš, be present for me and judge my case, render a verdict for me! ‘Any Evil’ that resides in my body, in my flesh (and) in my sinews, entrust it for me into the hands of Namtar, the visier of the netherworld. May [Ni]ništida, the throne bearer of the (vast) netherworld, maintain a strong watch over them, may Bidu, the gatekeeper of the netherworld, [lock] the gate against them! [var.: keep them at bay]! Seize it and take it down to the Land of No Return! Let me, your servant, live (and) become healthy! Because of the sorcerous machinations, let me invoke your names, let me pour a libation of cool water in my drinking pipe. Restore me to life, then I will praise your glory!”

As soon as he has recited this before the Anunnaki, he speaks thus before the ghosts of the family:

As soon as he has recited this before the Anunnaki, he speaks thus before the ghosts of the family:

EN atta etsa la mammāna-ma
ša qēbira u saṭīra la tēsā
šumka mamma la tēdu Šamaš murteṭṭa šumka tēdu
la zikaru atta ša kīma zikari la sinniṣṭu atta ša kīma sinniṣṭu
ina maḥar Šamaš Gilgāmeš Anunnaki etsa kimṭīya
qṭāla mahṛāṭa kunnāṭa nadunnā
mimmā ša aqabbā šimā[nī]
la utukku lemmu la alā lemmu la etsemmu lemmu
la Lamašu la labāṣu la ḫēṣu
la ṣili la ṣīli la ardāt ṣilli[ti]
la mimma lemmu ša šuma ša naḇū ša isbatṭīna ma irte[neddāni]

then I will proclaim your greatness, I will praise your glory!”

As soon as he has recited this before the Anunnaki, he speaks thus before the ghosts of the family:

(Incantation:) “You, ghosts of my family, creators of my name, of my father, my grandfather, my mother, my grandmother, my brother, my sister, of my family, my kin and my relatives, as many as are asleep in the netherworld: I have made a funerary offering to you, I have poured a libation of water for you, I have treated you with respect, I have glorified you, I have honoured you. Today, before Šamaš (and) Gilgameš, be present for me and judge my case, render a verdict for me! ‘Any Evil’ that resides in my body, in my flesh (and) in my sinews, entrust it for me into the hands of Namtar, the visier of the netherworld. May [Ni]ništida, the throne bearer of the (vast) netherworld, maintain a strong watch over them, may Bidu, the gatekeeper of the netherworld, [lock] the gate against them! [var.: keep them at bay]! Seize it and take it down to the Land of No Return! Let me, your servant, live (and) become healthy! Because of the sorcerous machinations, let me invoke your names, let me pour a libation of cool water in my drinking pipe. Restore me to life, then I will praise your glory!”

As soon as he has recited this before the Anunnaki, he speaks thus before a skull:

Incantation: “You are the ghost of a nobody, who has no one to bury (you) and to invoke (your name), whose name nobody knows, whose name (only) Šamaš, the constant companion, knows, whether you be a man, who is the representative of a man, or whether you be a woman, who is the representative of a woman, before Šamaš, Gilgameš, the Anunnaki (and) the ghosts of my family, you have received a present, you have been respectfully treated with a gift. Heed everything I say! Either an evil utukku-demon, or an evil alā-demon, or an evil ghost, or Lamašu, or the labāṣu-demon, or the ḫēṣu-demon, or the lētī-lētī-demon, or ‘Any Evil’, unnamed, (these evils) that have seized me and are per[secuting me],
that are fastened to my body, my flesh (and) my sinews and will not be detached from me —
I have made 21[figures of the warlock and witch who have performed] (sorcery) against me before Šamaš,
(and) a figure of ‘Any Evil’ who has seized me.
Before Šamaš, Gilgâmeš (and) the Anunnaki I hand th[em] over (to you).
Seize them and do not release the[m]!
Take them so that they may not turn ba[ck to me]!
[You] are adjured by Šamaš, your constant companion,
you are adjured by the great gods of heaven and nether-world,
[you] are adjured by the Igigi, the upper gods,
you are adjured by the Anunnaki, the lower gods,
you are adjured by Lugalirra, Ninazu (and) Ningigûl, KININ
you are adjured by the netherworld!
You must not release them!"

Incantation: “[Hunum-tabal, lord of the ferryboat, who]
takes the widespread people across,
[lead th]em 22[to] the Land of No Return, the
netherworld from which one cannot return,
[en]trast them [into the hand of Namtar, the vizier of the
gods]!
May [the ghosts of the family, the kin (and) the relatives] take them down!
May [ ... ], may [the great gods] of heaven and earth ditto!
May [ ... ] ditto!
May [ ... ] ditto!
May [ ... ] ditto!

General: In 2013, JoAnn Scurlock sent Schwemer, who had made available to her his provisional collations of ms. B, a manuscript of her transliteration and translation of KAR 227 and its duplicates. Even though the present edition differs from Scurlock’s overall reconstruction and decipherment in many places, we would like to thank Scurlock for sharing her insights and ideas with us before publication.
The surface of rev. III of ms. A has slightly deteriorated since Ebeling copied the tablet (KAR 227). Signs or parts of signs that are no longer extant on the tablet, but are indicated as fully preserved in Ebeling’s copy, are highlighted here by underlining. Signs that are now damaged but were rendered as undamaged in Ebeling’s copy are not marked as damaged in the transliteration. For collation results regarding ms. A, see pls. 93–95.

Manuscripts A and B, both from Aššur, show a number of Neo-Assyrian forms: nisātu (passim in ms. A and B; nisātu in ms. D); ēpuša (line 137); sāqira (line 200); nadunnû (line 204); lušeridāšunati (line 227); istā (line 253); cf. also šuḫa-ri in line 20 which may have to be read saḥ-ri.

1–4: Not enough is preserved for a full reconstruction of the opening section of the text. For the overall structure of this passage, which probably repeated isbassu after each disease or agent of evil, cf. Farber, BID, 56, Hauptritual A 1a, lines 1–3. The evens enumerated here probably corresponded (more or less) to the list found in lines 106–12 of the present ritual. The restoration in line 2 is based on a comparison with that passage.

5: Ebeling read (and copied) e-qi-ru at the end of ms. A obv. 1 5. This misspelling has now been ruled out by collation. For the reading of stisāru as an N-stem, cf. various entries for the twentieth day of the month in the hemerology Inbu bel arḫi (see Livingstone, Hemerologies, 210: 35–36; 216: 44–45; 222: 37′–38′). Cf. also the phrase enūma eṭennā uṣīṭāšerā “when the ghosts are provided with offerings” in BID Hauptritual A Tf. III, line 14 (pp. 211–13); the form uṣīṭāšerā there, however, is usually derived from aṣāru (see Farber’s discussion in BID, p. 216). For the end of the month of Abu as the time when one cares for the Anunnaki, cf. CMAwr 1, text 8, 3, 1.: 56 (note the use of tēṣeru) there. Note also that according to Astrolabe B, the Anunnaki and Gilgames are the gods of the month Abu (KA 218 obv. II 1–15). For Abu as the month of the dead and its significance for anti-witchcraft rituals, see Abusch, MesWi, 108–10, 234–36.

6–10: The readings and restorations in these lines are particularly uncertain. They are, in part, based on a comparison of the present passage with the description of Gilgames’s treatment in the prayer addressed to that god (lines 99–105). However, since the two passages do not correspond exactly, many readings must remain tentative and may well be disproved in the future by a better preserved duplicate.

14–22: For a similar incantation addressed to the clay pit, see Wiggermann, CM 1, 12–13, lines 151–57 (with commentary on p. 26). For the clay buying rite, cf. also here, text 8,26, and CMAwr 1, text 2,2, 1: 41′′–46′′. A particular feature of the present incantation is the reference to flowing water in lines 19–20. Texts often refer to acquiring clay from the river banks (cf. here, texts 7,25: 8; 8,34: 3′–4′; 8,37: 13′; CMAwr 1, texts 7,8, 5.: 3; 8,3, 1.: 107–8, 9,3: 4′–5′). Clay pits were often located near rivers where water to be mixed with the extracted clay was easily available (cf. the lexical equation of kullatu with itd palgi “clay from a canal”; MSL 7, 113, Hg.: 133). Incantations addressed to the divine River are well known from similar contexts (see here, text 11,3, 1.: 21–25, with commentary).

16: We interpret [KÅ.BABBAR]-1uk-ki3 as kaspukki (= kaspāki) “your pieces of silver”. For the use of plural kaspā within the present context, cf. Wiggermann, CM 1, 12, line 155: KÅ.BABBAR.MEŠ-šk SUM-nu-uk-ki (kaspāki nadnukki) “your pieces of silver are given to you”. For the metathesis of quantity in Neo-Assyrian, see Luukko, SAAS 16, 123–28. Following renewed collation, Schwemer no longer thinks that his earlier reading 5ŠAM-ki3 “your pieces of silver” can be maintained.

28: The variant of the sign MUNU used in ms. A goes unnoted in MesZ, p. 265, no. 94. It is composed of ŠE, the Neo-Assyrian form of PAB × PAB, which carries three verticals instead of one, and two final Winkelhaken, which seem to be a reduced variant of the final ŠE found in some variants of MUNU; according to the MesZ system, one could designate the present form as MUNUqanā. The variant zl KASKAL (cf. CMAwr 1, text 8,7,2: 23) may stand for šīdītu “travel provision” rather than qem ḫārrānī, but this is uncertain (cf. Borger, MesZ, p. 427, with bibliography). The signs MUNUš (PAB.PAB) and KASKAL can easily be confused, and this is probably the origin of the divergent writings in the manuscripts of the present text.

29–31: Cf. lines 143–46.

30: SIK.H.L.A (šīpātu “wool”) forms a pair with SIK ŪZ (šārat enzi “goat hair”) and precedes the roster of the various kinds of wool of different colours. Note that there is not enough space in the break for a restoration SIK.ĠU.N.A “multi-coloured wool” (with GŪN for GŪN).
35: The coordination of the two fragmentary manuscripts is not entirely certain in this line.

36: We are unable to offer a convincing interpretation of this line. The logogram KU₃,MEŠ may refer to the creation of a secluded space on the roof. At the beginning of the line, one could read [ ... šu]-a-tū.

41: The fragmentary sign after KU is not KIN; a reading tuš-ken is therefore excluded.

51: This Šamaš prayer is listed as ‘Šamaš 58’ by Mayer, UFBG, 417. Scurlong (personal communication) suggested identifying the present Šamaš prayer with the incantation Šamaš bēlu rabû muš-tēser elâtî u šaplâtî (cf. CMAwr 1, text 8.7.2: 28–29). The text of the prayer Šamaš bēlu rabû muš-tēser elâtî u šaplâtî is now better known thanks to BM 47602 and its duplicate BM 47939 (see here text 8.32). Since it does not match the present text, this identification and the consequent restorations must be rejected.

78–80: The addressee of these lines is the demon ‘Any Evil’, who is asked and adjured to take the warlock and witch down to the netherworld and not to return.

80: The sign Ñ, preserved in ms. A, was miscopied by Ebeling. The logographic spelling Ñ for šēpû seems to be attested mostly in Aššur texts (see here, text 11.4: 2). Note that the reading ana du-ru-uš-si-k[a a-lič] (thus George, Gilgamesh Epic, 134, fn. 184) is therefore excluded.

82–157: This Gilgameš prayer is listed as ‘Gilgameš 1’ by Mayer, UFBG, 385.

103–5: The restorations are based on lines 7 and 11–12, which contain the corresponding ritual instructions.

107–12: For similar lists of evils, cf., e.g., here, text 8.27: 1–2, 38–39, 54–55, 64–65, 89; CMAwr 1, text 8.3, 1.: 24–26; Farber, BID, Hauptritual A Ia, lines 1–3.

131: The expected phrase ay immântû cannot be reconciled with the traces preserved in ms. B; we tentatively restore an Ntn-stem verbal form.

134: The excavation photograph shows this line in a slightly better state of preservation, but the ambiguous traces do not admit a conclusive reading for the second half of the line without the help of a duplicate or parallel.

142–46: Cf. lines 29–31. In line 146 the two manuscripts seem to deviate from each other, but the text is too fragmentary for any certain reconstruction of the individual passages. The transcription and translation above follow ms. B. The text in ms. D seems to have been “… , which [I have weighed, [I have given to him]”.

147: The restoration at the end of the line remains uncertain. Ms. B and ms. D seem to have had the same broken sign after AŠ (ms. B) and ḤAL (ms. D). The sign begins with two horizontal wedges, which are followed by a Winkelhaken. An identification as qu seems possible, but it should be noted that the Winkelhaken is rather low in both manuscripts. Alternatively, one could read ina U[ZU.MU in ms. B, but then the coordination with ms. D and the restoration of the second half of the line remain unclear.

152: For pāntšunu ltitil and its secondary variant bāšunu ltitil, see Farber, BID, 174–76. Cf. here lines 174 and 192.

161–79: This prayer addressed to the Anunnaki (‘Anunnaki 1a’; see Mayer, UFBG, 379) is also used in the Istar-Dumuzi ritual edited by Farber, BID, as Hauptritual A IIa (there lines 135–52; ‘Anunnaki 1b’).

168: The witches have not yet been mentioned in this incantation, but the plural suffix was probably meant to refer to both ‘Any Evil’ and the witches (cf. line 171). Line 168 was added to this incantation when the ghosts of the family were included in the ritual.

176: Since this is a formulaic expression, it is unlikely that the reduplicated logogram KÛR.KÛR in ms. B carried a special meaning other than the expected Dž-stem.

181–97: This prayer addressed to the family ghosts (cf. Mayer, UFBG, 385, s.v. ‘etennû kimgî-ja’) is also used in the Istar-Dumuzi ritual edited by Farber, BID, as Hauptritual A IIa (there lines 154–69).

181: Von Soden, ZA 43 (1936) 266, as well as Seux and Foster in their translations read qab-ri’ “ancestors in the grave”. Farber, BID, 150–51, 177, preferred qab-bi “creators of all”. But from what is visible today, one could also envisage a reading bānû šumîya(‘MU³-[i]a) “creators of my name”. Note that the horizontal before the ŠE-group
is low for GAB and that the slight trace of a second horizontal line below it does not look like a true wedge. A reading M[U-ia] would also be possible in the parallel text K 210+ rev. III 154 (see Farber, BID, pl. 12). Ebeling copied an unambiguous GAB, but collation of the excavation photograph shows that the sign in question has not deteriorated substantially over time. The following sign, however, was almost fully preserved at the time when the excavation photograph was taken, and, to our eyes, what can be seen on that photograph supports the reading -ia, while -bi or -ri (probably also -rim) can be excluded. For a drawing of the traces visible today, see pl. 94. For the phrase itself, cf. K 13304 rev. 3: …] x DINGIR.MU ba-nu-u MU-ia “my god who created my name” (fragment of a prayer addressed to Aššur?).

189–93: For the discrepancy between the reference to the evil in the singular in lines 189 and 193 (-šu) and in the plural in lines 191–92 (-šunu), see Abusch, Studies Lanfranchi, 2–4. The use of the plural here is a mistake. Lines 190–92 were drawn from the incantation to the Anunnaki, but were not modified to fit their new context.

192: Cf. the note on line 152.

197: The concluding plea is phrased in the singular; this is certainly a mistake.

222: For the use of the subjunctive in the oath formula, see Farber, ZA 64 (1975) 177–79, and Parpola – Watanabe, SAA 2, xxxv–xxxvii.

223: The divine ferryman who is invoked in this final incantation is either Gilgameš, to whom also the second prayer of this ritual is addressed, or Ḫumut-tabal, who is called the ferryman of the netherworld (malāḫ ērṣeti) in the ‘Underworld Vision of an Assyrian Prince’ (see Livingstone, SAA 3, 32 rev. 5). Šamaš, Gilgameš and Ḫumut-tabal are invoked together in an anti-witchcraft ritual edited and discussed by Schwemer, Iraq 72 (2010) 70–77; for a discussion of Ḫumut-tabal, see ibid., 71. For another fragmentary prayer that involves Gilgameš as the ferryman of the dead, see SpTU 5, 251.

226: For the tentative restoration, cf. the stock phrase found in lines 150, 172 and 190.

227: Alternatively, the Anunnaki gods could be restored as the subject of this sentence, but the traces before lušēridāšunāti look very much like -t[i].

228–32: The tentative translation is based on the assumption that the repetition sign KIMIN refers to lušēridāšunāti in line 227. But, of course, KIMIN could also refer to a verbal form that would have to be restored in the first half of line 228.

252–54: These lines are probably a direct address to the warlock and witch who are referred to in the third person plural at the beginning of this incantation (lines 225–27).

255: arktšu “afterwards” is shorthand for “text to be written after the present text”; cf. STT 254 rev. 22 (see CMAwr 1, text 11.2: 17) and Hunger, BAK, nos. 82 and 414.
This ritual, which is only partially preserved on a fragment found at Nineveh, was to be performed for a patient on whom a witch had inflicted the ghost of a dead person.

Within the ritual proceedings, the evil afflicting the patient is represented by a figurine of the demonic ‘Any Evil’ (minma lemmu) — according to the *Netherworld Vision of an Assyrian Prince* a two-headed monster of the netherworld (SAA 3, 32 rev. 7) — and by figurines representing the sorcerer and sorceress. In the process of removing the evil and its agents from the patient and banning them to the netherworld, ghosts of the patient’s family and ghosts of the family of someone else are summoned and provided with funerary offerings and the usual honours reserved for the deceased.

Also the divine exorcistic triad Šamaš, Ea and Asal-luḫi is called upon to help the patient, and each god is provided with food offerings. Then the figurines representing the evildoers are presented before the gods. This is the end of the initial ritual instructions. The text breaks at this point. Probably the text of an incantation recited during the presentation of the figurines of the evildoers followed directly.

The rest of the ritual cannot be reconstructed with any certainty, but it probably ran along lines similar to the better preserved ritual *KAR 227 //*, which has a comparable structure (see here text 8.25). Like the present ritual, it uses a figurine of ‘Any Evil’ and figurines of a warlock and witch; there, the ghosts of the patient’s deceased ancestors and the ghost of a dead person who had not received a proper burial are enlisted as helpers to assist in the ritual banning of the evil to the netherworld.

**List of Manuscripts**

<table>
<thead>
<tr>
<th>A Sm 1042</th>
<th>BBR 52</th>
<th>coll.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
</tbody>
</table>

**Synopsis of Text Units**

i Ceremonial ritual against a ghost sent by witches ............................................................ 1–24 [1
  Purpose clause .................................................................................................................. 1
  A obv. 1
  Ritual instructions ............................................................................................................. 2–24
  A obv. 2–24

**Previous Editions**

TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

Translation

1If a man has been chosen for a dead person, and, consequently, a ghost has seized him, [ … ]. 2You purify the clay pit, you po[ur] mašhātu-flour (there), [ … ]. 3In the morning, you say: 4“Figurines of ‘Any Evil’, the sorcerer and [the sorceress]” 5You buy herewith clay from the clay pit.” You pic[n] off the clay. 6You make [a figure of ‘Any Evil’] 7and figurines of the sorcerer and the sorceress. 8[You have] 9hold 10. 11You clothe them with garments for one day (and) an[oint them] with fine oil. 12Before Śamaš you sweep the ground (and) sprinkle pure water. [You set up] a pure chair for [Śamaš] (and) spread a miš[hu]-fabric over it. [You set up] a portable altar before Śamaš, and Asalluḫi. 13You strew dates via free access

Bound Transcription

For the ghosts of <his> family, you make a funerary offering; you give them gifts, [ho]nour them (and) treat the[m] respectfully. To the ghost(s) of the family of someone, you provide [ho]t 16 so[up], 17 you give the[m] gifts, 18 you hon]our them (and) treat the[m] respectfully. You pour a libation [of water] for them. You make a pure sacrifice before Šamaš (and) present [the shoulder], the caul fat and the roast meat; you [p]our a libation [of beer]. You pro[vide] the ghost(s) of his family with one rib cut. You recite [the incantation “This is h[e], this is ‘Any Evil’” three times. You lift up [ … ] 25[ … ] … .

Notes

General: For further comments on this text, see Scurllock, MMTG1, 543–44, and Tsukimoto, Totenpflege, 169–70.

1: The implication of the diagnosis within the context of the present ritual is that the warlock and witch have selected the patient and given him over to a dead man, as in Maqlû I 107 and IV 14; similarly, in Maqlû IV 25, figurines of the patient are chosen for a dead man (ADDA). Cf. also KAR 227 // (text 8.25: 164), where the patient is said to have been chosen as a victim for the demon ‘Any Evil’. The same combination of verbs — ḫīaru and šābatu — is found in text 10.8: 13–14, in which the patient is suffering a crippling illness since he was chosen (ḫṭrāku) for the demon ‘Any Evil’, while he is also seized (šabtannī) by the demon Šanḫulṭuẓā.

2–4: Here, the maḫṭatu-flour probably represents the purchase price for the clay; elsewhere silver and gold are used in this context (in anti-witchcraft rituals cf., e.g., CMAwR 1, text 2.2, 1.: 41”-“44” and KAR 227 //, here text 8.25: 16–18).

3–4: The text has IM K.I.A ŠAM. This is almost certainly a mistake for ŠAM, since a reading ŠAM (IM) KIBR (PIS III = K.I.A) “clay from the (river) bank” is unexpected in the context of the rite of buying clay (for this rite, cf., e.g., KARR, 12–13: 144–57, and KAR 227 //, here text 8.25). The scribal mistake K.I.A for KL.GAR may just be due to the similarity between the signs GAR and A. Alternatively, the mistake may have been triggered by the fact that the following word ašâm began with an a-vowel; in that case, one should perhaps transliterate IM K.I. <GAR> a-ŠAM.

14 For the ghosts of <his> family, you make a funerary offering; you give them gifts, [ho]nour them (and) treat the[m] respectfully. To the ghost(s) of the family of someone, you provide [ho]t 16 so[up], 17 you give the[m] gifts, 18 you hon]our them (and) treat the[m] respectfully. You pour a libation [of water] for them. You make a pure sacrifice before Šamaš (and) present [the shoulder], the caul fat and the roast meat; you [p]our a libation [of beer]. You pro[vide] the ghost(s) of his family with one rib cut. You recite [the incantation “This is h[e], this is ‘Any Evil’” three times. You lift up [ … ] 25[ … ] … .

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1: The implication of the diagnosis within the context of the present ritual is that the warlock and witch have selected the patient and given him over to a dead man, as in Maqlû I 107 and IV 14; similarly, in Maqlû IV 25, figurines of the patient are chosen for a dead man (ADDA). Cf. also KAR 227 // (text 8.25: 164), where the patient is said to have been chosen as a victim for the demon ‘Any Evil’. The same combination of verbs — ḫīaru and šābatu — is found in text 10.8: 13–14, in which the patient is suffering a crippling illness since he was chosen (ḫṭrāku) for the demon ‘Any Evil’, while he is also seized (šabtannī) by the demon Šanḫulṭuẓā.

2–4: Here, the maḫṭatu-flour probably represents the purchase price for the clay; elsewhere silver and gold are used in this context (in anti-witchcraft rituals cf., e.g., CMAwR 1, text 2.2, 1.: 41”-“44” and KAR 227 //, here text 8.25: 16–18).

3–4: The text has IM K.I.A ŠAM. This is almost certainly a mistake for ŠAM, since a reading ŠAM (IM) KIBR (PIS III = K.I.A) “clay from the (river) bank” is unexpected in the context of the rite of buying clay (for this rite, cf., e.g., KARR, 12–13: 144–57, and KAR 227 //, here text 8.25). The scribal mistake K.I.A for KL.GAR may just be due to the similarity between the signs GAR and A. Alternatively, the mistake may have been triggered by the fact that the following word ašâm began with an a-vowel; in that case, one should perhaps transliterate IM K.I. <GAR> a-ŠAM.
grandmother, brother, sister, family (kimtu), kin (ništatu) and relatives (salatu). As in the present text, the family ghosts are honoured and receive funerary offerings and gifts in the hope that they will support the expulsion of the evil (cf. also Farber, BID, 150–53, ‘Hauptsritual A Tafel IIa’, lines 154–70; Abusch, MesWi, 76–78).

On the chairs that are typically used in funerary rituals as seats for the ętemmu, see Scurlock, AMD 2, 1–6.

12–14, 16: Tsukimoto, Totenpflege, 170, treats all of line 13 as a dittography of line 12. Although the repetition of IM.RLA-šú in line 13 is certainly unexpected, the following text (lines 16–18) leaves no doubt that two chairs are to be set up for two groups of ghosts who receive a similar, but not identical treatment. The second group of ghosts is referred to as GIDIM IM.RLA mam-ma “ghosts of the family of someone” in line 16. It therefore is likely that the reference to the ghosts of a family in line 13 refers to this second group of ghosts, and that -šú in IM.RLA-šú of line 13 is a dittography influenced by line 12 and thus the correct text should be IM.RLA mam-ma (as in line 16). The inclusion of the ghosts of the family of the patient as well as the ghosts of another family is comparable to the structure of the ritual KAR 227 //, where the invocation of the ghosts of the patient’s family is combined with the invocation of the ghost of an unrelated person who had not been buried (see here text 8.25).

Note that Tsukimoto read MAN-ma as mim-ma, “everything”, but without a plausible interpretation of this and the following line; Scurlock opted for a translation “secondly”, while Schwemer, BiOr 66 (2009) 176–77 suggested interpreting GIDIM IM.RLA MAN-ma as ętemmu kimtu šantim-ma “ghosts of the second family”. If the above interpretation as mam-ma and the consequent emendations are correct, these previous attempts at interpreting these difficult lines are obsolete.

16–17: um-m[ar]: The traces of the sign following um- were correctly copied by Zimmern; the sign therefore is -m[ar], not -m[a-ri] as Scurlock reads it. The use of hot soup for ghosts is also attested in BAM 323 rev. 83 (ed. Scurlock, MMTGI, 537–38, no. 228) and in CMAwR 1, text 8.7.1: 70”.

16, 21: In contrast to the rest of the text, the scribe did not add MEš to GIDIM in these two lines; there is no difference in meaning (cf. the following note).

17: NÍG.BA probably stands for the plural (cf. line 14), as does GIDIM in lines 16 and 21.

21: Scurlock treats the single vertical wedge preceding um̄-ti as a scribal mistake.

22: Scurlock reads ’aq̄ BAD u mim-ma (referring to a collation by Al-Rawi), but refrains from any interpretation of the signs. To our eyes the reading ’an-ma-u is beyond doubt. The tentative restoration of the incipit follows the typical incantation phraseology in the context of presenting figurines.

23: tanašši “you lift up” certainly refers to the presentation of the figurine or figurines before the deity.
TEXT 8.27
PROTECTED BY THE DOG-MAN OF MARDUK

Content

This text is mainly known for the poetic prayer addressed to Marduk (and his consort Zarpanītu/Eru) that was to be recited during the performance of the ritual (‘Marduk 24’, here lines 11–63). The purpose of the ritual is indicated by an extended purpose clause (lines 1–10), which is reflected in a succinct rubric (lines 64–65). The patient’s symptoms are attributed in rather general terms to divine anger, evil omens and various ailments including qāt amē-lāti (‘hand of men’, i.e., witchcraft). The ritual instructions prescribe offerings for Marduk and his consort. A key moment in the proceedings is the fabrication and consecration of a necklace with a pendant in the shape of an urchimmu, a dog-man, as an apotropaic guardian empowered by and in the service of Marduk.

The text is preserved in eight manuscripts, four of which (mss. B–E) are fragments of Neo-Assyrian single-column tablets from the library of Ashurbanipal (mss. B and C may have originally belonged to the same tablet). The entire text is almost fully preserved on a tablet from Aššur, probably dating to the early Neo-Assyrian period (ms. A). Two Neo-Assyrian fragments from Nimrud (mss. F and G) probably belonged to the same multi-column tablet that contained more than one prayer. Finally, the text is now also attested on a Late Babylonian fragment, probably from Babylon (ms. h).

As argued in detail by Abusch, BWIL, 48–60, the prayer goes back to an earlier composition which was shorter and had a different form of the text. Most likely this earlier composition was concerned with attacks of witchcraft and the evil results related to these attacks. Later, due to the insertion of various other motifs, its primary focus shifted from preventing witchcraft to appeasing the anger of the gods. In the final form of the text divine anger is seen as the main cause of the supplicant’s misery and sickness.

The prayer and ritual share affinities with the Marduk ritual and prayer BM 12 (see here text 8.28). BM 12 contains an extended prayer addressed to Marduk that, like the present prayer, exhibits traces of textual growth and redaction. There, as here, the consecration of an apotropaic device is an important part of the ritual.

List of Manuscripts

<table>
<thead>
<tr>
<th></th>
<th>VAT 9727</th>
<th>KAR 26</th>
<th>coll.</th>
<th>Single-col. tablet, early Neo-Assyrian script, 9th–8th cent.(?)</th>
<th>Aššur, archive N 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>Rm 2, 171</td>
<td>—</td>
<td>pl. 47</td>
<td>Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>C</td>
<td>K 3268 + 6033 + 8176 + Rm 85 + Th 1905-4-9, 117 = BM 98611</td>
<td>—</td>
<td>pls. 48–49</td>
<td>Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>F</td>
<td>ND 4374 (IM 67622)</td>
<td>CTN 4, 180</td>
<td>—</td>
<td>Fragment of a multi-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
<td>Nimrud, Temple of Nabû</td>
</tr>
<tr>
<td>G</td>
<td>ND 4405/17 (IM)</td>
<td>CTN 4, 186</td>
<td>—</td>
<td>Fragment of a multi-col. tablet, Neo-Assyrian script, 8th–7th cent</td>
<td>Nimrud, Temple of Nabû</td>
</tr>
<tr>
<td>h</td>
<td>81-8-30, 465 + 718 = BM 46999 + 47169</td>
<td>—</td>
<td>pl. 50</td>
<td>Fragment of a single-col. tablet, Late Babylonian script, ca. 5th–3rd cent.</td>
<td>probably Babylon</td>
</tr>
</tbody>
</table>
Synopsis of Text Units

i Ceremonial ritual with incantations against witchcraft and the anger of all the gods .......... 1–96
Symptom description and statement of purpose ........................................................................... 1–10
A obv. 1–10 // B obv. 1′–11′ // E obv. 1–12
Incantation against witchcraft: Marduk bēlu rabû ašarēd šamē u erṣeti .............................. 11–63
A obv. 11–rev. 6 // B obv. 12′–17′ // C obv. 1′–rev. 5 // D obv. 1′–19′ // h obv. 1′–rev. 10′
Rubric ........................................................................................................................................ 64–65
A rev. 7–8 // C rev. 6–8 // F obv. 1′–18′ // G obv. 1′–19′ // h rev. 13′–15′
Unintelligible line set apart by rulings .................................................................................... 95
A rev. 38
Encouragement to perform the ritual ....................................................................................... 96
A rev. 39

Previous Editions

Ebeling, ZDMG 69 (1915) 96–103 (edition; ms. A).
Meissner, ZDMG 69 (1915) 412–14 (notes).
Ungnad, Religion, 204–7 (translation of lines 11–57).
Kinnier Wilson, Studies Landsberger, 291–92 (study; lines 1–10).
Seux, HPDBA, 449–53 (translation of lines 11–63).
Abusch, BWIL, 48–60 (comprehensive study).
Foster, Before the Muses, 693–94 (translation of lines 11–30).

Transliteration

1. A // B // C // D // E // F obv. 1′ // G // h

1 A obv. 1 [ ] ʿNA3 AN.TA.ŠUB.BA ʾULU.GAL-UR.RA ʾSU.DINGIR.RA
B obv. 1 [ ] ʾDIŠ NA3 ʾSU.NAM.ĒRIM.MA
E obv. 1 ʾDIŠ NA3 ʾSU.NAM.ĒRIM.MA
A ctd. [ʾSU.ʾ4NANNA {x x} ʾSU.ʾ4GIDIMʾMA3]
B ctd. ʾSU.G[IDIM.MA] ]
E ctd. ʾSU.GIDIM.MA ʾSU.NAM.LŪ.ʾ4U18.[LU]
2 A obv. 2 ʾSU.ʾNAM.ĒRIM ʾSU.NAM.LŪ.U19.[LU] ʾSU.GAL-ši
B obv. 2 [ ] ʾSU.GAL-ši ʾSU.GAL-ši →
E obv. 2 [ʾSU.GAL-ši ] ʾSU.ʾ4NANNA ʾSU.GAL-ši ʾSU.GAL-ši →
3 A obv. 3 ʾALĀ ḤUL ʾŠU-ši i-qab-bi-ma NU ʾŠE.GA-šu ʾŠU.SI ḤUL-tim ʾEGIR-šu ʾLAL-at
B obv. 2–3 ʾLAL-at ʾLAL-at →
E obv. 2–3 ʾLAL-at ʾLAL-at →
4 A obv. 4 DINGIR u dʾiks-tár KI-šu ze-nu-ʾu MĀŠ.GE6.MĒŠ pār-da-te
B obv. 3–4 DINGIR-š[ū y3 ] ʾSU-GAL-ši ʾSU-GAL-ši →
E obv. 3–5 DINGIR u dʾ15 KI-šu ze-nu-ʾu [MĀŠ.GE6,M]ʾES-ši pār-da-
TEXT 8.27

30 In B rev. 1–6′ only the last few lines of an Ashurbanipal colophon, type c (Hunger, BAK, no. 319) are preserved.
27 A obv. 27
36 A obv. 36
41 A obv. 41

28 A obv. 28
39 A obv. 39

16 A obv. 16
17 A obv. 17
18 A obv. 18
19 A obv. 19
20 A obv. 20
21 A obv. 21
22 A obv. 22
23 A obv. 23
24 A obv. 24
25 A obv. 25
26 A obv. 26
27 A obv. 27
28 A obv. 28
29 A obv. 29
30 A obv. 30
31 A obv. 31
32 A obv. 32
33 A obv. 33
34 A obv. 34
35 A obv. 35
36 A obv. 36
37 A obv. 37
38 A obv. 38
39 A obv. 39

31 The signs preserved at the beginning of h obv. 1-3 cannot be assigned with certainty: 1′ina s[u-bib-šu(?) ... ]. 2′za-a-[a-ru(?) ... ]. 3′ŠU.DINGIR.[RA(?) ... ]. At the beginning of obv. 2′ the scribe added a KÚR-sign, probably marking a mistake.
TEXT 8.27

42 A obv. 42  
TAG ŠU ḥi-ṇiq  UDU.NÎTA  BAL Sî[SK]UR né-peš-ti ba-ru-te
D obv. 3°-4°  
[ ]  UDU.N[ITA] / [ ]
h obv. 5°-6°  
[ ]
A ctd.  
šá ina IGI-ia  GIB.4MEŠ3
D ctd.  
[ GIB.MEŠ-[ni]
h ctd.  
[ ] / GIB.MEŠ-ni →

43 A obv. 43  
ina-an-na 4AMAR.UTU  EN GAL-ši3 u 4e₄-ru₆  NÎTA.DAM  GAL-tum
D obv. 5°  
[ NÎTA.D]AM GAL-tum
h obv. 6°  
ina-an-na 4[AMAR.UTU]

44 A obv. 44  
al-sî-ku-nu-ši as-ḥur-ku-nu-ši  a-š[i]-i3-ku-nu-š[i]> TÚG.SIK-ku-nu aš-bat
D obv. 6°-7°  
[ a-ši-i']-ku-nu-š[i] / [ ] →
al-sî-ku-nu-ši as-ḥur-[ku-nu-ši]

45 A obv. 45  
šá-pal-ku-nu ak-mis  ana qi-bi-ti-k[u-nu a]t-kal
D obv. 7°-8°  
[šá-pal-ku-nu a]k-mi[s] / [ ]
h obv. 7°-8°  
ana TI ʾmil3-kiš-ku-nu az-zîz-ma
A ctd.  
[ ] / ana qi-bi-ti-ku-nu at-[kal]
D ctd.  
[ ]
h ctd.  
[ ]

46 A obv. 46  
ʾUR.1.IDIM ʾEREN ma-šar šul-mi  ba-[l]ātʃ₃ DINGIR el-la
D obv. 9°  
[ ] →
h obv. 9°  
[ ] /
A ctd.  
[U][R.1][D]IM ʾEREN ma-šar Sî[LI]-mi
D ctd.  
[ ]
h ctd.  
[ ]

47 A obv. 47  
[a-n]a IGI-ku-nu  ul-zîz  na-ṣi-ru KÁ-ku-[nu]  u₄-me-šam-m[a]
D obv. 9°-10°  
[ IGI]-i₃-ku₄-nu  ul-zî[z] / [ ] →
h obv. 9°-10°  
[ ] / [ KÁ-ku₄-nu  u₄-m[i]-šam-ma] →

48 A obv. 48  
[a]-₅ri₃-[d]u lem-nu GAL₅.LÁ  → a-a-ba
D obv. 10°-11°  
GAL₅.LÁ  u  a-a-bi /
h obv. 10°-11°  
[ ] /
A ctd.  
na-ṣî-ḫu kiš-pi ʾru-še-e₃ [ru-se]-e₃ [up-š][d]-ši-e HUL.MEŠ  šá a-me-[l][u-ti]
D ctd.  
[ HUL].MEŠ  šá LÚ-ti
h ctd.  
[ ] r[u-še-e]

(h obv. breaks)

49 A obv. 49  
mu-sal-[l][im D]INGIR ze-ni-i 3[i]-ḫ₅-[t₃][a]r  ze-ni-[l][um]
D obv. 12°  
[ ] 3i₁₁₁ζ₃ ze-ni-[l][i]

50 A obv. 50  
ša-bit a-b[u-t][i] a-na 4AMAR.UTU u₄-e₄-ru₆  be-li-šu
D obv. 13°  
[ d₃ar-pa-ni-tum  be-li-šu-u[n]]

51 A obv. 51  
i-din-šum-ma 4AMAR.UTU EN GAL-ši  ur-ta  šá TI.LA
D obv. 14°  
[u]r-ia-ka  šá TI.LA
h rev. 1°  
[ ]

52 A obv. 52  
u₄-me-šam-ma  &<ana> da-mi-iq-ti u ba-laṭ ZI-[i]-a li-i-r-ti-dan-ni
D obv. 15°  
[ ZI]-ti li-i-r-te-ed-dan-[ni]
h rev. 1°  
[š₄₅-mi₁]-šam-ma ana₃ d[a]-miqti

53 A obv. 53  
lem-na <GAL₅.LÁ> a-a-ba kiš-pi ru-še-e ru-se-e
C obv. 1°  
[ ]
D obv. 16°-17°  
r[u-še-e] r[u-se-e] /
h rev. 2°  
lem-na GAL₅.LÁ  a-a-b[α]
A ctd.  
up-ša-[še-e] HUL.MEŠ  → NU DU₁₀.GA.MEŠ
C ctd.  
x x x x [x] x x [x x (x)]
D ctd.  
HUL.MEŠ ū  NU [ ]
h ctd.  
[ ] →
A ctd.  
C ctd.  
h ctd.  

66 A rev. 9  
DÜ3.DÜ.BI UR1.IDIM šá [EREN DÜ-uš ina DUR KÚ.SI2 É-ak  
h rev. 13'  
DÜ3.DÜ.BI UR1.IDIM šá [EREN DÜ-uš ina DUR KÚ:[SI2  

67 A rev. 10  
DUR3 KÚ.BABBAR ina kip-pat KÚ.SI2 NIGIN-mi  
C rev. 10  
DUR GADA ina kip-pat KÚ.SI2 NIGIN-mi  
h rev. 13'–14'  
[ ]/[NIGIN][13] GE8 É

68 A rev. 11  
[ÉN  
C rev. 11  
[ÉN dasar-ri-me-en sil7 érim-ma ní  
h rev. 15'  
[ ]/[ÉN]

69 A rev. 12  
ÉN an-ni-tu ina UGU UR.IDIM SAR-ār  
C rev. 12  
ÉN an-ni-tu ina UGU UR.IDIM SAR-ār  

70 A rev. 13  
ina G[EH] 2 SAR UR SAR A.MEŠ KÚ.MEš[Š 2][G.DU8.A ana dAMAR.UTU  
C rev. 12–13  
in a GE6 Ù[R] /A KÚ SÜ 2 GILDU8 ana dAMAR.UTU  
A ctd.  
u 6 e-r6u 6 GIN-an  
C ctd.  
u 6 zar-pa-ni-tum [ ]

71 A rev. 14  
ZÚ.LUM.MA[Š] EŠA1 DUB-a[q NANDA],.DE.A LÁL Ñ.NAN NA GAR-an  
C rev. 14  
ZÚ.LUM.MA[Š] EŠA1 DUB-uq NANDA,.DE.A LÁL Ñ.NAN NA [ ]

72 A rev. 15  
2 NÍG.NA ŠIM.HI.A ta-sá-r-raq [2 SISKUR.ME]ŠKÚ.MEŠ BAL-qí  
C rev. 15  
2 NÍG.NA ŠIM.HI.A DUB-a[q 2 uduNISPISKUR [ ]

73 A rev. 16  
[ ] /[tu-qr-ra]a  
C rev. 16  
[ ] /[tu-qr-ra]a  

74 A rev. 17  
[kāš], SISKUR.BAL-qí UR.IDIM a-di né-p[e-ši]-šu ina bi-r-it KÉš  
C rev. 17–18  
kāš.SISKUR BAL-qí UR.IDIM qá-du né-pe-ši-šú ina bi-r-it K[Éš] /  
G obv. 2'–4'  
kāš.SISKUR BAL [ ] / [né-p][e-ši][šú] ina bi-r-it [ ] /  
A ctd.  
ki-lal-la-an GAR-an  
C ctd.  
ki-lal-la-an GAR-an  
G ctd.  

75 A rev. 18  
[kam] DU11,GA mu-[ju]r dAMAR.UTU EN é-sag-čl EN GAL-u :  
C rev. 18–20  
UR3.GIM DU11,GA mu-[ju]r dAMAR.UTU EN é-sag-čl EN GAL-[u] /  
G obv. 4'–7'  
UR3.GIM DU11,GA mu-[ju]r / [ ] [é1–sag-čl EN[N?] ] /  
A ctd.  
muh-r 6 e-r6u6(du,a) GAŠAN-at ba-bi-li be-el-tú GAL-tú  
C ctd.  
muh-r 6 zar-pa-ni-tum [š]AR-RAT KÁ.DINGIR.RA ki GAŠAN1-tú  
G ctd.  
[ ] zar-pa-ni-tum GAŠAN3 b[a-bi-li] / [be-e]l-tú [ ]

76 A rev. 19  
[tē]-re-qam-ma 2 SIG4.MEŠ ḭa-ba ta-ša-hat  
C rev. 21  
[tē]-re-qam-ma 2 SIG4.MEŠ ḭa-ba ta-[ša-hat  
G obv. 8'–9'  
[tē]-re-qam-ma 2 SIG4.MEŠ ḭa-b[a]  
A ctd.  
ZAG u GUB ša KÉš 1.TA.[AM] GAR-ān  
C ctd.  
ZAG u GUB ša KÉš 1.TA.[AM] GAR-ān →  
G ctd.  
ša KÉš 1.TA.[AM] GAR-ān →
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

77 A rev. 20 [lu]-te-e te-še-en ERA\kern-0.3em\textit{Š}ER\kern-0.3em\textit{MÂN} GI DU₁₀,GA tu-sa-na-aš
C rev. 22 lu-te-e te-še-en ERA\kern-0.3em\textit{Š}UR\kern-0.3em\textit{MIN} GI DU₁₀,GA [ ]
G obv. 9–10' [ ] / [te-še-e]n ERA\kern-0.3em\textit{Š}UR\kern-0.3em\textit{MIN} [ ]

78 A rev. 21 [IZI] ina BUR.ZI.GAL NU AL.ŠEG₂₅.G Á te-<leq>-<\textsuperscript{1}q>₅-ma
G obv. 11' [IZI] — — — — — — teleq-qé-ma
A ctd. ina SÁ 2 GLIZI.LÁ \textit{Š}ER\kern-0.3em\textit{MIN} GI DU₁₀,GA tu-sa-na-aš
C ctd. ina — 2 GLIZI.LÁ \textit{Š}ER\kern-0.3em\textit{MIN} [ ] GI DU₁₀,GA tu-sa-na-aš
G ctd. ina — 2 GLIZI.LÁ [KIMÍN(?)]

79 A rev. 22 [ ] BABBAR SÍK SA₅ tu-ud-da-aḫ IZI ina \textit{PIŠ₁₀₃} \textit{A} LÁ-ma
C rev. 25 SÍK BABBAR SÍK SA₅ tal-laḫ ina IZI k[i]-ři[t] \textit{a}²⁻qad²-ma
G obv. 12'–13' [ ] 'tu-ul-ul-laḫ ina \textit{ki}b-r[i-ti] /
A ctd. ina ab-ri \textit{SUB-\textit{dī}}
C ctd. ana ab-ri[ ]
G ctd. [x x x x] x še² {š}I \textit{SUB-da} →

80 A rev. 23 [kam] DU₁₁,GA mu-ul-ra DINGIR.\textit{MEŠ GAL.\textit{MEŞ}} ma-la MU-šu-nu MU-ār :
G obv. 13'–15' [ ] /[ ] mu-ul-ra DINGIR.\textit{MEŠ GAL.\textit{MEŞ}}
A ctd. ZI.MAD.GÁ DUB-aq mi-iḫ-ḫa BAL-qí te-re-gam-ma
C ctd. ZI.MAD.GÁ ta-sár-raq mi-iḫ-ḫ[a] / [ ] te-re-gam-ma →
G ctd. ZI.MAD.GÁ / [ ] BAL-qí te-re-gam-ma

81 A rev. 24 [ ] d₂\textit{AMAR.UTU EN GAL-ú a-ša-red AN-e KI-tim 3-šu SÍD-nu
C rev. 28 ÊN d₂\textit{AMAR.UTU EN GAL-ú a-ša-red [\textit{A-N-e}]
G obv. 16'–17' [ ] EN GAL a-ša-red [ ] [ ] →

82 A rev. 25 [k]-m[a] SÌD-ú UR.IDIM — — IL-MA ÉN šá ina UGU UR.IDIM šaṭ-ra-tú

83 A rev. 26 [7-šu] 'a-na IGI₃ ab-ri šá d₄\textit{AMAR.UTU} 7-šu a-na <IGDU> ab-ri šá d₄ \textit{e₆} r₅₆ SÍD-nu
C rev. 30 [7-šu] an\textsc{I} ANI ab-ri šá d₄\textit{AMAR.UTU} u 7-šu an\textsc{I} ab-ri š[á]
G obv. 18'–19' [ ] 7-šu an\textsc{I} [ x x x x (x) ] / [ x x x x ] x [ ]

84 A rev. 27 [k]-ma Š\textsc{I} D ina b[i-r]t KÉŠ \textit{L}₃-lal-la-an GUB-aź.ma kám DU₁₁,GA
C rev. 31–32 \textit{GIM₃} SÌD-ú ina bi-ri[t] KÉŠ.\textit{MEŞ} k[i-lal-la-an] / kám\ DU₁₁,GA →
F obv. 1' \[ \[ \[ \]

85 A rev. 28 \[a\]-ta UR.IDIM ma-šar šul-mi šá d₄\textit{AMAR.UTU} u \textit{e₆} r₅₆ ur-ri šá TILLA
C rev. 32–33 ar-ta UR.IDIM \textit{EN,NUN SILIM-me ša}_₄\textsuperscript{1} [ ] / ur-ri — — TILLA →
F obv. 1'²–4'² [ ] ma-šar šul[m]-m / [ ] u-zar-pa[n]-ti / [ ] T[I]LLA →

86 A rev. 29 \[u \ Ša-la\textsc{I} z₃-ti ad-din-ku a-na ia-a-ši na-ad-na₃k₃[i]
C rev. 33–34 — ša-lam z₃-[t] / F obv. 1' ⁴–⁶' u ša-lam z₃-ti ad-din-ku / a₃-[n] a ia-a-ši na-ad-na₃k /
F obv. 1' ⁴–⁶' u ša-lam z₃-ti ad-din-ku // a₃-[n] a ia-a-ši na-ad-na₃k /
A ctd. 'u₇\textsuperscript{1₃,t} u₇₆ me an-ni-I³
C ctd. [u]₇-tu u₇₆ me an-né-e →
F ctd. i₇-tu u₇₆ me an-ni →

87 A rev. 30 [ur-ti d₄\textit{AMAR.UTU} u₄ʒur-ti d₄ \textit{e₆} r₅₆ ši-me
C rev. 34 ur-ti d₄\textit{AMAR.UTU} u₄ʒur-ti d₄ \textit{e₆} r₅₆ ši-me
F obv. 1' ⁶–⁷' ur-ti d₄\textit{AMAR.UTU} u₄ʒur-ti d₄ \textit{e₆} r₅₆ ši-me /

88 A rev. 31 [ ] d₄\textit{AMAR.UTU} u₄ʒar-pa-ni-tum ū da₄ im⁴₃ x x ma₃
C rev. 35–36 [m\textit{a-har} d₄\textit{AMAR.UTU} u₄ʒar-pa-ni-tum ] /
F obv. 1' ⁸–⁹' [m\textit{a-har} d₄\textit{AMAR.UTU} u₄ʒar-pa-ni-tum ] / ū da₄ im ma
TEXT 8.27

2. Summary of the section in ms. F not included in the transliteration

obv. II’

I’–11’ Fragmentary prayer to a god (cf. be-li in line 7’), probably Marduk.

rev. III’

1–13 Fragmentary prayer to a god (cf. UR.SAG in line 12), probably Marduk.

rev. IV’

1–18 Fragmentary prayer to a god; the phraseology suggests that the prayer is addressed to Marduk.
11EN Marduk bèlu rabû ašarēd šamē u eresi apkašiši mūdi kalāma
12itu rēmenē šēnā tesšī legū unntni
13naširu nipplesi amētší išmel šamē u eresi
14šar taštini ša bulluša ivammu bèl naqbi u tamāte muqattu tuq[nte](?)
15bābil ḫengalli mudeššu ašnā ana ništ dešāti
16Marduk bèlu rabû šaqqā išt ša šānina là tšā
17itu šar <ḫur> ša ana āqē ša ištā šāpū
18ina baltk ašmā u ārēsēt ša ibbannā
19ina baltk Sīn nannār šemē šadda ana
20ina baltk ašmāš u idān dtna
21ina baltk purussā u ipparras ana māti là
22ina baltk ēsret ili u āstari u ušēšērē
23ina baltk īsnina u ippusa īlō erštit
24ina baltk āšmāš āsyyana šēmum kippt ūšēšēr ḫāšē išīn išī mēn u šašī
25ina baltk barū u ušēšērē qassū
26ina baltk āšipu ana marṣi u ātibbāl qass[a]
27ina baltk āšipu šēšēbu muślahḫu u iba’ā šašt[a]
28ina baltk āna puṣi u ṣamāti u ušēšē

KIMIN ēkātu almatu uippaqqidā

Translation

1If a man 2is inflicted by 1("fall of heavens", 'Lord of the Roof'), 3'hand-of-a-god', 4'hand-of-a-goddess', 5'hand-of-a-ghost', 6'hand-of-a-curse' (and) 7'hand-of-a-human', 8'(the evil alû demon overwhelms him)), he speaks, but no one listens to him, (people) point at him maliciously, 9'(his) god and goddess are angry with him, 10he repeatedly sees 11terribly, evil (and) unfavourable dreams, 12he is frightened (and) he constantly throws a tantrum before (his) god and goddess, 13his heart pondered foolishness, he is beset by fear, there is hate against him in the mouth of the (var.: his) people, 14god, king, magnate and nobleman treat him unjustly, they promise him (things) but do not give (them) to him, 15his whole flesh gets constantly paralysed, his face is red, sallow and black, 16his body keeps changing (for the worse), he keeps forgetting his words, the woman he desires does not want him 17(and) he cannot fulfil his desire — so that for (his) whole life all of this not come near the man:

11Incantation: “Marduk, great lord, foremost of heaven and earth, sage of the universe, who knows everything,
12merciful god, who hears appeals (and) accepts supplications,
13who guards the life of the people (and) holds heaven and earth,
14sagacious king, who loves to revive,
15bringer of plenty (and) provider of grain for the flourishing people,
16Marduk, great lord, sublime among the gods, the unrivalled one,
17proud god, who is made resplendent for the divine crown, you are the light of the world, the shepherd of mankind.
18Without you, heaven and earth would not have been created,
19without you, Sīn, light of heaven, would not rise as a sign for the people,
20without you, Šamaš would not judge a case, without you, a decision would not be reached (and) given to the land,
21without you, no god would keep the shrine of god and goddess in order,
22without you, the wise gods would not celebrate a festival,
23without you, Šamaš, the judge, would not place the intact intestinal coils (and) the correct arrangement of the lungs into the sheep,
24without you, the diviner would not guide his hand aright, ditto, the exorcist would not treat the sick,
25without you, the exorcist, ecstatic (and) snake charmer would not walk along the street (in search of customers),
26without you, one would not escape from trouble and hardship, ditto, the orphan and the widow would not be cared for.
27 O lord, the orphan and the widow are calling out to you, 
those who have no child — a husband will be there (for them).
28 It is you, [lord], who has mercy on them.
29 Daily, O mighty one, the poor and the wealthy are calling 
out to you, the giver of [...].
30 All the lands are calling out ‘O Marduk!’
31 I, N.N., son of N.N., whose god is N.N., whose goddess is 
N.N.,
call upon you, O lord, in the middle of the night;
32 with you, I call upon Eru, your great, beloved wife.
33 Be present for me and listen to my words, 
accept my supplications and recognize my appeals!
34 May Eru, your beloved wife, be present with you: 
may she intercede for me, may she convey my appeals to you.
35 Re[concile] my angry god and my angry goddess 
whose hearts have become angry so that they are furious with 
me,
36 they keep chasing me with rejection and with great fury.
37 Witchcraft, magic, [sor]cery (and) the evil machinations of 
men have befallen me,
38 they caused me to be dismissed 39 from before your g[rea]t 
divinity (and) 38 from before god and goddess.
‘Fall of heavens’, ‘Lord of the Roof’, ‘hand-of-a-god’, ‘hand-
of-a-goddess’, ‘hand-of-a-ghost’,
39 hand-of-a-curse’, ‘hand-of-a-human’, wailing and physical 
ill health have approached me so that I am wailing all the 
time;
40 they have caused god, king, magnate, and nobleman to turn 
away from me.
41 (Because of) the evil of evil (and) unfavourable signs (and) 
omens (as well as) of defective, frightening, evil (and) un-
favourable entrails 
42 (observed in) the acts (of extispicy), the killing of the sheep, 
the offering of the sacrifice, the performance of the divi-
nation, which have thwarted me —
43 now, Marduk, great lord, and Eru, great wife,
44 I have called upon you, turned to you, appealed to you, I 
have seized the hem (of) your (garments),
45 I have knelt down at your feet, I trust in your command, I 
am here to take your advice!
46 A dog-man of cedar wood, a guardian of health (and) [life], a 
pure god, I have set up [be]fore you,
47 who guards your gate every day, 48 [who cha]ses away the 
evil one, the gallû-foe ((and)) the enemy, 
who removes witchcraft, magic, [sor]cery (and) the evil 
[machina]tions of men,
49 who reconciles an angry god (and) an angry goddess,
50 who intercedes (for supplicants) with Marduk and Eru (var.: 
Zarpanītu), his lords.
51 Marduk, great lord, give him ((your)) commission to pro-
tect my life,
texts of group eight: ceremonial rituals for undoing witchcraft

...and may my god and goddess 63 make me see a good dream. 62 Marduk, great lord. I will praise your glory! Zarpanitu, great lady, I will proclaim your greatness! 63 By your supreme command that cannot be changed and your reliable approval that can not be altered.

It is the wording (of an incantation) to undo the anger of all the gods: (so that) (of 'fall of heavens', 'Lord of the Roof'), 'hand-of-a-god', 'hand-of-a-goddess', 'hand-of-a-ghost', 65 'hand-of-a-curse', 'hand-of-a-human', the evil of signs (and) omens not approach a man.

66 Its ritual: You make the figurine of a dog-man of cedar wood, you string it on a cord of gold, 67 you wrap a cord of flax (var.: silver) with a golden loop, you string hulalu-stone (and) 'dark obsidian' (var.: a seal of hulalu-stone; a seal of šubû-stone) (on it); you put it [on it (i.e., the figurine). 68 Incantation: "You are Asarî, expel the enemy, send away the sorceries!" 69 You write this incantation on the figurine of the dog-man. 70 At night you sweep the roof, you sprinkle pure water, you set up two portable altars for Marduk and Eru (var.: Zarpanitu). 71 You strew dates (and) fine flour, you place mîrnu-confection made of syrup (and) ghee (there). 72 You strew two censers with aromatics, you make two pure sacrifices, 73 you present the shoulder, the caul fat ((and)) the roast meat, 74 you pour a libation of beer, (and) you place the figurine of the dog-man and its (ritual) paraphernalia between the two offering arrangements. 75 You speak thus: "Accept (the offering), Marduk, lord of Esangil, great lord, accept (the offering), Eru (var.: Zarpanitu), queen of Babylôn, great lady!" 76 You step back and you smear two bricks with ūhùlu-earth; you place them on the right and left sides of the offering arrangement. 77 You pile twigs (upon the bricks), you insert cedar, cypress (and) 'sweet reed' (into the twigs).
You take the fire in an unfired burzigallu-bowl, and you insert cedar, cypress (and) 'sweet reed' into two torches; 'you decorate (them) with white (and) red wool (threads), you kindle them with burning sulphur and put them on the pile of brushwood. You speak [thus]: "Accept (the offerings), great gods, all whose name is invoked!" You strew mashatu-flour, you pour a libation of beer, you step back and recite the incantation "Marduk great lord, foremost of heaven and earth" three times. [As soon as you have recited (it), you lift up the figurine of the dog-man, ((which is placed there)), and recite 84the incantation written on the figurine of the dog-man seven times in front of the pile of brushwood of Marduk and seven times in front of the pile of brushwood of Eru. As soon as you have recited (it), you stand between the two offering arrangements, and you say as follows:

You are the dog-man, the guardian of health (in the service) of Marduk and Eru (var.: Zarpanitu).

He has' (text: I have) given you a commission for life and well-being; you have been given to me' (text: it has been given to you for my sake).

From today on, observe Marduk's commission (and) listen to Eru's (var.: Zarpanitu's) appeal!

Before Marduk and Zarpanitu ...!

Any evil, anything bad, '[hand]-of-the-god', 'hand-of-a-goddess', 'hand-of-a-ghost', 'hand-of-a-curse' 'hand-of-a-human' expel from my body! Do not let it approach me, do not let it come near me — at the command of Marduk, the great lord, and Zarpanitu, the exalted lady!"

As soon as you have recited (this), you prostrate yourself. As soon as the ritual arrangement has [burnt down (and) the censer has used up its portion of aromatics], you clear away the ritual arrangement (and) you strew pine seeds before the figurine of the dog-man on the censer. In the morning you purify yourself with gypsum, you put this (necklace) around your neck. (Moreover), you take off the unclean garment, you place a leather pouch (on him) three times; he anoints himself, then he shall be well.

General: Mss. B and C are almost certainly from the same tablet (Abusch, BWiL, 48, fn. 58). The same is probably true for mss. F and G (Mayer, OrNS 68 [1999] 146); in fact, the two fragments are separated by only one line and may well join directly (we have not been able to confirm this at the Iraq Museum). Ms. A uses Glossenkeile to separate lines which were separate on the tablet from which it was copied, but were written here on one line; see Mayer, OrNS 68 (1999) 147 with further notes on orthographic and grammatical peculiarities of ms. A.

For detailed philological comments on the text, see Mayer, OrNS 68 (1999) 160–63; for epigraphical notes on ms. A, cf. also Schwemer, KAL 2, p. 57.

1–2: The sequence and extent of the list of diseases in the transcription and the translation follows ms. A. The two Kuyunjik sources, mss. B
and E, do not include AN.TA.ŠUB.BA and 4LUGAL-ŪR.RA; they also deviate from ms. A in their arrangement of the five ‘hand’ diseases.

This list of diseases is repeated several times throughout the text: lines 38–39, 54–55, 64–65, 89. AN.TA.ŠUB.BA and 4LUGAL-ŪR.RA are found only in ms. A, whereas mss. B, C, D, E and h do not include these two items (similarly, ms. A does not include them in line 89). Hence, AN.TA.ŠUB.BA and 4LUGAL-ŪR.RA were added to the text in ms. A. As for the other five items, the sequence of the individual items in the other passages is uniform and agrees with ms. A’s arrangement here: god, ghost, māmitu-curse, witchcraft. It is not entirely certain how the disease names were actually written. The logogram at the end of the line remains uncertain.

Both AN.TA.ŠUB.BA and 4LUGAL-ŪR.RA are terms for epilepsy; they are discussed in detail by Stol, CM 2. 7–19. There is evidence that the sequence dLUGAL-ŪR.RA were added to the text in ms. A. As for the other items, the sequence of the individual items in the other passages is uniform and agrees with ms. A’s arrangement here: god, ghost, māmitu-curse, witchcraft. It is not entirely certain how the disease names were actually read in Akkadian by the scribes (if at all): they may have been treated as superficially Akkadianized technical terms (sūdingirakku, šu’tinnakku, sūgiddimmakku, šunamerimmakku, šunamullukku) or fully translated into Akkadian (qāt ili, qāt ʾišṭari, qāt ētemmi, qāt māmmti, qāt anēlāti).

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For the *urdimmu* (UR.IDIM) “wild dog” and its identification as a dog-man, see Ellis, *Studies Leichty*, 111–26, and, previously, Wiggermann, *CM* 1, 172–74; for the Akkadian reading *urdimmu*, see Beau-lieu, *NABU* 1990/121.

48: For reading this line without BÚR-*īr*3, see Abusch, *BWIL*, 57, fn. 78, and Schwemer, *KAL* 2, p. 57.

48, 53: According to Abusch, BWIL, 57, fn. 76, “*gallū* in this line refers not to a demon but to a human enemy.”

50: At the end of the line, ms. D has corrupt *be-li-šu-[n]:* to our eyes, the traces preserved do not support a reading *be-li-šu-m[a].*

58: The same line is found in the Marduk prayer *BMS* 12 (see here text 8.28: 73). Whereas *mēšu-wood* is used in the ritual performance there, a reference to *mēšu-wood* occurs only in this line of the present text. Thus the insertion of this line here may well depend on the similar passage in text 8.28. Bearing this in mind, it is intriguing that ms. C of text 8.28 has the expected form *li-is-su-ū* “may they depart” in this line, while ms. A has an odd Assyrian D-stem form *lu-nē-es-su-ū* “may they drive away.” Since an intransitive meaning of *nesū* D is not otherwise attested, *lunessū* is probably a corruption of *lā nesū* “may they be distant”, a variant of *lissū* now clearly attested in ms.h of the present text. It is not clear which form is to be reconstructed in ms. A of the present text; both *[lī-i]s-su-[ū] and *[lu n]e-su-[ū] are epigraphically possible.

62: The mistake of writing *ḥī* instead of GAŠAN may not only have been triggered by the similarity of the signs, but may also reflect the beginning of an intended syllabic writing *ḥī-*ir-tū (cf. lines 32, 34, 56).

62–63: Note the break-up of the usual *nārbīka lušāpi daltītka ladbīl* and the assignment of each phrase to one of the two deities.

68: For the interpretation of the line, see Mayer’s commentary, p. 162.

74: Perhaps restore K[ĒŠ.MEŠ] in ms. C; cf. line 84 (C rev. 21*).

75: At the end of ms. C rev. 18*, the restoration GAL-[u] is based on rev. 28* of that manuscript. After *ē-saq-īl*, the copy of ms. G (not collated) shows a sign beginning with two horizontals. The same manuscript may read *sār-[r]at instead of *GAŠAN* (G obv. 6*; cf. Mayer, p. 153 ad rev. 18).

78: The emendation *te-*<lq>-*ēqē*-ma at the end of the line (cf. KAL 2, p. 57 ad rev. 21) remains uncertain. Mayer tentatively proposed a reading *te-te*-ma which could be connected with *tēmu* “to take care of”.

82: Unlike ms. A, mss. C and G repeat the title of the incantation (cf. line 68) at the end of the line, probably in the abbreviated form *EN ʾaṣarri-me-en*, though in ms. C there would be space for a few more signs in the break at the end of the line.

86: While the text as preserved is not untranslatable, a commissioning of the dog-man by the patient (“I have given you”) would be in direct contradiction of lines 51–52, 56–57 and 87 where the commission comes from Marduk and Zarpanitu, as expected. Also the form *na-ad-na-ka* (“has been given to you”) seems clumsy and out of place, since the point of the statement should be the assignment of the apotropaic device to the patient.

93: TÚG la KU-ta in ms. A is difficult (*šubātu* is masculine). The corresponding passage in ms. F (*ul-tu NÚ KU*) is apparently corrupt; it may reflect *lubultu lā etlu*, a phrase that would provide us with the expected “unclean garment”. But note that TÚG is not usually used for *lubuštu*.

The instruction in the second person to put the amulet necklace around “your neck” seems to imply that the amulet necklace is to be worn by the ritual expert rather than by the patient. The latter is what is expected. Possibly the text should be emended to yield the expected “you put this (necklace) around his neck”. Also the purification rites in these lines (washing with gypsum; stripping the unclean garment) are phrased in the second person, but we would expect that they be performed by or on the patient.

94: Within the present context, a derivation of *āteqqa* (in ms. A Assyrian *ātaqqa*) from *eqū* “to anoint” is much more likely than *(w)aqū* “to wait”. The traces indicated in the copy of ms. F seem to be reconcilable with the expected *(u-te)*-*eqqa*-ma.

96: For the phrase *ša ana qātī šašā*, cf. *CMAwR* 1, p. 64 ad text 1.8, 2.: 10 ‘ (cf. also text 7.10.1, 1.: 131′ and here, text 11.3, 1.: 6). In volume 1 we gave preference to the tentative translations “well proven” or “suitable for use” (E. Reiner). Comparison with text 11.3, 1.: 6 in particular suggests that the common translation “available” is closer to the mark.
This ceremony belongs to the small group of anti-witchcraft rituals which were performed before Marduk and included the recitation of extensive Akkadian prayers to that god (cf. here text 8.27 and CMAwr I, text 8.6).

The ritual is performed at night; Marduk (Jupiter) is addressed as an astral deity (line 26). An offering arrangement is set up before the god, to whom the usual libations, offerings and sacrifices are presented. Two salves and a necklace are produced. The first salve, made of various ingredients that are pounded and mixed in oil, is placed next to the offering arrangement in a boxwood bowl. Four representations of the anḫullû-plant, famous for its efficacy against witchcraft, are made of various materials and then attached together with beads to a necklace. The shavings and dust that remain after the fabrication of the anḫullû-representations form the ingredients of the second salve which is also placed next to the offering arrangement in a boxwood bowl.

During the presentation of the offerings a prayer to Marduk is recited by the patient with the assistance of the exorcist (lines 17–94; ‘Marduk 5’).

The second salve is then applied to the patient (lines 101–2). A short incantation addressed to the anḫullû-plant, “the guardian of well-being of Ea and Asalluḫi”, is recited over the necklace (lines 105–13) which is put around the patient’s neck (lines 114–15). In the short incantation the anḫullû is described as a powerful apotropaic plant, and the purpose clause (line 1) as well as the prognosis at the end of the text (lines 118–19) confirm the apotropaic purpose of the ceremony.

Finally, the standard salve incantation “You are furious” is spoken over the first salve, the patient is rubbed with that salve (line 115–16), and the ritual concludes with standard final rites.

The long and complex text evidently underwent changes and redaction. Examples of redactional repetitions (with some variations) of the ritual instructions regarding the production of the second salve (cf. lines 11–15, 101–4). Lines 101–4 are preceded by a short, self-contained rite involving the scattering of hairs from the head of the sacrificial sheep on a leper; this section is concluded in line 100 by the instruction for the patient to go straight home. This instruction, usually found at the end of rituals, is inconsistent with the following sections that continue with further treatments of the patient. These tensions and inconsistencies are best explained by the assumption that in the present text two originally independent rituals were worked together.

The prayer describes the patient as suffering from a terrible illness. The description that the patient is “clad” in his illness “as in a garment” (line 53) may refer to a skin-disease. If so, this might explain the purpose of the rite of scattering hair from the sacrificial sheep on a leper (thereby transferring the patient’s illness onto the leper?). In the present form of the prayer, the ultimate cause of the patient’s illness is witchcraft, but this is probably the result of a redaction and expansion of the text that went hand in hand with the transformation of the ritual into an apotropaic anti-witchcraft ceremony for the anḫullû-plant.

The text is preserved in four manuscripts, three of which are single-column tablets from Nineveh (mss. A–C). Manuscript A, to which T. Oshima recently joined the little fragment K 15430, differs in many places from B and C, which are more uniform. A small fragment from Aššûr (ms. D) preserves only a few lines of the Marduk prayer; it is unknown whether the ritual context of the prayer in ms. D was the same as in the Kuyunjik manuscripts.

The following presentation of the text relies heavily on Mayer’s prior edition (OrNS 62 [1993] 313–37). For a comprehensive discussion of the form and development of the text and its ritual as well as detailed comments on many individual lines, see Abusch, BWIL, 61–75.
**List of Manuscripts**

<table>
<thead>
<tr>
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<tr>
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<td>AOAT 34, 44 (BMS 12E)</td>
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<td>K 17478</td>
<td>OrNS 59, 487</td>
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<td>K 2379 + 3289 + 5366 + 10682 + 14629 + Sm 2149</td>
<td>AOAT 34, 46</td>
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<td></td>
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<td>D</td>
<td>VAT 14381</td>
<td>KAL 4, 62</td>
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<td></td>
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</table>

**Synopsis of Text Units**

i Ceremonial ritual against witchcraft ................................................... 1–120
  Statement of purpose ................................................................. 1
  A obv. 1
  Ritual instructions ........................................................................ 2–16
  A obv. 2–16 // B₂ obv. 1’–8’ // C₂ obv. 3’–7’
  Incantation: Marduk bēl mātāti šalbābu rašubbu ............................... 17–94
  A obv. 17–rev. 25 // B₂ obv. 9’–16’ // B₃ obv. 1’–rev. 5 // B₅ obv. 1’–9’ // B₄ rev. 1’–3’ // C₁ obv. 1’–rev. 20 // D side 1 r. col. 1’–8’
  Rubric ...................................................................................... 95
  A rev. 26 // B₄ rev. 4’ // C₁ rev. 21
  Ritual instructions ........................................................................ 96–100
  A rev. 27–31 // B₃ rev. 5’–8’ // C₁ rev. 22–26
  Ritual instructions for preparing an anḫullû-salve .......................... 101–2
  A rev. 32–33 // B₃ rev. 9’ // C₁ rev. 27–28
  Ritual instructions for preparing an anḫullû-necklace .................... 103–4
  A rev. 34–35 // B₃ rev. 1’ // C₁ rev. 29–30
  Incantation: Aṭṭā anḫullû maṣṣār sulmī ....................................... 105–13
  A rev. 36–44 // B₃ rev. 2’–11’ // C₁ rev. 31–38
  Ritual instructions ........................................................................ 114–19
  A rev. 45–50 // B₃ rev. 12’–15’
  Catchline (symptom description) ................................................ 120
  A rev. 51
  Colophon ................................................................................. 121–33
  A rev. 52–64

**Previous Editions**


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**Transliteration**

1. A // B // C // D side 1

| 1 | A obv. 1
---|---
| A | *ana* _utfGIG DÌ.BAL.A ZI.KU₄.RU.DO KA.DAB.BÉ.DA DIMMA.KU.RA *ana* LÚ NUTE |
| 2 | A obv. 2
---|---
| A | DÛ.DÛ.BI *ina* GE₃ ŪR SAR A KÛ SÛ *ana* IGI³ AMAR.UTU GI.DU₄ GIN-an |
| 3 | A obv. 3
---|---
| A | ZU.LUM.MA ³ÈŠA DUB-aq NINDA.Í.DÉ.A LÁL 1.NUN.NA GÁR-an |
| 4 | A obv. 4
---|---
| A | ḫá/Á.DA.GUR, GIN-an ŠÉ.AM na-ah-la DUB NÎG.NA ³ÈŠA GÁR-an |
| 5 | A obv. 5
---|---
| A | KÁŠ.SAG BAL-qi *ana* IGI KÉŠ PA.MEŠ ³ÈŠTAŠHUR PA.MEŠ ³ÈŠPEŠ PA.MEŠ |
| 6 | A obv. 6
---|---
| A | ŠUB-di TÚG ḤUŠ.A *ina* UGU GI-AD EGIR KÉŠ Ú ḪÍR₂ ŠUB-di |
| 7 | A obv. 7
---|---
| B₂ | *uda*ÈSÍKUR BAL-q³ ⁴₄.ZAG ⁴₄.ME.ḪÉ Ó ⁴₄.NA.KÁ.GAR-an |
| 8 | B₂ obv. 1²
---|---
| A | GÁR-an¹ | |
| 9 | B₂ obv. 1²
---|---
| B₂ | ḫá/GIŠ ina ³ÈŠTIŠKĂRIN Ti-qi-ma *ana* ŠÁ ³ÈŠŠIŠ šu-a-tu |
| 10 | B₂ obv. 2²
---|---
| B₂ | ³ÈŠI.MABBEB KÁ.SI₂₂ ³ÈŠKEŠIG ⁴₄.IN.NU.UŠ ³ÈŠKI₂₂ II₃.MABBEB |
| 11 | B₂ obv. 3²
---|---
| B₂ | ḪÍŠ[Š]I₂₂ ḪÍŠ-TAR-MUŠ ḪÍŠ-IGI-LIM ḪÍŠ-NIŠ ¹-ni ŚUD |
| 12 | B₂ obv. 3²
---|---
| C₂ | ḪÍŠ-KÁŠ.I₂₂ ḪÍŠ-TAR-MUŠ / [ŚUD]²-term | |
| 13 | C₂ obv. 3²
---|---
| C₂ | *ana* ŠÁ ³ÈŠŠIŠ śu-a-t[a]u |
| 14 | C₂ obv. 3²
---|---
| A | ³ÈŠI ³ÈŠNU₂₂.GAL |
| 15 | A obv. 1²
---|---
| A | *ana* ³ÈŠNU₂₂.GAL |

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32 The wording in C₂, obv. 1–2² differs from that preserved in A and B₂: ¹[...] *rik-su,* ḪÍŠ-an-nu-SI₂₂.
ŠU bGIG DAB-ma ĖN dAMAR.[UTU EN KUR]R.KUR 3-šá ŠID-šá

A obv. 16
B, obv. 8'
C, obv. 7'
(C, obv. breaks)

A, b

17 A obv. 17
ÉN dAMAR.UTU EN KUR,KUR šal-latš-[u] ra-šub-bu
B, obv. 9'

18 A obv. 18
šar-hu ed-deššu-u git-ma-[l]um te-le-é-ú-um
B, obv. 10'
[šar-h]u ed-deššu-u git-m[a-lu]

19 A obv. 19
tīz-qā-ru MAH ša NU KUR-ru ši-ī š[LA]-šá
B, obv. 11'
[š]i-z-qā-ru ši-ru šá [l]

20 A obv. 20
le-‘u-ú [RAP]’(LUGAL)-šá uz-[n] [AB]GAL DINGIR.MEŠ [MU-][t]l-d-lum
B, obv. 12'
[le]-‘u-ú [RAP]-šá [uz-nu] [AB]G[AL]

21 A obv. 21
dAMAR.UTU = kā-bu šu-tu-ru [ ] [šaq-ut-ti] [m(an)]-za-su
B, obv. 13'
[šAMAR.UTU EN] kā-bu šu-tu-ru ša š[qu-ú]

22 A obv. 22
gāš-ru pu-un-[gu-]lu a-li-[I] [šā z]-[kīr]-šā DUGUD
B, obv. 14'
[p]u-un-[gu-]lu a-li-[I]
C, obv. 1'
[a-li]-I3 [ ]

23 A obv. 23
a-bu-tb ššI TUKUL qa-bal [ ] ez-zu
B, obv. 15'
ššI TUKUL qa-bal [ ]
C, obv. 2'
[ma-h][ar šá [š]-bu-šu]

24 A obv. 24
DUMU-du₃-kù gīt-mal [ ] NA]M.MEŠ
B, obv. 16'
[DUMU-du₃]-kù [g]a-ma-lu
C, obv. 3'
[ ] KUD-šES.BAR [mu-]šīm [ ]
(B, obv. breaks)

25 A obv. 25
I]BILA I]ugal-du₃-[kù-ga]
C, obv. 4'
I]ugal-du₃-[kù-ga] a-bi a-li-d DINGIR.MEŠ [ ]

26 A obv. 26
I]MUL I]AMAR.UTU EN n[u-ul]-šši
C, obv. 5'
HÉ.GAL
[HE.GAL mu-deš-šu-ú] HÉ.[NUN]

27 A obv. 27
AMAR.UTU EN tuih-di HÉ.GAL-li ma]-šá-az-nin HÉ.[NUN]
C, obv. 6'
HÉ.GAL-li mu-ša-az-nin [ ]

28 A obv. 28
EN IDIM.MEŠ ša-di-i u A.AB.BA.MEŠ ha-i-ti ḥur-sa-a-ni
C, obv. 7'
[ ] [ ] [ ] [ ] [ ]

29 A obv. 29
BAD-ū kup-pi u miṯ-ra-a-ti muš-te-Š-[ru] ID.DIDL1
C, obv. 8'
miṯ-ra]-I3-ti muš-te-š-r [ ] [ ]

30 A obv. 30
ha-a-a-aṭd-aš-nu-an u ûlarba-[n]u u ŠE.ÆM1 u qe-e mu-deššu-u ŠIM
C, obv. 9'
[lap]-larba-[n]u ŠE.IM u qe-e mu-deššu-u [ ]

31 A obv. 31
ta-ba-an-na-[a]-š[š] DINGIR u iš-tar ba-mu-u KI kal û [a]-ba₃-me-ša-šu at-ta
C, caret

32 A obv. 32
UŠUMGAL a-nun-nu-ki a-ši-ru ûN.GAL.MEŠ
C, obv. 10'
[ ] a-ši-ru ûN.GAL.MEŠ

33 A obv. 33
er-šu bu-kūr en-an-ki ba-nu-[u-te]-[n]e-šet gm-ri
C, obv. 11'
[ ] ba-nu-ú te-Šet [ ]

34 A obv. 34
EN at-ta-MA GIM a-bi u um-mi ina K[A][U][N].MEŠ ta-ba-aš-ši
B, obv. 1'
[ ] at-ta-m]a GIM a-b[i]
C, obv. 12'
[ ] um-mi ina KA UN.MEŠ [a]-ba₃-aš-ši]
35 A obv. 35 at-ta-ma GIM 4UTU ek-let-si-[na] tuš-nam-mar  
B, obv. 2′  
C, obv. 13′ e[-k-le-si-na]  
36 A obv. 36 ḫab-la u šag-šā 4mi-iš-šar-št-na [ta-d]|a-an ud-da-kam  
B, obv. 3′ š]ag-ša mi-šar-št-na  
C, obv. 14′ mi-šar-št-na ta-an-da  
37 A obv. 37 tuš-te-šēr e-[ku]-ta al-ma-t-tum [na-as]-ša1 dal-pu  
B, obv. 4′ [r]uš-[t]e-eš-šēr e-[ku]-ta al-ma-t[t-a]  
C, obv. 15′ al-ma-t[t-a] na-as-s[a]  
38 A obv. 38 bi-šī GESHTUšša1-na3  
B1, obv. 5′ bi-šit uz-ni-ši-na SIPA mu[t-[ar-ru]-ši-na a|l-t[a]  
C, obv. 16′ mut-tar-r[u]-ši-[na]  
39 A obv. 39 KUR,KUR u UN.MEŠ DA[GAL.MEŠ z[i-šir]-ka DUGUD  
B1, obv. 6′  
C, obv. 17′ iš-ta-[m-ma-ru z[i-šir]-ka]  
40 A obv. 40 [r]e-mé-na-ta 6EN1  
B, obv. 7′ [r]e-mé-na-a-ta EN ina PAP.HAL u BAD4  
C, obv. 18′ tu-šē-rub  
41 A obv. 41 [tap-pa]-l<ša>-aš-an ṣu-nu-[h]a]ša1 ŠA{
C, obv. 19′ ŠA{
42 A obv. 42 ŠA{u-[m]u}š-][NAM ta-ru-[ša]-ša1 ŠA{
C, obv. 20′ ŠA{
43 A obv. 43 [ta-ša]-bat ŠU-su ša ina GISH.NA  
C, obv. 21′  
44 A obv. 44 [ša ka]-ša1-[f]u-[ša]-ša1 ŠA{
C, obv. 22′ ŠA{
45 A obv. 45 4a-na1-[ku] IIR-ka NENNI A NENNI ša DINGIR-šu NE[NNI 4iš-tar-šu NENNI]-[f]um  
B1, obv. 12′  
46 A obv. 46 4a-ram1-[ku] ša šu-ma-ŠEŠ-ŠA{eb-ba ar-kus-k[a]}  
C, obv. 23′  
47 A obv. 46-47  
B1, obv. 13′  
C, obv. 24′  
B, breaks  
48 A obv. 48 an]a ša šU3]|MU]u q[i]-lam-ma  
C, obv. 25′ têš-li-ti  
48a A caret  
B, obv. 15′ an]a-ku NENN[NI A NENN]I ša DINGIR-šu NENN[NI 4iš-tar-šu]  
C, obv. 26′  
49 A obv. 49 ša GIG ma[r-ša-ku] DINGIR at-[f]a  
B, obv. 16′  
C, obv. 27′
50 A obv. 50  

— saḫ-pan-ni GIM SA  ḫut-tūm-an-[nī GIM ]
B, obv. 17′

[sa- ṣa]-ḫ-pan-ni GIM še-e-ti ḫut-[u-man-ni ]
C, obv. 28′

[ ] ša-pa-ri

51 A obv. 51

A.LÁ  di-ḫu u  ta-ni-ḫu la-a'-bu-šin-ni ū-[tar-ra-ru(?) mi-na-ti-ša₃]
B, obv. 18′

[a-la]-ū di-’u — ta-ni-ḫu la-a’-bu-in-[nī ]  ṭi₃-na-ti-ša₃
C, obv. 29′

[ ]  ṭi₃-[tar-ra-ru]-u(?) mi-na-ti-ša₃

52 A obv. 52

GIG NU DU₁₀.GA ni-šu — ma-mtu u-šaḫ-[l-a-šu ]
B, obv. 19′

[mur-t]u la ta-a-bu nī-šu u  ma-mtu ti₃-[šaḫ-ša-ḥu ]u UZU.MEŠ-[MU ]
C, obv. 30′

[ ] UZU, MEŠ.MU

53 A obv. 53

šuk-lul-ti pag-ri-ia la-a’-bu-ma lit-ša-ku G[IM ]
B, obv. 20′

[šak-lu]-tī pag-ri-ia₃ la-a’-bu-ma [lit-ša-ša-ku ]u GIM šu-bat
C, obv. 31′

[ ] šu-bat

54 A obv. 54

iḫ₃,qu-ū<|<u >| NU.MEŠ-ū-a ṣu-[n[u-ul-šu ]
B, obv. 21′

[i]tex[-qu-ū-ia ] u NU.MEŠ-ti₃-[a] ṣu-nu-ul-šu
C, obv. 32′

[ ] šu-nu-ul-šu

55 A obv. 55

SAHAR GIR₄.MU šab-su min-da-ti-ša₃ le-qa-[a]
B, obv. 22′

[ ] GIR₅.MU šab-ši min-da-tu-[u-ša ] le-qa-a
C, obv. 33′

[ ] le-qa-a

56 A obv. 56

ba-aš-ti tab-la-ti ina i$p$-šiḪ UMEŠ ša LÚ.MEŠ
B, obv. 23′–24′

[ba-aš-ti]-tab-la-ti ina i$p$-šiḪ lem-[n[u-ša ]i ša a-mē-lu-ti /
C, obv. 34′–35′

[ ] a-mē-lu-ti/i

A ctd.

lu-ub-ba-ku u lu-up-pu-ta-ša₃ma₃
B, ctd.

[lu-ba-ku ] — lu-up-pu-ta₃,šu₃ma₃
C, ctd.

[ ] —

57 A obv. 57

šib-sat DINGIR — u LŪ-ti GÁL-a UGU.MU
B, obv. 24′–25′

[ ] DINGIR₄₁₅ u LŪ-tum ba-ša₃-ša₃ UGU.MU /
C, obv. 35′–36′

[ ] UGU.MU /

A ctd.

pār-da MÁŠ.GE₄,ša₃=a lem-na ḫa-ša-a
B, ctd.

[ ] MÁŠ.GE₄,MEŠ-ša₃=a lum-mu-na  [ša=t]-a-a →
C, ctd.

[ ] ḫa-t]-a-a

58 A obv. 58

Â.MEŠ-ša₃-a ṣu₄₃.UR₄,ša₃-ša₃=a dal-[ḥa-ša₃=a ul i-ša-a EŠ.BAR kit-ti
B, obv. 25′–26′

Â.MEŠ-ša₃-a [te-r]e-ku₃-ša₃=a ul [i]-ša-a EŠ.BAR kit-[t]-i
C, obv. 37′

[ ] kit-t]-i

59 A obv. 59

be-li ina u₃,qi₃ an-né-e GUB-ma ši-me qa-ba₃-a-a
B, obv. 27′–28′

[be-li] ina u₃₃,qi₃ an-ni₃ i-zī-zi-em-m[a ]ši-mi qa-ba₃-a-a /
C, obv. 38′–39′

[ ] qa-ba₃-a-a /

A ctd.

di-li₃ di-in EŠ.BAR-a-a KU₃-us
B, ctd.

di-i₃ di-nil₃ EŠ.BAR-a-a₃ pu-ru-u[s]
C, ctd.

[xxx ] X [ ] pu-ru-u[s]

59a A carer

B, obv. 29′

GIG ZARAH NU DU₁₀.GA UZU ina [S][u-ia nu-us-si
C, obv. 40′

[GI][G]ZARAH N[U ] nu-us-si

59 B, obv. 60

GIG ša₃-ka₃ nu-uk-ki₃₃ ma₃ nu-us-si di-ḫu ša₃ SU.MU
B, obv. 30′

nu₂₃,ša₃-ka₃₃ nu-uk-ki₃₃ ma₃ [n=][u₃₃,su₃₃ di-ḫu ša₃ SU.MU
C, obv. 41′

[ ]nu₂₃,ša₃-ka₃₃ nu-uk-ki₃₃ ma₃ S₃U.MU

61 A obv. 61

DINGIR₄.MU ḫ𝑖₃₃,ša₃-tar₃₃{MU }* — NAM.LU₁₃.LU
B, obv. 31′

DINGIR *₁₅ u NAM.LU₁₃.LU
C, obv. 42′

DINGIR *₁₅ u NAM.LU₁₃.LU
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

A ctd.  
B, ctd.  
C, ctd.  

62  
A obv. 62  
B, obv. 32'  
C, obv. 43'  

63  
A obv. 63  
B, obv. 33'  
C, obv. 44'  

64  
A obv. 64  
B, obv. 34'  
C, obv. 45'  

65  
A obv. 65  
B, rev. 1  
C, obv. 46'  

66  
A obv. 66  
B, rev. 2  
C, obv. 47'  

67  
A obv. 67  
B, rev. 3  
C, obv. 48'  

68  
A obv. 68  
B, rev. 4  
C, obv. 49'  

69  
A obv. 69  
B, rev. 5  
C, obv. 50'  

70  
A rev. 1  
C, obv. 51'  

71  
A rev. 2  
C, obv. 52'  

72  
A rev. 3  

73  
A rev. 4  

74  
A rev. 5  

75  
A rev. 6  

76  
A rev. 7  

B, ctd.  
C, ctd.  
D ctd.  

D side 1 r. col. 1'  
D side 1 r. col. 1'–2'  
D side 1 r. col. 3'  

\[ x \times x (x) \] / [I]i-pa-si-su \rightarrow
77 a-a ú-qar-ri-bu-ni — — uz-zu nu-ug-gat DINGIR MEŠ GAL MEŠ
C, rev. 5 a-a ú-qar-ri-bu-u-ni mim-ma lem-nu uz-zu nu-ug-gat DINGIR →
D side 1 r. col. 6–7† râ1[a] / [mî]m-ma lem-nu uz-Za ug-gat [ ]
78 ki-ši-tu-gi gîl-la-tu — hi-ti-tu lip-šu-ru ni-ša ma-mîtu
C, rev. 5–6 šet-ta gîl-lat u hi-ti-tu lip-šu-ru ni-ša ma-mîtu →
D side 1 r. col. 8† [ki-š][î]-tu gîl-[l]-[a]-t[ ] (D side 1 breaks, for D side 2, see Summary 2.)
79 ni-iṣ ŠU zi-kir DINGIR MEŠ GAL MEŠ
C, rev. 6 ni-iṣ šU zî-kir DINGIR MEŠ GAL MEŠ
80 ina pi-ka dan-na — — lu-ba-a’ qî-bi TI
81 GIM AN-e lu-lîl ina ru-he-e — — — — šá ep-šu-u-ni
C, rev. 8 'ki-ma AN-e lu-lîl ina ru-he-e kaš-sâ-pi u kaš-sâ-pi ŠUL MEŠ šá ep-šu-ni
82 GIM KI-tim lu-bi-ib ina ru-se-e NU DÛ10.GA MEŠ
C, rev. 9 ki-[m][a] e-[r]-se-tum lu-bi-ib ina ru-se-e la ta-bu-tum
83 GIM qê-reb AN-e lu-ut-ta-mir lip-[a]-tî-ri ku-šir ŠUL MEŠ MEŠ
C, rev. 10 ki-ma qê-reb AN-e lu-ut-ta-mir lip-[a]-tî-ri ku-šir ŠUL MEŠ MEŠ
84 bi-ru KÛ-an-ni 4IN.6 ŠUS šir-ša-an-ni 4ŠA.GIŠIMMAR a-ri-ia, šir-fur
85 ša — — 4asal-lâ-ḥi li-šat-im-ma SIG5
du4.ŠU.BA 4aša-4a u 4asal-[l]-l-ā-hi li-šat-im-ma SIG5
86 li-ib-bi-ba-ni-ni NÎG NA GLIZILA šá 4gira — — — — šu-[sù]
C, rev. 14 li-ib-bi-ba-ba-ni NÎG NA GLIZILA šá 4gira u — — šu-sû
87 ina qît-ri 4če-a MAN ABZU a-bi DINGIR MEŠ 4n[š]-ši-kù
C, rev. 15 [i]na qît-ri 4[ DIM ] ABZU a-ši-bi DINGIR MEŠ 4n[š]-ši-kù
88 a-na IL ŠU.MU — li-nu-uh lib-ba-ka 4asal-lâ-ḥi
A ctd. MAŠ MAŠ DINGIR MEŠ G[AL MEŠ ]
A ctd. MAŠ MAŠ DINGIR MEŠ GAL MEŠ ABGAL 4-dî-gi
89 a-mat 4d-e-a lu-ut-ta-’i-id û šar-ra-tum 4dam-ši-na
C, rev. 17 [a]-mat 4DIM [l]-u-ut-ta-’i-[d] û [š]-ar-rat 4dam-ki-na lu-uš-te-šer
90 an-a ku 4IR-[ka] NENNI A NENNI lu-âb-luṭ lu-uš-[lim-ma]
C, rev. 18 [ana]-ku 4IR-[ka] — — lu-U[ ]lu-âb lu-uš-[lim-ma] →
91 lu-uš-tam-mar DINGIR-ut-ka lud-lu-la ḏâ-ši-li-li-ši-[a]
B, rev. 1[ ] lud-lu-[4]-la ḏâ-ši-li-li-[a]
92 DINGIR.MU lu-uš-tam-mar qu-r-dî-[ka]
B, rev. 2[ ]
C, rev. 19 [DINGIR.MU] lu liš-tam-m[ar qu-r-dî]-ka →
93 ša-tâ-ša-MU nar-bi-îkaš liq-bi
C, rev. 24 4š[â]-tâ-ša-MU nar-bi-îkaš liq-bi
B, rev. 2[ ] nar-bi-îka liq-bi
C, rev. 19 4š[â].MU nar-bi-ka liq-bi
94 ū an-a ku MAŠ MAŠ IR-ka ḏâ-ši-li-li-ka lud-lu
B, rev. 3[ ]
C, rev. 20 ū an-a ku MAŠ MAŠ [ ] ḏâ-ši-li-li-ka lud-lu
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

95 A rev. 26 [K]A.INIM.MA ŠU.ŠI.ŠA KÂ € AMAR.UTU.KAM
B4 rev. 4' [ ] € AMAR.UTU.[KAM]
C1 rev. 21 [K]A.INIM.MA [ ] € AMAR.UTU.KAM
A, B4, C1

96 A rev. 27 [GI]M KÂŠ it-tu-hu € NIG.ŞA KURUM₃-su TIL-u
B4 rev. 5' [ ] TIL-ú
C1 rev. 22 [ ] KÂŠ it-tu-h[ú]
A ctd.
SAG UDU.NÍTA KI GAR-nu lu KÂR-ú
B4 ctd.
SAG UDU.NÍTA KI GAR-nu NU KÂR-ú[r]
C ctd.
[ ] UDU.NÍTA KI GAR-nu NU KÂR-ú

97 A rev. 28 [S]I[K] pu-ti-šu ZA-ma lu ana UGU Ú.ZUG
B4 rev. 6' [ ] Ú.ZUG
C1 rev. 23–24 [ ] pu-ti-šu Z[1-ma] UGU Ú.ZUG /
A ctd.
lu ana UGU ša SAHAR.SUB.BA-a
B4 ctd.
lu-ú ana UGU ša SAHAR.SUB ³ [BA-a]
C ctd.
[ ] UGU šd³ [HAH.SUB.BA-a] →

B3 rev. 7' [ ]
C1 rev. 24–25 [ ] SUB-³ŠI ma-am-ma NU IGI-mar /
A ctd.
ŠI AMAR.UTU iš-pur-an-ni
B4 ctd.
[ ] AMAR.UTU iš-pur-an-ni →
C ctd.
[ ] →

99 A rev. 30 [S]I'é-a ŠI ma-am i-r-an-nI ³ŠI ma-am-nI / [ ] →
B4 rev. 7'–8' [ ] ŠI i-r-an-nI / [ ] →
C1 rev. 25–26 [ ] ŠI i-r-an-nI / [ ] →

100 A rev. 31 [S]I'É-a ŠI ma-am-nI / [ ] →
B4 rev. 8' [ ] ŠI ma-am-nI / [ ] →
C1 rev. 26 [ ] ŠI ma-am-nI / [ ] →

101 A rev. 32 KU.KU € AN.ḪUL.MEŠ 4-ta-šú-nu € er-kul-la € eli-kul-la
B3 rev. 9' [ ] 4-ta-šú-nu € er-kul-la
C1 rev. 27 [ ] € er-kul-la
(B, breaks)

102 A rev. 33 1-niš ina ] gišUR.MÍN ŠEŠ-šu TE KÂE GAR-an ŠEŠ-su
C1 rev. 28 [ ] GAR-an ŠEŠ-su
A, C1

103 A rev. 34 GIM an-nam 3-šú ŠI-D-[u 4] AN.ḪUL.LA.MEŠ IL-ma
C1 rev. 29 [ ] AN.ḪUL.MEŠ IL-ma

104 A rev. 35 NA₃ MEŠ šu-nu-tI KI € AN.ḪUL.MEŠ È ana UGU UR₃ GIM DU₁₁.GA
B4 rev. 1' [ ] DU₁₁.G[A]
C1 rev. 30 [ ] ana UGU UR₃ GIM DU₁₁.GA
A, B4, C1

105 A rev. 36 ÊN at-ta AN.ḪUL ma-šar ŠI.LI.MEŠ šú € é-a u € asal-lú-ḫi
B4 rev. 2' [ ] šú € é-a u € asal-lú-ḫi /
C1 rev. 31 [ ] šú € é-a u € asal-lú-ḫi

106 A rev. 37 e tam-ḫur kiš-pi ru-[h-e ze-ru-tI
B4 rev. 3' [ ] ŠII ze-ru-tI
C1 rev. 32 [ ] ŠII ze-ru-tI

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107 A rev. 38 šib-sat DIRG u  dišš-tár — a-wi-lu-ti  
B, rev. 4’ [ ]  dišš-tár u NAM.LÚ.U[4] [U]  

108 A rev. 39  
B, rev. 5’–6’ [ ]  
C, rev. 34–35 [ ]

109 A rev. 40 [ ]

110 A rev. 41  
B, rev. 8’ [ ]  
C, rev. 37 [ ] šu-na

111 A rev. 42 DINGIR ze-na-a  dišš-tár ze-ni-ta  at a-me-lu-ta  
B, rev. 9’ [ ]  
C, rev. 38 [ ]

112 A rev. 43 ina ma-šar šul-me GE₃ u DÚ fu₃-[me MÁŠ GE₄ SIG₃]-tā [ ] lu₄-[tu₃]
B, rev. 10’ [ ] MÁŠ.GL₃ SIG₄-ta lu₄-[tu₃]

113 A rev. 44 ina qī-bit  4-asal-lu-lu ABG[AL ]  4-AMAR.UTU
B, rev. 11’ [ ] ABGAL DINGIR. MEŠ GAL. MEŠ

114 A rev. 45 GIM an-nam ana UGU dU₄[AN.HÜL.MEŠ taq-ta-bu-u  
B, rev. 12’ [ ] taq-ta-bu]-tā [ ]

115 A rev. 46 ina GÚ₃ šu GAR-an ana ŠĀ I šā ina  8-DILIM.ŠE₃ ŠE₃-TASKARIN GAR-nu
B, rev. 12’–13’ [ ] GAR-nu [ ]

116 A rev. 47 4-EN ez-ze-ta₃ 3-šu SV-NU ma ka-a-a-an 4-ŠE₃ 4-ŠE₃  
B, rev. 13’–14’ [ ]  

117 A rev. 48 ina u₄-[me-šu₃]-ma  4-šid₃₄ A.GUB.BA NIG NA GLI-ZI.LA NIG NA  
B, rev. 14’ [ ] GLI-ZI.LA [ ] NIG NA

118 A rev. 49 [ ]

119 A rev. 50 [ ]

120 A rev. 51 [ ]

lines 121–33 (A rev. 52–64): Ashurbanipal colophon, type c (Hunger, BAK, no. 319).

2. Summary of passages in ms. D not contained in the transliteration side 2 r. col.
1’–10’ Fragmentary prayer addressed to Marduk.

Its ritual: At night, you sweep the roof, sprinkle pure water (and) set up a portable altar before Marduk. 3You strew dates (and) fine flour. You place mirsu-confection made of syrup (and) ghee (there). 4You set up a libation vessel. You strew sifted barley. You set up a censer with burāšu-juniper, 5you pour a libation of beer, 6you put ‘apple leaves, fig leaves (and) rosewood leaves in front of the offering arrangement 7(and) you draw a red cloth over it. You put garden herbs behind the offering arrangement. 8You make a sacrifice; you place the shoulder, the caul fat and the roast meat (before the deity). 9You take oil in a boxwood bowl for ointments and into this oil 10you pound together gypsum, gold, tamarisk, mašṭakal-soapwort, sīkili-plant, burāšu-juniper, 11baltum-thorn, asāgu-thorn, lūpine, ‘heals-a-thousand’-plant (and) ‘heals-twenty’-plant. 11You put (the pounded ingredients) into (((this)) (oil) and place) (the bowl) next to the offering arrangement. You make four anḫullā-plants: one of abalaster, 12one of gold, one of lapis lazuli (and) one of mēsu-wood. 13You string 2an abalaster (bead), a gold (bead), 14a lapis lazuli (bead and) a mēsu-wood (bead) between the anḫullā-plants on a thread of flax. 14You place (that necklace) into a būrizgalu-bowl next to the offering arrangement. 15You mix 1the (stone and wood) dust (left from making) the four anḫullā-plants 16in cypress oil. You place (the oil) next to the offering arrangement in a boxwood bowl for ointments. 16You take the patient by the hand and you have him recite the incantation ‘Mar[duk, lord of (all) the l]ands’ three times.

Translation

Incantation: “Marduk, lord of (all) the lands, raging, terrifying.

12proud, self-renewing, perfect, capable.
13exalted, supreme, whose command cannot be changed.
14Able one, with wide understanding, sage of the gods, noble.
15O Marduk, honoured, supreme ((lord)), whose position is high.
16Powerful one, mighty, brave, whose utterance is weighty,
17armed with the flood, without rival in battle, who[se] at-tack is furious.
18Binduku, perfect one, who renders verdicts, decrees the [fa]tes.
19heir of Lugaldu[kug], the father who begat the great gods.
20O star Marduk, lord of ab[undance], who makes [p]lenty grow profusely.
21Marduk, lord of copiousness (and) plenty, who pours out abundance.

Bound Transcription

'ana ẓtri dibalê zikurudê kadabbedê dim-makurê ana amêli lê têhê

2Dû. Dû. Bi ina màštû ẓra tašabbîtî mê ellenî tašallâh ana mawûr Marduk, pattra tuûkân 3suûppî sasqî tašarraq mirîs dišî ḥîmêtî tašakkân 4adagurra tuûkân še’a nàhîlal tašarraq nîngak burâši tašakkân 5šikara taanaggî ana màšhûr riksi arat ħâšḫârî arât tiiti arât musukkannî 6tanaddî subûtâ rûčûsû ina muḫû bi tašaddad arki riksi šanni kîrî tanaddî 7nîngâ taanaggî imitta ḥîmsa u šûmê tašakkân 8šamna ina napşaltî taskarînnî teleqqê ma ana libbi šamni šâûtû 9gašsû ḥurûša bîna mašṭakal sikilla burâša 10štâlta ašâga tummu muḫr-lín muḫr-ešîr īšînî ūšîk 11ana libbi šamni ((.bdît[u])) tanaddî ina tēh riksi tašakkân erbet anḫullî īšên ša ašûngallî 12īšên ša ħurûšî īšên ša uqên īšên ša mēsî teppû ašûngala 13mašûsû 14MES ina bîrtî anḫullî ina qê kitê tašakkak 15ina tēh riksi ina bûrûngallî tašakkankan šktâflo? ūšîk anḫullî erbetassñûnu 16ina šamam šûmēni taballal ina napşaltî taskarînnî ina tašakkên 17qàt marṣî tašabbat-ma EN Mr[duk bêl m]âtâti šalâšîtu tuṣâmânsû

Translation

1Sm[arû eddešā s]gitâ[u] tele’û
9nîgârû sîru ša lâ utaakkaru sî piššu
20lê’û rapsû uznu apkal itî mu[t]allu
21Marduk ((bdîlu)) kêtûtu šûtûtu ša sâqû m[a]nsûsû
22gašsû pungulu altîšà [ša zî],[š][k]îšu kêtûtu
25abâb kkkî qabal ša lâ[m]âkar ša [t]bûšîtu ezû
24Binduku gîmâlu pàris pursû šuṣmû [šîn]miati
25apîl Lugal-du[kug]â abi álid itî rabûti
26kakâbû Marduk bêl nêḫši muḏesšû hêngalli (var.: bêl [êngalli muḏesšû nuḫšî)
27Marduk bêl tuḫdi hêngalli muḏaznin nuḫšî

1EN Marduk bêl mâtâtî šalâbû[u] rašûbbu

17Sîrû eddešâ tgitâ[u] tele’û
19nizgu rûru ša lâ utaakkaru ši piššu
20lê’û rapsû uznu apkal itî mu[t]allu
21Marduk ((bdîlu)) kêtûtu šûtûtu ša sâqû m[a]nsûsû
22gašsû pungulu altîšà [ša zî],[š][k]îšu kêtûtu
25abâb kkkî qabal ša lâ[m]âkar ša [t]bûšîtu ezû
24Binduku gîmâlu pàris pursû šuṣmû [šîn]miati
25apîl Lugal-du[kug]â abi álid itî rabûti
26kakâbû Marduk bêl nêḫši muḏesšû hêngalli (var.: bêl [êngalli muḏesšû nuḫšî)
27Marduk bêl tuḫdi hêngalli muḏaznin nuḫšî
Lord of the mountain springs and the seas, who supervises the mountain ranges,
who opens wells and canals, who keeps the rivers intact.
Inspector of grain and cattle, creator of grain and flax, who makes the vegetation grow profusely.
You create god and goddess, it is you who are the creator of the sites of all their sanctuaries.
Great dragon of the Anunnaki, inspector of the Igigi,
sage, firstborn of Enanki, creator of all the people.
Lord, it is you to whom the people call out as to (their) father and mother.
It is you who, like the sun, illuminate their darkness.
Every day you provide justice to the wronged and oppressed.
You guide the orphan, the widow, the wretched (and) the restless,
it is you who are the object of their attention, the shepherd, their guide(e).
The lands and the widespread people are pr[ai]sing your weighty comm[and].
You are [m]erciful, lord, you rescue the weak from hardship and distress.
You look upon the tired (and) weary one to whom his god showed his anger.
You set free [the one whom the daily (of death and) fate are leading away, the captive.
You take his hand, you raise up the one who is laid out on (his) deathbed.
You show the light [to the one whom] a dungeon [impris]ons, darkness confines.
I, your [ser]vant, ((N.N., son of N.N., whose god is N. N., [whose goddess] is N.N.,))
the bathed one, whose hands are clean, have set up for you a pure offering arrangement.
I have poured a libation [of beer] for you, I have spread out a [pure] red cloth at your feet.
Pay heed to my prayer and ac[cept] my appeal(s).
((k)I, N.N., son of N.N., whose god is N.N., [whose goddess is N.N.,])
I who suffer from an illness — O god, you know (it), I do not know (it)
((which)) has overwhelmed me like a šētu-net, has covered me like a šaparu-net:
the alá-demon, dišu-disease ((and)) distress afflict me, they make my limbs tremble;
grave illness, oath ((and)) curse make my flesh waste away,
they have afflicted the intactness of my body, and I am clad (in illness) as in a garment;
carved images and figurines of me have been buried (in a grave),
the dirt (touched by) my feet has been gathered, my measurements have been taken,
my vitality is taken away, I am so afflicted ((and)) deeply affected by the evil sorceries of men
Dislodge the illness from which I suffer and remove the anger of god, (goddess) and men is upon me, my dreams are terrifying, they are evil, they are bad,

my signs (and) omens are disturbing: there is no reliable verdict.

My lord, be present for me today and listen to my prayer, judge my case, render a verdict for me!

Remove the illness, wailing, (and) physical ill health from my body.

May god, goddess and men be reconciled with me, (may they have mercy on me.)

At your command, may any evil, the sorcerous devices of the warlock and witch not come near me,

may witchcraft, magic, sorcery (and) the evil machinations of mankind not come near me,

may the evil indicated by dreams, signs (and) omens of heaven and earth not come near me,

may the evil indicated in the city or the land by a sign not strike me.

May I be safe before you from the evil mouth (and) the evil tongue of mankind.

May the anțullā-plant, with which I am equipped around my neck, not allow any evil to approach me,

may it fend off evil curse (and) malicious slander.

May my light shine as bright as alabaster, may I not experience (curse and) gloom,

may my life be as precious as lapis lazuli before you, may there be mercy for me,

may my god and goddess be at one with me as with gold,

may the people speak well of me,

may [my evils] become distant (var.: may they drive away my [bo]dy.))

my [bo]dy.))

In the presence of the great gods undo any evil, rage (and) divine wrath, wrongdoing (var.: may the people speak well of me,

may any evil, rage (and) divine wrath, wrongdoing (var.: may the people speak well of me,

may [my evils] become distant (var.: may they drive away my [bo]dy.))

my [bo]dy.))

May god, goddess and men be reconciled with me, (may they have mercy on me.)

At your command, may any evil, the sorcerous devices of the warlock and witch not come near me,

may witchcraft, magic, sorcery (and) the evil machinations of mankind not come near me,

may the evil indicated by dreams, signs (and) omens of heaven and earth not come near me,

may the evil indicated in the city or the land by a sign not strike me.

May I be safe before you from the evil mouth (and) the evil tongue of mankind.

May the anțullā-plant, with which I am equipped around my neck, not allow any evil to approach me,

may it fend off evil curse (and) malicious slander.

May my light shine as bright as alabaster, may I not experience (curse and) gloom,

may my life be as precious as lapis lazuli before you, may there be mercy for me,

may my god and goddess be at one with me as with gold,

may the people speak well of me,

may [my evils] become distant (var.: may they drive away my evils) as (by means of) mešu-wood,

may an evil, wicked curse not come near me, not approach me!

May my (var.: his) name and descendants prosper before you!

May the plants (and) the ointment that are set up before you wipe away my (var.: [his]) sins, (([maly they ob-

literate [ ... ])),

may any evil, rage (and) divine wrath, wrongdoing (var.: seizure), misdeed ((and)) transgression not come near me,

may 79 prayer (and) the utterance of the great gods undo oath (and) curse,

at your command, may I go past the mighty one, order my recovery!

(thus ms. A: var. in ms. C: "At your command, may they drive away my hardship, order my recovery (saying) 'Let him walk about lordly!'")
May I become as pure as heaven from the ((evil)) magic ((of the warlock and witch)) that has been performed against me,

may I be as clear as the earth from wicked sorcery,

may I be made as bright as the midst of heaven, may the knots of the evils that beset me be untied!

May the tamarisk purify me, may maštakal-soapwort release me, may the heart of the gods be soothed by my prayer!

May the holy water vessel of ((Ea and)) Assalluḫi grant (me) a good fortune,

may the censer (and) torch of Girra ((and)) Kusu cleanse me.

At the command of Ea, king of the subterranean ocean, father of the gods, Ninšiku,

may your heart, Assalluḫi, exorcist of the great gods, sage of the Igigi, be soothed by my prayer!

(thus ms. A; var. in ms. C: “may my prayer become true, may your heart, Assalluḫi, exorcist of the great gods, sage of the Igigi, be soothed!”)

I will keep praising the word of Ea, and duly serve Queen Damkina.

May I, your servant, ((N.N., son of N.N., )) live (and) become healthy,

so that I may extol your divinity, praise your glory!

May my god extol [yo]ur heroic deeds,

may my goddess speak of your greatness.

And I too, the exorcist, your servant, will praise your glory!”

It is the [w]ording of a šu’ila prayer to Marduk.
Texts of Group Eight: Ceremonial Rituals for Undoing Witchcraft

108reject the sorcerous devices, do not allow evil witchcraft to approach me!

109Provide me with a favourable protective deity (and) a favourable tutelary deity!

110Reconcile the angry god, [the angry goddess] and men, so that they speak sincerely with me.

111Through (the help of) the guardian of well-being let me always see a propitious dream, at the command of Asalluḥi, the sage of the great gods, ((Marduk))."

As soon as you have spoken this over the anḫullā-necklace, you put it around his neck. 116You recite the incantation “You are furious” three times over the oil that is in the boxwood bowl 116and you rub him repeatedly (with it). 117At the appropriate time, you move ((holy water vessel)), censer (and) torch past him, and 118he will appeal to (his) god and pray to him. No evil will approach him; 119he will be spoken of with favour.

Catchline: 120If a man’s head keeps causing him a nagging pain, his tongue causes him a stinging pain.

Notes

General: Previous editors have commented on the epigraphical and philological problems of this text. As a rule, their arguments are not repeated here; see in particular the detailed comments by Mayer (with references to previous editions).

5: For the use of apple and fig leaves, cf. CMAwR 1, text 7.10.5: 21′–22′.

8, 11: In view of its repetition in line 11, ana libbi šammi šātu in line 8 appears redundant.

9: Mayer, p. 330, notes that “gold” does not fit well with this list of minerals and plants. He wonders whether the logogram KU.GI here stands for IM.KU.GI, a mineral. Cf. also ayyar ħurāṣi “gold flower” (see, e.g., CMAwR 1, text 7.10.1: 76′′′).

11: It is not entirely certain whether representations of a part of the anḫullā-plant or of the whole plant are to be produced. As the artificial anḫullā-plants are used as parts of a necklace, it seems probable that the leaves or blossoms are meant.

12–13: The instruction to string the artificial anḫullā-plants together with beads on a thread is repeated in a slightly shorter form in lines 103–4.

14–15: These instructions are repeated in lines 101–2 in a slightly extended form. The exact Akkadian reading of KU (in line 101 KU.KU) remains uncertain (see Borger, MesZ, p. 425, no. 808), but it certainly designates a fine powder. It is highly unlikely that the four anḫullā-plant representations would have been (partly) destroyed in order to make this powder; rather, the powder refers to the particles that were produced in the course of producing the representations.

13: As with našKU.SI₂₂, ‘gold stone’, the determinative NA₄ before MES (instead of GIS) is probably used to indicate that a bead of mēṣu-wood is to be used.

18: Note the archaizing spelling of teleʾ ū as te-le-ē-ū-um with ʾē for ’ and an indication of the mimiation.


20: The scribal mistake in ms. A may have been triggered by misreading the phrase rapšu uznu as šarruLUΓAL) ša uṯ-ni “king of wisdom”.

24–25: Sumerian Binduku and Lugalduku are ‘learned’ names of Marduk and Ea respectively (see Mayer, p. 331, with further references).

31: The various interpretations of this difficult line are summarized by Mayer, p. 331.
Possible readings of the first half of the line are ta-ba-an-na akal(NINDA) ili(DINGIR) u ʾiš-tar “you create the food of god and goddess” (Hehn, von Soden, Foster) or ta-ba-an-na šā ili(DINGIR) u ʾiš-tar “tabannu of god and goddess” (King, cf. also Mayer). The first reading, which would fit the theme of Marduk as provider of agricultural abundance (cf. the preceding lines), assumes a sandhi writing tabannu akal; but note that the combination of banû and aklu is unusal. The second reading must postulate a noun *tabannu that is otherwise unattested. In the interpretation tentatively proposed above, the line would refer to the creation of the personal god and goddess by Marduk (cf. CMAwR 1, text 8.4: 17), but this reading is not possible without a slight emendation of the text.

In the second half of the line some interpreters read qē-reb “interior of” (King, Hehn, Mayer), others prefer KANKAL = nidītu, terītu, kankallu “uncultivated land” (Ebeling, von Soden; cf. also Castellino, Seux and Foster). The following word was read [āš-šu-mi-šu-nu “for them” by von Soden; but there is not enough space in the break for such a restoration.

In view of the traces preserved, the reading [ku]-me-šu-nu, first proposed by Ebeling and confirmed by Mayer, seems very likely. Mayer translates “der das Innere ihrer [Heil]igtümer erschafft/erschaffen hat, bist du”. Since the specific reference to the interior (qereb) of the sanctuaries is unexpected in the present context, we tentatively read ašar(KI) kal kummēšunu; admittedly, ašar seems rather redundant in this phrase.

34: Literally: “Lord, it is you who is present in the mouth the people like father and mother.”

42: The tentative restoration at the beginning of the line is based on the idiomatic expression ūm šēmti “day of the fate”, “day of death”. For the non-genitival combination of the two words in a hendiadys, cf. STT 73 obv. I 37–38: ilšu u ištaršu ūmšu u šmētašu umašširāšu-nu “His god and his goddess, his day and his fate have deserted him”. For the combination with tarû, cf. UCP 10/1, 105 obv. 7–8: ūm šmētaša itarrâši “on the day when her fates lead her away”.

Ms. A adds tunammar “you illuminate” at the end of the line. The object of tunammar is not preserved, but probably sabtu should be restored following mss. B and C. The line in ms. A would then read “You [set free the one whom daily (of death and fate are leading away, you fill the captive with joy”.

44: The provisional restoration at the beginning of the line is based on the context. Mayer, p. 333, tentatively proposes a restoration [ša a-t]-u- “[whom the gatekeeper of the house of imprisonment and darkness keeps in confinement]”.

45–48a: For the interpretation of these lines, see Mayer, UFBG, 65–66. In ms. A a ramku “bathed one” (line 46) follows immediately upon the introduction of the patient’s name. In mss. B and C, however, the introduction of the patient’s name is deferred to line 48a (not in ms. A). Thus ramku, which is usually a designation of cult personnel, designates the patient in ms. A, while mss. B and C seem to differentiate between the self-introduction of the exorcist in lines 45–48 and the self-introduction of the patient in line 48a. The prayer is to be recited by the patient, probably by repeating the words of the exorcist who is holding his hand (line 16); the participation of the exorcist in the recitation of the prayer is evident in line 94.

47: Alternatively, restore [niqû a]qqîtka “I have made a sacrifice for you”.

49–58: As indicated by the subordinate forms šabšu (line 55) and tabletu (line 56), this whole passage in its present form is an extended relative clause introduced by ša in line 49 (cf. Mayer’s translation). Abusch, BWIL, 64–74, argues that the present form of the text is secondary and attempts a reconstruction of the development of the passage.

54: Note that Stol’s proposal to read īš-qī-ia in CMAwR 1, text 9.1: 16, as SAHAR KI-IA (BiOr 70 [2013] 127) cannot be reconciled with the present attestation.


69–74: Each of the statements introduced by kīma in these lines is made up of two clauses: lines 69a and 69b, 70a and 70b, 71 and 72, 73 and 74. The two halves of each statement seem to develop the same thought (brightness, value, attraction and its opposite).

73: For NA₄ giMES, probably “bead of mēsu-wood” (only in ms. C), cf. line 13.

The comparison “as with mēsu-wood” refers to the use of mēsu-wood in the production of the anḫullû- amulet, just as the comparisons in lines 69, 70 and 71 refer to the use of alabaster, lapis lazuli and gold. This confirms that mēsu-wood was considered to
have apotropaic power. The comparison may also depend upon the similarity of the words mēšu and nesū.

The unexpected Assyrian D-stem form lūnissū “may they drive away” in ms. A is probably a corruption of lū nesū “may they be distant” (see the commentary on text 8.27: 58). The subject then would be ḪUL.MEŠ-ia, in spite of the writing in ms. A that normally stands for the oblique case lumnīya (not nominative lumnāʾa) and may indicate that the scribe read the phrase as a transitive construction.

75: Instead of šumī “my name”, ms. D has a third person reference here: MU-šū. Moreover, the text in D deviates from the other sources in this line. Maul and Strauß assume that in this manuscript the whole section of the text was phrased in the third rather than the expected first person. While this is possible, it is not to be excluded that -šū is a simple mistake.

76: ḪUL-nu-u-a in ms. A may be read lumnāʾa “my evils”, but is in fact a corruption of arntya. Ms. D had an unusual clause in this line. Based on the corrupt variant in ms. A, Maul and Strauß propose to restore lumnāšu before lipassītā.

78: For the variant kišittu “seizure (by a malevolent god or demon)”, see the comments by Maul and Strauß on ms. D side 1 r. col. 8′.

80: Mayer, p. 334, argues that both preserved versions of the first half of this line are corrupt and may reflect an original ina pika dannatt libāʾ “at your command, may my hardship pass”.

88: For the translation of likān, see Mayer, pp. 334–35. Against what is indicated by the copy, the break in ms. C1 is long enough to accommodate ḫib-ba-ka].

89: The interpretation of this line, which reflects a formula attested in bilingual incantations of the Marduk-Ea type, follows Mayer, pp. 335–37.

92: luštammar in ms. A is an Assyrianism, probably triggered by luštammar in the preceding line.

101–2: See the commentary on lines 14–15.
103–4: Cf. lines 12–13.
106–9: The four vetitives correspond in number to the anḥullā-representations of the apotropaic necklace. This is hardly due to chance.
109: One expects lemnāti to accompany urptī(t) rather than kišptī. The translation follows the word order of the text, as preserved in ms. A.
112: Ms. B notes luṭṭul as a variant of luṭṭul. Ms. B not only has a different word order from ms. A, it also omits the holy water vessel.
117: Ms. B not only has a different word order from ms. A, it also omits the holy water vessel.
121: This catchline refers to another anti-witchcraft ritual addressed to Marduk. The text was edited as CMAwR 1, text 8.6, 1.: 1–103′ (for further references, see there, p. 332).
TEXT 8.29
TOGETHER WITH IŠTAR BACK TO LIFE

Content

The structure and basic dynamics of this ceremonial anti-witchcraft ritual are based on the myth of Ištar’s descent to the netherworld. Like Ištar, the patient is set free and saved from death, whereas his warlock and witch, like Dumuzi, are captured and sent to the netherworld, where Bidu the gatekeeper of the ‘Land of No Return’ arrests them.

The fact that the ritual is mainly addressed to Ištar, the goddess of sexuality, is directly related to the witchcraft-induced symptoms for which the ritual was designed according to its introductory sections: sexual impurity, weakness and impotence, as well as estrangement from one’s personal gods and fellow humans (lines 1–8). These symptoms are interpreted as having been caused by zikuradu-witchcraft performed by a woman before Ištar and Dumuzi (lines 9–14). The defensive therapeutic ritual and the aggressive witchcraft ritual that is thought to have caused the suffering of the patient largely run parallel. This kind of parallelism is typical of anti-witchcraft rituals.

The release of the patient (and his figurine that the witch had buried) is enacted stage by stage. After initial purification rites, offerings for Ištar and Dumuzi are set up. Both deities are represented by figurines; Ištar’s figurine is painted red, probably symbolizing her return to life, while Dumuzi’s figurine is a pale yellow, probably indicating his final destiny in the netherworld. Then, figurines of the warlock and witch, a figurine of Bidu and a figurine of the patient are set up around some kind of representation of the netherworld (lines 15–41).

The patient, assisted by the exorcist, recites a prayer to Ištar, asking for his deliverance (lines 42–68). After the recitation of the prayer, the figurines of the patient and of Bidu are placed before Ištar and Dumuzi, and the exorcist asks Bidu for the release of the patient’s figurine that the witch had buried (lines 69–81). The figurine of the patient is wrapped in a red cloth (symbolizing vitality) and purified with water from the holy water vessel. Once the patient is thought to have been freed and purified, the figurine is disposed of in the river (lines 82–85).

Now the patient presents the figurines of the warlock and witch before Dumuzi and asks the god to witness their arrest (lines 85–90). Standing upon the figurines, the patient directly addresses his witches and turns back upon them the bewitchment that they had wrought by crushing their figurines and washing himself over them. The cloth on which the remains of the figurines are poured is black, the colour of misfortune and death (lines 91–106). The figurine of Bidu is placed upon the remains of the witches’ figurines, and the patient asks Bidu as the gatekeeper of the netherworld to imprison them in the grave (lines 107–13).

Finally, the remains of the figurines are sealed in a goat skin and buried in the steppe. The patient undergoes concluding purification rites known from many other rituals. The ritual ends with a positive prognosis and instructs the patient to perform an offering to his personal gods.

The text is best preserved on three main manuscripts, a first-millennium Babylonian tablet of uncertain provenance (ms. b) and two tablets from the library of Kišir-Aššur in Aššur (ms. C and D); one of these is a larger collection of various texts (ms. C). Kišir-Aššur’s library held at least one further copy of the text, which is only fragmentarily preserved (ms. A; ms. I may come from the same tablet). A small fragment in Babylonian script attests to the presence of the ritual in the tablet collections of Nineveh (ms. h). The central Ištar prayer of the ritual is also known from other ritual contexts (ms. E, F and g).

Manuscript E (KAR 92; cf. CMAwR 1, text 7.7) rev. 4’–33’ is duplicated by BAM 316 rev. IV 3–6, STT 95 + 295 obv. II 70–73 and K 8907 obv. 2’–3’. There, the Ištar prayer, which is given in full in manuscript E, but cited only by incipit in BAM 316 and STT 95+, is used against an illness attributed to divine anger. Witchcraft is the central theme of the Ištar prayer. Therefore, the use of the witchcraft-themed prayer in manuscript E and its duplicates, which do not refer to witchcraft as part of the diagnosis, is secondary. In contrast, our ritual attributes the patient’s suffering primarily to witchcraft and thus represents the original context for the Ištar prayer. Note, however, that divine anger is mentioned...
besides witchcraft as a cause, albeit a secondary one, of the patient’s illness in the diagnostic sections of our text too (cf. *CMAwr 1*, text 8.2: 12–20). This may well have been the background of the shift in usage of the prayer that is reflected in manuscript E and its duplicates. Shifts of focus from witchcraft to divine anger and vice versa can be traced in several texts and text groups, though the tendency is in the direction of witchcraft (see Abusch, *MesWi*, 27–63, and idem, *BWIL*, 48–75, discussing the Marduk rituals edited here as texts 8.27 and 8.28).

In manuscripts A, b and D the text of the ritual was followed by a set of prescriptions against sexual impurity (the same may be true for the other manuscripts of the ritual, but they are broken in the relevant section of the text). This set of prescriptions is known from several other collections of therapeutic texts (mss. J, K and L).

The prescriptions may have been included on the same tablet as our ritual solely for the purpose of collecting together several therapies dealing with a similar urinary problem (‘dripping semen’). One of them may have been used subsequent to the ritual if the latter did not succeed; or both a prescription and the ceremonial ritual may have been used concomitantly, just as exorcist and physician could treat a patient together (*SAA* 13, 66 rev. 10′–14′; for a general discussion of the relationship between ceremonial rituals and prescriptions, cf. Schwemer, *Abwehrzauber*, 188–92).

A comprehensive edition of this ritual was given in 1977 by Farber, *BID*, 226–60 (‘Hauptritual B’). On the whole, this edition has stood the test of time admirably, and the following presentation of the text owes much to his study. For our overall interpretation of the ritual, see Schwemer, *Abwehrzauber*, 215–17.

List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>VAT 14111</th>
<th>BAM 319</th>
<th>coll.</th>
<th>Fragment of a single-col. tablet, Neo-Assyrian script, 8th–7th cent.</th>
<th>Aššur, Library N 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>82-5-22, 970 + 976 = BM 54650</td>
<td><em>BID</em>, pls. 19–21</td>
<td>pls. 51–52</td>
<td>Fragment of a two-col. tablet, Late Babylonian script, 6th–3rd cent.</td>
<td>Babylonia</td>
</tr>
<tr>
<td>D</td>
<td>VAT 13616</td>
<td><em>LKA</em>, 144</td>
<td>coll.</td>
<td>Single-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
<td>Aššur, Library N 4</td>
</tr>
<tr>
<td>g</td>
<td>Rm 247</td>
<td><em>BID</em>, pl. 22b (rev. only)</td>
<td>coll.</td>
<td>Small fragment, Neo-Babylonian script, 7th cent.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>h</td>
<td>Rm 534</td>
<td><em>BID</em>, pl. 22c</td>
<td>coll.</td>
<td>Small fragment, Neo-Babylonian script, 7th cent.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>I</td>
<td>VAT 13694</td>
<td><em>BID</em>, pl. 22a</td>
<td>coll.</td>
<td>Small fragment, Neo-Assyrian script, 8th–7th cent.</td>
<td>Aššur, Library N 4</td>
</tr>
<tr>
<td>J</td>
<td>A 522</td>
<td><em>BAM</em>, 318</td>
<td>pls. 53–60</td>
<td>Large fragment of a two-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
<td>Aššur, Library N 4</td>
</tr>
<tr>
<td>K</td>
<td>A 2715</td>
<td><em>BAM</em>, 205</td>
<td>coll.</td>
<td>Large fragment of a single-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
<td>Aššur, Library N 4</td>
</tr>
<tr>
<td>L</td>
<td>VAT 13893 + 13982</td>
<td><em>BAM</em>, 320</td>
<td>coll.</td>
<td>Small single-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
<td>Aššur, Library N 4</td>
</tr>
</tbody>
</table>
Synopsis of Text Units

1st Part

i Ceremonial ritual before Ištar and Dumuzi against sexual impurity caused by witchcraft.. 1–126
Symptom description .......................................................... 1–8
A obv. 1–7 // b obv. I 1′–6′
Diagnosis and purpose clause ........................................... 9–14
A obv. 8–11 // b obv. I 7′–12′
Ritual section: Setting the scene ....................................... 15–41
b obv. I 13′–34′ // C obv. I 1′–20′ // D obv. 1′–2′
Incantation: Elletu Ištar šaqatu itl Igigi ............................ 42–68
b obv. II 1′–25′ // C obv. I 21′–45′ // D obv. 3′–17′ // E rev. 9′–32′ //
F obv. 5′–22′ // g rev. 1′–12′
Ritual section: Presenting the figurines of the patient and Bidu .......... 69–71
b obv. II 26′–28′ // D obv. 18′–19′
Recitation: Bidu idugal Ereškigal atta ................................. 72–81
b obv. II 29′–33′ // D obv. 20′–25′ // h rev. 1′–3′ // I: 1′–4′
Ritual section: Disposal of the patient’s figurines; presentation of the witches’ figurines... 82–87
C obv. II 1–6 // D obv. 26′–28′ // h rev. 4′–7′ // I: 5′–8′
Recitation: Dumuzi re’a ḫāmīru naram Ištar ....................... 88–90
D obv. 29′–31′ // h rev. 8′–11′ // I: 9′–12′
Ritual section: Standing on the witches’ figurines .................. 91–92
D obv. 31′–32′ // h rev. 12′ // I: 13′–14′
Recitation: [Attunu kaššāpti u ka]ššāptt ............................... 93–101
b rev. III 1′–7′ // C obv. II 1′–3′ // D obv. 33′–37′
Ritual section: Crushing of the figurines of the witches.................. 102–7
b rev. III 8′–13′ // C obv. II 4′–8′ // D rev. 1–3
Recitation: Bidu idugal bab Kurnugī atta ............................. 108–13
b rev. III 14′–18′ // C obv. II 9′–14′ // D rev. 4–7
Ritual section: Purification rites, disposal of the ritual remains; prognosis .......... 114–26
b rev. IV 1′–5′ // C obv. II 15′–17′ // D rev. 8–17

ii Prescription for a potion against sexual impurity .................. 127–28
b rev. IV 6′–7′ // D rev. 18 // J rev. III 10–11 // K rev. 9–10 // L obv. 1′

iii Prescription against sexual impurity (kissing patina) ................ 129
A rev. 1′// b rev. IV 8′ // D rev. 19 // J rev. III 12 // K rev. 11 // L obv. 2′

iv Prescription against sexual impurity (touching bitumen) .......... 130
b rev. IV 9′ // D rev. 20 // J rev. III 13 // K rev. 12 // L obv. 3′

v Prescription against sexual impurity (touching bronze) ............. 131
A rev. 1′// b rev. IV 10′ // D rev. 20 // J rev. III 14 // K rev. 13 // L obv. 3′

vi Prescription against sexual impurity (touching …) .................. 132

For the following unit in mss. A, b, D, J and L, see CMAwR I, text 2.5, 5.2)

2nd Part

i Prescription against impurity caused by witchcraft ................ 1–3
J obv. II 38–40

ii–xiv Thirteen further prescriptions against impurity caused by witchcraft .... 4–16
J obv. II 41–rev. III 9
Previous Editions


von Soden, SAHG, 337–38 no. 64 (translation of lines 42–68).


Farber, BID, 226–60 (Happutrual B; edition, without ms. C).

Wright, Literary Structure, 261–82 (composite transcription, translation and study of lines 42–68).

Stol, AMD 1, 59–60 (translation of lines 1–14, 84, 124–28).

Scurlock – Andersen, Diagnoses, 90 (lines 1–14, 127).

Foster, Before the Muses, 673–74 (translation of lines 42–68).

Schwemer, KAL 2, 91–97, no. 36 (ms. C).


Meinhold, KAL 7, no. 11 (ms. C).

Transliteration

1. A obv. 1–11, rev. 1’–2’ // b obv. I 1’–34’, II 1’–33’, rev. III 1’–18’, IV 1’–11’ // C obv. I 1’–45’, II 1–6, 1’–17’ // D obv. 1’–rev. 20 // E rev. 9’–32’ // F obv. 5’–22’ // g rev. 1’–12’ // h rev. 1’–14’ // I 1’–14’ // K rev. 9–14 // L obv. 1’–4’

1 A obv. 1

\(^{4}\)sum\(^{3}\)ma L\(\)U mi-na-tu-š́u GIM mar-š́i D[U]\(B.\) MEŠ-k[a]

2 A obv. 2

\(^{4}\)A\(^{3}\). MEŠ-š́a piṭ-ru-š́u \(^{5}\)ra\(^{1}\)-mu-ú

3 A obv. 3

i-qab-bi-ma la i-kaššaṭ →

b obv. I 1’

\([i-qab-b]\)\(^{3}\)ma la i-kaššaṭ \(^{4}\)šad

4 A obv. 3–4

ni-š́ ŠÁ-š́u e-ši-ir / \(^{4}\)ŠÁ\(^{3}\)-š́u il-te-nem-mén →

b obv. I 2’

\([^\] e-ši-ir \(^{4}\)ŠÁ\(^{3}\)-š́u il-te-nem-mén

5 A obv. 4

lu-š́ ina KÁŠ-š́u lu-u ka-am-ma ri-ḫu-ut-su

b obv. I 3’

\([^\] i-n a KÁŠ-š́u lu \(^{3}\) ka-a-a\(^{3}\) nam-(ma) ri-ḫu-ut-su

6 A obv. 5

\(^{4}\)ki\(^{1}\)-ma š́a KI MUNUS uš-ta-ḫu-š́ ÛUB-su

b obv. I 4’

\([^\] KI MUNUS uš-[a-]-hē-hū [SUB-su

7 A obv. 6

LŪ BI ul e-e ḏ ing[IR] \(\)\(^{4}\)iš-tar \(^{4}\)ṣ[u]-hu-ru\(^{1}\)-š́u

b obv. I 5’

\([^\] ul e-e ḏ ing[IR] \(\)\(^{4}\)iš-tar \(^{4}\)ṣ[u]-hu-ru-š́u

8 A obv. 7

\(^{4}\)DU\(^{1}\). GA.BI \(u\) [l m]a-\(^{4}\)ag\(^{3}\)-rat

b obv. I 6’

\(\)\(^{4}\)DU\(^{1}\). GA.BI erasure \(\)\[^{4}\] u m-a-\(^{4}\)ag\(^{3}\)-rat

9 A obv. 8

\([^\] an a L]\(U\) BI \(i\)-p-š́u ana a-\(i\) G\(^{1}\) iš-tar \(\) \(u\) \(\)\(^{4}\)dumu-z[\(i\) e]p-š́u-š́u

b obv. I 7’

\([^\] an a L]\(U\) BI \(i\)-p-š́u ana a-\(i\) G\(^{1}\)+INAAN A\(^{1}\) \(u\) \(\)\(^{4}\)dumu-z[\(i\) ep-š́u-š́u

10 A obv. 9

\(\)\(^{4}\)A\(^{1}\). AM. MEŠ\(^{-1}\)-š́u i-na qab-ri-im [ \(\) \(\) \(\) ]

b obv. I 8’

\(\)\(^{4}\)A\(^{1}\). AM. MEŠ\(^{-1}\)-š́u i-na qab-ri-im šu-nu-lu

11 A obv. 10

\(\)\(^{4}\)B\(^{1}\). AM. MEŠ\(^{-1}\)-š́u i-na qab-ri-im ma i-na šu →

b obv. I 9’

\(\)\(^{4}\)LŪ\(^{3}\) BI a-na pa-ṭa-ri-im-ma i-na šu\(^{1}\)

12 A obv. 10–11

\(\)\(^{4}\)ZI\(^{1}\). KU\(^{3}\). RU.DA // [\(\) \(\) s]ul-lu-mi-š́u →

b obv. I 10’

ZL.KU\(^{3}\). RU.DA KAR-š́u KI DINGIR u LŪ sul-lu-mi\(^{-1}\) š́u\(^{1}\)

13 A obv. 11

\(\)\(^{4}\)k\(^{1}\)-m[\(\) il-ti \(\) \(\) \(\) ]

b obv. I 11’

\(\)\(^{4}\)k\(^{1}\)-mil-ti DINGIR\(^{3}\) u \(\)\(^{4}\)išš\(^{-1}\)-tár D\(^{8}\)-ri-im-m[a]

(A obv. breaks)

14 b obv. I 12’

\(\)\(^{4}\)I\(^{1}\)-piš MUNUS \(\) i-pu-š́-uš́ š́u-up-š́u-r\(i\)-\(^{4}\) im\(^{1}\)-m[a TI-š́u(\?)\)]
TEXT 8.29

16 b obv. I 14' [x(x) x x liq-diš U₄.4.KAM šá-tu-q[a]d-dāš  
17 b obv. I 15' [x(x) x šú (x) ḫ[E]GAR₄ IM GAR-an  
18 b obv. I 16' [IM₄.GU ḫa-ta-ša-ḫaš  
19 b obv. I 17' [NU ši₃-tāḫ šá IM.SIG₂, SIG₃ u nu₄ dumu-[z] šá IM.KAL  
20 b obv. I 18' [D₄-u₄.dš DINGIR UR₃(gim) tu-šá-pa-na tu-ba-an-na  
21 b obv. I 19' [šIš.BAN₄š]R ana IG₁₄₂ INANNA GAR-an ū šIš.BANŠUR ¹  
C₁₁₁, I 2₈₋₉' [ ] x x / [ ] →  
22 b obv. I 2₀' [ana IGI₄₃ dumu-zí GAR-an NIG.NA šú.LI DUB-aq  
C₁₁₁, I 2₁₋₂₃' [ dumu-zí GAR-an / [ ] ] →  
23 b obv. I ₂₁' [x NINDA ZI₃.ZI₄.NA 12 NINDA DABIN i-na šIš.BANŠUR ²+INANNA GAR-an  
C₁₁₁, I ₂₃₋₄' [ NINDA ZI₃.ZI₄.A₁₄.NA / [ ] ] → ¹[N₃¹]₁ GAR-an  
24 b obv. I ₂₂' [x NINDA DA BIN₁₀ NINDA.KUR₄.RA ZI₃.ZI₄.NA ina šIš.BANŠUR ²₄ dumu-zí  
C₁₁₁, I ₂₅' [ ZIÎ₃.ZI₄.A₁₄.NA ina šIš.BANŠUR ²₄ dumu-zí ] →  
25 b obv. I ₂₃' [ ] UD[I₄]NII₃,ŠI₄.SI₄.ZAG₃.LU u₃ ME.HÉ ū u₃š₃u-me-e  
C₁₁₁, I ₁₅₋₆' GAR-an / [ u₃š₃u ME.HÉ ] ū u₃š₃u-me-e  
26 b obv. I ₂₄' [ina] šIš.BANŠUR ²+INANNA ²₃ GAR-a[ ]n →  
27 b obv. I ₂₅' [NINDA.Î.Î.Î.Î.LÅL₁.NUN.NA GAR.GAR-an ³  
C₁₁₁, I ₂₆' [ ] ³NINDA.Î.Î.Î.Î.LÅL₁.NUN.NA GAR.GAR-an  
28 b obv. I ₂₆' [šI₄₄.GA.DA.GU₄.GIN-G₄.an ] →  
C₁₁₁, I ₂₇' [ ] GIN-a[n] →  
29 b obv. I ₂₇' [ ] tu-n₃aq qa[ ] NÚ[ ] NITA₃ u MUNUS šá IM  
C₁₁₁, I ₂₈₋₉' KĀ[ ]Š[ ]AG₄ tu-naq qa / [ ] →  
30 b obv. I ₂₈' [KIMIN šá DU₃.LÅL₁.KIMIN šá NIG₃.SILA₁₁₄.GA KIMIN šá I UDU  
C₁₁₁, I ₂₉₋₁₀' ] šá DU₃.LÅL₁ KIMIN šá NIG₃.SILA₁₁₄.GA KIMIN¹ / [ ] ] →  
31 b obv. I ₂₉' [KIMIN šá ESIR(?) KIMIN šá GIŠ KIMIN šá GI¹ DÅ-I₄-UŠ  
C₁₁₁, I ₃₀' ] šá GIŠ KIMIN ³ šá GI DÅ-I₄-[aš]  
32 b obv. I ₃₀' ] ana EGIR-šú-nu ta-kās-su  
C₁₁₁, I ₃₁' ] Ā.MEŠ-šú-nu a]-₅-na EGIR₃-šú-nu ta-kās-su ³  
33 b obv. I ₃₁' [x x x KÅ ] kuri₃-nu-gi te-ē₃-ser  
C₁₁₁, I ₃₂' ] kuri₃-nu-gi te-ē₃-ser  
34 b obv. I ₃₂' [x x x x ]-tid NU₄ šú-du₄ šá IM DU₃-UŠ  
C₁₁₁, I ₃₃' ] šú-du₄ šá IM DU₃-UŠ  
35 b obv. I ₃₃' ] [ ] GI[ ]² te-ē₃-qī  
C₁₁₁, I ₃₄' ] [ ] GI[ ]² te-ē₃-qī  
36 b obv. I ₃₄' [x x x x (x) ] ŠI₃₁ ina ŠI₃₁ tu-šá-dāš-ša-SI₃  
C₁₁₁, I ₃₅' ] ŠI₃₁ ina ŠI₃₁ tu-šá-dāš-ša-SI₃  
(b obv. I breaks)  
37 b obv. I ₁₆' [MU.NI ina ZAG.B ][ ] TÅ-R₃₃ SAR-år šá KÅ₄ MU.MEŠ an-nu-ti ḫ TÚG-su₃  
38 b obv. I ₁₇' [x x x ] GIG₄ šú IM DU₃-UŠ i₁-nu ḫ-ŠI₄  
39 b obv. I ₁₈' [x x x ]-AN IGI⁺ du₄-GUB₄-su₃ NUNI₂[G][G] ina ZAG₄šu  
D obv. I' ] [ ] →  
40 b obv. I ₁₹' [ ] NENN₁ ³š钝 NENN₄-tum SAR-år  
D obv. I' [ ] NENN₁ NENN₄ ḫš钝 DINGIR₃-sha NENN₄ ḫš钝 NENN₄-tum [ ]
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

41 C, obv. I 20
C, D

(for the preceding units in E, see Summary 7.; for F, see Summary 8.)

42 C, obv. I 21
D, obv. 3
E, rev. 9
F, obv. 5

43 b, obv. II 1
C, obv. I 22
D, obv. 3
E, rev. 10
F, obv. 6

44 b, obv. II 2
C, obv. I 23
D, obv. 4
E, rev. 11
F, obv. 7

45 b caret
C, C2, obv. I 24
D, obv. 4–5
E, rev. 12
F, obv. 8

46 b, obv. II 3
C, C2, obv. I 25
D, obv. 5
E, rev. 13
F, obv. 9

47 b, obv. II 4
C, obv. I 26
D, obv. 6
E, rev. 14
F, obv. 9

48 b, obv. II 5
C, obv. I 27
D, obv. 6–7
E, rev. 15
F, obv. 9

49 b, obv. II 6
C, obv. I 28
D, obv. 7
E, rev. 16
F, obv. 10

50 b, obv. II 7
C, obv. I 29
D, obv. 8
E, rev. 17
F, obv. 11
TEXT 8.29

(for g obv., see Summary 9.)

51 b obv. II 8’
\(\text{š₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a₃} \text{a characterization of the content. The text contains a series of entries, each beginning with a letter and followed by numbers, which likely indicate the page number or some other reference. The entries are written in a cuneiform script, typical of ancient Mesopotamian inscriptions. The text appears to be discussing a list of names or references, possibly related to historical or legal matters. The script includes various symbols and characters that are characteristic of cuneiform writing. The text spans multiple lines, with each entry consisting of multiple columns of characters. The entries are not separated by spaces, making it challenging to discern individual words or phrases without additional context. The overall structure suggests that the text is a record or register of some kind, possibly a legal document or a list of personal names.
59 b obv. II 16′  i-na mah-ri-ki 1 ir-[ku-sà]
C2 obv. I 13′ [ ]
D obv. 13′  ša ina mah-ri-ki 1 ir-ku-su-n]
E rev. 26′  ša ina mah-ri-ki
F obv. 18′  [ ]
g rev. 7′  ša ina mah-ri-ki ir-ku-sà
60 b obv. II 17′  ALAM.MEŠ-ia ina qab-ri-[ša] u[š-ni-lu]
C2 obv. I 13′  ALAM.MEŠ-ia3 ina 1 qab-ri-3 u[n]-[u]
D obv. 13′  ALAM.MEŠ.MU ina qab-ri um-ni-lu
E rev. 26′  NU.MEŠ.MU ina qab-ri um-ni-lu
F obv. 19′  NU.MEŠ-ia [ ]
g rev. 8′  ab-ri um-ni-lu →
61 b obv. II 18′  1a-na KU₅-as ZI-ia 1 iż-za-[s-zu]
C2 obv. I 13′  1iż-[z]-[s]-zu →
D obv. 14′  ] KU₅-as ZI-ia 1 iż-za-az-zu →
E rev. 27′  ana na-kás ZI-ti-ia GUB-[zu]
F obv. 20′  ana KU₅ ZI-[a]
g rev. 8′  a-na KU₅-as ZI-ia 1 iż-za-az-zu¹
62 b obv. II 19′  šu₃-nu šar-qiš 1 ep-[šu-ni]
C2 obv. I 13′  šar₃-qiš e₃-pu-šá-ni¹
D obv. 14′  šu₃-nu šar-qiš e₃-pu-šá-ni →
E rev. 28′  šu₃-nu šar-qiš e₃-pu-šá-ni →
F obv. 21′  šu₃-nu [ ]
g rev. 9′  e₃-pu-[š]-nu →
63 b obv. II 20′  ana₃-ku 1 ep-pu-us-[su-nu-ti]
C2 obv. I 13′  e₃-pu₃-us-su-nu-ti →
D obv. 14′-15′  a-na-ku →
E rev. 28′  šu₃-piš DU₅-su-[nu]-tú
F obv. 22′  ana-ku ina IG[1-k]i
F breaks
64 b obv. II 21′  ina 1DU₅₃,GA-ki šir-ti ša[NU][]
C2 obv. I 14′  šir₃-ti šá NU KUR₃-ru¹
D obv. 15′  ina DU₅₃,GA-ki šir-ti šá NU KUR-ru
E rev. 29′  ina qi₃-btti-ki šir-ti šá la KUR-ru →
g rev. 10′  [ ] N]U KUR-ru →
65 b obv. II 22′  1u₃-an-ni-ki ki-nim ša NU B[AL-ū]
C2 obv. I 14′  ki-nim šá [l]a BAL₃-ū¹
D obv. 16′  1u₃-an-ni-ki ki-nim šá NU BAL-ū →
E rev. 29′  ū an-ni-ki k[i-n]im šá la BAL₃-u
g rev. 10′  ū an-ni-ki ki-nim šá la BAL-ū₃
66 b obv. II 23′  mim-ma 1 ma₃₃-la a-qab-bu-ū kit-t[u]
C2 obv. I 14′  kit-ti 1 lib-ši³
D obv. 16′  mim-ma ma₃₃-la a-qab-bu-ū kit-ti lib-ši
E rev. 30′  mim-ma₃₃ ma₃₃-la a-qab-bu-ū kit-ti lib-ši
g rev. 11′  kit-ti lib-ši →
67 b obv. II 24′  i₃-na₃ pi-ki el-lim li-ṣa-a ba-[l₃-ti]
C2 obv. I 14′  ba-[l₃-ti³
D obv. 17′  [i-n]a pi-i-ki el-li li-ṣa-a ba-l₃-ti →
E rev. 31′  ina pi-ki el-li li-ṣa-a ba-l₃-ti
g rev. 11′  i-na pi-ki el-li li-ṣa-a ba-l₃-ti
68 b obv. II 25′ a-ta-[a-ta 
C₁ obv. 145′ [i-ta]-i-la-at DINGIR,MEŠ[:]
D obv. 17′ a-ta-[a-ta 
i-la-at DINGIR,MEŠ[:]
E rev. 32′ i-la-at [i]-la-t[i] 
g rev. 12′ i-ta-at DINGIR i-ta-at
(C obv. I breaks; end of g)
b, D, E
(for the remainder of E, see Summary 7.)

69 b obv. II 26′ an-n[a]m 3-šú DU₁₁,GA-ma me[r-di-ta ]
D obv. 18′ [an]-nam 3-šú DU₁₁,GA-ma m[e]r-di-ta i-red-di-ma uš-ken →
70 b obv. II 27′ MAŠ.MAŠ _SUP₁,BI DAB-ma NU [?šGIG ]
D obv. 18′–21′ MAŠ.MAŠ ŠU LÚ DAB-ma / [AL]AM šGIG u [AL]AM š-bi-du₈ →
71 b obv. II 28′ ana IGI ₄HN[A]NNA ū ₄ dum[u-zi]
D obv. 19′ ana IGI ₄₁₅ u ₄ dumu-zi LAL-ma UR₅,GIM DU₁₁,GA
b, D

72 b obv. II 29′ š-bi-du₄ [ ]
D obv. 20′ š-bi-du₄-gal ₄ereš-ki-gal at-ta →
73 b obv. II 30′ NU ‘ENNEN₁ ša[r-qiš ]
D obv. 20′–21′ ALAM NENNI ša šar-qiš / [id-di-nu(?)-k]úm-ma →
74 b obv. II 31′ a-na³ KU₅-a[s ]
D obv. 21′ ana KU₅-as ZI-šú tu-kal-šú →
75 b obv. II 32′ pa-[t]r [ ]
D obv. 21′ pa-tir pa-šir ub-bu-ub
76 b obv. II 33′ E[N]³ [ ]
D obv. 22′ [a-di(?)] u₂-u[m ši-ma²-ti³-šú e ta-as-ḫur-šú →
(b obv. II breaks)
(for h obv., see Summary 10.)

77 D obv. 22′ ALAM NENNI A NENNI li-tur kul-lat-su
h rev. 1′ [ ] →
78 D obv. 23′ [a-na u₂-u[m šim-[t]i-šú lib-lat →
h rev. 1′ [ ] →
I 1′ [ šim-ti¹]-šú³ lib-[|lat ]
79 D obv. 23′ ZI AN,NA HÉ.PÁD ZI KI.A HÉ.PÁD
h rev. 2′ ZI A[N,NA ] →
I 2′ [ HÉ.P]AD ṬZI KI₁.A HÉ.PÁD]
80 D obv. 24′ [ZI ₄nin-giš-zi¹-da³ HÉ.PÁD ZI ₄ereš-ki-gal lu-u ta-ma-ta
h rev. 2′–3′ [ ] →
I 3′–4′ [ Ṭnin-giš³]-zi-da³ HÉ.PÁD / [ ] →
81 D obv. 25′ [Sum-m]a ta-sa-niq-šu-u-ma
h rev. 3′ [ ] →
I 4′ [Sum-ma³ ta-sà-niq₄ šu-ma] D, h, I
h rev. 4′ NU šu-a[tum]³ [ ] →
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

83  C, obv. II 2
    [ t̂a-šap-pak
D obv. 26'  A.GUB,BA-a ana UGU-šū ta-šap-pak
h rev. 4'–5'  [ ] /a-na UGU-šū [i-šū ] →
I: 5'  A.G[U]B,BA-a ana UGU-šū t̂a-šap-pak

84  C, obv. II 3
    [ ]  ēTU da-a-anu
D obv. 27'  ēTU ža-a-ku ēTU da-a-anu →
h rev. 5'  [ ]
I: 6'  da-a-anu →

85  C, obv. II 4
    [ LÙ ]  ūnu ša qab-rim
D obv. 27'–28'  DU11,GA-ma ana ID ŠUB-di / [ ]
h rev. 6'  DU11,GA-ma ana [D ] →
I: 6'–7'  DU11,GA-[m]a a-na ūd3 Š[UB-di] / [ ] →

86  C, obv. II 5
    [ G]AR-an
D obv. 28'  [I]-ši-ma ana IG1 ūdum-zi GAR-an →
h rev. 6'–7'  [ ] / ana IG1 ūdum-zi →
I: 7'  [I]-ši-ma ana IG1 ūdum-zi GAR-an[n]

87  C, obv. II 6
    [ ū-(ū)-m]a
D obv. 28'  UR3,GIM DU11,GA um-ma šu-ma
h rev. 7'  [ ]
I: 8'  um-ma šu-ū-m[a]
(break of ca. 10 lines in C obv. II)

88  D, h, I
    [ SIP]A ḫu-mi-ri na-ra-am ūINAAN a-na NU mu-up-pi-ši u mu-pi[š-ti]
D obv. 29'  ūdum-zi ūs[PA]
h rev. 8'–9'  /a-na NU m[u-up-pi-ši]
I: 9'–10'  ū[š]-r[u] / a-na NU m[u-up-pi-ši]

89  D, h, I
    ūš[PA]
D obv. 30'  ūš[PA]
h rev. 10'–11'  ūš[PA]
I: 11'–12'  ūš[PA]

90  D, h, I
    [ x x x x a]t̂a ši-bi →
D obv. 31'  [ ]
h rev. 11'  [ ]
I: 12'  ū-ta[r3-ma3]

91  D, h, I
    ina UGU NU,MEŠ šā-[nu-ti] IM.BABBAR ta-tab-bak
D obv. 31'  [ ]
h rev. 12'  [ ]
I: 13'  [ I]M.BABBAR ta-[tab-bak] →
(h breaks)

92  D, h, I
    [ x x x x x] ŠU-šū i-tab-bak-ma UGU-šu-nu GUB-ma UR3,GIM DU11,G[A]
D obv. 32'  [ x x (x x) ] / [ x x x x x x (x x) ] U[GU]-š[u-nu]
I: 13'–14'  [ ]
(I breaks)

93  D, h, I
    [ at-tu-nu kaš-šā-pi u kaš-šap-ti ina muḫ-ḫi-ku-nu aḫ3 (i)-za-[a]z]
D obv. 33'  [ at-tu-nu šā(?)] KU3,RU3.[Da]3 nu3-šē-a-ni →

94  D, h, I
    [ ]
D obv. 34'  [ ]
(h breaks)

95  D, h, I
    [ i1-[n]a]
D obv. 34'  [ ]

96  D, h, I
    [ ]
D obv. 35'  [ ]

97  D, h, I
    [ ]
D obv. 36'  [ ]
98 b rev. III 4′
D obv. 36′
\[ \text{ana muḫḫu}^{1} \text{N[U} \]
\[ \text{UG[U} \text{NU i-tab-bak-} \text{ma ŠU}^{2 \text{IL-}[\text{šū]} \rightarrow} \]

99 b rev. III 5′
C, obv. II 1′
\[ t^{1}-[\text{na} \]
D obv. 36′–37′
\[ ] / [ ] \rightarrow \]

100 b rev. III 6′
C, obv. II 2′
\[ \text{x x x (x) [x x x x x (x)]} \]
D obv. 37′
\[ \text{LAL-} \text{ma} \rightarrow \]

101 b rev. III 7′
C, obv. II 3′
\[ tu^{4} \text{uš₃-ke}[n x x x x x] \]
D obv. 37′
\[ ] \rightarrow \]

102 b rev. III 8′
C, obv. II 4′
\[ \text{N[U(MEŠ]} \text{up-ša-} \text{še-šu-nu} \]
D rev. 1
\[ ] \rightarrow \]

103 b rev. III 9′
C, obv. II 5′
\[ i^{1}-\text{niš} \text{S[U} \text{UD-šu-nu-ti-ma]} \]
D rev. 1
\[ ] \rightarrow \]

104 b rev. III 10′
C, obv. II 5′–6′
\[ \text{i-na } \text{TUG}^{3} \text{GE}_{0} \text{išap-[pak-šu-nu-ti]} \]
D rev. 1–2
\[ ] \rightarrow \]

105 b rev. III 11′
C, obv. II 6′–7′
\[ \text{PIš}_{10}^{4} \text{ID}^{1} \text{ÜH}^{5} \text{ID}^{1} \text{ina NE SAR(?)]} \]
D rev. 2
\[ ] \rightarrow \]

106 b rev. III 12′
C, obv. II 7′–8′
\[ \text{UGU-šu-nu } \text{TU}_{3} \text{NU } \text{bí-du₈} \]
D rev. 3
\[ ] \rightarrow \]

107 b rev. III 13′
C, obv. II 8′
\[ \text{UGU-} \text{šu-nu uš-za-az₃-ma } \]
D rev. 3
\[ \text{ana UGU-šu-nu uš-za-a[z-ma]} \]

108 b rev. III 14′
C, obv. II 9′
\[ \text{bí-du₈ } \text{e-dil } \text{K[A} \]
\[ \text{kur-nu-gi } \text{ra₃-}[\text{ta} \]
D rev. 4
\[ ] / [ ] \rightarrow \]

109 b rev. III 15′
C, obv. II 10′
\[ \text{NU e-piš-ia } \text{tu}^{6} \]
D rev. 4–5
\[ ] \rightarrow \]

110 b rev. III 16′
C, obv. II 11′
\[ \text{ma-har } \text{inANANNA } \text{tu}^{7} \]
D rev. 5
\[ \text{ma₃-}[\text{har} \]

111 b rev. III 17′
C, obv. II 12′
\[ \text{a-[n]a } \text{[a]-ša[r} \]
D rev. 6
\[ \text{a-na₃ a-[ša]r } \text{ta₃-[rim} \]

112 b rev. III 18′
C, obv. II 13′
\[ \text{u[l-tu} \]
D rev. 6
\[ \text{iš-} \text{tu } \text{qab-} \text{rim} \]

(b rev. III breaks)

113 C, obv. II 14′
\[ \text{ra₃-}[\text{eri}_{11}^{1} \text{gal } \text{tu[m]} \text{ma₃-ta₃} \]
D rev. 7
\[ \text{ra₃-}[\text{eri}_{11}^{1} \text{gal } \text{tum-ma-ta } \text{šu[m-m]a i-lu-nim-[ma]} \]

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TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

C, D

114 C, obv. II 15’–16’ [n-\text{nam} DU\text{a}1,GA-ma] / (e-es)-\text{sip}-\text{šu-nu}-r[i] →
D rev. 8 [an-a]m DU\text{a}1,GA-ma ina K[UŠ] ŪZ BABB\text{a} pu-\text{u}ṭ\text{-ti} te-es-\text{sip}-\text{šu-nu}-r[i]
115 C, obv. II 16’–17’ [\text{MAŠ.MAŠ(?)} ina \text{šu-šu-in-ni} i-rak-\text{kas}_3 ina \text{KIS\text{B} na-\text{šE.TIR} i]-k[a-nak]]
(C obv. II breaks, traces at the beginning of some lines undecipherable; for the remaining units in C, see Summary 5.)

D rev. 10 [ina DU\text{a}1,GA \text{a15} da-a-a-an-tim u \text{šu} du-mu-zi ši-bi up-ša-šu <šu> lu-u A,[MEŠ]
117 D rev. 11 [(X(X(a)n-n)(am)] D[U\text{a}1,G]A-\text{ma-na-aš-pi} A\text{a} \text{šE.TIR} \text{CMAwR 1,}
118 D rev. 12 [TUG-su i]-ša-\text{šat} A,GUB,BA KA-šu SA₃,MA i-nap-pa-ta₃h₃
119 D rev. 13 [TUG DADAG] MU₂,MU₄-aš MAŠ,MAŠ NU,MEŠ ša KUŠ ŪZ ina E[D]N i-gé-ber
120 D rev. 14 [ZA,SUR,RA a] NIGI\text{N}-\text{m} ZI AN,NA ŠI.PAD anu UGU-šu \text{ni} i-zak-kar
121 D rev. 15 [X(X) UGU-šu nu GAR-an-ša \text{HIGI TLLA ša-li-[m]} up-ša-ša-šu
122 b rev. IV 1’ [N\text{u} i]-\text{TE}-ša-\text{u} →
D rev. 16 [u m]-im-ma lem-nu NU TE-ša →
123 b rev. IV 1’–2’ DINGIR \text{la} i-m[ar]
D rev. 16 DINGIR u LŪ sal-mu-šu ru-šu-ta₃l la i-maR
124 b rev. IV 3’ [\text{KAŠ}]-ša-\text{haṭ}
D rev. 17 [KAŠ]-ša-\text{haṭ} →
125 b rev. IV 4’ [\text{ŠE-TL}]-\text{ša}-\text{li}-\text{ir}-\text{kus}
D rev. 17 KES \text{ana} DINGIR-šu \text{a15}-šu \text{li}-\text{ir}-\text{kus} →
126 b rev. IV 5’ [te-es-li]-\text{s}u \text{i}-\text{šE-mi}
D rev. 17 DINGIR BI te-es-li-su \text{i}-\text{šE-mi}

b, D

(for the preceding units in J, see 2. and Summary 11.; in K, the following is preceded by the prescription edited as CMAwR 1, text 2.5, 5.2, see Summary 12.)

127 b rev. IV 6’ \text{ri}-\text{šu}-\text{s}u i-šar-ru-ru →
D rev. 18 \text{ri}-\text{šu}-\text{s}u i-šar-ru-ru →
J rev. III 10 u₄-um \text{ri}-\text{šu}-\text{šu}-\text{s}u i-šar-ru-ru →
K rev. 9 u₄-um \text{ri}-\text{šu}-\text{s}u i-šar-ru-ru →
128 b rev. IV 7’ [KAŠ,SA]\text{GŠE-TA ina KAŠ,SAG NAG-ma e-el}¹
D rev. 18 AN,BAR \text{ŠE-TA ina KAŠ,SAG NAG-ma e-el}¹
J rev. III 11 AN,BAR \text{ŠE-TA ina KAŠ,SAG NAG-ma e-el}¹
K rev. 9–10 AN,BAR \text{ŠE-TA i ina KAŠ,SAG NAG-ma e-lI}
L obv. 1’ [\text{šE-TA} \text{šE-ma} →
129 A rev. 1’ [šu-û[t]-u i-na-ši-q-ma e-el →
A rev. 8’ [ →
D rev. 19 [X]-X-šu² DİŞ KIMIN³ šu-û[t]-u i-na-ši-q-ma e-el
J rev. III 12 DİŞ MIN šu-û[t]-u i-na-ši-q-ma el
K rev. 11 DİŞ KIMIN šu-û[t]-u i-na-ši-q-ma e-lI
L obv. 2’ [šu-û[t]-u i-na-ši-q-ma →
130 A caret b rev. IV 9’ [ →
D rev. 20 e-el¹ →
J rev. III 13 DİŞ MIN ESIR,UD,DU TAG,GA-ma el
K rev. 12 DİŞ KIMIN ESIR,UD,DU TAG-at-ma el
L obv. 3’ [ESIR,UD,DU TAG,GA →

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2. J obv. II 38–III 9

(for the preceding text, see Summary 11.)

1 J obv. II 38 [Diš N]A kiš-pi u 1iru1-mi-ka-ti ik-bu4-tuš3
2 J obv. II 39 a-na kiš-pi u ru-mi-ka-ti 1Bur3
3 J obv. II 40 ina še-er-ti ba-laš lu-pa-tan mšEllag4 4-ä-a 1IGI 1el
4 J obv. II 41 Diš <MIN> la-am KuR-ma Gil ša ili-an Ki ši-ku-nu i-te-eb-bi
   Girššu ana Ki GAR-ma NA BI e7
5 J obv. II 42 Diš <MIN> ba-lu pa-tan KaŠ NaG-ma NA BI e7
6 J obv. II 43 Diš MIN 1/ti-ta1-pi GU7-ma 1NA BI e7
7 J obv. II 44 [Diš] 1MIN kak-ku-su ša É.GAR4 4-in-š-is7-ma4 [el]
8 J rev. III 1 Diš MIN MUN 1ha-š[e]15-e3-a-ta-wi-ši ina-[š]-ma e7
9 J rev. III 2 Diš MIN 4[N.N] UŠ 4ŠIKIL 5GU7-ma4 [MIN]
10 J rev. III 3 Diš MIN A PuNaG-MA 4MIN
11 J rev. III 4 Diš MIN 4Uzu GA.NU11 5TAG-ma 4MIN
12 J rev. III 5 1'Diš MIN1 LAL KUR.RA GU7-ma MIN
13 J rev. III 6 Diš MIN SIM 5TAG-ma MIN
14 J rev. III 7 Diš MIN SIM 5TAG-ma MIN
15 J rev. III 8 Diš MIN 1TAG 1GU7-ma MIN
16 J rev. III 9 Diš MIN ili-nu 4N.A ÂM gii-lep-ti GU4 4UDk6 1i-qal-lu4 i-ra-muk-ma MIN

(for the following text, see 1., lines 127–32 and Summary 11.)

3. Summary of the paragraphs in ms. A not included in the transliteration

obv.
1–11 = text 8.29, 1.: 1–13.

rev.
1′–2′ = text 8.29, 1.: 129–32.
3′–4′ = CMAwr 1, text 2.5, 5. 2): 1–3 (there ms. M).
5′–7′ Colophon, see Hunger, BAK, no. 247.

4. Summary of the paragraphs in ms. b not included in the transliteration

obv. I
1′–34′ = text 8.29, 1.: 3–36.

obv. II
1′–33′ = text 8.29, 1.: 43–76.

rev. III
1′–18′ = text 8.29, 1.: 95–112.
rev. IV
1′–11′ = text 8.29, 1.: 122–32.
12′–16′ = CMAwR 1, text 2.5, 5. 2): 1–3 (there ms. n).
17′–18′ Fragmentary colophon.

5. Summary of the paragraphs in ms. C not included in the transliteration

obv. I
1′–45′ = text 8.29, 1.: 21–68.

obv. II
1–6 = text 8.29, 1.: 82–87.
1′–17′ = text 8.29, 1.: 99–115.

obv. III  Fragmentary.

rev. IV  Rituals against the anger of the personal gods.

rev. V
1′–2′ Fragmentary.
3′–9′ Prescriptions against bleeding gums.
10′–19′ = CMAwR 1, text 7.8, 3.: 46–55′ (there ms. G).
20′–41′ = CMAwR 1, text 7.8, 1.: 1′–24′ (there ms. G).

rev. VI
1′ Fragmentary.
2′–4′ Fragmentary colophon.

6. Summary of the paragraphs in ms. D not included in the transliteration

obv.
1′–rev. 20 = text 8.29, 1.: 39–132.
21–22 = CMAwR 1, text 2.5, 5. 2): 1–3 (there ms. G).
23–33 = CMAwR 1, text 2.5, 3.: 1–14 (there ms. G).
34–36 Fragmentary.

7. Summary of the paragraphs in ms. E not included in the transliteration

obv.
1–29, l. e. = CMAwR 1, text 7.7: 1–37 (there ms. B).
30–33 Prescription against ‘Hand-of-Ištar’ disease (parts of the symptom description are preserved).

rev.
1′–3′ Fragmentary prescription against depression.
4′–8′ Symptom description with diagnosis (anger of Ištar); brief ritual instructions for offerings before Ištar and the recitation of the Ištar prayer edited above (// BAM 316 rev. IV 3–6, STT 95 + 295 obv. II 70–73; these two sources cite the Ištar prayer by incipit; cf. also K 8907 obv. 2′–3′, partly edited here as text A.2). For the convenience of the reader, we include here a transliteration and translation of this passage in ms. E rev. 4′–8′ (only minor variants in the duplicates):

4′  DIŠ NA līb-bi l ([līb-bi]) G U.G U.-si līb-[ba-šū] 7 NU GU1-[Šū]
5′  NINDA NU GU1 KAŠ NU NAG i-dam-mu-million
6′  DIB-ti 415 UGU-šū GĀL-šī
tum
7′  ana IGI 415 KĒS tara-kas
8′  ÉN KU-tum 415 ina GI-BA-šū tu-sak-ma-su-MA 7-šū 7ID

4′ If a man constantly shouts “My stomach, [my] stom[ach]!” (but) his stomach does not hurt him, 5′ he does not eat bread, he does not drink beer (and) he moans, 6′ (then) the anger of Ištar is upon him. 7′ You set up an offering arrangement before Ištar, 8′ you have him kneel down, and you recite the incantation “Pure Ištar” seven times.

9′–32′ = text 8.29, 1.: 42–68.
33′–35′ Catchline and fragmentary colophon (line numbers lower by one than in KAR because of the indentation of the second half of rev. 26′).
8. Summary of the paragraphs in ms. F not included in the transliteration

obv. 
1′–4′ Fragmentary.
5′–22′ = text 8.29, 1.: 42–63.
The remainder of the tablet is not preserved.

9. Summary of the paragraphs in ms. g not included in the transliteration

obv. 

rev. 
1′–12′ = text 8.29, 1.: 51–68.

10. Summary of the paragraphs in ms. h not included in the transliteration

obv.°
1′–5′ Fragmentary.

rev.° 
1′–12′ = text 8.29, 1.: 77–91.

11. Summary of the paragraphs in ms. J not included in the transliteration

obv. I–II 
1–II 37 Mostly fragmentary; rituals and prescriptions for curing various diseases.

obv. II–rev. III 
38–III 9 = text 8.29, 2.: 1–16.

rev. III–IV 
10–14 = text 8.29, 1.: 127–32.
15–17 = CMAwR 1, text 2.5, 5. 2): 1–3 (there ms. L).
18–28 Various drugs and their effects.
29–32 Prescriptions for curing šētu of the head.
33–IV 24 Rituals and incantations against divine anger.
25–36 Instructions for a bath and an amulet against snakes portending evil.

12. Summary of the paragraphs in ms. K not included in the transliteration

obv. 
1′–18′ = CMAwR 1, text 2.5, 1.: 1′–18′ (there ms. A).
19′–rev. 2 Instruction for a therapeutic ritual against sexual impurity (anger of Marduk and Ištar) // STT 95

rev. 
3–5 Necklace with stone beads (same purpose) // BAM 320 rev. 12–14 (here ms. L).
6–8 = CMAwR 1, text 2.5, 5. 2): 1–3 (there ms. A).
9–14 = text 8.29, 1.: 127–32.

13. Summary of the paragraphs in ms. L not included in the transliteration

obv. 
1′–4′ = text 8.29, 1.: 128–32.
5′–6′ = CMAwR 1, text 2.5, 5. 2): 1–3 (there ms. J).

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33 Note that the line count of BAM 205 (here ms. K; in CMAwR 1, text 2.5, ms. A) follows the BAM conventions in CMAwR 1, but has been adapted to CMAwR conventions here (line count restarts on reverse).

34 Note that the line count of BAM 320 (here ms. L; in CMAwR 1, text 2.5, ms. J) follows the BAM conventions in CMAwR 1, but has been adapted to CMAwR conventions here (line count restarts on reverse).
7′–16′ = CMAwR 1, text 2.5., 3.: 1–14 (there ms. J).
17′–22′ Fragmentary prescriptions.

1–2 Fragmentary prescription.
3–4 Recipe for a salve.
5–11 Instruction for a potion against sexual impurity // BAM 205 obv. 19′–rev. 2 (here ms. K, see Summary 12.).
12–14 Necklace with stone beads (same purpose as preceding instruction) // BAM 205 rev. 3–5 (here ms. K).
21 Fragmentary.

Bound Transcription

Translate

1′ A obv. 1–11, rev. 1′–2′ // b obv. I 1′–34′, II 1′–33′, rev. III 1′–18′, IV 1′–11′ // C obv. I 1′–45′, II 1–6, 1′–17′ // D obv. 1′–rev. 20 // E rev. 9′–32′ // F obv. 5′–22′ // g rev. 1′–12′ // h rev. 1′–12′ // I 1′–14′ // J rev. III 10–14 // K rev. 9–14 // L obv. 1′–4′

1′ If a man’s limbs keep faltering like those of a sick man, 2′ his arms (and) his … are slack; 3′ he speaks, but does not achieve (his wish); 4′ he has lost his potency (and) becomes increasingly depressed; 5′ either (only) when urinating or (even) constantly, his semen 6′ is discharged as if he had been having sex with a woman: 7′ that man is impure; god and goddess have turned away from him. 8′ His speech does not find favour.

8′ Against that [m]an sorceries have been performed before Istar and Dumuzi, 9′ figurines of him have been buried in a grave. 10′ To release that man, 11′ to save him 11′ from the ‘hand(s)’ of 12′ cutting-of-the-throat’ magic, to reconcile him with god and man, 13′ to remove the anger of god and goddess, 14′ to effect the release of the sorcery that a woman has performed against him and[nd to heal him]:

15′ Its [ritual]: For three days, the patient should purify himself; 16′ … should purify himself. On the fou[rth] day, you purify the house. 17′ … you set up a wall of clay, 18′ you smear it with [mu]d. 19′ You make 1′9′ a figurine of Iṣṭar (coated with) red dāmātu-paste and a figurine of Dumuzi (coated with) yellow ochre paint; 20′ you make these’ divine images resplendent and adorn (them). 21′ You set up a [table] before Istar and 22′ you set up 21′ a table [before] 22′ Dumuzi. You strew a censor with braššu-juniper. 23′ You place […] emmer [loaves] (and) 12 loaves of tuppinnu-flour on Istar’s table; 25′ [you place] 24′ […] loaves of tap̄pinnu-flour (and) 10 large emmer loaves on Dumuzi’s table. 25′ You slaughter [a she]ep (and) 26′ place 25′ the shoulder, the caul fat and the roast meat 26′ [on] Istar’s table. 27′ You distribute mɪrsu-confection of syrup (and) ghee. 28′ You set up [a libation vessel (and) 29′ pour out a libation of beer. 31′ You make 29′ figurines of a m[a]n and a woman of clay, 30′ [ditto o]f wax, ditto of dough, ditto of tallow,
Ištar shaqatû ilt Igiši (var. in F: ša-ru[štu(?) (…)])

42Ištar ša qatšap (var. in F: kaššap)  
43ša attid tidem anaku la ṣadu  
44ina (var. ša) rikis kîšīt šrīti ((u) zikurrudî  
45ša ina mahrti irkusâni (var. irkusâni)  
46ša ina garbi ušnilâ  
47ana nakas napisîtîa îzzazza  
48šunu šarqiš ēppussunatî (var. in F: anaku ina mahrti [ … ])

49ina qibîtnî šrîti ša la utakkara  
50šu atmati kîni ša la ēnnešu  
51minna mala āqabbâh kitu lihšî  
52ina šîki ilit šaša balabî

31[ditto of bitumen, ditto of wood, ditto of reed.  32You bind [the]ir [arms] behind them.  33[ … ] you draw [the gate] of the Land of No Return.  34You make [ … ] … a clay figurine of Bidu;  35you apply [guylu-paste] to the eyes;  36you have him hold [ … ] … in his hand;  37you write [his name on his] right side.  38[You … ]  39the opening of these figurines with his garment.  38You make [a figurine of the patient] of clay; with his arm 39[ … ] … have it stand [before Bidu]. On his right side, 40you write 41his name 42(in the form) [N.N. son of] N.N., whose god is N.N. (and) whose goddess is N.N.  43The exorcist takes [the hand of the patient] and has (him) speak thus:

42Incantation: “Pure Ištar, most exalted among the gods, the Igiši, (in F: Pure Ištar, most exalted among the gods, (most) splen[did] (among the Igiši))

43who gives rise to fighting, who instigates battle,
44most splendid (and) perfect of the goddesses!

45At your command, Ištar, mankind prospers,

46the sick man recovers when he comes into your presence, (in F: the dying one lives)
47his bond is released, he rises rapidly (from his sick-bed). (in F: the bound one is released)
48At your command, Ištar, the blind man sees the light, (in F: the blind man sees (the light))
49he who is unfortunate, Ištar, becomes fortunate when he comes into your presence.
50I distilled (var. in F: I am distressed), kneel (and) stand before you,
51I turn to you, torch of the gods, for judging my case,
52I have come into your presence (var. in F: Take away my illness!),
53let my bound state be loosened!
54Do not delay! I am confused and I am disturbed.
55My life has become like that of someone who has been beaten with a mooring post,
56(even though) I always did what you told me to do!
57Ištar: My warlock or my witch,

58whom you know, but I do not know,
59using a ritual arrangement of witchcraft, hate-magic ((and))
60‘cutting-of-the-throat’ magic,
61which they set up before you against me, 
62they have buried figurines of me in a grave, 
63they are intent on cutting off my life!
64They have performed (rituals) against me stealthily,
65I (however) perform (rituals) against them openly! (var. in F: I [ … ] before you.)

66By your supreme command that cannot be changed, 
67and by your firm approval that cannot be altered, 
68may every thing I say become true!
69My life be pronounced for you by your pure mouth,
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

81You must not approach him!"

82You wrap that figurine (of the patient) in a cloth of red wool, 82you pour (water from) the holy water vessel on it:

83"Dumuzi, shepherd, husband, beloved of Istar!
To the figurines of sorcerer and sorcer[ess],
who have performed evil spells, 'cutting-of-the-throat' magic
and hate-magic against me,
I return (the witchcraft) by the command of capable
Istar. You are my witness!"

84You pour gypsum on these figurines.
He pours [ … on] his hands and steps on them. Then he speaks thus:

85"You (are) my warlock and my witch, I step on you!
I say this three times, performs the merdtu-rite and prostrates himself. The exorcist (then) takes his hand (var.: the hand of the man); he positions the figurine of the patient and the figurine of Dumuzi before Istar and Dumuzi and speaks thus:

86Your ‘It is enough!’ — you are (the goddess,) the goddess of the gods (var.: goddesses)!"

87He says this three times, performs the merdtu-rite and prostrates himself. The exorcist (then) takes his hand (var.: the hand of the man); he positions the figurine of the patient and the figurine of Dumuzi before Istar and Dumuzi and speaks thus:

88You are my witness!"

89You (are) my warlock and my witch, I step on you!
Before pure Istar and Dumuzi,
receive the evil that keeps hold of me right away!”

90He says this and pours [ … ] over the figurines. Then he
washes [his] hands with water from a well [ … ].
He places [ … ] and prostrates [himself] before Istar. …
102. salmi šunu itti ushaššušu 103. šuŠ ni šakšiniššušu[
] 104. na šubāti salmi šišalp-pakšušu 105. kibītu ra'īta [ina penti uq-tattar] 106. eššušu inamak salam Bidu 107. eššušu (var.: ana muḫḫušušu) usḥa-z-ma kītam iqabbī

108. Bidu idugal (var.: edīl) hab [K]urnugī attā
109. šalami epīšṭu a[n]u [muššepišṭu]
110. maḫar Ištar u Dumuzi nad[nāka]
111. ana asār lā itāriurušnāti
112. ištu qabri ay [Išāni]
113. Nergal tummāna Šu[mm]a ilānīm-[ma]

116. (ina amāt Ištar) dayyānū u Dumuzi šībi ushaššaššušu lā mū [117. (…)] an[n][ā] taqaššušu-ma našpī mē(?) egubā pāšu tumallaš-ma inappa[b] 118. šubāššu šaḫihat egubbā šurūḫ šaḫihat šaḫihat 119. išurmaššu gizillā tušbašu šušu šubāššu ebbā šaḫmaššu salmi šašak enzi ina šērī iqēbber 120. zisururā šāš šamē lā tamāta ana muḫḫušušu izakkār 121. (…) šaḫtušu šaškan-ma marṣu iballušušu šalim ushaššaššu 122. (u) mimma llenu ú ithēḫušušu 123. ištu u amēlu salmašu ruḫā lā immar 124. (paššušu) šikara šaḫhat 125. riksa ana ilšu u išṭaršu lirkuš 126. ša testiššu isšemē

127. um riḫuššu išarruru 128. parzīl kakki(?) ina šikari išatt-ma ēl (var.: elīl)
129. (… (…)) šumušu (KI)MIN šuḫta inaššīq-ma ēl (var.: elīl)
130. šumušu (KI)MIN kupra ilappat-ma ēl (var.: elīl)
131. šumušu (KI)MIN siparra ilappat-ma ēl (var.: elīl)
132. šumušu (KI)MIN (sipparra) ina ilappat-ma ēl (var.: elīl)

(some manuscripts continue with the prescription edited as CMAwR 1, text 2.5, 5.2)
2. J obv. II 38–III 9

1 [šumma am]ēlu kištāt ā rumātātī ikbus 2 ana kištāt u rumātātī paštārī 3 ina šērti ba-
lu] patān kalit Ea immar-ma ēl

4 šumma <MIN> lām napāl-ma š[ēps]ū ana qaqqāri iskunun iteb[i] šēpsu ana qaqqāri
isakkān-ma amēlū šā ē[ī]
5 šumma <MIN> balu patān šikara išatti-
ma amēlū šā ē[ī]
6 šumma MIN titāṭi ikkal-ma amēlū šā [ē]l
7 [šumma] MIN kakkussu šā igārī ināʾiš-ma
[ē]l
8 šumma MIN šābi ḥašē atāʾiš inaʾiš-ma [ē]l
9 šumma MIN m[aš]akal sikilla ikkal-ma
[MIN]
10 šumma MIN mē bāri išatti-ma [MIN]
11 šumma MIN šīr lurnī ikkal-ma MIN
12 šumma MIN dišip šadit ikkal-ma MIN
13 šumma MIN sinunta šarupta ikkal-ma MIN
14 šumma MIN marratu šarupta ikkal-ma MIN
15 šumma MIN qēma ikkal-ma MIN
16 šumma MIN ina babbuli qulepti arsuppi
iqallu irammuk-ma MIN

2. J obv. II 38–III 9

1 [If a m]an has stepped into (something infected by) witchcraft or into (polluted) wash water — in order to undo the (impurity caused by) the witchcraft or the (polluted) wash water: 2 in the morning, before having had anything to eat, he looks at the Kidney of Ea, then he will be pure.
3 If <ditto>: before it gets light and he sets [h]is [f]oot on the ground, <he …>, rises, and sets his foot on the ground, then that man will be pure.
4 If <ditto>: he drinks beer on an empty stomach, then that man will be pu[re].
5 If <ditto>: he eats mash, then that man [will be pure].
6 If <ditto>: he che[ws] ’kakkussu-plant of the wall’, then [he will be pure].
7 [If] ditto: he che[ws] salt, ḫašā-plant and ataʾišu-plant, [then] he will be pure.
8 If <ditto>: he eats m[aš]akal-soapwort (and) sīkillu-plant, then [ditto].
9 If ditto: he drinks water from a well, then [ditto].
10 If <ditto>: he eats ostrich meat, then ditto.
11 If ditto: he eats mountain honey, then ditto.
12 If ditto: he eats an early swallow, then ditto.
13 If ditto: he eats an early marratu-bird, then ditto.
14 If ditto: he eats flour, then ditto.
15 If ditto: he eats, then ditto.
16 If <ditto>: he burns scales of an arsuppu-carp on the day of the new moon (and) bastes (in water to which the ashes have been added), then ditto.

Notes

1. General: For further detailed epigraphical and philological comments on this text, see Farber, BID, 246–60; cf. also Schwemer, KAL 2, no. 36; Abwehrzauber, 215–17; Meinhold, KAL 7, no. 11. For comments on the prayer to Istar, see also the contributions by Seux, Wright and Zernecke.

1–6: For an attempt at giving a modern diagnosis for the symptoms described, see Scurlock – Andersen, Diagnoses, 90 (urethritis in combination with “other more serious systemic complaints”).

2: For the reading at the beginning of the line, see collations, pl. 95.

The meaning of pīrū is still unclear. Scurlock – Andersen, Diagnoses, 90 (cf. 711, fn. 70) translate the word as “internal organs” referring to von Soden’s tentative interpretation as “abdominal wall” (see AHw 870b).

5: For ka-a-a-[nam-ma] in ms. b, see the copy, pl. 51. The variant ka-am-ma in ms. A is probably corrupt. Farber, p. 246, suggests an interpretaiton as kāmma “thus”, “(just) so”, used as an abbreviation of more explicit passages like that in CMAwR 1, 2, 5, 3.: 1–3. But this usage of kāmma is not supported by parallels.

6: Farber’s interpretation of uštahḫu as a Dt-stem form of šuhḫu with reciprocal meaning is certainly correct, i.e., transitive šuhḫu (D) “to have sexual intercourse with someone (= accusative)” vs. intransitive (reciprocal and passive) šutahḫu (Dt) “to have sexual intercourse with (= itti) someone”.

10: Note the spelling qab-ri-im in both extant manuscripts. Following previous editors, we interpret -im as an indication of the mimation and thus an archaic or archaizing form. Alternatively, one could read qab-ri IM “grave of clay”, although a construct form *qabar may be expected. Cf. also infra the discussion of the phrase 4NU3 šá qab-rim in line 85.

16: Farber reads [ana 1gīt(?) 4]iš-t[a⟩r liqteddiš “he should purify himself [before] Istar” at the beginning of the line, but this is difficult to re-
In addition to this twofold pattern, however, the texts of specific activities, such as recitations and final disposal of impure materials, are assigned to the MAŠ.MAŠ.

It is evident that instructions to the ritual expert phrased in the second person usually address the exorcist (āšipu, mašmašiša) as the main ritual expert of ašiplitu rituals and agent of their written transmission. But is it legitimate to dismiss the interchange of second person expert instructions and third person MAŠ.MAŠ instructions as a mere difference of style lacking any further significance, or to assume that a second ritual expert besides the exorcist participated in the proceedings as an ad hoc ‘assistant of the exorcist’? Both of these possibilities seem inadequate.

It is important to note that the tripartite set of references is not an anomaly that answered a special situation. In the case of the present ritual it forms a firm part of the textual transmission, clearly attested in manuscripts b, C and D. Furthermore, third person references to actions of the exorcist side by side with second person instructions to the expert are not only found in the present text, but occur in several ašiplitu rituals. The phenomenon can frequently be observed in complex royal magic rituals like Bit rimki, where typical apotropaic rites are specifically assigned to an exorcist, but it is also attested in rituals similar to the present one:

- In CMAWR 1, text 7.7: 37 the ritual is concluded by the instruction that the exorcist, (āš)MAŠ.MAŠ, not go to the patient’s house before dawn; otherwise the text refers to the ritual expert with second person forms.
- In CMAWR 1, text 10.1: 8 the exorcist (lúMU7.MU7) is to take the patient by the hand and guide him to the ritual hut; here, too, all other instructions to a ritual expert are phrased in second person forms.

Concile with the traces. An alternative reading may be [u .byId]MAŠ.MAŠ liqet海上 “and the exorcist too should purify himself”. But note that the text otherwise writes MAŠ.MAŠ without the determinative (line 70 = b obv. II 27; cf. also line 119).

17: The sign before šú is probably DI or KI. The traces after šú are unclear and may be the remains of a sign erased from the line above.

20: Apparently, singular DINGIR ūrus stands for the pair of divine images. Farber reads tušā-hat “you rinse”, but it seems unlikely that figurines have just been fabricated (and probably coated with colourful minerals) would be rinsed. šápú “to make resplendent” and bunnù “to adorn” are used in very similar contexts with reference to furnishing buildings or other items.

32: The break at the beginning of the line in ms. b offers room for about five signs; but it is unlikely that the manuscript had any more text than the expected idšunu.

33: For the tentative restoration, cf. line 108 and, possibly, also line 37.

37: It remains uncertain whether šalmī annāti is a genitive depending on KÁ (now clear after a cleaning of the tablet) or rather an accusative parallel to KÁ, i.e., “the gate/opening (and) these figurines”. The reading of the two signs at the end of the line is not entirely certain. One expects a verbal form, but readings like tuš-keni, DAB-su, tuš-<zas>-su all require emendations. It seems therefore more likely that the verb is to be restored at the beginning of the following line (perhaps “he covers”, “he seals” or similar).

41: For the restoration at the beginning of the line, cf. line 70 (the restoration proposed by Schwemer, KAL 2, pp. 92, 94, is certainly wrong).

The use of second and third person references in this text requires comment. Instructions phrased in second person present tense forms are used throughout the text; they always address the expert who performs the ritual. Instructions in the third person present tense or in the preceptive usually refer to actions to be performed by the patient. This usage of second and third person verbal forms agrees with a universal pattern in Babylonian ašiplitu ritual texts.

In addition to this twofold pattern, however, the present text includes a number of passages that prescribe actions to be performed by the exorcist introduced by his professional title (āš)MAŠ.MAŠ and indicate the actions with third person present tense forms (line 41, lines 70–71, lines 119–21; for the uncertainties in lines 114–19, see the note on that passage). The actions performed by the MAŠ.MAŠ include the following: he assists the patient in reciting the prayer to Ištar (line 41); he recites an address to Bidu asking for the release of the patient; he disposes of the remains of the ritual and performs final rites (lines 119–21); possibly he is also the one who is instructed to tie up and seal a leather bag in which the crushed figurines of the warlock and witch have been collected (line 115). Overall, it seems that the bulk of the ritual actions to be performed by an expert are phrased in the second person, while specific activities, such as recitations and the final disposal of impure materials, are assigned to the MAŠ.MAŠ.
• The ritual tablet of Šurpu (ed. Reiner, Šurpu, 1–12) details that certain incantations are to be recited by the patient with the ritual expert’s assistance (LKA 91 obv. 9 [\textsuperscript{[3]}]IGIG tu-šad-bab “you have the patient recite”), but then instructs that the following incantation be recited by the exorcist (\textsuperscript{[4]}ISIB), who then performs a purification rite (kuppuru; obv. 10–11).

• As discussed in detail by Caplice (Namburbi, 52–57), several namburbi-rituals give instructions in the third person that recitations be performed by the exorcist, (\textsuperscript{[5]}MAŠ,MAŠ; see Maul, BaF 18, 339, no. VIII.7: 23–24; 391, no. VIII.14: 24–25; IV R\textsuperscript{2} 60 obv. 28\textsuperscript{'} (ed. Ebeling, RA 49 [1955] 38). For Erdbeben-Namburbi, line 47\textsuperscript{'} (= KAR 249+ obv.\textsuperscript{7} 7), cf. Maul, BaF 18, 68, fn. 100: \textsuperscript{[6]}MAŠ,MAŠ ŠU LUGAL DAB-ma … tu-šad-[bab-šá] (the second person tušadbab is probably corrupt). Also standard apotropaic and purificatory rites are occasionally assigned to the exorcist in the third person in the namburbi-rituals, even though the rest of the instructions to the expert are given in the second person; see Maul, BaF 18, 251–52, no. VIII.1.3, lines 46–47: kuppuru performed by the \textsuperscript{[6]}MAŠ,MAŠ is immediately followed by the second person instruction tušbāšu; Maul, BaF 18, 294, no. VIII.2.5, rev. 4′–5′: standard purification rite to be performed by the MAŠ,MAŠ.

• The phenomenon is not restricted to first-millennium manuscripts. It can, for example, also be observed in the Akkadian ritual against šibit li‘bi šadī preserved in the Boğazköy manuscripts KUB 29, 58+ // 60 (ed. Meier, ZA 45 [1939] 195–215; cf. obv. I 30, rev. IV 15).

Overall, the following conclusions may be drawn: The instructions that are phrased in the second person and refer to the ritual expert and those that are phrased in the third person and refer specifically to the exorcist are not interchangeable, nor are they random or insignificant. Rather, the third person instructions referring to the exorcist describe actions that may only be performed by an exorcist (and not by someone assisting him or by another ritual expert). Typically, these actions are the recitation of incantations and prayers and specific purificatory rites of the exorcistic art. This, however, does not imply that the basic second person instructions are addressed to someone other than the exorcist (ašipu, mašmašu) as the typical ritual expert and ‘owner’ of ašipātu rituals. But they are phrased in a more general way and allow for helpers of the exorcist to be involved in the preparation and performance of the ritual. Since usually, with the exception of the extensive royal rituals like Bīt rimki, only the exorcist and the patient participated in ašipātu rituals, most ritual texts can do without the distinction between general second person instructions and third person exorcist instructions; they are written with the assumption that the expert addressed in the second person is, as a rule, the exorcist himself (cf. similarly already Caplice, Namburbi, 56).

42: The prayer is listed by Mayer, UFBG, 392, as ‘Ištar 24’.

At the end of the line, the restoration of ms. F remains uncertain. Farber suggests šaru[ḥt Iqig], “most splendid of the Igigi” (cf. line 44); but note that the wording in ms. F deviates from the other sources in a number of lines.

49: In light of ‘Šamaš 1’, line 107 (ed. Mayer, UFBG, 505; cf. CAD I/1 226b), the phrase iššer la išaru may mean “the impotent one will become potent”.

For the reading at the end of the line in ms. F, see collations, pl. 95. The scribe of ms. b notes “one line [broken]” without making an attempt to restore the damaged text.

53: The translation of lā tumarrê, lā ta-marrê (marû “to be slow”) follows W. von Soden and W. R. Mayer apud Farber (cf. also Seux’s and Foster’s translations). Wright translates “do not keep silent”, but it is unclear what this interpretation is based on.

58: The translation follows the wording in mss. D and E (ina). Mss. b and F (ša) seem to understand lines 58–61 as a relative clause, but the omission of ina is syntactically difficult.

59: In view of the plural verbal forms in the following lines (unambiguously in line 62), the plural irkusûnî is correct, while irkusa of mss. D and g is inferior.

63: It is probable, but not entirely certain that ms. F had text corresponding to the other sources in the second half of the line.

69: Apparently, the subject in line 69 is the patient, while the subject in lines 70–71 is the exorcist.

73: For the use of nadānu in a comparable context, cf. line 110. Instead of iddinikum-ma, one could possibly also restore a stative form (nad-nākum-ma).

76: Farber tentatively reconstructed the beginning of the line as a[t-ta be-e]l šmārtšu “you
are the lord of his destinies”, but the traces in ms. D, to our eyes, suggest UM rather than EL (see collations, pl. 96), and the traces in ms. b may be read EN rather than at.*

78: In ms. I in the damaged space between -šu and lib-, there seem to be slight traces of one or two signs which were probably erased.

85: The images placed before Dumuzi must be the figurines representing the warlock and witch. They are assigned to a tomb that stands for the netherworld. In principle, the phrase NU ša qab-rim can mean “the figurines assigned to the grave” or “the image of the grave”. The passage in the ritual instructions that deals with the fabrication of the figurines of the witches is fragmentary (lines 29–34), and thus it remains unknown whether an actual representation of a grave designated as salmu is prepared. However, in view of the wording of the following speech (lines 88–90) and the ritual instructions in lines 102–7, it seems more likely that the phrase refers to the figurines of the warlock and witch (cf., however, the note on line 10).

90: The restoration is uncertain; for the motif of returning zikurudû-witchcraft to those who performed it, cf., e.g., CMAwR 1, text 7.6.5: 8.

91: Covering the figurines with gypsum probably created a buffer that protected the patient from contact with the impure figurines while stepping on them.

99: Alternatively, restore ina A PÚ ʾEṣ [ʾAmar.UTU LUH-šu] “[He washes] (his hands) with water from the well of the temple [of Marduk],”

102: The correct reading of this line was established by Meinhold, but it is still unclear to which concrete objects the word upšaššunu is actually referring in the present context (for the ritual removal of the upšašša sent by the witch, cf., e.g., CMAwR 1, text 10.3: 1–10).

105–6: Farber tentatively restores qattuš at the end of line 105: “with kibrû-sulphur and ru ūtu-sulphur, he rinses (uramnak) [his hands] over them” (cf. also CAD R 433–34). Washing with sulphur would, however, represent a rather unusual and unparalleled procedure. It seems more likely that the two types of sulphur are used for a fumigation, as is well attested especially in medical texts. For the tentative restoration, cf. BBR 11 rev. III 9’.

112: The trace indicated in Farber’s copy of ms. b rev. III 18’ is not preserved on the tablet today; we follow Farber’s reading.

114: tessipšunati “you gather them” certainly refers to the crushed figurines and the sorcerous devices (cf. lines 102–3). The crushed remains have already been poured onto a black cloth (line 104), but the text leaves open whether the black cloth is enclosed in the goat’s skin together with the crushed items. The skin comes from a white goat that is specified as a substitute animal (pâḫtu). Neither the slaughtering of the goat nor the use of any other parts of the animal are mentioned in the preserved text. Therefore, the goatskin itself, which is used as a container for the impure substances, must serve as a substitute for the patient and carrier of the witchcraft.

114–19: It is difficult to assign the actions that are prescribed in these lines definitively to either the patient (third person), the mašmaššu (third person) or the expert addressed in the second person: The words preceding line 114 are to be spoken by the patient; thus he is the subject of Du₁₁,GA-ma at the beginning of the line. Then the instructions use the second person (tessipšunati), only to return to third person forms in line 115. The nature of the actions prescribed in that line would suggest that the exorcist is to execute them, and a restoration MAŠ.MAŠ “exorcist” fits the break at the beginning of line 115; but it is by no means excluded that ĕššu “the patient” should be restored instead of MAŠ.MAŠ. The short intercession in line 116 does not contain any obvious references that would allow conclusions with regard to the speaker. The corrupt spelling up-ša-šu is best explained as a haplography of original up-ša-šu-šu (upšalšalu “his sorceries”). If this emendation is correct, the speaker of the intercession and subject of Du₁₁,GA-ma in line 117 is either the mašmaššu or a second person. In view of the following verbal forms, it seems textually more likely that a second person is intended: up to the reintroduction
of the mašmaššu in line 119, all actions are to be performed either by the patient (i-na-ap-pa-ₐ[b], [i]-ša-ḫat, MU₄,MU₄-ₐš) or the second person (certainly tuš-ba-ₐ'-ₐšu, ambivalent SA₅-ma). The third person form ú-ra-ma-ₐk-ₐšu in line 118 is problematic. Farber, followed by CAD R 115a, understood this tentatively as an instruction for the patient to wash his garment. As ramāku is not usually used with reference to clothes (mesₐ), and washing (rather than discarding) would be an unparalleled ritual action in contexts such as the present one, we prefer to emend this form in line with the following tuš-ba’šu. Alternatively, one could take the mašmaššu as the (third person) subject of DU₁₁,GA-ma and SA₅-ma in line 117 as well as of ú-ra-ma-ₐk-ₐšu in line 118; but then the second person form tuš-ba-ₐ'-ₐšu in line 118 would be strangely isolated.

116–17: Apparently, the witchcraft is identified with liquid that is poured into the patient’s mouth and then spat out. For the reading at the beginning of line 117, see collations, pl. 96.

124: Farber tentatively read [šumma kīma l⟩ₐ-bi-riš i-ša-ḫat “[wenn] er, [wie] früher, wieder Furcht bekommt”. But šaḫatu “to fear” is a u/u-class verb, and a phrase like kīma labiriš is not expected in ritual instructions, which are usually prosaic.

2: For comments on individual lines in this section, see Schwemer, JCS 65 (2013) 181–200. Note specifically that the interpretation of the prescriptions in lines 4–16 as directed against witchcraft-induced conditions hinges on the emendation of ‘ditto’ signs in lines 4–5.

1–2: See Abusch, BWIL, 127–28, and the notes there.

6: We owe the reading ti-ta-pṭ to B. Böck.
TEXT 8.30
ŠAMAŠ, KING OF HEAVEN AND EARTH, LORD OF TRUTH AND JUSTICE

Content

The šu’ila prayer ‘Šamaš 88’ (Mayer, UFBG, 420) is known from a single tablet from Ashurbanipal’s library; the tablet probably contained only this one prayer followed by a catchline and an Ashurbanipal colophon. The prayer starts with a hymnic praise of Šamaš, using well-known epithets and stock phrases. The supplicant then requests that Šamaš cure him of his witchcraft-induced illness. The latter half of the prayer and whatever ritual instructions followed are lost.

List of Manuscripts

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>Šu’ila prayer: Šamaš šar šamē u erseti bēl kātīti u mīšāri</td>
<td>A obv. 1–25</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fragmentary catchline</td>
<td>A rev. 1’</td>
<td></td>
<td></td>
<td>26’</td>
</tr>
<tr>
<td></td>
<td>Colophon</td>
<td>A rev. 2’–14’</td>
<td></td>
<td></td>
<td>27’–39’</td>
</tr>
</tbody>
</table>

Synopsis of Text Units

1 Šu’ila prayer: Šamaš šar šamē u erseti bēl kātīti u mīšāri ................................................................. 1–25[
A obv. 1–25
Fragmentary catchline ........................................................................................................................................ 26]
A rev. 1’
Colophon .......................................................................................................................................................... 27’–39’
A rev. 2’–14’

Previous Editions

Schollmeyer, HGŠ, 113–15, no. 27.
Mayer, UFBG, 515–16.

Transliteration

1 A obv. 1 [EN 6 UDU L]UGAL AN-e u KI-tim 1 EN NIG3.G[1.NA u NIG.SI.SÁ]
2 A obv. 2 [DI.KU5]l[ā ta-a-ˇti muš-te-še-ru [te-né-še-e-it(?)]
3 A obv. 3 [muš-te-š]e-rē kiš-šat UN.ME a-n[a x x x (x x)]
4 A obv. 4 [na-an]-na-ru ša ka-la te-[nē-še-e-tı]
5 A obv. 5 [MAS.S][U-gi-ma-lum bu-kúr] [30]
6 A obv. 6 [DI.KU3(?)]ši-r[u]’ ga-mir di-ni ša 1 qatu-bit-su [la ut-tak-ka-ru(?)]
7 A obv. 7 [ina DINGIR.MEŠ] ŠEŠ.MEŠ-šú q̄-bit-su ma-[ag-rat]
8 A obv. 8 [LUGAL A]N-e KU.MEŠ EN é-babbar-ra at-ma-ni š[i-i-ri]
9 A obv. 9 [’a]-a3 GAŠAN GAL-tum be-le-t ul-ši u ri-ša-a-ti ša ŠE.GA-at q̄-bit-sa
10 A obv. 10 [GAŠAN] 1 é-babbar-ra DAB-at a-bu-ti an-[šı]
11 A obv. 11 [mul]-ti-ba[t lib-bi 4 UDU q̄-ra-di]
13 A obv. 13 [ša] be-лу-ut kiš-šat UN.MEŠ qa-tuš-šu1 paq-du1
14 A obv. 14 [šU]EN GAL-u a-na-ku NENNI A NENNI an-ˇhu šu-nu-ˇhu IR-ka
15 A obv. 15 [ša] iš-šu U₃.MEŠ ma-a’-du-ti GIG GIG-ku-ma
16 A obv. 16 [kiš]-pu ru-ˇhu-u ru-su-u DÙ-ni iá-šı
TEXTS OF GROUP 8: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

10 A rev. 1' [ ] x x x
26' A rev. 1' [ ] x x x
27–39' Ashurbanipal colophon, type c (Hunger, BAK, no. 319).

Bound Transcription

Translation

In the copy of heaven and earth, lord of truth and justice,
[2]incorruptible [judge], he who leads [the people] aright,
[3]he who leads all the people [for ... ],
[4]ministry of all the people,
[5]perfect [leader], offspring of [Sin],
[6]Among the gods, his brothers, his speech finds favour.
[7]King of the pure heaven, lord of Ebabbar, the exalted temple.
[8]Great mistress, mistress of joy and happiness, who[se]
[9]sp[eech] finds favour,
[10]mistress of Ebbabbar, who intercedes for the wealth,
[12]Strong (and) resplendent [he], light of the [lands],
[13]in [whose] hands the rule over all the people is entrusted.
[14]Šamaš, great lord, I, N.N., son of N.N., your tired (and)
exhausted servant,
[15]who has been ill for many days and
[16]against [whom] witchcraft, magic (and) sorcery have been performed:
[17]Illness (and) distress afflict me day and night [because] of a curse, and
[18]in fear my heart is becoming more and more distressed,
[19]in anxiety and worry I have come close to death.
[20]How much longer, my lord, do I have to endure (this) illness?
[21]How much longer, Šamaš, will I suffer distress?
[22]Be present to [day] and listen to my prayer!
[23]Look upon me and listen to my prayer!
[24]Provide me with [ ... ] ...!
[25] ... ... ...
Notes

2: Restored after Sm 787+ obv. 6' (= ŠRT, pl. IV, ed. Schollmeyer, HGŠ, 96–100, no. 18) and KAR 32 obv. 22–23.

3: For the reading at the beginning of the line, see collations, pl. 97. At the end of the line, expected apāti is excluded; perhaps restore ana dāriš “forever”?

5: The tentative reading at the beginning of the line follows Mayer (cf. collations, pl. 97). Note that at the end of the line, there is enough space to restore the divine name as 𒀀𒀀Mari.BABBAR (Namrašṭi) instead of 𒀀𒈹; cf. the incipit of the šu’ila prayer ‘Šamaš 1’ (šurê girmatu apil Namrašṭi).

6: At the end of the line, Mayer restores [si-ra-at]. The restoration proposed here is based on the parallel passage dayyānu štu ša qibāsu la ut-takkaru in K 3463 obv. 7' (= BMS 60, ed. Schollmeyer, HGŠ, 78–79, no. 15) and Sm 1612+ obv. 6 (= ŠRT, pl. VIII, ed. Schollmeyer, HGŠ, 110–111, no. 25). Cf. also K 34 obv. 8' (BMS 19) // PBS 1/1, 17 obv. 10 (gāmir diṭi ša la innennû qibāsu).

7: Instead of ina, one could also restore itti(KI) at the beginning of the line (cf. Mayer).

12: For the reading at the beginning of the line, see collations, pl. 97, and cf. Sm 787+ obv. 8' (ŠRT, pl. IV, ed. Schollmeyer, HGŠ, 96–99, no. 18).

13: For the reading at the end of the line, see collations, pl. 97.

18: For the tentative reading at the beginning of the line, see collations, pl. 97.

19: Lit.: “my life has been shortened”. Note the Neo-Assyrian third person feminine singular verbal form takturu (Babylonian iktaru).

21: Note the Assyrian form endâku.

24: For the traces before šukna, cf. collations, pl. 97. One expects salma “reconciliation”, lamassa damiqta “favourable protective deity”, ana dumqi or similar.
TEXT 8.31
PRAYING TO ŠAMAŠ, FEEDING WITCHCRAFT TO A DONKEY

Content

Two Kuyunjik fragments that originally belonged to the same tablet (mss. A₁ and A₂) preserve a sequence of incantations and ritual instructions against witchcraft. The contents and structure of the text suggest that the recitations and instructions formed two independent anti-witchcraft rituals, the first of which is also known from a small Late Babylonian fragment (ms. b).

The first ritual (lines 1′–36′) involves the recitation of a prayer to Šamaš and, if we have understood it correctly, the melting of some items, perhaps substitute figurines, in a potter’s kiln. This is followed by a second rite, where peas, lentils and other seeds are ground and then, as carriers of impurity, fed to a donkey (cf. the feeding of impure substances to an ox in text 10.7). It is not certain that the first section, which includes the recitation of the Šamaš prayer (lines 1′–23′), and the second section, the rite using the ground peas and seeds (lines 24′–36′), were really parts of the same ritual, but the absence of a clear concluding formula in the first section and the presence of both sections on the parallel Late Babylonian fragment (ms. b) suggest that this was the case.

The second ritual (lines 37′–47′) is quite fragmentary. It seems possible that an incantation is recited over a substitute figurine of the witch, and funerary offerings are then performed in order to symbolically declare the witch dead.

List of Manuscripts

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<td>K 8326</td>
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<td>pl. 62</td>
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<td>b</td>
<td>92-7-9, 120 = BM 17004</td>
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Fragments of a single-col. tablet, Neo-Assyrian script, 7th cent. Nineveh, ‘Ashurbanipal’s Library’

Small fragment, Late Babylonian script, ca. 5th–3rd cent. Babylonia; possibly Sippar

Synopsis of Text Units

i  Anti-witchcraft ritual before Šamaš ........................................................... [1′–36′]
   Ritual instructions .......................................................................................... [1′–7′]
   A₁ obv. 1′–7′
   Prayer addressed to Šamaš: [Šamaš bēlu] šaqqā mudū [kalāma] ....................... [8′–23′]
   A₁, A₂ obv. 8′–23′ // b obv. 1′–8′
   Ritual instructions .......................................................................................... [24′–26′]
   A₂ obv. 24′–26′
   Incantation: [Kīma ḫallūrt] sandāti ................................................................. [27′–36′]
   A₂ obv. 27′–36′ // b rev. 1′–5′

ii Ritual against a witch .................................................................................... [37′–47′]
   Fragmentary incantation ................................................................................. [37′–39′]
   A₂ rev. 1–3
   Rubric .............................................................................................................. 40′
   A₂ rev. 4
   Fragmentary ritual instructions .................................................................... [41′–47′]
   A₂ rev. 5–11
Transliteration

1' A1 obv. 1' [ ] x [ ]
2' A1 obv. 2' [ ] x [ ]
3' A1 obv. 3' [x x x MUR] U-ša [ ]
4' A1 obv. 4' [x x x] DUR SIK GE₃ ina x [ ]
5' A1 obv. 5' [ina²] UDU[N] BAḤAR ZAG u GŪB x [x x x (x)]
6' A1 obv. 6' [ina IG] UL UTU NĪG NA SIMLI GAR-an x [x x x (x)]
7' A1 obv. 7' [x x (x) Z][AI] G U GUB tu-ša-ad-ma U[R₃,GIM DU₁₁,GAL]
8' A2 obv. 8' [EN ḪUTU EN] ša-qua-št mu-du-št [kalāma]
9' A2 obv. 9' [dayyānu la]-ra'a₄ ta-a'-ti mu-bal-lit [mtri] [l]a [ ] t[a-a]-št [u-ballit]
10' A2 obv. 10' [DINGIR rēmētu]-šā kal-la-tā [ ]
11' A2 obv. 11' [ ] iE₃-ka kal-lat UN.MEŠ [ ]
12' A2 obv. 12' [ ] iGIR nam-maš-ša-[a] [ ]
13' A₁A₂ obv. 13' [i-ziz-za]-am-ma ḪUTU Š]-M[e qa-BA]-a₃ [ ]
14' A₁A₂ obv. 14' [ ] iM-[hir-an-ni li-mad ma]-β[ar-ka lu]-β[lut]
15' A₁A₂ obv. 15' [ ] kaš-šap-ti šā išš₃-[pi r]u-ḫe-e
16' A₁A₂ obv. 16' [ ] ū-pi-šē ḪUL MEŠ DÛ₁ MEŠ-ni
17' A₁A₂ obv. 17' [ ḪUTU(?) at]-ra₃ ZU-M[a² ana-ku N]U ZU-u
18' A₁A₂ obv. 18' [x x x]-u ši-[d[a³-nam] di-a-am
19' A₁A₂ obv. 19' [x x x (x)]-i[a-[na mtri(?)]] i-li-ru-u-ni
20' A₁ obv. 20' [mē napištiya ina qabri(?)] uš-ni-lu
21' A₁ obv. 21' [ ] DINGIR MEŠ GAL MEŠ
22' A₁ obv. 22' [ ] iG-pu-šu-u-ni
23' A₁ obv. 23' [x x x ina UGU(?)]-ša]-nu lu-uz-ziz
24' A₁ obv. 24' [x x x GÜ.GAL] GÜ₁.TUR ZIZ.AAN GIG.BA
25' A₁ obv. 25' [(x x) GÜ.NĪG.HAR.R] A 1-niš i-ša-mu-du-ū-ma
26' A₁ obv. 26' [x x x G] GÜ.GAL ANŠE tu-ša-kal u ki-a-am DU₁₁,GAL
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

Bound Transcription

Translation

(lines 1°-2° too fragmentary for transcription)

8′ [EN Šamaš belū] šaqā mādū [kalāma]
9′ [dayyānu lā ū tāni mudallîti mītī]
10′ [ilu re]mēnā ša kullatu ibellu
11′ Šamaš ina ašēka kullat nīš tadān(i)
12′ [b]al Šakkan nammaššā tušēšer

8′ [Incantation: “Šamaš,” exalted [lord], who knows [everything],
9′ [incorruptible [judge], who revives [the dying]
10′ [me]rciful [god], who rules the whole [world].
11′ Šamaš, when you rise, you judge all the people,
12′ (and) guide ariught [the li]vestock of Šakkan, the animals.

(lines 1°-2° too fragmentary for transcription)

3′ [ ... qab][šuš [ ... ] 4′ [ ... ] ĥurri šipāri
salāṭi ina [ ... ] 5′ [ina utâ]n(?) pa-
hāri imma u šumēla [ ... ] 6′ [ina maḫar]
Šamaš nignak burâši taškakan [ ... ]
7′ [ ... ] īmna u šumēla tuṣād-ma [k]išam taqabbi]

3′ [ ... ] his [hilps [ ... ] 4′ [ ... ] a cord of black wool on
5′ [ ... ] [In] a potter’s [ki]lf[n, to the right and to the left,
6′ [Before] Šamaš, you set up a censer with burâšu-
juniper [ ... ] 7′ [ ... ] , to the right and to the left, you melt.
Then [you speak] th[u]s:]

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via free access
Be present for me, Šamaš, and listen to my prayer!

Recognize the [troub]le that has befallen me [(so that)] I may live before you!

My [warlock] (and) my witch 16 who have performed 15 witchcraft, magic,

[sorcery] (and) evil machinations against me —

O Šamaš, (whom) you know, [but I do n]ot know,

[(who) ... ] [ ... šṭ[ašnu-disease] (and) di u-disease,]

[(who) have] ... [m]e, have chosen me [for a dead person],

[(who) have buried [the water of my life in a grave],

[ ... ] the great gods,

[ ... ] they have performed [ ... ] against me,

[ ... ] let me triumph [over the]m!”

You bury [ ... ] ...

(lines 37–39: Akkadian incantation; too fragmentary for translation)

(Wording of an incantation) to undo [the bon]ds of a witch.

[Its ritual: ... ] ... human nail parings 42[ ... ]. You write ... on its [sho]ulder. 43[You wrap [ ... ]]. You recite this incantation seven times. 44[You take ... ]. He washes with water. 45[ ... ]. You present a funerary [offering] for her. 46[ ... ]. You repeat (it) for ... days, then 47[ ... ]. Then he will be well.

Catchline: 48[ ... ] ... tugānu-disease.

(blank space of 5 lines)

Notes

5′, 7′: Only minute traces are preserved before BĀHAR. What is visible admits a restoration UDUN (rather than LŪ), and the mention of a kiln would go well with the instruction ṣaṣad “you melt” in line 7′ (if the verb is not šādu A “to spin; to turn”, here possibly “you stir”).

9′: For the restoration muballit mitti, cf., e.g., text 11.3, 1.: 36 in this volume.

10′–13′: These lines can also be found in an incantation addressed to Šamaš that forms part of a namburbi-ritual for averting the evil indicated by lizards (see Maul, BaF 18, 307–8: 33′–36′; the ver-
bal form in line 34′ there can now be restored according to the present text).

14′: Cf. CMAwR 1, text 8.7.1: 22.

19′–20′: For the restorations, cf. Maqlû I 107–8 (ama miti ūṭraʾ inni, mē napišṭiyya ina qabrī usṣîlī) as well as CMAwR 1, text 8.3, 2.: 23 (mē napišṭiyya ina qabrī usṣîlī). For related phrases, cf. also Maqlû II 185, IV 26–27, 31, 44–49 as well as CMAwR 1, text 8.3, 1.: 4 with note, and text 8.7.1: 15, 55′. For an overall discussion, see Schwemer, Abwehrzah-ver, 101–4, with references to previous literature.

23′: A reading lu-ṭu-baṭ “let me seize” is possible, but contextually less plausible.

24′: Perhaps restore DÙ.DÙ.BI at the beginning of the line; but note that ritual instructions pertaining to the preceding prayer are already given in lines 1′–7′.

27′: Note that the logogram GÛ.GAL, even when clearly used in the plural, is usually not marked by MEŠ.

27′–31′: For this motif, cf. Šarpu V–VI 60–66, 130–34; for the restoration in line 28′, cf. also K 2453 rev. III 17 (CT 23, 10).

33′: We interpret maruštu and lemuttu as adjectival attributes; alternatively, one could read amaṭa and take maruštu and lemuttu as nouns in the genitive.

36′: It seems likely that this line contains the final instructions of the ritual and was not set off by a ruling because of its brevity.

37′–39′: We are unable to provide a comprehensive interpretation of this fragmentary incantation. The word su-lu-ú, which is repeated several times, probably represents sullū “disloyal speech”, “mendacity”, rather than sulpī “street” or sullū “prayer” (though the mention of Enlil in line 39′ may suggest the latter).

41′–42′: Too little is preserved for a confident restoration of these lines. Apparently a figurine is to be produced and ritually identified by attaching nail parings to it — UMBIN Lû.U18.LU here is unlikely to be the code name for the kuzuru plant — and by inscribing it with its name. The inscription on the left shoulder confirms that the figurine represents the evildoer, within the present context almost certainly the witch. The masculine pronoun in šumēlštu refers back to šalmu “figurine”, which perhaps should be restored in the broken parts of line 41′ or 42′.

43′: talammi “you wrap” may well refer to the wrapping of the figurine with combed-out hair (mušattā); cf., e.g., CMAwR 1, text 2.2, 1.: 50′.

44′: Because of the fragmentary state of the text, the exact reading of A TU3 remains uncertain. The text clearly refers to a washing ceremony, probably in connection with the funerary offerings mentioned in the following line.

48′: No parallels to the catchline are known to us. Perhaps restore [ ... paʾšši-i]ṭī-tū lu tu-ga-na “[ ... paššitu-disease or tugānu-disease”. For paššitu and tugānu mentioned side by side, cf. BAM 578 obv. II 20–21.
TEXT 8.32
BURNING FIGURINES BEFORE ŠAMAŠ

Content

The passage preserved on the Late Babylonian fragment BM 47602 belongs to a typical ceremonial anti-witchcraft ritual: Before the sun-god Šamaš, the witches, represented by figurines of various materials, are destroyed by fire.

The text was probably introduced by a description of symptoms, but only a few words of a purpose clause, which often stands at the end of a description of symptoms, are extant. While the figurines burned, a prayer addressed to Šamaš was to be recited. This text, whose opening lines are preserved, exhibits the characteristic phraseology of Šamaš prayers.

The tablet, which seems to have had two columns, was probably inscribed with more than the one ritual that is partially preserved. Prior to the single extant ritual, the lost upper part of obverse, column I, may well have contained another unit. Moreover, it is unlikely that the Šamaš prayer beginning in line 8' and the final ritual instructions following upon it filled all of column II as well as both columns of the reverse of the tablet.

[After the completion of this volume, M. Luukko identified a duplicate of the Šamaš prayer among the Lambert Folios (81-11-3, 643 = BM 47939; Lambert, Nachlass, Folio 9333). This tablet will be edited in volume 3. BM 47939 preserves the second half of the incipit, showing that this Šamaš prayer is identical with the third Šamaš prayer of CMAwR 1, text 8.7. There, only the incipit is extant in the memorandum version; see text 8.7.2, lines 28–29. BM 47939 partially preserves the final lines of this prayer. Their wording proves that text 8.7.1, lines 101′′′–4′′′, contrary to the Synopsis in CMAwR 1, p. 337, do not represent the final lines of this Šamaš prayer, but belong to another, additional incantation, very possibly a version of Anašši dipāra.]

List of Manuscripts

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<th>a 81-11-3, 307 = BM 47602</th>
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<th>pl. 63</th>
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<td>Fragment of a two-col. tablet, Late Babylonian script, ca. 5th–3rd cent.</td>
<td>probably Babylon</td>
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Synopsis of Text Units

i′

Anti-witchcraft ritual before Šamaš ................................................................. 1′–14′
Fragmentary symptom description and purpose clause ................................ 1′–2′
a obv. I 1′–2′
Ritual instructions ............................................................................................ 3′–7′
a obv. I 3′–7′
Incantation: Šamaš bēlu rabā muš[tēšer elāti u šaplāti] ................................. 8′–14′
a obv. I 8′–14′

Previous Editions

None.

Transliteration

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<td>[aq1-na] [Ē3]-š[u] x x x x x x</td>
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<th>2′ a obv. I 2′</th>
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<tr>
<td>DŪ-šū ša-ba-t[u] x x x x x x</td>
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8′ EN 4TU EN GAL-ū muš-ī[e-še AN TA MAŠ u KI TA MAŠ at-ta-ma]
9′ 4TU ADDA bul-lu-tu ka-sa-[a]3 [DUš ša šu ka-ma]
10′ muš-te-še-ši-न UN MEŠ kal du [a-ad-me 4TU at-ta-ma]
11′ 4TU ak-ta-miš iga-ka šu-[te-ši-ra-an-ni]
12′ anu ku NENNI A NENNI ša DINGIR Ša NENNI šu-[15 šu NENNI-ta]
13′ NENNI d[15 šu NENNIša]
14′ [NU D]U10.GA.MEŠ 4PU-ša 4a-[na 1a-ši?] (a obv. I ends; obv. II and rev. lost)

Bound Transcription

... ˌana bēttiš[u?] ... ] ˌepiššu

... ˌso that [ ... ] h[is] house, ˌso that the one who performed sorcery against him be seiz[ed, ... ]

Translation

... ˌso that [ ... ] h[is] house, ˌso that the one who performed sorcery against him be seiz[ed, ... ]

Notes

1′–2′: This clause probably formed the final part of a set of purpose clauses, as often in the introductory section of anti-witchcraft rituals (cf., e.g., CMAwR 1, texts 7.6.6; 7.6.7; 8.2: 14–20).

3′–4′: The restorations are based on the context. At the end of line 4′, a specific kind of wood may have been restored; the twigs of poplar wood (ṣarbatu) were often used as a fast-kindling fuel (for lutē ṣarbatu, cf., e.g., CMAwR 1, texts 8.3, 1: 107; 8.13: 16). But also cut-up reeds were used for ritual fires, in which case one would have to restore Gil MEŠ kar-tu-ti or a similar phrase. For the use of bricks to build a temporary fireplace for a ritual burning, cf., e.g., CMAwR 1, text 8.13: 16.

8′–13′: The restorations in these lines are based on the duplicate BM 47939, which was identified after the completion of the present volume (see addition to Content). Note that in BM 47939 obv. an additional ten lines of the prayer are extant.

14′: The sign A after i-pu-ša is clear; therefore restorations like i-pu-ša-an-ni, i-pu-ša-nin-ni, i-pu-ša-ni, i-pu-ša ū-še-pi-ša or i-pu-ša is-šu-ra are excluded.
TEXT 8.33
BURYING FIGURINES BEFORE ŠAMAŠ

Content

Only the right half of this landscape-format tablet from Aššur is preserved. The obverse is divided into sections of only a few lines each. They probably represent short individual rituals, but due to the fragmentary state of the text this remains uncertain. In lines 9′–27′ the tablet preserves more extensive instructions for an anti-witchcraft ritual to be performed before Šamaš. The ritual probably involves the usual offerings and, apparently, the burial of substitute figurines of the witches in some sort of container. The ritual instructions and the prayer to Šamaš that forms part of the proceedings (lines 18–27′) focus on the well-known motif of turning the witchcraft back upon the witches.

List of Manuscripts

| A  | VAT 13711 | KAL 2, 32 | coll. | Fragment of a landscape-format single-col. tablet, Neo-Assyrian script, 8th–7th cent. |

Synopsis of Text Units

| i′ | Fragmentary ................................................................. | 1′ |
|ii′ | Fragmentary ritual against witchcraft ................................| 2′–3′ |
|iii′ | Fragmentary ritual ........................................................ | 4′–5′ |
|iv′ | Fragmentary ritual ........................................................ | 6′–8′ |
|v′  | Ritual before Šamaš against witchcraft ............................. | 9′–27′ |
|    | Ritual instructions ....................................................... | 9′–17′ |
|    | Prayer to Šamaš ............................................................ | 18′–27′ |

Previous Editions

Schwemer, KAL 2, 83–85, no. 32.

Transliteration

| 1′ A obv. 1′ | [ ] x [ ] |
| 2′ A obv. 2′ | E[N] šer-ri |
| 3′ A obv. 3′ | kiš]-pi ṣa-dš]-rù |
| 4′ A obv. 4′ | x x x be |
| 5′ A obv. 5′ | N[U] fTE]-šù |
| 6′ A obv. 6′ | x x x x x É NA ta-[sár]-raq] |
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

Bound Transcription

(lines 1’–8’ too fragmentary for transcription)

Translation

(lines 1’–8’ too fragmentary for translation)

\[9' \text{(EN 9'UTU X X X X X muš-te-[š]er DINGIR ū LU₂₄₂ at-ta-ma} 4'UTU an-nu-ti NU MEŠ \]

\[10' \text{You stew date[š] (and) sa[š]gu-flour.} 1\text{'}\text{You place mirsu-confection made of syrup (and) ghee (there). You set up a censer with burāšu-juniper.} \]

\[11' \text{You pour a libation of beer.} \]

\[12' \text{You lift [} \text{and } \text{and recite } \text{thi[š] incantation.} \]

\[13' \text{a bottle} \text{which you filled with napḫ[ti]a} 1\text{'}\text{You seal their [open]n with a [se]al.} \]

\[14' \text{16\text{']the one [who] performed sorceries against him, you b[urly [ under the th[e]shold of his gate. If you do not know the one who performed sorceries against him, 17\text{']Then [} \ldots \text{] will return to those who performed them.} \]

\[18\text{’Incantation: “Šamaš, you are [} \ldots \text{, the one who guides} \]

\[19\text{’god and man aright.} \]

Šamaš, these are the figurines 19\text{’of my warlock and my witch!} \]

\[20\text{’You know them, but I do not know them:} \]

Those who 22\text{’with witchcraft,} \]

\[21\text{’‘distortion-of-ju[l]stice’ magic, ‘cutting-of-the-throat’ magic, ‘seizing-of-the-mouth’ magic (and) [m]ad[ness] \]

\[22\text{’through the great deep[ds of Ea, the king of the subterraneo ocean],} 23\text{’(and) the magical procedures of Marduk],} \]
[kišptšunu ru]ḫêšunu rassêšunu upšaššu-
[nu ...šun]u
24'[ ... zikurud]ḫêšunu u šinti têmtšunu [ ... ]
25'[ ... lišbatušunati arkat epšētēšumu]
26'[ ... ...šun[i] l[u... [ ... ]
27'[ ... ... ] ... [ ...]
(text breaks)

Notes

15′–17′: If the restoration of the disjunctive šumma-clauses is correct, the statement implies that knowing the identity of the alleged witch was of some significance for the way in which this ritual had to be performed. Anti-witchcraft rituals often prescribe that the names of the witches be written on the figurines representing them. In those contexts šumu “name” may refer to a generic designation like “my witch”, but the present text would suggest that actual names were also employed.

16′: Instead of tusšāšu (twice), one could also read tusšā without an explicit reference to the object.

17′: The subject of the final sentence is a masculine plural term for witchcraft (e.g., kišpu or ipšu).

22′: Note that a reading *ÌḪUL instead of […]-ni ă is excluded. The whole phrase is probably to be restored usšaššuši isqani urammikani u ipšušašu-
[ ... ]ni “who fed me (witchcraft), gave me (witchcraft) to
drink, bathed me and anointed me (with witchcraft) ...
( ... )” (or similarly).

25′: For the restoration, cf. text 7.21: 10′ with the pertinent note.
This small fragment preserves parts of what seems to be a complex ceremony against witchcraft that included the recitation of at least one prayer addressed to Šamaš. The fragmentary ritual instructions contain an unusual description of a mutilated figurine representing the witch.

**List of Manuscripts**

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<th>pl. 63</th>
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<td>Nineveh, 'Ashurbanipal’s Library’</td>
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**Synopsis of Text Units**

1. Ceremonial ritual against witchcraft ................................................................. 1′–15′
   Purpose clause or rubric .................................................................................. 1′–2′
   A obv.? 1′–2′
   Ritual instructions ............................................................................................ 3′–8′
   A obv.? 3′–8′
   Incantation: Šamaš annā ṣpišt Ša[maš anṉtu ṣpiš̱t(?)] .................................. 9′–15′
   A obv.? 9′–15′

**Previous Editions**

None.

**Transliteration**

1′ A obv.? 1′ [x] x x [a]na DÛ-šá-nu GUR-ri []
2′ A obv.? 2′
3′ A obv.? 3′ DÛ.DÛ.BI ana’(ina) GÚ ID DU NA [x x x x x x]
4′ A obv.? 4′ ina GISSU’ <ina>5 GİR.AN.BAR IM KID-[maš samal kaššápti teppus(?)]
5′ A obv.? 5′ ŠA.MEŠ-šá tu-ḫal-la-al UZU.[ŠA’-šá’ x x x x]
6′ A obv.? 6′ 2 ŠU.SI ina DÛR-šá tu-šē-sa-a ina x [x x x x x]
7′ A obv.? 7′ NU Šu-a-tú ina TE inššU.RIN.NA GUB-a[z x x x x x]
8′ A obv.? 8′ mi-iḫ-ḫa BAL-qí UR₃.[GIM DU₁₁.GA-šû]
9′ A obv.? 9′ ÉN 4UTU an-nu-u e-PI-šš [U anṉtu ṣpiš̱t(?)]
10′ A obv.? 10′ 4UTU an-nu-u sa-ḫi-ra 6 U[TU anṉtu sāhir(?)]
11′ A obv.? 11′ 4UTU an-nu-u da-i-ki [Šamaš anṉtu dā ikrit(?)]
12′ A obv.? 12′ šá at-ta ZU-šû-ma [anâku la tdâ]
13′ A obv.? 13′ šá 1UŠ₃₁ UŠ₃₁ UŠ₁₁ u[p’]-šá-šē-e lemmûti(?)
14′ A obv.? 14′ [i-pu-šá] 4ašš-šē-pi-ša [iššura uššîra(?)]
15′ A obv.? 15′ [x x x x x] x [fragment breaks]
Bound Transcription

1° [ ... ] ... [ ... ] 2° ana ṣeššunu tuṛri
[ ... ]

3°Dū. Dū. ‘BI ana’(ina) kišād nāri tallak amēlu’ [ ... ] 4° ina šili’ <ina>3° patri ṭda takarris-[maš] šalam kaṣšāpti teppuš(?) 5° qerbiša tuḥallal erʾriša(?) [ ... ] 6° šina ubān ina šuburrēša tušēššā ina ... [ ... ] 7° šalma šuṭu ina lēr tinūri tušāz [ ... ] 8° mišša tanaggi kā[m tušaqbašu]

Translation

1° [ ... ] ... [ ... ] 2° to send back (witchcraft) to those who performed it, [ ... ].

3° Its ritual: You go to” (text: at) the river bank. The man [ ... ] 4° In the shade, you cut off clay <with> an (iron) knife; [then you make a figurine of the witch]. 5° You make her intestines hang down; [her] gūts ... 6° you protrude two fingerbreadths from her anus. In ... [ ... ]. 7° [You] have this figurine stand by the side of an oven; [ ... ]. 8° You pour a libation of miššu-beer (and) [have him speak] th[us]:

9° Incantation: “Šamaš, this is my sorcerer, Ša[maš, this is my sorcerer],
10° Šamaš, this is my enchanter, Š[amaš, this is my enhan-
11° Šamaš, this is my murderer, [Šamaš, this is my murder-

12° whom you know, but [I do not know], 13° who 14° [has performed] or has had performed, [has sought or has had sought],
14° witchcraft, magic, sorcery (and) [evil] m[achinations] 14° against me,
15° [ ... ] ... [ (text breaks)

Notes

2°: This line probably forms part of an introductory purpose clause or a rubric; cf. CMAwR 1, text 7.6.5: 8.

3°: If ina “at” is to be taken seriously, one could read tazzāz “you stand” instead of tallak “you go”, but this would be an unusual instruction. A syllabic reading du-na-[... before the break does not yield any satisfactory sense (note that dunānu as a variant form of andunānu is uncertain and, even if correctly interpreted, is only attested in Neo-Assyrian sources thus far).

4°: The text is apparently corrupt, as “in the shade of a knife” makes little sense. Before patri the preposition ina “with” is expected.

5°–6°: tu-ḥal-la-al is epigraphically clear; we interpret the form as a D-stem of alālu “to hang”, which is well attested in intransitive static forms. It seems that a figurine is produced whose intestines are hanging out from the belly and protruding from the anus. For harming the intestines of the witch, cf. the incantation passage Maqlû VIII 71″–74″.

8°: Instead of tušaqbašu, one could, of course, also restore iqabbbi or taqabbbi.

9°–12°: The restoration follows the frequently attested pattern of pairs of male witches followed by their female counterparts. Note, however, that the verbal form ṭdāšu-ma in line 12’ may imply that only male witches were listed here, even though the preceding ritual instructions certainly prescribe the use of the figurine of a female witch.

11°: For daʾiku “murderer” as an epithet of the witch, cf. Maqlû III 51 and here text 8.20, 2.: 27″.
TEXT 8.35

FRAGMENTARY PRAYER, PROBABLY TO ŠAMAŠ

Content

This prayer is only known from a small fragment from Nineveh. Several of the preserved lines bear some similarity to the Akkadian Šamaš prayer of the second house of Bīt rimki. Whereas the Bīt rimki prayer is directed against a female witch, the text edited here is concerned with a male opponent.

List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>K 6418</th>
<th>—</th>
<th>pl. 63</th>
<th>Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent.</th>
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<td>Nineveh, 'Ashurbanipal's 'Library'</td>
</tr>
</tbody>
</table>

Synopsis of Text Units

i Fragmentary incantation ..................................................................................................... 1′-15′
A: 1′-15′

Previous Editions

None.

Transliteration

1′ A: 1′ [ ] x [ ]
2′ A: 2′ [x x x (x)] mu x x [ ]
3′ A: 3′ [x] ḫUŠ-tum bu-lu(-)
4′ A: 4′ [T]A la mu-ši-ši-ra-a-ti x [x x x (x x)]
5′ A: 5′ [a]-na di-ni kit-ti 1 'atš-[a-zización maḥarka]
6′ A: 6′ [p]a-šir ār-ni at-[a-[a-azización ma ḫarka]
7′ A: 7′ [ṣ]-a an-ni la-ni-ia u-šaš-ši-[lu NU. MEŠ(?)]
8′ A: 8′ [i]š-di-ḫi-ia u-[kap]-pī-r[u [x x x]]
9′ A: 9′ [ṣ]-u-ú līm-qut-ma ana-ku [u-ud-ni]
10′ A: 10′ [ṣ]-u-ú li-niš-ma ana-ku [u-ud-ni(?)]
11′ A: 11′ [ṣ]-u-ú lī-mut-ma ana-ku [lublu]
12′ A: 12′ [ṣ]-u-ú li-nī-gir-ma ana-ku [lašer]
13′ A: 13′ [ṣ]-u-ú li-[a]-ši-[ma ana]-ku[3] [lašib]
14′ A: 14′ [x x x] AN-e ra-[me]²(-)[x x x]
15′ A: 15′ [x x x] x x MAN AN-e³ [x x x x]

(fragment breaks)

Bound Transcription

(lines 1′-2′ too fragmentary for transcription)

3[ ] elletu(?) … [ ]

4[iš]tu la mušširatī … [ ]

5[a]-na di-ni kiti-ti [azización maḥarka]

(lines 1′-4′ too fragmentary for translation)

5[F]or a true judgment I have [come before you].

Translation

5FoR A true judgment I have [come before you].
6\(\)āšir arni attā-m[a Šamaš(?)]
7\(\)a ana lāntya umašši[lu šalm(?)]
8\(\)āšišṭiya ukappiru [ ... ]
9\(\)āš limaqta anāku [lubī]
10\(\)āš limṣa-anāku [udnin(?)]
11\(\)āš limūt-ma anāku [lubūt]
12\(\)āš linnegir-ma anāku [lāšer]
13\(\)āš litasse-ma anāku [lāšer]
14[ ... ] šamē ... [ ... ]
15[ ... ] ... šar šamē [ ... ]

(text breaks)

6\(\)It is you who [un]does guilt, [Šamaš]!
7\(\)The one who made [figurines] similar to my body,
8\(\)who cut off my [pr]ofit [ ... ]:
9\(\)Let him fall, but let me [rise],
10\(\)let him become weak, but let me [become strong],
11\(\)let him die, but let me [live],
12\(\)let his (plans) be thwarted, but let me [have success],
13\(\)let him be bound, but let me [become pure]!
14[ ... ] heaven ... [ ... ]
15[ ... ] ... king of heaven [ ... ]

(text breaks)

Notes

4\(\) The phrase la mu-šī-ši-ra-a-ti may perhaps be compared with rumīkāt mē lā mušēširāti “wash water that has not been drained away” (Reiner, *JNES* 15 [1956] 142: 43\(\)). But the context is too fragmentary for any confident interpretation of the phrase. The fragmentary sign before the break may be MU; if so, one could read [iš]im(TA) la mu-šī-ši-ra-a-ti-i[š], “from my things that have not been cleared away / set straight”.

9\(\), 11\(\)−13\(\): These lines are similar to lines 46–49 of the Akkadian Šamaš prayer of the second house of *Bitt rimki* (ed. *CMAwR* 1, text 9.1).
This anti-witchcraft ritual is to be performed before Sîn and Šamaš at a time when both the (nearly full) moon and the sun are visible at the same time on the western and eastern horizons; at this time, when Sîn and Šamaš decide the fate of the people of the land (cf. Maqlû II 23, 107), they will also render a favourable verdict for the patient (line 2). The proceedings include the production and ‘consecration’ of a potion and of a linen pouch to be worn around the neck; the presentation of offerings and the recitation of two prayers addressed to Sîn and Šamaš; a classical figurine rite during which the patient destroys figurines representing the warlock and witch by trampling on them; and the purification of the patient. The last few lines give a positive prognosis: the patient will be well; he will be treated with favour by fellow-humans and obtain propitious omens from the diviners (lines 43–45a). This last part of the prognosis corresponds with the statement in the symptom description that the patient’s condition cannot be determined by means of divination. It also ties in well with the emphasis that is placed throughout the whole ritual on obtaining a favourable verdict for the patient (for similar configurations, cf., e.g., text 3.5). The introductory phrase of the prognosis, adi ūm bałuṭu “as long as he lives”, indicates that the ritual had not only a therapeutic, but also an apotropaic function.

The text is preserved on three Neo-Babylonian fragments from Sippar which share the same orthography and usually even the same line division. Manuscripts a and b do not overlap, but renewed collation renders the assumption of an indirect join (thus tentatively Schwemer, OrNS 79 [2010] 482) unlikely.

**List of Manuscripts**

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<table>
<thead>
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<tbody>
<tr>
<td>a</td>
<td>Si 34</td>
<td>—</td>
</tr>
<tr>
<td>b</td>
<td>Si 745 + 818</td>
<td>—</td>
</tr>
<tr>
<td>c</td>
<td>Si 722 + 725</td>
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</tbody>
</table>

**Synopsis of Text Units**

i    Ceremonial ritual against witchcraft ................................................................. 1–46

   Symptom description ......................................................................................... 1
   b obv. 1 // c obv. 1
   Ritual instruction, sections 1–4 ........................................................................ 2–14
   b obv. 2–14 // c obv. 2–14
   Incantation addressed to Sîn and Šamaš ............................................................. 15–30
   a obv. 1–15′ // b obv. 15 // c obv. 15–rev. 7
   Ritual instruction, section 5 ........................................................................... 31–34
   a rev. 1–4 // c rev. 8–11
   Incantation addressed to the great gods ........................................................... 35–42
   a rev. 5–12 // c rev. 12–20
   Ritual instruction, section 6 ........................................................................... 43
   a rev. 13 // c rev. 21
   Prognosis ......................................................................................................... 43–46
   a rev. 13–15 // c rev. 21–24a
TEXT 8.36

Previous Editions


Transliteration

1 b obv. 1 DIŠ NA GIG.MEŠ GI[G
   c obv. 1 [GI[G,[ME]Š GIG-ma A.RÁ-ŠÚ NU pár-sat [x x x]
2 b obv. 2 e-nu-ma 30 u [UT] U i[t-ti]
   c obv. 2 [e]-nu-m[a 3]0 u 4UTU it-ti a-b[a-miš innammarŠ-ma]
3 b obv. 3 EŠ.BAR KUR a-num i34BAR KU5-su1 i[na] x [ ]
   c obv. 3 [EŠ.BAR][KU5-su1] a-num u 4BAD KU5-su ina x x x [x x x]
4 b obv. 4 [K]I SAR A KÙ S[U] 2 GL.DU3 GIN-an [ ]
   c obv. 4 [KÙ S[U] 2 GL.DU3 GIN-an 2 [x (x) GAR-an]
5 b obv. 5 [NINDA e]-lu KÉŠ-[s]u-ru-ni KAŠ.SAG el-[lu]
   c obv. 5 [el]-lu KÉŠ-su-ru-ni KAŠ.SAG el-lu n[aq-q(a)-Šu-ni-ti]
6 b obv. 6 [K]I.ZA.ZA-ma kam 4DU11.GA-šá-su-ni-ti i-lu[t-k]u-nu
   c obv. 6 [K]I.ZA.ZA-ma kam DU11.GA-šá-su-ni-ti i-lut-k[u]-nu GÅL-te [lu3-lu3]
   b, c
7 b obv. 7 r[i³-Š]ESI GIŠ BÚR 4ZU3 AM.SI gis3TAŠKAR1 gi3ME[S
   c obv. 7 [BÜ]R ZU 4AM.SI gi3TAŠKAR1 gi3MES [MÂ.KA.][NA]
8 b obv. 8 [x x] x eš-má-ru3-u4 kur-ka-nam [ ]
   c obv. 8 [eš]-ma-ru4 kur-ka-nam ŠME.LI
9 b obv. 9 [a-an]-lu[lu]-lu3-u GI[S]-MEŠ an-nu-ti ina 4GADA K[ES
   c obv. 9 [GIŠ.MEŠ an-nu-ti ina 4GADA KÉŠ ina TE KÉŠ 4GAR-an
   b, c
10 b obv. 10 [x x] x 4KUR,[K]UR 4tar-muš4 4GI3lim1 [ ]
   c obv. 10 [KUR,KUR 4tar-muš3 4GI3lim3 GI3NIŠ
11 b obv. 11 [x x x] x 4eli1-kal1-la1 1-niš ina KAŠ ŠIG-as ina [ ]
   c obv. 11 [4eli1-kal1-la1 1-niš ina KAŠ ŠIG-as ina TE KÉŠ GAR-an
   b, c
   c obv. 12 [šá IM DU-uš MU.NE.NE]
13 b obv. 13 [ina MAŠ.SÍL 150-Šú-nu] S[AR-á]r-3ma1 anIGI 30 4UTU GUB-s[u-nu-ti]
   c obv. 13 [30 4UTU GUB-s[u-nu-ti]
14 b obv. 14 [ina UGU NU.MEŠ šá-su-ni-ti(?)] GU3-ma UR3,GIM [ ]
   c obv. 14 [GU3-ma UR3,GIM DU11,GÅ]
   b, c
15 b obv. 15 [3] x [ ] x [ ]
   c obv. 15 [3] x [ ] x [ ]
   (b breaks; for undecipherable traces on the reverse, see copy)
16 a obv. 1 4UTU LUG]AL AN-e u KI3-[tim m]u-nam-mir uk-lu
   c obv. 16 [4UTU LUG]AL AN-e u KI3-[tim m]u-nam-mir uk-lu
17 a obv. 2 [g[as]-4ra3-tlu ] ina qé4-reb3 [ ]
   c obv. 17 [DINGIR.MEŠ g]aš-ra-tú šá ina qé-reb AN-r[e KÜ-tim i3-z[i3]-z[u]
   b
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

18 a obv. 3′ [aš-r]u šip-ti KU₃-su [ ]
c obv. 18 [ina]-ša-su šip-ti KU₃-su [EŠ.BAR]
19 a obv. 4′ [ ] an-ni-iš ŠT₃.MU i-zîz-[za-nim-ma]
c obv. 19 [ina u₄-mi] an-ni-i an-ni-iš ŠT₃.MU i-zîz(za)-za(zîz)-nim-[ma]
20 a obv. 5′ [ši-ma]-a têš-li-tum kaš-sâ-pi u kaš-[š][ap]-r[i]
c obv. 20 [ši-ma]-a têš-li-tu kaš-sâ-pi u kaš-sap-ti₃
21 a obv. 6′ [ ] UṢ₁₁ UṢ₁₁ UṢ₁₁ up-ša-še-e [I]JUL.MEŠ šá LÚ.MEŠ DÜ-šu-nin-ni
  c obv. 21–22 [šá U]UṢ₁₁ UṢ₁₁ up-ša-še-e ŪHL.MEŠ šá LÚ.MEŠ / [DÜ-š]u-nin-ni →
22 a obv. 7′ NU:[ME]Š-sù-nu DÜ-uš ina IG[i]-ku-nu e-li-sù-nu až-zîz
  c obv. 22–23 NU.MEŠ-sù-nu DÜ-uš ina IG[i]-ku₃-nu / t[i]-l[i]-šù-nu až-zîz →
23 a obv. 8′ d[i]-ni di-na EŠ.BAR-a-a KU₃-s[a]  
c obv. 23 di-na di-na EŠ₃ [BAR-a-a ]
24 a obv. 9′ ina DU₁₁.GA-ku-nu šir-ti šá NU KÜ-[rù]
  c rev. 1 ina DU₁₁.GA-ku₃-nu šir-ti šá NU [ ]
25 a obv. 10′ u an-ni-ku-nu ki-nim šá NU BAL-[u]
  c rev. 2 [u] an-ni-ku-nu ki-nim₃ šá ŠNU₃ B[AL-u]
26 a obv. 11′ kiš-pi-sù-nu [r]u-še-e-sù-nu ru-su-[ši-nu]
  c rev. 3 [k]iš-pi-sù-nu r[u]-še-e-sù-nu ru-su-[ši-nu]
  c rev. 4 [DU₁₀.MEŠ] šá-nu ana muḫ₃-hi-sù-nu [u] t[l]-tu-ru₃-ma
28 a obv. 13′ šu-nu-ti [t]l[-[i]-ša-tu-sù-nu-ti]
  c rev. 5 [Šu-n]u-ti li-iš-[ba]-tu-sù-nu-ti
29 a obv. 14′ DINGIR MAN IDIM u NUN li-is-b[u-su]
  c rev. 6 [ ] u NUN li-is-bu₂ [U]U₃-sù-nu
30 a obv. 15′ [ana]-ku IR-ku-nu lu-[ub]-lu₃ lu-ša-li[m-ma]
  c rev. 7 [IR]-ku-nu lu-[ub]-lu₃ lu-ša-li[m-ma]
31 a, c 3-šá [šID₃]-n[a]-ma NU SŠ₁₁ UZ₁₁ ŠU₁₁ ZU ina GI[š]-šú ]
  c rev. 8 [ ŠID₃]-n[a]-ma SŠ₁₁ UZ₁₁ ZU ina GI[š]-šú ]
32 a rev. 2 ʾA₃[.MEŠ ina UGU-šú-nu i-ra-muk ŠI-GAZI₃]-1 sa-[ra-qšu-nu-si]
  c rev. 9 [ ] i-sa-ra-qšu-nu-si
33 a rev. 3 ʾA₃.GÜ₃.BA NĪG.NA GI.ZI-I₃₃₃ ul-ta[l-lal]
  c rev. 10 GI.ZI-I₃₃₃₃ ul-ta[l-lal]
34 a rev. 4 [ana K]EŠ tu-qar-rab-sù-ma ki-a-a(m) tu-šad-[bab-šú]
  c rev. 11 [ ] tu-šad-bab-šú
35 a rev. 5 [DINGIR.MEŠ] GI[š]-šú-ni ša-nap-[šur AN u [ ]
  c rev. 12 [ ] ša-nap-[šur AN u KI
36 a rev. 6 [a]t-ku-nu as-[šur-ku-nu-si] e-še-e’-ku-nu-[ši]
  c rev. 13 [ ] e’-še-e’-ku-nu-[ši
37 a rev. 7 [ša₂]-lu₃₃₃ SIG₃ DÜ-ša₃ tì-da-a <ša₃> UṢ₁₁ UṢ₁₁ up-ša-še-e ŪHL.MEŠ DÜ-ša₃
  c rev. 14–15 UṢ₁₁ up-ša-še-e ŪHL.MEŠ / [ ] →
38 a rev. 8 [IN]M ŪHL-ri is-[šu-ru] i-še-e’-[a]
  c rev. 15 [ ] is-[šu-ru] i-še-e’-[a]
39 a rev. 9 [DINGIR] ʾu₃₃₃ ši₃₃₃-tár ú-za-an-₃₃₃₃ u it-ti-ia
  c rev. 16 [ ] ú-za-an-₃₃₃₃ u it-ti-ia
Bound Transcription

1If a man is suffering from illnesses and his (future) condition (determined by divination)/(oracular) decision cannot be determined, [...]. 2When Sîn and Šamaš [are seen] simultaneously and 3Anu and Enlil make the decision for (the people of the) land, in [...]. 4You sweep the [ground], you sprinkle pure water, you set up two portable altars (before Sîn and Šamaš), (next to it) you [place] two wooden [...]. 5You prepare pure [bread] for them, you pour [a libation of pure (first-quality) beer] (for them). 6You prostrate yourself, then you address them thus: “Let me [praise] your great divine power!”

Translation

“...”

EBONY, ‘wood-of-release’, ivory, boxwood, mēsu-wood, rosewood, [...], esmārā-alloy, kurkanû-plant, juniper seeds, [...]-plant: you tie these (kinds of) wood into a linen cloth; you place (it) at the side of the ritual arrangement.

12You make [two] clay [figurines of the warlock (and) witch. 13You [writ[e] 12[on their left shoulders]; then you make them stand before Sîn and Šamaš. 14[He stand[ds [on these figurines] and speaks thus:}

15 “[Si]n, light of heaven and earth, who illuminates the dark, 16[Šamaš, ki]ng of heaven and earth, Enil of the gods, who determines the destinies, 17[powerful [gods] who have appeared in the midst of the pure heavens

TEXT 8.36

291
31šaššīšu imam[ā]-ma šalam kaššāpi kaššāpi ina šepṣu i[sēr] 32m ina muḫḫušunu irammuq gēm1 kasī issaraqšun[āš] 33egub-bā nigakka qūgīlā āṭallā[ī] 34[ana r]iksi tuqarrabšu ma ṭ̄r̄ikunu ludlul

35[i]lā rabbātu iliti Anī ša naphar šamē u erseti
36attunu ašḫurkunāši esē kunāši
37[ša] ṭ̄a2 dumqā ṭ̄uša ṭ̄ādā <ša>2 kišpṭ ruḫē ruḫē ṭ̄u ṭ̄aša

38[am]at lemottu isḫura ḫēʾa
39[ītā] u īštara ʾazannā īṯṭa
40[majha]rkunu azzț arktkunu allak

41[…]kunu šaknu lumnṭya lipṣuṣ ekēṭṭya linammarā
42[esār]tīya lizakka-ma dalttikunu ludlul

18[ina] ašru šipti iparrasā [purussā] 19[ina ūmi] anni aša niṯ qaṭṭa a iżizzānim-[ma]
20[šim]ā teslītu kašṣāpit u kašṣāpit
21[ša kišpṭ ruḫē rušē upšāšē lemmāti ša amēlāti ṭpušānimni
22šalmštšunu ēpuš ina muḫḥtikunu eltšunu azzț

23dīnī dtnā purussāya purs[ā]
24ina qibīṭṭikunu štrišu ša lā ṭuṭṭakaru
25u aṃnkunu ktnī ša lā innennā
26kišpštšunu ruḫēšunu ruṣṣ[šiṇu]
27lā ṭābātī šunu ana muḫḫuš[u][n]u liṭārā-ma
28ṣunūti liš[ba][l]aṣuṣuṇāti
29lī ilu šarū ṭabū u ṭūḇā liašīstā [el]ṛṣunu
30[an]a[l]ku arakduku lubluṭ lušlim-ma dalt-[īṭk]unu ludlul

31šašṭšu isarraq [ešarraq] ma šalam kaššāpi kaššāpi ina šepṣu i[sēr] 32m ina muḫḫušunu irammuq gēm1 kasī issaraqšun[āš] 33egub-bā nigakka qūgīlā āṭallā[ī] 34[ana r]iksi tuqarrabšu ma ṭ̄r̄ikunu ludlul

35[i]lā rabbātu iliti Anī ša naphar šamē u erseti
36attunu ašḫurkunāši esē kunāši
37[ša] ṭ̄a2 dumqā ṭ̄uša ṭ̄ādā <ša>2 kišpṭ ruḫē ruḫē ṭ̄u ṭ̄aša

38[am]at lemottu isḫura ḫēʾa
39[ītā] u īštara ʾazannā īṯṭa
40[majha]rkunu azzț arktkunu allak

41[…]kunu šaknu lumnṭya lipṣuṣ ekēṭṭya linammarā
42[esār]tīya lizakka-ma dalttikunu ludlul

18[to render [a verdict at] the site of judgment,
19[on] this [day] be present for my prayer [and]
20[listen]en to (my) appeal. My warlock and my witch,
21[who] have performed [witch]craft, magic, sorcery (and)
evil machinations of men against me —
22I have made figurines representing them, before you I have
stepped upon them.
23Judge my case, render a verdict for me!
24At your supreme command that cannot be changed
and with your true consent that cannot be altered:
25their wicked witchcraft, magic (and) sorcery —
26may they return to them and
27seize them,
28may god, king, nobleman and magnate be angry with them!
29Let me, your servant, live (and) be well, then I will praise
your glo[ry]!!

33He recites (this incantation) three times, then he [squashes] the figurines of warlock (and) witch with his foot. 35He washes with water over them, he sprinkles them with kasū-flour. 35He purifies himself with the holy water vessel, the censer (and) the torch. 34You lead him [to the] ritual arrangement; then you have him speak thus:

36“You are 35the great [god]s — the offspring of Anu — in the entirety of heaven and earth,
36I have turned to you, I have sought you out!
37[The one who] has acted malevolently against me, you know (him) — <the one who> has performed witchcraft, magic, sorcery (and) evil machinations against me,
38[who] has turned to (and) sought evil word(s) against me,
39[who] has caused (my) [god] and goddess to be angry with me.
40I have come [before you], I will serve you (devoutly)!”

41“Your […]s are put in place. May they erase my evils, may they illuminate my darkness,
42may they clear up my [con]fusion, then I will praise your glory!!

43You place [the (various kinds of) wood in the (linen) bundle on (or: around) his neck, he drinks the plants in beer;
then, as long as he lives, 44he will be as bright(lly happy) [as] Šamaš, whoever [talks] to him will speak sincerely; 45his [decision] and his verdict … [ … ; his god] and his goddess will be favourably inclined to him; 46he [will be in good] repute; [his (oracular) decision] obtained from diviner and see[r will be propitious].

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General: For the interpretation of the text and comments on individual lines, see Schwemer, OrNS 79 (2010) 480–504. Note that the join Si 745 + 818 was made by F. R. Kraus; the same may be true for the join Si 722 + 725, but this can no longer be ascertained.


2: For rituals performed when sun and moon can be seen simultaneously, see Schwemer, OrNS 79 (2010) 480–504, and Stol, Natural Phenomena, 256.

9: The restoration of anhullā at the beginning of this line is uncertain, especially since the spelling -lu₇₂-u assumed above is unusual. Alternatively, one could read [x] x lum 10 Giš.MEŠ an-nu-tī “these ten (kinds of) wood”; but the preceding list of ingredients seems to comprise eleven items.

27–28: The independent pronouns šunu and šunāṭī seem redundant. The translation offered here is based on the assumption that šunu “they” refers back to the sequence beginning with kišptšunu, while šunāṭī “them” refers to the warlock and witch (as does the suffixed pronoun in liṣbatšunāṭī) and serves to emphasize the object (GAG 17 § 42f).

43: rīksu here refers to the linen pouch whose fabrication (ina kitê tarakkas) is prescribed in lines 7–9.

45: Epigraphically, a reading [EŠ.BAR]-šū-[n]u u ʾDIš₂-u is possible; but the third person plural reference is unexpected in the present context.
TEXT 8.37
FRAGMENTARY INCANTATIONS TO SĪN

Content

This small fragment preserves the last line of a bilingual(?) anti-witchcraft incantation addressed to Sîn. The ritual instructions, which are fragmentary too, include a short Akkadian invocation and seem to prescribe a typical figurine magic rite: The patient probably puts a figurine of the witch in a hole in the ground, washes himself over it and then concludes the symbolic burial by filling and covering the hole with earth.

The fragment continues with another ritual that was to be performed before Sîn. It includes an Akkadian prayer that is known in a more extensive version from other contexts.

List of Manuscripts

| A   | K 8183 | — | pl. 68 | Fragment of a single 1-20 col. tablet, Neo-Assyrian script, 7th cent. Nineveh, ‘Ashurbanipal’s Library’ |

Synopsis of Text Units

i’ Fragmentary ritual against witchcraft with incantation to Sîn ................................................... 1′–7′
   Incantation addressed to Sîn ................................................................................................. 1′–2′
   A rev. 2 1–2
   Rubric ................................................................................................................................. 3′
   A rev. 3
   Ritual ................................................................................................................................. 4′–7′
   A rev. 4–7

ii’ Fragmentary ritual with incantation to Sîn ................................................................. 8′–15′
   Incantation ..................................................................................................................... 8′–11′
   A rev. 8–11
   Rubric ............................................................................................................................. 12′
   A rev. 12
   Ritual .............................................................................................................................. 13′–15′
   A rev. 13–15

Previous Editions

Lambert, JNES 33 (1974) 294–97 (lines 8′–12′).

Transliteration

| 1′ | A rev. 1 | [ ] -a)m’-ma 30 EN TÜR u su-p[ u-ri] |
| 2′ | A rev. 2 | [ ] ba-an-da-k[ar] |
| 3′ | A rev. 3 | [KA.INIM.MA ana(?) kiš-pi DÛ-šá BÛR-ri] |
| 4′ | A rev. 4 | [DÛ.ŠÁ.BI ] x ser-qu ana IGI 30 ta-sar-raq |
| 5′ | A rev. 5 | [ša ana(?) i]a-a-ši kiš-pi DÛ-šá lu ŠA-šá lu TI-at |
| 6′ | A rev. 6 | [an-ni-tu]m šID-ma PU te-her-ri |
TEXT 8.37

Boundary Transcription

Transcription: text breaks)

1[ ... ] ... Sîn bêl tarbasî u sup[âri]
2[ ... ] ba-an-da-k[ar]

3[KA.INIM.MA ana(?)] kîšpê epšâšu pašar[i]

4[DÛ.DÛ.BI ... ] ... serqu ana maḫar Sîn
tasarraq 5[ ... ša ana(?)] yâši kîšpê
ûpušâ là mîtai là baštâ 6[ ... annit[i]
tamânnû-ma bârta teğerry 7[ ... ina
mu]ḫḫîša mê irammuk epera ikattam-ma
ina’ eš

8[ÉN bêlû nannârû kullat(?)] bî[îd] Atar
9[erṣetu kima ħîrtû?] ana apsì adîrî
lišdû[U]
10[là erṣütu limḫurû?] adîrî[yà]
11[anâku ana sulı̇lêka aktamis maḫarka(?)]
lâbîb

12[KA.INIM.MA ... ÑE[N.NA.K[AM]]

13[DÛ.DÛ.BI ... ] fîd ušal[î] nârî têleqe
14[ ... ] tu]škên (line 15′ too fragmentary for
transcription; text breaks)

Notes

General: The comparatively long lines suggest
that the fragment comes from a single-column tablet
(if so, certainly from the beginning of the reverse).
But given the size of the fragment, one cannot ex-
clude the possibility that it belonged to a two-column
tablet; in that case it could either come from the
beginning of obv. II or rev. III.

1′–2′: The fragmentary incantation text
contains Akkadian and Sumerian, and it may well
have been in (part) bilingual. But since the Sumerian
line follows upon an Akkadian line, the text
certainly did not follow the usual bilingual format,
where the Sumerian line would precede the Akkadian.
As line 1′ ends in Akkadian and line 2′ in Sumerian,
it is also unlikely that the incantation was
written with the Akkadian translations placed in the
middle or to the right of the Sumerian lines.

5′: At the beginning of the short invo-
cation restore probably “Sîn, this is the figure of
the one who …” vel sim.
Before ānnîtu, restore perhaps šiptu “incantation”.

The break at the beginning of the line probably contained instructions for putting the figurine of the witch into the hole. For the burial of figurines of a witch in a hole (bārtu), cf., e.g., CMAwr 1, text 8.2: 121–22.

For further comments, see Lambert, JNES 33 (1974) 294–96; cf. also Mayer, UFBG, 529–32 (‘Sin 6’). The incantation is similar to an incantation used to appease the wrath of a god (DINGIR.ŠÀ.DAB.BA; Lambert, loc. cit., 276, lines 55–64) and an incantation to Sin that is attested with various rubrics (see Lambert, loc. cit., 295).

For the ritual instructions, cf. the parallel ritual in K 6018+ obv. 14′–21′ (ed. Mayer, UFBG, 529–32). There, the incantation ‘Sin 6’ is accompanied by instructions to make the figurine of a woman of clay from a riverine meadow. After the recitation of the incantation the figurine is thrown into the river; this is followed by prostration (cf. also K 6018+ rev. 16′–19′; LKA 25 first side, col. II 11′–19′). Similar instructions are certainly to be restored here.
This fragmentarily preserved tablet contains an incantation to the fire-god Girra that concerns witchcraft. The beginning of the incantation is preserved on the obverse; the text then breaks. At the beginning of the reverse, the end of an incantation text is preserved. This is followed by brief ritual instructions for the purification of the patient by means of a torch and a holy water vessel. Since these final purification rites probably only mark the end of the ritual, we expect that further ritual instructions for the central rite would have been present in the broken part of the tablet. Therefore, the incantation passage preserved at the beginning of the reverse probably does not belong to the Girra incantation on the obverse, but rather to a separate, second incantation that was to be recited as part of the same ritual.

The opening lines of the Girra incantation, which differ in tone from typical Girra prayers such as those in Maqlû II, show marked similarities to a text that describes the ‘big weather-beast’ demon (ugal-lu) and accompanied depictions of this protective spirit at doorways (see the note on line 1). The association between the ugal-lu and the fire-god draws on the terrible fierceness that characterizes both deities; it may be compared with other passages that designate Girra as āmu “(fire) storm” (e.g., Maqlû II 127).

At the end of the tablet, the scribe recorded a short Sumerian incantation that was to be recited over a salve (lines 26′–31′). This Sumerian recitation is an extract from a longer Sumerian incantation that formed part of Udug-hul. The specific therapeutic purpose of applying the salve is not stated. It therefore remains uncertain why the two text units were combined on this tablet, but it is possible that the salve would have been used in conjunction with the preceding anti-witchcraft ritual.

**List of Manuscripts**

<table>
<thead>
<tr>
<th>A</th>
<th>VAT 13624 + 13880</th>
<th>KAL 2, 33</th>
<th>Fragment of a single-col. tablet, Neo-Assyrian script, 8th–7th cent.</th>
<th>Aššur</th>
</tr>
</thead>
</table>

**Synopsis of Text Units**

i  Anti-witchcraft ritual before Girra..........................................................1–18[...19′–25′
   Incantation: Nadru gapšu sāk pān ...............................................................1–18[2
   A obv. 1–18
   Fragmentary incantation .................................................................................19′–24′
   A rev. 1′–6′
   Final ritual instructions ...............................................................................25′
   A rev. 7′

ii  Prescription for a salve ..............................................................................26′–31′
    Sumerian incantation ..................................................................................26′–29′
    A rev. 8′–11′
    Ritual instructions .....................................................................................30′–31′
    A rev. 12′–13′

**Previous Editions**

TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

Transliteration

1 A obv. 1 [EN na-ad-r]u gap-šu ša-[i] ak3 pa-an ki[p-pu tar-šu(?)]
2 A obv. 2 [da3]-[a]n pa-n[a] a la a-di-ru šar-ru UR.SAG [x x]
3 A obv. 3 [raš]-[a]n bu-da]-1]-k[1]-ku e-piš Šum-na-dan nu um [a ma-ḫar(?)]
4 A obv. 4 LUGAL mu]-1[-[(x) x] x ta la pa-du-ur la-p[é]-1]u[1] d[am]-1[a-mi]
5 A obv. 5 šam-r[u] la pa-du-ū ḡir[a] ez-2[u]
6 A obv. 6 [m]u]-2[-(a)b]-1[-b] GURUŠ ka-mu-u KISK[IL]
7 A obv. 7 NE[N]-[N]-I ša-[i] i-ba-šu-u INIM HUL-ti-ia ina ŠI-1-ka1
8 A obv. 8 kiš-pi r[u]-he-e ru-se-e up-ša-še-e HUL.MEŠ
9 A obv. 9 [DI]1-[BAL.A K]A.DAB.BE.DA HUL.GIG ZI.KU4.RU.DA-a
10 A obv. 10 [x x] x e-pu-ša ú-še-pi-ša
11 A obv. 11 [is-šu-r]a(?[i] ḣ[ū]-ṣe-[a]-a-am
12 A obv. 12 [x x (x)] x x mi-li-ka4 GUGAL-ir,r[1]a]
13 A obv. 13 [x x x x]-ka ABGAL DINGIR.MEŠ 4AMAR.UT[1]
14 A obv. 14 [x x x]-ka qar-ra-du 4nin-shu[ba][r]
15 A obv. 15 [x x x x]-ka GUGAL-ir,r[1]a]-aš-aša,m[u]
16 A obv. 16 [x x x x x] 4GUGAL-ed-n[a]
17 A obv. 17 [x x x x x] x.MEŠ 4e-reš-ki]-1-[gal]
18 A obv. 18 [x x x x x]

(obl. breaks)

19' A rev. 1' [ ] x bu x [ ]
20' A rev. 2' [IM.U16 LI li-zi-qa-[a]m-ma(?)] at-tu-nu [lā taziqqānī(?)]
21' A rev. 3' [IM.U16 LI li-zi-qa-[a]m-ma(?)] at-tu-nu [lā taziqqānī(?)]
22' A rev. 4' [IM.KUR.RA KIMIN([?) m]1.MAR.TU [KIMIN([?)
23' A rev. 5' [kīma gut-r]i li-tel-li a-n[a šaša]
24' A rev. 6' [kīma bīnī Zi]-ḫi a-na kī-šū a-a G[UR-ur-

A

25' A rev. 7' [KID.KID.BI GI.I1]ZILLÁ A.GÜB.BA tuš-ba'-a'-šu-ma 4ana Ė1-[ši (SIS.SÄ)]
26' A rev. 8' [en a-n][a]l4[en]-liš še-er-zi-da
27' A rev. 9' [en-ki] 4[en]-liš-[ki]-bān-[he]-da-bi
28' A rev. 10' 4[a-nun-n][a]-ke]-e-ne urugal-e a-ri-a
29' A rev. 11' [t]u, ēn ē-nu-ru

A

30' A rev. 12' KID.KID.BI I BUR SIKIL TI-qé
31' A rev. 13' [EN 2-šu]-1 ana ŠIŠ-ša [NA BI ŠEŠ ma] 4a-ri-

A

(blank space, end of the tablet)

Bound Transcription

1[EN nad]u gapšu sāk pān kippu taršu
2[da][n pān][a] la adiru šarru qarrādū [ ]
3[raš][bī][da] iku epīš Šum-na-dan um ṭak amārār
4[šarru(?)] [ ] [ ] la pādū lapit d'amār
5[šam][r][u][a] la pādū Girra ez[z[u]
6[ma][a][t][a][b][b][l][u(?) etli kāmu ar[a][t]
7[ann][a][n][a] mar an[nan]a ša la(?[i]) ibāšāš

Translation

1[Incantation: “Aggressi]ve, proud, stone-faced, [a ready]
2[ere]-fac]ed, fearless, warrior-king, [ ]
3[ter]flying one, who kills the evildoer, strong one, ir]resist-[ible] storm.
4[King] [ ] [ ] [ ] merci]less (and) bl[oood]-stained,
5[will]d, merci[le]ss, furio[us] Girra,
6[wh]]) [ta]kēs [aw] lay the young man, who binds the young
7[(I), N.N., son of N.[N.], against whom [n]o evil word is pres-

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The restoration of this line (misread in KAL 2) is based on a comparison with the beginning of a short text that describes the ūmu-demon and is attested on tablets from Uruk and Sultantepe as well as on a fragment of a limestone slab from Nineveh (SpTU 5, 247 rev. V 6–7 // STT 253: 4’–5’), ed. Wiggermann, CM 1, 35–36 // Campbell Thompson, Archaeologia 79, 118, pl. 41, no. 3: 1–2).

The form ša-ak pa-an (as copied in KAL 2; note that the form of šā is slightly irregular with only two upper verticals and may be a misspelled Za) in the present manuscript corresponds to sa-ak pa-an in STT 253 and on the Nineveh fragment, whereas the text from Uruk has sa-ak pa-ni. Campbell Thompson and von Weiner treat sa-ak-pa-an/ni as an adjective derived from sakāpu (“overthrowing”; “Ungeworfen”)); Wiggermann read sa-ak-pa

Notes

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2. “Thrown down by (the god) [x].” This interpretation is also given by CAD S 81a s.v. sakpu, where attention is drawn to the phrase lū-šīg-gur-ra = sak-pa ilim “rejected by a god” in Old Babylonian Lu A 37 and Cs 8 (MSL 12, 169, 195; for the interpretation of the phrase, cf. Wasserman, CM 27, 52). While “rejected by a god” may be a fitting epithet for a demon, this interpretation is difficult to reconcile with the spelling sa-ak pa-ni in the Uruk source (unavailable to CAD S and Wiggermann), though admittedly an emended reading sa-ak-pa <-li> is conceivable. In SpTU 5, 247 sa-ak pa-ni is paralleled by da-an pa-ni in the following line. The phrase da-an pa-ni is not preserved in STT 253. On the Nineveh slab Campbell Thompson read the corresponding phrase as ta-rid pa-ni, but noted that rid was “uncertain”, and should “possibly” be
read “gil or nun”. In light of this, it is probable that the Nineveh fragment, which, unfortunately, is lost, actually had a text in line with the Uruk source (perhaps da\n pa-ni). The phrase da\n pānī is certainly a Tamyṭz construction: “severe with regard to the face”, “fierce-faced” (cf. von Weiher: “Hartgesichtiger”); for Tamyṭz generally, see Wasserman, CM 27, 29–43). In light of the parallel da\n pānī, we suggest that sa-ak pa-an/ni too should be understood as a Tamyṭz construction: sāk pānī “blocked with regard to the face”, “stone-faced”. The writing sa/šā-ak-pa-an without the case marker -ī may indicate a secondary compound sakpān.

2: For the reading da\n[an pa-n]a and its interpretation, see the note on the previous line.


6: It is possible to understand Bīl GURUŠ as qāli etli “who burns the young man”; if so, the beginning of the line remains unclear.

7: There is certainly enough room in the break for restoring šā between the second NENNI and la (collated).

12–17: Due to their fragmentary state of preservation, the structure of these lines remains unclear. They may describe how Girra was endowed with specific qualities by a group of netherworld deities (or even identify Girra’s qualities with these deities). Alternatively, the passage may not be addressed to Girra at all, but may invoke the deities named in the individual lines.

GIRRA, DESTROYER OF WARLOCK AND WITCH

Content

A small fragment from Nineveh, which probably formed part of a tablet containing a small collection of prayers, preserves the beginning of a prayer to Girra. The hymnic praise at the beginning of the text emphasizes the fire-god’s destructive power over warlock and witch (lines 3’–13’). The thematic focus on witchcraft is confirmed by the following plaint which describes the supplicant as suffering from a witchcraft-induced illness (lines 14’–18’). The fragment then continues with the beginning of the supplicant’s request (lines 19’–20’). The final section of the prayer is lost.

List of Manuscripts

| A | Rm 2, 155 | — | pl. 68 | Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent. | Nineveh, ‘Ashurbanipal’s Library’ |

Synopsis of Text Units

i’ Fragmentary prayer................................................................. [1’–2’
A: 1’–2’
ii’ Prayer: [Girra ... il]ī mār [Ani qardu(?)].................................................... 3’–20’
A: 3’–20’

Previous Editions

None.

Transliteration

1’ A: 1’ [ ] [gim1 x [ ]
2’ A: 2’ [x x x x x lubluṭ $ILIM-ma dā-ī-[i-li-ka2 lud-lul]
A
3’ A: 3’ [ÉN-a-gir x x D]NGIR.MEŠ DUMU 4[a-nim qar-du(?)]
4’ A: 4’ [DINGIR a-rí-r]u(?) a-la-lu-u [x x (x)]
5’ A: 5’ [x x mu-ka]b-bi-bu mu-la-it [x x x (x)]
6’ A: 6’ [x x x] x mu-nam-mir [ek-le-ti(?)]
7’ A: 7’ [gir]a ši-t-ra-ḫu šá qi-bit-su [si-rat]
8’ A: 8’ [gir]a šur-bu-u ka-ši-du le[m-ni]
10’ A: 10’ [gira] qa-mi ŠUŠ11.ZU ŠUM-muUŠ11.ZU[Š11.ZU]
14’ A: 14’ [anāku NENNI A NENN [al-si-ka šum-ru-su ŠIN-ka]
16’ A: 16’ [šú]-i-bu ŠU.ZEŠ.MEŠ MU ú-kās1-su1-u ŠU1 MU]
17’ A: 17’ [ú]-r[a] Ù-i-bi mu-na-te-ia KA-a [x x x is-ba-tu(?)]
Bound Transcription

(18’ A: 18’) [liq K]λ-ia ub-bi-lu-ma [ ]
(19’ A: 19’) [ka-a]-šā am-hur-ka t[uš-t(e-šer)]7 [ ]
(20’ A: 20’) [x x] x är-1[hiš]3 x x [ ]

(19’, line 1 too fragmentary for transcription)

[ ... lubliš luš][lim-la dal[tēk’] ludlul]

Translation

(19’, line 1 too fragmentary for transcription)

[ ... let me live and become] healthy, then [I will praise your glory]."

Notes

2’: Since the addressee of the prayer is unknown, a precise restoration of the final formula is not possible.

3’: Cf. Maqlû II 105, III 179 (mār Anī gardu); Maqlû II 77, 136 (bukar Anī); LKA 139 rev. 40 (ili Amī Anī). The beginning of the line is probably to be restored along the lines of passages like Maqlû II 98 (Gi IRA šarhu śru ša ʾīl “splendid Girra, pre-eminent one of the gods”) or LKA 139 rev. 57 (Gi IRA šaqū ša ʾīl “Girra, most exalted of the gods”; ed. van der Toorn, Sin and Sanction, 149).

4’: For allālā as an epithet of Girra, cf. Maqlû II 142, V 84.

5’: A word for enemy or disobedient person is to be restored at the end of the line.

6’: Several standard epithets of Girra refer to his luminary character; cf., e.g., LKA 139 rev. 46 (ed. van der Toorn, Sin and Sanction, 149: munammîr ekleti anā ništ ñēs “[illu]minating the darkness for the teeming people”); CMAwR 1, text 8.3, 1.: 77 (munammîr ukli ekleti “who brightens darkness and gloom”).


8’: For the restoration at the end of the line, see Maqlû I 95, II 99 (kāšid lemmu u ayyabī); cf. also Maqlû IV 8, 75, 122 (kāšidu ša kaššāppati).

15’1 Schwemer, Abwehrzauber, 85 with fn. 77, proposed to restore [u-na]p-pi-lu-in-nī-ma, but the traces suggest TAB rather than NAB. The ex-
pression $uṭappilāʾinmi-ma$ $u$pšāšē lemnāiti is not attested elsewhere, and one might have expected a phrase such as $ušābilāʾinmi-ma$ $u$pšāšē lemnāiti “they sent me evil sorceries”; but the traces at the beginning of the line do not fit šā, and, moreover, the reading $bi$ for $pi$ is very rare in first-millennium texts.

The translation is based on the assumption that the speaker’s evildoers are introduced as “they” without being explicitly named as “my warlock and witch” (or similar). Alternatively, one could argue that “evil machinations” should be regarded as the subject of this and the following sentences, but stylistically that would be unusual.

18*: Cf. text 8.15, note to line 1: 54'.
This extensive prayer addressed to Scorpius, the astral manifestation of the goddess Iššara, is known from a Late Babylonian fragment (ms. b) and from three different Neo-Assyrian tablets found in the library of Ashurbanipal.

The opening and final passage of the prayer are addressed to Scorpius-Iššara alone (lines 1–5, 26–40). The passage in between, lines 6–25, is addressed to a group of deities who are invoked together with Iššara. This group consists of at least Išum and Nergal; one or two more divine names may be lost in the break (second half of line 6). Within this passage, the speaker also asks for all astral deities to be present though they are not addressed directly (lines 9–12). The prayer contains a rather generic witchcraft passage (lines 17–25) as well as the lunar eclipse formula (lines 27–28). The text is clearly a composite to which stereotypical phrases have been added (cf. the comments in volume 1, p. 19). The fragment of a prayer to Scorpius-Iššara from thirteenth-century Boğazköy may represent an early version of the present text (see Notes).

Accompanying ritual instructions are not preserved in any of the extant manuscripts; some of these manuscripts may not have contained explicit ritual instructions (note that the Šu’ila prayers on the obverse of ms. A are not accompanied by ritual instructions). The text of the prayer refers to standard nocturnal offerings of foodstuffs, incense and beer that were presented to the goddess (lines 31–33).

**List of Manuscripts**

<table>
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<tr>
<th>A</th>
<th>K 3330 + Sm 394 + 81-2-4, 244</th>
<th>BMS 7</th>
<th>coll.</th>
<th>Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent.</th>
<th>Nineveh, ‘Ashurbanipal’s Library’</th>
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<tr>
<td>b</td>
<td>81-6-25, 733 = BM 42111</td>
<td>—</td>
<td>pl. 69</td>
<td>Fragment of a single-col. tablet, Late Babylonian script, ca. 5th–3rd cent.</td>
<td>probably Babylon</td>
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**Synopsis of Text Units**

i Prayer addressed to Scorpius-Iššara and other astral deities ................................................................. 1–40[ A rev. 1–30 // b obv. 1–11 // C: 1’–11’ // D obv. 1’–18’

**Previous Editions**

Seux, *HPDBA*, 343–45 (translation with philological notes; without ms. b).

**Transliteration**

1. A rev. // b // C // D

<p>| | | | | | |</p>
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<th></th>
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<td>EN</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>mulGIR.TAB</td>
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<tr>
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</tr>
<tr>
<td>b</td>
<td>obv. 1</td>
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<tr>
<td></td>
<td></td>
<td>ŠEN³ mulGIR.TAB dšš-{ra x x x (x x)}</td>
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TEXT 8.40

<table>
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<tr>
<td>2 A rev. 2</td>
<td>305</td>
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<tr>
<td>&quot;iltum réme-ni-[-tum]&quot;</td>
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<tr>
<td>&quot;iltum réme-ni-[-tum šar-[-ra-tum rabitu?]&quot;</td>
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<td>3 A rev. 3</td>
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<td>&quot;še-mat ik-ri-bi&quot;</td>
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<td>b obv. 3</td>
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<tr>
<td>&quot;še-mat ik-ri-bi le-qat [umnitni?]&quot;</td>
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<td>4 A rev. 4</td>
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<td>qa-i-šat ZI-t[im]</td>
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<td>b obv. 4</td>
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<td>[q]a-i-šat ZI-ti X</td>
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<td>ina U₄-mi an-ni-i [i₃⁻][zi-zim-ma]</td>
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<td>[ ] U₄-mi an-ni-i i-zi-z[im-ma  šimṭi testīṭi?]</td>
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<td>&quot;i-šum [U.GUR]</td>
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<td>b obv. 6</td>
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<td>[³][³]i-šum [U.GUR] [x x x x x (x x)]</td>
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<tr>
<td>mu-ša-tu at-me-ki</td>
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<td>b obv. 7</td>
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<td>[mu-ša-ti] mu-ša-tu at-me-ki mu-ša₃-[ni-šu muštarbi?]</td>
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<td>&quot;i-zī-za-ma [i²⁻][ti-ša]</td>
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<td>b obv. 8</td>
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<tr>
<td>[i-zī]-za-ma ma-ši-ša x x x x (x x)</td>
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<tr>
<td>9 A rev. 9</td>
<td></td>
</tr>
<tr>
<td>li-zi-zi-zu-n[im]</td>
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<tr>
<td>b obv. 9</td>
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<tr>
<td>[li-zi-z] li-zi-nim DIN[GIR.MEŠ GE₆-ti napharšunu?]</td>
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<tr>
<td>10 A rev. 10</td>
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<tr>
<td>li₃-ša-ta-MEŠ</td>
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<tr>
<td>b obv. 10</td>
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<tr>
<td>[³][³]li₃-ša-ta-MEŠ[i kalīšina lizzizzāni?]</td>
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<td>C 1'</td>
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<td>&quot;i₃-ša-ta-MEŠ [r-MEŠ]</td>
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<td>b obv. 11</td>
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<td>(b obv. breaks; the reverse, as far as preserved, is uninscribed)</td>
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<td>12 A rev. 12</td>
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<tr>
<td>liⁱ⁻[mu-ú] ik-ri-bi</td>
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<tr>
<td>liⁱ⁻[mu-ú] ik⁻[ri-bi]</td>
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<td>13 A rev. 13</td>
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<td>&quot;u- at-tu-nu ki-niš [IG.LVAR-nin-ni-m[a]</td>
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<td>C 4⁻⁵⁻</td>
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<tr>
<td>&quot;u- at-[tu-nu] /na-piš-[ti x x x (x x)]</td>
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<td>14 A rev. 14</td>
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<td>ma₄⁻-du ar-nu-ia</td>
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<tr>
<td>C 6'</td>
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<td>ma₄⁻-[du]</td>
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<td>15 A rev. 15</td>
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<tr>
<td>ma₃-har-[ku-nu] ar-ni lip-pa⁻[r]</td>
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<tr>
<td>C 7'</td>
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<tr>
<td>ma₃-har-[ku-nu]</td>
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<tr>
<td>16 A rev. 16</td>
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<tr>
<td>di-ni di-na ES.BAR-a-[a pur-sa]</td>
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<tr>
<td>C 8'</td>
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<td>di-ni di⁻[i-na]</td>
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<td>17 A rev. 17</td>
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<td>ša a-na ia-ši kiš-p[i ruhe ḫuse]</td>
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<td>C 9'</td>
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<td>ša a-na [na]</td>
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<td>18 A rev. 18</td>
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<td>up⁻-ša-še-e ḤUL⁻[iš šá LŪ.MEŠ D[Uⁱ⁻ša u⁻-še-pi⁻-šā?]</td>
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<td>C 10⁻</td>
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<td>up⁻-ša⁻[še-e]</td>
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<td>&quot;u- mim-ma šam⁻šu ša a-na ma-ka-le-e L[Uⁱ⁻MEŠ u⁻-šā-ki-la⁻]</td>
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<td>C 11'</td>
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<td>&quot;u⁻[m[m]ma⁻]</td>
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<td>(C breaks)</td>
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<td>20 A rev. 20</td>
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<tr>
<td>NIG.GIG NU D[U¹⁻tu D.I.BAL.A KA.DAB.BÉ.D[A ḤUL.GIG?]</td>
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<td>21 A rev. 21</td>
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<tr>
<td>ZIL.KU₃.RU.DA D[U⁻-šā is⁻-[lu-ra ḤUⁱ⁻ša⁻-e⁻-a]</td>
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<tr>
<td>ša šā-nam-ma u⁻-še⁻-[pi⁻šā]</td>
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<tr>
<td>23 A rev. 23</td>
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<tr>
<td>ina qit⁻[ti⁻-ku-nu] kī-[ti šā N[U KUR-rū]</td>
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<td>24 A rev. 24</td>
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<tr>
<td>up⁻-ša⁻-šu⁻-[ši⁻-nu a⁻] a-TE⁻[nī a⁻-aq⁻-ru⁻-bu⁻ niılmış⁻[a DIM₄⁻ni]</td>
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<td>25 A rev. 25</td>
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<tr>
<td>ana UGU e⁻-pi⁻-ši e⁻-pi⁻-ši li⁻-[tu⁻-ru]</td>
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<tr>
<td>D obv. 1'</td>
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<td>[ ] X [</td>
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</table>
2. Summary of the paragraphs in ms. A not included in the transliteration

obv.

1–8 Prayer 'Nabû 6', see Mayer, UFBG, 400–401.
9–33 Prayer 'Belet-ili 1', see Mayer, UFBG, 387, 450–54.

rev.


Bound Transcription

1EN zuqaţqpu Išha[ra ... ]
2ištu rēmēntu šar[ratu rabtu(?)]
3šēmāt ikribi lēqāt [unninni(?)]
4qa' isat napišti ... [ ... ]
5ina āni anni izzizz[Im-ma šinī tetsīti(?)]
6Išum Nergal [ ... ]
7mukillā atemēti mušak[nišān(?) ... ]
8izzizzā ma it[tāša ... ]
9lizzizzāni ili'[u mušītu napharšumu(?)]
10išarū mušītu [kalšina lizzizzāni(?)]
11ina qibbritkuma [ ... ]
12išmā ikribi [ ... ]
13u attumu kiniš naplisānnin[m[a] napiš-[ ... ]
14ma'dā arntiya [ ... ]

Translation

1Incantation: “O Scorpius-Išha[ra, ... ],
2merciful goddess, [great] que[en],
3who listens to prayers, who accepts [supplications],
4who grants life, [who ... ],
5be present [for me] today [and listen to my entreaties]!
6Išum (and) Nergal, [ ... ],
7who follow your words, who subjugate ... ]:
8Be present with [her, ... ]!'
9May the god[s of the night] be present [in their entirety],
10[may] the goddesses of the night [be present, all of them]!
11At your (pl.) command [ ... ],
12let them listen to my prayer, [ ... ],
13and you (pl.) too, regard me faithfully and [ ... ] my life!
14Many are my sins, [ ... ].
TEXT 8.40

May my sin be undone before you (pl.), [ ... ]
judge my case, [render] a verdict [for me]!

The one who [has] performed, [has had performed] 17 witchcraft [for] magic, sorcery],

evil machinations of men against me,
and also [has fed me] all kinds of witchcraft with hu[man] food,

(who) has performed, turned to (and) [sought] against me

who had someone else perform (witchcraft) against me —
by your (pl.) faithful command that cannot be changed],

let [their] machinations not approach me, not come near me, not [reach me],

let them [return] to sorcerer (and) sorceress!

O Ištara, merciful mother of the [widespread] people,

With regard to the evil indicated by the eclipse of the moon that [happened to me] in month N.N., on the N.N. [th] day,
the evil of the evil and unfavourable signs (and) omens that occurred in my palace and in [my] land,
on account of that, I have turned to you, I call upon you, I keep [seeking you]!

Because [you] know how to treat kindly,

I have strewed the [holy] noc[turnal] offering for you,

I have poured you a libation of pure, sweet beer,

I have presented the pre[sentation offering] to you, [ ... ]

I have sought refuge with you, [ ... ]

O Ištara, [I have knelt down] at [your] feet[!,
lady of the lands, [I have ...] at [your] feet[!]?

Expel anything bad that is in my body,

[remove] any evil th[at is in my flesh]:

hand-of-a-go[d’, ...]

(line 40 too fragmentary for transcription; text breaks)

Notes

General: The Hittite fragment KBo 21, 20 preserves a few fragmentary lines of an Akkadian prayer to Scorpions-Ištara in rev. 2 ’–8’. The Akkadian prayer is followed by a Hittite rubric and Hittite ritual instructions, both clearly translated from an Akkadian original. The few words preserved are reminiscent of the present prayer, which is only known from Standard Babylonian sources (‘Ištara 1’, cf. Mayer, UFBG, 388):

2: ik-ri-bi [i ...] (cf. line 3)
3: li-šu-[p][a]-i-ir [i ...] (cf. line 15)
4: up-ša-ša-šu-ši (e)-mu-wa-[u ...] (cf. line 18)
5: u-ša-ki-la”(ra)-a[â]n”i ...] (cf. line 19)
6: anat(S) [e]-mu-wa-[i x x x [ ... [ ... ]

7: as-šar-ki e-ši-k[i] aššu mim išši ..., e[š]i-ši ...; [cf. lines 29–30]
8: û a-mi-i-ub-ti na-piš-ti e-i-ri ...; [cf. perhaps lines 13, 34]

For a full edition also of the Hittite passages in KBo 21, 20 rev. 1’–18’, see Schwemer, Gauging the Influence, 160–62.

1: Probably an epithet of Ištara has to be restored in the second half of the line.

2–3, 5: The restorations at the end of these lines are based on context and common phraseology.

6: The second half of the line may have contained an epithet of Išum and Nergal (e.g., ilû rabatu “great gods”). Alternatively, one could re-
store one or two divine names in addition to Išum and Nergal. The text gives no indication of which deities have to be restored, but probably warlike gods similar to Išum and Nergal would have completed the team of gods who assist Iššara in the task of defeating the evil.

7: This line contains epithets of Išum and Nergal (and, possibly, further gods named in the second half of line 6). As shown by atmîki “of your words”, line 7 and, consequently, line 6, are still addressed to Iššara alone. With the beginning of line 8 (icizzâ, 2\textsuperscript{nd} pl. imp.) the addressee changes, and the following passage up to line 25 (cf. qibrit-kunu in line 23) is directed to the group of deities named in line 6 together with Iššara.

The restoration mušakniša is no more than a guess based on the traces and the context. If correct, a designation for evildoers such as muštarḫi is expected as the dependent genitive. Cf. the unclear Nergal epithet mu-šak-ni-šâ MUŠ-ŠID in K 9880 obv. 5 // Rm 290 obv. 5 (collated, only mu-šak-ni-šâ preserved in Rm 290; see already Foster, Before the Muses, 707, note on line 5, correcting Böllenrücher, Nergal, 50 no. 8: 5).

8: The final sign in ms. A rev. 8 was copied by King as an unambiguous DA, but is clearly a broken ID or DA (see collations, pl. 97). The duplicate, unknown to King, confirms that the correct reading must be ID. Since Išum and Nergal are addressed, we restore ittīša “with her (Iššara)” rather than ittīki “with you (Iššara)”. But given the composite character of the text, it is not excluded that the text actually had the slightly illogical ittīki.

9–10: napḫaršunu and kaltšina are tentative, free restorations based on the context. Thanks to ms. b obv. 10 it is now clear that the gods and goddesses of the night are referred to in these two lines.

12: The subjects of lišmû “may they listen” (for ms. A, cf. collations, pl. 97) are the gods and goddesses of the night. They listen to the client’s prayer at the instigation of Iššara, Išum and Nergal (and any other deity possibly referred to in the broken part of line 6), who are themselves referred to in line 11 and again addressed in line 13.

18–19: Ebeling’s widely followed restorations at the end of these two lines are ruled out by collation. King’s copy of ms. A renders the fragmentary signs at the end of both lines incorrectly (see collations, pl. 97). The restoration of ušēpiša and ušākila is based on the context.

20–28: The restorations at the end of these lines follow the usual phraseology and a calculation of the space available in the breaks. With the exception of ḤUL.GIG at the end of line 20, they are all virtually certain.

29: The readings ’eš-[še-ki] or k[a-a-ši] (thus Ebeling) are excluded by the traces which admit only a sign of the ’KU’-type (see collations, pl. 97).

31–32: For the restorations, cf. Mayer, UFBG, 493, line 20a–20b (BMS 1 obv. 20 with duplicates; ‘Sin’).

37–38: For the broken signs at the end of these two lines, see collations, pl. 97. Similar restorations were already given by Ebeling. Obviously, the wording proposed above remains tentative.

39: More of the Dingir-sign is preserved than suggested by King’s copy (see collations, pl. 97). It seems that this and the following lines contained a list of evils that are to be removed from the client.
Prayer to Ninurta-Sirius

This šu‘ila prayer is addressed to Sirius, the astral manifestation of Ninurta. The text praises Ninurta-Sirius as the warlike god of the ancient cult centre Nippur and as a god of agriculture who provides the people with abundance. In contrast to other texts, the prayer does not refer to Sirius’ brightness in the sky (cf. here text 10.8). The text contains a section with requests concerning witchcraft (lines 17–20); those lines may be an addition.

The prayer is preserved on its own on a small Babylonian tablet (ms. a) and as a part of two fragmentary collections of šu‘ila prayers (mss. b and C).

List of Manuscripts

<table>
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<th>Manuscript</th>
<th>Description</th>
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<tbody>
<tr>
<td>a Sp 183 = BM 34084</td>
<td>OrNS 59, 484 coll. Small single-col. tablet, Late Babylonian script, ca. 5th–3rd cent. probably Babylon</td>
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<tr>
<td>b Sp 2, 508 = BM 34984</td>
<td>OrNS 59, 483 coll. Fragment of a larger tablet, Late Babylonian script, ca. 5th–3rd cent. probably Babylon</td>
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<tr>
<td>C1 K 10406 (+)</td>
<td>BMS 20 (+) coll. Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent. Nineveh, ‘Ashurbanipal’s Library’</td>
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<td>C2 DT 65</td>
<td>BMS 49 coll.</td>
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Synopsis of Text Units

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<tr>
<th>Section</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>Šu‘ila prayer: [Atru(?)] šamrātu gimālu dumnu ................................................................. 1–24</td>
</tr>
<tr>
<td>a obv. 1–rev. 10 // b: 9′–15′ // C obv. 1′–19′</td>
<td>Rubric ........................................................................................................................................ 25</td>
</tr>
<tr>
<td>C obv. 20′</td>
<td></td>
</tr>
</tbody>
</table>

Previous Editions

Mayer, OrNS 59 (1990) 466–69 (all manuscripts).

Transliteration

1. a obv. 1–rev. 10 // b: 9′–15′ // C obv. 1′–20′

(for the preceding paragraph in b, see Summary 2.)

1 a obv. 1 [EN at-ru(?)] ʾšam1-ru-ʾtu(?') gim-ma-la dum-un-nu
b: 9′ [šam-ru]-tu(?') gim-ma-la dum-una[n-nu] →

2 a obv. 2 [x x Šu]-nu-du šá-qi-[u] ina é-kur
b: 9′–10′ [x] šu3-[nu-du šá]-1-qu1-[u] [ ] →

3 a obv. 3 [ UD]-1u₂₁₁₃₁šu-ru tu-le-ʾi-i
b: 10′ [ ] šu-ru tu-le-ʾi-i →

4 a obv. 4 [x x] NIBRU ki aši-ru ḍa-nun-ŠNA-na-ki
b: 11′ [ NIBRU ki] aši-ir ḍa-nun-na-[ki]
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

5 a obv. 5  [x x]  išmešmeššaš at-ma-nu rašub-ba
b: 11'–12'  [eš][u-meššaš at-ma-nu rašub-ba
C1 obv. 1'  [rašub-ba

6 a obv. 6  [sa-ki]p ek-du-tu la-i-tu ab-ru-ta
b: 12'–13'  [ek-du-tu la-i-tu ab-ru-ta
C1 obv. 2'  [ab-ru]-ā-tu

7 a obv. 7  [ana ǔ-ga(?)-r]uš na-du-ištu3 HEGAL-ka tu-gam-mar
b: 13'–14'  [na-du-][uš[ hE.GAL]-la3-[ka ] tu-gam-[mar
C1 obv. 3'  [ab-ru]-ā-tu

8 a obv. 8  [tu-ga]-ra3-an ka-re-e DU6.DU6 UGU ab-ra-a-tu
b: 14'–15'  [ka-r]e3-e DU6.[DU6
C1 obv. 4'  [ab-ru]-a-a-ti
(b breaks)

9 a obv. 9  [ praised uš-la-aššu (tu)-šar-bu-u MU-ka
C1 obv. 5'  [inat(?)] DINGIR.MEŠ dš-gir-gi

10 a obv. 10  [ni]n-urta ana ḫi-is-sat MU-ka ša-gišša ud-dáp-par
C1 obv. 6'  [ud]-da-ap-par

11 a obv. 11  [x x (x)] (x) x an-na zu-kur [iš]-a'[š]-[š]-[š]
C1 obv. 7'  [ša-a-ti

12 a obv. 12  [nap-li-s]a-an-ni-ma ši-me [ ]
C1 obv. 8'  [ša]-š-[š]-ti

13 a obv. 13  [x x (x)] x za di5 x [ ]
C1 cāret(?)

14 a obv. 14  [UGU LUGAL IDIM(?)] u NU[N]
C1 obv. 9'  [l]i-šib at-mu-ū-[a

15 a rev. 1  [x x x]-x-u liq-li-la u[d3
C1 obv. 10'  [x ia-ašša

16 a rev. 2  [ina ḫu-ud Š][u] u ḫu-ub ka-bat-tu i-ta[r-ra-an-ni]
C1 obv. 11'  [i-tar-ra-an-ni uš]-mi-šam

17 a rev. 3  [x x inaššu]-ši.[š]MU ipši lemu-nu-tu išmat4[š]
C1 obv. 12'  [ru-sa-a-ti

18 a rev. 4  [kiš-pu ru]-š][u] u ru-su-u up-[šušu HUL,][MEŠ]
C1 obv. 13'  [upšušu lemu-nu-ti

19 a rev. 5  [ina qši-bi]-ti-[ka GAL]-ti liss-su-u ina S.U.M[U]
C2.C1 obv. 14'  [qši-bi]-ti-[ka liss-su]-u ina S.U.M

20 a rev. 6  [li-paṭši]r [qšiššu]-nu 4AMA GAL-tu[m]
C2.C1 obv. 15'  [riši-siš]-n[u ša]-ra-tu-tum GAL-tum

21 a rev. 7  [šin]-uīrta EN  gist-ma-lu ka-ru-bu
C2.C1 obv. 16'  [be]-la[m] ka-ru-bu

22 a rev. 8  [li]-ḫ]-duška3 KI-tim u ša-ma-mi
C2.C1 obv. 17'  [li]-ḫ]-duška3-[K]I-tim [ša]-ma-mi

23 a rev. 9  [SU]D-ka ékur tašša-lu-ša lim-la-ka
C2.C1 obv. 18'  [li]-ṛ]-šš-ka [e]-kušašša-lu-ša lim-la-ka

24 a rev. 10  [šin]-men-na GAŠАН ŠUR-bu-tu li-il-la-a rešša-ša

a, C1C2
(end of a)
2. Summary of the paragraphs in ms. b not included in the transliteration

1’–8’ Šu’ila prayer to Nuska (‘Nusku 3’; see Mayer, UFBG, 406).
9’–15’ = text 8.41: 1–8.

3. Summary of the paragraphs in ms. C not included in the transliteration

obv.
1’–20’ = text 8.41: 5–25.
21’–rev.19 Šu’ila prayer to Adad (‘Adad 1a’; see Schwemer, Wettergottgestalten, 671–74).

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**Bound Transcription**

1'[EN atru?] šamrattu(gi)mal duunu
2'[ṣu]ndu saqā inaEkur
3'[Uta]lulu qirudu tel[i]
4'[Nippur as]ār Anunnaki
5'[Ešumeša at]manu rūšubu
6'[sāk]i]p ekdatu láʾiṭu abrātu
7'[ana u(y)ā]b(?) nadātuhengallaka tugammar
8'[tugar]ran karē ʾtāti eli abrāti
9'[Di]gašu šalaš ušerbu šumka (([ina]?) ʾilt Igiği))
10'[Ni]nurta ana ḥissat šumka šaḡišu ud-dappar
11[...] ... anna zukur yāti
12[napl[i]š]anni-ma šime [re]s[tī]
13[...] ... [ ... ]
14'[eli šarri kitōti(?)] u rūb(e l)ijîb atmāʾa
15[ ... ] ... liqālī ...[ ... ] ... yāšī
16[ina ḥad]l]ī]bi u ṭāb kabattu itarrānni tämišam
17[ ... ina zurr]tya(?) išti lemmātu imat(?) rušāni(?)
18'[kiš'pā ru]h]l rušu up[š]aša lemmātu
19[ina qib]qibta rabbtī lissā ina zurrtya
20[liqā]tīkisṣu u mnu (var.: šarratu) rabbtu
21[Ninu]rta belu gimal ku karūb
22[lī]dakā erṣetu u [ša]malāʾa (var.: šamām)
23[lir]Iška Ekur tašištu lišlāka
24[Inimenna beltu (var.: ummu) šurbātu lillā reššak

**Translation**

1'[Incantation: “Exceedingly] fierce, perfect in strength,
2[...] ], illustrious, elevated in Ekur.
3[Uta]lulu, warlike, competent,
4[ ... ] of Nippur, who supervises the Anunnaki,
5[ ... ] of Ešumeša, the awe-inspiring temple,
6[who drives ba]ck the fierce (enemies), who keeps the strong ones in check.
7[You fully bestow your abundance [upon the] uncultivated [meadow]s,
8[you pile] up grain in heaps (and) mounds for the populace.
9[D]iagš and Šalaš have exalted your name (among) the Igiği gods).
10[N]nurta, at the crying out of your name, the murderer flees.
11[ ... ] ... , pronounce a ‘yes’ for me!
12[Loo]k at me and listen to my [prayer]!
13[ ... ] ... [ ... ].
14[May my words please [king, magnate] and prince,
15[ ... ] become unimportant, [ ... ] ... (for) me!
16[Keep guiding me every day [in] joy and happiness!
17[ ... from] my [bod]y the evil sorceries, the poison of ... !
18[May 18[witchcraft, mag]ic, sorcery (and) evil machinations
19[depart from my body [at] your great [comm]and.
20[May] the great divine mother (var.: queen) [release] their [b]onds.
21[Ninu]rta, perfect lord, honoured one,
22[May] the earth and the heavens [re]joice over you,
23[May] Ekur [be jubilant] over you, may it be filled with exultations over you.
24[May N]nimenna, the eminent lady (var.: mother), elevate your head.”

25[It is the wo]rking of a šu’ila prayer to [Si]rius.
Notes

General: The prayer was listed by Mayer, *UFBG*, 430, as ‘Kaksisa 1’. For further comments, see Mayer, *OrNS* 59 (1990) 469.

1: Mayer reads [EN reš-t]u'-šub-tušu-ma-lu du-un-nu and translates “Von uralt|em Wohnsitz, von vollkommener Stärke”.

If we follow the spelling of the cuneiform texts, the second half of the line must be interpreted as “perfect strength” rather than “perfect in strength”; the latter is, however, more plausible in the present context. A comparable passage is *Gilgameš* I 211: asár Gilgameš gǐmālū emātu (var.: emāqa) “where Gilgameš is perfect in strength”. This sentence from the Epic of Gilgameš is a typical *Tamyz*-construction with a stative *(gǐmāl in the subordinative) accompanied by an accusative (cf. Wasserman, *CM* 27, 29–43). Within the series of epithets here, a verbal construction (*dunna gǐmāl “he is perfect in strength”) would be unusual. Rather, we expect a nominal construction *(gǐmāl dunni* (Reiner, *StOr* 55, 177, type 7) or *(gǐmālu dunni, later also *(gǐmālu dunni (ibid., 177, type 1 = ‘damqam īnim’; for the replacement of -a(m) by -u(m), see ibid., 180). Assuming that gǐ-ma-lu du-un-nu is a legitimate Late Babylonian spelling of gǐmālu dunni, we translate “perfect in strength”.

In the first half of the line, another epithet of Ninurta is expected, and *subtu “seat” is difficult to accommodate in that context. We therefore tentatively propose to read *sam̱rūtu “fierceness”, the abstract noun derived from *šam̱ru “fierce” (but note that this would be its first attestation). It seems plausible that the first part of the line is constructed in parallelism with the second hemistic. If so, we expect an adjectival, and *atu fulfils this requirement. Of course, the restoration proposed is uncertain. To our eyes, there are no clearly identifiable traces of the sign preceding *(šam̱)-ru-tu the extant on the tablet (see collations, pl. 97).

2: *CAD* Š I 409–10 registers various forms of *šatūdu “illustrious”, including *šaunu and šunu* and *šatūdu, but not *šatūdu. It is not excluded that the two manuscripts here had differing forms: *šatūdu (ms. a) and šunu (ms. b). If so, the form šunu, given here in the transcription, would still be unattested.

5: The é-šu-me-ša₄ is the temple of Ninurta at Nippur. As noted by Mayer (p. 467), é-šu-me-KU in ms. a may have to be read as é-šu-me-šē or é-šu-me-ēš, unless KU is simply a mistake for ša₄.

9: As noted by Mayer (p. 467), tu-šar-bi-u is certainly a mistake for ušarbi. This mistake was probably triggered by the second person verbal forms in the preceding lines (tugammar, tugarran).

11: Or “mention me …”?  
13: At the beginning of the line, read perhaps *[li-iz-zi]-za. In view of the fragmentary state of the line, it is impossible to offer an interpretation of the *Glossenkeil* written in smaller script above the line after DI.

15: Both manuscripts are fragmentary in this line (cf. collations, pl. 98). It is possible that they did not have the same text here. One could restore [kiš-pu ru-š]-u-u at the beginning of the line in ms. a (cf. line 18), but this is quite uncertain.

16: Cf. *BMS* 8 rev. 16: *ina tāb štri u ḫabd libbi itarrīnī ūmīšān; for the reading -ān-ni in C₂ (contra Mayer, but cf. King’s copy), see collations, pl. 98.

17: A second person imperative should probably be restored at the beginning of the line. The meaning of ru-sa-a-ti (hapax) at the end of the line in ms. C is unknown (cf. *CAD* R 425). An etymological connection between ru-sa-a-ti and rusū “magic” is certainly possible and would fit the present context.

19: Cf. collations, pl. 98.

20: The “great mother” is the mother goddess Ninmenna; cf. line 24.

24: The writing AMA₄ is not attested otherwise (cf. perhaps the toponym é-ama-má, in *CST* 553 obv. 5, an Ur III text from Umma).
TEXT 8.42
THE KING’S ENEMIES AND THEIR WITCHCRAFT:
A NOCTURNAL RITUAL FOR BATTLE

Content

The fragment Ki 1904-10-9, 18 preserves parts of an unusual ceremonial anti-witchcraft ritual. At least with regard to its purpose, the text is related to the ‘war rituals’ that could be used to protect the king and his land against foreign enemies. In the present text, the enemies are accused of using witchcraft against the king’s weapons. In the course of the ritual, a white pig is slaughtered and its skin is used as a pouch to carry the impurities threatening the king to the border of the enemies’ land. Typical features of standard anti-witchcraft rituals, such as references to ‘warlock and witch’ and the preparation of figurines representing them, are absent from the text (see Schwemer, Iraq 69, 29–35, for a full discussion of the ritual and its relationship to war rituals and namburi-rituals).

The ritual is to be performed during the night before the moon-god Sin (line 40′′). It includes a short invocation of the deified night (lines 33′′–38′′) and a longer prayer to a group of nocturnal deities or demons (lines 3′–18′, possibly continued in lines 19′–23′; see Notes for a full discussion). The identity of this group of deities is unclear, but there are indications that suggest an identification with the Pleiades, the warlike Sebettu who accompany Nergal-Erra. Nergal himself is mentioned in fragmentary context together with his wife Ereshkigal (line 27′).

List of Manuscripts

|---|----------------------------|----------------------|---------------------------------------------------------------|----------------------------------|

Synopsis of Text Units

i Ritual with incantations against enemies and their witchcraft .................................[1′–59′′[  
A obv. 1′–2′ Fragmentary prayer .........................................................................................[1′–2′  
A obv. 1′–2′ A fragmentary prayer addressed to a group of astral deities (continuation of preceding lines?) ..........3′–18′  
A obv. 3′–18′ A fragmentary prayer addressed to a group of astral deities (continuation of preceding lines?) ..........3′–18′  
A obv. 3′–18′  
A obv. 19′–23′ Short recitations .................................................................................................19′–23′  
A obv. 19′–23′  
A obv. 19′–23′  
A rev. 3′ Ritual instructions followed by a prayer .................................................................24′–[…]–31″  
A obv. 24′–rev. 2′ Ritual instructions .........................................................................................32″  
A rev. 3′  
A rev. 4′–10′ Prayer addressed to the deified night ............................................................33″–39″  
A rev. 11′–27′ Ritual instructions for rites to be performed before Sin ...................................40″–56″  
A rev. 11′–27′  
A rev. 28′–29′ Fragmentary (prescription?) ..............................................................................57″–58″  
A rev. 28′–29′  
A rev. 30′

**Transliteration**

1' A obv. 1' [ ] x x x [x x x x x ]
2' A obv. 2' [ ] x BAD.MEŠ-ia ana su-[i]-pi'-ka 3i-x [(x)]
3' A obv. 3' ak'-i]-ùm ši-la u šu-lu-la ina UGU-šū-nu i-ašš]-k[u]'-u
4' A obv. 4' [ ] al'-i]-ka ak-la-šū-nu-[i]-[i]
5' A obv. 5' [ša x x (x) la Z]U-ú DINGIR-ut-ku-nu GAL-tú ZU]-ú
6' A obv. 6' [x x x (x) ú-sa lu-ku-nu ši a-na šu-bu-ur šu]-TUKUL.MEŠ-[i]-[a]
7' A obv. 7' [x x x (x) ši]-u-pu-šū-nu su-lu-šū-nu la ta-ma]-ha]-r[a]
8' A obv. 8' [la te-šem-ma(?)]-a da-ba-ab ĖRINMa]-i]-da
9' A obv. 9' [x-x]-šu-nu la te-š]-em-ma-a NINDA.MEŠ-šū-nu la GU
10' A obv. 10' [mēšunu la tašattā(?) qu]-r-re-ni]-šū-nu la ta-ma]-ha-ra
11' A obv. 11' [x x (x) lu ina kiš-p]-i]-šū-nu la ina ru]-he]-šū-nu lu ina ru-se]-šū-nu
12' A obv. 12' [kakā]-x-x-x-[i] la uš-ta-ba-rû la ur-ta-su-ú la ik-kam-mu-u
13' A obv. 13' [ukanšt-kunš(?)]-i]-uš-ri]-i]-š[ku-nu]-ši
14' A obv. 14' [ukabbit-ku-nu(?)]-š]-i]-š]-šik-ta-ku-nu šab-ta-ku
15' A obv. 15' [ntš r]-a-ma]-ni]-ku-nu zak-ra-tu-nu
16' A obv. 16' [niš]-š]-BAD u 'nin-lî]-t[a]-tu-nu
17' A obv. 17' [ntš šu]-TUKUL.MEŠ-šū-ta]-'a]-tu-nu
18' A obv. 18' [l]-i]-tu at-tu-ia-ma la-a šá KUR.MEŠ

A

19' A obv. 19' [ ] x i-bar]-ri]-qu ana ḫUL.MEŠ

A

20' A obv. 20' [ ] ša GIM nab-li i-qa-mu]-šū-nu-ti
21' A obv. 21' [ ] ina ta]-ha]-zi a-na EGIR-šū la ti-tar]-ru

A

22' A obv. 22' [ ] MŪD.MEŠ(?)-š]-ù]-nu a-na ša-te-e pi]-šū-nu pe-tu-u
23' A obv. 23' [ ] -š]-ù]-nu GIM MURU9 ú]-šā-az]-bi[-(u)]

A

(A obv. breaks)

24' A obv. 24' [ ] 'G]-NIŠ(?)] tu]-šā]-dš]-ša
25' A obv. 25' [ ] li-i)]u at-tu-ia-ma la ša KU]-R.MEŠ
26' A obv. 26' [ ] šu]-TUKUL na-ki-ri]-ša]-t[a]
27' A obv. 27' [ ] Š]-UR u 'ereš-ki]-[gal]
28' A obv. 28' [ ] šu]-TUKUL.L.MEŠ-šū-nu ta-[x-x]
29' A obv. 29' [ ] n]u(-)u[š x x]

(A obv. breaks)

30' A rev. 1' [ ] l]-u šIG]-Š]-[a]-[a]
31' A rev. 2' [ ] narákínuš lùšāpi dalšíkínuš] lu]-du[l]

A

32' A rev. 3' [ ] tu]-šā-aq]-b[a]

A

33' A rev. 4' [ ] [(ÉN)] mušštu pušštu lùlàš šalāš(?) EN.NUN.MEŠ ša G[E]
34' A rev. 5' [ ] [erātu nasràtu(?)] la ša-li]-la-tu
35' A rev. 6' [ ] [ana ēri šallž(?)] EŠ.BAR ta-na-di-na
36' A rev. 7' [ ] [ānāku annamā mār annamā ša ilšu annamā] 15]-šū mumu]-NENNI-]-[u]
37' A rev. 8' [ ] mušštu kalatu(?) pu]-šu]-un-[t[u]
TEXT 8.42

Bound Transcription

(lines 1′–2′ too fragmentary for transcription)

3[ ... aḵ̱um(?)] sillu utsulāla ina muh- 
štūnu asš[lu(?)]

4[ ... allāly(a) akaššun[u][]i]

5[ša ... lā ra̱dā ilātku ānu ra̱ṯtu tādā]

6[ ... usallāšumnuši āna šubbar kaatkṭy[a]]

7[ ... sšapšunu sulusšunu lā ta-mah[u]har[a]]

8[la tešemmel][a](?) dabāb ummān-ma da

9[ ... šunu lā teš][em]mat akallāšunu lā takkalā

10[mēšunu lā ṣaštatt(u)?] qu[rašnu]nšunu lā ta-
    maẖḥaraā

11[ ... lā ina kšp][šunu] lā ina ruḫēšunu lā ina 
    rušēšunu

12[kkāt ...]a lā ušṭabarā lā urtassā lā ikkmāmā

13[ukanitkušniši(a) ušarriḫkušniši]

14[ukanbitkušniši](?) sīssitšunu šabāṯku

15[ ... niš ṟlāmāntku šunakrātušu]

16[ ... niš Ellīli u Ninliš ta-ātušu]

17[ ... niš kakkššu ta-ātušu]

18[ ... ḻtu āttāyā-ma lā ša nakir]

Translation

(lines 1′–2′ too fragmentary for translation)

3[ ... I overwhe]lmed (the enemy and) ex[ten]ded protection

4[ ... I ca]me (and) held them back.

5[What ... do(es) not k]now, but your (pl.) great divinity knows,

6[ ... ] they [im]plored you to smash m[y] weapons:

7[do not accept [their ...], their [prayer] (and) their pleading,

8[do not listen] to the words of the barbarians,

9[to their ... do not listen! Do not eat their bread (offering)s,

10[do not drink their water (libations)], do not accept their [in]

11[O ... , either by] their witchcraft or their magic or their sor-

12[let [the weapons of m]y [ ...] not be smashed, not be bound,

13[I have treated you with respect]. I have glorified you,

14[I have honoured you], I am holding the hem (of) your (gar-

15[by] yourselves you are adjured,

16[by] Enlil and Ninlil you are adjured,

17[by ... and (by)] his [wea]pons you are adjured!

18[ ... . Vic)tory will be mine, and not the enemies!’’}
TEXTS OF GROUP EIGHT: CEREMONIAL RITUALS FOR UNDOING WITCHCRAFT

19[ ... ] ... ibarriqāš/qā anā lenmnatū

20[ ... ] ša kīma nabinā qammūšunūtī

21[ ... ] ina ṭiḫzā anā arikšā lā ṭirarrā

22[ ... ] dāmīš-uriṣu(?) anā šatē pīšunu petū

23[ ... ] ... šunu kīma imbari uṣabīlšμαš/qīšu


28 ... ... kak]ššušu tu[u] ... (line 29' too fragmentary for transcription)

29[ ... ] tušaq[b][a]

30[ ... ] lā damiq-[ma]

31[ ... ] tušaq[b][a]

32[ ... ] tušaq[b][a]

33[([

34[(EN] muštūtu puluṭušu iltlāṭi šalaš(?) maš-šarātātu ša māš[i]

35[(erātu nasrātu(?) lā šalīlātu]

36[... (anā ṭašli]) purassā tannadinā]

37[... anāku annanna mār annanna ša ṭasu annanna] ʾīṣaršu anna[nt][u]

38[... muštūtu kalāliṭu(?) puṣṣun[u]

39[... ina qubit(?) ( ... ) ʾīṣtar šēp lemnuti anā māṭay purṣī

40[... annīṭtu(?) ] tušaq[b][a]

41[... E[N] muštūtu puluṭušu iltlāṭi šalaš(?) maš-šarātātu ša māš[i]

42[... ša qemī ina muḫḫi paššāri tessər 43[... šamān ṭeppuš-ma] 44[... qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

46[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

47[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

48[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

49[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

50[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

51[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

52[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

53[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

54[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

55[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-

56[... ](ya) šumūšu tušaṭṭar 46[... ] ša qemī ina amelūṭti šumūšu ina nāgīla šumēšu tušaṭṭar 45[... naki-
General: For more extensive notes on this text and the restorations in individual lines, see Schwemer, *Iraq* 69 (2007) 38–41.

Notes

Moreover, the imagery used in the short invocations in lines 19′–23′ is reminiscent of descriptions of the Sebettu: They flash like lightning (*Uḫu VI* 20), their mouths are open (*Uḫu XIII–XV* 6; *VI* 20); the seven galla-demons “drink (blood) from the veins” (*Uḫu V* 134: *ūš* na₂-na[a₃-meš] – *štātū ušlātī*). According to the Erra epic, the destiny of the second of the Sebettu is “Scorch like a flame!” (*Erra and Šum, I* 33: *ḫumūt kīma nabīlī*; cf. also the Shalmaneser inscription quoted above). If lines 19′–23′ do refer to the Sebettu, the apparent inconsistency between singular and plural references in these lines (cf. the pertinent note) may be due to the fact that the Sebettu are occasionally treated as a masculine singular, though the masculine plural is much more common (cf. Wiggermann, *RIA* 12, 460–61).

In this context, it should be noted that according to the ritual instructions in lines 40″–56″ a hatchet (*qulmû*) and a dagger (*patru*) play an important role in the proceedings. The hatchet is carried by a figurine of unknown identity in the right hand. The dagger is apparently used in the slaughter of the substitute pig; it is unclear whether the figurine also carried a miniature dagger. But it is certainly significant that hatchet and dagger are weapons associated with Nergal (Wiggermann, *RIA* 9, 222a, 224–25) and, more importantly, that figurines representing the Sebettu are described as carrying a hatchet in their right and a dagger in their left hand (Wiggermann, *CM* 1, 10: 91–92; cf. ibid., pp. 46–47, and idem, *RIA* 12, 464).

### Notes

3′–5′: The tentative restorations at the beginning of these lines follow Schwemer’s edition. With regard to line 3′, note that in the Neo-Assyrian period, the syllabic sign *tūm* is common in forms of *katāmu*; but otherwise only rarely used.

7′–9′: For the motif of asking the gods not to listen to one’s adversaries, cf. *Maqlû* I 56–59.

8′: A discussion of this passage is also included in Adalı’s recent study of the term *umman-manda* (*SAAS* 20, 17–19).
12’: The last word is probably to be restored as “army”, “men” or “troops”, i.e., “let [the weapons of my army]” or similarly.

18’, 25’: The same clause appears twice in the text and sounds like a battle cry that boosts the morale of the warrior king.

19’–23’: The verbal forms in these lines may be either singular or plural. A singular reference is found in line 21’ (EGIR-šu); but line 22’ clearly refers to a plural twice (…šunu). Schwemer tentatively understood these lines to refer to the military prowess of the king and his troops, but this is not certain (cf. the note on lines 3’–18’).

24’: Schwemer’s reading IG-NIŠ is open to doubt. Alternatively, one could read TUKUL.MEŠ MAN “[the weapon]s of the king” or NAM MAN “[the figurine of the king”, even though the king, as the client of the present ritual, is referred to as rubû (NUN; see line 51’). The identity of the figurine remains uncertain; it may represent the Sebettu, Nergal or another warlike demon or god with apotropaic function (cf. the note on lines 3’–18’).

32’’: Probably restore [(šiptu annitš šalâštšu/sebîšu] in the first half of the line.

33’’–36’’: As in Schwemer’s edition, the prayer has been restored based on a parallel passage in a prayer to Nuska (KAR 58, rev. 1–18, ed. Ebeling, AGH, 40–41; Butler, AOAT 258, 344–48; Foster, Before the Muses, 718).

34’’: For the association of the quality of wakefulness or sleeplessness with gods of the night, see Abusch, MesWi, 279–82.

43”–44”, 49”**: The identity of the figurine remains uncertain; it may represent the Sebettu, Nergal or another warlike demon or god with apotropaic function (cf. the note on lines 3’–18’).

44”–45”**: These two lines prescribe the naming of two items. In line 44” the figurine is inscribed with its name. The fragmentary text of line 45” does not reveal the identity of the item named in that line. Line 49” refers to only one figurine that is put into the pig’s skin. Therefore, it is unlikely that line 45” describes the naming of a second figurine. Possibly, the naming rite in line 45” pertains to the dagger which is used to kill the pig and is subsequently enclosed in the pig’s skin together with the figurine.

46”–52”**: The choice of a (white) pig as a substitute animal is hardly coincidental (cf. note to line 6’). In Assyrian royal inscriptions, a recurrent topic is the association of the enemy king with a pig; for references see CAD S 103 and Villard, Domestication, 208–10.

54”**: Possible restorations include lemn[u]-ia “my evils” or ar-n[u]-ia “my sins”.

[Addendum: BM 122639, published as CT 51, 212, was identified as a duplicate of lines 1’–13’ too late for an inclusion in this volume; the fragment will be edited in CMAwr 3].
TEXT 8.43
WHEN ADAD CONSTANTLY THUNDERS

Content

The šu’ila prayer ‘Adad 1b’ (Mayer, UFBG, 378) is known from a collection of Adad prayers preserved on a large, single-column Ashurbanipal library tablet. According to the accompanying instructions, the prayer is to be used in a short ritual for appeasing the anger of the storm-god, expressed by constant thunder. Besides pleas for mercy and reconciliation, the prayer contains a short, formulaic request to Adad for the destruction of the speaker’s enemies and protection against witchcraft. Lines 31′–32′ are the only two lines in this text dealing with witchcraft; they are probably an insertion introduced secondarily into this prayer (note that logically line 33′ follows directly upon line 30′).

At the end of the obverse of the tablet, there is a break of approximately eight lines in the text of the Adad prayer. It is very likely — but unprovable at present — that the text at the beginning of the reverse is the continuation of the Adad prayer on the obverse.

List of Manuscripts

| A1 | K 2741 + 3180 + 3208 + 5043 + 6672 + 6908 + 7047 + |
|    | 8498 + 9157 + 9770 + 10219 + 10497 + 13431 + 13793 + |
|    | K 6588 + |
|    | K 6612 + |
|    | K 15786 (+) |
| A2 | K 11345 |


Synopsis of Text Units

i Ritual for appeasing the storm-god.................................................................1–42′
   Šu’ila prayer addressed to Adad: šûrbâ [ ... ]...........................................1–17[ ... ]18′–38′
   A obv. 42–58, rev. 1–21
   Rubric ........................................................................................................39′
   A rev. 22
   Ritual instructions ......................................................................................40′–42′
   A rev. 23–25

Previous Editions

Ebeling, AGH, 100–105.
Seux, HPDBA, 310–11 (‘Adad 3’; translation of lines 1′–21’).

Transliteration

1. A1 obv. 41–rev. 25

(for the preceding unit, see Summary 2.)

1 A1, obv. 42 [ÉN] šur-bu-ú [  
2 A1, obv. 43 [uₙₐₚ₂]u la aₙₐₚ₂ buz [u}
2. Summary of the paragraphs in ms. A not included in the transliteration

1–41 Šu’ila prayer to Adad (‘Adad 4’; see Schwemer, Wettergottgestalten, 666–68; Foster, Before the Muses, 638).

42–rev. 25 = text 8.43: 1–42

26–41 Šu’ila prayer to Adad (‘Adad 2’; see Schwemer, Wettergottgestalten, 675–76; Foster, Before the Muses, 639).
Bound Transcription

1[EN] šurbû [ ... ]
2[lûm]û la āniḫ[u ... ]
3Adad šurbû [ ... ]
4šumû la āniḫû ʾqarudû(?) ... ] ... ] ...
5šākin upē [(ina ʾqerêš ʾšēmê) bel] ab[abi]
6kaškaššu gim[alu ezzi] u alla[llu]
7šamru la nêʾi [(irtşıšu) b]el tamḥ[a[rî]
8 Adad kaškaššu gim[alu šamru]û la nêʾi ū
9[(a)ʾi] muqtabl[u] [muṣerr][i] šāṭ[rî]
10[š][a]šā ḡarrâṣ[ì] saʿ[li muṭ[a][i]
11mu[allu] āḫ[n] [m]aballall ra[ḡ[qî]
12m[uṣṭezzi]b ra]dā[ti(?) ... ] râḥ[î]ṣ ta-[mē[rî]
13 ... [ ... ] ... [ ... mûd(ḵ?) ] danni qar-[dammē i[šgīš(?)
14[Adad(?) ... ] nāp[rî]ṭī ni[šti(?) ... ]
(lines 15–17 too broken for transcription)

Translation

1[Incantation]: “Greatest [ ... ]
2unrelenting storm, her[oi]c [ ... ]
3Adad, greatest [ ... ]
4unrelenting storm, her[oic] [ ... ],
5who places the clouds [(in the midst of the sky), lord] of the fl[ood],
6all powerful, perf[ect, fier]ce, brav[e],
7furious, (god) who does not f[lee, lo]rd of batt[le],
8Ad, all powerful, perf[eet, furio]us, who does not f[lee],
9who sh[ə]ckles the fighter, [who overwhelm]s the obstin[ate],
10who k[i]lls the powerful, who sm[i]tes the prou[d],
11who de[str]oyes the wick[ed, who sl]ays the vill[a]in,
12who [saves the per]secut[ed, ... ] who tra[j]mples the meadows,
13 ... [ ... ] ... [ ... who kno]ws the strong one — he k[i][lled]
the enemies,
14[Adad, ... ] the li[fe of the pe[ople ... ]
(lines 15–17 too broken for translation)

break (ca. 8 lines missing)

18[lû ra][bû]tu(?) šabṭû [abbāta maḥarka(?)
19 ... ] ku[tllal]a itit ša šamē (u ersēti)
20[ana qibittik]a] aṭaqṭaq iti(ša) igig[i]
21[ ... mûšr]ayū azrāt ta[šīltikka]
22[Anu šarru ū]t elâti u šāplaṭi ibni b[el-]
23[ ... ] k[a] abi ʾilī [Ellīl]
24[EA šar] a[x]i)nēmēg [išrūkkā(?)]
25[Ninmah] [b]ānāt itī šalummata u[hallīp-
26[ka(?)]
27Kutušar ušmalla gattaka namurratu p[u-
28[luhtu(?)]
29[ina Ekur ʾb]t štmātī šaqā r[esšāka]
30[b]ēlu rēmēnā ina [ ... ]
31ibšakku [uc]nāya maḥarka utnā šapāl[ka
aknis]
32rēmāni̱ ma bēlu šīme tes[līt]
33[ḥu]ll[i]q] ayyātīya turuṭ lem[nāṭya]
34[ay i]ḥūni kišpā ruḫā ruṣu upṣāʾšu [lem-
35[nītu]
36[ktniš] naplissami̱-ma qib[ī] [du]mqt[y]a]
37[i]līt u išart sullima itt[y][a]
38[agg u] li[baka] linīh[a] lippaš[ī] [k]abat-
taka saltma šukn[a]
39[En] šurbû [ ... ]
40[lûm]û la āniḫ[u ... ]
41Adad šurbû [ ... ]
42šumû la āniḫû ʾqarudû(?) ... ] ... ] ...
43šākin upē [(ina ʾqerêš ʾšēmê) bel] ab[abi]
44–56 Ashurbanipal colophon, type c (Hunger, BAK, no. 319).
Notes

General: The opening passage is mostly restored according to ‘Adad 1a’, the first lines of which seem similar to those of this šu’ila. For further comments on this text, see Seux, HPDBA, 310–11, and Schwemer, Wettergottgestalten, 669–71. Note that the fragment K 15786 (part of ms. A 1), which has not been published in handcopy, preserves parts of the colophon; a photo of the tablet including this fragment is available on cdli (P394642).

5: In some lines the scribe left considerable space between individual words; therefore it is uncertain whether the epithet šakin upē stood on its own or was extended by the phrase ina (qereb) šamē.

6–8: The parallelisms in these lines suggest that the phrase lā ne’ù was identical in lines 7 and 8, but the amount of space in the break in line 7 seems to call for the restoration of an additional word.

12: The partly restored epithet rāḫis tamerti is appropriate to Adad, but does not fit the present context which focuses on the destruction of enemies by the god.

34': SILIM-ma may also be read lislimāma “may they be reconciled”.

42': For the reading ta-raš-šī and its interpretation, see Mayer, OrNS 66 (1997) 178 and UFBG, 26, fn. 57b (contra Schwemer, Wettergottgestalten, 671). ŠU.IL.LÁ may have to be read in Akkadian here (ntš qāṭī).
TEXT 8.44
A FRAGMENTARY LIST OF WITCHCRAFT DIAGNOSES AND INCANTATIONS

Content

Unfortunately, not enough is preserved on the small Late Babylonian fragment BM 48008 + 48028 to permit certainty about its overall interpretation. The text begins with a list of witchcraft diagnoses which are phrased as conditional clauses (lines 1–9). It is unknown whether these conditional clauses were followed by apodoses or stood on their own as purpose clauses. The rest of the text (lines 10–15′) is formed by a list of incantation incipits; apparently, each incipit was set on its own line. Probably the incantations served the purposes indicated in lines 1–9. The incipits may have been followed by brief ritual instructions on each line. If so, the text could be regarded as a ‘ritual tablet’ of a more extensive anti-witchcraft ritual. It is, however, by no means excluded that the second half of the text was just a list of incantations for a specific purpose.

List of Manuscripts

<table>
<thead>
<tr>
<th></th>
<th>81-11-3, 717 + 737 = BM 48008 + 48028</th>
<th>— pl. 69 Fragment of a single-col. tablet, Late Babylonian script, ca. 5th–3rd cent.</th>
</tr>
</thead>
</table>

Synopsis of Text Units

i List of diagnoses phrased as conditional clauses ................................................................. 1–9
   a obv. 1–9

ii List of incantation incipits ...................................................................................................... 10–15′
   a obv. 10–11, rev. 1′–4′
   Colophon or catchline ............................................................................................................. 16′
   a rev. 16′

Previous Editions

None.

Transliteration

<table>
<thead>
<tr>
<th>Line</th>
<th>Obv. Breaks</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>a obv. 1</td>
<td>[Diš] N</td>
</tr>
<tr>
<td>2</td>
<td>a obv. 2</td>
<td>[Diš] na kiš-p[ī]</td>
</tr>
<tr>
<td>3</td>
<td>a obv. 3</td>
<td>tDiš3 NA šá kiš-p[i]</td>
</tr>
<tr>
<td>4</td>
<td>a obv. 4</td>
<td>tDiš3 NA ana x [</td>
</tr>
<tr>
<td>5</td>
<td>a obv. 5</td>
<td>[Diš] NA³ x [</td>
</tr>
<tr>
<td>6</td>
<td>a obv. 6</td>
<td>Diš NA</td>
</tr>
<tr>
<td>7</td>
<td>a obv. 7</td>
<td>tDiš3 NA[</td>
</tr>
<tr>
<td>8</td>
<td>a obv. 8</td>
<td>Diš NA</td>
</tr>
<tr>
<td>9</td>
<td>a obv. 9</td>
<td>Diš NA x [</td>
</tr>
<tr>
<td>10</td>
<td>a obv. 10</td>
<td>tEN3 šá i-[</td>
</tr>
<tr>
<td>11</td>
<td>a obv. 11</td>
<td>[EN][</td>
</tr>
</tbody>
</table>

(Obv. breaks)

break of approximately four lines (two at the end of the obverse and two at the beginning of the reverse)

Translation

1 If a man: h[is] adversary [ …
2 If a man: witchcraft [ …
3 If a man [against] whom witchcraft [ …
4 If a man [ … ] to [ …
5 If a man … [ …
6 If a man …
7 If a man[n …
8 If a man [ …
9 If a man … [ …
10 Incantation: “The one who [ … ].”
11 Incantation: “[ … ].”
12' a rev. 1' É[N
13' a rev. 2' É[N x [
14' a rev. 3' É[N ṣar [
15' a rev. 4' É[N ḡír [
16' a rev. 5' lal x [

Notes

1–9: For lists of diagnoses at the beginning of therapeutic anti-witchcraft texts, cf. CMAwR 1, texts 2.3, 1:1–14; 8.10; 8.11.

10: Perhaps this is the incipit Ša ṭuš-an-ni uš-ṭepišanni (Maqlû III 116–24, cf. here texts 8.23 and 8.24).

12' Incantation: “ ... [ ].”
13' Incantation: “ ... [ ... ].”
14' Incantation: “ ... [ ... ].”
15' Incantation: “ ... [ ... ].”

Colophon or catchline: 16' ... [

13': The first sign of the incipit may well be ṢUL.

15': If Sumerian (or Sumerogram), restore perhaps ḡír-[tab. If syllabic Akkadian, read probably ād-[... .

16': Alternatively, one could read DI Š ... [ ... ] or restore a personal name (I š ... }).
TEXTS OF GROUP NINE

ANTI-WITCHCRAFT INCANTATIONS WITHIN BĪT RIMKI AND RELATED TEXTS

TEXT 9.4

WASHING OVER THE ENEMY IN THE BATHHOUSE (FIRST HOUSE OF BĪT RIMKI)

Content

This prayer, listed by Mayer as ‘Šamaš 40’ (UBFBG, 415), was part of the Šamaš cycle of the royal purification ritual Bīt rimki. The Babylonian ritual tablet PBS 1/1, 15 relates how the king, upon entering the first house and after the exorcist’s recitation of a kidūtu prayer, recites the present prayer to Šamaš and washes his hands over a substitute figurine of the enemy. In the Nineveh version of the Bīt rimki ritual tablet the same ceremony is assigned to the seventh and last house (lost passage after K 3227 + 3245 + 6944 + 7813 + 8194 + 8921 + 8925 + 10131 + 11149 rev. V 7; the beginning of rev. V is preserved on the fragment K 8921 [BBR 30], which was not yet included in BBR 26).

The prayer ‘Šamaš 40’ itself is known from a single, incomplete tablet from Ashurbanipal’s library. Following the praise of Šamaš in his role as god of justice, the supplicant, within Bīt rimki the king, presents a figurine of his (foreign) enemy (nakru, written šKUR) whom he accuses of having performed witchcraft against him (cf. Schwemer, Abwehrzauber, 131; Iraq 69 [2007] 34–35).

The better preserved Šamaš prayer of the second house of Bīt rimki, which is directed against a witch, was edited in CMArR 1 as text 9.1. For the prayer of the sixth house, cf. text 9.5.

List of Manuscripts

|-----|--------|----------------|---------------------------------------------------|----------------------------------|

Synopsis of Text Units

i Segment of Bīt rimki with a prayer for washing over a figurine of the enemy ..............................................1–52’
   Incantation: [Šamaš] dayyānu štru ša šamē u [ešetēt]…………………………1–32[ ... ]33’–34’
   A obv. 1–rev. 2’
   Bīt rimki rubric ....................................................................................................................................................35’
   A rev. 3’
   Ritual instructions .................................................................................................................................................36’–40’
   A rev. 4’–8’
   Catchline: en-e [an sikil-ta bāra-si-ga a-ri-a]....................................................................................................41’
   A rev. 9’
   Colophon.................................................................................................................................................................42’–52’
   A rev. 10’–20’
Laessøe, *BRi*, 33 (lines 35’–40’).

**Transliteration**

1 A obv. 1 [ÉN dUTU] DL.KU₃ MAH₃ šá AN-e u [KI-tim]
2 A obv. 2 [pa-ri-is E]Š.BAR ši-ru šá DINGIR.[MEŠ]
3 A obv. 3 [muš-te-š]er UN.MEŠ šá kip-pat AN-e [at-ta(?)]
4 A obv. 4 [ina ba]-l[u-uk-ka ana a-ríd [qab-ši]]
5 A obv. 5 [la] uk-tal-lam tak-[li-mu]
6 A obv. 6 [š]a-pu-ú ana ka-ra-še-e ta-rú³-ú⁴ [TU’ kum-ma(?)]
7 A obv. 7 [raš]-I-gu LÚ šá anniversary a-nun-na-ki pa-qa-d[u kum-ma(?)]
8 A obv. 8 [ana-šu an-šu-du[l[u IR-ka]]
9 A obv. 9 [x] x ina E TU₃ a-nam-d[a—a X (x)]
10 A obv. 10 [GL]G la e-de-e mar-ša-ku
11 A obv. 11 [ana IGI]-ka aš-[zc]
12 A obv. 12 [raš]-I-w HUL-tim šá a-me-lu-ti ú-[Iap₃-pi-tan-ni(?)]
13 A obv. 13 [u]l ag-ri-šu-ma HUL-ti [ik-pu-ud?] [š]
14 A obv. 14 [dUTU an-nu-ú ]₃ KUR šá ú-[k[a-šīp-an-ni(?)]]
15 A obv. 15 an-nu-ú NU-šá an-nu-ú [šu-ú]
16 A obv. 16 na-ša-ku ina IGI-ka a-ša-as-si-ka [dUTU(?)]
17 A obv. 17 [an] a-ša-as-si-ka šuk-na [x X (x x)]
18 A obv. 18 [dUTU a-ša-as-si-ka šuk-na [x X (x x)]
19 A obv. 19 šum-ru-ša-ku-ma lem-niš [ep-še-ku(?)]
20 A obv. 20 it-ti e-piš HUL-tim ia-šš₃ [l[a’ ta-man-nu(?)]
21 A obv. 21 aš-kun ina šap-li ka A LU e[I-lu’]
22 A obv. 22 [dUTU šá kīš-pi [i-pu-ša(?)]
23 A obv. 23 is-ša-ra [i-še-’a(?)]
24 A obv. 24 [u] la-a-sšL [UMES-ši]
25 A obv. 25 i-kap-pu-da [HUL-ti(?)]
26 A obv. 26 [an-ku ul i-de-’es₃[u]
27 A obv. 27 at-ta ti³-de³-[le-šu]
28 A obv. 28 lim-ša-aš [š]
29 A obv. 29 gaz [š]
30 A obv. 30 [š]
31 A obv. 31 [d]UTU
32 A obv. 32 [x]

(A obv. breaks; probably 6–8 lines missing to the bottom of the tablet)

(Probably 4–6 lines missing to the top of A rev.)

33' A rev. 1' ša-anl x [š]
34' A rev. 2' [KI]-l[a’]
35' A rev. 3' KAL[NI₃M₂]
36' A rev. 4' DÙ.DÙ.B[I]
37' A rev. 5' a-na x [š]
38' A rev. 6' LUGAL ina [š]
39' A rev. 7' ŠID₃[n][u]
40' A rev. 8' ŠU₃₃-[ša] ana U[GU NU ]₃ KUR LU₃₃₃[š]

**Previous Editions**

TEXTS OF GROUP NINE: ANTI-WITCHCRAFT INCANTATIONS WITHIN BĪT RIMKI AND RELATED TEXTS
A

41° A rev. 9′

ÉN en-e [an sikil-ta bára-si-ga a-ri-a]

35° KA.[NIM.MA ... ]

42° A rev. 10′

LIBIR.RA.[BL.GIM šatīr barī]

lines 43°–52° (A rev. 11°–20°): Ashurbanipal colophon, type c (Hunger, BAK, no. 319).

Bound Transcription

1[ÉN Śamaš] dayyānu štru ša šamē u [erṣetii]
2[parring] pursu[sŝe šaru ši il][r]
3[mašēše]r niši ša kippat šamē [aṭā(?)]
4[in]a bal[u]kk[a] ana arid [gabri]
5[lā] ukta[l]am tâ[k][t[iμu]
6[ṣ]apā ana karasē tarā Ša[maš kām-ma(?)]
7[raq]’u[?] a[mēlu] anu Anunnakī paqadh[u kām-ma(?)]
8[anāk]’u anhū šānu[u a]ra[dak][a]
9[... ] ... ina bitt rimkim-ma anamd[ā ... ... ]
10[mur]’uš lā edē mar[šak][u]
11[ana mah]rī’ka az[al]t[za]
12[ritt][u(?) lemmuti ša amēlāti u[appritan- n[i(?)]
13[u]l agrtšu-ma lemmrut[i ikpus(?)]
14Šamaš annu nakru ša uk[ašsipanni(?)

15 annā šalamšu annū [šī]
16našāku ina mahrkta ašassīka [Šamaš(?)]
17belt ašassīka šu[ka [ ... ]
18Šamaš ašassīka šu[ka [ ... ]
19šumrušakw-ma lemmut[r(?)
20itti epiš lemmut[ yāši lā tamanno(?)
21askūn ina šapkt[ka alū e[ll(u(?)
22Šamaš ša kṣip[ [tluas(?)
23[īs]hura [liśe a(?)]
24[u] yāši ir[teneddānnoise(?)
25ikappuda lemmut[r(?)
26[anak]u u t ideš[u ... ]
27[attā t]idē[šu′ ... ]
28lim[ḥa š ... ]

(lines 29–32, 33°–34° too fragmentary for transcription)

Translation

1[Incantation: “Šamaš], exalted judge of heaven and [earth],
2[who renders v]erdicts, most exalted among the god[s]!
3[You], in the circumference of heaven, [are the one who leads] the people [āri[h].
4[Withou]t you, the funerary tak[t[iμu-offering] would [not] be offered "for the one who descends to [the grave].
5[It is in your power], Ša[maš], to lead away [the en]emy to annihilation,
6[It is in your power] to cons[ign] the [w]icked man to the Anunnaki.

81, [your] tired (and) exhaus[ted servant],
8[... ] ... in the bathroom and I sprinkle [ ... ]
9[Suff[er]ing] from an unknown [i]l[ln]ess,
10I st[and befo]re you.
11An evil [han]d of mankind has att[ack]ed me,

11 I did [no]t persecute him, but [he plotted] evil against me.
12Šamaš, this is the enemy who has per[formed witchcraft against me],
13this is his figure, this is [he]!
16Holding up (his figurine) before you, I invoke you, [Šamaš]!
17My Lord, I invoke you, grant me [ ... ],
18Šamaš, I invoke you, grant me [ ... ]!
19I am distressed, and [I am treated] badly.
20Do [not count] me among the evildoers.
21At your feet I have placed a p[ure] ram.
22O Šamaš, the one who [performed],
23turned to [and] sought] 22witchcraft against me
24[and] who keeps pur[suing me],
25[and is] plotting [evil] against me —
26I do not know h[iūm, ... ].
27but you know [him, ... ].
28May [ ... ] strik[e ... ]!

(lines 29–32, 33°–34° too fragmentary for translation)

35° Word[ing (of an incantation): ... ]

36° [Its] ritual: [ ... ] 37° to the ... [ ... ] 38° The king [ ... ] int[o ... ] 39° he reciti[es. ... ]. 40°[He washes] his hands over[ the figurine of the enemy].

Catchline: 41° Incantation: “Lord [who is seated on a dais in pure heaven].”
1: For the restoration of the incipit, see Kunstmann, *Gebetsbeschworung*, 77; cf. also Læssoe, *BRi*, 33.

3: The restorations follow Schollmeyer (cf. also *CAD* K 399 and Horowitz, *Cosmic Geography*, 264). At the end of line 3, other restorations are possible; e.g. šamē [raqūtī] “distant heaven” (cf. Schollmeyer *HGŠ*, 50–53, no. 3: 15–16) or ša kippat šamē [qatūššu] “in whose hands is the circumference of heaven”.

4–5: The restoration follows the parallel passage in a bilingual hymn addressed to Utu-Šamaš (Falkenstein, *UVB* 15, 36, W 18828 obv. 13).

6–7: This fragmentary couplet probably describes Šamaš as the god who passes judgment on the evildoers. At the beginning of line 6, there is only room for one sign in the break (contra *CAD* K 214: [ša x]·bu-ū). Schollmeyer’s reading [muš-te]-šer at the beginning of line 7 is not reconcilable with the traces preserved on the tablet.

9: Perhaps restore a-nam-[d]a-a A.MEŠ] “I sprinkle [water]” or a-nam-[d]a-ak-ku] “I sprinkle for you” at the end of the line. If the latter, an emended reading [Z.LD]Â “flour” is possible at the beginning of the line, though the enclitic -ma attached to TU₅ suggests that the line is divided into two cola and contains two verbal forms (anamwā, and another suggests that the line is divided into two cola and contains two verbal forms (anamwā, and another). For the problematic broken sign at the beginning, see the new copy of the fragment in the present volume and cf. Mayer, *UFBG*, 174, fn. 66.

10: For the motif of suffering from an unidentified illness that was of mysterious origin, cf. text 8.28: 49.

12: Schollmeyer’s restoration [mim-ma šum]-šu HUL-tim ša a-me-lu-ti ú-[šab-bi-tu] cannot be reconciled with the traces preserved. Our tentative restoration ṛittu is based on the assumption that “hand” here refers pars pro toto to the speaker’s enemy (for this usage, cf. *Maqlū* III 154–79, 180–87). An alternative restoration may be [it-ti] lemutti ša amēlātu “an evil sign of mankind” (cf. the note on line 20).

13: For comparable declarations of innocence, cf. *CMAwR* 1, text 8.2: 89 and *Maqlū* II 198–201.

14: At the end of the line, one could also restore ū-k[a-pid-an-ni] “(who) plotted against me” or ū-k[a-sa-an-ni] “(who) bound me”.

19: For the restoration at the end of the line, cf. already *CAD* M I 275.

20: It is possible that it-ti e-pišt ḤUL-tim should be interpreted as “a sign of evil magic”; if so, the second half of the line would have to be re-constructed differently.

21: The ritual given for the present prayer in *PBS* 1/1, 15 includes the instruction *išakkant* [Gar-an] “(the king) places” at the end of obv. 5 (cf. note on lines 36–40). Unfortunately, only slight traces are preserved there of the immediately preceding words (but note that the first traces preserved in the line would fit (A.LU₁).

35: Restore either KA.I[NIM.MA LUGAL DU₁₁,DU₁₁·ub] or KA.I[NIM.MA bīti rimki ē 1.KAM] cf. *CMAwR* 1, text 9.1: 57a and 57b.

36–40: The parallel ritual instructions *PBS* 1/1, 15 obv. 1–5 read as follows (see Læssøe, *BRi*, 29–31): [(x x x x ana ĝ mah-š)i Lu.LUGAL.KU₂·ma (x x x x x x x) (ki-šu-kam) MĀŠ.MAŠ ŚIŠ-nu (x x x) (ša) (KI-tim) LUGAL.DU₁₁,DU₁₁·ub-ma (x x x x) (x x x x x) x GAR-an.

41: The Sumerian prayer of the second house referred to in the catchline was edited by Cooper, *ZA* 62 (1972) 65–81 (cf. Læssøe, *BRi*, 34–36, and Borger, *HKL* 2, 37). The incipit is quoted in *PBS* 1/1, 15 obv. 6. The fragment Rm 447 probably had the same catchline as our text: [ĒN e]n-an [s]iklāta ... ] (rev. 1’); unfortunately the text preceding the catchline is lost in its entirety.
K 3214 is a small fragment of a single-column tablet preserving the beginning of a Šamaš prayer concerned with witchcraft. The first line of the prayer is not fully preserved, but the incipit seems to have been a standard Šamaš prayer opening: Šamaš šar šamē u erṣeti bel [kitti u mīšari?] muṣṭešer elāti u [ṣaplāti]. The restoration at the end of the first line remains uncertain, but is supported by comparison with K 6034 + 8012, a fragment that contains another Šamaš prayer; the first three lines of the prayer there seem to parallel the corresponding lines in K 3214 (see Notes).

The incipit shared by both fragments (K 3214 and K 6034 + 8012) is similar to the incipit of the Akkadian prayer that was to be recited by the king in the sixth house of the Bît rimki ritual. The incipit of the Akkadian prayer of the sixth house is given as [ĒN ḪUTU LUGAL(?) A]N-e u KI-tim in PBS 1/1, 15 rev. 4; a more extended form of the same incipit is attested as a catchline in IV R² 202 (K 3343+) rev. 11 (coll.): ĖN ḪUTU LUGAL AN-e(?) u KI-il]m EN NĪG.ZI u NĪG.SI.SĀ muṣ-te-šer AN.TA.MEŠ u KI.TA.MEŠ (for the prayers in the sixth house and the discrepancies in the attested incipits of the Sumerian ki-šamê prayer, see Læssøe, BRi, 67–68). In the Nineveh ritual tablet of Bît rimki (BBR 26*), which counts the sixth house of PBS 1/1, 15 as the second house, the pertinent ritual instructions and incipits are not preserved.

W. R. Mayer noted that the incipit of the Šamaš prayer of the sixth house (Šamaš 45*, UFBG, 416) might possibly be identified with K 6034 + 8012 (Šamaš 91*, UFBG, 421). But K 3214 (Šamaš 86*, UFBG, 420), whose opening seems to be identical with that of K 6034 + 8012, has an equal claim to be the Šamaš prayer of the sixth house. Indeed, contextual considerations indicate that the anti-witchcraft Šamaš prayer partly preserved on K 3214 is the more likely candidate for the text to be recited in the sixth house of the Bît rimki ritual.

Within the so-called ‘Šamaš cycle’ of the ritual, which contains the Sumerian ki-šamê prayers and the Akkadian prayers that the exorcist and the king recited upon entering each of the seven houses of the ritual, the Akkadian prayers of the first and of the second house are concerned with witchcraft (see in this volume text 9.4 and CMAwR 1, text 9.1). In both cases this thematic focus is also reflected in the ritual actions to be performed during the recitation of the prayers. Like the ritual sections of the first and the second house, the fragmentary ritual instructions associated with the Akkadian prayer of the sixth house are concerned with witchcraft: wax figurines representing the warlock and witch are bound, sealed and, ultimately, buried (PBS 1/1, 15 rev. 5–10). Accordingly, it is to be expected that the main theme of the Šamaš prayer of the sixth house would be witchcraft. Therefore, the anti-witchcraft prayer on K 3214 (Šamaš 86*) seems to be a more plausible candidate for the Šamaš prayer of the sixth house (Šamaš 45*) than Šamaš 91* on K 6034 + 8012, which displays no specific affiliation with the witchcraft theme of this segment of the Bît rimki ritual.

List of Manuscripts

|---|-------|------------|------|-------------------------------------------------|----------------------------------|

Synopsis of Text Units

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<tr>
<td>A</td>
<td>obv. 1–7’</td>
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</table>

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Previous Editions

Schollmeyer, *HGŠ*, 107–8, no. 22 (erroneously conflated with K 6034).

Transliteration

<table>
<thead>
<tr>
<th>Line</th>
<th>Obv.</th>
<th>Text</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>A</td>
<td>ÉN UNET MAN AN-e u KI-tim EN [kittiti u mšari(?)]</td>
</tr>
<tr>
<td>2</td>
<td>A</td>
<td>muš-te-šer AN.TA.MEŠ ū [KI.TA.MEŠ]</td>
</tr>
<tr>
<td>3</td>
<td>A</td>
<td>ADDA bul-lu-tu ka-sa-i D[Uš-ru ša ŠUL-ka-ma]</td>
</tr>
<tr>
<td>4</td>
<td>A</td>
<td>UNET eš-e-ka UNET as-ḫur-ka</td>
</tr>
<tr>
<td>5</td>
<td>A</td>
<td>UNET TUG.SIK-ka aš-bat ša-pal-ka ak-mis</td>
</tr>
<tr>
<td>6</td>
<td>A</td>
<td>TUG.SIK DINGIR.[MU u ŠIS-tar-MU as-bat]</td>
</tr>
<tr>
<td>7</td>
<td>A</td>
<td>UNET NU.MEŠ [annūtu ša kaššāpi u kaššāpi?]</td>
</tr>
<tr>
<td>8</td>
<td>A</td>
<td>ša ar-t[a tādā anāku-ma lā tādā(?)]</td>
</tr>
<tr>
<td>9</td>
<td>A</td>
<td>ša kīš-p[i ruḫē rusē upšāšē lemmūti ṣpušāni?]</td>
</tr>
<tr>
<td>10</td>
<td>A</td>
<td>n-ap-l[aš-ar]</td>
</tr>
<tr>
<td>11</td>
<td>A</td>
<td>HUL [ ]</td>
</tr>
<tr>
<td>12</td>
<td>A</td>
<td>ŠL [ ]</td>
</tr>
<tr>
<td>13</td>
<td>A</td>
<td>b[aš]</td>
</tr>
<tr>
<td>14</td>
<td>A</td>
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Bound Transcription

<table>
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<th>Line</th>
<th>Obv.</th>
<th>Text</th>
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<tr>
<td>1</td>
<td>UNET Šamaš šar šamū u erṣeti bēl [kittiti u mšari(?)]</td>
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</tr>
<tr>
<td>2</td>
<td>muš-te-šer elāti u [šaplāti]</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Šitta bulluṭu kasā pu[tṭuru ša qāttka-ma]</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Šamaš eš-eška [Šamaš asurka]</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Šamaš sissiktaka aš-bat šapalka akmis</td>
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</tr>
<tr>
<td>6</td>
<td>sissiktii [ya u ištartya asbat]</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Šamaš šalmū [annūtu ša kaššāpi u kaššāpi?]</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>ša ar-t[a tādā anāku-ma lā tādā?]</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>ša kīš-p[i ruḫē rusē upšāšē lemmūti ṣpušāni?]</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>n-ap[l[aš-ar] ... ]</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>lemutti [ ... ]</td>
<td></td>
</tr>
</tbody>
</table>

Translation

1 Incantation: “Šamaš, king of heaven and earth, lord [of truth and justice],”
2 who guides aright the upper and [the lower world],
3 it is in your power to revive the dying, to re[lease] the bound!
4 Šamaš, I have sought you out, [Šamaš, I have turned to you],
5 Šamaš, I have s[eized] the hem of your (garment), [I have knelt down at your feet],
6 [I have seized] the hem of the (garment) of [my] god [and my goddess],
7 Šamaš, these figuralines [are those of the warlock and witch],
8 whom yo[u know, but I do not know],
9 who [have performed against me] witchcraft, [magic, sorcery, evil machinations],
10 a[l[ ... ]],
11 evil [ ... ],

(lines 12–14 too fragmentary for transcription)

(lines 12–14 too fragmentary for translation)

break

lines 15′–21′: Ashurbanipal colophon, type c (Hunger, *BAK*, no. 319).
Notes


4: The restoration at the end of the line follows Mayer, UFBG, 136 (see there for numerous parallels).

5–6: The restoration at the end of these lines follows the usual formulaic phraseology; cf. here text 8.27: 44–45 and, with the opposite sequence, CMAwR 1, text 11.2: 12; cf. also Maqlû II 27–30.

4–6: From this point on, the present text clearly differs from K 6034 + 8012, where we read: [dUTU at-ta]l-ka-ku dUTU ak-tam-sa-ka dUTU ak-tal-da-ka [x x x] x dUTU KIN.KIN-ka dUTU TUG.SIK-ka aš-baš 44–45 and, with the opposite sequence, CMAwR 1, text 11.2: 12; cf. also Maqlû II 27–30.

7: For the tentative restoration, cf., e.g., CMAwR 1, text 8.4: 68.

8: For the restoration, cf., e.g., CMAwR 1, text 8.5: 138‘.
This šu’ila prayer, listed by Mayer as ‘Ea 1a’ (UBFBG, 442–49), is addressed to Ea, the god of wisdom, magic and incantations, and patron god of the southern Babylonian city of Eridu. The address to and praise of the god Ea (lines 1–13) are followed by the petitioner’s request that he find favour with divine and human authorities (lines 14–20) and that attacks of witchcraft be eliminated (lines 21–27). The latter lines, the ‘witchcraft section’, seem to treat witchcraft as the reason for the man’s suffering and misfortune: Praying to be freed of illness, the petitioner asks to be released from the bond of the warlock and witch, appealing first to Ea himself and then to Ea’s son Marduk. The prayer concludes with formulaic wishes for Ea’s fame among the gods (lines 28–30).

The lack of thematic congruity between lines 14–20 and lines 21–27 indicates that the text is a composite. The variations in the manuscripts for lines 21–27 and the recognition that the witchcraft theme is secondarily inserted. The latter lines, the ‘witchcraft section’, seem to treat witchcraft as the reason for the man’s suffering and misfortune: Praying to be freed of illness, the petitioner asks to be released from the bond of the warlock and witch, appealing first to Ea himself and then to Ea’s son Marduk. The prayer concludes with formulaic wishes for Ea’s fame among the gods (lines 28–30).

Note that line 13 is the last line of the hymnic introduction and serves as a transition — even introduction — to the supplication.

The text is preserved in six manuscripts. Some manuscripts include only this prayer (mss. A and C; probably also ms. D), others contain further šu’ilas prayers to Marduk (mss. A and e) or to Šamaš (ms. f). The text of ‘Ea 1a’ is not entirely uniform in the six surviving manuscripts. The significant variants do not allow certainty in the assignment of individual manuscripts to groups with a shared tradition, though usually manuscripts A and B (from Aššur and Nimrud) show the same text, while manuscripts C (Sultantepe), e (Uruk) and f (Nineveh) show various deviations from this tradition.

Only manuscript A includes brief ritual instructions. References to the incipit Šar nēmeqi bănû taš₇mi show that ‘Ea 1a’ was to be recited within various ritual contexts: It formed part of the prayer cycles in Btt rimkî (see BBR 26+ obv. III 13') and Btt sal₇₇ mē (Ambos, König im Gefängnis, 164–68, VI.B.2.2., line x+13', [x+27'] and y+9'). It is also part of a collection of rituals against evil portents (SpTU 2, 18 rev. 27'), and the šu’ilas prayer fragment BMS 41 concludes with a catchline referring to ‘Ea 1a’ (rev. 3').

The manuscripts that contain ‘Ea 1a’ as well as other prayers may reflect these ritual contexts: Manuscripts A and e combine ‘Ea 1a’ with ‘Marduk 2’, and these two prayers are both to be recited during the Btt rimkî prayer cycle (BBR 26+ obv. III 4'; ‘Marduk 2'; ibid. 13'; ‘Ea 1a'). Manuscript f begins with ‘Ea 1a’ — assigned to Marduk in this source, perhaps by mistake — and then adds the prayers ‘Šamaš 1’ and ‘Šamaš 90’; these three šu’ilas prayers are all recited during the Btt sal₇₇ mē ritual. The three prayers ‘Šamaš 1’, ‘Ea 1a’ and ‘Marduk 2’ form part of the collection SpTU 2, 18 (rev. 10’–25’, 28’).

### List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>VAT 8235</th>
<th>KAR 59</th>
<th>coll.</th>
<th>Single-col. tablet, Neo-Assyrian script, 8th–7th cent.</th>
<th>Aššur, Library N 4</th>
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</table>
Synopsis of Text Units

i Ceremonial ritual against witchcraft .............................................................. 1–32
   Šu’ila prayer: Šar nêmêqî bânû taštîmi ..................................................... 1–30
   A obv. 29–rev. 21 // B obv. 1–rev. 9 // C obv. 1–13, 19–rev. 12 // D₁ obv. 1–10 (+)
   D₂ obv. 1–8 // e obv. 1–8′ // f obv. 1′–5′ // g obv. 1′–13′, rev. 1′–4′
   Rubric ........................................................................................................... 31
   A rev. 22 // B rev. 10 // e obv. 9′ // f obv. 6′
   Ritual instructions ......................................................................................... 32
   A rev. 23

Previous Editions

King, BMS, 48–49, no. 10 (edition of ms. f).
Ebeling, MVAG 23/1, 8–11 (transliteration and translation of ms. A with restorations on the basis of ms. f).
Ebeling, AGH, 66–69 (transliteration and translation of ms. A with restorations on the basis of ms. f).
Mayer, UFBG, 442–49 (edition and translation of all manuscripts except mss. B and g).
Foster, Before the Muses, 643–44 (translation).
Lenzi, APH, 227–42 (composite transliteration, transcription and translation of all manuscripts except mss. B and g).

Transliteration

1. A obv. 29–rev. 24 // B // C // D₁ (+) D₂ // e obv. 1′–9′ // f obv. 1′–6′ // g
   (for the preceding text in A, see Summary 2.)
   1 A obv. 29 ÉN LUGAL nê-mê-qê ba-nu-ú ta-š[i-m-tî]
      B obv. 1 [ ] LUGAL nê-mê-qê ba-nu-u la3-sîm-tî
      C obv. 1 [ ] ba]-3-nu-u3 <tsa>-sîm-tû
      D₁ obv. 1 [ ] ta-š[i-m-tî]
    2 A obv. 30 MAS.SU ši-ru û-sûm3m é-ab[zû]
      B obv. 2 [MAS].SU-ú ši-i-ru û-su-um é-abzu
      C obv. 2 [ ] 3û-su-um1 é-3-abzu3
      D₁ obv. 2 [ ] û-su-um3m é-[abzu]
      g obv. 1′ [ ] 3ši]3-ri us3m[i ]

3 A obv. 31  
4 en-lil-ban-da it-pe-shi ka-ru-b[u]
B obv. 3  
4 en-lil-ban-da it-pe3-shu ka3-ru-bu3
C obv. 3  
[ ] it-pe4-shu ka4-ru-b[u]
D obv. 3  
[ ] it-pe6-shu ka6-ru-bu6
G obv. 2*  
4 en-lil-ban-da it-pe-shu k[a-ru-bu]
4 A obv. 32  
ur-ša-nu eri-du10 ABGAL i3-gis[gis]
B obv. 4  
ur-ša-an eri-du10 ABGAL (aš) (i)3-gi-gi)
C obv. 4  
[ ] eri-du10 ABGAL i3-gi-gi)
D obv. 4  
[ ] ABGAL (i)gigi)
G obv. 3*  
[ur-ša-a]n e-ri-du ABGAL i3-gigi)
5 A obv. 33  
EN iš-engur-ra1 šu-luš é-uni-[nir]
B obv. 5  
EN — engur-ra šu-lul iš-uni-[nir]
C obv. 5  
[be-e]l iš-engur-ra šu-lul é-uni(igî.nun)-n[ir]
D obv. 5  
[ ] šu-lul iš-uni-[nir]
G obv. 4*  
iš-engur-ra šu-lul šu-lul iš-uni-[nir]
6 A obv. 34  
[ba]-b[il] ] HÊ.GÁL-la *mu*-riš ID.IDDIL
B obv. 6  
ba4-bil II[IL]u HÊ.É.GÁL mu3-riš ID.IDDIL
C obv. 6  
[ba]-b[il] II[IL]u HÊ.GÁL mu3-riš ID.IDDIL
D obv. 6  
[ ] mu3-riš ID.IDDIL
G obv. 5*  
[ba-b]il mi-lu HÊ.GÁL mu3-riš ID.IDDIL
7 A obv. 35  
[ ] u šu-se-[e] tu-deš-ši ḤÉ.N[UN]
B obv. 7  
in a-[m]a-a-ti u šu-se-e : ḤÉ.NUN’(copy: ‘qa’)
C obv. 7  
in a-[m]a-a-ti u šu-se-e tu-deš-ši ḤÉ.NUN
D obv. 7  
[ ] u šu-se-e tu-daš-ša ḤÉ.NUN
G obv. 6*  
[ ] a-ma-a-ti u šu-se-e tu-daš-ša [ ]
6 A obv. 36  
in a-[m]a-a-ti tu-šab-ši zî-ti UN.MEŠ
B obv. 8  
in a-[m]a-a-ti tu-šab-ša-a nap-šat UN.MEŠ aš-na-an
C obv. 8  
in a-[m]a-a-ti tu-šab-ši zî-(nam)-ti UN.MEŠ
D obv. 8  
[ ] tu-šab-ša-a nap-šat UN.MEŠ aš-na-an
G obv. 7*  
[ ] a-ma-a-ti tu-šab-ša zî-ti
9 A rev. 1  
4 a-nu u 4 en-lil ba-diš ri-šu-k[a]
B obv. 9  
4 a-num — 4 BAD ba3-diš ri-šu-ka
C obv. 9  
4 a-num 4 BAD ba3-diš (ši) ri-šu-ka
D obv. 9  
[ ] ba3-diš ri-šu-k[a]
G obv. 8*  
4 a-num 4 en-lil ba3-diš [ši] ri-šu-ka
A rev. 2  
4 a-nun-ka it ma-ḫa-zi-ša-nu i-kar-ra-bu-k[a]
B obv. 10  
4 a-nun-ka 4 UN.MEŠ it ma-ḫa-zi-ša-nu i-kar-ra-bu-ba-ka
C obv. 10  
4 a-nun-ka it ma-ḫa-zi-ša-nu i-kar-ra-bu-ba-ka
D obv. 10  
[ ] ma-ḫa-zi-ša-nu i-kar-ra-bu-ba-ka
G obv. 9*  
4 a-nun-ka it ma-ḫa-zi-ša-nu <ikarrabâka>

The following section is only found in D:  
D obv. 11  
[x x x x x] šá DINGIR.MEŠ DÜ.Å-ma
D obv. 12  
[x x x x x] šá tab-nu-ú LÚ.MEŠ
D obv. 13  
[x x x x x] šá tab-na-a ŠA.TU[R]
D obv. 14  
[x x x x x] šim ši x [x]
D obv. 15  
[x x x x x] ši[m] me x [x x]
D obv. 16  
[x x x x x] x x [x x x]
(D breaks)
TEXT 9.6

The following section is only found in C:

C obv. 14 [ana-k]u 𒈨-ni 𒈨-KAM-[eš] DUMU DINGIR-šu
C obv. 15 [šá DINGIR-šú 𒈨-šú 𒈨-NIN.GAL
C obv. 16 [ina ḤU.𒈨-MEŠ GISKIM.MEŠ MEŠ NÚ DUBMEŠ
C obv. 17 [šá ina] 𒈨-MEŠ 𒈨-a
C obv. 18 [pal-ḥa-ku-m]a a-[d]-ra-ku šu-ta-du-<ra-šu>(ka)

A rev. 6 𒈨-ul-li re-ši-ia i-bi šu-mu
B obv. 14 𒈨-ul-li re-ši-[i]a i-bi 𒈨-mi
C obv. 19 [ re-ši-i]a i-bi šu-ši(m)(u)

A rev. 7 𒄀-bi-tuk-ka liš-še-mu-ú zi-ik-ru-ú-a
B obv. 15 𒄀-bi-tuk-ka [liš-šu-mu]-u zik-ru-ú-a
C obv. 20 [ ] 𒄀-šu-[m]u-ú 𒈨-[š]-kiri-ka

A rev. 8 ina 𒈨-lib-bi-ka ana SIGŠ-tim lu-uk-šu-ud
B obv. 16 ina lib-bi-ka ana 𒇸-[G]-t[i] lu-šu-šu(du)-[t]
C obv. 21 [ lib-bi-[k]a ana SIGŠ-[im t][š]-šu[KAM]

A rev. 9 𒄀šur-kám-ma TIL.LA lu-bur a-na da-[š]-šu
B obv. 17 𒄀šur-kám-ma T[i]-L[A]-u-bur a-na da-[š]-šu
C obv. 22 [šur-kám-ma TIL.LA lu-[š]-šu [ da-riš

A rev. 10 at-šu-šu-e-a li-tib UGU DINGIR u 𒈨-LUGAL
B obv. 18 at-šu-šu-e-a [li]-tib UGU DINGIR u LUGAL
C obv. 23 [ ] li-tib UGU DINGIR.𒈨-MEŠ U LUGAL

A rev. 11 𒈨-DINGIR u LUGAL ša qa-bé-e-a [li]-šu-šu
B obv. 19 DINGIR ša [a-bé-ia] li-pu-šu
C obv. 24 [ ] ša-[š]-še-bé-i [li-pu-šu]

A rev. 12 pu-[š]-u li-šu-nu liš-te-me-qú-ni →
B obv. 20 pu-[š]-u [š]-a-[n]-u šu-[š]-še-bé-[š]-u
C obv. 25 [KA] u EM.E liš-te-me-[š]-u-ni

A rev. 12 [ana i-a-a-ši?] aš a i x x x (x)
B obv. 21 [ ] x x x x x x →
C obv. 22 [ana i-a-a-ši?] aš a i x x x (x) /

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TEXTS OF GROUP NINE: ANTI-WITCHCRAFT INCANTATIONS WITHIN BIT RIMKI AND RELATED TEXTS

(unclear traces in D₂ obv. 1)

22 A rev. 13  a-a  KUR-an-ni  mim-ma  lem-nu  mim-ma  NU DU₁₀,GA[A]
   B rev. 21  'a-a³  KUR-an-ni  mim-ma  lem⁻³nu¹  [mim-m]a  NU DU₁₀,GA
   C rev. 1  [a]-'[a³]  īš⁻³ni-qa-ni³  [ ]  [lem-nu  mim-ma¹  N[U  ]]
   D₂  obv. 2'  [ le]m-nu  [ ]
   e obv. 2'  a-a  DIM₄-nu  mim-ma  lem-ma  mim-ma  NU DU₁₀,GA →

23 A rev. 14  u  šu-nu  ú-piš  kaš-sa-pi  ū  kaš-sap-ti
   B rev. 22  [ lip][li]₄[Uš₁₁,Z][U  u¹  μμμUš₁₁,ZU]
   C rev. 2  [ū³š-nu  tš-e-e³]  [ Uš₁₁₃][U  u¹  μμμUš₁₁]
   D₂  obv. 3'  [ū³š[u-nu  ú-piš][š₄Uš₁₁₃][U  ]
   e obv. 2'–3'  u  š[u-nu  ] / [ lipš₄Uš₁₁₃][U  u  μμμUš₁₁,ZU →

24 A rev. 15  d-e-a  ina  te-e-ka  ša  TIN  mim-ma  lem-ma  mim-ma  NU DU₁₀,GA[A] /
   B obv. 23–rev. 1  [ mi]m-ma  NU [ ] /
   D₂  obv. 4'  d-e-a  ina  te-ka  ša  Ti.LA  mim-ma  lem-nu [ ] /
   e obv. 3'–4'  kš-pi-sa-nu  ru-he-e-šu-nu  ru-se-e-š[u-nu  ] / [lem⁻³nu-tu  NU DU₁₀,GA,MEŠ
   f obv. 1'  [kš-pi-sašt₁1₁][un]³  [ršu-he-e-ša-un  ] /
   A ctd.  li-né⁺⁻š-u  GABA-su-un
   B ctd.  [ ]  GABA-su³-[un]
   D₂ ctd.  li-né⁺  i-rat-[su-un]
   C ctd.  [ ]  GABA  ša-un
   e ctd.  li-né-e  GABA-su-un →
   f ctd.  [ ]

25 A rev. 16  ri-kis  kaš-sa-pi  u  kaš-sap-ti
   C rev. 5–6  [li]-[kis  kaš-sa]p-tu  /
   D₂  obv. 5'  ri-kis  liUš₁₁₃,ZU  u  μμμUš₁₁₃,ZU
   e obv. 4'–5'  ri-kis  kaš-sa-pi  u  μμμUš₁₁₃,ZU  /
   f obv. 2'  [ri-kis  kaš-sa-pi³  ū  kaš⁻³iap-ti³]
   A ctd.  lip-[tur  ššap-ti  ša  eri-du₁₀
   B ctd.  riDU₁₀,MEŠ  ÉN  eri⁻²-du₁₀³
   C ctd.  [lip⁻³][tur³  eri⁻³-du₁₀³
   D₂  ctd.  DU₈,MEŠ  [ ]
   e ctd.  DU₈  ššap-ti  ša  eri-du₁₀ →
   f ctd.  [lip⁻³ta-ti-ir  ina³  [ x x x x]

26 A rev. 17  rik-si⁻³meš-sa-nu  HUL,MEŠ  li-paṭ⁻³-tir³
   B rev. 3–4  rik⁻³-si⁻³-sa-nu  HUL,MEŠ  li-[p[a]-tir  /
   C rev. 7  [r]k-s[i]-ša-nu  ]
   D₂  obv. 6'  KEŠ,MEŠ-sa-nu  HUL,MEŠ  li-paṭ⁻tir  /
   e obv. 5'  rik-si⁻ša-nu  lem-nu-tu  DU₈
   f obv. 3'  [gš⁻³pär-rī-sa-nu  lem-nu-tu  li-paṭ⁻tir  /
   A ctd.  [ABGA]L  DINGIR,MEŠ  dAMAR.UTU
   B ctd.  ABGAL  DINGIR,MEŠ  dAMAR.UTU
   C ctd.  [ ]  DINGIR,MEŠ  dAMAR,UTU
   D₂  ctd.  ABG[AL  ]
   e ctd.  ABGAL  DINGIR  dAMAR.UTU
   f ctd.  ABGAL  DINGIR,MEŠ  dAMAR.UTU →
2. Summary of the paragraphs in ms. A not included in the transliteration

1–26 Šu’ila prayer to Marduk (‘Marduk 2’; cf. here ms. e rev. 1–10, see Summary 3.).
27 Brief ritual instructions.
28 Incipit of the šu’ila prayer ‘Marduk 18’.
29–rev. 23 = text 9.6: 1–32.
24 Incipit of the šu’ila prayer ‘Ea 2’.
25–29 Colophon, ed. Hunger, BAK, no. 225. The tablet was copied from a writing board from Babylon; the name of the scribe cannot be restored based on the traces preserved.

3. Summary of the paragraphs in ms. e not included in the transliteration

1. Incantation: “Wise king, sagacious creator,
extalted leader, one befitting E’abzu,
competent Enlilbanda, reverently greeted,
hero of Eridu, sage of the Igigi,
lord of E’engura (var.: Engura), protection of E’unir,
who brings flooding (and) plenty, who makes the rivers rejoice.

2. In the seas and reed-thickets you let abundance flourish,
on the fields you provide the sustenance ((of the people)),
((grain)).

3. Anu ((and)) Enlil are joyfully exulting over you,
the Annunaki greet you in their shrines,

The following section is only found in D1:
[ ... ] of all the gods,
[ ... ] who created men,
[ ... ] who created the womb,
(the following three lines in D, are too fragmentary for translation; D, then breaks)

4. the people of the land praise your honoured name.
5. You give advice to the great gods.
6. Ea, through your life-giving spell the dying man does not die!

The following section is only found in C:
I am Banitu-tēreš, son of his god,
[whose g]od is Sîn, [whose] goddess is Ningal,
[On account of the e]vil of the evil (and) unfavourable signs
(and) omens
[that] have occurred [in] my house,
[I am frightened], scared (and) constantly terrified.

8. Raise my head, call out my name!
9. At your command, may my words be heeded,
by your desire, may I obtain good fortune,
give me life so that I may endure forever!
10. May my speech be sweet to god and king,
may god and king do what I say,
may mouth and tongue pray devoutly for me.
21 ay ...
22 ay ışuqannı (var.: ışu qannı) mimma lemmu mimma lā tābu
23 u šunu ṣaṣṣāpi u kaṣṣāpı
24 Ea ina tēka ša balāti mimma lemmu mimma lā tābu
25 rikis kaṣṣāpı (u) kaṣṣāpı liptur (var. B, D; liptur, and var. F: liptaṭṭur ina) šipti ša Eridu
26 rikṣṭšunu (var.: [g]šparršunu(?)) lemmāti liptaṭṭur apkal ilt Marduk
27 ʿitbiša minātā a mešētā a ēltīya lištā
28 šamā liḏdāka Apsā lirtška (var.: libbaka lištība)
29 ilā rabīṭu etellīš lišālāka (var.: libbaka lištība)
30 damqṭika liqbū ilā Igigi
31 ((KA.IN.N.MMA)) ŠU.IL.LA ḫEN.LIL.BAN.DA.KÁM (var.: ḫEN.KI.GA.KÁM/KE; ḫAMAR.UTU.K[ÆM])
32 [lā ina riksi] lā ina nignakki ippuš
33

TEXT 9.6

May 22 anything evil, anything bad
not ... 22 not reach me (var.: not approach me)!
And as for them, the sorcerous devices of the warlock and witch:
O Ea, may anything evil, anything unfavourable flee through your life-giving spell! 36
May the incantation of Eridu release the bond of warlock (and) witch, 37
may the sage of the gods, Marduk, release their evil bonds (var.: [r]aps)!
May my body be clear (of illness), may my limbs be in good health for me!
May the heavens be joyful over you, may the subterranean ocean rejoice over you, ((may the gods of the entire (pantheon) bless you)),
may the great gods hail you in a lordly fashion, 38
may the Igigi gods say good things about you!"
31 ((Wording of)) a šu’ila prayer to Ea (var.: Marduk).
32 You perform (this) [either with a ritual arrangement] or with a censer.

Notes

General: The prayer ‘Ea 1a’ was comprehensively edited by Mayer, UFBG, 442–49; subsequently, only two further manuscripts of the text, here mss. B and G, have become known (not included in Hunt’s and Lenzi’s more recent editions). For further philological comments on the text, see Mayer, UFBG, 448–49, and Seux, HPDBA, 275–77; for a study of Ea’s epithets in ‘Ea 1a’, see Hunt, MS; for a study of the literary form of ‘Ea 1a’ as a šu’ila prayer, see Frechette, Ritual-prayers, 6–9.

For the indirect join D₁ (+) D₂, see Abusch’s comment in Hunt, MS, fn. 162.

3: For collated readings in ms. C in this line and elsewhere, see collations, pl. 98.

4: According to Lenzi (APH, 231–32), “the case vowel on ur-šā-nu [here ms. A] indicates that it is not bound to Eridu; thus the toponym is functioning adverbially, indicating the hero’s place of origin.” However, the variant spelling of ms. B, ur-šā-an, indicates that uršān is in the status constructus.

5: The reduced form engur-ra instead of é-engur-ra is attested in Tintir II 4 for a shrine of Ea at Babylon. Here, E’engura certainly refers to Ea’s main temple in Eridu with its temple tower E’unir.

12: The corrupt form ta-din in ms. C may have been prompted by Assyrian taddin.

C obv. 14: Mayer, UFBG, 449, read the personal name as Balāţa-ērēš, but collation suggests a reading Bāntitu-tērēš (see pl. 98).

14: The š in apparent šu-u of ms. C is certainly an unfinished mi.

35 Thus mss. A, B and D₂; mss. C, e and f have instead: kišṣṭu nišu ruaššu ruaššu lemmātā lā tābu-tu.

36 Thus mss. A, B and D₂; mss. C, e and f have instead: “May their evil and bad witchcraft, magic (and) sorcery flee!”

37 Thus mss. A, B, C, D₁ and e; ms. f has instead: “May [the bond of warlock and witch be released by [the incantation of Eridu]]!”

38 Thus mss. A, B and f; mss. C and e have instead: “may the great gods make your heart glad”.

39 Thus mss. A, B and D₁; mss. C, e and f have instead: “May the great gods hail you in a lordly fashion.”
15: The form zi-kir-ka in ms. C is certainly a scribal mistake.

16: Ms. B clearly has ina lib-bi-ka “in your heart” (here “by your desire”?) at the beginning of the line, and collation of ms. A shows that the traces preserved there also should be read ina lib-bi-ka rather than the expected ina qil-bi-ka (see collations, pl. 98). The phrase ana damiqti kašaḍu (lit. “to arrive with favour”?), is problematic, as kašaḍu “to obtain” is usually construed with an accusative object. The variant in ms. C is fragmentary, but if the tentative reconstruction above is correct, one could translate: “By your desire, you make (my lot) favourable.”

18: In light of mss. B and C, the traces at the end of the line in ms. A should also be read LUGAL (thus Mayer and, subsequently, Hunt) rather than 415 “goddess” (thus Seux, HPDBA, 277, fn. 22; Foster, Before the Muses, 643; Lenzi, APH, 235). As pointed out by Hunt, lines 18–19 refer to “the most significant authorities of the poet’s world: god and king” (MŠP, 57). For the writing DINGIR.ŠE rather than simple DINGIR, cf. here text 7.24, note on lines 18 and 21.

21–22: The transcription and translation of these fragmentary lines are based on a conflation of mss. A and C. The expected phrase is ay iqribanni ay isniqanni ay ikšudanni, but the traces in mss. A and C do not agree with a restoration of the first vetivette form as ay iqribanni (*iq-ri- and *iq-ru- are excluded in both manuscripts; see collations, pl. 98). Furthermore, there are clear discrepancies between the individual manuscripts: While mss. C and E have isniqanni as the final vetivariate, mss. A and B have ikšudanni. Apparently in contrast to all other manuscripts, in ms. C the series of vetitives was preceded by an additional phrase, possibly ana yaṣi “to me”. It is also not entirely certain whether all manuscripts had three vetivette phrases.

23: Foster takes this line with the preceding sentence and translates “May nothing evil, nothing harmful reach me, nor any actions of sorcerer or sorceress” (Before the Muses, 643). For our understanding of the text, cf. already CAD Š III 306 and Hunt, MŠP, 61.


26: For the beginning of the line in ms. f, Seux, HPDBA, 277, fn. 29, proposed the contextually plausible reading [k]i-[iš]-riš-anu “their knots”. But collation confirms that the second sign is BAR, as already indicated in King’s copy. Mayer, UFBG, 446, read [š]u-ša-riš-anu, but this is difficult to interpret in the present context.
TEXT 9.7
PRAYER TO NABû CONCERNING WITCHCRAFT

Content

This prayer to Nabû, catalogued by Mayer, UFBG, 400, as ‘Nabû 2’, was to be recited in the course of the prayer cycle in the Bīt rimki ritual (see BBR 26+ obv. III 24‘–25‘). The text of the prayer is preserved in a number of manuscripts, none of which can be shown to represent an incantation tablet of the Bīt rimki ritual.

Manuscript A is a large Neo-Assyrian tablet from Aššur that contains a collection of šu’ila prayers. The prayer ‘Nabû 2’ is given in what seems to be its standard form with no individual petitioner named. Manuscripts B, C and D were also found at Aššur, but they are single-column tablets containing either only the prayer to Nabû (mss. B and D) or the prayer to Nabû together with a prayer to Nabû’s spouse Tašmētu (ms. C; the same Tašmētu prayer is cited in the catchline of ms. D which comes from the same library as ms. C). Apart from the Aššur manuscripts, the text is also known from two Kuyunjik fragments (mss. E and F), but too little is preserved to establish the original format and content of these tablets.

While manuscript A does not specify the petitioner, the three small-format tablets from Aššur (mss. B, C and D) were all written for a named individual, though the name itself is fully preserved only in ms. D, which was written for a certain Balasi. The text version in manuscript D also specifies the evil: A bolt of lightning struck the petitioner’s house (line 14a). The same version names ḫuṣ ḫī ṭī ḫī ṭī  libbi “depression” as the patient’s illness instead of the more generic maruštu “distress” of the other sources (line 17).

A further distinct characteristic of manuscript D is the expansion (lines 24–26) of the witchcraft theme that, on the whole, plays a minor role in the text shared by all sources (lines 18, 20–21); in fact, the witchcraft theme itself may have been an insertion. The expansion of the theme in manuscript D serves to specify ‘illness’ and ‘evil’, and the change of passive uppišanni “(evil) has been performed against me” to active uppišanni “she has performed (evil) against me” in the same manuscript (line 25) should be understood in the context of this expansion of the witchcraft theme.

As to be expected in the context of the royal libraries, the Kuyunjik fragment (ms. E) was written for a king; but this is only apparent from the addition of the lunar eclipse formula with its reference to the “palace” of the petitioner (lines 14a–b).

Some further textual variation can be observed among the extant manuscripts, especially in the opening hymnic part, where manuscripts C and D show slightly shorter versions.

List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>VAT 9737 + VAT 9823</th>
<th>KAR 23</th>
<th>KAR 25</th>
<th>Oshima, BPM, pl. 34 (obv.)</th>
<th>Two-col. tablet, Neo-Assyrian script, 8th–7th cent.</th>
<th>Aššur</th>
</tr>
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<tbody>
<tr>
<td>B</td>
<td>A 172</td>
<td>LKA 57</td>
<td></td>
<td></td>
<td></td>
<td>Aššur</td>
</tr>
<tr>
<td>C</td>
<td>VAT 13633</td>
<td>LKA 40</td>
<td></td>
<td>pl. 73</td>
<td>Fragment of a single-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
<td>Aššur, Library N 4</td>
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<tr>
<td>D</td>
<td>A 138</td>
<td>LKA 40a</td>
<td></td>
<td>pls. 74–75</td>
<td>Single-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
<td>Aššur, Library N 4</td>
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<td>E</td>
<td>K 6644</td>
<td>BMS 58</td>
<td></td>
<td></td>
<td></td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
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<tr>
<td>F</td>
<td>79–7–8, 233</td>
<td></td>
<td></td>
<td>pl. 76</td>
<td>Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
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Synopsis of Text Units

i Šu’ila prayer to Nabû against witchcraft ......................................................... 1–34
   Šu’ila prayer: Belû gaššu izgâru mûdû kalâma ............................................. 1–33
   E obv. I–rev. 13 // F: 1’–9’
Rubric .................................................................................................................. 34
A obv. II 60 // B rev. 7 // D rev. 15
Catchline .......................................................................................................... 35
D rev. 16

Previous Editions

Ebeling, MVAG 23/1, 14–15, 20–21.
Ebeling, AGH, 14–17.
Seux, HPDBA, 294–97 (‘Nabû 1’; translation).

Transliteration

(for the preceding text in A, see Summary 2.)

<table>
<thead>
<tr>
<th>Unit</th>
<th>Text</th>
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<tr>
<td>1</td>
<td>A obv. II 27</td>
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<tr>
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<td>B obv. 1</td>
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<td>C obv. 1</td>
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<td>A obv. II 28</td>
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<td>6</td>
<td>A obv. II 32</td>
</tr>
<tr>
<td></td>
<td>B obv. 6</td>
</tr>
<tr>
<td></td>
<td>C obv. 4</td>
</tr>
<tr>
<td></td>
<td>D caret</td>
</tr>
<tr>
<td></td>
<td>E obv. 3’</td>
</tr>
</tbody>
</table>
TEXT 9.7

7 A obv. II 33

mu-bi-ib [škarkate] u mi-š[a-ri] u[k]-li

B obv. 7

mu-ub-bi-ib kit-ti u mi-[ša-ri]

C obv. 5

[mu-ub-bi]-[mat] kit-ti u [šmaš]-[ra] m[u-nam]-[ri]

D obv. 6

[mu-bi-ib kit-ti] mi-ša-ri mu-na-š[er]-u[k]-li

E obv. 4

[ ] mu-nam-ir uk-li

8 A obv. II 34(–35°)

[ ] [šgulag-abzu mu-riš]\3\ [š-engur-ra]\a

B obv. 8

na-ram [šgulag-abzu]

C obv. 6

[na-ra]-m [šgulag]-abzu [šEN] né-me-š-qí m[u-riš]

D obv. 7

[n[a]-ram [šgulag-abzu be-el n[še]-qí \ mu-riš š-engur-ra]

E obv. 5

[ ] né-me-š-qí m[u-riš] š-engur-ra

9 A caret

IBILA kun-nu-u iššur\3\-[ti] du\3\-[ruš]-a

C caret

D caret

E rev. 1

[šsar-ra]-[im] mušim NAM.MEŠ

10 A obv. II 36

šA[GE]N m[š-er]-š-ti

B obv. 10

šAG EN m[š-er]-š-ti [mu-deš]-šüh-[u]

C obv. 7

[ ] E[N] me-š-ti mu-deš-šuh-[u]

D obv. 8

šPA EN me-š-ti mu-deš-šuh-[u] nu-uh-ší

E rev. 2

[ ] mu-deš-šuh-[u] ḤÉ.NUN

11 A obv. II 37

šen-zi\3\-[g]

B obv. 11

šen-zi [šamam]-lu ku[l]-lat

C obv. 8

[ ] ma-am-[lim kul-la][ ] UN.MEŠ ta-[pa-qid]

D obv. 9

šen-zi [šamam]-lu ku[l]-lat UN.MEŠ ta-pa-qid

E rev. 3

[ ] UN.MEŠ ta-pa-qid

12 A obv. II 38

ta-ma-hár

B obv. 12

ta-ma-ti šés-[li]-si-[na]

C obv. 9

ta-ša]-rak-ši-n[a]-[ti]

D obv. 10–11

ta-[ma]-hár šés-[li]-si-[na] ta-[ša]-rak-[ši]-na-[ti] šul-[ma]

E rev. 4

tašarrak]-ši-na-[ti] šu-ul-[ma] →

13 A obv. II 39

ik-tar-š[a]-ka

B obv. 13

lik-tar-ra-[ka]

C obv. 10

[ ] gi-mi]-r-tetreš-šê-tetreš-[ti]

D obv. 12

ik-tar-š[a]-ka gi-mi]-r-tetreš-šê-tetreš-ti

E rev. 4

[ ]

14 A obv. II 40

ana-ku NENNI [ ]

B obv. 14

ana-ku [šš] X [ ]

C obv. 11

[ ] šš\3\-[15]-šú šš\3\-[KURNUN]

D obv. 13

ana-ku [šš]-la-si DUMU DINGIR-šú šá DINGIR-šú [šš\3\-[KURNUN]]

E rev. 5

ana-ku DUMU NENNI šá DINGIR-šú NENNI šá DINGIR-šú NENNI-tum

14a A caret

B caret

C caret

D obv. 14

[šanu ḤUL] [š1-sišub]-ba šá ina šÉ.MU GÁL-[a]

E rev. 6

[šnu ḤUL AN.MI 30 šá ina ITI NENNI] U₂ NENNI GAR-na

14b A caret

B caret

C caret

D obv. 15

[šalšš]-ša]-ma ad-rak u šu-ta-du-t[ak]

E rev. 7

[šš]-ša]šu-šu GAR-[a]
TEXTS OF GROUP NINE: ANTI-WITCHCRAFT INCANTATIONS WITHIN BIT RIMKI AND RELATED TEXTS

15 A obv. II 41  
apa-šu  an-[ḫu]  
B caret  
C obv. 12  
[ša]ra-šu  pa-[gar-šū]  
D obv. 17  
[a-na-šu] dal-pu ša a’-na-[šu]  
E rev. 8  
[šum-ru-šu] pa-gar-šū  

16 A obv. II 42  
ḫab-lu  u  
B caret  
C caret  
D obv. 16  
[ḫab-lu] an-šu  a’-na-[šu]  
E rev. 9  
[a-nu-šu] an-[ḫu]-

17 A obv. II 43  
ša  NIG.GI[G  
B obv. 15  
ša3  NIG.GI[G  
C obv. 13  
[tIG]1-ka  aššu-[sa-šu]  
D obv. 18  
[sá-šu] GAZ  lib-bi  im-ḫu-ra-an1/[ni]  
E rev. 10  
[tIG]-ka  aššu-[aššu]

18 A obv. II 44  
GIG  ṣu-šu  
B obv. 16  
GIG  ṣu-šu  
C obv. 14  
ru-[šu]-u  ṣu-šu  
D obv. 19  
[GIG]  ṣu-šu  UŠ11  UŠ11  ik-tu-m[u]-nin-ni  
E rev. 11  
[ša]-na-ā[n-n]  ṣu-šu

19 A obv. II 45  
ta-šu  ṣa[a]-na-an-ni  
B obv. 17  
ta-šu  ṣa[a]-na-an-ni  
C obv. 15  
ta-šu  ṣa[a]-na-an-ni  
D obv. 20–21  
[U]a-šu  ṣa[a]-na-an-ni  /  [a-na-šu]  ṣu-šu  ṣa[a]-na-an-ni  
E rev. 11–12  
[ša]-na-ā[n-n]  ṣu-šu

20 A obv. II 46  
UŠ11  UŠ11  UŠ11  ša[a]-na-an-ni  
B obv. 18  
UŠ11  UŠ11  UŠ11  ša[a]-na-an-ni  
C obv. 16  
ru-[šu]-u  ṣu-šu  
D obv. 22  
[U]a-šu  ṣa[a]-na-an-ni  
E rev. 12–13  
[šu]-u  ṣa[a]-na-an-ni  /  [šu]-u  ṣa[a]-na-an-ni

21 A obv. II 47  
GIG  NU D[U]10.GA  
B obv. 19  
C obv. 17  
[GIG]  [x x x x]  x x x x  
D obv. 23  
[  
E rev. 13  
[  
F: 2′  
[  
(E breaks)

22 A obv. II 48  
EN ABGAL  
B obv. 20  
EN ABGAL  DINGIR.MEŠ  ina  [k]A-ka  ṣa [T]ILA  
C obv. 18  
EN ABGAL  DINGIR.MEŠ  ina  [k]A-ka  ṣa [T]ILA  
D rev. 1  
DINGIR.MEŠ  [k]A-ka  ṣa [T]ILA  
F: 3′  
[  

23 A obv. II 49  
EN ABGAL  
B obv. 21  
EN ABGAL  DINGIR.MEŠ  
C obv. 19  
EN ABGAL  DINGIR.MEŠ  
D rev. 2  
[  
F: 4′  
[  
via free access
TEXTS OF GROUP NINE: ANTI-WITCHCRAFT INCANTATIONS WITHIN BĪT RIMKI AND RELATED TEXTS

33 A obv. II 59  lu-ub- lu- u[ ]
B rev. 5–6  'lu-ub- lu-u[ ] lu-uš-lim-[ma] / 'dâ-lí-lí-ka [ ]
C obv. 28–29 [ ] 'lu-uš-lim-[ma] / [dâ-lí-lí]-ka [ ] [ud-lul]
(C obv. breaks; for C rev., see Summary 3.)

34 A obv. II 60 KA.INIM.[MA ]
B rev. 7 KA.INIM.MA ŠU.IL.LÁ [ ]
D rev. 15 [KA].INIM.MA ŠU.IL.LÁ [dPA. KAM]

35 D rev. 16 [É]N dKURNUN šar-rat dLAMMA-

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

obv. I
1–28 Šu’ila prayer ‘Nabū 1’ with rubric and ritual instructions.
29–55 Šu’ila prayer ‘Marduk 2’ with rubric.
56–II 2 Šu’ila prayer ‘Marduk 18’.

obv. II
3–26 Šu’ila prayer ‘Marduk 19’ with rubric and ritual instructions.
27–60 = text 9.7: 1–34.

rev. III
1′–20′ Šu’ila prayer ‘Šīn 9’ with rubric and ritual instructions.
21′–33′ Šu’ila prayer ‘Ellil 1b’.

rev. IV
1′–2′ Fragmentary.
3′–16′ Colophon (ed. Hunger, BAK, no. 235).

3. Summary of the paragraphs in ms. C not included in the transliteration

obv.
1–29 = text 9.7: 1–33.

rev.
1′–12′ Šu’ila prayer ‘Tašmētu 2 = 4 = 5 = 6’ with rubric (cf. Frechette, Ritual-prayers, 273–74).
13′–15′ Colophon of Kiṣir-Aššur (ed. Hunger, BAK, no. 199).

Bound Transcription  Translation
1ÉN  bēlu ((gašru)) tīqāru mādū kalāma 1Incantation: “((Powerful)), exalted lord, who knows every-
2šarḫu eddešī gīmāl bukur Tutu thing,
3ilīti (var.: ilid) Er(u)a šarrati rihūt Šazu 2proud, self-renewing (and) perfect, son of Tutu,
4mālik ilī ša nu’ udi mukinnu maḫāč[ī] 3offspring of Queen Er(u)a, progeny of Šazu,
5ḥānim kullat parṣī mušēšeru šulāḫīt 4praiseworthy counsellor of the gods, founder of shrin[es],
6le’ē rapša uzn[u] [ap]kal i[i]t mutall[ū] 5the one who controls all ritual ceremonies, who guides aright
7mubbib kītti u māšari munammīr uk[li] the purification rites,
8narrām Lugal-abzu bēl nēmeqi mutāš E’engura 6able one, with wide under[standing, s]age of the gods, noble
9(aplu kunnū) ili[i][ti] E[rua šarrati] ((mušīm šīmāt[ī] 7the one who keeps justice and right pure, who illuminates the
10Nabū bēl mērešti mudeššā nūḫši darkness,
8beloved of Lugal-abzu, wise lord, the one who gives the
9((treasured son)), offspri[ng] of [Quee]n E[rua], ((the one who decrees the fates)),
10Nabū, lord of cultivation, who makes abundance plentiful,
Thus mss. A and E; ms. D: “I am Balasi, son of his god, whose god is Nabû, whose goddess is Tašmētu.” The more fragmentary mss. B and C also named an individual.

Lines 14a–b are absent from mss. A, B and C. The text above follows mss. E; ms. D has: 14[wa]lumun [ti][ṭ][iššâb][a] ša ina bitiyya ibiš 1[š][u][r][j][j][u][j][u]ma adrâkû wa šutadduwaʁ.

Thus mss. B and F; ms. C and D have: īlu u lamassu qabê u maqâ[r]a āmîšamma lillikî arikîy[a]; ms. A is fragmentary, but confirms īlu u lamassu at the beginning of the line.
General: For further comments on the text, see Seux, *HPDBA*, 294–97. The tablet A 138 (here ms. D) has now lost some parts that are still visible on the excavation photograph published as *LKA* 40a; these passages are underlined in the transliteration. The surface of the obverse of VAT 13633 (here ms. C) is very much abraded and undecipherable in some places. Only the well-preserved parts were included in the hand-copy published as *LKA* 40. The hand-copy of the obverse given here is an attempt at providing a more complete record of what is still visible on the tablet.

2–3: These lines describe Nabû as the son of Marduk (Tutu, Šazu) and Zarpānutu (Erua).


5: The writing of *šuluḫḫu* with the divine determinative is unusual; the present attestation is the only one noted in *CAD* Š III 260–61. It seems unlikely, though not impossible, that the scribe of ms. A intended to write *il(DINGIR) šuluḫḫu* “the god(s) of the purification rites”.

6: The same is said about Marduk in text 8.28: 20 in this volume.

8: Lugal-abzu is a name of Ea; E’enguara is his temple at Eridu.

8–9: For the traces in ms. A, which cannot be coordinated with certainty with the text preserved in mss. B and E, see collations, pl. 99.

9: Ms. E has the additional epithet *mu-šṭm Šṭmātī* at the end of the line; the space available in the break at the beginning of the line in ms. E suggests that it did not contain the epithet *aplū kun-nū* with which ms. B starts the line.

11: For Enzāq, Nabû of Dilmun, see Pomponio, *Nabû*, 175–76; and Al-Nashef, *Bahrain*, 347.

14: The identity of Balāši, for whom ms. E was written, remains uncertain. A number of individuals with this name are attested in seventh-century Aššur (see *PNA* 1/II, 256–58, s.v. Balâṣsu). In view of the spelling of the name, an identification with the well-known scholar Balāši (ibid., 254–55), who was active during the reigns of Esarhaddon and Ashurbanipal, is unlikely. Note that Balāš on one occasion wrote to Esarhaddon concerning a bolt of lightning (*SAA* 10, 42). Ms. D names lightning as the evil portent that prompted the performance of the present prayer, but this is probably a coincidence.

Mss. B and C were also written for named individuals. Seux suggested that the traces of the name preserved in ms. B may have to be read *šī-[a-si ...]*, but this remains quite uncertain. In ms. C the name of the petitioner is lost.

14a–b: For the *attalū*-formula in ms. E, see Mayer, *UFBG*, 100–102. For the evil portent *izi-šubbâ* (*miqiq ištāti*) “stroke of lightning”, see Maul, *BaF* 18, 117.

15–16: Ms. D has these two lines in the opposite order; but the line order of the other manuscripts, with *anāku* at the beginning of the passage, is to be preferred.


19: For the tentative restorations in the second half of this line, cf. line 15.

22–23: For this reconstruction, cf. *CMAwR* 1, text 8.6, 1.: 51’, 75’, and *CAD* Q 159–60 for further similar attestations. Seux restored *qi-[bi] (rather than *qi-[ša] in line 22; this seems unlikely in light of the text preserved for line 23 in ms. D (Ebeling’s reading of the second half of line 23 in ms. D has been excluded by collation of the photo).

26–27: Further confirmation that witchcraft has been inserted in lines 24–26 (see Content) is provided by the singular forms of the verbs (*lišṭarid, lissi*) in lines 26–27 (*kišpū* requires a plural).

28–29: The last line on the obverse of ms. B (obv. 25) is in part written on the lower edge and therefore not fully visible on the excavation photograph; collation of the original will allow a more complete reading of this line in ms. B.
30: The tutelary deity of speech, hearing and consent is the deity who makes sure the petitioner’s prayers are heard (cf. Mayer, *UFBG*, 245).

35: Mayer, *UFBG*, 424, lists this prayer as ‘Tašmētu 4’ and later identified it with ‘Tašmētu 2’ (OrNS 67 [1998] 270). Frechette, *Ritual-prayers*, 274, further equates this text with ‘Tašmētu 5’ and, possibly, ‘Tašmētu 6’, the Tašmētu prayer that was to be recited during the ritual *Bīt salāʾ mê* (there it is preceded by the recitation of the prayer ‘Nabû 6’; see Ambos, *König im Gefängnis*, 164, VI.B.2.2., line x+16′–17′). For the text of the šu’ila itself, see *CTN* 4, 168 obv. II 39–59.

According to the Nineveh version of the *Bīt rimki* ritual, the prayer cycle of that ritual combined the Nabû prayer edited here (‘Nabû 2’) with a different prayer to Tašmētu (see *BBR* 26+ obv. III 26′–27′ and the comments by Mayer, *UFBG*, 423–24: ‘Tašmētu 1’ or ‘Tašmētu 3’).
Ms. A is a single-column tablet from Nineveh of which only parts of the obverse are extant. The preserved text combines two šu’ila prayers addressed to Orion (Sumerian Sipazianna; Akkadian Šitaddaru; lines 1–26; 27–40), both of which are recited during the preparation of a therapeutic or apotropaic ointment and potion (lines 42–48). Both prayers focus on witchcraft as the cause of the patient’s ailment, but the prognosis of the instruction section in ms. A states only that mimma lemmu, “any evil”, will not come near the patient (ms. C may have had a more extensive prognosis; see Notes).

The first prayer (‘Sipazianna 1’) is also known from a single-column tablet from Nineveh that refers to Ashurbanipal as the patient (ms. B). The tablet contains only this one prayer, but its catchline refers to a prayer against witchcraft that is addressed to Ninurta-Sirius (see text 10.8); this prayer to Sirius is also preserved on a tablet naming Ashurbanipal as the client (K 2810 = BMS 56 = text 10.8, ms. A). Also the second prayer (‘Sipazianna 2’) is known from a second manuscript, again a single-column tablet from Nineveh (ms. C).

The first prayer may well be identical with the prayer to Orion that was to be recited in the course of the prayer cycle of the Bītrīmki ritual. But since the first line of the prayer is only fragmentarily preserved here, its identification with the Orion prayer referred to by incipit in the ritual tablet of Bītrīmki remains uncertain.

### List of Manuscripts

<table>
<thead>
<tr>
<th>Ms</th>
<th>Collation</th>
<th>Collection Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1</td>
<td>AOAT 34, 69</td>
<td>Fragments, Neo-Assyrian script, 7th cent. Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>A2</td>
<td>AOAT 34, 68</td>
<td>Single-col. tablet, Neo-Assyrian script, 7th cent. Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>A3</td>
<td>BMS 51</td>
<td>Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent. Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>C</td>
<td>OrNS 59, 485</td>
<td>Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent. Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
</tbody>
</table>

### Synopsis of Text Units

Prayer addressed to Orion: Šitaddaru … ] .......................................................... 1–26
A1 obv. 1–12, A2 obv. 1’–7’ // B obv. 1’–rev. 2 (rubric and catchline in B rev. 3–4)
Prayer addressed to Orion: ŠItaddaru ru reʾat … [ … ] ...................................................... 27–40
A2 obv. 8’–12’, A3 obv. 1’–8’ // C obv. 1’–14’
Rubric …………………………………………………………………………………………………… 41
A3 obv. 9’
Ritual instructions ……………………………………………………………………………………… 42–48[
A3 obv. 10’–16’ // C rev. 1–8
Previous Editions

Mayer, UF BG, 528–29 (ms. C; only K 3434 + K 9251; edited as ‘Dumuzi 3’).
Mayer, OrNS 59 (1990) 474–76 (mss. A2, A3 and C; only the prayer ‘Sipazianna 2’).

Transliteration

1 A1 obv. 1 ⸢ÉN mulSIPA₁.Z[I.AN.NA
2 A1 obv. 2 mu-na-piš Š[À-bi²
3 A1 obv. 3 ina AN-e [  
4 A1 obv. 4 �ViewChild-ra-k[a
5 A1 obv. 5 DINGIR.MEŠ GAL.MEŠ i-šal-l[u-ka
6 A1 obv. 6 ⬡ba-li-ka ³a-num A[D
7 A1 obv. 7 ⬡i+en₁-lil ma-[li³-[ku purussā ul iparras
8 A1 obv. 8 ⬡BAD ma-[li-ku
9 A1 obv. 9 ina DU₁₁.GA-ka [  
10 A1 obv. 10–11 ⬡ši-si-ma i[t-ti-ka ] / [f]i[i-zu-z[u] →
11 A1 obv. 11 ⬡ši-si-ma KI-ka DINGIR.MEŠ GAL.MEŠ li-zi-z[u
12 A1 obv. 12 [a-na-k[u i[R-ka
13 A1 obv. 13 [  
14 A1 obv. 14 [  
15 A1 obv. 15 [  
16 A1 obv. 16 [  
17 A1 obv. 17 [  
18 A1 obv. 18 [  
19 A1 obv. 19 [  
20 A1 obv. 20 [  
21 A1 obv. 21 pu-[šar k[iš-pi-ia
22 A1 obv. 22 ū-su[ḥ
23 A1 obv. 23 ZI-uh mim-ma lem-nu ša ana na-käs ZA-ia DU₅[a
24 A1 obv. 24 ⬡ALAD ³[ANNA
25 A1 obv. 25 ina ⁴DU₁₁.GA-ka
26 B obv. 1 bina MOD-na-si-ka
27 B obv. 2 bina MOD-na-si-ka
28 B obv. 3 ina MOD-na-si-ka
29 B rev. 1 ina MOD-na-si-ka

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352 TEXTS OF GROUP NINE: ANTI-WITCHCRAFT INCANTATIONS WITHIN BĪT RIMKI AND RELATED TEXTS

26 A

27 A

28 A

29 A

30 A

31 A

32 C

33 C

34 A

35 A

36 A

37 A

38 A

39 A

40 A

41 A

42 A

43 A

44 A

45 A

(B ends with a rubric and a catchline referring to a prayer addressed to Sirius)46

46 B rev. 3: KA.INIM.MA ŠU.IL.LÁ ming|SIPA.ZI.AN.NA.KÁM “It is the wording of a šu’ila prayer to Orion”; rev. 4: ÉN at-ša mingGAG.SI.SÁ 'MAŠ a-tá-red DINGIR.MEŠ GA[L.MEŠ] (Incantation: “You, Sirius, Ninurta, foremost of the great gods”; see here, text 10.8).
TEXT 9.8

Bound Transcription

1EN Ṣiṭad[daru] ... ]
2munappiš li[bbi(?) ... ]
3ina šamē [ ... ]
4kamsa maṭir[a ... ]
5ilā rabātu šall[ika ... ]
6ina balīka Anu a[bbu ... ]
7Ellī māl[i]pu purussā ul iparras
8Adad gugal šamē u erṣet u[ ... ]
9ina qibītika izzakkāra ten[ešēte]
10šīrt-ma ititka ila rabātu lizziz[z[a]
11dīn ḍi purussāya purus
12anāku aradak Aššur-bān-apli mār iššū
13ša ilu Aššur ištaršu Aššurtu
14ina lumun attall Sin ša ina arḫi bālūk amī blank išakna
15ina lumun idāti itāti lēmmētī lā tabāti
16ša ina ṣkalītā yu māttāya ibšā
17aššum upš lēmmītī muršu lā tabu arni gillati ḫittī ša ina żumṛyā [bašīrī]
18ētemmu lēmmu ša itītita raks-su-ma ūšaḫ-[hippani]?
19amḫurka usapp[i]ka
20nā qaṭtāya muḫur šime tesi[ṭtr]
21puṣur kāšṭīya pūss[-i] ḫīṭārt[y]a
22uṣṣu mīmna lēmmu ša anak nāpiš-ya il[i]k[a]
23ṣēd dumēq lā kāyān ina rēṣṭy[a]
24ilu ištaru amēlattu šalīmu līšūnī
25ina qibītīka lublūt
26dalītīka luqībī nārbīka lušāpi

Translation

1Incantation: “Ori[on, ... ]
2who eases the mi[nd of ... ]
3in heaven [ ... ]
4they are kneeling before yo[u ... ]
5the great gods ask [you ... ]
6Without you, Anu, fat[her ... ]
7Enil, the counsellor, does not render a verdict,
8Adad, the irrigation controller of heaven and earth, [does] not[ ... ].
9At your command, the peo[ple] are called.
10Cry out, so that the great gods may be present with you,
11judge my case, render a verdict for me!
12I, your servant, Ashurbanipal, son of his god,
13whose god is Aššur, whose goddess is Aššurītu,
14with regard to the evil indicated by the eclipse of the moon
15that happened to me in month (N.N.), on day (N.N.),
16with regard to the evil of the evil and unfavourable signs
17and omens
18that occurred in my palace and in my land,
19because of the evil sorcerous devices, the grave illness,
20guilt, crime (and) sin that [are] in my body,
21the evil ghost that is fastened to me and has over[whelmed me],
22I appeal to you, I beseech [you].
23Accept my prayer, listen to my app[eal].
24Undo the witchcraft affecting me, forgive [my] sins!
25Remove any evil that has come to cut off my life!
26May a favourable protective deity be constantly at m[y] head,
27may god, goddess (and) men be reconciled with me.
28At your command, let me live!
29(Then) I will praise your glory, proclaim your greatnesst!"
1–26: This šu‘ila prayer is listed by Mayer, *UFBG*, 431, as ‘Sipazianna 1’.

1: Ebeling, and, following him, Mayer, have tentatively restored the first line on the basis of the incipit of the Orion prayer quoted in the ritual tablet of *Bīt rimki*, *BBR* 26+ obv. III 33’; [*EN m*]‘SIPA.ZLAN.NA DINGIR KU DÛ-Ú ‘UN?}.MEŠ 3-šú šI-DU-nu “You recite [the incantation] ‘Orion, pure god, creator of the people’ three times.”

2: Ebeling tentatively restored K[I-tim], and Mayer’s hand-copy (*AOAT* 34, 69) seems to confirm this. To our eyes, the contextually more plausible restoration šI[Á-bi] is epigraphically not excluded (see collations, pl. 99).

6: Perhaps to be restored as *da-num* A[D DINGIR.MEŠ ul i-nam-din mil-kî] “(without you) Anu, the father of the gods, does not give advice” as in one version of ‘Nusku 3’ (*LKA* 51 obv. 7) and the Šurpu section of the commentary *SpTU* 3, 72 rev. 12; alternatively, restore *da-num* A[D-k]a ul i-šak-kan šip-tu] “(without you) Anu, [your] father, does not impose a judgment” as in another version of ‘Nusku 3’ (*KAR* 58 obv. 31). For an edition of ‘Nusku 3’, see Ebeling, *AGH*, 38–39.

7: For the restoration, cf. ‘Nusku 3’ (*KAR* 58 obv. 32; *LKA* 51 obv. 8) and *SpTU* 3, 72 rev. 12.

8: There is not enough room in the break for Ebeling’s tentative restoration ul[i i-šak-kan ur-pi-i].

14: NENNI is omitted after “month” and “day”; instead, the scribe left a blank space after ḫt and between U₄ and KĀM (see Mayer, *UFBG*, 100, fn. 65).


27–40: This šu‘ila prayer is listed by Mayer, *UFBG*, 431, as ‘Sipazianna 2’. For further comments on this prayer, see Mayer, *OrNS* 59, 476.

27: The interpretation of ši-na (“their” or “two”?) remains uncertain (cf. already Mayer’s edition). The traces at the end of the line are as copied by Mayer.

29: The traces at the end of the line are as copied by Mayer. A reading [i]d-[m[a]-ma] “animals”, which would nicely fit the context, is difficult to reconcile with the proportions of the first sign.

31–32: The separation of up-šš-šē-[e] and [H]UL.<MEŠ>-tim on two lines is awkward and indicates that the scribe misunderstood this passage, a misunderstanding probably also reflected in the erroneous lemmati (ňUl-tim) instead of expected lemmati.
32, 37: Note the two different spellings a-me-lu-ti and a-wi-lu-tum (both in ms. C; cf. also the ‘Old Babylonian’ spelling iše-a-am in line 37).

34: Mayer reads i-q[al?] at the end of the line (“wobei deine große Gottheit sch[wieg]”).

35: -šināti seems to refer to the evil-doers (cf. Mayer’s comments, p. 476 ad line 9); however, one expects -šināti referring to upššāša.

42: For the reading Ú[R in ms. A₃, see collations, pl. 99.

44: The traces preceding BIL.ZA.ZA “frog” in ms. C are as copied by Köcher. We are unable to offer a convincing reading of these traces, but the phonetic complement in BIL.ZA.ZA SIG₂ SIG₂-qī “of a green frog” indicates that the word is in the genitive and thus suggests that the traces refer to a word for a specific part of the frog. Ebeling’s restoration muṣṣaʾʾirānu arqu ʾittī(KI) bīnī [tanakkis] “[you slaughter] a green frog with tamarisk wood” can hardly be correct.

47: For GA[R-an in ms. A₃, see collations, pl. 99.

48: For the reading mim-ma in ms. A₃, see collations, pl. 99.

The coordination of the signs preserved at the end of rev. 9–10 in ms. C with ms. A₃ poses difficulties. At the end of rev. 9, […]-er₁ is preserved; at the end of rev. 10, there are traces of the head of a vertical (as copied by Köcher; not the end of a paragraph divider). Perhaps ms. C had a more extended prognosis.
The third tablet of the series summa amēlu šerʾān kīṣāṭīšu ikkalīšu šuṣidimmaku, a subseries of the Therapeutic Handbook, contained, as its first section, a collection of twelve prescriptions for preparing salves against witchcraft (three against zišru “hate-magic”, three against kadabbedû “ ‘seizing-of-the-mouth’ magic”, three against dibalā “‘distortion-of-justice’ magic” and three against zikurudû “‘cutting-of-the-throat’ magic”). This passage is preserved on a manuscript of the canonical Therapeutic Handbook from Ashurbanipal’s library (ms. A) as well as on an excerpt tablet from the exorcist’s house at Aššur (ms. B). The three prescriptions against zikurudû are also known from a collection of zikurudû therapies from Ashurbanipal’s library (ms. C) and from a small Babylonian fragment, also found at Nineveh (ms. D). A small fragment from the Hittite capital Ḫattuša shows that at least some of these zikurudû prescriptions were transmitted and well known already during the Middle Babylonian period (ms. E). The three salves against kadabbedû are also attested on a tablet of the Therapeutic Handbook that, in the main, deals with various forms of stroke (mīšitu; mss. F and g; cf. text 10.14, mss. A and d).

Matthew Rutz recently identified a Middle Babylonian duplicate (CBS 11059) for the passage edited here as text 10.6.2: 34′′–46′′. The discovery came too late for an inclusion in the present volume, and we refer the reader to Rutz’s forthcoming edition of that fragment in ZA.

**List of Manuscripts**

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<td>KMI 63 (K 2448)</td>
<td>KMI 99/2 (K 2448 + 6836)</td>
<td>AMT 1/4 (K 2615)</td>
<td>BAM 473 (all fragments)</td>
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| B1  | VAT 13756 + 13771 (+) | BAM 209 | coll. Single-col. tablet, Neo-Assyrian script, 8th–7th cent. | Aššur, Library N 4 |
| B2  | VAT 14162            | BAM 209 |                                                      |                    |

| C   | 82-3-23, 3 + 82-5-22, 544 | KMI 62 (82-5-22, 544) | AMT 41/4, 42/5 (82-5-22, 544) | BAM 461 (all fragments) |

| d   | Th 1905-4-9, 119 = BM 98613 | BAM 463 | coll. Fragment, Neo-Babylonian script, 7th cent. | Nineveh, ‘Ashurbanipal’s Library’ |

| E   | KUB 37, 58 | coll. Fragment, non-Hittite script, 13th cent. | Ḫattuša, Büyük Kale, building A |

| F   | K 2418 + 2465 + Rm 141 | AMT 77/1–2; 78/1; 79/1 | AMT 82/2 | AMT 76/5 |
| K 2458 + | AMT 77/5 | AMT 79/4 | | |
| K 2488 + | AMT 77/5 | AMT 79/4 | | |
| K 5893 + | AMT 77/5 | AMT 79/4 | | |
| K 9140 + | AMT 77/5 | AMT 79/4 | | |
| K 10174 + | AMT 77/5 | AMT 79/4 | | |

Matthew Rutz recently identified a Middle Babylonian duplicate (CBS 11059) for the passage edited here as text 10.6.2: 34′′–46′′. The discovery came too late for an inclusion in the present volume, and we refer the reader to Rutz’s forthcoming edition of that fragment in ZA.
10.6.1: BAM 473 with duplicates

i Prescription for a salve against \( z\text{tru} \) ................................................................. 1–2
   A obv. I 1–2 // B₂ obv. 1–3

ii Prescription for a salve against \( z\text{tru} \) ................................................................. 3–5
   A obv. I 3–5 // B₂ obv. 4–6

iii Prescription for a salve against \( z\text{tru} \) ................................................................. 6–7
   A obv. I 6–7

iv Prescription for a salve against \( kadab\text{b}dû \) ............................................................. 8–9
   A obv. I 8–9 // B₁ obv. 11–12 // F rev. III 31′–32′ // g: 19′–20′

v Prescription for a salve against \( kadab\text{b}dû \) ......................................................... 10–11

vi Prescription for a salve against \( kadab\text{b}dû \) ......................................................... 12–13
   A obv. I 12–13 // B₁ obv. 16–18; cf. F rev. III 33′

vii Prescription for a salve against \( dib\text{al}û \) .............................................................. 14–15
   A obv. I 14–15 // B₁ obv. 19–21

viii Prescription for a salve against \( dib\text{al}û \) ............................................................. 16–17
   A obv. I 16–17 // B₁ obv. 22–24

ix Prescription for a salve against \( dib\text{al}û \) .............................................................. 18–19
   A obv. I 18–19 // B₁ obv. 25–27

x Prescription for a salve against \( zik\text{urud}û \) ............................................................. 20–21

xi Prescription for a salve against \( zik\text{urud}û \) ............................................................. 22–23
   A obv. I 22–23 // B₁ obv. 31–33 // C rev. III 29′–32′ // d rev. 2

xii Prescription for a salve against \( zik\text{urud}û \) ....................................................... 24–25

Summary and classification ..................................................................................... 26
   A obv. I 26 // B₁ obv. 37

10.6.2: BAM 461 with duplicate

i′ Fragmentary ............................................................................................................. 1′–5′
   C obv. I 1′–5′

ii′ Fragmentary prescription .................................................................................... 6′–11′
   C obv. II 1–6

iii′ Fragmentary prescription against \( zikurudû \) .................................................... 12′–13′ [... ] 24′–27′
   C obv. II 7–8, 19–22

iv′ Prescription for salves against \( zikurudû \) ......................................................... 28′–33′
   C obv. II 23–28

v′ Prescription for a potion against \( zikurudû \) ....................................................... 34′–40′
   C obv. II 29–35 // E obv. II′ 1–10

vi′ Instructions on favourable dates for using the above prescriptions .................. 41′–46′
   C obv. II 36–41

vii′ Prayer and ritual before Sirius against \( zikurudû \) ............................................. 47′–59′
   C rev. III 1′–13′; see text 10.8

viii′ Prescription for a salve and amulet against \( zikurudû \) ................................. 60′–70′
   C rev. III 14′–24′
358 TEXTS OF GROUP TEN: RITUALS AGAINST ZIKURUDÛ AND OTHER SPECIAL TYPES OF WITCHCRAFT

ix’’’ = 10.6.1, unit x ................................................................................................................. 71’’’–74’’’
 C rev. III 25’–28’

x’’’ = 10.6.1, unit xi ................................................................................................................. 75’’’–78’’’
 C rev. III 29’–32’
 Colophon ...................................................................................................................... 79’’’–89’’’
 C rev. IV 1’–11’

10.6.3 BAM 463

i’’ = 10.6.1, unit x .............................................................................................................................. 1’
 d rev. 1’

ii’’ = 10.6.1, unit xi ........................................................................................................................... 2’
 d rev. 2’

iii’’ = 10.6.1, unit xii .......................................................................................................................... 3’
 d rev. 3’

iv’’ = 10.6.1, unit x ............................................................................................................................ 4’
 d rev. 1

v’’ = 10.6.1, unit xi ............................................................................................................................ 5’
 d rev. 2

vi’’ = 10.6.1, unit xii ........................................................................................................................... 6’
 d rev. 3

vii’’ = 10.6.1, unit xii ........................................................................................................................... 7’–10’
 d rev. 4–7

Previous Editions

Campbell Thompson, PRSM 17 (1924) 6 (translation of ms. A, K 2615).
Campbell Thompson, AJSL 47 (1930) 19 (translation of ms. C, 82-5-22, 544 rev.).
Campbell Thompson, AJSL 47 (1930) 20–21 (translation of ms. A, K 2448 + 2615 + 6836).

Transliteration

10.6.1: BAM 473 (ms. A) with duplicates


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<td>BAD ḪUL.ĠI[G ana NA NU T[E-e</td>
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<tr>
<td>2</td>
<td>A 1 simĠI</td>
<td>ina 1 simĠI [Huul.GIG ]</td>
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<td>BAD ḪUL.ĠI[G</td>
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<td>ina 1 GIŠ BA.RA.G</td>
<td>[A H E.IHE</td>
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<td>LŪ BI ḪUL.ĠI[G</td>
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<th>A obv. I 7</th>
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<td>6</td>
<td>ana KIMIN a-na LŪ N[U TE-e</td>
<td>ka-a-a-man ŠEŠ,[MEŠ-su-ma</td>
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(for the preceding units in F and g, see text 10.14)

8 A obv. I 8 
BAD KA.DAB.BÉ.DA 'ṣa-[na
B, obv. 11

F rev. III 31’–32’
ana KA.DAB.BÉ.DA ana LÚ NU TE-e [x x x x x] x ARA₄₄;BU[mul] /  
g: 19’–20’
[ KA.DAB.BÉ.DA ana NA NU TE-e [ ]
A ctd.
[ ]
B, ctd.
[ sim]ES ḤE.HE →
F ctd.
in a [ sim]ES ḤE.HE →
g ctd.
[ ] / [ ] →

9 A obv. I 9 
ka-a-a-man ŞEŠ.ME[Š-su-ma KA.DAB.BÉ.DA]
B, obv. 11–12

F rev. III 32’
ka-a-a-n]am KA.DAB.BÉ.DA

A ctd.
[ ]
B, ctd.
N[U] TE-šū u LÚ BI [ ]
F ctd.
NU TE-šū — — — a-ra-[an]šū DU₈-ir³
g ctd.
[g breaks]

A, B, F

10 A obv. I 10 
ana KIMIN ana LÚ NU TE-e [ ]
B, obv. 13–14
BAD KIMIN ana LÚ NU TE SAG ARA₄₄;BU[mul] /  
F rev. III 33’
ana MIN SAG.DU ARA₄₄;BU[mul] [x x x x x x] ta-p]a-dš
A ctd.
[ ]
B, ctd.
in a 1 GI DU₁₀,GA — — — ḤE.HE →
F ctd.
in a 1 GI DU₁₀ : 1 BÁRA.GA ḤE.HE
( end of F rev. III; beginning of rev. IV lost; see otherwise text 10.14)

A obv. I 11
[k]a-a-a-man ŞEŠ.[MEŠ-su-ma KA.DAB.BÉ.DA
B, obv. 14–15
[ka-[a-man] / NU TE-šū u LÚ BI ina x [x x x x]
A, B₁

12 A obv. I 12
[ana K]MIN ana LÚ NU TE-e [ ]
B, obv. 16–17
BAD KIMIN ana LÚ NU TE-e SAG A[RA₄₄;BU[mul] x x x] / ina 1 BÁRA.GA ḤE.HE →

A obv. I 13
[ka]-a-a-man ŞEŠ.[MEŠ-su-ma KA.DAB.BÉ.DA
B, obv. 17–18
[ka-‘a³-[man] / NU TE-šū u NA BI x [x x x]
A, B₁

14 A obv. I 14
BAD D[I.BA]L.‘a ana LÚ³ N[U
B, obv. 19–20
BAD D[L.BA].‘A ana LÚ NU TE-e SAG S[U₃;TIN[mul] (?) x x x] / ina 1 SAG ḤE.HE →

A obv. I 15
ka-a-a-man ŞEŠ.[MEŠ-su-ma D[L.BA].NA NU TE-šū
B, obv. 20–21
ka-a-a-man ŞEŠ.[MEŠ-su-ma] / ě[L Û BI ina ub [x x x (x)]
A, B₁

16 A obv. I 16
BAD KIMIN ana LÚ NU TE-e SAG B[URU₄,HABRUD.DA[mul] ]
B, obv. 22–23
BAD KIMIN ana NA NU TE SAG BURU₅,HABRUD.DA[mul] [x x x] /
A ctd.
[ ]
B, ctd.
in a 1 BÁRA¹ .G[A ḤE.HE →

A obv. I 17
ka-a-a-man ŞEŠ-su-ma D[L.BA].NA NU TE-šū
B, obv. 23–24
ka-a-a-man ŞEŠ-su-ma] / [x x x x x ma ina x [x x x x]
A, B₁

18 A obv. I 18
BAD KIMIN ana LÚ NU TE-e SAG e-ri-bi ‘u[IN₈,UŠ
B, obv. 25–26
[ ] ‘u[IN₈,UŠ [AG e-ri-bi 1-niš SÚD(?)] / ina 1 SAG ḤE.HE →

A, B₁
TEXTS OF GROUP TEN: RITUALS AGAINST ZIKURUDÛ AND OTHER SPECIAL TYPES OF WITCHCRAFT

19 A obv. I 19

\[\text{ka-a-a-man} \- \text{ŠEŠ.MEŠ-su-ma} \- \text{DI.BAL.A} \- \text{N[U TE-šú]}\]

B, obv. 26–27

\[\text{[ka-a-a]1-a-a-man} \- \text{ŠEŠ.[MEŠ]-su-m[a]} \- \text{[TE]-1-šú]}\]

A ctd.

[ ]

B, ctd.

\[\text{[u LÚ BI} \text{NAM].TAG.GA Da[D} \text{u-r[i]}\]

A, B

(for the preceding units in C, see 10.6.2; for d, see 10.6.3)

20 A obv. I 20

\[\text{BAD ZI.KU₃.RU.DA} \- \text{ana LÚ NU TE} \- \text{SAG KUR.GI\text{[milen}}} \- \text{[} \]

B, obv. 28–29

\[\text{BAD ZI.KU₃.RU.DA} \- \text{DU[G} \- \text{KUR.GI\text{[milen}}} \- \text{ù Gi-lim} \]

C rev. III 25′–27′

\[\text{[a] ZI.KU₃.RU.DA} \- \text{ana LÚ NU TE} \- \text{SAG.DU} \- \text{[u} \]

D rev. 1

\[\text{ZI.KU₃.RU.DA} \- \text{ana LÚ NU TE} \- \text{SAG.D[U} \]

A ctd.

[ ]

B, ctd.

\[\text{1-ni}[š SÚD] / \text{ina} \- \text{LSAG} \text{HE.HE} → \]

C ctd.

\[\text{tu-bal TÊŠ.BI ta-pa-a-aš / ina} \- \text{LSAG} \text{HE.HE} → \]

D ctd.

\[\text{[u i-na} \text{LSAG} \text{HE.HE} → \]

21 A obv. I 21

\[\text{ka-a-a-man} \- \text{ŠEŠ.MEŠ-su-ma} \- \text{ZI.KU₃.RU.DA} \- \text{[} \]

B, obv. 29–30

\[\text{k[la-a-a-man} \- \text{ZI.KU₃.RU.DA} \- \text{NU TE-šú} \]

C rev. III 27′–28′

\[\text{ka-a-a-ma-na} \- \text{ŠEŠ.MEŠ-su-ma} \- \text{ZI.KU₃.RU.DA} \- \text{NU TE} \]

D rev. 1

\[\text{ka-ia-m[a-na]} \- \text{[} \]

A ctd.

[ ]

B, ctd.

\[\text{u LÚ BI [i-še-bi]} \]

C ctd.

\[\text{u NA BI NAM.AB.BA i-še-eb-bi} \]

D ctd.

[ ]

A, B, C

22 A obv. I 22

\[\text{BAD KIMIN} \- \text{ana LÚ NU TE} \- \text{SAG.DU} \- \text{ù-ru-bal-t[milen} \- \text{[} \]

B, obv. 31–32

\[\text{BAD KIMIN} \- \text{ANA NU TE-e} \- \text{SAG} \- \text{ù-[ru-bal-t[milen} \- \text{ùlim} \- \text{LÎ} \]

C rev. III 29′–31′

\[\text{ana KIMIN} \- \text{ú-ru-bal-t[milen} \- \text{ù-bur-ta[milen} \- \text{tu-bal} \]

D rev. 2

\[\text{[ana K]IMIN} \- \text{ú-ru-bal-t[milen} \- \text{ú-bur-ta[milen} \- \text{SAG.DU} \- \text{ù-ru-ba-al-t[milen} \- \text{[} \]

A ctd.

[ ]

B, ctd.

\[\text{1-niš SÚD} / \text{ina} \- \text{uŠSUR.MÍN} \text{HE.HE} → \]

C ctd.

\[\text{TEŠ.BI ta-pa-a-aš / ina} \- \text{uŠSUR.MÍN} \text{HE.HE} → \]

D ctd.

[ ]

23 A obv. I 23

\[\text{ka-a-a-man} \- \text{ŠEŠ.MEŠ-su-ma} \- \text{ZI.KU₃.RU.DA} \- \text{[} \]

B, obv. 32–33

\[\text{ka-a-a-[ma]-na} \- \text{ŠEŠ.MEŠ-su-[ma]} \- \text{ZI.KU₃.RU.DA} \- \text{NU TE-šú u LÚ BI u} \text{e-me} \- \text{ú-ḫi-pí} \]

C rev. III 31′–32′

\[\text{ka-a-a-ma-an} \- \text{ŠEŠ.MEŠ-su-ma} \- \text{ZI.KU₃.RU.DA} \- \text{NU TE-šú u NA BI u} \text{[e-me}} \- \text{ú-ḫi-pí} \]

D rev. 2

[ ]

A, B, C

(end of C rev. III, beginning of rev. IV lost; for other units in C, see text 10.6.3 and text 10.8)

24 A obv. I 24

\[\text{BAD KIMIN} \- \text{ana LÚ NU TE} \- \text{SAG} \- \text{Th[milen} \- \text{HÁD.DU} \- \text{ùš[tar-muš} \- \text{] \]

B, obv. 34–35

\[\text{BAD KIMIN} \- \text{ANA NU TE-e} \- \text{SAG} \- \text{Th[milen} \- \text{x x [x]} \]

D rev. 3

\[\text{[ana KIMIN]} \- \text{ùš[tar-muš} \- \text{] \}

A ctd.

[ ]

B, ctd.

\[\text{ina} \- \text{iŠSUR.MÍN} \text{HE.HE} → \]

D ctd.

\[\text{ùŠSUR.MÍN} \text{HE.HE} → \]

25 A obv. I 25

\[\text{ka-a-a-man} \- \text{ŠEŠ.MEŠ-su-ma} \- \text{ZI.KU₃.RU.DA} \- \text{[} \]

B, obv. 35–36

\[\text{ka-[a]-[a-ma-na} \- \text{Nu TE-šú u LÚ BI} \]

D rev. 3

[ ]

A, B
2. Summary of the paragraphs in ms. A not included in the transliteration

According to its colophon, manuscript A is a copy of the third tablet of the series šumma amēlu šerʾān kišātišu ikkalšu šugidimmakku, a subseries of the Therapeutic Handbook (see Köcher, BAM III, p. xii with fn. 10). The large, two-column tablet was written for Ashurbanipal’s library and contained the full version of this third tablet (for an extract from the tablet, cf. here ms. B).

**obv. I**

1–26 = text 10.6.1.

27 Label: prescriptions against ‘hand of a ghost’.


**obv. II**

The text of obv. II is entirely lost.

**rev. III**

1′–24′ Three prescriptions against ‘hand of a ghost’ (ed. Scurlock, MMTGI, 604, no. 288, 278, no. 65, 431–33, no. 169).

**rev. IV**

1′–14′ Prescriptions against fear; for a detailed description, see here Summary 3., comments on ms. B

15′–22′ Catchline and colophon.

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

Manuscript B obv. 38–rev. 15′ contains prescriptions against fear, summarily designated as bulṭī ša adārī in rev. 16′. The entire text of ms. B obv. 1–rev. 17′ is classified as the third tablet of the series šumma amēlu šerʾān kišātišu ikkalšu šugidimmakku, a subseries of the Therapeutic Handbook (see Köcher, BAM III, p. xii with fn. 10). As is shown by manuscripts of the same tablet of the series from Nineveh (especially ms. A here), ms. B contained only an extract of the aforementioned third tablet.

**obv.**

1–37 = text 10.6.1.


**rev.**

1′–3′ Fragmentary prescription against fear (probably // A 522 obv. I 33–35).

4′–5′ Fragmentary prescription against numbness (kāru) (// A 522 obv. I 36–37).

6′–7′ Fragmentary prescription against numbness (kāru) (// A 522 obv. I 38–39).

8′–9′ Prescription against melancholy (nissatu) (// A 522 obv. I 40–42).

10′–11′ Prescription against melancholy (nissatu) (// A 522 obv. I 43–45).

12′–13′ Prescription against illness (// A 522 obv. II 1–2, BAM 473 [here ms. A] rev. IV 10′–11′; probably the preceding text in BAM 473 rev. IV, of which only traces are preserved, duplicates the preceding text here).

14′–15′ Prescription against illness (// A 522 obv. II 3–5, BAM 473 rev. IV 12′–13′).

16′–17′ Summary and classification (// BAM 473 rev. IV 14′; cf. A 522 obv. II 9).

18′ Tablet label.

19′–26′ Prescription for a salve against ‘hand of a ghost’ (ed. Scurlock, MMTGI, 370, no. 126).

27′–29′ Colophon.
4. Summary of the paragraphs in ms. F not included in the transliteration
Only rev. III 31’–33’ of this large tablet are relevant here; for a summary characterization of ms. F, see text 10.14 (there ms. A).


*(ca. 26 lines missing at the beginning of C obv. I)*

1’ C obv. I’ [ ]-ma
2’ C obv. I 2’ [ ] g|a
3’ C obv. I 3’ [ ] z|i
4’ C obv. I 4’ [ ] x
5’ C obv. I 5’ [ ] x

*(C obv. I breaks)*

*break of ca. 30–40 lines*

6’ C obv. II 1 [ ] -r]-a-x
7’ C obv. II 2 [ ] ni aš
8’ C obv. II 3 [ ] x-Šu
9’ C obv. II 4 [ ] giš]UR.MÍN
10’ C obv. II 5 [ ] -ši
11’ C obv. II 6 [ ] x-ši

*break of 10 lines*

12’ C obv. II 7 [ ] x-ma
13’ C obv. II 8 [ ] x

*break of 20 lines*

24’ C obv. II 19 [ ] i-[a]-ši A ḫuL[ ]-[tim x x]
25’ C obv. II 20 [ ] i-[a]-ši lu-[u] [x x]
26’ C obv. II 21 [x x x x x x] 7-šu DU₁₁,G[A-ma]
27’ C obv. II 22 [ZI.KU₄,RU.DA].BUR.RU.DA.[KAM]

28’ C obv. II 23 [DĪš KININ x ŠE x x 1]ŠGŠ ŠE ṭIGI-ŠU 15 ŠE ṭIGI-NIŠ(?)]
29’ C obv. II 24 [x x x x x x x] im ina ½ SĪLA [x x]
30’ C obv. II 25 [x (x)] x GĪN L.GĪŠ ZAG.D[U₈₇ ŠEŠ₂ ana] IG[ ]TU₃ D[U₁₁,G A]
31’ C obv. II 26 tšTU₃ up-Ša-še-e [šā ia-ši in-n]é-ep-Š[u-nl]
32’ C obv. II 27 ia ir-Šu-ni ia iš₃-[ni-qu-ni i]a ik-šu-u[u-nl]
33’ C obv. II 28 7-šu DU₇₁,GA-ma iš₃[G].[KU₄,R]U.DA.BUR.RU.[DA.KAM]

34’ C obv. II 29 DĪš KININ 15 ŠE ṭIŠI[IL] IG[ ] TU₃ GÁL.LA ṭIŠI N.N[U.UŠ]
E obv. II’ 1–2 [ ] si-ki]-i]-la / [ ] ma-al-ta-[k₄₆-al]
35’ C obv. II 30 15 ŠE ṭa-[da-ma-i] 20 ŠE ṭa-ta-iš₃-[ši]
36’ C obv. II 31 2 GĪN LĀL KUR.RA ina ŠUR[UN₃-ŠE-R]iš ṭu₃ 5 GĪN GEŠTIN [ŠUR.RA]

for E, see line 37’

37’ C obv. II 32 ḪE.ḪE ina IG[ ] TU₄ UNG-[šu] [ ] [ ]
E obv. II’ 5–7 [x x x x ina IG[ ] TU₄ UNG-[šu] / [ki-a-am(?)] tu-[š]a-aq-ba-šu /
C ctd. ṭ[ ]TU₄ nu-[u]ʃ] kiš-[šat AN -e u ] KI-tim at-[t₄₆]
E ctd. [ ] Šu er-Še-ti at-ta-ta-
38’ C obv. II 33 e-piš UŠ₃₁ ra-[ši]-bu₃-[ši] a-ra-an-[šu] liš-ši
E obv. II’ 8 [ ] a-ra-an-[šu] li-[ši]-ši
39’ C obv. II 34 ar-da-na-an-[šu (x x)] li-iz-bil
E obv. II’ 9 [ ] li]-iz-bi-il
TEXT GROUP 10.6

40” C obv. II 35 7-šú DU₁₁,GA-ma [ZI,KU₄,R]U,DA,BŪR,RU,DA,KAM

E obv. II’ 10

C, E

(only a few signs that cannot be coordinated with C are preserved in E obv. II’ 11–12; E breaks)

41” C obv. II 36 [Di]-u-ul-ti an-nu-ti iš-tu ḫḫÁRA,ZAG,GAR

42” C obv. II 37 [ad-di]a-ki-šu a-di ḫḫ ŠI,KU₂,UD-da-ki-šű

43” C obv. II 38 [in-né-p]eš ṯa₃₃ ri₃ MT ul in-né-peš

44” C obv. II 39 [ĤŠI,KU₂,2,K]AM,MA ḫḫ ŠI,KU₂,KI,NA,Å₂,KAM,MA

45” C obv. II 40 [x x x x x] ḫḫÁRA ḫḫ ŠI,KU₂,KI,NA,Å₂

46” C obv. II 41 [x x x x x i₃-nu₄-m]a₃ ḫḫ te-ep₃-p[u-šu (x)]

(C obv. II breaks)

break of ca. 60–70 lines

47”–59” C rev. III 1’–13’

see text 10.8

C

60” C rev. III 14’

DiŠ LŪ ša₃₃ śu₄ D[AB.DAB-s]u₃ MŪD ina KIR₂ šú DU₄-ku

61” C rev. III 15’

UZU₃₃ śu₄ i-kāṣ-sa₃₃ [d]-šu₂ ZI,KU₂,RA,DA ḫḫ ŠI,SAG,KUL,DU₅-su

62” C rev. III 16’

ana KAR₃₃ śu₄ tar-mu₃₃ ḫḫ  Affero ḫḫ lim

63” C rev. III 17’

âim-ḥur-aš-ra₄ ḫḫ KUR₃₃ ḫḫ ḫ HAR.HAR

64” C rev. III 18’

SUHU₃₃ ḫḫ NAM,TAL NITA ḫḫ EME-UR.GI₂

65” C rev. III 19’

TEŠ, BI ta₃₃-sa₃₃ ina KÁŠ,SAG ḫḫ,HE ḫḫ ina MUL₃₃ tu₃₃-bat

66” C rev. III 20’

[ina] še-er-ti ana IG1 20 NAG-šu₄-ma šURUN-še-ri₃₃-š

67” C rev. III 21’

[x x x] ḫḫ KU₃₃ ina ḫḫ ŠI,SUR.MIN ŞE₃₃-su

68” C rev. III 22’

[ê-a₃₃ D]-u₃₃ ë-a₃₃ ip₃₃-šur

69” C rev. III 23’

[ê-a₃₃ ir₃₃]-ku₃₃ ë-a₃₃ DU₅₃ DU₃₃ U₂₃₃ D[U₁₁₃,D]U₅₁₃

70” C rev. III 24’

[KU₅₃ BABBAR KU₅₃,S1₃₃] URUDU AN,NA ina GŪ₃₃-šú GAR-an-ma [TI-m]₃₃-

71”–78” C rev. III 25’–32’

see 10.6.1, lines 20–23

lines 79”–81” and 89” = C rev. IV 1’–3’ and 11’: traces of Ashurbanipal colophon, type c (Hunger, BAK, no. 319), lines 2–4 and 12 (see collations, pls. 100–101).

10.6.3: BAM 463 (ms. d) obv. 1’–3’, rev. 1–7

1’ d obv. 1’

[... tubbal išṭēniš tasāk(?) \[ina \] L,SAG ḫḫ,HE]

kayyamān taptanaššassu-ma zikurudā ul ieżēhesu (...(?))

2’ d obv. 2’

[DiŠ KI,M]IN SAG,DU ú₁₃₃-si₃₃ \[išu₃₃ \] tabbal išṭēniš tasāk(?) \[ina \] L,SIM,GUR,GU₃₃ \[R\]

tabbalaš kayyamān taptanaššassu-ma zikurudā ul ieżēhesu (...(?))

3’ d obv. 3’

[DiŠ KI,M]IN SAG,DU SIM \[išu₃₃ \] tabbal išṭēniš tasāk(?) \[ina \] L,SIM,GUR,GU₃₃ \[R\]

kayyamān taptanaššassu-ma zikurudā ul ieżēhesu (...(?))

4’–6’ d rev. 1–3

7’ d rev. 4

[x x x x x] u₃₃-ḫu₄-ú₃₃ \[u₃₃ ]

8’ d rev. 5

[x x x x x] x ḫur₃₃ ša x \[\]

9’ d rev. 6

[x x x x x] x āb šu [\]

10’ d rev. 7

[x x x x x x] x \[\]

(d breaks)
**Bound Transcription**


1BAD zirī ana amēli lā ţē[hē ... ] 2ina šaman kanakti taballal [lal kaiman taptanāššassu-ma] zirī ul ītē[ḥḥēšu ... ]

3BAD zirī [... ] 4ina šamni ḫāšihat taballal ... ] 5amēlu šā zā[ţrī ... ]

6ana KIMIN ana amēli [lā ţēhē ... ] 7kayyaman taptanaššas [su-ma ... ]

8ana (var.: BAD) kadabbedē ana amēli lā ţēhē [... ] ... arabī ina šaman murri taballal 9kayyaman (var.: kayañana) taptanaššassu-ma kadabbedū ul ītēḥḥēšu (u amēlu šā) arāšu paṭīr

9ana (var.: BAD) KIMIN ana amēli [lā ţehē reš (... var.: qaqqad) arabī] 4[tap]āš ina šaman qanē tābi (var.: šaman qanē tābi : šamni ḫāšihat) taballal 11kayyaman taptanaššas [su-ma kadabbedi] ul ītēḥḥēšu u amēlu šā ina ... [ ... ]

12ana (var.: BAD) KIMIN ana amēli lā ţēhē reš a[rabī] ... ] ina šamni ḫāšihat taballal 13kayyaman taptanaššas [su-ma kadabbedā] ul ītēḥḥēšu u amēlu šā ... [ ... ]

14BAD dibalē ana amēli lā ţēhē reš šūtinini (?) ... ] ina šaman rāšti taballal 15kayyaman taptanaššassu-ma dibalū al ītēḥḥēšu u amēlu šā ina ... [ ... ]

16BAD KIMIN ana amēli lā ţēhē reš īṣšar ḫurri [ ... ] ina šamni ḫāšihat taballal 17kayyaman taptanaššassu-ma dibalū al ītēḥḥēšu ... ] ...-ma ina [ ... ]

18BAD KIMIN ana amēli lā ţēhē reš ērībi [maštalak īštēniṭ tāssāk (?) ina šaman rāšti taballal] 19kayyaman taptanaššassu-ma dibalū ul ītēḥḥēšu[u amēlu šā a]rnu paṭīr

**Translation**


1So that hate-magic not app[roach] a man: [ ... ]; 2you m[ix] (it) in oil scented with kanaktu-aroma. [You rub him regularly (with it), then] hate-magic will not app[roach him ... ].

3So that hate-magic [ ... ]; 4[you mix] (it) in filter[ed] oil; [ ... ]. 5That man: ha[te-magic ... ].

6So that ditto n[ot approach] a man: [ ... ]. 7You rub him regularly (with it), [then ... ].

8So that ‘seizing-of-the-mouth’ magic not approach a man: [ ... ] ... an arā[bū]-bird; you mix (it) in ‘myrrh’-scented oil. 9You rub [him] regularly (with it), [then ‘seizing-of-the-mouth’ magic will not approach him; ((also that man:))] his sin will be undone.

10So that ditto not approach a man: [You pound [( ... )] the head of an arā[bū]-bird (and) [...]-plant; you mix (it) in oil scented with ‘sweet reed’ (var.: scented with ‘sweet reed’, or: filtered oil). 11You rub [him] regularly (with it), [then ‘seizing-of-the-mouth’ magic] will not approach him; also that man in [ ... ].

12So that ditto not approach a man: [ ... ] the head of an arā[bū]-bird (... ]; you mix (it) in filtered oil. 13You rub [him] regularly (with it), [then ‘seizing-of-the-mouth’ magic] will not approach him; also that man [ ... ].

14So that ‘distortion-of-justice’ magic not approach a man: [ ... ] the head of a b k(ar); you mix (it) in fine oil. 15You rub hi[m] regularly (with it), [then ‘distortion-of-justice’ magic] will not approach him; also that man [ ... ] in (or: from) ... [ ... ].

16So that ditto not approach a man: [ ... ] the head of a rock partridge; you mix (it) in filtered oil. 17You rub him regularly (with it), then ‘distortion-of-justice’ magic will not approach him, ... ] ... and in [ ... ].

18So that ditto not approach a man: [You pound together] the head of a crow (and) [maštalak-soapwort; you mix (it) in fine oil]. 19You rub him regularly (with it), then ‘distortion-of-justice’ magic will n[ot approach] him; [also that man]; (his) [sin will be un]done.
BAD zikurudê ana amêli lâ têhe rêš (var.: qaqqad) kurkû (u) imhur-îmî (tubbal) ištenîš [nasâk] (var.: tapâş) ina şaman rûstî taballal 23 kayyaman taptanaşsas-sa ma zikurudû ul išêhêsu u amêlu ša šîbata išebbi

BAD KIMIN ana amêli lâ têhe rêş (var.: qaqqad) erî (tubbal) ta[r][muš ... ] ina şaman şûrmenî taballal 25 kayyaman taptanaşsas-sa ma zikurudû ul išêhêsu u amêlu ša ūmê urruk

BAD KIMIN ana amêli lâ têhe rêš (var.: qaqqad) erî (tubbal) ta[r][muš ... ] ina şaman şûrmenî taballal 25 kayyaman taptanaşsas-sa ma zikurudû ul išêhêsu u amêlu ša ūmê urruk

12 buštata ša [ ... ]


lines 1’–5 and 6”–23” too fragmentary for transcription


28 [Diš KIMIN ... uṭṭat ... ] 5[?()] uṭṭat imhur-îmî 15 uṭṭat [imhur-ešrä()] 29 [... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ......
60" If a man’s abdomen (or: heart) [keeps hurting [h]im, blood is running from his nose, 61 his body causes him a gnawing pain, ‘cutting-of-the-throat’ magic using a door bolt has been performed against him — 62 to save him: 65 You pound together 62 "lupine, ‘heals-a-thousand’-plant, 63 ‘heals-twenty’-plant, atāšu-plant, ḫāṣu-plant, 64 root of the male pillū-plant, (and) ‘dog’s tongue’. 65 You mix (it) in beer (and) leave (it) out overnight under the star(s). 66 [In] the morning, you have him drink (it) before Šamaš. Then 67 you rub him with 68 ox dung 69 [and] … in cypress-scented oil. 69 He speaks (the incantation) 68 “[Ea has] wrought (it), Ea has undone (it), 69 [Ea has bound (it), Ea has loosened (it),]” 70 You put (a necklace with beads of) [silver, gold], copper, (and) tin around his neck, then [he will recover].

60′ Note: The sequence of reading the text is 60′–60″; see 10.6.1, lines 20–23.

60″ (see text 10.8)

61′ The few extant lines contain instructions for preparing an amulet necklace. The sequence of beads (…, silver, …, aṣigigā, …, kābu-t-Sēriti, …, anazaḫu-glass, …) is without a clear parallel in the body of texts edited and analysed by Schuster-Brandis, Steine.

61.1 I: At the beginning of the purpose clause of the uniform prescriptions of this section the scribes put BAD (ms. B), BAD or DIŠ (ms. A), and DIŠ (mss. C and F; probably also ms. d); the scribe of ms. A wrote BAD in lines 1 and 3 over erased DIŠ (see collations, pl. 99). Syllabically written parallels suggest that the initial BAD/DIŠ stands for ana; cf., e.g., CMAwR 1, text 7.10.1, 1.: 182′′: a-na ú-pi-ši ḫUL.MEŠ ana NA NU TE-e. The use of DIŠ for ana is common and widespread, but BAD is not usually employed for writing ana. Both signs are regularly employed to mark the beginning of a paragraph or an item, and the present text suggests that based on this common function both signs came to be used not only for šumma, but also for ana. CMAwR 1, text 2.2, 1.: 71′–72′′ may indicate that this usage goes back at least to the Middle Babylonian period.

Notes

General: Köcher tentatively proposed an indirect join between KUB 37, 58 (here ms. E) and KUB 37, 57 (KUB 37, p. III). This has not been confirmed by collation. KUB 37, 57 is a small fragment. The few extant lines contain instructions for preparing an amulet necklace. The sequence of beads (…, silver, …, aṣigīgā, …, kābu-t-Sēriti, …, anazaḫu-glass, …) is without a clear parallel in the body of texts edited and analysed by Schuster-Brandis, Steine.

10.6.3: BAM 463 (ms. d) obv. 1′–3′, rev. 1–7
1′ [ … you dry (and) pound together]; you mi[x] (it) in fine oil. [You rub him regularly (with it), then ‘cutting-of-the-throat’ magic will not approach him (…)].
2′ [If dit[to]: [You dry (and) pound together] the head of a d{l}uck (and) …; you mix (it) in kuku{ru} scented oil. [You rub him regularly (with it), then ‘cutting-of-the-throat’ magic will not approach him (…)].
3′ [If d{j}ito: [You dry (and) pound together] the head of a swallow [(and) …; you mix (it) in pūr[a-bowl oil. [You rub him regularly (with it), then ‘cutting-of-the-throat’ magic will not approach him (…)].

10.6.3: BAM 463 (ms. d) obv. 1′–3′, rev. 1–7
1′ [ … you dry (and) pound together]; you mi[x] (it) in fine oil. [You rub him regularly (with it), then ‘cutting-of-the-throat’ magic will not approach him (…)].
2′ [If dit[to]: [You dry (and) pound together] the head of a d{l}uck (and) …; you mix (it) in kuku{ru} scented oil. [You rub him regularly (with it), then ‘cutting-of-the-throat’ magic will not approach him (…)].
3′ [If d{j}ito: [You dry (and) pound together] the head of a swallow [(and) …; you mix (it) in pūr[a-bowl oil. [You rub him regularly (with it), then ‘cutting-of-the-throat’ magic will not approach him (…)].


5: For the reading ḫ[UL.GIG in ms. A, see collations, pl. 100.

10–13: Ms. F combines these two prescriptions in one line, indicating the two different kinds of oil used in the two recipes as variants.

14: For the reading in ms. B, see collations, pl. 100.

18: Apparently, the two manuscripts differ with regard to the arrangement of the ingredients of the salve. For the reading "[IN₆,UŠ ... ] in ms. A, see collations, pl. 100; for the readings in ms. B, see collations, pl. 100. The restorations in ms. B are based on the parallel wording in the following paragraphs.

22: Thus far, the uburru-bird (or upururu-bird) is only attested here.

24: For the undecipherable traces in ms. B, cf. collations, pl. 100. Ms. A may or may not have had tubbal(HAD,DU) in the preceding paragraphs; the position of HAD,DU here, between rather than after the two ingredients, is certainly unusual and may well be a scribal mistake.

27", 33", 40": The Sumerian rubric at the end of each unit in ms. C, ZL.KU₄,RU,DA, B.UR, RU, DA,KAM "it is for undoing 'cutting-of-the-throat' magic", is probably not simply a logographic writing of zikurudû pašir (thus ms. E), but a true variant that was read in Sumerian; but note that the preceding enclitic -ma "then" indicates that the formulaic ZL.KU₄,RU,DA, B.UR, RU, DA,KAM was used here as an equivalent of the prognosis zikurudû pašir “cutting-of-the-throat’ magic will be undone”.

29": For the broken NIM sign preceding ina ½ sīla, see collations, pl. 100.

35": Various plant lists note kanaštā as an alternative name of the adamatu-plant. The distribution of the attestations suggests that the name kanaštā (< Sumerian gána-zi) went out of use after the Middle Babylonian period.

36": The reference to the mineral kabūt-Šērīš as part of the liquid in which the preceding ingredients are to be mixed is unexpected. Perhaps the text is corrupt, and ina should actually stand before GEŠTIN rather than before ŠURUN₄-šē-riš.

36”–38": For the readings in ms. C, see collations, pl. 100.

37": The restoration of nār follows the unpublished duplicate CBS 11059 communicated to us by M. Rutz (see Content).

37”–39": The instructions clearly indicate that the short invocation is to be spoken by the patient himself. Nevertheless, the invocation itself refers to the patient in the third person. For the motif of the witch serving as a substitute for the patient, cf. Maqlû VII 132 (note that ardānu is a variant of dinānu). The motif does not originally refer to the witch; it derives from namburbi-type rituals.

38": The tentative restoration of rāṣibāti follows the unpublished duplicate CBS 11059 communicated to us by M. Rutz (see Content).

41”–43": Note the lack of agreement between the subject bultt annûti and the singular verbal forms inneppeš.

42": To our knowledge, the word ud-da-ki-šū-šū is only attested here. In the present context, where calendrical instructions are given for the use of the preceding prescriptions, the word should be interpreted as a temporal adverb. It is probably derived from uddakam (uddaka, uddakū) “all day long”, “always”, but the formation is not transparent.

43": For the phrase inu rtu “moonless day”, “twenty-ninth day of the month”, see Stol, BiOr 69 (2012) 536.

43”–44": For the readings in ms. C, see collations, pl. 100.

46": The tentative restoration of ināma follows the unpublished duplicate CBS 11059 communicated to us by M. Rutz (see Content).

60": The writing ina ka-šū is ambiguous and can be read ina pššu “from his mouth” or ina appššu “from his nose” (then ina kIr₂-šū). As pointed out by Stol, CM 14, 198, in Babylonian medical texts “blood flows (alâku) from the nose or nostrils and is ‘ejected’ (… nadû) from the mouth”. Note, however, that bleeding from the mouth was clearly regarded as a symptom of zikurudû according to CMAwR 1, text 10.1: 1; for bleeding gums as a symptom of witchcraft, cf. also text 7.10.3, 3.: 1–2.

61": For door and bolt in zikurudû-magic, cf. CMAwR 1, text 10.3: 20–22’ and Schwemer, Abwehrzauber, 156 with fn. 28. For the interchange of UZUb and UZUMES, cf. CMAwR 1, text group 7.8, 2.: 6’ with commentary.

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67": For the traces at the beginning of the line, see collations, pl. 100.

68"–69": *Ea īpuš Ea īšur Ea īrkuš Ea īptur* is an extended variation of the formula *īpuš Ea īšur Ea* that is well known, especially from namburbi-rituals (see Parpola, *LAS* 2, 41; Reiner, *Astral Magic*, 81; Abusch, *BWIL*, 10, fn. 2; see here text 8.20, 1: 19'–25'). Parpola’s emendation of the present text (loc. cit. ad *AMT* 42/5: 11–12) is unwarranted: his restoration at the beginning of line 68" cannot be reconciled with the traces preserved on the tablet (for the reading Đ]U-uš, see collations, pl. 100); also note that the two parallel lines were intentionally arranged over two lines with the poetic caesura at the end of line 68".

10.6.3

1’–3’: The restorations follow the structure of the other prescriptions on this fragment (edited here as 10.6.1: 20–25).

2’: One expects a bird’s head to be used, as in the following prescriptions. The traces admit a reading *ū-uš s-sušmen*, but this type of spelling of *āsu* “duck” is otherwise only attested in the Old Assyrian period.
A ceremonial ritual for dispelling zikurudû-witchcraft from a house (unit i) is preserved on two almost identical manuscripts from the library of Ashurbanipal. These two manuscripts were almost certainly copied from the same Vorlage. Moreover, a number of orthographic and linguistic peculiarities shared by the two tablets indicate that the text may derive from a much older original (see Notes).

The ritual itself stretches over three days. On the first day the house in which sorcerous devices of zikurudû-witchcraft have appeared is marked by a flour cross. On the second day, the sun-god Šamaš receives offerings on the roof of the house. In an extensive prayer (‘Šamaš 76’) the sun-god is asked to free the patient from witchcraft and to provide him with his personal protective deities who will convey his prayer to Šamaš. A symbolic ransom for the patient is handed over to Šamaš, who is greeted with a libation of water. Afterwards the sorcerous devices, together with any other refuse and sweepings from the house, are put in a basket and thrown into the river. On the final day the house is subjected to a symbolic purification involving all the paraphernalia that are typical for rites of this type. Finally the owner of the house himself is ritually cleansed by having water sprinkled on him.

Like other zikurudû-rituals that involve the removal of evil signs sent by the witch, this text shares certain features with namburbi-rituals against evil omens (cf. Abusch, Studies Stol).

In addition to this ceremonial ritual, manuscripts A and B contain a second, much simpler ritual for the same purpose. It consists of the recital of a typical usburruda incantation and the washing of the patient. The dirty washwater is finally disposed of by being mixed with bran and fed to a black ox.

List of Manuscripts

<table>
<thead>
<tr>
<th></th>
<th>K 72 + 3400 + 9648</th>
<th>IV K 72 R 59/1</th>
<th>pls. 77–78</th>
<th>Single-col. tablet, Neo-Assyrian script, 7th cent.</th>
<th>Nineveh, ‘Ashurbanipal’s Library’</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>K 2565 + 3509 + 7140 + 9612 + 10634 + 10760 (+)</td>
<td>SRT pl. IX (K 2565)</td>
<td>pls. 79–80</td>
<td>Single-col. tablet, Neo-Assyrian script, 7th cent.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
</tbody>
</table>

Synopsis of Text Units

i Ritual for removing zikurudû from a house ................................................................. 1–66
   Purpose clause and ritual instruction ................................................................. 1–13
   A obv. 1–13 // B1 obv. 1–13
   Incantation: Šamaš šar šamē u erseti attā ................................................................. 14–46
   Ritual instructions: libation for Šamaš ................................................................. 47–53
   A obv. 47–53 // C obv. 12’–15’
   Ritual instructions: removal of the zikurudû-witchcraft ....................................... 54–66
   A obv. 54–rev. 10 // B2 rev. 1’

ii Ritual for removing witchcraft (upšaštû) from a house ........................................ 67–79
   Incantation: Ša kaššāpītya ḫip rikissa ................................................................. 67–76
   A rev. 11–20 // B1B2 rev. 2’–11’

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Ritual instructions .......................................................... 77–79
A rev. 21–23 // B1, rev. 12–14'

Catchline .................................................................................. 80
A rev. 24 // B1, rev. 15'

Colophon ................................................................................ 81–90
A rev. 25–34

Previous Editions

Abusch, BWIL, 140 (transliteration of ms. A rev. 11–20).

Transliteration

1 A obv. 1 [šum₂-ma kiš-pu ru-ḫu-ú r]u-su-ú up-ša-šu-ú
   B1 obv. 1 [ru-su-ú up-ša-šu-ú]
2 A obv. 2 [lem-nu-tu up-ša-še(?)]-e ZIL.KU₅.RU.DÈ it-ta-ni-ma-ru
   B1 obv. 2 [up-ša-še(?)]-e ZIL.KU₅.RU.DÈ it-[t₃an-1]-ma-[r]u
3 A obv. 3 [x x x x] xi.ZE.MU₅₃ pi-šu-ur-tu te-še-er
   B1 obv. 3 [x x x x] ZE.MU₅₃ pi-šu-ur-tu te-še-er
4 A obv. 4 [ZIL.KU₅₃.RU.DÀ.a u UDUG ḪUL.A ŠID-nu
   B1 obv. 4 [ZIL.KU₅₃.RU.DÀ.a u UDUG ḪUL.A ŠID-nu]
5 A obv. 5 [ina š]a₅-ne₄-e ur₄-me ina [GUB_B_A] A.GID(?) UR ta-ša-biṭ ta-ša-laḥ
   B1 obv. 5 [ina š]a₅-ne₄-e ur₄-me ina [GUB_B_A] A.GID(?) UR ta-ša-biṭ ta-ša-laḥ
6 A obv. 6 [ŠU-TE-gu tu-ka-an]
   B1 obv. 6 me-e el-lu-ti ŠUB-di [ŠU-TE-gu tu-ka-an]
7 A obv. 7 [ta-sa-aḫ-ha]-ap ina mu-uh-ḫi-šu 6 SÌL₃ NINDA
   B1 obv. 7 [TA-GU₃ḪSU ta-sa-aḫ-ha]-ap₃ ina mu-uh-ḫi-šu 6 SÌL₃ NINDA
8 A obv. 8 [KADU NINDA.A.DÈ.A ŠU-LU.MA]
   B1 obv. 8 [X SÌL₃A NINDA GID.DA 2 SÌL₃ KA.ŠU-LU.MA]
9 A obv. 9 [IGIŠ LŠAG GITUŠ GÌN.SUR.RA]
   B1 obv. 9 [RI-EŠA₃ LÀL₁.NUN.NA L.GIŠ LŠAG GITUŠ GÌN.SUR.RA]
10 A obv. 10 [š]a₅-ne₄ [GUB_B_A] HA.AN GIN-an NÌG.NA a₃-ta-ra-kās
   B1 obv. 10 ta-ša-ka-an 2 [GUB_B_A] A.AN GIN-an NÌG.NA a₃-ta-ra-kās
11 A obv. 11 [qu-d₄μ] GIŠ.RÌN.NA SUM₃ŠU.SAR ŠU.LU.MA
   B1 obv. 11 I GIN KU₃ BABBAR ip-ti-ri q₄-da₃ GIŠ.RÌN.NA SUM₃ŠU.SAR ŠU.LU.MA
12 A obv. 12 [me-e el-lu-ti]
   B1 obv. 12 ina te-e₄ GITUŠ GAR-an me-e el-lu-ti
13 A obv. 13 [me-e ṢU-TU-ši]
   B1 obv. 13 ta-na-aq-qi me-e ṢU-TU-ši
   A, B₁
14 A obv. 14 [at-ta]
   B1 obv. 14 ṢU-TU šAR An[u] K1 at-ta[a]
15 A obv. 15 mu₃-te-šēr n₄[ta]-pi₄-ti at-ta
   B1 obv. 15 mu₃-te-šēr gi₃-m[ir nī₃-mu₄] kin[n]-pi₄-ti at-ta[a]
TEXT 10.7

31 A obv. 31 [ d15]
B, obv. 16

16 A obv. 16
mi-t[a] DUḫ-r[u] Ki-ka i-ba-aš-ši
B, obv. 16
mi-ta bu-ul-[u-tu ka-su]-u DUḫ-ru Ki-ka i-ba-aš-[i]

17 A obv. 17
ša 130 [pišu
us]-su-lu-šu
B, obv. 17
ša ū-pi-šu  u Z[l] KU5.RU.D]E 7 us-su-lu-š[u]

18 A obv. 18
kiš-pu 1'ka-su'1 [šu
KL]-ka 1.GAL
B, obv. 18
kiš-pu ū-ka-s[u]-u bu-[u]-l-us-su Ki-ka 1.GAL/L

19 A obv. 19
4UTU ina A 1'na'[qé-e  ma]-š-r[ka]
B, obv. 19
4UTU ina [ ] ina maḫ-ri-k[a]

20 A obv. 20
B, obv. 20
ki-iš-pi ru-ḫe-e [ru-se-e] ZL KU5.RU.DA-e

21 A obv. 21
a-na MIN A MIN šá DINGIR-ššu [ MI]N-tú
B, obv. 21
a-na MIN A MIN šá DINGIR-ššu MIN 145-ššu MIN-[śli]

22 A obv. 22
ep-šu bu-us-su-[ru] da-a-[ni]
B, obv. 22
ep-šu bu-us-su-[ru] da-ni-[šu] da-a-n[i]

23 A obv. 23
pu-ru-se-e-šu [ pa-ra-a-s]i
B, obv. 23
pu-ru-se-e-šu [(x x x)] pa-ra-a-[ši]

24 A obv. 24
4ē-a be-li ra-bu-[š]u [ ]
B, obv. 24
4ē-a be-li [a-bu-šu] [ši] pu-r[u]-a-an-ni]

25 A obv. 25
šá 4ē-ša ū-wa-i-ra-an-ni [ ]
B, obv. 25
ša 4ē-a ū-[w][a-i-ra-an-ni] ina m[a]l[r]-k[a GUB-az]

26 A obv. 26
4UTU MIN A MIN šá kiš-pu zi-kus-ru'-du-ū[ ] ep-ššū-[ššu]
B, obv. 26
4UTU MIN A MIN šá k[iš-pu zi-kus-ru]-du-ū [ ]

27 A obv. 27
a-na ba-la-aš na-piš-ti-šu 1'ū-pi3-ššu pu-uš-ššu-[ššu]
B, obv. 27
a-na ba-la-aš n[a-piš-ti-šu ū-pi3-ššu pu-uš-ššu-[ššu]

28 A obv. 28
di-ni-šu da-a-ši pu-ru-us-se-e-šu pa-ra-a-si
B, obv. 28
di-ni-šu da-a-ni pu-ru-us-se-e-šu pa-[ra-a-s]i

29 A obv. 29
[ ] 'ik-ri7-bi u te-ēs-[li]-ti iz-za-āz-ku
B, obv. 29

30 A obv. 30
[ ] qli-bti-ka DINGIR-ššu li-[i]-ziz tēs-lit-su liq-bi-ku
B, obv. 30
4UTU ina q pérdi-ka [ ] li-[i]-ziz tēs-lit-[šu] liq-bi-ku

31 A obv. 31
145-ššu li-[i]-ziz-ma a-ḫu-la-bi-šu liq-bi-ku
B, obv. 31
145-ššu li-[i]-ziz-ma a-[i]-ha-la-šu liq-bi-ku

32 A obv. 32
B, obv. 32
[4UTU] pu-uš-ššu-ru[u ZL KU5.RU.DA Ki-ka i-ba-aš-ši

33 A obv. 33
[4UTU] be-li EN GAL-ū[ ] pa'-ri-is di-ni DINGIR u LÚ at-ta
B, obv. 33
[4UTU] be-li EN GAL-ū[ ] di-ni DINGIR u LÚ at-ta

34 A obv. 34
B, obv. 34
kiš-pu ru-[u] ū-[u] lemu-ššu-ti3 u ZL.KU5.RU.DÈ

35 A obv. 35
[ ] A MIN ep-šš[u e-piš-su e-piš] šš-tu kaš-šša-pu kaš-šš-ak-tum
B, obv. 35
šá MIN A MIN ep-[šš[u e-piš-su u e-siš-tu kaš-šša-p]u u kaš-šša-ak-tum

36 A obv. 36
'sa-hi-ru3 'sa-
[ir-tum 4UTU] šá at-ta ti-du-ššu-nu-ti-ma
B, obv. 36
'sa-hi-ru[u u ] ti3-du-ššu-nu-ti-ma

37 A obv. 37
ma-am-m[a-an DINGIR la i-du-ū i]-šu-ru iš-te-ū
B, obv. 37
m[am-ma-an ] iš-te-ū
C obv. 1'
TEXTS OF GROUP TEN: RITUALS AGAINST ZIKURUDU AND OTHER SPECIAL TYPES OF WITCHCRAFT

38 A obv. 38
i-na ṣa1-k[a2-li] [gišKIR₂₃ ú-šá-ki-lu-šú]
B, obv. 38
[ ú-šá]-k[i1]-lu-šú
C obv. 1°–2°
[ ] / lu GURUN gišKIR₂₃ [u] →

39 A obv. 39
ina KAŠ.S [AG là išqūšu] [lu u-ra-mi-ku-šú]
B, obv. 39
[ ] / ina A.MEŠ lu TU₃-šú →
(B, obv. breaks)

40 A obv. 40
ina l.GIš'[lā ipšuššušu] N[U.MEŠ]-šú lu uš-ni-il-<lu>
C obv. 3°–4°
[ ] / NU.MEŠ-šú lu uš-ni- →

41 A obv. 41
ZI.KU₃,[RU.DA-a] lu i-pu-ši-šú
C obv. 4°
'[zi1,K[RU.DA-a] ]

42 A obv. 42
mim-ma D[ū šá L.U.MEŠ(?)-]e₃ lu-ū D[U.DU]-šú
C obv. 5°
mim-ma e-piš ḫUL³-tim [ ]

42a A caret
C obv. 6°
an-a-ku N[U.ZU-u] ú-šd-x [ ]

43 A obv. 43
ina u₃-m[i] t[e₃-il-ta-šu] pu-tur
C obv. 7°–8°
in-a₂-mi an-ni-i i-[ziz-ma] i-lil-ti-šu pu-ṭuššuš-ma →

44 A obv. 44
DINGIR-š[u x x x dà-lú-l]-ka lid-lul
C obv. 8°–9°
[ ] /dà-lú-l]-ka [ ]

45 A obv. 45
NENNI X [ nam-r]iš lit-tal-lak
C obv. 10°
NENNI A DINGIR-š[u] [l]iš-lim-ma ina IG₁-ka na[m-riš ]

46 A obv. 46
— ana-k[u] dà-lú-l]-ka lid-lul
C obv. 11°
[ ] [ ]

A, C

47 A obv. 47
ki-[ma KU.BABBAR] IR ip-ti-ši-šu i-na-ašši-ma
C obv. 12°
[G]IM an-na-a 3-šá ŠID-ù in[a₁] GIš.RIN.NA(?)] [ ]

48 A obv. 48
[ ] [ ] [ ] [SU[M₃₄] i-šá-ḥaṭ
C obv. 13°
ana ḫUTUG DU₃-ma SUM₄₅ ZU₅₆ UM.MA ŠU.SAR [ ]

49 A obv. 49
'[a UTU ki-ma an-nu-ú (x x x)] iš-šá-ḥa-tu
C obv. 14°
[UTU]U GIM an-nu-u [ ]

50 A obv. 50
k[i₃-pu x x x x x x x x (x)-]e₃ DU₁₀₁,tu ZI.KU₃.RU.DA
C obv. 15°
[x] X X X X [ ]
(C breaks)

51 A obv. 51
ina ʿURU-ia URU LUGAL URU DINGIR ʿa₃[15 LUG]AL li-it-ta-ak-ke-er
52 A obv. 52
KU.BABBAR ip-ti-ri-i-a maḫ-ra-a-ta ZI-ti q ít-sām
53 A obv. 53
an-ni-a-am DU₁₁ GA-ma ḫUTU iš-ši-ir A

54 A obv. 54
[k]i-ma me-e ḫUTU-ši it-ta-na-qù(šu)-u TA UR ina a-ra-di-šu
55 A obv. 55
[ ] [ ] [ ] [i₃-pi-šu šá ina E NA in-nam-ru u šu šu-ra-at Ê]
56 A obv. 56
[i₃]DU₃ US-an ana UGU A IM.BABBAR A.GEŠTIN NA GEŠTIN ŠUR RA ULUŠ[IN ta-na-q]  [ ]

57 A rev. 1
[ina] ḫ[NIG₅₈.SU.LU₃.HA ta-ka-at-tam] ina GIš²₃ ka-ma-si
58 A rev. 2
[ana] ḫUU₂₃ ŠU₂₃.A ana IO in-na-du-ú LÜ BI šá IL-ú
59 A rev. 3
[ina U₃₁₁.KAM anà E NU i-ru-ub ina ša-né-e u₂₃me
60 A rev. 4
61 A rev. 5
KU₃.GU₂₃.GAL₂₃ ur[u]NIG.KALA.GA GI.ZILLÂ ’Iš₂₃.NU
62 A rev. 6
’Iš₂₃.GIšIMMAR ŠE.BIR.BIR.RE. DA É tu-lal ZAG.DU₃ É DÜ₃.A.BI
63 A rev. 7
ESIR IM.BABBAR I.GIš³ EREN TAG.TAG
64 A rev. 8
e-ma KĀ.AN.A₂₃.A₂₃.A₂₃.NIG.NA šIMLI u E₃EREN GAR.GAR
65 A rev. 9
LÚBI A.MEŠ ta(ī)-sa-la-aḫ-ma LÚ ša ša-ak-nu-ŠU-um-
B1B2 rev. 8
B1 rev. 11
89 A rev. 33
B2 rev. 5
B2 rev. 4
69 A rev. 13
79
78 A rev. 22
81 A rev. 25
LI[BIR.R]A.BI.GIM AB.SAR.ÀM BA.AN.È
84 A rev. 28
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
85 A rev. 29
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
86 A rev. 30
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
87 A rev. 31
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
88 A rev. 32
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
89 A rev. 33
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
90 A rev. 34
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš

86 A rev. 10
{šu-um} EN.NA U₄ DA AL.TI.LA mim-ma ana NA NU TE-ḫe
B1 rev. 1’
[x X x X] x [ ]
A, B₂

67 A rev. 11
EN ša 44UŠ₁₁.ZU.MU GAZ KĒŠ-sa
B2 rev. 2’
[ ]
68 A rev. 12
ša e-le-ni-ti-ia₅ su-pi-ḫi INIM.MEŠ-šá
B2 rev. 3’
[ e-le-ni-ti-l₅-a₅ ]
69 A rev. 13
ter-ra kiš-pi-šá a-na me-ḫe-e INIM.MEŠ-šá ana IM
B₂ rev. 4’
[ ]
70 A rev. 14
mim-ma te-pu-ša tu-uš-te-pi-ša lu-bil IM
B2 rev. 5’
[ ] tu-uš-te-pi-ša
71 A rev. 15
ina ku-ú-ru u ni-is-sa-ti lu₅-bil₅ u₄-um-šá
B₂ rev. 6’
[ n]i-is-sa-ti
72 A rev. 16
ina ḫu-us-si u GAZ li-bi li-qat-t[a]-a MU.AN.NA.MEŠ-šá
B₂, B₂ rev. 7’
[ ] ḫu₃ GAZ li-bi li-qat-t[a]-a MU.AN.NA.MEŠ]-₅-šá₅
73 A rev. 17
ši-i li-mut-ma ana-ka lu-úb-luṭ
B₂, B₂ rev. 8’
[ ] li-mut-ma lu-úb-luṭ
74 A rev. 18
kiš-pu-šá ru-ḫu-šá ru-su-šá lu BÜR-ru
B₂, B₂ rev. 9’
[ ru-ḫu-šá ru-su-šá ] BÜR-ru
75 A rev. 19
ina qš-bit 4é-a 4TU₄ AMAR.UTU
B₂, B₂ rev. 10’
[ 4é-a 4TU₄ AMAR.UTU]
76 A rev. 20
u ru-ba-ti₄ be-let-[i]₄-i ṬU₅ ÉN
B₂, B₂ rev. 11’
[ ]
(B₂ breaks)
A, B₂

77 A rev. 21
KA.INIM.MA šum₄-ma up-šā-še-e ina É NA it-ta-na-an-ma-ru
B₂ rev. 12’
[ ] it-ta-na-an-ma-ru
78 A rev. 22
ina A.MEŠ LUḤ-si KI tuḥ-ḫi tu-sa-ma₄₅ GU₄ GE₄₅ tu-šā-kal
B₂, B₂ rev. 13’
[ ] tu-šā-kal
79 A rev. 23
ÉN an-ni-t₄ 7-šā ŚID-ma kiš-pu pa-āš-ru
B₂, B₂ rev. 14’
[ ] pa-āš-ru
(B₂ breaks)
A, B₂

80 A rev. 24
a-na UŠ₁₁.BÜR.RU,DA šá ina É NA in-nam-ru SAḤAR E.SĪ.R.KA.LĪM.MA
B₂ rev. 15’
[ ] E.SĪ.R.KA.LĪM.MA
(B₂ breaks)
81 A rev. 25
LI[BIR.R]A.BI.GIM AB.SAR.ÀM BA.AN.È
82 A rev. 26
É.GA[L₁ AN.S]ÁR₁ DÜ₄ A MAN ŠÚ LUGAL KUR AN.ŠAR⁴₃
83 A rev. 27
ša a-[na AŠšur u Mulfiti tak-lu-ma]
84 A rev. 28
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
85 A rev. 29
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
86 A rev. 30
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
87 A rev. 31
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
88 A rev. 32
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
89 A rev. 33
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš
90 A rev. 34
ša 4+AG u Tuṣmētu uṣnu rappaštu iš-ru]-ku-uš

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[Summa kišpa ruḫû ṭusâ upšâstâ 2[lemmâ]tu upšâs[(?) zikurûdê ittanmarâ 1[... ] [... qem şeğuşî pillurtu teşevê 4[... ] ep]ru [zikurûdê] u utukka lemmâ tammu n1[ina šinan amî nîn el-gûişbê tašaddâr(?) ûra taşabbû û tašalâh 5mê ellâtî tanadî sùtukka tuκân 7gûişî tašalâq ina muhiçî šû šeşêq qa akala 8[x q]a akala arka šû qa kukka mirsa suluppê 9sasqâ dişpâ hîmê ta šamnâ šaman râşti karâna şahta 10tašâkkan šîna lahaniç tukân niçnâk burâšî tarafakkas 11išêm ûşiqî kasap iştirî qadu ûšînînînî šâmîtî pîltîza suluppî 12îna teğ gûişî tašakkan mê ellâtî 13tanaggî mê Şamasî]

Translation

[If witchcraft, magic, [sorcery, 2[evil] 3machinations, 2[de- vices] of ‘cutting-of-the-throat’ magic have appeared: 3[ ... ] ... 4[ ... (and) with] şeğuşû-barley flour you draw a cross. 2You recite (the incantation) “... dust, ‘cutting-of-the-throat’ magic and the evil atukku-demon.” 2[On the n]ext day, you draw (water) from the holy [water] vessel. You sweep the roof; you sprinkle (it) 6by splashing pure water. You erect a ritual reed hut. 2You drape a reed altar; 16you place 7six litre bread, 5 [...] litre long loaves, two litre kukku-cakes, mirsu-confection, dates, 3fine flour, syrup, ghee, oil, fine oil (and) grape must 17on it. 2You arrange two lahaniç-jars; you set up a censer with burâšû-juniper. 11One shekel of silver as ransom, together with the scales, garlic, a string and (a bunch of) dates 12you place next to the reed altar. 13You pour a libation 12of pure water. 13It is the water of the sun-god.

14O Şamasî, you are the king of heaven [and] earth, 15it is you who guides all[1 the people] aright, [who] grants longevity. 16It is in your power to revere 17the dying, to release [the bou]nd;

18It is in your power to revive 17the one whom sorcerous machinations and ‘cutting-of-the-throat’ magic keep para lysed, 18[whom] witchcraft has bound!

19O Şamasî, 24Ea, my great lord, [has] sent [me]

20— witchcraft, magic, [sorcery] (and) ‘cutting-of-the-throat’ magic

22have been performed (and) announced 21against N.N., son of N.N., whose god is N.N., whose [goddess] is N.N. —

22to have [his case] judged, 23to have his verdict [...] rendered 24at the pour[ing of a libation] of water before you!

25I, whom Ea has instructed, [am standing before yo[u]. 26O Şamasî, N.N., son of N.N., against whom witchcraft (and) ‘cutting-of-the-throat’ magic have been performed, 29is serving you with prayer and supplication to save his life, to undo the sorcerous machinations (performed) against him,

28to have his case judged (and) to have his verdict rendered. 30May his god be present at your command, O Şamasî, let (his god) convey to you his supplication!

31May his goddess be present and convey to you his plea!

32O Şamasî, it is in your power to undo sorcerous machinations and ‘cutting-of-the-throat’ magic, 33O Şamasî, my lord, great lord, it is you who judges the case of god and man.

34(As regards) the evil witchcraft, magic, sorcery and ‘cut ting-of-the-throat’ magic

that have been perfor[med] against N.N., son of N.N. — [sorcerer (and) sorceress, warlock (and)] witch, 36enchanter [(and)] enchan[tress], whom you, [O Şamasî], know,
37mam[an ilu lā tūd išurū (šāšu)(?)
38ište’ū
39ina ak[ali(?)] lā inib kīr uškilāšu
40ina šikâ[ri lā išqâšu] ina mē lā uram-
mikâšu
41ina šũni [lā ipšušašu] šalmîšu lā ušnîllā
42zik[u]rudâ lâ] ṭpušašu
43minna epîš lemuttî [ṣa am mêl]‘e(?) lâ ṭeppušašu
44[(lânâku lā tūd [ ... [ ... ]])
45ina ūmî annî (lāẓ-ma) e’īltasu puṭur[(šu-
46ma)]
47[šis[u] ... ] lâ ṭaḥtu zikûrûd
48annanā mîr itilšu šilîm-ma ina maḥytkâ
na[na]rši liṭallak
49[(u)] anâku aradka dalt[l]ka luḍul
50kîma annâ šalâššu inanā inîšašînmî(?)
kas̲â]p i̲p̲i̲r̲t̲u̲ inaš̲š̲-m̲a 48[(ana Šuṭuk i̲l̲a̲k-ma) Šamî
tsul[uppt] pišîltas šaḥbaṭṭ 49[Šam]aṣ̲ k̲t̲̲m̲a annā ([ ... ]) iššaḥyatū
50[kĩš̲p̲ā ... ] ... lâ ṭaḥtu zikûrûd
51ina aṭtya al šarri al il u iš[ṭar šâr]i̲ l̲i̲ttakker 52kasap ipîrtûa maḥy̲t̲a napaṣ̲ti̲ q̲aṣ̲m 53annam iqabb̲i̲-m̲a Šamaš iš̲ṣ̲er

54[k]mî mē Šaṃṣî itanaq̲q̲u ṣiṣu ūrî ina arad̲āṣ̲u 55[ īptu̲]ṣ̲ā sa ina b̲t̲t e̲m̲ēlî inanâmû u šašurâr b̲t̲i 56[ina] tups̲îkkî t̲a̲šakkan an̲a mû̲h̲î mē gaʃ̲̲ i̲ t̲ābta karāna sa̲l̲ta ulu-
s̲înna tanaqq̲î 57[ina] nams̲ē takaṭam ina še̲p̲t̲ k̲a̲m̲āṣ̲ 58[ana] erēb šaṃṣî anā nāri̲ inn̲àd̲â̲ mil̲e̲ Ša sa inaš̲š̲ 59[ina iš̲t̲îm̲i̲] an̲a b̲t̲t i̲ l̲a̲ i̲rr̲u̲b ina ša̲n̲ē îm̲i̲ 60[ina]
ed̲u̲bu̲b̲bti b̲n̲ maš̲t̲akal qan-šalāli suḥṣuṛu̲ ša̲n̲ g̲u̲g̲al̲ag̲al̲i̲ nika̲l̲aγ̲al̲i̲ giz̲i̲ll̲a ēru 62[i̲h̲bû] gi̲š̲i̲m̲m̲a̲ri̲ še̲b̲ir̲b̲ir̲r̲u̲d̲ b̲t̲t̲a t̲u̲l̲a̲l̲ s̲i̲p̲p̲ b̲t̲t̲i kalâmē 63[itu] gaʃ̲̲ sa̲m̲ān e̲r̲ēni̲ ta̲l̲ta̲n̲ap̲p̲ âṭ̦̩̩̫̩ 64[ēma] b̲b̲u̲ k̲a̲n̲û nika̲n̲ b̲u̲r̲â̲š̲i̲ u̲ e̲r̲ēni̲ taštanakkan 65[amēla su̲d̲i̲ m̲ē̲ ta’alâmah-ma amēlu ša šaŋkâṣ̲ n̲ûm 66[adî ūn̲ b̲a̲l̲t̲u̲ min̲ma an̲a̲ amēlî ul iʃ̲e̲h̲še

57but whom no [other god knows], have turned to (it against him) and constantly sought (it against him).
58They have fed him (witchcraft) with bake[ad] or fruits of the orchard,
59[they have given him (witchcraft) to drink] with be[e[r], they
have bathed him with (bewitched) water,
60[they have rubbed him] with (bewitched) oil, they have buried
figurines representing him,
61they have performed ‘cutting-of-the-throat’ [magic] against him,
62any evil magic [of mankin]d they have performed against him.
(42I do not know (them), … [ ... ].))
63Be [present] today [and] absolve him from his guilt,
64[ler] h[is] god [ ... , so that] he may praise your glory,
65[let N.N., the son of his god, be well and live happily before you]
66I (too), your servant, will praise your glory!!

67When he has recited this three times, he presents [the silv]er of his ransom oʃn the scales]. Then 48he (goes to the reed hut
and)) strips off the garlic (peels), the dat[es (from the bunch)
and) the string (fibres)). 46k[O Š][an][aš, just as this [ ... ]] is
stripped off, 50let witchcraft, [ ... ,] wicked [ ... ,] , (and)
cutting-of-the-throat’ magic 51be removed from my city,
from the king’s city (and) from the city of [the ki]ng’s god
and god[ess)] 52You have received the silver of my ransom,
grant me life!” 53He speaks this, then Šamaš will be favour-
ably inclined (toward him).

68While he is pouring the libations of the water of the sun-god
and when he is descending from the roof, 56you put 55the sor-
cerous devices that have appeared in the man’s house and the
weepings from the house 56[into] a basket. You pour white-
wash, vinegar, grape must, (and) emmer beer over (it). 57You
cover (the basket) [with] a washbowl. They shall be thrown
into a river [toward] sunset 57in (a demeanour of) ‘bowing of
the leg’. That man who carries (the basket) 59must not enter
the house [for one day]. On the next day, 62you purify the
house 60by means of the holy water vessel (containing holy
water to which) tamarisk, maʃ̲t̲akal-soapwort, šalâtu-reed
(and) palm shoots (have been added), 61the ‘ox hide’ drum,
the ‘mighty copper’ bell, a torch, (a stick of) eru-wood,
62palm fronds (and) šeʃ̲b̲ir̲b̲ir̲r̲u̲d̲-barley. 63You smear 62the
doorframes of the whole house 63with bitumen, gypseum
and cedar-oiled. 64Wherever there is an outer gate, you place
a censer with buraʃ̲u-juiniper and cedar wood. 65You’ sprinkle
that man with water. Then the man on whom (the evil) was
set: 66any (evil) will not come near the man as long as he lives.

69Incantation: “Break the bond of my witch,
68dispere the words of my sorceress,
69turn her witchcraft into a gust, her words into wind!

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General: Both mss. A and B contain a number of features that point to an older original and suggest that the text of lines 1–66 may ultimately originate in the Old Babylonian period: comparative frequency of syllabic spellings (e.g., ina mu-uh-ḫi-šu or ta-ša-ša-ka-an), repeated use of pre-first-millennium syllabary (pl., qá, áz, š, qú, qú), use of guḫšu (instead of paššu), Old Babylonian morphology (ú-wa-i-ra-an-ni, an-ni-a-am, lines 25, 53); cf. also the unusual logograms ZI.KU₄.RU.DE (lines 2, 17, 34) and EN.NA U₄.DA (line 66, for ̄adī ūm). For another zikurudû text with archaic features from the library of Ashurbanipal, see CMAwR 1, text 10.1.

1–2: The restoration of line 1 follows the plausible suggestion by Mayer. The restoration of the beginning of line 2 remains uncertain. The word upššāšu is regularly followed by lemmatu (lā ṣabītu). Preceding zikurudû one expects a designation for the means by which zikurudû was enacted (most commonly našparatū “messages” or upššu “devices”). But it is difficult to see what word other than upššāšu might be restored, especially since the word upššāšu is used as a designation of the sorcerous devices of zikurudû-witchcraft in the second ritual of the present text (see line 77).

3–4: The incantation incipit referred to in line 4 is otherwise unknown. A possible restoration at the beginning of the line would be [EN at-ta]. If so, the incantation would be addressed to the personified dust (“You dust, …”). In view of this, one may consider the following restoration of line 3: [ina ep-ri ZI Š.Z.I.Z. [A.AN U] ZI ŠE.MU₄₃₄₅₆₇₈₉ plu-ur-tú te-

70 Whatever (witchcraft) she performed (or) had performed, let the wind carry off!
71 May she spend her days in numbness and wailing,
72 may she end her years in depression and misery!
73 May she die, but may I live!
74 May her witchcraft, her sorcery (and) her magic be undone —
75 by the command of Ea, Šamaš, Marduk
76 and the Queen Bēlet-ili!” Incantation formula.

77 Wording (of an incantation to be used) if magic devices keep appearing in the house of a man. 78 He washes with water. You mix (the water) with bran and feed it to a black ox. 79 You recite this incantation seven times, then the witchcraft will be undone.

Catchline: °ana pišerti kišpī ša ina bīti amēlī innamāra eper sāq erbettī

Notes

5: Mayer’s transliteration gives ina at the beginning of the line as fully preserved. The sign sequence NI BU between ina egubbē and āra tašabbīt is difficult to interpret. The stock phrase āra tašabbīt “you sweep the roof” stands on its own and is usually not preceded by anything but indications of time (e.g., ina šēri “in the morning”). Therefore it is likely that NI BU forms the end of the preceding sentence and, consequently, it should be interpreted as a verbal form. Since prefixed logographic writings of verbal forms are very rare (cf. CMAwR 1, text 9.1: 32 for i₂ZU, and here, line 18, l.GAL.), the reading l.Gi더라도 tašaddad proposed above remains quite uncertain. Even though the verb šaṣ-dādu is occasionally used to refer to the “sucking”, “diverting” or “drawing” of liquids, the present context and wording would be unique.

19: The restoration ina An [a-qē-e-] seems secure. A libation of water to the rising sun-god is explicitly prescribed in lines 12–13 and 54; for the motif of pouring a libation of water to the rising sun-god, cf., e.g., CMAwR 1, text 9.2: 10.

22: As already noted by Mayer, bussurru “to report”, which is unexpected in the present context, may well be a corruption of original puššurru “to undo” (cf. the wording in lines 27–28).

26: annamma “N.N.” is written MÎN in mss. A and B (but note NENNI in ms. A, line 45).
For this spelling convention, cf., e.g., LKA 20 rev. 31 and Scurlock, MMTGI, 193, no. 8, A rev. III 24.

36: For the restoration of “tütu before ša attā tidāšānūti, cf., e.g., CMAwR 1, text 8.2: 80 and text 8.5: 138”.

37: The tentative reading [ša]-šā “him” at the beginning of ms. C, line 1’, follows Mayer. Another possible reading is [DA]-šā (išbatāšu “they have seized him”). A reading ‘lu-ū’ is graphically also possible, but unlikely in view of the fact that elsewhere ms. C spells ‘ū with simple lu.

38: For the tentative restoration, cf. Maqlû IV 63: [a]-ka-šu ša-a-kul-tum inba (GURUN) t[u]-šā-kī-la]-in-mi “You [fed] me [bread, food (and) fruit]”. The absence of šu before usākilbē is in contrast to the parallel constructions in the following lines is unexpected and may be due to a corruption. Note that the omission occurs in both ms. A and ms. C which were not copied from the same original.

44: Seux, HPDBA, 260, fn. 21, tentatively proposed the restoration an-n[la]-šu pu-su-us-ma]. This fits the context, but cannot be reconciled with the traces preserved after AN which suggest DINIGIR-š[u, as already seen by Mayer.

45: Note that the text in ms. A seems to be slightly different from that of ms. C.

47: For the tentative restoration ina gīš-rinni, cf. line 11.

48: For the restoration, cf. line 11. Peeling garlic, stripping dates from the bunch and unravelling a palm fibre string are typical symbolic gestures for removing evil from a patient (cf. Maqlû V 53–54; Šurpu I 18–20, V–VI 60–92). Here peeling (qalāpu), stripping (šahatu) and unravelling (pašaru) are all summarily expressed by šahatu.

50: A sequence such as kišpā ruḫa rūša is expected at the beginning of the line; but the traces preserved in ms. C do not confirm this.

57: For the problematic phrase ina šēpt kamāsi, cf. our comments on K 8505+ obv. 4 in CMAwR 1, pp. 401–2, text 10.1; cf. also amēlu ina šēptu tušakmassu “You have the man sit on his haunches” (BAM 316 rev. IV 5; cf. CAD K 120a).

58: Instead of [ana] ereb šamši “toward sunset” (i.e., in a western direction), one could also restore [ina] ereb šamši “at sunset” (i.e., in the evening).

58–59: amēlu ša ša ınaššu refers to the client who undergoes the ritual (cf. line 65).

65–66: The otherwise incomprehensible šum at the beginning of ms. A rev. 10 represents the dative pronounal suffix that is clearly missing at the end of the preceding line (ša-ak-nu “is set”, “is applied”). Apparently, the unusual spelling ša-sum (rather than ša-sum) led the scribe to misinterpret the two signs as an independent word. The interpretation of amēlu ša šaknāšum remains uncertain; alternatively, one could translate “the man on whom (the ritual) has been applied”.

67–76: As pointed out by Seux (HPDBA, 258, fn. 1), the text does not identify the addressee of the incantation. The form su-pi-ḫi in line 68 seems to point to a female addressee (2nd sg. fem. imp.: suppiḫī), but ter-ra in the following line is clearly a masculine ventive form. This suggests that the spelling su-pi-ḫi too represents a masculine ventive form (cf. GAG § 82e). The concluding formula ina qibṭ Ea Šamaš Marduk u rubāti Bēlet-ilt, which is well known from Maqlû and other ušburruda incantations (Maqlû V 10, 111, 131, VII 169, VIII 126", 139"; CMAwR 1, text 7, 8, 2. : 10', 3. : 28', text 10.1: 24), indicates that the incantation is not a prayer addressed directly to a deity but an invocation calling upon a substance that is potent against witchcraft. This is confirmed by the phraseology of the incantation, which is, e.g., reminiscent of the incantations addressed to the kukru-plant in Maqlû (VI 16–51). The ritual instructions here do not make use of a specific anti-witchcraft substance. The washing water (mā) would have to be addressed in the plural, and the ox to which the impurity is fed would hardly be called upon in the incantation — note that the dogs to which figurines of the witch are fed at the end of the Maqlû ritual are referred to in the incantation (VIII 124"–25") without being directly addressed. It therefore seems most likely that the incantation was taken over without adaptation from a ritual context where it would have been addressed to a specific anti-witchcraft substance (e.g., a plant); within the present ritual context it lacks a proper addressee.

70–71: Both the third person singular feminine verbal forms with ta-prefixes and the precative labil (instead of lābil) are best explained as Assyrianisms here.

80: A reading ušburudē instead of ana pišerti kišpt is not excluded, but makes less sense within the present syntactic context.
This is a short ritual performed before Sirius, the astral manifestation of Ninurta. It includes the recitation of a prayer addressed to Sirius (‘Ninurta 4’) and was designed for counteracting zikurudû-witchcraft that had been performed against the patient before that star. Both in the prayer and the ritual, the witchcraft affecting the patient is associated with divine anger and social alienation.

The text was transmitted on its own (ms. d, probably also mss. A, B and E), within collections of therapies for zikurudû (ms. F, possibly also ms. G) and, secondarily, within collections of personal prayers addressed to Ninurta (mss. C and H). Two of the tablets that probably only contained the present text were copied for royal patients: ms. A for Ashurbanipal, and ms. d for his brother Šamaš-šumu-ukîn.

The prayer to Sirius was carefully edited by Mayer, and for the convenience of the reader we retain his sigla in the present edition.

### List of Manuscripts

<table>
<thead>
<tr>
<th></th>
<th>Manuscript</th>
<th>Collation</th>
<th>Copy</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>K 2810</td>
<td>BMS 56</td>
<td>coll.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>B</td>
<td>1930-5-8, 47 = BM 134774</td>
<td>AOAT 34, 70</td>
<td>coll.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>C</td>
<td>VAT 10778 + VAT 10784 + VAT 11127 (+)</td>
<td>KAR 297, KAR 256, KAR 127</td>
<td>pls. 81–82</td>
<td>Aššur</td>
</tr>
<tr>
<td>d</td>
<td>CBS 1693</td>
<td>PBS 1/2, 110</td>
<td>coll.</td>
<td>Sippar(?)</td>
</tr>
<tr>
<td>E</td>
<td>1930-5-8, 35 = BM 122646</td>
<td>AOAT 34, 81</td>
<td>coll.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>F</td>
<td>82-3-23, 3 + 82-5-22, 544</td>
<td>KMI 62 (82-5-22, 544), AMT 41/4 and 42/5 (82-5-22, 544), BAM 461</td>
<td>coll.</td>
<td>Nineveh, ‘Ashurbanipal’s Library’</td>
</tr>
<tr>
<td>H</td>
<td>VAT 10644</td>
<td>KAR 83</td>
<td>coll.</td>
<td>Aššur</td>
</tr>
</tbody>
</table>

### Synopsis of Text Units

i Ritual and prayer addressed to Ninurta-Sirius for undoing zikurudû ........................................ 1–36
Prayer addressed to Ninurta-Sirius ..................................................... 1–26
Rubric ................................................................. 27
Ritual instructions ................................................................. 28–36
Mayer, *OrNS* 59 (1990) 469–74 (lines 1–27, all manuscripts).

**Transliteration**


   (for the preceding text in C, see Summary 2., for H, see Summary 3.)

1  B obv. 1  [\(\tilde{E}\)N] at-ta \(^{um}G\).G.S.I.SÅ \(^{6}nin\)-urta s[AG.KAL]
   C, rev. 1  [a-šá-re-e]d DINGIR.M[EŠ GAL.MEŠ]
   d obv. 1  ÉN at-ta \(^{um}G\).G.S.I.S[Å]

2  A obv. 1′  šá i[na]
   B obv. 2  \(^{1}AN\)-e KÜ.MEŠ ne-bu-[ú]
   C, rev. 2  KÜ.MEŠ-te n[e-bu-ú] MUL.[MEŠ]
   d obv. 2  šá ina\(^{47}\) AN-e KÜ.MEŠ \(^{1}ne\)-b[u-ú]

3  A obv. 2′  \(^{4}uta\)-í \(^{1}lu\)
   B obv. 3  \(^{1}u-[a]tā\)-í \(^{1}lu\) šá la ma-[hár]
   C, rev. 3  la {ta}-ma-ḫa-[r] qa\(^{3}\)-bal-[ša]
   d obv. 3  \(^{4}u-ta\)-lu šá la ma-[hár]

4  A obv. 3′  IBILA gaš-[ru]
   B obv. 4  IBILA gaš-[ru] na-ram a-bi DINGIR.MEȘ
   C, rev. 4  [gaš-r]u na-ram a-bi DIN[GIR.ME]Š \(^{4}nun-na[m-nir]
   d obv. 4  IBILA gaš-[ru] na-ram AD

5  A obv. 4′  ik-[ka]-ru ke-[e\(^{1}\)]-nu
   B obv. 5  [i]k-[ka]-ru ke-[e-nu] muš\(^{3}\)-tap-pi-ik ka-[re-e]
   C, rev. 5  \(^{1}ke\)-[e\(^{3}\)]-nu muš-tap-pi-ik ka-re-\(^{e}\)a\(^{3}\)-na\(^{5}\)-an
   d obv. 5  ik-[ka]-ru ki-num muš-tap-pi-\[i\k]

6  A obv. 5′–6′  mu-gar-ri-in [e-\[i\]-ir]
   B rev. 6  [mu]-gar-ri-in \(^{4}nisaba\) e-\[i\]-ir nap-šat
   C, rev. 6  [mu]-gar-ri-[\(\ln\) nisaba e-\[i\]-ir\(^{e}\)] nap-šat UN.MEŠ ka-\[Lu\]-ṣi-\[n\]-a
   d rev. 6  mu-gar-ri-in \(^{4}nisaba\) \(^{e}\)\[\[i\]-ir

7  A obv. 7′–8′  ana-ku \(^{1}[aš-\[šu\]-r-DU]-A\) màr ili-[šu]
   B obv. 7  \[^{4}NI\]N[NI] A NENNI
   C, rev. 7  \[^{1}IR\]-ka NENNI A NENNI
   d obv. 7′–8′  ana-ku \[^{4}GIŠ.NU\]11-MU-GL\[^{4}NA\] màr ili-[šu]

   A ctd.  ša DINGIR-šu [Aššur ištaršu Aššurtu]
   B ctd.  šá DINGIR-šu NENNI \(^{4}15-šá\) [NENNItum]
   C, ctd.  šá DINGIR-šu NENNI \(^{4}INANNA-\[šu\]-\[n\]-[N[EN]]\]-tum
   d ctd.  \[^{1}Šu\] DINGIR-šu \[^{4}AMAR.UTU\] \[^{4}15-šá\] \[^{4}zar-pa-ni-tum\]

7a  A obv. 9′  ina ḤUL AN,M[I Sin ša ina araḫ ... ūmi ... iššakna]
7b  A obv. 10′  [ina ḤUL] L. [MEŠ ittātā ittānātā tātātā]
7c  A obv. 11′  [ša ina E.G][A][L.MU u māṭya ibšša]

(A obv. breaks; rev., as far as preserved, is uninscribed)

\(^{47}\) Written over erased AN.
TEXTS OF GROUP TEN: RITUALS AGAINST ZIKURUDÙ AND OTHER SPECIAL TYPES OF WITCHCRAFT

8 B obv. 8 (am-ḫu) r-ka-ma a-ta-mar [ ]
  C. rev. 8 (am-ḫu)r-ka a-ta-mar [p]a-ni-ka
  d obv. 9 (a)m-ḫu r-ka-ma a-[r(a-ma)]

9 B obv. 9 (dšš-šu)m gi-mil [du]m-qi e-pe-šē [ ]
  C. rev. 9 (dšš)-šùm gi-mil du-um-qi e'ê-pe-šē-[š]a ti-da-a
  d obv. 10 (dšš-šu)m ŠU SIG5 DÛ-š[š]ā [ ]

10 B obv. 10 [kiš]-pi ep-šu-[nim]-ma e-nat [ ]
  C. rev. 10 [k]-ši-pi ep-šu-ni-ma e-nat Šim1-3-ti
  d obv. 11 [ ] e[š]-šu-ni[m]-[a] [ ]

11 B obv. 11 (ru)-šu-[u] saḫ-ru-in-ni-ma ŠK1-3-[r[i]
  C. rev. 11 ru-ḫu-ū saḫ-ru-ni-[ma] ku-[r[i] ni-is-sa]-ti e[p]-šē]-ku
  d obv. 12 [ ] saḫ-ru-ni[m]-ma [ ]

12 B obv. 12–13 (H)UL.GIG ZI.KU₄ RUD.A [ ] / [a]-šu-[u]-na-qa-[ta] [ ]
  C. rev. 12 HUL.GIG ZIGUR.RUD.A i-šē-[u-ni-ma an]-d[a]-na-qū-[ta] e'ê-ni-ta
  d obv. 13 [ ] ZI.KU₄ RUD.A [ ]

(d obv. breaks; rev., as far as preserved, is uninscribed)

12a B obv. 14 [ina IGI DING][IR ŠU] MAN šu-uš-ku-na-ku-ma [x x x x x (x x)]
  C. rev. 15 [H][UL] hi-ra-ku-ma mur-šu le[m-nu]
  C. rev. 16 ana mim ma lem-ni hi-ra-ku-ma GIG H[UL x x x] x [(x x)]

13 B obv. 16 [SAG.HUL.HA.ZA DAB-ni-ma m[u-šu]
  C. rev. 14 [SAG.HUL.HA.ZA DAB(iš)-ni-ma mu-šu u [urr]i tirteddânni]

15 B obv. 17 [ saḫ-ru]-[a]-ni-ma GIM x [ ]
  C. rev. 15 ŠU.GIDIM.MA saḫ-ru-ni-ma ki-[m[a x x x x x (x x)]

16 B obv. 18 [ ] ta-[s]a-ah-ḫa-ru [ ]
  C. rev. 16 EN a-šär ta-sah<-ḫa>-ru pa x [x x x x x (x x)]
  E. obv. 17 [ ] x x x

17 B obv. 19–20 [ ] / [IGI.BAR-an-ni-m]aš [ ]
  C. rev. 17 a-na a-a-ši lR pa-li-[ḫi-k[a]
  E. obv. 2' [ ] ki-niš [ ] IGIBAR1-an-ni-ma qī-bi a-ḫu-lap

(B obv. breaks; in B rev. only an Ashurbanipal colophon is preserved, see AOAT 34, pp. xiii–xiv)

18 C. rev. 18 eṣ-ri ZI-TI TILLA q[i]-šam
  E. obv. 3' KAR-rIr ZI-TI TILLA qī-šam

19 C. rev. 19 [sul]-lim-ma išt-te-ia DINGIR 4[išš]-tār
  E. obv. 4' sul-li-ma-am-ma K1-I A DINGIR u 4[išš]-tār ze-nu-ti

20 C. rev. 20 [ ] LÜ]-u71
  E. obv. 5' DINGIR LUGAL IDIM NUN u LÜ.MEŠ li-ša-qi-ru-in-ni

21 C. rev. 21 [ ] 5SU-Ia3 →
  E. obv. 6' ú-sah mim-ma lem-nu ša SU.MU

22 C. rev. 21–22 ŠUL-Irq la3 ]/a3-[bu-uk ] →
  E. obv. 7' ŠUL-Irq a-a-ba a-bu-uk A.ZAG

23 C. rev. 22 ú-kiš ú-[piš]
  E. obv. 8' uk-kiš ú-[NIŠ] HUL-TI ša LÜ.MEŠ

(for the preceding text in F, see text 10.6 [there, ms. C])

24 C. rev. 23–24 [4][I]na [tu]-rRu-ud nam-tar [ ] / ša-[a]-na1 [x x x (x)] x [x x x (x)]
  E. rev. 1 ina UZU.MU ŠUL-ruk nam-tar lem-nu ša an-an KU₅-as ZILMU GUB-zu
  F. rev. III 1' 4nam-ta]r lem-nu ša an-an KU₅-[as]
25 C, rev. 25  
E rev. 2  
F rev. III 2'  
G: 6  
E, F, G ...

26 C, rev. 26  
E rev. 3  
F rev. III 3'  
G: 8  
E, F, G ...

27 C, rev. 1'  
E, F, G ...

28 C, rev. 2'  
E rev. 6  
F rev. III 5'  
G: 3'  
E, F, G ...

29 C, rev. 3'  
E rev. 7  
F rev. III 6'  
G: 4'  
E, F, G ...

30 C, rev. 3'–4'  
E rev. 8  
F rev. III 7'  
G: 5'  
E, F, G ...

31 C, rev. 4'–5'  
E rev. 8–9  
F rev. III 8'  
G: 5'–6'  
E, F, G ...

32 C, rev. 5'–6'  
E rev. 10  
F rev. III 9'  
G: 6'–7'  
E, F, G ...

33 C, rev. 6'  
F rev. III 10'  
G: 7'–8'  
H rev. III 3'  
E, F, G ...

34 C, rev. 7'  
F rev. III 11'  
G: 8'  
H rev. III 4'  
E, F, G ...

35 C, rev. 8'–9'  
F rev. III 12'  
G: 9'  
H rev. III 5'  
E, F, G ...

(C, rev. breaks; for C, obv., see Summary 2.)
2. Summary of the paragraphs in ms. C not included in the transliteration
The obverse of the tablet contains another prayer addressed to Ninurta (`Ninurta 5'; see Mayer, *UFBG*, 405).

3. Summary of the paragraphs in ms. H not included in the transliteration
The two-column tablet contained a collection of prayers addressed to Ninurta; in addition to the text edited here the following prayers are partially preserved: `Ninurta 2' (obv. I 1–15), `Ninurta 3' (obv. II 1–12) and `Ninurta 5' (rev. III 8′–14′); see Mayer, *UFBG*, 404–5. In rev. IV a few fragmentary lines of the colophon are preserved.

**Bound Transcription**

| 1ÉN attû Šaktûdu Ninurta a[šarê]d it[ rabûti] | 1Incantation: “You, Ninurta-Sirius, foremost of the [great] gods,
| 2ša ina samê ellätti nebû kakakbart[?] | 2who is the brightest of the star[s] in the pure heavens,
| 3Uta-ulû sa lâ maẖār qabal[ṣu] | 3Uta-ulû, who is irresistible in battle,
| 4aplu gašru narâm abi it[ Nuna][mnir] | 4powerful son, favourite of the father of the gods, Nunna[mnir],
| 5ikkarû kênu muštabbîk karê Ašnan | 5true farmer, who without fail heaps up the barley piles,
| 6muqarrin Nissaba êtir napṣât niṣṭ kalâšina | 6who stores up the grain (and) saves all mankind!
| 7anûkû (([arad][ka])) annanna mûr annanna | 7I, ((your [servant])), N.N., son of N.N., whose god is N.N.,
| 8[a]ṭhir ma-[ma]tmar [p]ântka | 8whose goddess is [N].N.,
| 9[a]šiṣum gi[mi]l dumqi epēša ṭtadû | 9have turned to you and look upon your face
| 10[k]išpi epṣânim[-ma] enât ṣ[ir]mt | 10because you know (what it is) to grant kindness.
| 11rubû (var.: [ru]sû) saẖrûni-ma (var.: saẖ- rû’inni-ma) kâ-[ri nissa][ti ep[pê]kû(?) | 11Witchcraft has been performed against me so that my f[a]lte is changed;
| 12zûrī zikurudû iše’[unû-ma an]danaqquta enta(?) | 11sorceries have been practised against me so that I s[u]ffer from depression (and) sorrow;
| 13([2]ina maẖār ilî u šarri šuṣkûnûkâ-[ma | 12they have sought hate-magic (and) cutting-of-the-throat’ magic (against me so that I keep falling wrongly.
| 14[ ... ] ) | 12([2]before go)d and king I am rejected, and [ ... ]).
| 15ana mimma lemin hiṭûkû-ma mursû le[mnu [ ... ] | 13I have been chosen for (the demon) ‘Any Evil’ so that crippling illness [ ... ],
| 16Sanḵûlhaṣû saẖban-ami-ma mûṣû u [urru irteṇeddânî | 14(the demon) Sanḵûlhaṣû has seized me and [keeps persecut-
| 15Šugdimmâku saẖrûnni-ma kîma | 15ing me] night and [day].
| [ ... ] | 15hand-of-a-ghost’ disease surrounds me so that [ ... ]
| 16bešu aṣar tasahbâru [ ... ] | 15like [ ... ].
| 17ana yâšî ([ardi pâlîḥ[k][a]]) [kiniš] naplis- | 16O lord, where you turn [ ... ]!
| 18ni-ma qibî itâlup | 17On me, ((your reverent servant)), look [with favour] and pronounce mercy!
| 19êṭir napâṣt šalâta aṭša | 18Save me, grant me life!
| 20sûlim-ma (var.: sullîm-ma) ittya ila u | 19O reconcile the angry god and goddess ((with me)),
| 21šar ē ṭa[k]tu rubû u amêlû lišqîrī- | 20let god, king, magnate, nobleman and (common) people hold me in high regard!
| 22–inin | 21Remove any evil that is in my body,
22 humility ayyāba abuk asakka
23 ukkîš upīš lemmut ša amelāti
24 ina širīya ṯurud Namtar lemmu ša ana nakaš napištīya itzzazu
25 kîma mé nāri ešāti ṯurud labirāti
26bullījani-ma daltīka ludul (ana ništ rapštīti)

27 K."A.INIM.MA šumma amēlu ina māhar Šukādi zikurudā epussu (var.: K."A.INIM.MA ŠU.ĪL.LA msk G.S.LĀ.KAM zikurudā epussu

28 D."U.D."U.BI (var.: K."I.D.KD.BI) ina (var.: ana) māhar Šukādi ēra tašabbiš mē ellāti tasallaäh 29 nignak burašī ina pēntī asiği tasarraq 30 šikara tanaqgi tuškēn šidār šašaddad 31 zidububbē tattanaddi amēla šašī nignakka gizillā (tušbā šu) 32 egubbā tallalā ina bīrt šidāt 33 ina mūḫī šammīt kiri tušāssu-ma qassu inaṣī 34 šīptū (var.: minmu) anmutū šalāštū šāmu ḫ̣imā imānū ūškēn 35 u mimma mala šabbāšu šābu idabubb-ma 36 kimītī ili u īṣāri pārassu kisā epšašu paśrā

29 Its ritual: You sweep the roof before Sirius; you sprinkle pure water. 30 You strew a censer with burašū-juniper on (glowing) ašāgū-thorn coal. 31 You pour a libation of beer (and) prostrate yourself. You draw lines (and) 32 distribute the apotropaic flour heaps. 33 You purify 34 that man with censer, torch 35 (and) holy water vessel (var.: You move censer [and] torch past that man [and] purify him with the holy water vessel). 36 Then you have him stand 37 between the lines 38 on garden herbs. Next, he raises his hand 39 (and) recites this incantation three times. When he has recited it, he prostrates himself 39 and tells (the god) everything that worries him. 39 Then the anger of god and goddess will be released from him; the witchcraft that was performed against him will be undone.

Notes

General: The Middle Assyrian manuscript C leaves a blank left margin which allowed the scribe to create an outdent in the first line of a prayer (with ŨN written on the left margin). For a similarly formatted Middle Assyrian tablet from Aššur, see LKA 26.

1: The first line of this prayer, which Mayer, UFBG, 405, lists as ‘Ninurta 4’, is also known from the catchline of K 2808 + 9490 (BMS SO): ŨN at-ta msk G.S.LĀ ḫUM ašā-red DINGIR.MEŠ GA[L.MEŠ] (rev. 4; see text 9.8, ms. B). Note that the slight traces in ms. H obv. II 13–14 (13: ṯN […] 14: Ũš ś ⋯; coll.) are not to be coordinated with lines 1–2 of the present prayer and probably belong to another Ninurta prayer. The present prayer addressed to Ninurta-Sirius began in the broken part of ms. H obv. II–rev. III.

2: Mayer read ša-AN at the beginning of the line, tentatively interpreting it as a participle of šanū “to run” in the construct state: šan šaṁē ellāti “der am reinen Himmel dahinläuft”. The sign sequence ša AN AN-e is fully preserved only in ms. d obv. 2. There, collation suggests that the scribe erased the first AN and wrote ina over the partially deleted AN (see collations, pl. 101). The traces of the sign preserved in ms. A obv. 1’ are ambiguous; they admit both a reading ina and AN (see collations, pl. 101). To our eyes it is not certain whether the slight trace before AN-e in ms. B obv. 2 (correctly indicated by Mayer in his copy, AOA T 34, 70) is to be interpreted as a true trace of a wedge. For the reading in ms. C, rev. 2, see the copy in this volume.

3: The variant ta-ma-ḫar in ms. C is probably corrupt. Perhaps the scribe used the second person as an indefinite reference.

7: Mss. A and d have personal names and personal gods here (A: Ashurbanipal; d: Šamaš-šumu-ukīn).

7a–c: The attālū-formula, which refers to the evil portended by a lunar eclipse, is only inserted in ms. A and has not been included in the above transcription and translation. For a discussion of this formula and its usage, see Mayer, UFBG, 100–102.
12: For the traces in ms. d obv. 13, see collations, pl. 101. The tentative interpretation of \( e^3-nita \) follows Mayer (en\( ta \) “in changed order”, here: “wrongly”).

12a–13: As noted by Lambert, *Catalogue. Third Supplement*, 64, these two lines seem to be duplicated in K 21583: 2’–3’ (pl. 83): \( \ddagger […] šu-uš-ku-n[a-ku-ma] […] \) \( \ddagger […] hi-r[a]-ku-ma […] \). The following line in K 21583 preserves \( 4’ […] iš-ša[k-nam-ma] \) and thus cannot be aligned with line 14 of the present text; it may, however, have been indented and, in that case, represent the lost ending of line 13; but also K 21583: 1’ does not seem to match the present text in line 11. Therefore, we keep the fragment separate for the time being.

27: The rubric designating the text as a šu’ila prayer (ms. E; ms. C is probably to be restored similarly) is secondarily derived from the *zikurudû* rubric preserved in mss. F and G; otherwise it would not contain the additional clause *zikurudû epussu*. The *zikurudû* rubric itself probably derives from a text which began with a diagnostic šumma-clause; this diagnosis would then have been carried over to the rubric.

32: Ůš in ms. A is probably a non-standard Sumerogram (for Ůš = šiddu). The traces in ms. E cannot be coordinated with the text in the other sources.

35: Ms. C had an additional clause in this line beginning with A.RA.ZU “prayer”, after which probably only a verbal form is to be restored.
TEXT 10.9

ZIKURUDÛ BEFORE SCORPIUS

Content

VAT 11239 is a small fragment of a Middle Assyrian collection of prescriptions against ‘cutting-of-the-throat’ magic (zikurudû). The text as a whole was probably similar to the collection of zikurudû therapies edited in volume 1 as text 10.3. Only one prescription is tolerably well preserved. It contains instructions for the preparation of three remedies against zikurudû magic performed before Scorpius (a potion(?), an amulet necklace and an ointment). Probably all three were intended to be used together. Characteristically, the therapy was to be performed before Scorpius, the same astral deity before whom the witchcraft had been enacted.

List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>VAT 11239</th>
<th>KAR 121</th>
<th>coll.</th>
<th>Fragment, Middle Assyrian script, 13\textsuperscript{a}–11\textsuperscript{th} cent.</th>
<th>Aššur, Library M 2</th>
</tr>
</thead>
</table>

Synopsis of Text Units

i' Fragmentary prescription against zikurudû...................................................... 1'–2'
  A: 1'–2'

ii' Prescription against zikurudû performed before Scorpius ............................................. 3'–12'
  A: 3'–12'

Previous Editions

Schwemer, KAL 2, 89–91, no. 35.

Transliteration

1' A: 1' [x x x] x x [ 
2' A: 2' [KU.SI.22(?)] ŠI.Š.Š.Š tu-kal-la[m-šu-ma (…)] pašir |
3' A: 3' [DIŠ NA ŠA.NA.SU.NA-šu it-te-nen-bi-[tu lišaštu ittanašbar] |
4' A: 4' [ina ka-ša]-tuš[t]-ti NA.NA-šu(l ina műšti igallut] |
5' A: 5' [ana NA BI ŠA.NA-šu ANI-[šu-šu] | |
6' A: 6' [ana NA BI ŠA.NA-šu ANI-[šu-šu] | |
7' A: 7' [x x x] ru ub ru SI DĀRA.MAŠ X [ 
8' A: 8' [ina(?)] muš-[š][š]-š [š]-š[t]m an INI-šu ANI-[šu-šu] | |
9' A: 9' [ŠURU] ŠU.R.SI.NA-šu-[š] | |
10' A: 10' [I.GIŠ(?)] [š]-š[t]M INA INI-šu | |
11' A: 11' [I.GIŠ(?)] [š]ŠU.R.SI.NA-šu | |
12' A: 12' [x x x] x [ (fragment breaks) ]

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Bound Transcription

1[ ... ] ... [ ... ] 2[ḥurāṣa rušš]ā (?) tu-kalla[mšu-ma (...) pašir]

5[šāma amēlu qerbāšu ittenenbi[ṭa lišān-ṣu ittanašart] 4[ina kaššāti ittanayya[ṭ ina māši igallur] 5[āna amēlu šāti anā maḫar] Zuqaqīpi ipšā epšāšu[m ... ] 6[āna amē-li šāti ina zik’urudē eṣerṭī ḫa[šē ... ] 7[ ... ] ... qaran ayyali ... [ ... ] 8[ina muṣṣṭūt(?)] anā maḫar Zuqaqīpi [ ... ] 9[na4URUDU] sū ka<pāṣu> sāmu ina tu[ri ina kišādšu tašakkan] 10[šāma(?)] erēni u šurmēni ina šamm[i ... ] 11[šāma(?)] tapa][ššussu zik’urdū ... ] 12[...] ... [ ... ] (text breaks)

Translation

1[ ... ] ... [ ... ] 2You have [him] look at [re]d [gold, then (...) it will be undone].

3[If a man]’s [intestines are] constantly swollen, [his tongue is constantly seized], 4[in the morn]ing he constantly stays in bed, [in the night he is frightened], 5[against that man] sorceries have been performed [before] Scorpius, [ ... ]. 6[In order to] save [that man from ‘cutting’-of-the-throat' magic: [you ... ] ḫa[šū-plant, ... ], 7[ ... ] ... , ‘stag’s horn’, ... [ ... ]. 8[At night] [you ... ] before Scorpius. 9[You put ‘copper stone’], sū-stone (and) red kapāṣu-shell on a string around his neck]. 10[You ... ] cedar- and cypress-scented [oil] in [ ... ] oil. 11[You rub him [with the oil]. ‘Cutting-of-the-throat’ magic ... ] 12[...] ... [ ... (text breaks)]

Notes

2’: For the restoration, cf. CMAwR 1, text 10.3: 63”.

3’–4’: This symptom description is attested in the older Diagnostic Handbook (see CMAwR 1, text 12.1) and in a number of prescriptions for preparing the amulet necklace described here in line 9’ (BAM 361 rev. 44–48; see Schuster-Brandis, Steine, 365, 369 no. 16; BAM 386 obv. I 11’–14’; K 3304 + 8785 + 9217 obv. I 11’–13’; see Schuster-Brandis, Steine, 177, Kette 77). Note that text 12.1: 52 and BAM 361 rev. 46 use emrēṭu instead of ebeṭu to describe the swelling of the intestines.

5’: Cf. CMAwR 1, text 12.1: 54–55, where the day and month on which the zik’urudū magic before Scorpius had been performed are specified. After ipšā epšāšu text 12.1 adds: [qat z]ik’urud[ē] imā “It is [‘hand’ of ‘cutting’,-of-the-throat’ magic, he will die.” This phrase may have to be restored here in the second half of line 5’.

6’–7’: The medicine whose preparation is described in these two lines may well have been a potion. The beginning of line 7’ seems to be corrupt.

9’: The parallel texts have na4URUDU, na4ṣu-u // na4ṣu-u // na4sU BA and kapāṣu sāmu. na4zū-sal-la and [mīx]-sal-la are equated with šū-stone in MSL 10, 71: 45–46. The traces here suggest l[na4ṣ]U.SAL.LA.

10’: For mixing various perfumed oils to prepare an ointment, cf., e.g., here text 7.13.
ZIKURUDÛ OF THE SEVENTH MONTH BEFORE URSA MAJOR

Content

On this small piece a ritual against zikurudû performed before Ursa Major is preserved in fragmentary form. In the prognosis, the witchcraft is said to be zikurudû of the seventh month. This expression, which in all probability refers to the period of time during which the witchcraft was thought to have been performed, is also found in a zikurudû-ritual for the removal of the evil indicated by a mongoose (CMAwR 1, text 10.5: 8′–16′, here 9′). It is noteworthy that also the ritual against mongoose-zikurudû is to be performed before Ursa Major. For zikurudû-witchcraft said to be performed in the seventh month, cf. also CMAwR 1, text 12.1: 44–45.

List of Manuscripts


Synopsis of Text Units

i′ Prescription against zikurudû of the seventh month ................................................................. ]1′–9′
A: 1′–9′

ii′ Fragmentary prescription ........................................................................................................... 10′–13′
A: 10′–13′

Previous Editions

None.

Transliteration

Notes

2’: *subāta ebba tulabbassu* “you clothe him in a clean garment” is a standard procedure in magic rituals; for its occurrence in *zikurudû*-texts, cf., e.g., *CMAwR* 1, text 10.1: 7 and text 10.3: 23’.

4’: The tentative restoration *mala libba-*šu *ṣabtu ana Ereqqi liqbi* “let him tell Ursa Major everything that worries him” is based on the parallel passage in *CMAwR* 1, text 10.3: 28’.


6’: “… ] you *smear with* fine ointment. Into [ … ].”

7’: For the action of *šurrūtu* “praising” in rituals against *zikurudû*, cf. *CMAwR* 1, text 10.3: 34’.

8’: “[‘Cutting-of-the-throat’ magic of] the seventh month [will not approach] that man as long as he lives.” For the restoration, see Content.

9’: The prognosis “night and day witchcraft will be undone” is unusual. Instead of *kišpūtu*(*UŠ₃₁)* *pašrut*(*BÜR*), one could restore *UŠ₃₁.BÜR.RU.DA.KAM*.

10’: Restore perhaps “[So that ‘cutting-of-the-throat’ magic of] … not approach [a man]: a figurine of the m[an … ].”
TEXT 10.11

ZIKURUDÛ BEFORE CYGNUS

Content

*BAM* 466 is a small fragment from what must have been a large tablet with *zikurudû*-therapies. The second unit prescribes a cure for *zikurudû*-witchcraft before the star Cygnus. The invocation of astral deities is a typical trait of *zikurudû*-magic; note that *zikurudû* performed before the star Nimru “Panther” (]**mūl.U₃.KA._DU₃.H₃.A**: Cygnus) is also mentioned in *Maqlû* IV 54 (see Abusch – Schwemer, *Iraq* 71 [2009] 60, 71).

List of Manuscripts

| A | 79-7-8, 236 | BAM 466 | coll. | Small fragment, Neo-Assyrian script, 7th cent. | Nineveh, ‘Ashurbanipal’s Library’ |

Synopsis of Text Units

i Prescription against *zikurudû* ........................................................................................................... 1–3
A obv. 1–3

ii Ritual against witchcraft performed before Cygnus ........................................................................ 4–12[ A obv. 4–12

Previous Editions

None.

Transliteration

1 A obv. 1 [ ] gar šU.GAR.NUMUN.NA [x x (x)]
2 A obv. 2 [ ] x ku nu : a li x x [x x (x)]
3 A obv. 3 [ ] šU.ZI.KU₃.RU.DA NU [TE-šû]
4 A obv. 4 [ ] šU.MEŠ ša(?) MU]D₃ i-ḥi-il-[la]
5 A obv. 5 [ ] ša ḫa(?) l₃[ ] l₃[ ]DU₃-šû(?)
6 A obv. 6 [ ] (ana NA BI) ana hipster [U₃.KA₃.DU₃.A DU] DU₃-šû(?)
7 A obv. 7 [ ] [ ] t[e]
8 A obv. 8 [ ] e-pi[i] u e-pi[š-ti]
9 A obv. 9 [ ] x b a [ ]
10 A obv. 10 [ ] x mu la pa [ ]
11 A obv. 11 [ ] [ ] giš x [ ]
12 A obv. 12 [ ] [ ] [ ]

(fragment breaks)
Notes

1: At the beginning of the line one could read šá or restore [ ... ]“BÁRA.ZAG].GAR.

2: The sign following KU is as copied by Köcher (i.e., probably not NUMUN and certainly not MUNU). A reading ZI.MUNU₄, therefore, would require an emendation. In the second half of the line a reading A.GÚ.B.BA is ruled out by the traces preserved (see collations, pl. 101).

3: Perhaps restore [kišpā ruḫu ru-su]-šú zikurudû ul [i-teḫḫāšu] “[Witchcraft, magic, sorcery, ‘cutting-of-the-throat’ magic [will] not [approach him].”

4: For bleeding gums as a symptom of witchcraft, cf. CMAwR 1, texts 7.10.3, 3.: 1–2; 12.1: 57–58.

5–6: These two lines seem to have contained the diagnosis. The restoration “[figurines of the man either of ... ] or of tall[ow have been made]” in line 5 is tentative. For lists of figurines of various materials with disjunctive lū ša ... lū ša, cf. CMAwR 1, texts 8.3, 1.: 34–36; 8.5; 10¹–11¹; 9.2: 18–19 (all incantation passages).

6: The restoration [ ... ]“ana amēlī šu-āti) ana maḫar] Nimri iḫšur [epšašu] “[ ... (against that man) sorceries [have been performed before] Cygnus” is based on passages like CMAwR 1, texts 10.1: 2; 10.3: 82” 12.1: 50, 54–55. Alternatively, one could restore [ ... ]“ana NA BI) ZI.KU,RU:DA ana IGI mašša]U₄.KA₃.DU₄ A DŪ-[su] “[ ... (against that man) ‘cutting-of-the-throat’ magic] has been performed [before] Cygnus”.

7–12: The text passage starting with line 8 is probably the text of a recitation.
TEXT 10.12
ZIKURUDÛ BEFORE JUPITER

Content

Only one prescription against zikurudû performed before Šulpaea (Jupiter) is partially preserved on this small fragment. The invocation of astral deities is a typical trait of zikurudû-magic, and zikurudû performed before Jupiter is also mentioned in Maqlû IV 53 (see Abusch – Schwemer, Iraq 71 [2009] 60, 71) and in CMAwR 1, texts 10.3, ms. B 1, col. 3′–4′ (after line 83′); 12.1: 31–32. The cure prescribed here consists of a potion and a necklace. The potion is probably left out overnight under the stars before the patient drinks it in the morning before Šamaš.

List of Manuscripts

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Fragment, Neo-Assyrian script, 7th cent.</th>
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<tbody>
<tr>
<td>A K 13477</td>
<td>AMT 84/9 pl. 83 Nineveh, ‘Ashurbanipal’s Library</td>
</tr>
</tbody>
</table>

Synopsis of Text Units

i′ Fragmentary ................................................................. 1′
   A: 1′

ii′ Ritual against zikurudû performed before Šulpaea (Jupiter) .............................................. 2′–8′
   A: 2′–8′

iii′ Fragmentary ................................................................. 9′
   A: 9′

Previous Editions

None.

Transliteration

1′ A: 1′
   Z[I.KU3.[RU.DA

2′ A: 2′
   NI[NDA GU; KA[S NAG
3′ A: 3′
   ] x ′ana1 [GI] ḫul- pa- ʾê3-[a ipšā epšašu(?)
4′ A: 4′
   B[A.ÚŠ ḫKUR.RA ḫur-[nē-e
5′ A: 5′
   anaʾ[S]Â KAŠ ḫKURUN.NA ŠUB-[di
6′ A: 6′
   ina Â.GÚ.ZI.G]Â IGI ḫUTU NA[G-ma
7′ A: 7′
   ]Â[K.A.ÂGL.NA DA[B.BA
8′ A: 8′
   ] ina [kišādšu tašakkan(?)
   A

9′ A: 9′
   (fragment breaks)
   ] x x x [
Notes

1′–2′: The text in line 2′ probably forms part of a short symptom description ("he is eating and drinking"). Therefore it is unlikely that line 1′ should be restored as a rubric; rather, the preserved Z]I.KU₅.[RU.DA in line 1′ forms part of a positive prognosis of a preceding ritual (zikurudû ul īṭēḫēšu or similar).

3′: We interpret this line as the diagnosis: “[sorceries have been performed (against that man)] before Šulpaea.” But note that the traces before āna IGI do not easily agree with the BI of the expected phrase āna NA BI.

3′–4′: The partially preserved BA.UŠ “he will die” suggests that the following phrase has to be restored between the initial diagnosis and the beginning of the therapeutic instructions: šumma šipiršu illaber imāt īṭēḫēšum-ma imuttu “If his affliction is allowed to last, he will die. Before it (i.e., the affliction) progresses and he dies:” (cf. CMAwR 1, texts 10.3: 72″ and 10.4, 1.: 15).
TEXT 10.13
FRAGMENTARY RITUALS AGAINST ZIKURUDÛ

Content

K 13447 is a small fragment of a tablet that probably mainly contained rituals against zikurudû.

List of Manuscripts

| A | K 13447 | — | pl. 83 | Fragment, Neo-Assyrian script, 7th cent. | Nineveh, ‘Ashurbanipal’s Library |

Synopsis of Text Units

i' Fragmentary ritual and incantation against zikurudû……………………………………………………1'–6’
   Incantation …………………………………………………………………………………………………………………………….1’
   A: 1’
   Rubric …………………………………………………………………………………………………………………………………………2’
   A: 2’
   Ritual instructions ………………………………………………………………………………………………………………………3’–6’
   A: 3’–6’

ii' Fragmentary incantation(?)……………………………………………………………………………………………………7’–11’
   A: 7’–11’

Previous Editions

None.

Transliteration

1' A: 1’ [x x x x] x ḫūlî[ ]
2' A: 2’ [KA.INIM].MA ZI.K[UX5.RU.DA.BÚ.RU.DA.KAM]
3' A: 3’ [DÚ.DÚ.B]I GLIZILÁ šād 7 [ ]
4' A: 4’ [(x) NU(.MEŠ)½ š]á l.UDU DÚ-uš IZI [ ]
5' A: 5’ [ana UGU(?) GI]LI[LÁ GAR-an-ma a-dî [ ]
6' A: 6’ [ĒN?” x x] x-ke₂ ŧăr-tab SîD-[nu]
7' A: 7’ [ĒN?” x x x] šī ni šī a x [ ]
8' A: 8’ [x x x]-na-a šā GI[M
9' A: 9’ [x x x] x SA Ā[B?]7
10' A: 10’ [x x x D]U-uš x [ ]
11' A: 11’ [x x x x] x [ ]
(fragment breaks)
Notes

1′: This line probably represents the end of the incantation whose incipit is quoted in the following ritual instructions (line 6′). This recitation against zikurudû was probably a Sumerian incantation.

3′: Apparently, the ritual consists of placing a tallow figurine or figurines of the witch(es) on a burning torch. A similar rite forms part of Maqlû (see ritual tablet lines 9′–13′ discussed by Schwemer, Studies Singer, 317–18).

7′–11′: The sequence of the preserved paragraphs suggests that this section represents an incantation. If the reading in line 10′ is correct, this incantation was an Akkadian text. In this light, a reading lem-ni in line 7′ is certainly possible.
TEXT 10.14
‘SEIZING-OF-THE-MOUTH’ MAGIC AND STROKE

Content
A number of prescriptions against ‘seizing-of-the-mouth’ magic (kadabbêdû) are transmitted in the context of prescriptions for remedies against the various symptoms resulting from a stroke, including facial paralysis and aphasia (cf. mss. A, B and d).

The therapies include liquids and powders for dabbing the inside of the mouth, potions, medicine pouches and salves. The same therapies are also known from collections of therapies for specific forms of bewitchment (cf. ms. C and supra, text 10.6).

List of Manuscripts

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<th>A</th>
<th>K 2418 + 2465 + Rm 141 +</th>
<th>AMT 77/1–2; 78/1; 79/1</th>
<th>coll.</th>
<th>Two-col. tablet, Neo-Assyrian script, 7th cent.</th>
<th>Nineveh, ‘Ashurbanipal’s Library’</th>
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<td>K 2458 +</td>
<td>AMT 82/2</td>
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<td>K 2488 +</td>
<td>AMT 76/5</td>
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<td>K 9140 +</td>
<td>AMT 77/5</td>
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<td>K 11127 +</td>
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<td>AMT 84/3</td>
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<td>Sm 1397 +</td>
<td>AMT 28/7</td>
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<td>Rm 2, 143</td>
<td>AMT 24/1</td>
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<tr>
<td>C</td>
<td>ND 4405/23</td>
<td>CTN 4, 124</td>
<td>CMAwR 1, pl. 15</td>
<td>Fragment of a two-col. tablet, Neo-Assyrian script, 7th cent.</td>
<td>Nimrud, Temple of Nabû</td>
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<tr>
<td>d</td>
<td>80-6-17, 247 + 1346 = BM 36520 + 37589</td>
<td>—</td>
<td>pl. 76</td>
<td>Fragment, Late Babylonian script, ca. 5th–3rd cent.</td>
<td>probably Babylon</td>
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</table>

Synopsis of Text Units

i Prescription against kadabbêdû: liquid for dabbing the mouth .................................................. 1–3
A rev. III 10’-11’ // B: 11’-13’ // d: 1’

ii Prescription against kadabbêdû: powder for dabbing the mouth ............................................. 4–6
A rev. III 12’-14’ // d: 2’-4’

iii Prescription against kadabbêdû: dabbing and washing the mouth ........................................... 7–8
A rev. III 15’-16’ // d: 5’-6’

iv Prescription against kadabbêdû: liquid for dabbing the mouth ............................................... 9–10
A rev. III 17’-18’ // d: 7’-8’

v Prescription against kadabbêdû: liquid for dabbing the mouth and potion .............................. 11
A rev. III 19’ // B: 6’-7’ // C obv. I 1’-2’ // d: 9’-10’

vi Prescription against kadabbêdû: potion ..................................................................................... 12
A rev. III 20’ // B: 8’ // C obv. I 3’ // d: 11’

vii Prescription against kadabbêdû: potion ................................................................................... 13
A rev. III 21’ // B: 9’ // C obv. I 4’ // d: 12’
Rubric for the three preceding prescriptions ................................................................................. 14
A rev. III 22’ // B: 10’ // C obv. I 5’-6’ // d: 13’

viii Fragmentary prescription against kadabbêdû ........................................................................ 15–16
A rev. III 23’-24’ // d: 14’-15’
Fragmentary prescription against kadabbedû ................................................................. 17
A rev. III 25′ // d: 17′

Fragmentary prescription against kadabbedû ................................................................. 18
A rev. III 26′ // d: 16′

Fragmentary prescription against kadabbedû ................................................................. 19
A rev. III 27′

Fragmentary prescription against kadabbedû ................................................................. 20
A rev. III 28′

Fragmentary prescription against kadabbedû ................................................................. 21
A rev. III 29′

Prescription for a salve against kadabbedû ................................................................. 22
A rev. III 30′ // d: 18′

Prescription for a salve against kadabbedû ................................................................. 23–24
A rev. III 31′–32′ // d: 19′–20′; see text 10.6.1, unit iv

Prescriptions for two salves against kadabbedû ......................................................... 25
A rev. III 33′; see text 10.6.1, units v and vi

Previous Editions

Kinnier Wilson – Reynolds, CM 36, 75–76 (lines 1–3).

Transliteration

1. A rev. III 10′–33′ // B: 1′–13′ // C obv. I 1′–6′ // d
(for the preceding units in A, see Summary 2.; for the preceding units in B, see lines 11–14 and Summary 3.)

1 A rev. III 10′

DIŠ NA KA-ŠU KA.DAB.BE.DA TUK-ṣi salḫ-[é] ina A TÚL SÚD →
B: 11′

[N]A KA-ŠU KA.DAB.BE.DA TUK-ṣi salḫ-é-e ina [x x (x)]

2 A rev. III 10′–11′

MUN — AL.ÚS.SA A.GEŠTIN NA ana š[Ā] / ŠIKA ŠUB ina UL tuš-bat →
B: 12′

[MU][N KA AL.ÚS.SA A.GEŠTIN NA tu-ta-rap ina UL] /

3 A rev. III 11′

ina še-rim ŠU.SI-ŠI]-GAL t[a]-kar-rik ba-lu pa-tan KA-ŠU ik-ta-na-par-[mana TI]
B: 13′


d: 1′

[ ] pal-ta-n [ ]

A, B, d

(for the following unit in B, see Summary 3.)

4 A rev. III 12′

DIŠ KIM IN ḫAR.HAR ḫUR.KUR ḫIGI-[é]-[ī]GUR.GUR ḫī[n]-u ḫa-kar-rik ba-lu pa-tan
B: 12′

[ ] ḫa-kar-rik [ ]

5 A rev. III 13′

ḪU.LU.HA salḫ-é-e ḫūr-né-[e] ḫUR.RA l-niš ʾARA-EN ta-bi-la
[ ] ḫU.LU.HA ḫūr-né-[e] [ ]

6 A rev. III 14′

ba-lu pa-tan KA-ŠU i[k]-ta-[na] pa-ar-ma TI
ba-lu pa-tan KA-ŠU

A, d

7 A rev. III 15′

DIŠ KIM IN ḫa-lḫ-é-e ḫUR.RA ḫAR.HAR ḫa-GI-bi-NU ḫIN.ŪŠ
B: 5′

[ ] ḫa-GI-bi-NU [ ]

8 A rev. III 16′

KA-ŠU u EME-ŠU lik-tap-pár u A TÚL lim-te-si
B: 6′

[KA-ŠU] u EME-ŠU [ ]

A, d

9 A rev. III 17′

DIŠ KIM IN ḫa-lḫ-é-e ina A SÚD
B: 7′

[KI][M]N ZÀ.HI.ŠI[ ] ina A [ ]
TEXT 10.14

A ctd.
MUN AL.ŬS.[S]A A.ǦEŠTIN.NA <ina>² ŠIKA tu-qar-rab

d ctd. [ ]

10 A rev. III 18'
la šu-ku-lu KA-šu ik-ta-na-par-ma TI-ut

11 A rev. III 19'
DIŠ KIMIN gšHAŠḪUR GIŠ.GI 4 KUR.RA 4 HaR.ḪAR [GAZI*]

12 A rev. III 20'
DIŠ KIMIN 4nu-ša-bu 4GI-lim [i]na KAŠ.SAG NAG-ma T[I]

13 A rev. III 21'
DIŠ KIMIN 4nu-ša-bu SUHUŠ 4EME-UR.GI 1 ] KAŠ.SAG NAG-ma [TI]

14 A rev. III 22'
3 maš-qá-a-tum GABA.RI eri-d[u₁₀] la₁₀-ta[a-a-tum]

15 A rev. III 23'
HaR.ḪAR 4K][UR.KUR ] tšur-nu-[u

d 14' [ ]

16 A rev. III 24'
saḫ-lé-e šIM.R1 [ ]

17 A rev. III 25'
HaR.ḪAR 4KUR.R[A

d 17' [ ]

18 A rev. III 26'
HaR.ḪAR 4GURUN 4KUR.RA gšHašḪUR GIŠ.GI

19 A rev. III 27'
ana KA.DAB.BĖ.DA BÜR-RI šIM X X X X

d caret

20 A rev. III 28'
DIŠ KA.DAB.BĖ.DA TUK.TUK šIM.GÜR.GÜR ina

d caret

21 A rev. III 29'
DIŠ KA.DAB.BĖ.DA TUK.MEŠ saḫ-lé-e 4GUR.RUŠ NAŠ-PĔŠ₄-ANŠE ša MU-ŠA ina KU[Š

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

The prescriptions on this large two-column tablet from the library of Ashurbanipal deal with various symptoms associated with stroke (mišītu). Here only rev. III 10′–33′ are edited (for rev. III 31′–33′, see also text 10.6.1, lines 8–10). An overall discussion of the tablet’s contents was given by Kinnier Wilson – Reynolds, CM 36, 67–84. Apart from the catchline, the colophon of the tablet does not provide any information on the tablet’s integration into the Therapeutic Handbook, but according to an unpublished study by Köcher, which is referred to by Kinnier Wilson – Reynolds, CM 36, 68, the tablet formed part of the series Šumma amēlu šer’ān kišādtšu ikkalšu šugídimmakku, a subseries of the Therapeutic Handbook. A detailed overview of the prescriptions on this tablet must await a full edition of the text with its various duplicates. The prescriptions against kadabbedû occur in a section of the texts that offers therapies for strokes affecting the mouth and the ability to speak (see Kinnier Wilson – Reynolds, CM 36, 72–73), including a Sumerian incantation against the kadabbedâ-disease that is known from a number of medical texts (edited ibid., 73–74). The contexts in which prescriptions against kadabbedû are transmitted include collections of anti-witchcraft therapies as well as texts dealing with aphasia and other mouth diseases. This shows that the concept of kadabbedû (ṣibīl pi) was fluid; the word could be used to refer to a specific form of witchcraft, but was also employed to describe symptoms of aphasia resulting from a stroke without necessarily explicitly stating or even implying a witchcraft diagnosis (see Schwemer, Abwehrzauber, 14, 16 with fn. 41).

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

14′–17′ Fragmentary prescription against stroke affecting the mouth (// ms. A rev. III 6′–9′).

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

obv. I
1′–6′ = text 10.14: 11–14.
7′–13′ = CMAwR 1, text 2.2, 1.: 71″–78″ (prescription against witchcraft).

obv. II
1′–7′ Fragmentary (see CMAwR 1, text 2.2, 4.).

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**Bound Transcription**

<table>
<thead>
<tr>
<th>Sumerian</th>
<th>Translation</th>
</tr>
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<tbody>
<tr>
<td>šumma amēlu pāšu kadabbedā irṣi saḫlē ina mē bārī tasāk šaṭaṭu šiqqṭ ša-ḫāṭi tuštāt ṣi ṣērī ṣabāni ṣu ṭabri šiṣi-bal ṭuṣṭāt paḫn pāšu ᵀ.translate [ma iballu]</td>
<td>If a man’s mouth is affected by ‘seizing-of-the-mouth’, you pound cress in water from a well. 2Salt, ((beer)), fish sauce and vinegar you put in[to] a cup (together with it). You leave (it) out overnight under the star(s). 3In the morning, you wrap his thu[mb] (with a cloth); without having eaten, he wipes his mouth repeatedly (with it), [then he will recover].</td>
</tr>
</tbody>
</table>

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Tzvi Abusch and Daniel Schwemer - 9789004318557
Three tested potions (according to) a copy of Eridu.

15 **Ḫaššu**-plant, **ata’iššu**-plant, ‘heals-[a-thousand]’-plant, **urnu**-plant, [    …     ].

10 **cress** -plant, **burāšu**-juniper, white **kikirānu**-substance, tamarisk – you drink (it) in beer, then he will recover.

17 **Ḫaššu**-plant, **ntnū**-plant, **ta[marisk]** seed, [    …     ].

19 In order to undo ‘seizing-of-the-mouth’ magic: [    …     ].

20 If he is constantly affected by ‘seizing-of-the-mouth’ magic: **burāšu**-juniper (and) **kukru**-plant in [    …     ].

21 If he is constantly affected by ‘seizing-of-the-mouth’ magic: **cress**, **šarmacdu**-plant, ‘vulva of a donkey’-shell, **māsu**-stone in a leather[er pouch] [    …     ].

Notes

General: The join of the two fragments making up ms. d seems certain, even though the different form of **ḪAAR** in line 2’ vs. lines 14’, 16’ and 18’ is unusual.

1–3: The text of the transcription and translation follows ms. A. The patient wraps his thumb with a cloth, dips it into the liquid and wipes the insides of his mouth with it. The text in ms. B deviates in a number of places:

Instead of **ana Š[λ]** ŠIKA ŠUB, which is interpreted by Kinnier Wilson and Reynolds as “you will … ‘spoon’ into it with a potsherds”, ms. B has the dif-
ficuit form **tu-ta-rap** (cf. **AHw** 1325b s.v. *tarāpu*). **CAD R 159** (s.v. *rapātu*) reads **A._GEŠTIN.NA-tu ta-rap-pāt**, but the alleged ‘*pāt*’ rather represents *ina U*[L; also note that the use of a phonetic complement on **A._GEŠTIN.NA** is rather unusual.

In line 3, transcription and translation follow ms. A. Ms. B phrases the ritual instructions slightly differently: *tuštakarrak* “you have (him) wrap”, *taktanap-par* “you wipe clean repeatedly”. This results in a contradiction: While the patient’s finger is prepared for wiping clean his mouth, the action itself is assigned to the expert. Note that Kinnier Wilson and Reynold’s reading [*]-kar-rik in ms. A is ruled out by the traces preserved on the tablet (see collations, pl. 101, as already correctly indicated in Campbell Thompson’s copy).

The inclusion of **KAŠ “beer”** in ms. B among the ingredients is probably a corruption that may have been triggered by a confusion of **AL.ŪS.SA** with **DIDA (= KAŠ.ŪS.SA)**.

11: Ms. B has the ingredients in a slightly different order than ms. A. The transcription and translation follow ms. A.

9–10: The interpretation of **ŠIKA tuqarrab là šākulū** follows the parallel actions prescribed in lines 1–3. **CAD T 5b** reads *là tuqarrab*: “You must not serve (the patient?) salt, garum or vinegar.” If this reading is preferred, one should interpret the following phrase as *là šākulū* “They (i.e., salt, garum and vinegar) must not be given (to the patient) to eat.”

22: Campbell Thompson omitted the fragmentary addendum in ms. A from his copy.
TEXT 10.15
A REMEDY PRESCRIBED BY THE SEVEN SAGES AGAINST ‘SEIZING-OF-THE-MOUTH’

Content

This small tablet records one prescription for a potion against ‘seizing-of-the-mouth’ witchcraft (kadabbedû, line 5). As is often the case in this type of text, a large number of drugs are listed, and several ways of administering them are noted. The original composition of the remedy against kadabbedû is ascribed to the seven mythical sages, whose authority vouches for the efficacy of the prescription (cf. text 7.13).

The prognosis at the end of the prescription claims that the potion will act against various types of witchcraft, including kadabbedû (lines 7–8), but the final lines draw again the picture of a patient whose inability to speak with success at court had rendered him furious prior to the cure (cf. line 9). The more general reference to witchcraft and its various forms represents an expansion of the actual therapeutic goal of treating kadabbedû.

List of Manuscripts

| a | CBS 14161 | Studies Sachs, 262 | coll. Small landscape-format tablet, Neo-Babylonian or Late Babylonian script, 6th–3rd cent. |

Synopsis of Text Units

i Prescription for a potion against kadabbedû................................................................. 1–10
a obv. 1–10

Previous Editions

Leichty, Studies Sachs, 261–63 (copy by M. J. Geller).

Transliteration

| 1 a obv. 1 | 6NU.ŁU.HA 6HAR.HAR GAZISAR 6KUR.RA 6ūr-né-e |
| 2 a obv. 2 | 6ti-ša-ti šib-bur-ra-ti 15 ŠE MUN a-ma-nim |
| 3 a obv. 3 | 15 ŠE 6tar-muš 15 ŠE 6IGI-lim 15 ŠE 6IGI[NIŠ] 6GIN NUMUN ŠINIG |
| 4 a obv. 4 | 6IN.NU.ŁU NUMUN 6URU.AN.NA 6KUR.KU[R] 6kur-ka-ḫu a NUMUN 6IN.LI |
| 5 a obv. 5 | 17 ŠE lat-ša-ta ša KA.DAB.BE.DA ša 7 um-ma-nu ina UKKIN-ši-šu D[v11] |
| 6 a obv. 6 | lu ina KAš lu ina 6GEŠTIN lu ina KAš 6KURUN.NA lu ina GA NAG.IME[S] |
| 7 a obv. 7 | lu ša-ta-ša a ša KA-šu ŠUB.ŠUB-MA kiš-pi ru-ḫu-ḫu NIG.AK.AK |
| 8 a obv. 8 | ZI.KU₂.RU.DA KA.DAB.BE.DA DI.BAL-a a ša LÜ NU TE-[1]he³ |
| 9 a obv. 9 | ŠA LÜ šap-ša lu il-la-a MUR.MEŠ-šu em-me-tu i-ḫa-a-ša-a |
| 10 a obv. 10 | IM KA-šu UGU DINGIR LUGAL IDIM u NUN DU₁₀ aš ZARAH ina SU-šu DU₈-at |
Bound Transcription

1nuḫurṭu ḫaṣû kasû nīnû urûnê 2ṭiyatī šibburnatu 15 uṭṭat tābar amanni 315 uṭṭat tarmuš 15 uṭṭat imḫur-šīm 15 uṭṭat imḫur-ešrā 1 ṣiqīl zēr bīnī 3masṭakal zēr maṣṭakal aṭāʾišu kuranû zēr ṣurrūšī 17 šammū łaḳkkûta ša kadabbedē ša sebet ummānā ina puḥrīṣumu iq[bū] 19la ina šikari lā ina karā-nī lā ina šikar sābī lā ina šiḥbī taštānaqqi 7lā taṭṭīla ana pišu tattanaddī-ma kišpī ṭuḥū ṭiṣqūšī 8zikurudû kadabbedû dibalû ana amēlî ul ṣerīhû ᵃṭībi amēlî šāpū illā ḥaṣṣāṭu emnētu ʾikṣaṣṭī 19sār pišu eli ili šarrī Ḳabītī u ṭābū ṭaṭṭu ina zurnīṭṣu paṭrāt

Translation

1Nuḫurṭu-plant, ḥaṣṣū-plant, kasû-plant, nīnû-plant, urûnû-plant, 2ṭiyatu-plant, šibburnatu-plant, 15 grains of amannu-salt, 315 grains of lupine, 15 grains of ‘heals-a-thousand’-plant, 15 grains of ‘heals-twenty’-plant, one shekel of tamarisk seed, 4maṣṭakal-soapwort, maṣṭakal-soapwort seed, aṭāʾišu-plant, kuranû-plant, ṣurrūšī-juniper seed: 517 tested drugs for ‘seizing-of-the-mouth’ magic, which the seven scholars pre[scribed] in their assembly. 6You have (him) drink each (of them) either in beer or in wine or in brewer’s beer or in milk; 7or you put each (of them) as powder in his mouth. Then witchcraft, magic, sorcerous machinations, 8‘cutting-of-the-throat’ magic, ‘seizing-of-the-mouth’ magic, ‘distortion-of-justice’ magic will not come near the man. 9The depressed spirits of the man will rise, his hot lungs will cool down; 10the breath of his mouth will be sweet to god, king, magnate and nobleman; misery will be released from his body.

Notes

General: A very similar prescription is partly preserved on BAM 161, a large collection of medical and magical texts from Aššur (obv. IV 1′–10′; cf. Stol, BiOr 47 [1990] 374). The relevant passage is edited in CMAwR 1, text 1.8, 2.: 1′–10′; because of the variants between the two texts, they are not edited as duplicates here, even though, in essence, they transmit the same prescription.

1–4: It is unclear why quantities are only provided for some of the drugs in this list. It is noteworthy that all drugs with quantities are grouped together.

6–7: The translation assumes that the Gtn-stem forms taštānaqqi and tattanaddī have a distributive rather than an iterative force here. Alternatively, one could translate “you have (him) drink repeatedly” and “you put repeatedly”; this would assume that all 17 ingredients were used together as one medicine (for a potion with 16 ingredients, cf., e.g., text A.2).

9: Literally: “the low heart of the man will rise” ( ᵃṣpa-šu, as correctly copied by Geller; not ᵃṣa-šu), The “hot lungs” are certainly an image of the patient’s inarticulate rage.
TEXT 10.16
INGREDIENTS FOR A POTION AGAINST ‘SEIZING-OF-THE-MOUTH’ (I)

Content

This little olive-shaped piece of clay contains a short list of drugs for a potion against \textit{kadabbedû}. The purpose of the text is unclear. Perhaps the small lump of clay was used as a label, even though it was not perforated.

List of Manuscripts

<table>
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<th>W 22307/39</th>
<th>SpTU 1, 58</th>
<th>photo coll.</th>
</tr>
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<tbody>
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<td></td>
<td>Small olive-shaped piece of clay, Late Babylonian script, 5\textsuperscript{th}-4\textsuperscript{th} cent.</td>
</tr>
</tbody>
</table>

Synopsis of Text Units

i Prescription for a potion against \textit{kadabbedû}............................................................................. 1–5

a: 1–5

Previous Editions

Hunger, \textit{SpTU} 1, 65, no. 58.

Transliteration

\begin{tabular}{ll}
1 a: 1 & šá ḫAR.ḪAR KUR.KUR \\
2 a: 2 & IGI-\textit{lim} \\
3 a: 3 & \textit{úr}-\textit{né}-\textit{e} \\
4 a: 4 & [PA]P 5 Ú.\textit{MEŠ} \\
5 a: 5 & [\textit{ma}]š-\textit{qut} šd KA.DAB.\textit{BA}.\textit{DÁ} \\
\end{tabular}

Bound Transcription

\begin{tabular}{ll}
\textit{ša ḫašē} \textit{aṭā iši} \textit{imḥur-\textit{lim}} \textit{ûrnē} \textit{napḥ}\textit{ar} & \textit{ṣammā} \textit{mašqūt śa \textit{kadabbedē}} \\
\end{tabular}

\begin{tabular}{ll}
\textit{1(Made)} of ḫašā\textit{-plant}, \textit{aṭā išu}\textit{-plant}, \textit{2}heals-a-thousand\textit{-plant}, \textit{3}ûrnā\textit{-plant}. \textit{4}[in tot]al five drugs; \textit{5}[a po]tion for (curing) ‘seizing-of-the-mouth’ magic. \\
\end{tabular}

Notes

General: Hunger counts our line 4 as the first line, but the structure of similar texts on tablets suggests that the list of drugs preceded the summary line and the information on the use of the drugs (cf. here text 10.17).

1–4: The summary gives a total of five drugs, but the list includes only four items. Also the presence of \textit{šā} at the beginning of the list is unexpected. Interpreting GAR as a logogram for a plant name would solve both problems, but there is no drug name that could be represented by simple GAR.

4: For the reading [PA]P, see collations, pl. 102.
TEXT 10.17

INGREDIENTS FOR A POTION AGAINST ‘SEIZING-OF-THE-MOUTH’ (II)

Content

This is a small tablet containing a list of drugs for a potion against *kadabbedû*. The exact purpose of the text is unclear. The first four items are identical with the drugs listed in text 10.16. The text uses AŠ for marking individual items, but does not mark all entries.

List of Manuscripts

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<td>Babylonia</td>
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</table>

Synopsis of Text Units

i Prescription for a potion against *kadabbedû* ................................................................. 1–15
   a obv. 1–rev. 5

Previous Editions


Transliteration

1 a obv. 1   \( \text{AŠ \( \text{ḪAR.HAR} \) } \)
2 a obv. 2   \( \text{AŠ KUR.KUR} \)
3 a obv. 3   \( \text{AŠ IG\( \text{-lîm} \) } \)
4 a obv. 4   \( \text{ūr-né-e} \)
5 a obv. 5   \( \text{AŠ KUR.RA} \)
6 a obv. 6   \( \text{NU.LUḪ.HA} \)
7 a obv. 7   \( \text{IN\( \text{š} \)Ḫ} \)
8 a obv. 8   \( \text{AŠ saḫ-le\( \text{I} \) } \)
9 a obv. 9   \( \text{NUMUN LI} \)
10 a obv. 10  \( \text{bi-nu} \)
11 a rev. 1   \( \text{PA HAŠHUR GIŠ.GI} \)
12 a rev. 2   \( \text{NUMUN bi-nu} \)
13 a rev. 3   \( \text{nu-ṣa-bu} \)
14 a rev. 4   \( \text{EME-.UR.GI\( \text{I} \) } \)
15 a rev. 5   \( \text{maš-qt šā\( \text{I} \)KA.DAB\( \text{I} \)BĒ.DA} \)

Bound Transcription

1\( \text{ḫašū} \) 2\( \text{atā išu} \) 3\( \text{imḫur-lîm} \) 4\( \text{ūrnē} \) 5\( \text{nu-ḫurtu} \) 6\( \text{maštakal} \) 7\( \text{sahēlē} \) 8\( \text{zēr} \) 9\( \text{burāšī} \) 10\( \text{bīnu} \) 11\( \text{arti ḫašḫar} \) 12\( \text{zēr} \) 13\( \text{bīnu} \) 14\( \text{niṣābu} \) 15\( \text{išān-kalbi} \) 16\( \text{mašqūt ša} \) 17\( \text{ka} \)

Translation

1\( \text{Ḫašū\-plant} \), 2\( \text{atā išu\-plant} \), 3\( \text{heals-a-thousand\-} \text{plant} \), 4\( \text{ūrnā\-plant} \), 5\( \text{nuḫurtu\-plant} \), 6\( \text{maštakal\-soapwort} \), 7\( \text{cress} \), 8\( \text{burāšu\-juniper seed} \), 9\( \text{tamarisk} \), 10\( \text{leaves of the \’marsh-apple\’} \), 11\( \text{tamarisk seed} \), 12\( \text{niṣābu\-plant} \), 13\( \text{dog’s tongue} \): 15\( \text{a potion for (curing) \’seizing-of-the-mouth\’ magic.} \)
Notes

11: Labat read šḪAŠḪUR GIŠ.GI. But note that the text consistently omits the determinatives Ū, ŠIM and GIŠ before the plant names. It would be very surprising if the scribe had added the determinative only in the present entry.
DAY AND NIGHT NECKLACES AGAINST ‘SEIZING-OF-THE-MOUTH’

Content

BM 36330, a small Late Babylonian tablet, contains prescriptions for six pairs of necklaces against various evils and diseases. All necklaces consist of a small wooden animal figurine (fox, lion, wolf, camel, gazelle, swallow, donkey, hare or horse) and various beads, as well as drugs that are wrapped around the cord between the beads. The first of each pair of necklaces is assigned to the sun-god (“the share of Šamaš”), while the second is assigned to the moon-god (“the share of Sîn”). The only difference between the Šamaš- and Sîn-necklaces is that a different animal figurine is attached to each.

Probably the Šamaš-necklace was to be worn during the day and the Sîn-necklace at night. We edit here only the lines that deal with the pair of necklaces that could be used for removing kadabbētu magic.

In addition, the tablet contains diverse text units that are not connected with the necklaces. Of special interest are instructions for the performance of aleuromancy that lay out the basic pattern of this simple divinatory technique (rev. 7–u. e. 2) and a brief ritual for ensuring the respect and obedience of slaves (l. e. 1–4).

List of Manuscripts

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<th>Page</th>
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<td>a</td>
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<td>—</td>
<td>pl. 84</td>
<td>probably Babylon</td>
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Synopsis of Text Units

i  Prescription for necklaces against kadabbētu ................................................................. 1–3
   a rev. 4–6

Previous Editions

None.

Transliteration

1. a rev. 4–6

(for the preceding units, see Summary 2.)

a

1 a rev. 4 ANŠE.KUR.RA šá ŠINIG NA₄ LAMMA na₄ZA.GÌN ina ukZA.GÌN Š

2 a rev. 5 ₄IN₄.GŠ ṣ₄dé-ru-šá ina bi-ri-ša-ru nu ṣi₄t₄l₄-pap 闿₄LA ša ṣ₄u₄TU

3 a rev. 6 UR.MAḤ šá ṣ₄₄a₄-mar-din-nu ṢA.LA ša ṣ₄₄a₄ ṣ₄₄3₄ ana be-₄en₄-nu {u ṣ₄KA₄DAB.BE₄DA₄} \ u ṣ₄KA₄DAB.BE₄DA ZI-ḥḭ

a

(for the following units, see Summary 2.)

2. Summary of the paragraphs in ms. a not included in the transliteration

obv.

1–4 Pair of day and night necklaces against ‘hand-of-a-ghost’ and AN.TA.ŠUB.BA-epilepsy.
5–7 Pair of day and night necklaces against ‘hand-of-a-god’.

Tzvi Abusch and Daniel Schwemer - 9789004318557
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8–10 Pair of day and night necklaces against the *lilû*-demon.
1–3 Pair of day and night necklaces (purpose fragmentary).

**Rev.**
1–3 Pair of day and night necklaces (purpose fragmentary).
4–6 = text 10.18: 1–3.


u. e.
3 Incipit of a prayer addressed to Gula.
4 Incipits of two incantations(?)

**Left edge**
1–4 Ritual for gaining the respect of one’s slaves (l. e. 2 reads *la* <e>*-pe-ši*; *ina šeptt* and ša at the end of lines 2 and 3 are mistakenly repeated at the beginning of the following lines).

**Bound Transcription**

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
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<tbody>
<tr>
<td><em>imēru</em> ša bīnī abān lamassi uqnū ina uq-nāṭī tašakkak <em>maštakal aprušu</em> ina bīrša ša <em>šamaš</em> 3 nēšu ša amurdinnu zittu ša <em>šin</em> ana bennu u kadab-bedār nasāḥi</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Translation**

1 You string a donkey of tamarisk wood, rose jasper and lapis lazuli on a thread of blue wool; 2 you wrap *maštakal*-soapwort (and) *aprušu*-plant between them. It is the share of Šamaš. 3 A lion of *amurdinnu*-wood. It is the share of Šīn. For removing *bennu*-epilepsy and ‘seizing-of-the-mouth’ magic.
TEXTS OF GROUP ELEVEN

RITUALS IN CASE OF EVIL OMENS INDICATING WITCHCRAFT

TEXT 11.3

NAMBURBI-RITUALS AGAINST WITCHCRAFT

Content

The almost completely preserved Neo-Babylonian tablet K 2773+ (ms. a) contains three separate apotropaic rituals against witchcraft. The first ritual (lines 1–29) is designated as a releasing ritual (namburbi; cf. lines 1 and 29). Witchcraft ingested with food is making the patient ill; evil omens and signs, within the present context to be understood as sent by the witch (cf. Abusch, Studies Stol, 53–66, especially 61–63), must be countered (lines 1–4). The ritual itself is a purification ritual performed on the bank of a river. After clothing the patient in a linen garment and addressing Šamaš with offerings and prayer, the central rite is performed: The patient submerges himself in the river and asks the divine River for his purification and release, reciting the well-known incantation Attīnārubānāt̄ kalām̄. Back on the river bank, the patient strips off his garment and washes over figurines representing a warlock and witch; he recites Aššuṭ aššuṭ, the standard incantation for this rite. Final purification measures for the patient and his house conclude the ritual.

The second ritual (lines 31–46) is a standard apotropaic anti-witchcraft ritual before Šamaš. Figurines of the warlock and witch are produced, named, bound and defiled. Šamaš is addressed in prayer. Finally, the figurines of the evildoers are buried, and the patient washes himself over the burial site for a month, thereby returning the witchcraft to the witches.

The third ritual (lines 48–54) is a namburbi-ritual against the evil portended by cast spittle. Witchcraft is not explicitly mentioned, but the inclusion of the text on the tablet K 2773+ should be understood in the context of the close association between spittle and witchcraft in Mesopotamian thought (cf. CMAwR 1, pp. 3–4).

While the Neo-Babylonian ms. a from Nineveh represents the main source of the three ritual texts, several other manuscripts attest to the currency of these ceremonies in the first millennium. The first ritual is also known from a Neo-Assyrian fragment from Aššur (ms. E), which, moreover, includes a short prescription for protecting a house against witchcraft. The Šamaš prayer of the second ritual is attested on a small Neo-Assyrian fragment from Nineveh (ms. B). The third ritual against the evil portended by cast spittle forms part of a collection of namburbi-rituals from Aššur (ms. C); moreover, it is included in an omen compendium from Late Babylonian Uruk that deals with portents associated with spitting (ms. d).

List of Manuscripts

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<td>KAR 72</td>
<td>coll.</td>
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<td>W 22307/22</td>
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</table>
Synopsis of Text Units

1st Part
i Namburbi-ritual against witchcraft ................................................................. 1–30
   Diagnosis and purpose clause ................................................................. 1–4
   a obv. 1–4 // E obv. 1′–6′
   Ritual instructions .................................................................................. 5–7
   a obv. 5–7 // E obv. 7′–10′
   Prayer to Šamaš: Šamaš šar šamē u ērseti dayyān elīš u šapiš (var.: elāti u šaplāti)...... 8–17
   a obv. 8–17 // E obv. 11′–15′
   Ritual instructions .................................................................................. 18–20
   a obv. 18–20
   Prayer addressed to the River: Attī nāru bānāt kalāma .................................. 21–25
   a obv. 21–25
   Final ritual instructions including the recitation of Ašḫuṭ ašḫuṭ ................................... 26–29
   a obv. 26–29
   ‘Rubric’ marking the end of the ritual ..................................................... 30
   a obv. 30

ii Ritual for protecting a man against witchcraft ........................................... 31–46
   Purpose clause and ritual instructions ...................................................... 31–34
   a obv. 31–34
   Prayer addressed to Šamaš: Šamaš dayyān(u) šamē u ērseti dayyān(u) elāti u šaplāti...... 35–40
   a obv. 35–40 // B obv. 1′–6′
   Final ritual instructions ............................................................................ 41–46
   a rev. 1–6
   ‘Rubric’ marking the end of the ritual ..................................................... 47
   a rev. 7

iii Namburbi-ritual against the evil portended by spittle ........................... 48–55
   Purpose clause .......................................................................................... 48
   a rev. 8 // C rev. 5 // d rev. 47′
   Ritual instructions .................................................................................. 49–54
   a rev. 8–13 // C rev. 6–11 // d rev. 47′–49′
   ‘Rubric’ marking the end of the ritual ..................................................... 55
   a rev. 14
   Colophon .................................................................................................. 56
   a rev. 15

2nd Part
i′ Ritual for protecting a man and his house against witchcraft .................. 1′–6′
   Ritual instructions .................................................................................. 1′–4′
   E rev. 1′–3′
   Instructions on repeated performance dates and prognosis ..................... 5′–6′
   E rev. 4′–6′
   Colophon .................................................................................................. 7′–8′
   E rev. 7′–8′

Previous Editions

Seux, HPDBA, 356–57 (translation of 1st Part, lines 8–17, with philological notes).
TEXTS OF GROUP ELEVEN: RITUALS IN CASE OF EVIL OMENS INDICATING WITCHCRAFT

Hunger, SpTU 1, 78–80, no. 76 (ms. d).
Maul, BaF 18, 445–52 (ms. a–d).
Foster, Before the Muses, 729 (translation; 1st Part, lines 34–39).
Abusch, Studies Stol, 61–63 (analysis and translation of 1st Part, lines 1, 10–14).

Transliteration


1. a obv. 1 [NAM.BÚR.BI ḫUL kiš-pi ru-ḫe-e ru-se-e] E obv. 0–1’ [ ]
a ctd. [up]-šá₁-šé-e ḫUL.MEŠ šá LÚ šu-ub-bu-tu-ma
E ctd. [ ] ḫUL.MEŠ š[a]
2. a obv. 2 [ina NINDA.ḪA ḫ[u-ku]-l[u x x x (x)] E obv. 2’–3’ [ ina KAŠ.SA|G šá-qu₁-du₁ | x x x (x)]
a ctd. [k]a-a-a-an šar-mu-šá-ma la i-nu-uḫ-ḫu NINDA.ḪA u KAŠ.SAG
E ctd. [ ] šar-mu-šá-ma la i-nu-uḫ-ḫu
3. a obv. 3 [UGU-š]ú[N UG 4, 34–35, no. 7 (ms. E).]
E obv. 4’–5’ [ ]
E ctd. [ ]
4. a obv. 4 [ḪU]L.ÂMEŠ GISKIM.MEŠ k[a-li-ši-na ]
E obv. 6’ [ḪUL.ÂMEŠ GISKIM.MEŠ ka-[i-ši-na ana] ]BÚR-ma₃
a ctd. [ ] E ctd. ana LÚ u ē-šù NU [ ]
5. a obv. 5 ’DÚ₁.DU.BI ina U₃ ŠE.GA ina GÚ 1D KI S[AR pa²-ti²-x]a²
E obv. 7’–8’ DÚ₁.DU.BI ina U₃ ŠE.GA ina GÚ 1D KI SAR A KÚ SÚ ana IG₁ UTU GI₃.D[Uₐ] /
E ctd. [ ]
6. a obv. 6 [du₅.A₂.GUR₃ GIN-an¹ KÉS.GIM šá ana ŠU⁴ ka]
E obv. 8’–10’ [du₅.A₂.GUR₃ GIN-an¹ KÉS.GIM šá a-na ŠU⁴ ka šúm-šu-u KÉS]
E ctd. [ ] E ctd. [ ]
7. a obv. 7 šal₄-ṣa₄-[ša₄] MU₃-[šu₄] MU₃-su ana IG₁ UTU GU[B-ma 3]-šá SID
E obv. 10’ šal₄-ṣa₄-[ša₄] MU₃-MEŠ-su ana IG₁ UTU¹ GUB-ma EN₁³-S₃ SID-nu
a, E
8. a obv. 8 [EN ḫUTU LUGAL AN-e u KI-tim da-a₁-an¹ e-liš u šap-šu₃]
E obv. 11’–12’ [EN ḫUTU LUGAL AN-e u KI-tim da-a₁-an¹ e-liš u šap-šu₃]
E ctd. [ ]
9. a obv. 9 KAR-ir ZI.MEŠ MAS.SÚ GAL ša te-né-šê-e-tim at-ta m[u-šê-ti-iq]
a ctd. [NA]M.BÚR.BI.MEŠ ÂMEŠ GISKIM.MEŠ ma-la ba-sá-a
E ctd. [NA]M.BÚR.BI.MEŠ³ [ GISKIM.MEŠ ma-la ba-sá-a]
...
TEXTS OF GROUP ELEVEN: RITUALS IN CASE OF EVIL OMENS INDICATING WITCHCRAFT

(For the preceding units in C, see Summary 3.; for d, see Summary 4.)

48 a rev. 8
C rev. 5
D rev. 47’

49 a rev. 8–9
C rev. 6
D rev. 47’

50 a rev. 9–10
C rev. 7
D rev. 47’–48’

51 a rev. 10–11
C rev. 8
D rev. 48’

52 a rev. 11–12
C rev. 9
D rev. 48’–49’

53 a rev. 12–13
C rev. 10
D rev. 49’

54 a rev. 13
C rev. 11
D rev. 49’

55 a rev. 14

56 a rev. 15

2. E rev.

1’ E rev. 1’
2’ E rev. 2’
3’ E rev. 3’
3. Summary of the paragraphs in ms. C not included in the transliteration

obv.
1–25 Namburbi-ritual to be performed before Ea, Šamaš and Asalluhi for undoing the evil portended by phlegm (udḫu).

26–rev. 4 Namburbi-ritual to be performed before Šamaš for undoing the evil portended by a breach that has opened in the wall of a man’s house.

rev.
12–17 Namburbi-ritual to be performed before Šamaš for undoing the evil portended during the sale of a house.
18–19 Catchline referring to a ritual for undoing the evil encountered by a man in the form of a ‘sack of witchcraft’ (see CMAwR 1, text 11.2, especially the note on lines 1–3).
20–21 Colophon of Kišir-Nabû, son of Šamaš-ibni.

4. Summary of the paragraphs in ms. d not included in the transliteration

obv. 1–29 Fragmentary omens from Šumma alu.
30 ‘Rubric’: the number of these omens.

31–rev. 2’ Fragmentary omens from Šumma alu.

rev.
3’ ‘Rubric’: the number of these omens.
4’–45’ Fragmentary omens concerning spitting as portentous behaviour.
46’ Catchline(?): Omen concerning spitting.
47’–49’ = text 11.3, 1.: 48–54.
50’–51’ Fragmentary colophon(?).

Bound Transcription


2[Dū.Dū.Bī ina ʿumī magri ina kīšād nāri qaqqara tašābīḫī mē ellītiš tūṣallāḫa ša maḫar Šamāš paṭ[ra] tukān niqā šaqqi 5adagurrā tukān riksa kīmma ša ana qattiqa šušū țarkkas šīna šalmti zikari u šinnīti

3’Its ritual: On a favourable day you sweep the ground on the river bank, sprinkle pure water, set up a portable altar before Šamaš, (and) make a sacrifice; 4you set up a libation vessel. You prepare a ritual arrangement according to what is available to you. You make two figurines of clay, a male and
texts of group eleven: rituals in case of evil omens indicating witchcraft

ša ūṭti teppuš marša šaḫḫā tulabbassu anā mahār Šamaš izzāz-ma šipta šalāštšu ianimnu

10 Šamaš šār šāmē u erēṣī tā dayyān elīš (var.: elāṭi) u šapliš (var.: šaplāṭi) bēl mitti murteddī baļti
9ēṭī narpāṭī massū rabā ša tenēṣēti attā

mušē[tīq] na[m]burbē idāṭī itāṭī mala bašā

18ša kūma qatiṣrī litellāša anā šāmē kūma biti naṣhi anā aṣirṣīnu ay iṭārū
16kišpīt šuṇāṭī nāru limḫurannī nāru lip-dānnī anāku lublūṭ anāku luṣlim-ma

nārbika lušši[p]i 15[l]alṭīka šudlu lānā nišṭī rapsṭī Tūšēn Ġūn


21[Ēn atti] nāru bānāt kalāma enūma iḫrākī ilā rābāṭu 22[ina] aṭiḥki iškunā dumqā ina liḥbīkā Ėa šar <apŝi> ībnā šubassu

23[esrēṭ]i šāsuṛū mēki mahāṛamīnu lušum kīšpītā kibrākī liḫurātu kalū murṣītā

24[lummn(?) tablī] nāru šūridt apsūkki nāru

lumnu šāšū yāṣī u bīṭītā lā ʾiqarrubā lā isanīqā lā ʾiṣkṣadānnī

25[anāku lu]būluṭ luṣlim-ma dalṭīkī šudlu lānā niṣṭī rapsṭī Tūšēn Ġūn

a female. 7You clothe the patient in a šaḫḫā-garment. 8He stands before Šamaš and recites the incantation three times:

9Incantation: “Šamaš, king of heaven and earth, judge above and below, lord of the dead, escort of the living,

8the one who saves lives, the great leader of the people — (it is) you!
The one who av[erts] (the consequences) of (failed) [apo]-tropaic rituals, of signs (and) omens as many as there are,

10the one who keeps the evil of heaven and earth away — (it is) you!

Because of the evil of the witchcraft, [magic, sorcery] (and) machinations that have seized me and are not released,

11because of the evil of the unfavourable signs (and) omens that have occurred in my house (and) have thwarted me,

12I am frightened, scared and constantly terrified every day.
Now, this witchcraft which has been inflicted on me 17(and) [the] evil of the signs (and) omens that occur in my house: May that evil not come near me and my house, not approach me, not reach me,

14may that [ev]il cross the river (and) pass over the mountain! May that witchcraft distance itself 3,600 miles from [my]y bo(dy),

15may it steadily rise into the sky [like smojke], like an uprooted tamarisk tree may it not return to its place!
16May the river receive this [witchcraft] from me, may the river spare me!

Let me live and let me become healthy,
then I will proclaim your greatness (and) 17praise your [glory] to the widespread people!” Incantation formula.

18[As soon as] he has recited [th]is before Šamaš, you set up a ritual arrangement before the river; you pour a libation of beer. 19With his clothes on, [the pa]tient immerses himself three times in the river; 20[face]ng upstr[eam], he slips in and speaks to the river as follows:

21[Incantation: “You] are the River who creates everything. When the great gods dug you, 22they placed good fortune [on] your banks,

Ea, the king <of the subterranean ocean>, built his dwelling in your midst.

23You [are just], your waters put (things) in order.
Receive from me the evil of the witchcraft affecting me, let your banks receive all my illnesses!
24[Cal]ry [away the evil], River, bring (it) down to your depths, River!

Let that evil not come near me and my house, not approach me, not reach me!

25[Let] me live (and) become healthy, then I will praise your glory!”
26th-[šalāš]tu iqabbē-ma illī-ma šubāssu isāḥāṭ egubbā ana muḫḫī irammuk EN aššu MIN īmmanī-ma šubāta šanā. 27tnaṣṣītī-ma nīgakka [g]izilā mē ellāti tullāšu sāq śtuq lā ītti ana bti šibū irrūb-ma kanna namzēti ilappā 28bēta šuṭūt maš-ḫu[ld]ūppā nīgkalāgū kūṣgula ṣērt qu-tātī tuḥāb-ma mē ellāti tullāšu 29gaṣṣa u īttā [bē]t alattappā-nam BUR BI

26He speaks [(the incantation) three times], then he comes up (from the water) and strips off his garment. He washes himself over (the figurines of the warlock and witch) with (water from) the holy water vessel while reciting the incantation “I have stripped off, I have stripped off.” 27He puts on another garment. 27You purify him with censer, torch (and) pure water. He must not go back by the (same) street he came by. He enters the brewer’s house and touches the stand (and) the mash tub. 28You purify that house with the scapegoat, the ‘mighty copper’ bell, the ‘ox hide’ drum, seeds (and) fumigants; then you cleanse it with pure water. 29You smear the [gar]tes with gypsum and bitumen. Then its release (will be achieved).

30It is finished.

31(So that) witchcraft, magic, sorcery (and) evil machinations, whether (performed) by a man or by a woman, not come near a man. 32You make two figurines of clay, two figurines of dough, two figurines of [w]ax, two figurines of tallow, of a man and a woman; then 33you write their names on their [l]eft shoulder. You twist their arms behind them; 34you bind their feet. You place a censer with ṣuruṣa-juniper before Šamaš (and) you speak before Šamaš as follows:

35Incantation: “Šamaš, judge of heaven and earth, judge of the upper and lower (world),
the one who guides the blackheaded people aright, releases the captive, revives the dying.
Šamaš, these figurines are (figurines) of my adversary, of my persecutor, 35my opponent, who have 36performed 37sortilege, rebellion, hate-magic, 39cutting-of-the-throat’ magic, ‘distortion-of-justice’ magic, ‘seizing-of-the-mouth’ magic, any evil, evil machinations against me.
Šamaš, O lord, in the presence of your great divinity, may their ‘cutting-of-the-throat’ magic (and) their sortilege grip their (own) bodies!”

36You say this. Then you cover their (i.e., the figurines’) [head]s with combed-out hair, you clothe them in combed-out hair. 42You tie them together with a cord; you put them in a disposable pot; you sprinkle fish oil over them. He prays (by telling Šamaš) everything that worries him. 43You move censer and torch past him, you pour (water from) the holy water vessel over him. 44You bury them (i.e., the figurines) in the ground. 45He keeps washing himself 46over them [fr]om the first day (of the month) to the first day (of the following month). Then 45the witchc[ra]ft, m]agic, sorcery (and) machinations 46will have been turned back upon the warlock and witch, [the ma]n and the woman. It will not come near that man.
Colophon: 56[kî] plê lê’i la bêtir šatir

2. E rev.

1ʾtiš KÌMIN sîkîl[lla māstakal(?)] šarmâda bi[l[a]tā] šîbrîta ru[’r’t] īna āsâkpat baḥīrâ mànu šerri [dalṭ] kântî tētēmmīr


Colophon: [uʾilṭi] ša Kišîr-ʾAssûr māšmaš-ši Ašûr-šākin-[šumî] ʾ[... ] [ ... ] [ ... ] ʾ[iššā] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] [ ... ] ʾ[... ] [ ... ]

(text breaks)

Notes

1.: 1: For the restoration of the list of evils, cf. line 10.

2.: Several signs in ms. a were misread in Capilde’s and Maul’s editions (see hand-copy).

4.: Cf. the note on line 31.

6.: ša ana qāṭṭa šûmsû: the phrase seems to have the same meaning as ša ana qaṭṭi šasū; cf., e.g., text 8.27: 96 (see note there); introduced by ḫīma also in Maul, BaF 18, 486: 27–28. The stable form šasū is generally derived from (w)asū, but the spelling here rather suggests mašû ʾS, though interference between the paradigms of verbs I-w and I-m should not be excluded (cf. our note on text 8.23: 10′).

48: (Releasing ritual) so that the evil of spitting not come near a man. 49: Its ritual: You form seven NUKAR.KAR-items by mixing clay with spittle. 50: You put (var.: he puts) one on your (var.: his) tongue, one into your (var.: his) mouth (and) one into your (var.: his) nostril. You take (var.: he takes) two (of them) in (each of) your (var.: his) hands. Then 52: you carefully discard the one on your tongue, the one in your [utor] mouth, the one in your nostril and the ones in your hands. Then 54: the evil of spittle will not come near the man (var.: will not come near him as long as he lives).

Colophon: 55: It is finished.


8–17: This prayer is catalogued with the sources of Šamāš 24 by Mayer, UFBG, 413.

8–10: Cf. the parallel passage in LKA 111 obv. 7–12’ (ed. Maul, BaF 18, 330–32). Also lines 12 (partially) and 25–29 are paralleled by the same namburbi (LKA 111 obv. 14’, rev. 4’–11’).

12: Note the lack of agreement between plural kišāṭt annûtî and singular iššakna.

13–14: For the transcription of Bī with šašu, cf. the syllabic ša-a-šu in line 24.

14: Note the use of the archaic form of the sign ŠāR.
19: Several signs in ms. a were misread in Caplice’s and Maul’s editions (see hand-copy).

21–25: As pointed out already by Parpola (LAS 2, 148, note to rev. 6’), the incantation “You are the River” is a common element of namburbi-rituals (‘Naru la’; see Mayer, UFBG, 401). Editions of the incantation within various contexts can be found in Maul in BaF 18, 86–87, 141, 206, 286, 331 (fn. 24), 360, 405–6, 487; also Lambert, Creation Myths, 396–98.


24: Maul, BaF 18, 447 (cf. 87 rev. 8; 331, fn. 23) tentatively restores itti mēki “with your water” at the beginning, but the space available in the break does not seem to admit this restoration.

We interpret the final -u in i-qar-ru-bu (cf. Maul, BaF 18, 447, fn. 33) as a phonetic variant of -am(m).

26: After DU11,GA-MA, Caplice read [ana ūD GIN-ma], but the break does not offer sufficient space for this reading. In Maul’s edition the signs between DU11,GA-MA and TŪG-SU are omitted.

The standard washing rite, accompanied by the recitation of Ašḫuṭ ašḫuṭ (cf. CMAwR 1, text 8.3), was probably performed over the figurines of the warlock and witch whose preparation is prescribed in line 6, but which are not explicitly mentioned any more after that point. Note that Caplice suggested that the washing was to be performed over the river, whereas Maul’s translation implies that the patient washed himself over the garment that he had just removed. Both of these scenarios are improbable if one takes account of the overall logic of the ritual and the parallel washing rites in other anti-witchcraft rituals.

28: The scapegoat, the instruments and the fumigators are the typical exorcistic instruments for the purification of houses; cf. Caviglia, Studies Boehmer, 53–67; Maul, BaF 18, 98, 124; Ambros, Baurituale, 92–93. For an identification of the nîgkalagû with the well-known exorcistic copper bell from Aššur, see most recently Panayotov, NABU 2013/50; cf. also Rendu Loisel, Approaching Rituals, 248–49, 252–56.

30, 47, 55: For the use of AL.TIL in ms. a and comparable tablets, see Maul, BaF 18, 160 (fn. 31) and 174.

31: The infinitive construction is not introduced by ana at the beginning of the sentence, though the ana in ana amēli may be understood to govern both amēli and the infinitive teḥē (cf. line 48). Note that the infinitive construction in line 4 also lacks ana at the beginning of the sentence, though it may have to be restored in the break immediately preceding the infinitive.

35–40: This prayer is catalogued as ‘Šamaš 18’ by Mayer, UFBG, 412.

43: Caplice and Maul read tasarraaq (DUB-aq), but tabāku (or šapāku) seems contextually more plausible than sarāqu “strew”, “scatter”, “sprinkle”. It should be noted that the sign on the tablet is LUH and not DUB; the mistake was probably triggered by the similarity of the two cuneiform signs and by the semantic proximity of LUH = mesû “to wash” to the actions prescribed here.

44: The writing ta-qē-ber-šū-nu-ti instead of expected Standard Babylonian teqebber-šûntī is in line with spelling habits in Neo-Babylonian and Late Babylonian texts (see GAG § 10b).

46: The rebus-writing of kaššāpti with NUNDUM (šaptu “lip”) is rare. The signs before tur-ru were misread by Caplice; also Maul’s correction of Caplice’s edition is irreconcilable with the tablet (see hand-copy).

48: For the overall syntax of this line, cf. the note on line 31.

Caplice and Maul translate ÛH ŠUB.BA // ÊUB-e as “cast spittle”. The fully logographic writing ÛH ŠUB.BA certainly admits a reading ru’ii nadīti, but the phonetic complement in ŠUB-e shows that, at least in ms. C, nadē is intended. Since there is no indication that ru’u was sometimes treated as a masculine noun, nadē should be interpreted as an infinitive (cf. Hunger, SpTU 1, p. 80: “des Spuckens”; Schwemer, Abwehrzauber, 19).

The incipit of this namburbi-ritual is also attested in the namburbi catalogue from Uruk (SpTU 1, 6 obv. 3’). Further editions of this catalogue were given by Caplice, OrNS 42, 514–17, and Maul, BaF 18, 192–95.

49: The translation treats taballāl-ma teppus as a hendiadys; in Akkadian “clay” is a genitival attribute dependent on NU.KĀR.KĀR.

The reading of NU.KĀR.KĀR is still unclear. Based on the present context, Caplice, OrNS 39, 141, proposed that NU.KĀR.KĀR may be an otherwise unattested logogram for kuptamunu “pill”, “pellet”. This proposal was tentatively accepted by Hunger, SpTU 1, p. 30b (SpTU 1, 12 rev. 6), and AHw 1569b (cf. also CDA 167, giving the misleading impression
that NU.KÁR.KÁR is a regular logographic writing for *kupatinnu*. Sumerian nu-kár-kár is attested as a personal name in Ur III sources (Sigrist, *Princeton*, 572 obv. 3; Molina, *MVN* 22, 18 rev. III 10; cf. Bauer, *CM* 46, 14–15; Ludwig, *SANTAG* 2, 153–54, fn. 417), but it is far from clear whether the negated verbal form (“not removed”, “stable”) underlying the personal name has any connection to the present logogram. For a recent discussion of the various usages of KÁR in Sumerian, see Mittermayer, *En-merkara*, 281–82.

50–53: The total of seven NU.KÁR.KÁR-items suggests that the patient had to hold two NU.KÁR.KÁR in each hand, as otherwise two of them would not be used at all. If, alternatively, one assumes that one NU.KÁR.KÁR was inserted in each of the patient’s nostrils and in each hand, the resulting total would only be six.

52: The interpretation of *tanaʾʾid-ma … tanassuk* as a hendiadys follows Caplice (cf. also *CAD* N I 3b).

56: The word order shows that IGI.TAB stands for the verbal adjective *barû* “collated” rather than the stative *bari* (pace Caplice and Maul; see Hunger, *BAK*, 159a, s.v. *barû*, with the spellings *la* *ba-ri-i*, *la* IGI.KÁR, *NU È-i*; cf. also the discussion by Freedman, *If a City*, 99, ad Colophon Text b:3).

2.: For further comments on ms. E, see Maul and Strauß, *KAL* 4, p. 35.

1’–3’: This unit is very similar to the prescription for protecting a man’s house against witchcraft that was edited as *CMAwR* 1, text 11.1, 1.: 9–13 and text 7.10.1, 1.: 47”–50”’. There, the introductory purpose clause reads: *ana kišpē ana amēli u bitšu lā ṭēḫē “So that witchcraft not approach a man and his house”*. 
AMULET TABLETS FOR PROTECTING HOUSES AGAINST WITCHCRAFT

Content

This anti-witchcraft prayer, which is attested on five amulet-shaped tablets from Aššur, is addressed to the divine exorcistic triad Ea, Šamaš and Marduk (Mayer, *UFBG*, 383: ‘Ea, Šamaš, Marduk/Asalluḫi 13’).

Amulet-shaped tablets of this type were probably suspended at the entrances of private houses (see Maul, *BaF* 18, 175–90; Caplice, *Namburbi*, 45), but, unfortunately, we do not know the exact archaeological find spot and context of any of the five tablets, nor are they reconstructable with any certainty (see Pedersén, *ALA* 2, 77 with fn. 7, 84 with fn. 2; Maul, *BaF* 18, 178; Maul, *KAL* 4, p. 4, fn. 25; George, *MISC*, no. 61).

On two tablets the name of the owner of the tablet-amulet is preserved:

Manuscript A belonged to a man called Nabû-ṣeru-iddina, possibly to be identified with the goldsmith Nabû-ṣeru-iddina, son of Aššur-ḥussanni, the main protagonist of archive N 33 (see Pedersén, *ALA* 2, 133; Baker, *PNA* 2/II, 909–10, no. 21; Radner, *Tempelgoldschmiede*, 14–15). Note that the amulet-tablet *LKA* 128, which had been assigned to Nabû-ṣeru-iddina by Maul (*BaF* 18, 179–80; *KAL* 4, p. 4, fn. 25), was apparently written for Nabû-ṣeru-iqīša (see Panayotov, *NABU* 2013/11).

Manuscript B belonged to a certain Bābu-ṣu-iddina, whose name recalls the name of an illustrious official of the Middle Assyrian period (cf. Maul, *BaF* 18, 178, fn. 202), but who is rather to be identified with one of the men of this name who lived in Aššur during the Neo-Assyrian period (cf. *PNA* 1/II, 247).

Another similar tablet was written for a certain Bu-lālu (*KAR* 37, ed. Maul, *BaF* 18, 187–89), but since it is unclear to which extent the text there duplicated the manuscripts edited here, the text is omitted from the transliteration (cf. Notes).

The function of tablet-amulets of this type, which are closely related to namburbi incantations and rituals, was to protect their owners and their houses from any impending evil; the text edited here enumerates various forms of witchcraft (lines 7–11) and is intended to provide protection against impending attacks of witchcraft (cf. Abusch, *BWIL*, 39, fn. 53). The prayer to Ea, Šamaš and Marduk clearly was a standard text that could be varied and individualized by the addition or omission of stock phrases. In the present case most of the text preserved in the five manuscripts can be edited in a synoptic fashion, but variations among the manuscripts, especially toward the end of the text, necessitate a non-synoptic presentation of the individual manuscripts.

Three of the five manuscripts preserve inscribed ‘magical diagrams’ on the reverse and on all sides of the lug (mss. A–C); for a discussion and edition of these inscriptions, see Notes.

List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>MS 3187</th>
<th><em>MISC</em> 61</th>
<th>photo coll.</th>
<th>Single-col. tablet, Neo-Assyrian script, 7th cent.</th>
<th>Aššur</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>VAT 9730</td>
<td><em>KAR</em> 35</td>
<td>coll.</td>
<td>Single-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
<td>Aššur</td>
</tr>
<tr>
<td>C</td>
<td>VAT 9725 + 11722</td>
<td><em>KAR</em> 36</td>
<td><em>KAR</em> 261</td>
<td>coll.</td>
<td>Single-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
</tr>
<tr>
<td>D</td>
<td>(number unknown)</td>
<td><em>LKA</em> 129</td>
<td>photo coll.</td>
<td>Fragment of a single-col. tablet, Neo-Assyrian script, 8th–7th cent.</td>
<td>Aššur</td>
</tr>
<tr>
<td>E</td>
<td>VAT 11475</td>
<td><em>KAL</em> 2, 40</td>
<td>coll.</td>
<td>Fragment, Neo-Assyrian script, 8th–7th cent.</td>
<td>Aššur</td>
</tr>
</tbody>
</table>
Synopsis of Text Units

i  Incantation: *Ea Šamaš Marduk ila rabātu* ................................................................. 1–34
   A obv. 1–rev. 12 // B obv. 1–19, rev. 1'–5' // C obv. 1–20, rev. 1'–7' // D obv. 1–rev. 8 //
   E obv. 1'–10'

Previous Editions

George, *MISC*, no. 61 (ms. A).

Transliteration

1 A obv. 1  ÉN šé-a šTU  asal-lá-ḫi DINGIR.MEŠ GAL.MEŠ
   B obv. 1  ÉN  diš TU  ŠU DINGIR.MEŠ GAL.MEŠ
   C obv. 1  [ÉN] diš TU  ŠU DINGIR.MEŠ GAL.MEŠ →
   D obv. 1–2  ÉN šé-a š-ta-maš /  AMAR.UTU DINGIR.MEŠ GAL.MEŠ
2 A obv. 2  E.MEŠ MAḪ.MEŠ SAG.KAL.MEŠ da-i-nu dī-nu
   B obv. 2–3  E.MEŠ MAḪ.MEŠ SAG.KAL.MEŠ da-in / dī-i-ni →
   C obv. 1–2  E.MEŠ MAḪ DŪ / [iš]-l[i] dâ-i-nu dī-ni →
   D obv. 3–4  šu-pu-ti MAḪ [.MEŠ] SAG.KAL.MEŠ / da-i-nu dī-na →
3 A obv. 3  KU₃-is EŠ.BAR.MEŠ mu-šîm NAM.MEŠ mu-ši-ru GIŠ.HUR.MEŠ
   B obv. 3–4  KU₃-is EŠ.BAR mu-šîm NAM.MEŠ / mu-šîr GIŠ.HUR.MEŠ →
   C obv. 2–3  KU₃-is EŠ.BAR-e mu-šîm NAM.MEŠ / [mu-šîr] GIŠ.HUR.MEŠ →
   D obv. 4–6  p(a-r)i-s[u] / EŠ.BAR-e mu-šîm N[AM].MEŠ / mu-ši-ru GIŠ.HUR.MEŠ
   E obv. 1'–2'  [KU₃]-iš₃ / [ ] / [ GIŠ.HUR.MEŠ ] →
4 A obv. 4  mu-šî-qiš iš-qé-te šā AN-e u KI-tim at-ta-šu-nu₃-ma
   B obv. 4–5  mu-siq-q'[š] iš-qé-tu šā AN-e u KI-tim at-ta-nu-a₃[a]
   C obv. 3–4  mu-siq iš-qé-tu šā AN-e u KI-tim / [at-ta-nu-a₃[a] →
   D obv. 7–8  mu-siq iš-qé-tu šā AN-e KI-tim at-ta-nu-ma
   E obv. 2'–3'  [ ] / [ KI-tim ] →
5 A obv. 5  ÉN-ku-nu TI.LA — — A.MEŠ-ku-nu SILIM-mu
   B obv. 6–7  ÉN-ku-nu TI.LA ši-it KA-ku-nu šā-[a]₃-mu₃ / A.MEŠ-ku-nu SILIM-mu
   C obv. 4–5  ÉN-ku-nu TI.LA — — A.MEŠ-ku-nu SILIM-mu /
   D rev. 1–3  [E]N₃-ku₃-nu TI.LA — — A.MEŠ-ku-nu *{x}* [SILIM-mu₃]\u
   E obv. 4'–5'  [ ] / [ ] →
A ctd.  D[U]-iš  KA₃-[<ku-nu₃>] TI-ma
B ctd.  e-piš KA-ku-nu TI.[{LA]-ma]
C ctd.  [e-p]iš KA₃-[ku₃-nu₃] TI-LA-ma →
D ctd.  e-piš KA-ku-nu / [ ] →
E ctd.  [ ] / [TI₃-m₃[a] →
6 A obv. 6  [GI][L₃]-ku₃-nu TI.LA ḫa-sis-[ku₃-nu₃] SILIM-im
   B obv. 8–9  IGIL₃-ku₃-nu TI-aṭ ḫa-sis-ku₃-nu SILIM-me /
   C obv. 5–6  IGIL₃-ku₃-nu TI.LA / ḫaši[s]-ku₃-nu SILIM-im
   D rev. 3–5  IGIL₃-ku₃-nu TI / [ẖa-sis]-ku₃-nu ḫaš-šal-lim /
   E obv. 5'–6'  [ ] / [ẖa-sis]-k[u₃-nu₃] SILIM-[m] →
The following (final) lines of ms. D deviate from the other extant sources:

6a D rev. 6 [DINGI]R SILIM.MU UMUN ūasal-lī-ḫi3
6b D rev. 7 DINGIR SILIM.MU UMUN 4AMAR.UTU
6c D rev. 8 DINGIR SILIM.MU UMUN 4A[G]

(D ends)

7 A obv. 7 mu-KUR-ru lum-nu GAR-nu SIG3 mu-BUR ūUŠ11, UŠ11, UŠ11 3
B obv. 9–10 mu-KUR ḤUL šá-kīn SIG / mu-BUR UŠ11, UŠ11, UŠ11 →
C obv. 7 [mu-KUR] ḤUL GAR SIG3, MEŠ mu-BUR UŠ11, UŠ11, UŠ11
E obv. 7–8′ [mu-KUR]-ru lu[m-ni 3] / [ūUŠ11, UŠ11] →

8 A obv. 8 NĪG.AK.MEŠ ḤUL.MEŠ ša a-me-lu-te — —
B obv. 10–12 NĪG.AK.MEŠ ḤUL.[MEŠ] / šá LÚ-u-te šá UŠ11, ZU3 minnu[u][Š11, ZU] /
C obv. 8 [NĪG.A].[ KA.MEŠ] ḤUL.MEŠ šá LÚ-u-te 3 — —
E obv. 8′–10′ [ ] / [ ša]3 ūUŠ11, minnu[UŠ11] /

A ctd. — — —
B ctd. e-pišt-ta muš-te-piš-tum
C ctd. — — — →
E ctd. [e-pišš]-tu m[uš-te]-piš-tum

(E breaks)

9 A obv. 9 KĻ.AG.GĀ <HUL> GIG DI.BAL.A ZI.KUR3, DA
B obv. 13–14 KĻ.AG.GĀ ḤUL.GĀL DI.BAL.A / ZI.KUR3, DA →
C obv. 8–9 K[LI.AG.GĀ ḤUL]3 GIG / [DI].BAL.A ZI.KUR3, DA →

10 A obv. 10 KA.DAB.BÉ.DA ŠÜR.ḪUN.GĀ SAG.ḪI.DAB.BA
B obv. 14–15 KA.DAB.BA / ŠÜR.ḪUN[.ḪU].GĀ SAG.ḪI.DAB.BA
C obv. 9–10 K[A.DAB.BÉ.DA ŠÜR]ḪUN.GĀ / [SA]G.ḪI.DAB.BA →

11 A obv. 11 4DIMMA11(kₐ).KUR.RA šu-ud pa-ni šá-niₐ meₐ NU še-mu-u
B obv. 16 — — — — — — 4la1 ŠE.GA-a
C obv. 10 DIMM[.A.KUR,R.A] ŠE.GA

The following lines in ms. C deviate from the other sources and contain a more extensive list of evils:

11a C obv. 11 [M]ǺŠ, GE₃, MEŠ pár-da-a-t[e x x x x x x x x] x [(x)]
11b C obv. 12 mim-ma mal GĀL-a x [ ]
11c C obv. 13 ina IGI, 4diš] MU GIB-[k][u
11d C obv. 14 4sal₁₉ lu pal-[a]-ku ad réseau u šutaddurₙₐku
11e C obv. 15 4diš 4[UTU]3 [ ] [Marduk ina qibbitkunu]
11f C obv. 16 šir-ta ša₁ N[U uṭākāru u annkānu ktni ša lā innānā]

5A obv. 12 ša ina E₉ PA-NUMU-NₐŠ DUMU DINGIR-šu GISKIM ḤUL DŪ-uṣ
C obv. 17 šá UŠ11, ZU₉ u minnu[u][UŠ11, ūZU₉] [x x x x x] x [x x x x x]

(for the continuation of the text in ms. C, see line 15)

13 A obv. 13 4ē-a 4UTU 4asal-lā-ḫi DINGIR.MEŠ GAL.MEŠ
B obv. 18 4ē-a 4UTU 4A[MAR.UTU DINGIR.MEŠ GAL.MEŠ]

14 A obv. 14 [š]a at-tu-nu ZU₉-a an-anu NU ZU₉
B obv. 19 [ ] ZU₉-a a-na-ku NU ZU₉

(B obv. ends; beginning of rev. is not preserved; for the fragmentary text on the rev., see infra)

15 A obv. 15 [I]₁₉-bal-kit-su-nu-tₙ ma UGU-šu₉-nu lik₉ₚₙ₉-nu
C obv. 18 lib-bal-kit-su-nu-tₙ ma UGU-šu₉-nu
EN Ea Šamaš Marduk (var.: Asalluḫi) ila rabâtu
šapitu štratu ašarēdātu (var.: štrāt kal ilti) dā' in(ā) dīnt
parīs(ā) purussē mušīm šmātī muṣṣir(ā) usurātī
muṣṣiq(ā) išqēte ša šamē u erṣetī attanumā

Incantation: “Ea, Šamaš, Marduk (var.: Asalluḫi), 4you are
the great gods,
the brilliant, exalted, foremost ones (var.: most exalted of all
the gods), who judge the cases,
who render the verdicts, who determine the destinies, who
draw the designs,
who apportion the lots of heaven and earth!

Bound Transcription

Translation
5. Sipaṯunu balātu ((ṣṣī pikuṇu šalāmu)) mākuṇu šalāmu epīš pikuṇu balātu-ma
6. Amirkunu ibalut ḫāssikunu išallim mup-palikunu idammiq (var.: immar nāra)

Lines 6a–6c are found only in ms. D:
6a[i fulfil] mušallimīt bēlu Assallūhu
6b[i] is lo]rušallūhu bēlu Marduk
6c[i mušallimīt bēlu Naḥbū

End of the incantation in ms. D

7. Munakkir(ā) lumnu šāšin(ā) dumqi mu-paššīrin(ā) kišš ruḫe rušē
8. Upšāši lemmāti ša amēlāte ((ša kaššāpi kaššāpi epīštu mukšēpšītu))
9. Rāmu etsi dibalal zikurdā

10. Kababbedā šuṛungū šankidabbū

11. Dimmakurrā šūţ pānt šanē tēmi lā šēmu

Lines 11a–11f are found only in ms. C:
11a[Šuṇnate purdatt[t e ... ]] ...
11b[Minma mal bašā ... [ ... ] ]
11c[Ina pāntya īppark[u ... ]] 
11d[Šalū pal[huku aṭraku u šutadduraku]
11E Ea Šamaš [Marduk ina qibtikunus]
11f[Šīrū ša l[ā uttakkaru u antikunu kini ša lā innennā]

In line 12 all three manuscripts have a different text:

A: 12. Ša ina bti Nabū-zēru-iddinna már iltišu itti lemutti īppuš(a)
B: 12. Ša <ina bti> Bābu-aḫu-iddin[a] már iltišu itti lemutti īppuš(a)
C: 12. Ša kaššāpu u kaššāptu [ ... ] ...

The text in mss. A and B continues as follows (ms. C continues with line 15):

14. Ša attunu tādā anāku lā tādū

From line 15, mss. A and C have the same text; ms. B breaks, but probably also had the same text:

15. Ibballikissunati-ma etsunu liktānu
16. [adī] surriš anā Girra arīri piqātšun[u]tī
17. [Girra lissušsunati Girra likšusunati]
18. [Girra lissušsunati Girra lišmušsunati e(?)
19. [Girra lissušsunati Girra l[išmušsunati e(?)
20. Erra ina kakki danni bāba l[iššiššunāt[e
21. lissušsunāt e][iššiššunāt]

5. Your incantation is life, (your utterance is well-being), your water is well-being, your speech is life!
6. The one who sees you will live, the one who heeds you will be healthy, the one who looks toward you will prosper (var.: will see light).

Lines 6a–6c are found only in ms. D:
6a[The go]ld who keeps me safe is lord Assallūhu;
6b[the go]ld who keeps me safe is lord Marduk;
6c[the go]ld who keeps me safe is lord Naḥbū]

End of the incantation in ms. D

7. (You are the ones) who remove evil, who provide good (things), who undo witchcraft, magic, sorcery,
8. the evil machinations of men, (of warlock (and) witch, of sorceress (and) enchantress),
9. love-magic, hate-magic, ‘distortion-of-justice’ magic, ‘cutting-of-the-throat’ magic,
10. seizing-of-the-mouth’ magic, ‘soothing-of-anger’ magic, sankidabbū-illness,
11. confusion, vertigo, madness and ‘not-being-heard’.

Lines 11a–11f are found only in ms. C:
11a[Terrifying dr]eams, [ ... ] ...
11b[as many as there are], [ ... ] ...
11c[that have obstructed me [ ... ] —]
11d[asleep I am frighte ned, scared and constantly terrified].
11E O Ea, Šamaš (and) [Marduk, at your] 11[supreme 11e]command
11f[that can] not be changed and by your reliable approval that cannot be altered] —

In line 12 all three manuscripts have a different text:

A: 12. Those who, in the house of Nabû-zēru-iddina, son of his god, have caused an evil sign,
B: 12. Those who, <in the house of> Bābu-aḫu-iddinna, son of his god, have caused an evil sign,
C: 12. (These evils) which the warlock and witch [ ... ] ...

The text in mss. A and B continues as follows (ms. C continues with line 15):

13. — O Ea, Šamaš (and) [M]arduk (var.: Assallūhu), great gods —
14. whom you know, (but) I do not know:

From line 15, mss. A and C have the same text; ms. B breaks, but probably also had the same text:

15. May it (i.e., the evil) turn upon them and may it stay with them.
16. Entrust them quickly to blazing Girra,
17. let [Girra] burn them, let Girra overwhelm them,
18. let [Girra] kill them, let Girra e[radicate] them,
19. let [Girra] drive them away, let Girra [incinerate] them!
20. let [Erra] drive [th]em out of the gate with (his) powerful weapon,
21. let him drive them away, let him eradicate [them],
Discussions and edited by Reiner, JNES 15 (1956) 152–54, and Maul, BaF 18, 176–78. The text in ms. D reads:

\[ \text{Notes} \]

End of the text in B rev.:

\[ \begin{align*}
1\text{[The one who [enters (and) leaves that house}} \\
2\text{[my] steps … … With your pure mouth (and)} \\
3\text{[and] [I will praise] your greatness [and] praise your glory].} \\
4\text{[I, Bābu-ahū-iddina, [son of his god],} \\
5\text{[your greatness] [and] I will praise] your greatness [and] praise your glory to the widespread people!} \\
\end{align*} \]

End of the text in C rev.:

\[ \begin{align*}
1\text{[I will proclaim [your greatness] [and] I will praise] your greatness [and] praise your glory to the widespread people!} \\
2\text{[and] [I will praise] your greatness [and] praise your glory to the widespread people!} \\
\end{align*} \]

General: We thank Andrew R. George for making available to us his hand-copy and comprehensive edition of ms. A before its publication and for discussing with us various problems of decipherment and interpretation.

Mss. A–C are tablets designed as amulets with inscribed ‘diagrams’ on the lug; the final lines of ms. D (lines 6a–6c) are similar in style to the texts that otherwise can be found in the diagrams. The partially preserved lug of ms. D clearly had the typical line drawing (not rendered in the copy in LKA), but no traces of any inscriptions are preserved on the extant part of the lug, which, in light of lines 6a–6c in ms. D may not have been inscribed at all. Also on the lug of the fragment edited here as ms. E no traces of inscriptions have survived, but this may well be due to the fragmentary state of the manuscript.

The inscriptions on the lugs of mss. B and C were discussed and edited by Reiner, JNES 19 (1960) 152–54, and Maul, BaF 18, 176–78. The text in ms. B reads:

\[ \text{Notes} \]
“The god who keeps me safe is Asallu (Sumerian). The god who keeps me safe is Marduk (Akkadian). Spare the life of Nabū-zēru-iddina, son of his god, by extending protection (over him)! Namtīla is the one who averts adverse (signs). Erra-Nergal, may I (safely) walk along the roads when you go down the street in anger!”

Note that the inscription on the top of the lug, where Marduk is invoked with his name Namtīla, has a parallel in Bu 91-5-9, 174 (ed. King, ZA 11 [1896] 58–59; Reiner, JNES 19 [1960] 153), where the diagram on the obverse of the lug is inscribed with ilu(DINGIR) / mušallītim(SILIM.MU) / ḫasal-lū-ḫi / ḫam-ti-la mušētiq(IB) aḥāti(bar.mēš) (coll.; note that the sign DĪB has an irregular shape, as if the scribe first forgot the beginning vertical wedge of the sign and added it later to far to the right).

4: Maul (BaF 18, 182, 184) translates müssiq isṣetē as “die Entwürfe zeichnen”, which would agree with the preceding müssir usūrāti. For the interpretation here, see CAD E 332 (s.v. esēq). With the spelling at-ta-nu-ma all the manuscripts attest to a common Neo-Assyrian phonetic law in which an open unstressed syllable may become a before a stressed u (see Parpola, Iraq 34 [1972] 23, and many examples in Luukko, SAAS 16 [2004] 93–97): attunu = ma > attānūma.

The final -ma is not visible on the excavation photo of ms. D, because it is written on the edge.

5: At the end of ms. D rev. 1 the scribe began to write SILIM but partially erased it and continued the text on the next line.
6: IGI.BAL in ms. A is an error for IGI.BAR. The variants in the third part of this line are probably the result of corruptions of the text as attested in mss. A and B. The phrase immar(IGLÁ) nūra (ZALAG) in mss. C and D is a reinterpretation of SIG₃ (IGI+ZALAG). The phonetic complement in IGI.LÁ-sa seems to indicate that the scribe of ms. D at least here used IGI.LÁ as a logogram for naplusu (usually IGI.BAR) rather than the expected amāru (perhaps due to the occurrence of IGI.LÁ at the beginning of the line). At the beginning of the line in ms. D there seems to have been space for one more sign in the break, but we are unable to offer a convincing restoration.

6a–c: Cf. the inscriptions in the magic diagrams on the lugs of the other manuscripts, edited above. We read SILIM.MU (mušallimit) rather than SILIM-mu because the Sumerian version of this formula in the diagrams has a clear first-person reference (dingir-silim-ma-ĝu₄).

Ms. D had a lug on the ‘left’ side of the tablet, which may suggest that the direction of writing on this tablet was actually conceived as oriented from top to bottom in archaizing fashion (Reiner, JNES 19 [1960] 154; Panayotov, BiOr 70 [2013] 288, fn. 23). The preserved part of this lug is uninscribed.

9: The analysis of the writing HUL.GAL in ms. B is not entirely certain; cf. CMAwR 1, p. 255 (note on text 8.1: 86’). Ms. A–C all show the unusual spelling ZI.KUR₅.DA instead of the standard ZI.KU₅.RU.DA; this may be interpreted as an indication of a common scribal background.

11: For the reading in ms. B, see collations, pl. 102.

12: For the reading at the end of the line in ms. B, see collations, pl. 102. All deviations of ms. B from the text as attested in ms. A are best explained as scribal mistakes. In contrast, ms. C clearly had a true variant text here.

The antecedents of ša at the beginning of the line are those who are mentioned in line 8 as performing witchcraft (mss. B and E are more explicit than ms. A); that ša has a plural referent is confirmed by the plural pronominal suffixes in lines 15–22.

15: In line with singular libballikissunāti, we interpret likītu as a singular form with ventive in -u.

20: The mention of Erra (written as Erra-Nergal on the lug) is not surprising and connects this amulet type (‘house blessing’ according to Reiner’s typology) to the ‘plague amulets’ edited and discussed by Reiner (JNES 19 [1960] 148–51). For the restoration at the end of the line, see George’s edition of ms. A.

22: For the restoration at the end of the line, see George’s edition of ms. A.

23–25: As discussed in George’s edition of ms. A, these three lines reflect the formula bīnu liliššu maštašal libbiššu ĝisimmari lipšuršu (Tarsus ‘amulet’, lines 23–24, ed. Maul, BaF 18, 187 and, for the form, see Heeßel, Amulette, 62, fn. 34; cf. also KAR 37 rev. 1, ed. Maul, ibid.; șIN₆,ŬŠ mu-BUR ŪŠ₃,ŬŠ₃, ŪŠ₃ líp-šař). Of course, d̄il-baš may be explained as a scribal mistake for ŦIN₆,ŬŠ (thus George; ŦIN₆,ŬŠ mu-B[R ... ]). But we would rather provisionally accept the introduction of the deities in these lines as a true textual variant because the occurrence of șša-maš is more difficult to explain as a simple oversight than the development ŦIN₆,ŬŠ > d̄il-baš. Moreover, the relationship between the present passage and the bīnu liliššu formula is obscured by the fragmentary state of the text. With regard to the phrase Šamaš quduššu in line 24, note that the epithet quduššu is indirectly attested for Šamaš in Maqlū III 61: șID el-lu nam-ru qud-du-ša a-na-ku “I am the pure River, the holy Bright one”, since the Maqlū commentary KAR 94 shows that namru in this incantation was understood as Šamaš (see KAR 94 rev. 43–44’ with reference to Maqlū III 69).

26: As suggested by George, the second half of the line may have had lalu balāti lišbi (cf. KAR 37 rev. 4, ed. Maul, BaF 18, 187).

27–28: Cf. KAR 37 rev. 5–7 and here, even more fragmentary, ms. B rev. 3’ and ms. C rev. 4’. After šapṭi ebbāti one would expect qibā “speak!”, but ms. A had a different wording, as indicated by the clear te-[: before the break.

30: As suggested by George, the second half of the line may have had dumuqša lukuššiTImnī (cf. Tarsus ‘amulet’, line 18’, ed. Maul, BaF 18, 187).


B rev. 4’–5’: Cf. lines 31–32 and ms. C rev. 5’–7’.

C rev. 4’: Cf. lines 27–28 and ms. B rev. 3’.

C rev. 5’–7’: Cf. lines 31–32 and ms. B rev. 4’–5’; see also our new copy of the reverse of ms. C.
Evil Signs in a Man’s House

Content

This short ritual, whose text is only preserved in one manuscript from Kiṣir-Aššur’s library in Aššur, treats evil signs that have appeared in a man’s house. The purpose of the ritual is briefly stated in lines 1–2. The following ritual instructions prescribe three offering arrangements, one each for the god Išum and the personal god and goddess of the client. A figurine of the adversary who had elicited the omen is put in a disposable vessel and defiled by pouring foul substances over it. Then an incantation addressed to the three deities is to be recited; the text of the incantation accuses an unknown witch of having caused the evil-portending signs. For evil omens brought about by witchcraft, see Abusch, Studies Stol, 53–63 (cf. ibid., 62, fn. 41, for the present text).

The direct continuation of the ritual is lost in a break, but it is likely, though not entirely certain, that the first lines of the reverse are still part of the ritual and represent its conclusion: over one month, the door of the house is to be smeared repeatedly with an apotropaic oil.

At the end of the tablet, a prescription for a medication, probably a potion, is added. The prescription has the same purpose as the preceding ritual, and probably the two therapies, the ritual and the drugs, were used in conjunction, even though both were, in principle, regarded as effective in their own right.

List of Manuscripts

<table>
<thead>
<tr>
<th>A</th>
<th>VAT 13952</th>
<th>LKA 115</th>
<th>coll.</th>
<th>Fragment of a single-col. tablet, Neo-Assyrian script, 7th cent.</th>
<th>Aššur, Library N 4</th>
</tr>
</thead>
</table>

Synopsis of Text Units

i

Ritual against evil omens appearing in a man’s house .................................................................1–24’
Diagnosis and purpose clause ........................................................................................................... 1–2
A obv. 1–2
Ritual instructions ................................................................................................................................. 3–8
A obv. 3–8
Incantation addressed to Išum and the personal god and goddess ................................................. 9–18[ A obv. 9–18
Continuation(?) of the ritual instructions and prognosis ................................................................. 19’–24’
A rev. 1’–6’

ii

Prescription for a medication against evil omens appearing in a man’s house ...............................25’–27’
A rev. 7’–9’
Colophon ............................................................................................................................................. 28’–30’
A rev. 10’–12’

Previous Editions

Maul, BaF 18, 502–4.
Transliteration

1 A obv. 1 DÌš ina É NA GISKIM MEŠ ḤUL MEŠ IGÌ̄ MEŠ-ra
2 A obv. 2 ana ḤUL GISKIM MEŠ ḤUL MEŠ ana NA u É-šů NU TE-e
3 A obv. 3 3 KES MEŠ ina IGÌ KÁ KÁŠ 7.TA.AM NINDA MEŠ
4 A obv. 4 ana IGÌ KÁ GAR-an ṢIS̄̄ES ṢIS̄̄E-nu
5 A obv. 5 ina 15 KÁ ta-sá-r-raq KAŠ BAL-qí̄ ĤUL.GAZ
6 A obv. 6 šú IM GAR-an ina ŠÀ̄ ĤUL.GAZ NU IM GAR-an
7 A obv. 7 ina ṢIS̄̄BUR.ZI.GAL SÌK UR.GÌ̄ GE₆
8 A obv. 8 ŠÈ₁₀ ŠAH₁ KU₆ GAR-an UR₄.GIM DU₁₁.GA
9 A obv. 9 ḟŠ-DU₂ ṢUM EN SILA DINGIR.MU u ḟŠ.I₅.MU
10 A obv. 10 šú MUNUS ḤUL an-ni-tú i-pu-šú-nin-ni
11 A obv. 11 lu kaš-sá-pu lu kaš-sap-tú lu N[ĪTÀ̄ lu MUNUS]
12 A obv. 12 lu TUR lu GAL lu ADDA [lu šúTI]
13 A obv. 13 lu AD lu ŠÈŠ lu NI[N lu AMA(?)]
14 A obv. 14 lu ib-ri lu tap-pu-a [lu it-ba-ru(?)]
15 A obv. 15 lu I₂DU₃ lu EN.NUN KÁ [È.GAL-lim(?)]
16 A obv. 16 šú ŠÈ(")u ana E.M{U ub-ba-lu(?)
17 A obv. 17 si-ip-pi i-ḫal-la-šú x x x x (x)
18 A obv. 18 a-na ṢUR.G[Ì.L]A [x x x (x) x a-na"] x x x x x (x)

Bound Transcription

1'summa ina biti amēli itattū' lemmēti innamārā' ana lumun itattī lemmēti' anu amēli u bītīśu la teḥē

Translation

1If evil omens have appeared in a man's house — 2so that the evil of the evil omens not approach the man and his house.

2'salāṣat rikṣ ina maḥār bābī tarakkas 7.TA.AM akalt 4ana maḥār bābī taṣākkān muṛra ārēnu 5ina imīti bābī taṣsarraq šīkara taṇaquq ḫūpā 6ṣā ḹḏī taṣākkān ina lībbī ḫūpē šalu ṣāḏī taṣākkān 7ina burzīgallī šāraṯ kalbi salmī 8זē šaḥñ šaman nānī taṣākkān kṭam taqābbābī

3You set up three offering arrangements before the gate (and)
4place 5seven loaves (for) each (arrangement) 6before the gate. 6You strew 7'myrrh' (and) cedar wood (chips) to the right of the gate; you pour a libation of beer. 6You set up 5a disposable pot 6of clay (and) place a clay figurine in the pot.
8You place 7hair of a black dog, 8excrement of a pig (and) fish oil 7'in a burzīgallu-bowl. 6You speak as follows:

25 Ḫunu urta kur[kan]a ḫashē a[za]p[ra] ina ḫikarī ḫiṣṭ-aṭ ma[27] ′ūmūn idāti iṭṭāti ina bitt [a melī ul innammari?]

Colophon: 28kṭma labirtu šatir bar[i]29 ana šabat epēš Kiṣir-Āšur mašnaštu 30ušaṭir-ma ibri

9–18: The incantation is listed by Mayer, UFBG, 393, as ‘Ḫium 1’. Besides Ḫium, the personal gods of the client are addressed. Ḫium, who is in charge of the streets and protects houses from the riffraff populating the public spaces, is a fitting addressee in a prayer concerned with the protection of a house: cf. Erra and Ḫium, I 27: “Yet, Ḫium is the door, bolted before [them]” (translation Foster, Before the Muses, 882).

11: For the tentative restoration, cf. collations, pl. 102.

13: Ebeling already proposed the plausible restoration “mother” at the end of the line; there is not enough room in the break for Ebeling’s additional lā kinantu lu salātu.

14: The plausible restoration ibāru was already proposed by Ebeling; note that there is not enough space for an additional ru u.

15: Or restore KĀ-[GAL,MEŠ] “guard of the city-gate” at the end of the line?

9 “O Ḫium, lord of the street, O my god and my goddess!
10 The one who has carried out this evil against me,
11 — be it a warlock or a witch, be it a man [or a woman],
12 be it someone small or big, be it someone dead or alive,
13 be it father or brother, be it sister or mother,
14 be it a friend, a colleague or a companion,
15 be it a gatekeeper or a [palace guard —
16 who [is laying] hands on my house,
17 is taking scrapings from the doorjambs, [ ] .
18 [ ] to Ḫium, [ ] to [ ]

break
19 [You pound together] the head of a pašānu-bird [and … plant]; 20 you mi[x] (it) in cypress oil. [Then, on the first day, the tenth day], 21 the twentieth day (and) the thirtieth day, 22 [you smear] 21 the … [ ] 22 and the doorjambs of his house (with it). [Then] 23 the evil omen [will not approach] the man [and] his house. 24 The an[gr]y god [will be reconciled] with the ma[n].

Colophon: 28Written according to its original, collated. 29For a performance, Kiṣir-Āšur, the exorcist, Ḫad (the tablet) copied and collated it.

Notes

16: The restoration of ubbalu (cf. already Ebeling) is uncertain but fits the context (see CAD A I 19–20 for the idiom).

17: For the plausible restoration i-hal-la-[ṣ[u … ]], see CAD S 301b (followed also by Maul).

18: Urgulû is a protective spirit associated with gates; it has the form of a regular lion (see Wiggermann, CM 1, 90, and cf. ibid., 111, 116, 134–35, 139). Due to the fragmentary state of the tablet, the function of Urgulû within the present context cannot be determined. It has been assumed that the sorcerers are accused of having entrusted figurines of the patient to Urgulû (cf. Ebeling’s and Maul’s translations). This is certainly possible, but Urgulû’s role here may well have been more specifically related to his usual function as a gatekeeper.

19: For the reading of this line, see Maul, BaF 18, 503 with fn. 7. For similar instructions, see here text 10.6.1. passim.

25: For the restoration 4KU[R.GL.RIN.NA], see Maul, BaF 18, 499, 503 with fn. 8. Alternative-
ly, one could restore 𒈗₃KU[R.KUR] or 𒈗₃KU[R.RA], both very common in texts of this genre.

26': Maul restores KAŠ.SAG ba-lu pa-tan NAG-ma at the end of the line. The spacing of the signs and the size of the break suggest that the tablet had a slightly shorter phrase.

28': For the reading ṣā-[r], cf. collations, pl. 102, and see already the editions of Ebeling and Maul.
DREAMING OF WITCHCRAFT

Content

The small Neo-Babylonian tablet 81-2-4, 166 presents an unusual ritual that was performed in order to counter witchcraft portended by an evil dream (cf. Maqlû VII 162–69; see Abusch, MesWi, 20–24).

In his dream the patient sees someone casting earth on him. The image may possibly allude to the common notion that witches bury figurines of their victims in order to kill them (for the different gesture of casting dust on one’s own head as a sign of self-humiliation and penitence, cf. CMAwR 1, text 10.3: 39'). The defensive ritual is performed before Šamaš and includes, besides the usual offerings, the purification of the patient by means of a washing-of-the-mouth rite. Moreover, the patient causes the witchcraft to revert to the evildoers by washing himself over a pair of figurines representing the witches.

While the symptom description and the ritual instructions represent the witch as either a man or a woman, the Šamaš prayer that was recited in the course of the proceedings identifies the evildoer as a male by means of a list that is a common topos in anti-witchcraft incantations (lines 21–22; but see our restoration of line 23). Otherwise, the text of the prayer is tailored to suit the specific ritual context: It both describes the contents of the dream and refers to the ritual of washing over the witch’s figurine.

List of Manuscripts

<table>
<thead>
<tr>
<th></th>
<th>81-2-4, 166</th>
<th>AOAT 258, pl. 13</th>
<th>pls. 87–88</th>
<th>Single-col. tablet, Neo-Babylonian script, 7th cent.</th>
<th>Nineveh, ‘Ashurbanipal’s Library’</th>
</tr>
</thead>
</table>

Synopsis of Text Units

1 Anti-witchcraft ritual to be performed before Šamaš because of a dream .............................................. 1–34
   Description of symptoms (and purpose clause?) .............................................................................. 1–4
   a obv. 1–4
   Ritual instructions ....................................................................................................................... 5–11
   a obv. 5–11
   Prayer: Šamaš dayyānu štru bēl šamē u erṣeti .................................................................................. 12–30
   a obv. 12–rev. 15
   Ritual instructions and prognosis .................................................................................. 31–34
   a rev. 16–u. e. 2

Previous Editions

Oppenheim, Dreams, 306–7, 344, pl. 3 (photograph).

Transliteration

1 a obv. 1 [Diš LÚ lu] ina MÁŠ.GE₆, lu [i]na bi-rit(?)
2 a obv. 2 [lu NItA lu(?) MU]NUS lu mu-du-u [lu NU ZU-u]
3 a obv. 3 [SAḪAR ana mu][ḫ]-ḫi-šū ŠUB-dī [x x x]
TEXTS OF GROUP ELEVEN: RITUALS IN CASE OF EVIL OMENS INDICATING WITCHCRAFT

4 a obv. 4 [x x x] MU ŠI[3]-šu DINGIR [NU IGIG(?)]

5 a obv. 5 [DŪ.DŪ.BI a]na IGIG 4TU [I 1-EN GI [DU GIN-AN]]

6 a obv. 6 [EMŠI]SKUR BAL-qi ZAG M[E.HÉ]

7 a obv. 7 [en]KA NE tu-taḫḫi [ZU.LUM.MA]

8 a obv. 8 [EŠA NINDA]-1.DÉ.A LAL [I.NUN.NA (GAR-an)]

9 a obv. 9 NIG NA šišI GAR-an KAŠ [SAG] BAL-qi

10 a obv. 10 LÜ BI KA.LUḪ Ū.DA DŪ-[uš]-ma

11 a obv. 11 ina IGIG 4TU GUB-ma kam D[U11.GA]

12 a obv. 12 EN 4TU DL.KU ši-[i]-ru

13 a obv. 13 EN AN-e u KI-[him]

14 a obv. 14 EN AN TA MEŠ u K[I TA MEŠ]

15 a obv. 15 nu-ul-[ GI [u] BDŠ]-u]

16 a rev. 1 PA-ri-ES.BAR DINGIR [M[EŠ GAL.MEŠ]

17 a rev. 2 at-ta-ma ana-ku [NENN A NENN]

18 a rev. 3 IR pa-ri DINGIR-il-[i]-k[a GAL-ri]

19 a rev. 4 am-ḫur-ka 4TU re-[me nu-u(?)]

20 a rev. 5 SAḪAR ša ina MĂŠGE₆ lu in[a bi-ri(?)]

21 a rev. 6 ana UGU-ša na-du-u lu i[b-ru]

22 a rev. 7 lu tap-ru-u lu ru-u-a [u ŠEŠ(?)]

23 a rev. 8 lu ZU-u lu NU ZU-u lu N[T A lu MUNUS]

24 a rev. 9 ša SAḪAR ana UGU-ša ŠUB-u lu Š[U-su]

25 a rev. 10 [IL]-ša-a lu inA KA-ŠU K[ID'-ni]

26 a rev. 11 [en]-nina ina IGIG DINGIR-il-[ka GAL-ri]

27 a rev. 12 [ana UGU NU ša-ša A MEŠ a-raʃ-maʁ]-mu[k]

28 a rev. 13 [ŠI] [NIG KU-an-ni šI[NU ŠI p-ʃur-an-ni]

29 a rev. 14 [U] BABBAR TIN-an-ni-ma ši-me t[es-lil]-ti

30 a rev. 15 [EN] t[u]-me TIN-ka dā-lil-lil-[k]a lud-lul

31 a rev. 16 [kam D]U₁₁.GA MA Uš-ken ina [GI GUTU]

32 a rev. 17 [NU NIT]-1 A[NU MUNUS ša IM DÛ-[uš-ma]

33 a e. 2 [LÜ BI(?)-][a] IGUG TU[uš]-ma I [(x x)]

34 a e. 2 [MU š]-U[3]-šu DINGIR I[ma-hḫar(?)]

Bound Transcription

1[šušma amēlu] lā] ina šutti lā [na bīri(?)]
2[lā zikaru lā šim[ištu(?)] lā mādu [lā lā mēdu] [epera ana mu][ḫštu] idā [ ... ] [ ... ] nīš qattīštu ilu [ul imahḫar(?)]


Translation

1[If a man — either] in a dream or i[n a vision]: 2[a man or a wo]man, someone known [or someone unknown], 3has cast [earth up]on him; [ ... ]; 4[ ... ]; (his personal) god [does not accept] his prayer.

5[Its ritual: You set up] one portable all[u]r before Šamaš. 6You make a [sa]crifice (and) 7[present] the shoulder, [the caul fat] (and) 8the roast meat. 9[(You put) 7dates], 8fine flour, mursu-confection made of syrup (and) [ghee] (there); 9you set up a censer with bu-raštu-juniper, [you pour a libation] of beer. 10[You perform] the washing-of-the-mouth rite on that man. [Then] 11he stands before Šamaš and s[peaks] thus:

12Incantation: “Šamaš, exal[ted] judge,
13you are 14the lord of heaven and earth,
14the lord of the upper and the [lower (world)],
the light of the Igi[gi and the Anunnaki],
who renders the verdict of the [great] gods.
I, [N.N., son of N.N.],
the servant who reveres yo[ur great] divinity,
'I appeal to you, me[rciful] Šamaš!
The earth that 21[was cast on me]
in a dream or [i[n a vision]: 2Be it a fr[iend],
a colleague, a companion or a [brother],
be it someone known or someone unknown, be it a m[an or]
a woman],
who cast the earth on me,
— be it 22[that he raised 24[his] ha[nd] 25[against me, be it that]
he sla[ndered me] with his mouth —
now, before your gr[eat] divinity,
I wa[sh] myself with water [o]ver his figurine!
May the [ta]marisk purify me, may the maštakal-soapwort
re[lease me],
may the ‘white [plant]’ restore me to life! Listen to [my]
s[uggestion],
(30)[then] [I will praise] yo[ur] glory [as] long as I live!”

Notes

1–2: For the restoration DI LŪ (rather
than DI NA), cf. LŪ BI in line 10. The restoration of the line follows Oppenheim’s lead (cf. the corresponding but equally fragmentary phrase in line 20). The pairing šuttu “dream” and btru “vision” (or a similar translation — in this context certainly not “extispicy” or “divination”) is clearly attested in SpTU 2, 21 obv. 16 (discussed by Butler, Dreams, 40). Alternatively, one could restore lu ḫna mu-na-at-ti “[or in a waking dream”, but the space available in the break suggests that Oppenheim’s restoration is to be preferred.

2: The text of the incantation describes the evildoer as male (but cf. our restoration in line 23). In contrast, the ritual seems to give instructions to prepare figurines of a male and a female (cf. line 32). The latter agrees with the reconstruction of the description of the symptoms in the present line.

For the phrase lā mmā ṣū ṣū in anti-witchcraft incantations, cf. Maqlû IV 84 and CMAwR 1, text 8.2: 73. Mayer, OrNS 58 (1989) 153, argues that this expression should be interpreted as “some/any acquaintance”.

3–4: Cf. lines 33–34 (also fragmentary). Instead of being part of the description of the symptoms, the second half of line 3 and line 4 could also be restored as a purpose clause: “[so that … , so that] (his personal) god [accept] his prayer.” The uncertain interpretation of MU ŚUŠ as nis qattūšu and the corresponding restoration in line 34 follow Oppenheim; note, however, that the use of MU for nisšu “raising” (of hands) is comparatively rare and alternative reconstructions of the text are possible, e.g., [ana DINGIR u 15], [KIŠŠI šILIM]-mu … “[so that (his) god and goddess be reconciled [with him], …”.

8: Usually dates and sasqū-flour are strewed (tasarraq), while the following items are placed on the altar (tasakkān), but tasarraq can be omitted (cf. text 10.7: 9). In view of the space available in the break at the end of the line, it is not excluded that the present scribe also omitted tasakkān. If so, the tasakkān following NIG.NA tinšLI (line 9) may refer to the whole list of objects.

10: The washing-of-the-mouth rite was performed by the expert on the patient rather than by the patient himself (contra Oppenheim and But-
11: GUB-*ma* is probably a third person verbal form; otherwise one would expect GUB-su-*ma* for tušzāssu-*ma* “you have him stand”.


15: Because of the limited space available, one should restore đí-gī-[gī u đīš+u] (cf., e.g., *CMAwr* 1, text 11.2: 8) rather than đí-gī-[gī u đa-nun-na-ki] (thus Oppenheim and Butler).

20: For the restoration at the end of the line, cf. line 1 and the note on this line.

22–24: For a similar, but much extended list of evildoers, see Maqlû IV 81–93; cf. also text 11.5: 11–15. For the phrase lā mûdû lā lā mûdû, cf. line 2 with note.

25: As correctly noted by Butler, the traces at the end of the line do not match the form of RU attested elsewhere on the tablet (thus ruling out Oppenheim’s restoration Ș(UB-u ...)), but Butler’s identification of the sign as QA does not yield any satisfactory reading. Contrary to the dictionaries *kurruṣu* is now certainly attested in a post-Old Babylonian text (*Ludlul* I 88; see Leichty, *Studies Finkelstein*, 145, BM 61433: 8’: ū-kar-ra-ṣa; *STT* 32 rev. 88: ū-kar-ṣašša; cf. George – Al-Rawi, *Iraq* 60 [1998] 200 ad line 88; Annus – Lenzi, *SAACT* 7, 17).

26: Oppenheim reads [u]n-nin at the beginning of the line (without translation); Butler emends [u]l'-nen. For e-nin as a variant writing of Middle and Standard Babylonian *enenna*, see *CAD* I–J 143a.

29: For the use of the ‘white plant’ in remedies for undoing witchcraft, cf. *CMAwr* 1, texts 7.10.1, 7.10.3, 83′′′, 7.10.5: 27′.

30: balṭaša (rather than balṭašu) is a legitimate form of the first person singular of the stative in Neo-Babylonian. For the formula, see Mayer, *UFBG*, 341, 343.

31: We follow Oppenheim and Butler in taking uškēn ina maḥar Šamaš as one clause. While this is semantically more plausible than interpreting ina maḥar Šamaš as the first phrase of the following sentence, the resulting word order with the verb in the first position is unusual.

34: The restoration [MU Ś]Uš-šū follows line 4 (cf. already Oppenheim). Since the signs preceding MU in line 4 are lost, the interpretation of the sign as ntš is not entirely certain.
TEXT 11.7
A CURE FOR ALL ILLNESSES OF MANKIND

Content
This text provides a cure for all “illnesses of mankind”. The purpose statement gives what was apparently regarded as a representative catalogue of such ailments. The list includes not only witchcraft, but also diseases like *bennu* “epilepsy” and other typical causes of disease and misfortune, such as divine anger and demons, as well as inauspicious signs and troubling oracular results.

The ritual itself is fragmentarily preserved, but it includes the preparation of ‘holy water’ and seems to have focused on the purification of the patient. It is performed before the ‘magic triad’, Ea, Šamaš and Asalluḫi.

The text is known from a beautifully written tablet from Ashurbanipal’s library, which may have contained only this ritual (ms. A). A second source is a *Sammeltafel* from Sultantepe (ms. B), which also includes two namburbi-rituals against evil portents. The thematic focus on unfavourable oracles in the purpose statement of the present ritual may well have prompted its inclusion on that tablet.

List of Manuscripts

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<table>
<thead>
<tr>
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<tbody>
<tr>
<td>B</td>
<td>SU 51/2</td>
<td>STT 63</td>
<td>coll. Single-col. tablet, Neo-Assyrian script, 8th–7th cent. Sultantepe</td>
</tr>
</tbody>
</table>

Synopsis of Text Units

i Ritual against all illnesses of mankind ................................................................. 1–24
Purpose statement ........................................................................................................... 1–11
A obv. 1–11 // B rev. 12–19
Ritual instructions (evening) ......................................................................................... 12–16
A obv. 12–16 // B rev. 20–23
Ritual instructions (morning) ........................................................................................ 17–24
A obv. 17 // B rev. 24–31

ii? Fragmentary ........................................................................................................... 25–26
B rev. 32–33

Previous Editions

None.

Transliteration

1. A obv. 1–17 // B rev. 12–33
(for the preceding units in B, see Summary 2.)

<p>| | |</p>
<table>
<thead>
<tr>
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<tbody>
<tr>
<td>B rev. 12</td>
<td>] →</td>
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</table>
TEXTS OF GROUP ELEVEN: RITUALS IN CASE OF EVIL OMENS INDICATING WITCHCRAFT

A obv. 2  "⁷KI₃ ⁶ḪAL u ⁷ENSI  DI-šú NU SL[S[Á]
B rev. 12–13  "⁷KI ⁶ḪAL₃ u ⁷ENSI / [ ] →

A obv. 3  lu ina SÍSKUR lu ina NGŠU.TAG.GA lu-u <ina> DÜ-r₂ ⁶ḪAL-ú-ti
B rev. 13–14  [ ]³ina NGŠU.TAG.GA / [ ⁶ḪAL-ú-ti] →

A obv. 4  lu-u ZE ḫal-qat lu-u ŠUSI ḫal-qat lu-u UZU.MEŠ ḫa-ṭu-ti
B rev. 14–15  lu ZE ḫal-qa₃ lu ŠU₃ ḫal-qat / [ ] →

A obv. 5  ib-ba-šu-šum-ma Ṣu-ú ina NU ZU-ú GU₁
B rev. 15  [ib-ba-šu-{kur}-šum-ma lu-ú ina'(nu) NU ZU GU₁³

A obv. 6  lu-u Ą.MEŠ GISKIM.MEŠ ḤUL.MEŠ GÁL.MEŠ
B rev. 16  [ ] →

A obv. 7  lu-u ki-mil-ti DINGIR u ²¹ṣ UGÚ-šú GÁL
B rev. 16  [I]u DIB-ti  DINGIR u ²¹ṣ UGÚ-šú [GÁL,] ḤÁ.MEŠ³

A obv. 8  šúm-ma ⁴LUGAL-Ú.R.A RA AN.TA.ŠUB.BA be-en-nu

A obv. 9  ²²LUGAL-AMAŠ.PA.É ŠU₄+INNIN.NA SAG.HUL.ḪA.ZA
B rev. 17–18  ²²LUGAL-AMAŠ.PA.É / [ ] SAG.HUL.ḪA.ZA →

A obv. 10  kiš-pu ru-ḫu-ú ru-su-ú ina SU-šú GÁL.MEŠ
B rev. 18  kiš-pu ru-ḫu-ú r[u]-u-[u] Ṣu₃ ina SU₃-Šú GÁL.MEŠ

A obv. 11  a-na NIGIN GIG šu-nu-ti ina SU-šú ZI-ma LÚ TI.LA
B rev. 19  [ Šu-nu-ti ina SU-šú ZI-ma LÚ ḤU₃ TI.LA

A, B

A obv. 12  DÛ-DÛ.BI ina qid-d[a-at] ²²du₃ A.GÚ.BA GIN-an
B rev. 20  [ qid-d[a-at] u-₄-me ²²du₃ A.GÚ₄.BA GIN-an³

A obv. 13  ana ŠÁ ²²du₃ A.GÚ₄.BA ²²⁴I.NU.UŠ
B rev. 21  [ ²²du₃ A.GÚ₄.BA ²²⁴I.NU.UŠ →

A obv. 14  giš-GISIMMAR.TU[R
B rev. 21–22  [GIš-GISIMMAR₂¹[TUR] / [x x x (x)] KÚ.BABBAR KÚ.SI₂₂ ²²⁴GUG →

A obv. 15  ma₂²Z₃.GIN giš[ERÉN³ ²⁴SIM₂₂.SL.I] BABBAR
B rev. 22–23  [ma₂²Z₃.GIN³ ²⁴SIM₂₂.SL.I] BABBAR →

A obv. 16  [HĜ[LI.S₃A[G ina kakkabi tu₃-ba]r
B rev. 23  ²²GIš ḤI.S₃A[G LÀL I.N[UN].] NA NUMUN₃ ²²UB-di

A, B

A obv. 17  [ina² ²³ši⁻²-ri][m³ [ ]
B rev. 24  [ il⁻³-na³ EDIN KI GİR pár-sat KI SAR A ²²ḪU¹ S[U

(A obv. breaks; in rev. 1’–8’ Ashurbanipal colophon, type c, Hunger, BAK, no. 319)

B rev. 25  [3 G][₁DU₃ ana ²⁴d-a ²⁴UTU u ²³asal-lú-hi GIN-a[n]
B rev. 28  [SÍSKUR BAL-q₃[an]ZA[G ²⁴สวนME₃HÉ u ²⁴IM₂₂.KA.N[E] GAR⁻¹₃n
B rev. 29  [²³Giš]²⁴SIM₂₂.HA MU₂₂[M₃₂₃-aš (x x x)]
B rev. 30  [x x x x x x] x ša₂⁴g₃₄ ²⁴hi⁻³ is⁻³ an-na-a[m₃ x x x x x]
B rev. 31  [x x x x x] ²⁴Ḫ₃-šu₃ [²³Giš-šu₃ ²³Giš-GUR₂₂₃ [UR-år x x x]

B (B rev. breaks)
2. Summary of the paragraphs in ms. B not included in the transliteration obv.

1′–11′ Namburbi-ritual against evil caused by sodomy (ed. Maul, BaF 18, 415–20, ms. E).

12′–rev. 11 Namburbi-ritual against evil portended by the appearance and behaviour of lizards (ed. Maul, BaF 18, 304–10, ms. B). The final ritual instruction, given in rev. 11 and set off by a ruling, was omitted in Maul’s edition: […] Gl.IZhuü1′ LA ‘āš1′-ba-a-ū-šü (coll.).


**Bound Transcription**


(lines 25–26 too fragmentary for transcription)

(text breaks)

**Translation**

1[To c]ure all illnesses of mankind] 2[The (oracular) decision obtained for him from diviner and seer does not turn out well]: 3[either during the prayer (of the extispicy ceremony), or in the acts of (extispicy), or <in> the performance of divination — 4[either the gall bladder is missing, or the cæsarean is missing, or defective entrails have emerged for him, and he, unknowingly, has eaten (from them); 5or there are evil signs (and omens); 6or god and goddess are angry with him; 7(or) if ‘Lord of the Roof’, ‘fall of heavens’, bennu-epilepsy, ‘9[Lord] of Jasper’, ‘hand-of-a-goddess’, Sanḫulazā, ‘witchcraft, magic (and) sorcery are in his body — 8in order to remove all these illnesses from his body and to cure the man:

12[I]ts ritual: In the evening, you set up a holy water vessel. 13Into the holy water vessel 16you [ut] 15tamarisk, maštakal-soapwort, 14[palm] shoots, [. … ], silver, gold, carnelian, 15[apis lazuli, [cedar wood, … ], white kikkarānu-substance, 16oil, fine oil, syrup, g[he]e, seeds; [you lea]ve (it) [out overnight under the star(s)].

17[In the mornin]g, [i]n the open country, you sweep the ground in a secluded place. You sprin[k]le pure water. 18You set up [three por]table altars before Ea, Šamaš and Asallu]hi. 19[You st]rew [da]tes (and) fine flour (and) place mīrusu-]confection (made) of syrup (and) ghee (there). 20You set up a [lib]ation vessel. You place a [cen]ser with burūšu-juniper (there). You pour a libation of beer. 21[You make a sacrifice] (and) place the shoulder meat, the caul fat and the roast meat (before the deities). 22You clo[the the sick man] with a šaḫḫā-garment [. … ] 23[ … ] [. … ] 24[ … ]. He pu[[ts] his] arms behind his back [. … ].

(lines 25–26 too fragmentary for translation)

(text breaks)

**Notes**

General: The relevant passage on the Sultantepe tablet (ms. B) is not well preserved; for collaboration results, cf. pls. 102–3.

2–10: This is a list of the possible diagnoses covered by the following ritual, explicating the general ‘panacea’ purpose statement of line 1. At first glance, the list seems to have a simple, additive structure, with each member being introduced by lā “or”, but some thematic order is evident: Line 2 introduces the topic of unfavourable divination results, which is then explicated in line 3 by enumer-
ating the three basic actions of the extispicy ritual; lines 4–5 detail specific inauspicious observations and, unusually, refer to the evil consequences incurred by the consumption of the meat of a sacrificial animal that showed unpropitious signs (cf. Scurlock, *HdO* 1/64, 399). Line 6 mentions evil omens in general and then turns to divine anger. A final section is introduced by *šumma* and enumerates various illnesses and evils (including witchcraft) that may affect a man’s body. The whole passage clearly represents an accumulation of various formulaic phrases.

5: Since, overall, ms. B shows more mistakes than the carefully executed ms. A (not least in the present line), the disjunctive *lā* “or” (ms. B; instead of *ša* “he” in ms. A) should also be regarded as a scribal error. Syntax and context too favour the text of ms. A: Before *lā*, the consecutive -ma in *ibbaštāšum-ma* is difficult to explain and, moreover, within the phrase *lā ina lā edē ṭkul* the transitive verb would lack an object. The mistake in ms. B was certainly triggered by the frequent use of *lā* within the present section; also the rather unusual contents may have caused the scribe some confusion.

8: Various terms for epilepsy and its demons are used in the present line: Lugal-urra (*bēl ūri*) “Lord of the Roof”, antašubba (*miqit šamē*) “fall of heavens”, *bennu*, Lugal-amašpae (*bēl ašpē*) “Lord of Jasper”, Šu-inninna (*qāt īšari, šu inninak-ku*) “hand-of-a-goddess”. Their exact reading within the present context is difficult to determine. For a detailed discussion of these terms, see Stol, *CM* 2, 5–21, including evidence that the sequence ₄LUGAL-ŪR.RA AN.TA.SUB.BA was, at least sometimes, read *miqit bēl ūri* (p. 17 with fn. 120). For the demon “Lord of the Roof”, see also Kwasman, *CM* 36, 160–86. For the inclusion of ₄LUGAL-ŪR.RA AN.TA.SUB.BA in the purpose statement of a ceremonial anti-witchcraft ritual, see text 8.27. For disease names of the type “hand-of-…”, see Heeßel, *CM* 36, 120–25.

21: *(u)meš-he* is certainly a scribal mistake for *(u)meš-he* (*ḫiimṣu* “caul fat”).

23: Line unclear; is *gami* *ḥi* perhaps to be read ₄DU10.GAM-*iš* “he/you kneel(s) down”?  

24: Or read *tutār*: “*You twi*[st] its arms behind its back*”?
ADDITIONAL TEXTS TO VOLUME 1

TEXT A.1
A LATE BABYLONIAN ANA PIŠERTI KIŠPÍ COLLECTION

Content

This fragment of a collection of anti-witchcraft therapies mainly contains prescriptions that follow the ana pišerti format. Some of these prescriptions have been edited on the basis of other manuscripts in CMAŵR 1 (see Synopsis for further details). Below, the text of these duplicates is used for restorations, but not repeated in extenso.

List of Manuscripts

| 81-11-3, 400 + 486 = 47695 + 47781 | — | 89–90 | Fragment of a single-col. tablet, Late Babylonian script, ca. 5th–3rd cent. |

Synopsis of Text Units

i′ Single-line prescriptions for the consumption of specific foodstuffs, probably for purification .......................................................... obv. 1′–4′

ii′ Prescription (ana pišerti kišpí); duplicate of CMAŵR 1, text 1.8, 1.: 2′–6′ ................. obv. 5′–7′

iii′ Prescription (ana pišerti kišpí); duplicate of CMAŵR 1, text 1.1, 1.: 1′–12′ ................. obv. 8′–19′

iv′ Prescription (ana pišerti kišpí) .......................................................................... obv. 20′–21′

v′ Fragmentary ............................................................................................................ obv. 22′

break

vi′ Prescription (ana pišerti kišpí); duplicate of CMAŵR 1, text 1.6: 7′–14′ ...................... rev. 1′–4′

vii′ Prescription (ana pišerti kišpí); duplicate of SpTU 1, 48 rev. 3′–6′ ...................... rev. 5′–9′

viii′ Prescription for a salve to protect a woman from witchcraft ................................ rev. 10′–22′

Symptom description and purpose clause .................................................................. rev. 10′–12′

List of drugs ............................................................................................................. rev. 13′–20′

Fragmentary prescription ......................................................................................... rev. 21′–22′

Transliteration

<table>
<thead>
<tr>
<th>obv.</th>
<th>1′</th>
<th>2′</th>
<th>3′</th>
<th>4′</th>
<th>5′</th>
<th>6′</th>
<th>7′</th>
<th>8′</th>
<th>9′</th>
<th>10′</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>[D]IDA.ŠGU.LA ta₁-x-[x]-x ḫa-la-[a-tan x x x]</td>
<td>[U]ZU BURU₄ mulen AL.ŠEG₃.GA ḫa-la-pa-[ta an x x x]</td>
<td>ŠES₄ mulen ḫa-ru-up-tu AL.ŠEG₃.GA ḫa-la-pa-[ta n x x x]</td>
<td>TU.GUR₄ mulen ḫa-ru-up-tu AL.ŠEG₃.GA ḫa-la-pa-[ta n x x x]</td>
<td>an a BUR kiš-pu šá ina saḫ-le-e šù-ku₃ li₄ KUR₃ KUR₃ u[r-nu-u]</td>
<td>a-NU.LUH.HA šin₃ LI NU[MUN tullal ina šišši ḫali sadi ḫalal patān]</td>
<td>NAG.NAG-ši₃-ma KA-šá u[ra₃-as-sa-ma illātsu parsā]</td>
<td>ana piš₃-šer₃-ti₃ k[iš-pi]</td>
<td>ʻgšš[3 5]</td>
<td>[x x x x x x x x x x x x x x x x x]</td>
</tr>
</tbody>
</table>
"You cook the meat of a crow; […] on an empty [stomach, …]."

"You cook an 'early' [ach, …]."
5ana pišerti kišpû ša ina sahlê šakulu atâ-šû u[r[nû] 6nuhrutu burâšû zê[r tulal ina šikari dišip sadî balu patân] 7aššanaaqtûšu-
ma pâšû u[mtassâ-ma illâtâšù parsâ]

87ana pišerti k(išpû ... 9tûtû[?] ... 10[ ... ] ... [ ... ] 11[ ... ] ... [ ... ] 12[ ... ] ... pîllû[ ... ] ... [ ... ] 13[ ... ] ... [ ... ] lî-
šân kalbi ar[tî ... ] 14[ ... qa]nû[tû suâdôt[ ... ] 15[ ... ] ... murduðû ar-
daddûl li-ša∂ûr [apr] 16[im]mu[r-lim im]mu-
rešû[â] tarmuš tasâk-ma ina šikari uuluš[inni karâni] 17[taba][l][<al>](!)[ ... ] dišû hišmu ru-
tûtû [ilmu] tâmtî šu[râsu] 18[kaspu] p[ar]zîl-
lu sûtu ugu tôna mûzî ša sebet ūmî[ ... ] 19[ina samânî ūmî] balu patañ taṣaqqî[šu-
ma iballû]

20[ana pišertî] kišpû ša ina šikari saqû išše karput(?) šaḥarratu[ ... ] 2[ ... ] 21[ ... ] 22[šu.BL.Aš.A][M]

break reverse:
1[ ... ] ... b[illatu(?) ... ] 2[ ... ] ... b[illatu(?) ... ] 3[ ... ] ... b[illatu(?) ... ] 4[ ... ] ... b[illatu(?) ... ] 5[ ... ] ... b[illatu(?) ... ] 6[ ... ] ... b[illatu(?) ... ] 7[ ... ] ... b[illatu(?) ... ] 8[ ... ] ... b[illatu(?) ... ] 9[ ... ] ... b[illatu(?) ... ] 10[ ... ] ... b[illatu(?) ... ] 11[ ... ] ... b[illatu(?) ... ] 12[ ... ] ... b[illatu(?) ... ]

5ana pišerti kišpû kalâmû imâhr-lim im-
bu‘ tâmtî ḥâšî [ ... ] 6[ ... ] šâdûni sâbîtu tasâk šamûnêni šaman burâšû šamûnêni šaman [erênî] 7[šaman qanê tâbî] šaman kanâkî šaman murri šaman as šaman [ ... ] 8[ahê] t:jûrabqqa ina šamûnêni pûrî ina šamûnêni ḥâšî t[a]b[allâl] 9[ÉN  ...  ...] ... sêbiśu anu ma≥ar Şamâs; šamân anu libbi tamannu kaymânûn tap-
[šamaâsûsu]

10[šumma sinîsîtû[ ... ] b]êl(?) rît[sâ nekilmûšû][ma ilu u [šiœ[aru] 11[ittsâ zênû[?] ana kišpû pašûrû u ... 12[ ... ] 13[ ... ] 14[ ... ] 15[ ... ] 16[ ... ] 17[ ... ] 18[ ... ] 19[ ... ] 2[ ... ] 3[ ... ] 4[ ... ] 5[ ... ] 6[ ... ] 7[ ... ] 8[ ... ] 9[ ... ] 10[ ... ] 11[ ... ] 12[ ... ] 13[ ... ] 14[ ... ] 15[ ... ] 16[ ... ] 17[ ... ] 18[ ... ] 19[ ... ] 20[ ... ] 21[ ... ] 22[ ... ]

5For undoing witchcraft which (the patient) was given to eat
with cress: 5You have him repeatedly drink 5aššû-šû[plant, u[r[nû-plant], 6nuhrutu-plant, burâšû-juniper (and) se[ed of
the tulal-plant in beer (and) in mountain honey on an empty
stomach]. 7He [washes] his mouth, [and his flow of saliva
will be stopped].

8For undoing w[i]tchcraft ... [ ... ] 9[ ... ] 10[ ... ] ... [ ... ] 11[ ... ] ... [ ... ] 12[ ... ] ... 13[ ... ] ... [ ... ] 14[ ... ] ... [ ... ] 15[ ... ] ... 16[ ... ] ... [ ... ] 17[ ... ] ... [ ... ] 18[ ... ] ... 19[ ... ] ... 20[ ... ] ... [ ... ] 21[ ... ] ... [ ... ]

break reverse:
1[ ... ] ... beer[wört ... ] 2[beer]wört for ... na[špu]-beer, [beerwort for ... na[špu]-beer]; 3[ ... ] ... murû-beerwort; ... 4[ ... ] 5[ ... ] 6[ ... ] 7[ ... ] 8[ ... ] 9[ ... ] 10[ ... ] 11[ ... ] 12[ ... ] 13[ ... ] 14[ ... ] 15[ ... ] 16[ ... ] 17[ ... ] 18[ ... ] 19[ ... ] 20[ ... ] 21[ ... ]

5For undoing] all [wit]chcraft: 5you pour 5heals-a-thousand-
plant, imbu‘ tâmti-mineral, ḥaššî-plant, [...] 6[ ... ] (and)
magnete. 8You prepare [separately] 6cypress-scented oil, oil
scented with burâšû-juniper, [cedar-scented] oil, 7[oil scented
with ‘sweet reed’], oil scented with kanakû-aroma, ‘myrrh-
scented oil, myrtle-scented oil (and) [...] ]-scented oil. 8You
m[i]x] (it) in [pârû-bowl oil (and) filtered oil]. 9You recite [the
incantation “ ... ”] seven times into (it) before Šamaš. You
[rub him] repeatedly (with it).

10[If a woman’s ... and per]secutor look angrily upon her
and (her) god and (her) god[ess] 11[are angry with her] — to
undo [the witchcraft] and to ... 12[to reconcile (her) god
and her goddess with her]

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nuḫatimmu eper bāb bti sā[bī] 18[ ...] ... uḫnī ḫuḫlu muššaru pappardītā 19[ ...] ... aban bāḫrē ayyartu dušū (...)) 20[ ...] ... aḫn[ullā ... ] ... from the entrance of a kitchen, dust from the entrance of a tav[ērm], 16[ ...] ... lapis lazuli, ḫuḫlu-stone, muššaru-stone, pappardītā-stone, [ ... ]-sto[ne], [ ...] ..., aban bāḫrē-corall, ayyartu-shell, stea[tile, (...)] 20[ ...] ... aḫn[ullā-plant ... ] ... obv. 1′–4′: Probably restore bālu paṭān ikkal (GU7)-ma ēl(KU) “he eats (it) on an empty stomach, then he will be pure” at the end of all four lines.

1′: For dida-gu-la “‘large’ beerwort”, cf. CMAwR 1, text 1.6: 5′ (= BAM 206 obv. 5) and MSL 11, 114, 2.1: 6 (Nippur Forerunner of ḤAR-ra XXIII–XXIV).

3′–4′: Edible birds that are classified as ħarpū “early” include the summatu-dove (TUmul[m]), the sukanınīnu-dove (TU.GUR4 mul[m]), the sinuntu-swallow (šim4mul[m]) and the marratu-bird (šESmul[m]). See A 522 (BAM 318) rev. III 6–7 (prescriptions similar to those here) and CT 39, 36: 103–5 (Summa alū). The designation as “early” may refer to spring-time chicks.

5′–7′: For the restorations, see the duplicates edited in CMAwR 1, text 1.8, 1.: 2′–6′.

8′: This fragmentary line confirms that the first extant text unit on KUB 37, 44 (CMAwR 1, text 1.1, 1., ms. A1) is, as expected, an ana pišerti kiṣṭā prescription.

14′: // CMAwR 1, text 1.1, 1.: 2′ = KUB 37, 44(+), obv. I 2′. At the end of the line one can perhaps read qaran(S) urṣṭī(MAŠ) “horn of a goat” or qaran(S) šabttī(MAŠ.D) “horn of a gazelle”.

15′–16′: // CMAwR 1, text 1.1, 1.: 3′–5′ = KUB 37, 44(+) obv. I 3′–5′. Apparently, KUB 37, 44 lists the lal(l)at(n)gu-plant between ḫašḫar api and imḫur-tim (both not preserved). Here, neither the end of line 15′ nor the beginning of line 16′ seems to offer enough room for adding this additional item.

17′: The reading taballal at the beginning of the line remains uncertain. If it is correct, the end of the line CMAwR 1, text 1.1, 1.: 6′ = KUB 37, 44(+) obv. I 6′ should probably be restored accordingly. But the traces preserved in KUB 37, 44(+) obv. I 6′ suggest tlu-ballal (tlə is excluded). Therefore, von Soden’s rejection of tu-bal-lal-ma in KUB 4, 48 rev. III 9 as corrupt (OLZ 63 [1968] 457; but see Biggs, TCS 2, 55) is problematic. Apparently, both taballal and tuballal were used in the context of mixing ingredients in the technical language of the prescriptions.

18′: Note that the present text leaves out baḫtuṣumma taḫattas “..., (all of) them fresh, you steep (therein)”. This phrase follows upon the list beginning with dišpu in CMAwR 1, text 1.1, 1.: 7′–9′ = KUB 37, 44(+) obv. I 7′–9′. We cannot restore the precise wording at the end of line 18′ of the present manuscript; the suggestion in the translation follows the duplicate which, however, is also only partially preserved here. Note that instead of ina GE6 šā U₄,7.KAM the duplicate has i-na mu-ši U₄,6.KAM.

20′: As here, CMAwR 1, text 1.1, 1.: 13′–20′ has a prescription against witchcraft ingested with beer; however, except for the introductory formula, the prescription differs from that preserved here.

21′: Perhaps read [ ... ] x.Ḫ.Å3 at the beginning of the line.

rev. 1′–5′: This passage duplicates CMAwR 1, text 1.6, lines 9′–14′, where, unfortunately, the text is equally fragmentary. Its inclusion on the present tablet confirms that the prescription is indeed of the ana pišerti kiṣṭā type (see the comments in CMAwR 1, p. 54).

2′–3′: The restorations are based on the duplicate. Two kinds of našpū- and murā-beerwort are used: the first is referred to with the unclear sign sequence tir x, while the second, slightly better preserved in the duplicate, is designated as sag x (x) (read perhaps reš-ta-a, see CMAwR 1, p. 55).

4′: The duplicate adds “one shekel of each” before this instruction; instead of ina libbi, it has simple ina.

5′–9′: This ana pišerti kiṣṭā prescription is also known from W 22307/33, a very worn fragment that H. Hunger published and partially trans-
literated as SpTU 1, 48 (we have been unable to collate the fragment). According to its colophon, SpTU 1, 48 was counted as tablet 45 of the large therapeutic series. The present prescription is the last text unit recorded on the tablet (rev. 3′–6′):

3′ ana BÚR UŠ11.ŠU3 DÚ.A.BI 6IGI-lim 6KA-tam-[tim]

4′ a-ta-sāk 1šūŠUR.MIN 1UŠ-1 EREN [I] G[I] D[U]10,GA

5′ a-[šē-en]1-na-a 1tu-raq3-qa ina 1.GIŠ B[UR I.GIŠ]

6′-šá ana IGI 20 ŠID-nu 1SAG.ŠU3 [ŠEŠ.MEŠ-su]

10′–12′: The diagnosis and purpose clause indicate that the following substances are to be used for reconciling angry deities and hostile fellow-humans with a woman. Partly restored bēl rūdīša (EN2 UŠ-šā) in line 10′ may correspond to the second part of the purpose clause in line 11′; if so, one could perhaps restore and emend the text in line 11′ as follows: u <EN> UŠ-[šā] r[u-u]-u “to turn her persecutor into a friend”.

13′–22′: Apparently, the paragraph in lines 13′–19′ contains only a list of ingredients. The diagnosis and purpose clause in lines 10′–12′ are set off from this list of ingredients by a paragraph ruling; therefore it is likely that lines 20′ff. gave the instructions for the production of an ointment for which the ingredients listed in lines 13′–19′ were to be used.

14′–15′: One expects “grease from the gate of Gazbaba” or similar (cf. STT 57 obv. 5), but the traces following šā do not match any of the spellings for abullu, bābu, daltu or sippu.
TEXT A.2
A PRESCRIPTION AGAINST WITCHCRAFT

Content

K 8907 provides an additional manuscript of a short anti-witchcraft prescription edited as CMAwR 1, text 1.8, 2: 16′–28′. Despite its fragmentary state, the new source adds two words to the end of the prescription and clarifies some doubtful readings. In addition to the anti-witchcraft prescription, K 8907 contains therapies for ailments caused by the anger of Marduk and Ištar.

List of Manuscripts

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<th>Manuscript</th>
<th>Fragment</th>
<th>Script</th>
<th>Date</th>
<th>Library</th>
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<tbody>
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<td>coll.</td>
<td>Neo-Babylonian</td>
<td>7th cent.</td>
<td>‘Ashurbanipal’s Library’</td>
</tr>
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</table>

Synopsis of Text Units

i Prescription against witchcraft that was given to eat; duplicate of CMAwR 1, text 1.8, 2.: 16′–28′.............................................................................................................rev. 5′–11′

Previous Editions

Stadhouders, forthcoming a.

Transliteration

1. K 8907 rev. 5′–11′

(for the preceding text, see Summary 2.)

rev. 5′  [šuma₃ ma₃elu ina DU₁₁,DU₁₁]-šū il-la-tu-šā DU-ka ru-us₁ su ana³ [IGI] a-[wi²-lim išallu]
6′  [amūlu₃ Šu in-ka₂]-a₃-ta₃ šē₃-šu₃ ib₃-ta₃-<na₃>-al₃-liq₃ šē₃-zu₃₃ K[A₃]-šē₃-teb₃] /
7′  [amelu₃ ša₃ nu₃-ul]-la₃-a₃-ti₃ šu₃-kal₃ [SIM₃]₃ [MAN,DU NUMUN] [bur₃šē₃ šakir₃]
8′  [zēr balti₃ zēr a₂šāgi₃₂₃][r-ne-e²₃][i₃-ti₃-ti₃] [aban gabī₃ ḳ][UR.KUR
9′  [im₃ḥur₃-Im₃ ma₃šātkal zēr bī₃nī₃] ZU₃.LUM.MA ṣ[SIKIL] [₃][ɡAN.DAH₃ŠU₃] M 16 ŠE₃.M[E₃]₃
10′  [u₃la₃šē₃šal tanappi₃ balu₃ pa₃tu₃ NAG.NA]G₃[ZU₃₃] [zi₃qī₃ ZU₃.ME₃ŠU₃] [TA₃][G₃][TAG₃₃]-ma₃ K[A₃]-šu₃
11′  [um₃tass₃-ma₃ pā₃su₃ il₃-l₃₃-ti₃]₂₃ NU TUK₃-ši

(for the following text, see Summary 2.)

2. Summary of the paragraphs not included in the transliteration

For a comprehensive list of duplicates, see Stadhouders’ forthcoming edition of the text.

obv. 1′ Fragmentary; probably prescription for an apotropaic leather pouch.
2′–3′ Ritual against the anger of Ištar. As shown by the duplicates (BAM 316 rev. IV 3–6, STT 95 + 295 obv. II 70–73), the ritual included the recitation of the prayer Elletu Ištar (‘Ištar 24’). This prayer was also used in a ceremonial anti-witchcraft ritual edited here as text 8.29.
4′–7′ Prescription for a tooth poultice, salve or potion against the anger of Marduk (duplicates include STT 95 + 295 obv. I 17–12).

8′–11′ Ritual against the anger of Marduk (duplicates include STT 95 + 295 obv. I 1–6).

12′–16′ Prescription for a tooth poultice against sexual impurity resulting from the anger of Marduk and Istar (duplicates include STT 95 + 295 obv. I 16–22 and STT 280 obv. II 1–7; cf. CMAwR 1, p. 109, text 2.5, ms. D, ad STT 280 obv. II 1–7).

1′–4′ Fragmentary positive prognosis of a ritual against divine anger.

5′–11′ = text A.2.

12′–16′ Fragmentary symptom description.

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**Notes**

General: We would like to thank Henry Stadhouders who identified K 8907 and kindly made his own preliminary edition of the text (including his identifications of duplicates) available to us. For further comments on the text, see CMAwR 1, text 1.8, 2.

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**Bound Transcription**

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**Translation**

5[If a man’s] saliva flows [when he] [speaks,] [he sprays] his spit [in public (lit.: “in front of a man”)], [his words are constantly] failing him, his speech constantly escape[s] him, [he is] bel[ching]. 7[that man] has been fed [malicious]ness. Myrtle, suṣudu-plant, [burāšu-juniper] seed, [sakirā-plant], 8[seed of the baltu-thorn, seed of the aṣāgu-thorn, ujrū]-plant, tīyattu-plant, [alum, a]tāʾišu-plant, 9[‘heals-a-thousand’-plant, maštakal-soapwort, tamarisk seed], dates, sikillu-plant, [andahš]a-plant: These 16 plants, 10[you crush (and sieve). You smear (it) on the edges of his teeth,] 11[then his mouth] will no longer be afflicted by [the constant flow of saliv]a.
TEXT A.3
A FRAGMENT OF AN ANTI-WITCHCRAFT RITUAL BEFORE ŠAMAŠ

Content
The join VAT 14007 + 14215 (by W. Meinhold) was already mentioned in CMAwR 1, p. 315, but only VAT 14215 could be integrated into that volume as manuscript H of text 8.5. Together the two pieces now form manuscript H+ and duplicate lines 8′–21′ of text 8.5, with some significant variants. The line numbers below follow the score edition in CMAwR 1. Missing words are restored based on ms. A in the transliteration and transcription. The transcription and translation follow ms. H+ (for ms. A, see text 8.5 in CMAwR 1). The ritual instructions in manuscript H+ rev. 7–9 differ from those in the main text according to manuscript A and have not been integrated into the overall line count.

List of Manuscripts

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<th>KAL 4, 32 +</th>
<th>coll.</th>
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<td>H+</td>
<td>VAT 14215</td>
<td>KAL 7, 9</td>
<td>Aššur, Library N 4</td>
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</table>

Synopsis of Text Units

i Anti-witchcraft ritual addressed to Šamaš

Incantation addressed to Šamaš (= Bel belī šar šarrī Šamaš?)

H+ obv. 1′–rev. 6
Ritual instructions
H+ rev. 7–9

Previous Editions
Maul – Strauß, KAL 4, no. 32 (VAT 14007).
Abusch – Schwemer, CMAwR 1, text 8.5 (VAT 14215 = ms. H; by courtesy of W. Meinhold).
Meinhold, KAL 7, no. 9 (ms. H+).

Transliteration

<table>
<thead>
<tr>
<th></th>
<th>8′ H+ obv. 1′</th>
<th>9′ H+ obv. 2′–3′</th>
<th>10′ H+ obv. 3′–4′</th>
<th>11′ H+ obv. 4′–5′</th>
<th>12′ H+ obv. 5′–6′</th>
<th>13′ H+ obv. 7′</th>
<th>14′ H+ obv. 8′–9′</th>
<th>15′ H+ obv. 9′–10′</th>
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<tr>
<td></td>
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<td>[šalami] / [lu] ša IM lu šā NIG.SILA ša lipī ša iškāri] →</td>
<td>[ša ša kupsis(?)] / [Ša lu ša kiosk] →</td>
<td>[ša lu ušākil] →</td>
<td>[ŠA [ša lu ušākil] →</td>
<td>[ŠA [ša lu ušākil] →</td>
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<td>48 UR.GI Ša [ušā-kil]→</td>
<td>49] / [ša lu SUB-di ina Ki lu [ig-bir]</td>
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48 Ms. A adds: ša lu ušēpiš.
49 Ms. A adds: ışšūra ša lu ušākil.
20° H+ rev. 5–6

21° H+ rev. 6

6[ina mubhani] a|tbâri sâdi e[lli azzâz-ma]

9[Šamaš ša ana yâši illt [lemenu] tpuša kiššu ruḫḫe ruse ša [âbârī tpuša]


13[ina lubîtî]ī là [îtè] ina askuppi là imir ina il[gāri là îpî]

14[ēpuša]a uṣēpiša is[ih]uara uṣâshir[a là kâšâpu]

15[la kâšâpî]u là zîkaru là sinniṣtu là mîtû là bal[tu epšēṯ̱śu]

16[. . .] upṣâšasu [ana muḫḫētu u lántsû] lîlîka

17[ina qibti ilârkt]a r[âbrī] ša là uttakkaru [u anntkâ kînî]


19[ina kaspî ūru]dâsi lâbib

20[lu-mur na]-[r] a lu-uš-ta-[h)a-[-an] / [UD.DA]k[a] →

21[bulû]tanni-ma di-[â]-lîtka [u]d[lul]

Translation

8[In the mountain where— ]

9[Šamaš, he who has made an evil sign against me, has performed witchcraft, magic and wicked sorcery against me;]

11indeed he has made 10[figurines representing me either of clay or of dough [or of tallow or of wax] 13or of sesame pomace,]

indeed he has [fed] (them) to a dog, 12[indeed he has fed (them) to a pig], indeed he has thrown (them) into a river, indeed [he has interred] (them) in the ground, 13indeed he has walled (them) up [with brickwork], [indeed he has buried (them)] under a threshold, indeed he has imurred (them) in a wall, 14[he has performed] (or) has had performed, has so[ulght] (or has had witchcraft) sought [against me] —

[be it a warlock, 15be it a witch, be it a man, be it a woman, be it a dead or a living p[erson]:]

16[let] 15[his sorceries, 16his . . .] . . ., his machinations go (back) [to his head and body]!

17[By the command of your] g[real] [divinity] that cannot be changed, [and by your reliable approv[al] 18that cannot be all[te]red,

today, before you — [ . . . I have (not) s]inned — let them be un[do]ne for me, let them be released' from me!

19Let me become pure [by means of silver (and) go[l],

20let me see the lig[h]t, let me constantly wa[rm] myself [in yo]ur [heat].

21Restore me to life, then [I will praise your] gl[ory]""
rev. 7: [Dù.Dù.Bi\ text breaks\ ina kišād  nāri gaggara\ tasabbi\ it mē  ellāti tasallaḥ]\ rev. 8: [pāṭra\ tukān  ina muḥṭi\ pāṭri\ šuluppīš\ sasqā\ tasarraq]\ rev. 9: [ ... \ taśakkan ... [ ... 

(its ritual): You sweep the ground [on the ri]ver [bank (and) sprinkle pure water]. rev. 8: [You set up a portable altar; you strew dates (and) fine flour on] the portable altar. rev. 9: [ ... you place ... [ ... 

Notes

General: For restorations and further comments on this text, see the editions in CMAwR 1, text 8.5 and Maul – Strauß, KAL 4, pp. 76–78.

8’: The restoration azzâz-ma follows ms. A; this may well be a mistake for azzâzku; cf. CMAwR 1, texts 7.5: 7’ and 7.8, 7.: 23’.

9’: VAT 14007 confirms the restoration of Ā, “sign”, tentatively proposed in CMAwR 1.

12’: It seems that ms. H+ obv. 5’ did not have enough room to include [iṣṣūra  là ušākil] at the end of the line — unless in an abbreviated style, such as ŠA[H KIMIN MUŠEN KIMIN].

18’: The last phrase in this line seems to be corrupt in ms. H+. Ms. A apparently had an additional phrase before ina kaspì šuṣqī tiṣṣib, but it is also fragmentary there.

rev. 7–9: In contrast to ms. A, ms. H+ does not have an uṣburruda rubric. Also, the ritual instructions are entirely different from those of ms. A.
TEXT A.4
THE ŠAMAŠ PRAYER BĒL BĒLĪ ŠAR ŠARRĪ

Content

BM 40657 adds a new Babylonian manuscript to the text edited as 9.2 in CMAwR 1. The small tablet was probably a student’s exercise and contained only the text of the prayer addressed to Šamaš which forms part of the more extended ritual proceedings of text 9.2.

List of Manuscripts

<p>| | | | | |</p>
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| d | 81-4-28, 202 = | — | pl. 88 | Fragment of a single-col. tablet, Late maybe Babylon
|   |     |     |     | Babylonian script, ca. 5th–3rd cent. |
| BM 40657 |     |     |     | probably Babylon |

Synopsis of Text Units

i Incantation: Bēl bēlī šarrī Šamaš .......................................................... 1–7[ ]
Colophon.......................................................... ]8′

Previous Editions
None; for the other manuscripts, see CMAwR 1, text 9.2.

Transliteration

1 d obv. 1 1ÉN1 EN EN.LUGAL LUGAL.4[U[TU]
2 d obv. 2 4UTU DI.KU5 AN-e u KI-tim EN KUR.KUR
3 d obv. 3 ed-[de]-šu-û dZALAG DINGIR.MEŠ ka-a{-a1{-nu
4 d obv. 3 muš-te-šer AN.TA.MEš u KI.T[MEŠ]
5 d obv. 6 SIPA ki-i-ni ša te-nē-<še>-e-tum a[r-ta]
6 d obv. 6 4UTU DI.KU5 ši-[r]u ša qi-bit-su NU K[UR-ru]
7 d obv. 7 [annašu ilu mam]-4[ma-am]5 NU B[AL-u]
   (obv. breaks)
8′ d rev. 1′ DŪ
   (rest of rev. is uninscribed)

Bound Transcription

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<tbody>
<tr>
<td>1ÉN bēl bēlī šarrī Š[amaš]</td>
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<tr>
<td>Šamaš davyān šamē u erṣeti bēl mātāti</td>
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<tr>
<td>3eddēšu nūr ilt kayya[nu]</td>
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<tr>
<td>4muššer elāti u šap[lāti]</td>
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<tr>
<td>5re'-ā kīnu ša tenēšiti a[ra]</td>
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<tr>
<td>Šamaš davyānu štrū ša qibāssu lā u[tak-karu]</td>
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<tr>
<td>[annašu ilu mam]man lā e[nū]</td>
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Translation

1Incantation: “Lord of lords, king of kings, Š[amaš]!
2Šamaš, judge of heaven and earth, lord of the lands,
3self-renewing (god), const[ant] (divine) light of the gods,
4who guides aright the upper and the low[er] (world),
5the true shepherd of the people are y[ou].
6Šamaš, exalted judge, whose command cannot be c[hanged],
7[whose approval n]o [god] can a[lter],
Notes

1: This manuscript fully preserves the opening line of the prayer, which had previously been reconstructed on the basis of catchlines and other quotations of the incipit (see CMAwR 1, p. 392).

3: Only this manuscript adds the divine determinative to ZÁLAG, thereby implying an identification of Šamaš with the divine lamp Nāru (iziZI.GAR, șZÁLAG), which in turn is associated with the light-god Nuska.

8*: DÛ is placed in the middle of the last line of the tablet and is certainly the only sign in that line. The space below is uninscribed and at least one line above DÛ was also blank. This suggests that DÛ is a student’s brief subscript, probably to be connected with the expression uppūš “executed” that is frequently attested in Late Babylonian colophons.
TEXT A.5
A LIST OF MATERIALS FOR AN ANTI-WITCHCRAFT RITUAL

Content

This small Neo-Assyrian tablet from Aššur was recently edited by W. Farber as “a list of utensils and materials for a ritual involving Lamaštu”. The inventory shows, however, many precise correspondences to the anti-witchcraft ritual edited as CMAwR 1, text 8.7, in which a figurine of Lamaštu is used. Thus there can be little doubt that the list refers specifically to that ritual. Farber notes in his commentary the similarity of the present text to K 888, the memorandum version of text 8.7, but does not recognize the full extent of the parallels. Since our readings differ in a number of places from those proposed by Farber, we repeat the text here as an addendum to text 8.7.

List of Manuscripts

|-----|-----------|------------------------------|---------------------------------------------|---------------|

Synopsis of Text Units

i List of materials for the anti-witchcraft ritual CMAwR 1, text 8.7 ......................................... 1–37
  A obv. 1–l. e. 2

Previous Editions


Transliteration

1 A obv. 1 ša 1-en GI,DUG
2 A obv. 2 a-nu-tu BĀHAR
3 A obv. 3 i-si-li-tu gab-bu
   A
4 A obv. 4 NU DUMU,MUNUS 4a-nim
5 A obv. 5 ša IM KI,GAR
6 A obv. 6 f2š1 ANŠE,NĪTA,MEŠ šā IM
7 A obv. 7 fTU1 ḫaš-ma-nu
8 A obv. 8 Š2š1 ku,DUG,GAN,MEŠ e-s[i-dî-t]āl SA11
9 A obv. 9 [Š][U,GUR KU,BABBAR za-bab 4KU3,[BABBA]R
10 A obv. 10 [š]p4KI,SIB ḫaš-ti ma [x x] x
11 A obv. 11 Šš]-qa-a-ti 4GŪ3,2[11 x S]Λ3
12 A obv. 12 [t]i-nu-ru a-d[u-gu]
13 A obv. 13 [UD]UN 4k1š-ru lab-ri[4a]cl [ḥu-lu-pa-q]u
14 A obv. 14 [KL]N[E GIBIL3 x [(x)]
   A
15 A obv. 15 [2] NU ṭaš[ŠINIG]
16 A obv. 16 [2] NU ṭaš[EREN]
17 A obv. 17 [2] NU [GI]
18 A lo. e. 1 [2] NU GIŠ
19 A lo. e. 2 [2] NU AN.[NA]
20 A lo. e. 3 [2] NJU [URUDU]
22 A rev. 2 [7] [N]U [IM.KIGAR] \ša ESI[R HE.HE]
23 A rev. 3 [7] NU IM.[BABBAR]¹
24 A rev. 4 [7] NU NIG.SILA₁₁,G[Ā]
25 A rev. 5 7 NU AGARIN₅
26 A rev. 6 7 NU BAPPIR
27 A rev. 7 [7] NU ḤAB²³
28 A rev. 8 [7] NU ku-up-si
29 A rev. 9 [7] NU LUDU \ša KI sah-lē-e HE.HE
30 A rev. 10 [7] NU LUDU
31 A rev. 11 7 NU DUḪ.LĀL
32 A rev. 12 7 NU EŠIR
33 A rev. 13 ⁴GI[1-li]m GIŠ BŪR
34 A u. e. 1 gŠ[E],Ü,SUḪ₄,nI恩施
35 A u. e. 2 1-en Z[UB]I ZABAR
36 A e. c. 1 [DIŠ NA ZI,KU₄,RU.DA(?)] e²-p]u²-su
37 A e. c. 2 [i-si-ih-tū(?)] ga²-ba₄-bu

Bound Transcription

Translation

'ša ištēn paṭtī ²anāt paḥārī ³išīṭu gabbu

4šalām mārat Ani ⁵ša tīd kallatī ⁶šīna(?)
imērā ša tādi ⁷subātu ḫašānu ⁸šīna(?)
tukkānna šišt[i]-tu malā ⁹[niŋqi] kaspi
zabab(?)[ kal[sp[i] ¹⁰kusuk ḫalti ... [...] ...
¹¹[ši]qqātī kāš[u(?)] ... maš[i]ṭī(?) ¹²[jīninuru
ad[āgu] ¹³[utā]nu kṛtu labti [ḥuluppaq][u
¹⁴[kinā]nu eššu(?)] ... [...] [...]

¹⁹[šēna] šalmā an[naki] ²⁰[šēna] šal-[mā] [erf]
²¹[sebet] šalmā [tīd] ²²[sebet šal-mā t[i]
kallati] ša ittā (ballu) ²³[sebet šalmā ġašṣ]
²⁴[sebet šalmā ištī ²⁵[sebet šalmā ašarinni
²⁶[sebet šalma bappiri] ²⁷[sebet šalmā āṭī(?)]
²⁸[sebet šalmā kūṣi] ²⁹[sebet šalmā īlip ša
ittī sah-lē ballu] ³⁰[sebet šalmā īlip] ³¹[sebet
šalmā īṣkār] ³²[sebet šalmā īṭe] ³³[im]-lur-līm
iš piṣīr ³⁴[terinnatu maštakal] ³⁵[ištēn glama]l
siparrī ³⁶[šamam amēlu zikurudā ep]ussu(?)] ³⁷[ištē-
tu ga]❜bu(?)

¹For one portable altar, ²potter’s utensils, ³all the assigned materials:

⁴A figurine of the daughter of Anu, ⁵(made) of clay from the clay pit; ⁶two donkeys of clay; ⁷a ḥašmānu-cloth; ⁸two leather bags filled with pro[vision]; ⁹a silver [ring, a grain of s[i-
ve]; ¹⁰a seal of ḫaltu-stone; ... ; ¹¹[a per]fume flask; a cup[p filled [with ...]. ¹²A bread oven, a brewer’s [oven], ¹³[a pot-
ter’s] kiln, a melting oven, a roasting ov[en, a crucible], ¹⁴a new [brass][ier; ... [...] [...]

wort, ³⁵one c[uved staff[i of bronze.

³⁶[If ‘cutting-of-the-throat’ magic has been per]formed against [a man]; ³⁷[a][l] [the assigned materials].

Notes

1: Farber notes anātu (unātu) as the only clearly Neo-Assyrian form in this text; but cf. ⁴–⁵: Cf. CMAwR 1, texts 8.7.2: 22 and
esīdītu in line 8.

8.7.1: A₃ rev. III’ ⁷–⁸’.
6: Cf. text 8.7.2: 23.
7: Cf. text 8.7.2: 26.
8: Cf. text 8.7.2: 23. For Neo-Assyrian eṣidītu (ṣidītu), see SAA 5, 115 obv. 6; SAA 12, 71 obv. 8, 11; SAA 19, 17 lo. e. 12.
9: Cf. text 8.7.2: 27.
10: Cf. text 8.7.2: 26. The second half of the line remains unclear. One expects one of the other items that are given to Lamaštu to be mentioned, but none of those named in text 8.7.2 fits the traces. Sheep bile is used in the ritual (see text 8.7.2: 18), but while a reading ma-[rat UD]U is epigraphically possible, it is contextually implausible.
11: Cf. text 8.7.2: 25. A cup (kāsu) is not mentioned in the parallel text, but it would fit a list of the “potter’s utensils”.
12–14: Cf. texts 8.7.2: 3–16 and 8.7.1: A3 rev. III 4′–6′.
14: The second half of the line remains unclear; Farber tentatively proposes šimḪ[AB].
15–32: Cf. texts 8.7.2: 6–16 (with some corrupt numbers); 8.7.1: 91′–98″ and A3 obv. II 1′–5′.
27: The reading šiḫḪAb follows Farber. This item is missing from the corresponding list in text 8.7.1, but note fragmentary NU šiḫḪAB in text 8.7.1: 95″ (there probably misread as NU BĀPPIR-rim).
33–35: Cf. texts 8.7.2: 32–33 and 8.7.1: 116″–17″.
36: The restoration of this line is very uncertain; it is inspired by text 8.7.1: 15 and the common phrase šumma amelu zikurudū epussu (e.g., in this volume, text 10.8: 27).
ADDITIONS AND CORRECTIONS TO VOLUME 1

1. LIST OF ADDITIONS AND CORRECTIONS TO VOLUME 1

p. 15a ad 83-1-18, 427+ “for protecting the sūrqtu of the diviner” > “for protecting the ma-kalstu of the diviner”.

pp. 28–39 text 1.1 new duplicate: BM 47695 + 47781; for an edition, see CMAwR 2, text A.1.

p. 30 text 1.1, 1.: 78’’’’’ (B rev. III 10’)

p. 34 text 1.1, 1.: 98’’’’’ Translation: white locust > white crow (cf. Stol, BiOr 70 [2013] 127).

p. 59 note lines 14–16 The collations of ms. E (STT 136) obv. II 42’–44’ were missing in CMAwR 1, but are now included in CMAwR 2.

pp. 60–64 text 1.8 New duplicate: BM 47695 + 47781; for an edition, see CMAwR 2, text A.1.

pp. 61–62 text 1.8, 2.: 16’–28’ New duplicate (identified by H. Stadhouders): K 8907 rev. 5’–11’; for an edition of the passage, see CMAwR 2, text A.2.


p. 64 note on line 10’ For ša anqa qatt šaṣṣ/šaṣṣ, see now CMAwR 2, notes on text 8.21: 96 and text 11.3, 1.: 6.

pp. 67–82 text 2.2 New duplicate (identified by D. Schwemer): BM 36520+; for an edition, see CMAwR 2, texts 10.6.1 and text 10.14.

p. 74 text 2.2, 1.: 149’’’ (F 2 rev. IV 1) For difficult ú-kašš-ši-pu-ni [n], cf. Stol, BiOr 70 (2013) 127, suggesting an interpretation kašš-ši-bu (kassibu).

p. 76 text 2.2, 4.: 1’ (H obv. I 1’) Transliteration: k]A-šṣu i-l[a-bar] > k]A-šṣu i-l[a-pár]; see CMAwR 2, text 10.14: 11.

p. 83 ms. D4 82-3-2, 103 > 82-3-23, 103 (passim)

p. 88 text 2.3.1: 86’’ Transliteration: ta-ša-(ap)-p[l]u better than ta-ša-(ap)-p[i]; cf. CMAwR 1, p. 79, text 2.2.1: 160’’’’’.

p. 92 text 2.3, 1.: 60’’ Translation: his [heart] is always distressed > his [stomach] is always upset; remove italics from “vol[mits]” (cf. Scurlock, JAOS 133 [2013] 538).

p. 107 text 2.5, 5. 1) Scurlock, JAOS 133 (2013) 538, makes proposals for several ‘improvements’ of our transliteration of this difficult paragraph in BM 68033. Renewed collation of the fragment confirms our copy of the text and excludes Scurlock’s readings. A fumigation of bread (thus Scurlock) is unexpected.

p. 107 text 2.5, 5. 2): 1 Ms. n rev. IV 12’–13’: ‘‘ši-ši-h[u] > ‘‘ši-h[u].

p. 112 text 2.5, 1.: 14’ Transcription and translation: atma muṣṣa’’irźni / frogspawn > atma muṣṣa’’irṇi arqi / tadpole of a green frog.

p. 128 note on lines 17’–18’ Citation of AMT 43/6: NAG.MEŠ-šu > GU2.MEŠ-šu (cf. Scurlock, JAOS 133 [2013] 538).


p. 138 text 7.6.7: 28, 33 H. Stadhouders (letter) makes the following observations on these lines: “rather [GUR-đār / ú-ṭar] = [ūtār]. A nice parallel, supplementing those recorded by CAD T 274b, is K 2581 rev. 10: NA BI ina EGI R rik-si i-kam-[m]iş-ma A-šu ana EGI R-[ű-ṭar], which
is correlative with rev. 19: ʾt-di-šā DUš-ma. I therefore suspect that STT 256, 33 ends in: ʾĀ[r]-šā DUš-ār]. Perhaps the close and elucidating parallel BAM 237 obv. I 16′ (concluding a section that prescribes the gesture under discussion to be performed by a woman supplicating (ū-tar), ... should be restored likewise: ...-ma i-[di-šā DUš].” The translation of line 28 (p. 145) should therefore read: “Th[at] man [ ... puts] his arms behind [his] back.” Line 33 then ends with the instruction: “[he loosens] his ar[ms]”. Note that Stadhouwers proposes ʾlibb-tak-ki-ma “let him wail repeatedly” for the preceding verbal form in line 33. This is epigraphically possible and at least as good as our rather desperate attempt ʾMARšop-š (Notes, p. 149).

p. 140 text 7.6.3: 8′
Transcription and translation: ʾimḥur-lm > ʾimḥur-ešrā; ‘heals-a-thousand’-plant > ‘heals-twenty’-plant.

p. 141 text 7.6.4: 11
Transcription: add u between mušlāa and šimeš[tān; translation: (and) > and.

p. 141 text 7.6.4: 28′
Transcription: ʾirammuk > ʾirammuk-ma.

p. 142 text 7.6.6: 20
Transcription: add u between ḫimṣa and šumē; translation: (and) > and.

p. 165 text 7.8, 1.: 13′–15′
The incipit of this incantation is also attested in BM 56148+ rev. VI 46–47 (Schuster-Brandis, Steine, 300).

p. 188 text 7.8, 3.: 38′
Translation: add “ēdu-plant” between “ammēnak-plant” and “KA.BAD-plant”.

p. 192 text 7.8, 6.: 4′
Translation: comm[and of > comm[and that spoke.

p. 192 text 7.8, 6.: 9′
Translation: add “Nanaya” after “Īstar”.

p. 202 text 7.9: 9′
Translation: add “against me” after “wi[chtcraft]”.

Scurlock, JAOS 133 (2013) 538, makes proposals for several ‘improvements’ of our transliteration of ms. j. Note that our line count is correct (obv. 1 is followed by an indented line). ʾKUR.R[ obv. 2]: the broken sign cannot be RA; ʾḪAR₃.<ḪAR> (obv. 3): the broken sign cannot be ḪAR; the correct reading is, as pointed out to us by N. P. Heeßel, ʾを持っている [A saḫ-lu-ʁ]; Ṣi-li-rım-ni (obv. 8): the scribe wrote instead Ṣi-ni-ni-ni; that this is a corruption of Iš-rēmēni goes without saying and is confirmed by the three duplicates edited in CMAwR 1.

p. 232 text 7.10.1, 1.: 2′
Transcription and translation: libbahšu > rēš libbhšu; abdomen > epigastrium.

p. 234 text 7.10.1, 1.: 88′
Transcription and translation: add atāʾišu / atāʾišu-plant before kurkanū / kurkanū-plant.

p. 235 text 7.10.1, 1.: 101′
Transcription and translation: add maštakal / maštakal-soapwort at the beginning of line.

p. 235 text 7.10.1, 1.: 114′
Transcription and translation: add išatti / he drinks (it).

p. 236 text 7.10.1, 1.: 154′
Translation: pašrā > patrā.

p. 241 text 7.10.3, 3.: 4
Transcription: tabarrī > šipātā šāmāti.

p. 242 text 7.10.5: 7′
Transcription and translation: add lišān-kalī / ‘dog’s tongue’ after šakīrū / šakīrū-plant.

p. 262 text 8.2: 118
Transliteration: DU₁₀.GA > DU₁₁.GA.

p. 266 text 8.2: 103, 105
Transcription: temessi > imessi; taqabbī > iqabbī.

p. 266 text 8.2: 107
Transcription: add anākū at the beginning of the line.

p. 287 text 8.3, 1.: 83
Transcription: at-ta-mā tdū > at-ta-ma ṣāḏū.

p. 287 text 8.3, 1.: 107
Translation: kišād nārī > kibīr nārī.

p. 288 text 8.3, 1.: 120
Translation: the[m] > y[ou].

p. 289 text 8.3, 2.: 23
Transcription and translation: mē zikurudēya / water of my ‘cutting-of-the-throat’ > mē napisētya / water of (taking) my life.
p. 315 general note VAT 14007 has been published as KAL 4, 32; see now CMAwR 2, text A.3.

p. 316 note on lines 18′–21′ ms. F > ms. H.

p. 327 text 8.6: 103′ (A rev. 29′) Transliteration: štṣ[s]ā > šṭ[l]i[m].

p. 331 text 8.6, 1.: 85′ Transcription: mahār > ina mahār.

pp. 336ff. text 8.7 For an additional parallel text, see CMAwR 2, text A.5, especially notes on lines 15–32 and 27.


p. 344 text 8.7.1: 17 Transcription: ṣalmušu > ṣalmušu.


p. 347 text 8.7.1: 118″ Transcription: te[leg]q(e(?)) > te[leg]q(e(?)); translation: delete “[ ... ]”.

p. 349 text 8.7.2: 21 Transcription: tabarra > šipāti sāmāti.


p. 368 text 8.13: 12 Transcription: add ittšu before ana sullumi; translation: add “with him” after “be reconciled”.


p. 374 text 8.14: 22′ Transcription: add šalam between mu[ḫḫ][l]i and muppišṭi; translation: delete parentheses in “(the figurine of)”.

pp. 375ff. text 9.1 An additional duplicate to lines 1–3 is the Bt r imki incantation tablet K 2569 + 5202 + 16380 + Sm 542 (rev. 13–15).

pp. 387–92 text 9.2 New duplicate (identified by D. Schwemer): BM 40657; for an edition, see CMAwR 2, text A.4.


p. 413 text 10.3: 61″ Transcription and translation: [šumma] KIMIN / [H] ditto > [šumma amēlu] KIMIN / “[If a man] ditto”.

p. 416 Synopsis Add // B2 r. col. 5′–11′ in unit ii, duplicating A obv. 6–14.

p. 419 text 10.4: 3 Delete ina māši from restoration.

2. LIST OF MINOR CORRECTIONS AND TYPOGRAPHICAL ERRORS IN VOLUME I

passim  

Hunger, ABK > Hunger, BAK

\(\text{HAHR.MEŠ} > \text{MUR.MEŠ} (\text{ḥaṣšu} \text{“lungs”})\)

\(\text{mahār} \text{tu} = \text{bone} > \text{mahīr}tu\text{-bone}\)

p. 39  note on line 104

p. 41  text 1.2: 9" (A1 obv. II 1)

p. 50  text 1.5, 1: 12

p. 50  text 1.5, 3: 1

p. 57  text 1.7: 1

p. 63  text 1.8, 2: 20

p. 77  text 2.2, 1: 20

p. 77  text 2.2, 1: 65°

p. 79  text 2.2, 1: 160°

p. 86  text 2.3, 1: 20°

p. 92  text 2.3, 1: 63°

p. 92  text 2.3, 1: 71°

p. 93  text 2.3, 1: 109°

p. 94  text 2.3, 1: 118°

p. 94  text 2.3, 1: 122°

pp. 109–10  Summary, ms. f

p. 113  text 2.5, 3: 12

p. 113  text 2.5, 3: 14

p. 114  text 2.5, 5, 2): 1

p. 120  text 7.2: 27

p. 126  text 7.5: 1°

p. 127  text 7.5: 3°

p. 139  text 7.6.3: 4°

p. 141  text 7.6.4: 27°

p. 145  text 7.6.7: 40

p. 157  text 7.7: 65

p. 157  text 7.7: 69

p. 183  text 7.8, 9: 33°

p. 187  text 7.8, 3: 27°

p. 188  text 7.8, 3: 58°

p. 192  text 7.8, 6: 22°

p. 192  text 7.8, 6: 26°

p. 193  text 7.8, 6: 31°

p. 195  text 7.8, 9: 33°

p. 224  text 7.10.1, 2: 28

p. 224  text 7.10.1, 2: 29

pp. 234–35  text 7.10.1, 1: 88°, 98°, 103°, 110°, 134°, 164°

p. 235  text 7.10.1, 1: 138°

p. 236  text 7.10.1, 1: 183°

p. 237  text 7.10.1, 1: 192°

p. 239  text 7.10.2: 21°

p. 241  text 7.10.3, 5: 1

p. 253  text 8.1: 86°

p. 264  text 8.2: 29

pp. 264–65  text 8.2: 50, 77

p. 267  text 8.2: 118

p. 270  text 8.2: 118
ADDITIONS AND CORRECTIONS TO VOLUME 1

p. 273 text 8.3, 1.: 15a (a obv. 17) KL.MIN > KIMIN
p. 273 text 8.3, 1.: 17 ms. f 'u3[-šēšiš] > 'u3[-šēšiša]
p. 276 text 8.3, 1.: 41–43 (E1 obv. 33′–35′) KL.MIN-ma > KIMIN-ma
p. 281 text 8.3, 1.: 107 (K obv. 3) gīțE[RIN] > gīțE[REN]
p. 284 text 8.3, 1.: 28 id’ibā > id’ipā
p. 286 text 8.3, 1.: 79 upšāš > upšāšē
p. 287 text 8.3, 1.: 106, 112 ḥulūpaqqā > ḥulūpaqqāqā; ((ḥulūpaqqī)) > ((ḥulūpaqqī))
p. 287 text 8.3, 1.: 114 attānu mē > attānu mū
p. 288 text 8.3, 1.: 118 r[ānī]ḥṭyā > r[ānēl]ḥṭyā
p. 289 text 8.3, 2.: 29 līrim > līrim
p. 289 text 8.3, 2.: 31 <$b>ittall[al] > <$b>ttall[al]
p. 301 text 8.4: 10 șina > șina
p. 301 text 8.4: 20 mudā > mūdā
p. 301 text 8.4: 29 redīya > rēdyā
p. 307 text 8.5: 4’ uštēširā > uštēšerē; ippetti > ippette
p. 315 text 8.5: 128’ muḫḫišṭānu > muḫḫišṭ[unu
p. 320 text 8.6, 1.: 13 (B2 rev. III 10’) ADD[A] > ADD[A.MEŠ
p. 320 text 8.6, 1.: 13 (D,D2 obv. 7’) sḫ-pi > sḫ-pil
p. 328 text 8.6, 2.: 20′ (G2 rev. 1) ú-lap-pi1-[tu-in-ni] > ú-lap-pi1-[tu-nin-ni]
p. 329 text 8.6, 1.: 17 sal[tu] > sal[tu]
p. 329 text 8.6, 1.: 18 aya > ayya
p. 332 text 8.6, 2.: 12 šattaddurāku > šuṭaddurāku
p. 332 text 8.6, 2.: 20′ ulappi[tāninnu] > ulappi[tāninni] (or ulappi[tāʾinni]
p. 334 note, line 77′ GĪS > GĪS
p. 342 text 8.7.1: 139″ (B rev. IV 17′) tum-maš]-ʃar1-[ṣu-n][u-][ti] > tu-maš]-ʃar1-[ṣā-n][u-][ti]
p. 343 text 8.7.1: 2 mtnāššu > mināṭšša
p. 344 text 8.7.1: 14 ayya > ayya
p. 344 text 8.7.1: 31 b’ēra > b’erē
p. 359 text 8.10: 3 māyyaltšā > māyyaltšû
p. 359 text 8.10: 7 sippa > siparri
p. 362 text 8.12: 6 ʾBAD > ʾDIM
p. 368 text 8.13: 24 sinnišṭa > sinništā
p. 368 text 8.13: 34 r]āhāzi > r]āhāzi
p. 369 text 8.13: 51′ sōrcery > ma]gic
p. 383 text 9.1: 29 in bīrtni > ina bīrtni
p. 384 text 9.1: 42a sorcery, magic > magic, sorcery
p. 397 attānu mē > attānu mū
p. 400 text 10.1: 8 probably i/taṣabbat-ma > išabbat-ma and (t)uṣerrebš[u] > uṣerrebš[u (as in translation)

p. 413 text 10.3 ṭāpət 43′ he shall
p. 413 text 10.3: 57′ iṣṣanabbass[u] > iṣṣanabbass[u
p. 421 text 10.4, 3.: 11 saqi > saqi
p. 423 text 10.5: 7’ ZL.KU4.RU.DÉ > ZL.KU3.RU.DÉ
p. 424 text 10.5: 2′ šērti > šērti
p. 424 text 10.5: 5′ imḫur-ašša > imḫur-aššā
p. 432 text 11.2: 15 ilāṭika > ilāṭka
p. 439 text 12.1 translation: line numbers 11 and 12 > 16 and 17
p. 440 text 12.1: 50 Šabaṭi > Šabaṭi
p. 441 text 12.1: 88 śinništī > śinništī
p. 470 s.v. ḥulūḥṭu ū4AN.ZAḪ BABBAR > ū4AN.ZAḪ.BABBAR
p. 471 s.v. kurkānā, ntnū kurkānā > kurkanā; Ū.KUR.RA > 4KUR.RA
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### Concordances (Volumes 1–2)

<table>
<thead>
<tr>
<th>Text Number</th>
<th>Museum Number</th>
<th>(Previous) Publication</th>
<th>Geers</th>
<th>Plate</th>
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<tbody>
<tr>
<td>vol. 1, 1.1 A</td>
<td>KUB 37, 44</td>
<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>vol. 1, 1.1 A</td>
<td>KUB 37, 45</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.1 A</td>
<td>KUB 37, 46</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.1 A</td>
<td>KUB 37, 47</td>
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<tr>
<td>vol. 1, 1.1 A</td>
<td>KUB 37, 49</td>
<td>—</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.1 B</td>
<td>KUB 37, 43</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>vol. 1, 1.2 A</td>
<td>KUB 37, 51</td>
<td>—</td>
<td>—</td>
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<td>vol. 1, 1.2 A</td>
<td>KUB 37, 53</td>
<td>—</td>
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<td>vol. 1, 1.2 A</td>
<td>KUB 37, 99</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.3 A</td>
<td>KUB 37, 52</td>
<td>—</td>
<td>—</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.4 A</td>
<td>KUB 4, 60 + KBo 36, 38</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.5 A</td>
<td>KBo 9, 47</td>
<td>—</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.5 B</td>
<td>KUB 4, 99</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.5 C</td>
<td>BAM 317</td>
<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>vol. 1, 1.5 D</td>
<td>KAL 2, 43</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>vol. 1, 1.5 D</td>
<td>KAL 2, 44</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>vol. 1, 1.5 E</td>
<td>KAR 275, KAL 2, 45</td>
<td>—</td>
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</tr>
<tr>
<td>vol. 1, 1.5 F</td>
<td>KAL 7, 8</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.6 A</td>
<td>BAM 206</td>
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<tr>
<td>vol. 1, 1.7 A</td>
<td>BAM 197</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.8 A</td>
<td>KAL 2, 42</td>
<td>—</td>
<td>—</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.8 B</td>
<td>BAM 161</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>vol. 1, 1.8 C</td>
<td>KBo 3461</td>
<td>—</td>
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<tr>
<td>vol. 1, 1.8 D</td>
<td>BAM 282</td>
<td>—</td>
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<tr>
<td>vol. 1, 2.1 a</td>
<td>BAM 393</td>
<td>—</td>
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</tbody>
</table>

1 Including partial publications.
<table>
<thead>
<tr>
<th>Volume</th>
<th>Fragment Reference</th>
<th>Object Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>vol. 1, 2.5 B</td>
<td>81-7-27, 73</td>
<td>TCS 2, pl. 2, Ab16</td>
</tr>
<tr>
<td>vol. 1, 2.5 C</td>
<td>VAT 8916</td>
<td>KAR 70</td>
</tr>
<tr>
<td>vol. 1, 2.5 D</td>
<td>SU 52/139 + 161 + 170 + 250 + 250A + 323 + 379</td>
<td>STT 280</td>
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<tr>
<td>vol. 1, 2.5 E</td>
<td>K 9451</td>
<td>TCS 2, pl. 1, N098</td>
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<td>11676</td>
<td>TCS 2, pl. 1, B131</td>
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<td>TCS 2, pl. 1, B135</td>
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<td>vol. 1, 2.5 f</td>
<td>BM 68033 = 82-9-18, 8081</td>
<td>vol. 1, pl. 18</td>
</tr>
<tr>
<td>vol. 1, 2.5 G</td>
<td>VAT 13616</td>
<td>LKA 144</td>
</tr>
<tr>
<td>vol. 1, 2.5 H</td>
<td>VAT 13971</td>
<td>BAM 207, BID, pl. 24</td>
</tr>
<tr>
<td>vol. 1, 2.5 J</td>
<td>VAT 13893 + 13982</td>
<td>BAM 520</td>
</tr>
<tr>
<td>vol. 1, 2.5 k</td>
<td>W 22307/4 + 68</td>
<td>SpTU 1, 9</td>
</tr>
<tr>
<td>vol. 1, 2.5 L</td>
<td>A 522</td>
<td>BAM 318</td>
</tr>
<tr>
<td>vol. 1, 2.5 M</td>
<td>VAT 14111</td>
<td>BAM 319</td>
</tr>
<tr>
<td>vol. 1, 2.5 n</td>
<td>BM 54560 = 82-5-22, 976</td>
<td>BID, pl. 19–21</td>
</tr>
<tr>
<td>vol. 2, 3.1 A</td>
<td>Bo 5013 (Istanbul)</td>
<td>KUB 4, 27</td>
</tr>
<tr>
<td>vol. 2, 3.2 A</td>
<td>292/c</td>
<td>KUB 37, 3</td>
</tr>
<tr>
<td>vol. 2, 3.3 A</td>
<td>773/f</td>
<td>KUB 37, 4</td>
</tr>
<tr>
<td>vol. 2, 3.4 a</td>
<td>W 226690 + W 226662</td>
<td>SpTU 2, 22 + SpTU 3, 85</td>
</tr>
<tr>
<td>vol. 2, 3.4 B</td>
<td>SU 52/74 + 52/382</td>
<td>SU 275</td>
</tr>
<tr>
<td>vol. 2, 3.4 C</td>
<td>VAT 9953 + 10446</td>
<td>BAM 370</td>
</tr>
<tr>
<td>vol. 2, 3.4 C</td>
<td>VAT 10547 + 10700</td>
<td>BAM 370</td>
</tr>
<tr>
<td>vol. 2, 3.4 d</td>
<td>BM 56148 + 59929 + 64516 = 82-7-14, 508 + 4339 + 82-9-18, 4496</td>
<td>Schuster-Brandis, Steine, pl. 9–27</td>
</tr>
<tr>
<td>vol. 2, 3.4 e</td>
<td>BM 38666 + 39447 = 80-11-12, 549 + 1333</td>
<td>Schuster-Brandis, Steine, pl. 38 (photo)</td>
</tr>
<tr>
<td></td>
<td>Sm 302</td>
<td>AMT 92/1</td>
</tr>
<tr>
<td>vol. 2, 3.4 g</td>
<td>BM 35543 = Rm 4, 99</td>
<td>vol. 2, pl. 4</td>
</tr>
<tr>
<td>vol. 2, 3.4 h</td>
<td>BM 32515 = 76-11-17, 2256</td>
<td>vol. 2, pl. 1, 4</td>
</tr>
<tr>
<td>vol. 2, 3.5 A1</td>
<td>VAT 13750 + 13755 + 13941 + 13969</td>
<td>BAM 315</td>
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<tr>
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<td>VAT 14282</td>
<td>BAM 315</td>
</tr>
<tr>
<td>vol. 2, 3.5 B</td>
<td>Bu 91-5-9, 214</td>
<td>D043</td>
</tr>
<tr>
<td>vol. 2, 3.6 A1</td>
<td>VAT 13608</td>
<td>BAM 316</td>
</tr>
<tr>
<td>vol. 2, 3.6 A2</td>
<td>VAT 13759</td>
<td>BAM 316</td>
</tr>
<tr>
<td>vol. 2, 3.7 a</td>
<td>BM 64174 = 82-9-18, 4143</td>
<td>Geller, AfO 35, 21</td>
</tr>
<tr>
<td>vol. 2, 3.7 B</td>
<td>SU 51/93 + SU unnumbered</td>
<td>STT 95 + 295</td>
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<tr>
<td>vol. 2, 3.7 C</td>
<td>VAT 13740</td>
<td>BAM 326</td>
</tr>
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<td>vol. 2, 3.8 A</td>
<td>K 2562</td>
<td>BAM 446</td>
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<td>VAT 8360</td>
<td>Ab75</td>
</tr>
<tr>
<td>vol. 1, 7.1 a</td>
<td>VAT 8360</td>
<td>VS 17, 31</td>
</tr>
<tr>
<td>vol. 1, 7.2 A</td>
<td>K 6053</td>
<td>BAM 438</td>
</tr>
<tr>
<td>vol. 1, 7.2 B</td>
<td>Rm 950</td>
<td>BAM 437</td>
</tr>
<tr>
<td>vol. 1, 7.3 A</td>
<td>1929-10-12, 693 = BM 128037</td>
<td>Ab13</td>
</tr>
<tr>
<td>vol. 1, 7.4 A</td>
<td>1930-5-8, 34 = BM 122645</td>
<td>CT 51, 194</td>
</tr>
<tr>
<td>vol. 1, 7.5 A</td>
<td>K 3661</td>
<td>Q048</td>
</tr>
<tr>
<td>vol. 1, 7.5 B</td>
<td>K 13390</td>
<td>AMT 44/7</td>
</tr>
<tr>
<td>vol. 1, 7.6 A</td>
<td>VAT 13641</td>
<td>KAL 2, 14</td>
</tr>
<tr>
<td>vol. 1, 7.6 B</td>
<td>VAT 13640</td>
<td>KAL 2, 13</td>
</tr>
<tr>
<td>vol. 1, 7.6 C</td>
<td>VAT 13619</td>
<td>KAL 2, 34</td>
</tr>
<tr>
<td>vol. 1, 7.6 D</td>
<td>K 8107</td>
<td>N065</td>
</tr>
<tr>
<td>vol. 1, 7.6 E</td>
<td>A 2720 + 3022</td>
<td>vol. 1, pl. 25–26</td>
</tr>
<tr>
<td>vol. 1, 7.6 F</td>
<td>VAT 13909 + A 375</td>
<td>KAL 2, 31</td>
</tr>
<tr>
<td>vol. 1, 7.6 G</td>
<td>VAT 14030 + 14031 + 14347 + 14370</td>
<td>KAL 2, 30</td>
</tr>
<tr>
<td>vol. 1, 7.6 H</td>
<td>SU 51/114</td>
<td>STT 256</td>
</tr>
<tr>
<td>vol. 1, 7.7 A</td>
<td>K 5968</td>
<td>BAM 444</td>
</tr>
<tr>
<td></td>
<td>6240</td>
<td>vol. 1, pl. 28–30</td>
</tr>
<tr>
<td></td>
<td>9082</td>
<td>BAM 443</td>
</tr>
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<td>9334</td>
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<tr>
<td></td>
<td>16808</td>
<td>vol. 1, pl. 28–30</td>
</tr>
<tr>
<td></td>
<td>81-2-4, 393</td>
<td>Ab47</td>
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</tbody>
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CONCORDANCES

<table>
<thead>
<tr>
<th>Source</th>
<th>Reference</th>
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<tbody>
<tr>
<td>BAM</td>
<td>144</td>
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<td>207, BID, pl. 24</td>
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<td>BAM</td>
<td>520</td>
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<td>SpTU</td>
<td>3, 85</td>
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<td>BAM 446</td>
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<td>VS 17, 31</td>
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<td>BAM 438</td>
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<tr>
<td>Rm 950</td>
<td>BAM 437</td>
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<td>Ab13</td>
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<td>CT 51, 194</td>
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<td>Q048</td>
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<td>AMT 44/7</td>
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<td>KAL 2, 14</td>
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<td>KAL 2, 34</td>
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<td>STT 256</td>
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<td>vol. 1, pl. 28–30</td>
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<td>81-2-4, 393</td>
<td>Ab47</td>
</tr>
</tbody>
</table>

via free access
<table>
<thead>
<tr>
<th>Vol.</th>
<th>Page</th>
<th>Reference</th>
<th>Notes</th>
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<tbody>
<tr>
<td>1.7.8</td>
<td>A1</td>
<td>K 8079</td>
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<td>A3</td>
<td>K 11243</td>
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<td>A1</td>
<td>AO 6473</td>
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<td>1.7.8</td>
<td>A3</td>
<td>AMT 434</td>
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<td>1.7.8</td>
<td>A1</td>
<td>BM 38013 = 80-6-17, 1842</td>
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<td>1.7.8</td>
<td>A1</td>
<td>CBS 1505</td>
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<td>A3</td>
<td>CBS 1720</td>
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<td>Sm 275</td>
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<td>B2</td>
<td>BM 1330</td>
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<td>1.7.8</td>
<td>C2</td>
<td>K 15055</td>
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<td>A1</td>
<td>AO 6473</td>
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<td>A1</td>
<td>VAT 10572 + 10615 + 10852</td>
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<td>VAT 14151 + 14152 + 14153 + 13628</td>
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<td>1.7.8</td>
<td>H</td>
<td>K 10559 +</td>
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<td>I</td>
<td>W 22577/1</td>
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<td>Sm 756</td>
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<td>M</td>
<td>K 12936</td>
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<td>N</td>
<td>VAT 8238</td>
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<tr>
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<td>O</td>
<td>BM 38013</td>
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<tr>
<td>1.7.8</td>
<td>P</td>
<td>K 13718</td>
<td></td>
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<tr>
<td>1.7.8</td>
<td>Q</td>
<td>VAT 11027</td>
<td></td>
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<tr>
<td>1.7.8</td>
<td>R</td>
<td>K 9467</td>
<td></td>
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<tr>
<td>1.7.8</td>
<td>S</td>
<td>K 15055</td>
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<td>1.7.8</td>
<td>T</td>
<td>BM 38635 = 80-11-12, 519</td>
<td></td>
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<tr>
<td>1.7.8</td>
<td>U</td>
<td>BM 45419 = 81-7-1, 3180</td>
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<td>1.7.8</td>
<td>V</td>
<td>BM 38013 = 80-6-17, 1842</td>
<td></td>
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<tr>
<td>1.7.8</td>
<td>W</td>
<td>BM 38013</td>
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<td>X</td>
<td>BM 38013</td>
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<td>Y</td>
<td>BM 38013</td>
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<td>1.7.8</td>
<td>Z</td>
<td>BM 38013</td>
<td></td>
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</table>

2 Previous, partial copies: Boissier, *RSém* 2, 135–44 (K 249, 2879, 8094), *KMI* 50–52 (K 249 + 2879 + 10764), *AMT* 87/1 (K 2513).

3 Previous, partial copies: Boissier, *RSém* 2, 135–44 (K 249, 2879, 8094), *KMI* 50–52 (K 249 + 2879 + 10764), *AMT* 87/1 (K 2513).
vol. 1, 7.10 C........... K 3684 + ..............................................BAM 445
6089 + ..............................................AMT 642/2, BAM 445
7900 + ..............................................BAM 445
9418 ..............................................BAM 445

vol. 1, 7.10 D........... VAT 9984 ..............................................BAM 90

vol. 1, 7.10 e........... U 2926 ..............................................UET 7, 125

vol. 1, 7.10 F........... VAT 13776 ..............................................BAM 190

vol. 1, 7.10 G........... A 212 ..............................................BAM 59

vol. 1, 7.10 H1........... K 4164 + ..............................................BAM 430
11691 + ..............................................BAM 430
Rm 352 ..............................................CT 14, 39, BAM 430

vol. 1, 7.10 H2........... K 4176 ..............................................von Oeefle, Keilschriftdiagnostik, Tf. 1, BAM 430

vol. 1, 7.10 j........... BM 42272 = 81-7-1, 31

vol. 1, 7.10 k........... A 239 ..............................................BAM 161

vol. 1, 7.10 l........... K 9684 + ..............................................von Oeefle, Keilschriftdiagnostik, Tf. 1, BAM 431
9999 + ..............................................AMT 7/6, BAM 431
Sm 341 + ..............................................BAM 431
Rm 328 ..............................................CT 14, 48, BAM 431

vol. 1, 7.10 M........... K 3201 + ..............................................AMT 87/5, BAM 435
6261 ..............................................AMT 89/1, BAM 435

vol. 1, 7.10 N........... K 3461 ..............................................AMT 29/5, BAM 436

vol. 1, 7.10 O........... VAT 10073 + 11014 ..............................................BAM 193

vol. 1, 7.10 P........... SU 52/134 ..............................................STT 102

vol. 1, 7.10 Q........... A 226 ..............................................BAM 191

vol. 1, 7.10 R........... A 282 ..............................................BAM 192

vol. 1, 7.10 S........... K 8469 ..............................................AMT 48/2

vol. 1, 7.10 T........... Unger, Ak 1, 24

vol. 1, 7.10 U........... VAT 8228 ..............................................KAR 298

vol. 1, 7.10 V........... K 2481 ..............................................B003, B007

vol. 2, 7.11 A........... K 1289 ..............................................F69, F71

vol. 2, 7.11 B........... K 10221 + 14623 ..............................................—

vol. 2, 7.11 C........... K 15177 + ..............................................—

vol. 2, 7.11 D........... Rm 491 ..............................................—

vol. 2, 7.11 F........... K 2351 + ..............................................—

vol. 2, 7.11 G........... MLC 2609 Foto Babylon 712 ..............................................BRM 4, 18

vol. 2, 7.11 h........... 81-7-7, 205 ..............................................—

vol. 2, 7.11 I........... K 8447 + ..............................................BA 10/1, 81 no. 7

vol. 2, 7.11 J........... Bu 89-4-26, 133 ..............................................—

vol. 2, 7.11 k........... BM 47451 = 81-11-3, 156 ..............................................OxNS 78, 47-48

vol. 2, 7.11 L........... CT 51, 202

vol. 2, 7.11 M........... K 15239 ..............................................—

vol. 2, 7.11 N........... BM 42272 = 81-7-1, 31

vol. 2, 7.11 O........... VAT 14509 ..............................................LKU 36

vol. 2, 7.11 P........... 1929-10-12, 764 = BM 128108 ..............................................W. G. Lambert, Nachlass, Folio 1580

vol. 2, 7.12 a........... BM 47451 = 81-11-3, 156 ..............................................OxNS 78, 47-48

vol. 2, 7.13 a........... Si 17 ..............................................Scheil, SFS, 103 (obv.)

vol. 2, 7.14 a........... Si 1 ..............................................—

vol. 2, 7.14 b........... Si 738 ..............................................—

vol. 2, 7.15 a........... Si 96 ..............................................—

vol. 2, 7.16 a........... Si 860 ..............................................—

vol. 2, 7.17 a........... Si 727 ..............................................—

vol. 2, 7.18 A........... VAT 9945, 1 ..............................................KAL 2, 9

vol. 2, 7.19 A........... VAT 14030 + 14031 + 14347 + 14370 ...........KAL 2, 30

vol. 2, 7.11 B........... K 1289 ..............................................F69, F71
vol. 1, 8.2 B ................................. VAT 13609 + 13665 .................................
vol. 1, 8.1 C ................................. VAT 10094 + 10989 .................................
vol. 1, 8.3 E1 ................................. K 3379 +  ...................................................
vol. 1, 8.2 A ................................. VAT 13644 ..................................................
vol. 1, 8.3 a ................................. W 22729/17 ..............................................
vol. 1, 8.3 C ................................. K 3360 + 8019 +  ......................................
vol. 1, 8.5 A ................................. VAT 13645, 1 + 13692 ............................
vol. 1, 8.3 k ................................. Bu 91-5-9, 143 + 176 ............................... Lambert,
vol. 1, 8.4 B2 ................................. K 6996 ......................................................  — ................................................ J015 .................. vol. 1, pls. 68–73
vol. 1, 8.4 A ................................. VAT 8276 .................................................
vol. 1, 8.4 B1 ................................. K 431 + ...................................................... — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.4 B ................................. K 9216 + ......................................................  — ................................................ J012 .................. vol. 1, pls. 68–73
vol. 1, 8.3 Notes ......... BM 64268 = 82-9-18, 4244 ........................ — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 E ................................. K 3797 +  ...................................................... Lambert, Afo 18, pl. 11 ........ E16, .............. vol. 1, pls. 61–63
vol. 1, 8.3 k ............. Bu 91-5-9, 143 + 176 ............................... Lambert,
vol. 1, 8.3 Notes ..... BM 64268 = 82-9-18, 4244 ........................ — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 B ......... VAT 14161 ...................................................... — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 C .......... K 3360 + 8019 +  ...................................................... Lambert, Afo 18, pl. 13–14 .... — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 d ............. CBS 334, ............................... — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 G ............. Sm 1115 ..................................................... Lambert,
vol. 1, 8.3 E1 ................. K 3797 +  ...................................................... Lambert, Afo 18, pl. 11 ........ E16, .............. vol. 1, pls. 61–63
vol. 1, 8.3 E2 ............ K 2585 ......................................................  — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 E3 ................. K 2585 ......................................................  — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.2 D ............. VAT 13611 ...................................................... — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 E3 ................. K 2585 ......................................................  — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 C .......... K 3360 + 8019 +  ...................................................... Lambert, Afo 18, pl. 13–14 .... — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 d ............. CBS 334, ............................... — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 E1 ................. K 3797 +  ...................................................... Lambert, Afo 18, pl. 11 ........ E16, .............. vol. 1, pls. 61–63
vol. 1, 8.3 G ............. Sm 1115 ..................................................... Lambert,
vol. 1, 8.3 E1 ................. K 3797 +  ...................................................... Lambert, Afo 18, pl. 11 ........ E16, .............. vol. 1, pls. 61–63
vol. 1, 8.3 E3 ................. K 2585 ......................................................  — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 E3 ................. K 2585 ......................................................  — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 d ............. CBS 334, ............................... — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 E1 ................. K 3797 +  ...................................................... Lambert, Afo 18, pl. 11 ........ E16, .............. vol. 1, pls. 61–63
vol. 1, 8.3 G ............. Sm 1115 ..................................................... Lambert,
vol. 1, 8.3 E1 ................. K 3797 +  ...................................................... Lambert, Afo 18, pl. 11 ........ E16, .............. vol. 1, pls. 61–63
vol. 1, 8.3 d ............. CBS 334, ............................... — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 E1 ................. K 3797 +  ...................................................... Lambert, Afo 18, pl. 11 ........ E16, .............. vol. 1, pls. 61–63
vol. 1, 8.3 G ............. Sm 1115 ..................................................... Lambert,
vol. 1, 8.3 E1 ................. K 3797 +  ...................................................... Lambert, Afo 18, pl. 11 ........ E16, ........ ...... vol. 1, pls. 61–63
vol. 1, 8.3 d ............. CBS 334, ............................... — ................................................ — ...................... vol. 1, pl. 67
vol. 1, 8.3 E1 ................. K 3797 +  ...................................................... Lambert, Afo 18, pl. 11 ........ E16, .............. vol. 1, pls. 61–63
vol. 1, 8.3 G ............. Sm 1115 ..................................................... Lambert,
vol. 1, 8.5 C₁ ....... K 431 + — vol. 1, pls. 68–73
1853 + — O21 — vol. 1, pls. 68–73
6262 + — B031 — vol. 1, pls. 68–73
6789 + — J016 — vol. 1, pls. 68–73
11260 + — A122, G09 — vol. 1, pls. 68–73
13358 + — A149 — vol. 1, pls. 68–73
13813 — A153 — vol. 1, pls. 68–73
vol. 1, 8.5 C₂ ....... K 3000 — vol. 1, pls. 68–73
vol. 1, 8.5 C₃ ....... K 6996 — vol. 1, pls. 68–73
vol. 1, 8.5 C₄ ....... K 7201 + — vol. 1, pls. 68–73
10819 — D050 — vol. 1, pls. 68–73
vol. 1, 8.5 C₅ ....... K 9216 + — vol. 1, pls. 68–73
17321 — — vol. 1, pls. 68–73
vol. 1, 8.5 d ....... Bu 88-5-12, 95 = BM 78240 — Langdon, RA 26, 39–42 — vol. 1, pls. 75–76
vol. 1, 8.5 E ....... K 256 + 3206 + 5326 + 16854 — IV R² 17 — vol. 1, pls. 77–81
vol. 1, 8.5 F ....... Ki 1904-10-9, 108 = BM 99079 — — vol. 1, pls. 82–83
vol. 1, 8.5 G ....... VAT 14194 — KAL 2, 20 —
vol. 1, 8.5 H ....... VAT 14215 — KAL 7, 9 —
vol. 1, 8.6 A ....... K 3648 + — J063 — vol. 1, pls. 84–87
6196 + — AMT 21/2 — vol. 1, pls. 84–87
15966 + — vol. 1, pls. 84–87
Sm 1280 — B144 — vol. 1, pls. 84–87
vol. 1, 8.6 B₁ ....... K 431 + — vol. 1, pls. 68–73
1853 + — O21 — vol. 1, pls. 68–73
6262 + — B031 — vol. 1, pls. 68–73
6789 + — J016 — vol. 1, pls. 68–73
11260 + — A122, G09 — vol. 1, pls. 68–73
13358 + — A149 — vol. 1, pls. 68–73
13813 — A153 — vol. 1, pls. 68–73
vol. 1, 8.6 B₂ ....... K 3000 — vol. 1, pls. 68–73
vol. 1, 8.6 B₃ ....... K 6996 — vol. 1, pls. 68–73
vol. 1, 8.6 B₄ ....... K 7201 + — vol. 1, pls. 68–73
10819 — D050 — vol. 1, pls. 68–73
vol. 1, 8.6 B₅ ....... K 9216 + — vol. 1, pls. 68–73
17321 — — vol. 1, pls. 68–73
vol. 1, 8.6 C ....... VAT 14289 — BAM 232
vol. 1, 8.6 D₁ ....... SU 52/171 — STT 134 — vol. 1, pls. 88–93
vol. 1, 8.6 D₂ ....... SU 52/172 — STT 135 — vol. 1, pls. 88–93
vol. 1, 8.6 D₃ ....... SU 52/181E + 52/206 — STT 262, 129, AJO 28, 95 — vol. 1, pls. 88–93
vol. 1, 8.6 D₄ ....... SU 52/226 — STT 130 — vol. 1, pls. 88–93
vol. 1, 8.6 D₅ ....... SU 52/285 — STT 328 — vol. 1, pls. 88–93
vol. 1, 8.6 E₁ ....... K 2493 + — Martin, RT 24, 104 — vol. 1, pl. 94
7102 + — N047 — vol. 1, pl. 94
9081 + — A039 — vol. 1, pl. 94
10352 — N088 — vol. 1, pl. 94
vol. 1, 8.6 E₂ ....... K 8965 — D090 — vol. 1, pl. 94
vol. 1, 8.6 F₁ ....... K 5088 + — B021 — vol. 1, pl. 95
6918 + — B044a — vol. 1, pl. 95
11307 — M017 — vol. 1, pl. 95
vol. 1, 8.6 F₂ ....... K 10353 + 11159 — N088 — vol. 1, pl. 95
vol. 1, 8.6 G₁ ....... A 173 — LKA 58 — — vol. 1, pl. 95
vol. 1, 8.6 G₂ ....... VAT 13960 — KAL 7, 28 — — vol. 1, pl. 96
vol. 1, 8.6 H ....... K 10722 — A108 — vol. 1, pl. 96
vol. 1, 8.6 J ....... K 15445 — G25 — vol. 1, pl. 96
vol. 1, 8.7 A₁ ....... VAT 13871 + 13887 + 13985 — BAM 231 —
vol. 1, 8.7 A₂ ....... VAT 13699 + 13849 — LKA 159, KAL 2, 26 — vol. 1, pls. 96–97
vol. 1, 8.7 A₃ ....... VAT 14341 — KAL 2, 27 — vol. 1, pls. 97–98
vol. 1, 8.7 C ....... CBS 1498 — — — — vol. 1, pls. 97–98
CONCORDANCES

vol. 2, 8.25 D ........... K 6793 + .............................................................. — ................................................ J017 ...................................................... vol. 2, pls. 44–45
Sm 41 + .............................................................. — ................................................ N114 ........................... vol. 2, pls. 44–45
Sm 617 + .............................................................. — ................................................ B128 ........................... vol. 2, pls. 44–45
Sm 717 + .............................................................. — ................................................ B130 ........................... vol. 2, pls. 44–45
Sm 1371 + 1877 ...................................................... Haupt, NE, no. 53 ...................................................... — ................................................ vol. 2, pls. 44–45
vol. 2, 8.25 G ........... Th 1905–4–9, 144 = BM 98638 ...................................................... — ................................................ — ................................................ G55 ...................................................... vol. 2, pls. 48–49
vol. 2, 8.26 A ........... Sm 1042 .............................................................. — ................................................ — ................................................ G55 ...................................................... vol. 2, pls. 48–49
vol. 2, 8.27 A ........... VAT 9727 ...................................................... KAR 26, KAL 2, 21 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.27 B ........... Rm 2, 171 ...................................................... Ab37 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.27 C ........... K 3268 + K 8176 + .................................................... — ................................................ — ................................................ — ................................................ vol. 2, pl. 47
K 6033 + .............................................................. — ................................................ B027 ...................................................... vol. 2, pls. 48–49
Rm 85 + .............................................................. — ................................................ G55 ...................................................... vol. 2, pls. 48–49
Th 1905–4–9, 117 ...................................................... G35 ...................................................... vol. 2, pls. 48–49
vol. 2, 8.27 D ........... K 5937 .............................................................. — ................................................ B025 ...................................................... vol. 2, pl. 47
vol. 2, 8.27 F ........... ND 4374 (IM 67622) ...................................................... — ................................................ — ................................................ J075 ...................................................... vol. 2, pls. 48–49
vol. 2, 8.27 G ........... Th 1905–4–9, 144 = BM 98638 ...................................................... — ................................................ — ................................................ G55 ...................................................... vol. 2, pls. 48–49
vol. 2, 8.28 A ........... B025 .............................................................. — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.28 B2 ......... K 6733 .............................................................. — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.28 B3 ......... K 10807 .............................................................. — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.28 C2 ......... Sm 2149 .............................................................. — ................................................ — ................................................ vol. 2, pl. 47
K 15538 + .............................................................. AOAT 34, 40 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 15430 + .............................................................. AOAT 34, 40 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 20155 .............................................................. OrNS 59, 487 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.28 B1 ......... K 3151B + .............................................................. AOAT 34, 42, BMS 12B ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 3346 + .............................................................. AOAT 34, 42 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 8188 + .............................................................. AOAT 34, 42 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 10055 + .............................................................. AOAT 34, 42 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 10063 + .............................................................. AOAT 34, 42 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 13271 .............................................................. AOAT 34, 42 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 20155 .............................................................. OrNS 59, 487 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.28 B1 ......... K 6733 .............................................................. AOAT 34, 41, BMS 12A ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.28 B5 ......... K 17478 .............................................................. OrNS 59, 487 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.28 C1 ......... K 2379 + 3289 + .............................................................. AOAT 34, 46, BMS 12C ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 5366 + .............................................................. AOAT 34, 46 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 10682 + .............................................................. AOAT 34, 46 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 14805 + .............................................................. AOAT 34, 46 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
Sm 298 + .............................................................. AOAT 34, 46 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
Sm 1462 .............................................................. AOAT 34, 46 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.28 C2 ......... Sm 2149 .............................................................. AOAT 34, 45 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.28 D ........... VAT 14381 ...................................................... KAL 4, 62 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.29 A .......... VAT 14111 ...................................................... BAM 319 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.29 b ......... BM 54650 = 825–22, 970 + 976 ...................................................... BID, pl. 19–21 ...................................................... — ................................................ — ................................................ vol. 2, pls. 51–52
vol. 2, 8.29 C1 ......... VAT 14150 + 14156 ...................................................... KAL 2, 36 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.29 C2 ......... VAT 14151 + 14152 + 14153 + ...................................................... KAL 2, 36 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
13628 .............................................................. KAL 7, 11 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.29 D ........... VAT 13616 ...................................................... LKA 144 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.29 E ........... VAT 8238 ...................................................... KAR 92 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.29 F ........... K 9067 + ...................................................... BID, pl. 23 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 10339 + ...................................................... BID, pl. 23 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
K 15960 ...................................................... BID, pl. 23 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.29 g ........... Rm 247 ...................................................... BID, pl. 22b (rev only) ...................................................... E23–E24 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.29 h ........... Rm 534 ...................................................... BID, pl. 22c ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.29 I ........... VAT 13694 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47
vol. 2, 8.29 J ........... A 522 ...................................................... BAM 318 ...................................................... — ................................................ — ................................................ vol. 2, pls. 53–60
vol. 2, 8.29 K ........... A 2715 ...................................................... BAM 205 ...................................................... — ................................................ — ................................................ vol. 2, pl. 47

4 Previous, partial copy: K 2379 is part of IV R 57.
CONCORDANCES

vol. 1, 9.3 a............ W 22729/17 ......................................... SpTU 2, 19 .................................. — — —
vol. 1, 9.3 b............ W 22656/9 ......................................... SpTU 4, 139 ............................ — — —
vol. 2, 9.4 A .......... K 2380 ........................................... ŠRT, pl. III .................................. — — —
vol. 2, 9.5 A .......... K 3214 ........................................... ŠRT, pl. VII ................................ — — —
vol. 2, 9.6 A .......... VAT 8235 ........................................ KAR 59 .................................. — — —
vol. 2, 9.6 B............ ND 5487 (IM 67594) .......................... CTN 4, 167 ............................. — — —
vol. 2, 9.6 C............ SU 51/60 ........................................ STT 67 .................................. — — —
vol. 2, 9.6 D1......... 82-3-23, 44 ................................. AOAT 34, no. 33.......................... E29 — —
vol. 2, 9.6 D2......... K 8181 ........................................... AOAT 34, no. 34 .......................... N070 — —
vol. 2, 9.6 e............ W 22554/4 a .................................. SpTU 3, 78 ............................. — — —
vol. 2, 9.6 f............ K 5980 + 8746 ................................. BMS 10 .................................. — — —
vol. 2, 9.6 g............ BM 32039 = 76-11-17, 1766 ....................... — — — — — — — — — — — — — — — —
vol. 2, 9.7 A............ VAT 9737 + 9823 ............................ KAR 23 + 25; Oshima, BPM, pl. 34 (obv.) ........................ — — —
vol. 2, 9.7 B............ A 172 ........................................... LKA 67 .................................. — — —
vol. 2, 9.7 C............ VAT 13633 ........................................ LKA 40 .................................. — — —
vol. 2, 9.7 D............ A 138 ........................................... LKA 40a .................................. — — —
vol. 2, 9.7 E............ K 6644 ........................................... BMS 58 .................................. — — —
vol. 2, 9.7 F............ 79-7-18, 233 ...................................... — — — — — — — — — — — — — — — —
vol. 2, 9.8 A1........... 83-1-18, 500 ................................. AOAT 34, 69 ................................ — — —
vol. 2, 9.8 A2........... K 12937 ........................................ AOAT 34, 68 ............................. — — —
vol. 2, 9.8 A3........... K 8190 ........................................... BMS 51 .................................. — — —
vol. 2, 9.8 B.......... K 2808 + 9490 ................................. BMS 50 .................................. — — —
vol. 2, 9.8 C.......... K 3434 + 9251 + .............................. OrNS 59, 485 .......................... AO46b, J067 — —
vol. 2, 9.8 d............ K 10487 ........................................ KAR 36 .................................. — — —
vol. 2, 9.8 e............ W 22554/4 a .................................. SpTU 3, 78 ............................. — — —
vol. 2, 9.8 f............ K 5980 + 8746 ................................. BMS 10 .................................. — — —

vol. 1, 10.1 A.......... K 8505 + 8606 ................................. KMI 76a, AMT 44/4 .................. — — —
vol. 1, 10.2 a........... CBS (Kh?) 1543 ................................. PBS 1/2, 121 ................................ — — —
vol. 1, 10.3 A1........... K 6172 + 8127 + 8438 + 10960 ............. BMS 44 ................................ — — —
vol. 1, 10.3 A2........... K 3278 ........................................... BMS 48 .................................. — — —
vol. 1, 10.3 B1........... K 9523 ........................................... BMS 55 .................................. — — —
vol. 1, 10.3 B2........... K 1948 + 2808 + 9490 ................. BMS 50 .................................. — — —
vol. 1, 10.3 C1........... SM 3292 ........................................ BMS 58 .................................. — — —
vol. 1, 10.4 A......... K 2351 + ........................................ — — — — — — — — — — — — — — — —
vol. 1, 10.4 B.......... K 9523 ........................................... BMS 455 ................................ — — —
vol. 1, 10.4 B1......... K 10487 ........................................ BMS 55 .................................. — — —
vol. 1, 10.4 B2......... K 10047 ........................................ BMS 54 .................................. — — —
vol. 1, 10.4 C.......... K 5049 + ........................................ BMS 453 ................................ — — —
vol. 1, 10.4 D1........... K 6605 ........................................... BMS 453 ................................ — — —
vol. 1, 10.4 D2........... K 2572 ........................................... BMS 453 ................................ — — —
vol. 1, 10.5 A........... K 2448 + ........................................ — — — — — — — — — — — — — — — —
vol. 1, 10.6 A......... K 3434 + 9251 + .............................. OrNS 59, 485 .......................... AO46b, J067 — —
vol. 1, 10.6 B1........... VAT 13756 + 13771 ......................... BMS 55 .................................. — — —
vol. 1, 10.6 B2........... VAT 13756 + 13771 ......................... BMS 55 .................................. — — —
vol. 1, 10.6 C4........... VAT 13756 + 13771 ......................... BMS 55 .................................. — — —

8 Previous, partial copies: ABRT 2, 5, AMT 87/2 (K 6172), AMT 90/1 (K 8127 + 8438), AMT 14/6 (K 10980).
vol. 2, 10.6 g ... BM 36520 + 37589 = 80-6-17, 247 + 1346 — vol. 2, pl. 76

vol. 2, 10.7 A ... IV R 59/1 — vol. 2, pl. 77–78

vol. 2, 10.7 B ... SRT, pl. IX — vol. 2, pl. 79–80

vol. 2, 10.7 C ... AOAT 34, 81 — vol. 2, pl. 79–80

vol. 2, 10.8 A ... AMC 56 — vol. 2, pl. 77–78

vol. 2, 10.8 B ... BM 134774 — AOAT 34, 70 — vol. 2, pl. 81–82

vol. 2, 10.8 C ... VAT 10978 — vol. 2, pl. 81–82

K 7404 — vol. 2, pl. 81–82

vol. 2, 10.8 C2 ... VAT 10930 — vol. 2, pl. 81–82

K 12483 — vol. 2, pl. 81–82

vol. 2, 10.8 F ... KAR 9418 — vol. 2, pl. 81–82

vol. 2, 10.8 G ... BAM 462 — vol. 2, pl. 81–82

vol. 2, 10.8 H ... VAT 10644 — vol. 2, pl. 81–82

vol. 2, 10.9 A ... VAT 11239 — vol. 2, pl. 81–82

vol. 2, 10.9 A ... VAT 461 — vol. 2, pl. 81–82

vol. 2, 10.9 A ... K 6763 — vol. 2, pl. 82–83

vol. 2, 10.11 A ... BM 122364 — AOAT 34, 81 — vol. 2, pl. 82–83

vol. 2, 10.12 A ... BAM 461 — vol. 2, pl. 82–83

vol. 2, 10.13 A ... KAR 9507 — vol. 2, pl. 82–83

vol. 2, 10.14 A ... AMT 77/1–2, 78/1, 79/1 — vol. 2, pl. 82–83

K 2418 + 2465 + Rm 141 — vol. 2, pl. 82–83

K 2458 + ... AMT 82/2 — vol. 2, pl. 82–83

K 2488 + ... AMT 76/5 — vol. 2, pl. 82–83

K 9140 + ... AMT 77/5 — vol. 2, pl. 82–83

K 10174 + ... AMT 79/4 — vol. 2, pl. 82–83

K 11127 + ... J108 — vol. 2, pl. 82–83

K 16410 + ... AMT 84/3 — vol. 2, pl. 82–83

Sm 1397 + ... AMT 28/7 — vol. 2, pl. 82–83

Rm 2, 143 ... AMT 24/1 — vol. 2, pl. 82–83
<table>
<thead>
<tr>
<th>MUSEUM NUMBER</th>
<th>(PREVIOUS) PUBLICATION</th>
<th>TEXT NUMBER</th>
<th>PLATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anadolu Medeniyetleri Müzesi, Ankara</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bo 7925</td>
<td>KUB 37, 56</td>
<td>vol. 1, 2.3 E</td>
<td>—</td>
</tr>
<tr>
<td>SU 51/2</td>
<td>STT 63</td>
<td>vol. 2, 11.7 B</td>
<td>—</td>
</tr>
<tr>
<td>SU 51/13</td>
<td>STT 254</td>
<td>vol. 1, 11.2 A</td>
<td>—</td>
</tr>
<tr>
<td>SU 51/60</td>
<td>STT 67</td>
<td>vol. 2, 9.6 C</td>
<td>—</td>
</tr>
<tr>
<td>SU 51/67</td>
<td>STT 76</td>
<td>vol. 1, 9.1 B</td>
<td>—</td>
</tr>
<tr>
<td>SU 51/73 + 51/194</td>
<td>STT 89</td>
<td>vol. 1, 12.1 A</td>
<td>vol. 1, pls. 125–28</td>
</tr>
<tr>
<td>SU 51/93 + SU unnumbered</td>
<td>STT 95 + 295</td>
<td>vol. 2, 3.7 B</td>
<td>—</td>
</tr>
<tr>
<td>SU 51/94</td>
<td>STT 77</td>
<td>vol. 1, 9.1 C</td>
<td>—</td>
</tr>
<tr>
<td>SU 51/114</td>
<td>STT 256</td>
<td>vol. 1, 7.6 H</td>
<td>—</td>
</tr>
<tr>
<td>SU 51/194 → SU 51/73</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SU 52/74 + 52/382</td>
<td>STT 275</td>
<td>vol. 2, 3.4 B</td>
<td>—</td>
</tr>
<tr>
<td>SU 52/134</td>
<td>STT 102</td>
<td>vol. 1, 7.10 P</td>
<td>—</td>
</tr>
<tr>
<td>SU 52/139 + 161 + 170 + 250 + 250A + 323 + 379</td>
<td>STT 280</td>
<td>vol. 1, 2.5 D</td>
<td>—</td>
</tr>
<tr>
<td>SU 52/171</td>
<td>STT 134</td>
<td>vol. 1, 8.6 D</td>
<td>vol. 1, pls. 88–93</td>
</tr>
<tr>
<td>SU 52/172</td>
<td>STT 135</td>
<td>vol. 1, 8.6 D</td>
<td>vol. 1, pls. 88–93</td>
</tr>
<tr>
<td>SU 52/181E + 52/206</td>
<td>STT 262, 129, Afo 28, 95</td>
<td>vol. 1, 8.6 D</td>
<td>vol. 1, pls. 88–93</td>
</tr>
<tr>
<td>SU 52/226</td>
<td>STT 130</td>
<td>vol. 1, 8.6 D</td>
<td>vol. 1, pls. 88–93</td>
</tr>
<tr>
<td>SU 52/245</td>
<td>STT 257</td>
<td>vol. 1, 8.14 A</td>
<td>vol. 1, pls. 107–8</td>
</tr>
<tr>
<td>SU 52/250, SU 52/250A → SU 52/139</td>
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<td>SU 52/285</td>
<td>STT 328</td>
<td>vol. 1, 8.6 D</td>
<td>vol. 1, pls. 88–93</td>
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<td>SU 52/323, SU 52/379 → SU 52/139</td>
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<td>KUB 37, 55</td>
<td>vol. 1, 2.2 A, 2.3 B</td>
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<td>373/b</td>
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<td>vol. 2, 10.6 E</td>
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<td>KUB 37, 51</td>
<td>vol. 1, 1.2 A</td>
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<td>KUB 37, 49</td>
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<td>vol. 2, 8.15 a related</td>
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<td>323/c</td>
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<td>vol. 1, 2.2 A, 2.3 B</td>
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<td>KUB 30, 2</td>
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<td>KUB 30, 4</td>
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<td>KUB 30, 3</td>
<td>vol. 2, 8.15 a related</td>
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7 Including partial publications.
CONCORDANCES

Iraq Museum, Baghdad

H 97 .................................................................................................. vol. 2, 8.16 a
H 179 + 188 (+) H 186 + 187 and unnumbered frgs. ZA 83, pl. I–III (photos) vol. 2, 8.16 b
H 186 → H 179
H 187 → H 179
H 188 → H 179
ND 4374 (IM 67622) ................................................................. CTN 4, 180 vol. 2, 8.27 F
ND 4405/17 (IM) ........................................................................... CTN 4, 186 vol. 2, 8.27 G
ND 5487 (IM 67594) ................................................................. CTN 4, 167 vol. 2, 9.6 B
U 2926 ......................................................................................... UET 7, 125 vol. 1, 7.10 c; 11.1 a
W 22307/4 + 68 ........................................................................... SpTU 1, 9 vol. 1, 2.5 k
W 22307/22 .................................................................................. SpTU 1, 76 vol. 2, 11.3 d
W 22307/33 .................................................................................. SpTU 1, 48 vol. 2, A1 Notes
W 22530/39 .................................................................................. SpTU 1, 58 vol. 2, 10.16 a
W 225316 ...................................................................................... SpTU 1, 13 vol. 2, 7.26 a
W 22554/4 a .................................................................................. SpTU 3, 78 vol. 2, 9.6 e
W 22577/1 ...................................................................................... SpTU 4, 140 vol. 1, 7.8 k
W 22656/9 d .................................................................................. SpTU 4, 139 vol. 1, 9.3 b
W 22666/2 → W 22669/0
W 22669/0 + W 22666/2 ............................................................... SpTU 2, 22 + SpTU 3, 85 vol. 2, 3.4 a
W 22729/17 .................................................................................. SpTU 2, 19 vol. 1, 8.3 a, 9.3 a
W 23315/1 ...................................................................................... SpTU 5, 242 vol. 2, 8.20
— ..................................................................................................... UET 7, 119 vol. 1, 8.3 h

Vorderasiatisches Museum, Berlin

VAT 35 .......................................................................................... vol. 1, 8.12 a vol. 1, pl. 103
VAT 8228 ...................................................................................... KAR 298 vol. 1, 7.10 U, 11.1 B
VAT 8235 ...................................................................................... KAR 59 vol. 2, 9.6 A
VAT 8238 ...................................................................................... KAR 92 vol. 1, 7.7 B
VAT 8262 ...................................................................................... KAR 72 vol. 2, 11.3 C
VAT 8276 ...................................................................................... KAR 80, KAL 2, 8 vol. 1, 8.4 A, 8.5 B
VAT 8360 ...................................................................................... VS 17, 31 vol. 1, 7.1 a
VAT 8910 ...................................................................................... KAR 227 vol. 2, 8.25 A
VAT 8916 ...................................................................................... KAR 70 vol. 1, 2.5 C
VAT 9531 ...................................................................................... KAR 226, KAL 4, 31 vol. 2, 8.20 B
VAT 9725 + 11722 ........................................................................ KAR 36 + 261 vol. 2, 11.4 C vol. 2, pl. 87
VAT 9727 ...................................................................................... KAR 26, KAL 2, 21 vol. 2, 8.27 A
VAT 9730 ...................................................................................... KAR 35 vol. 2, 11.4 B
VAT 9737 + 9823 ........................................................................ KAR 23 + 25, Oshima, BPM, pl. 34 (obv.) vol. 2, 9.7 A
VAT 9823 → VAT 9737
VAT 9945, 1 .................................................................................. KAL 2, 9 vol. 2, 7.18 A
VAT 9953 + 10446 ....................................................................... BAM 370 vol. 2, 3.4 C
VAT 9984 ...................................................................................... BAM 90 vol. 1, 7.10 D
VAT 10073 + 11014 .................................................................... BAM 193 vol. 1, 7.10 O
VAT 10088 .................................................................................... KAR 189, BAM 208 vol. 1, 2.2 E, 2.3 C, 2.4 A
VAT 10094 + 10989 ..................................................................... BAM 334, KAL 2, 22 vol. 1, 8.1 C
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<td>VAT 10547 + 10700 ............................................... <strong>BAM</strong> 370 .......................................................... vol. 2, 3.4 C 1 —</td>
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<td>VAT 10572 + 10615 + 10852 ........................................ <strong>KAR</strong> 81, <strong>KAL</strong> 2, 10 ........................................ vol. 1, 7.8 N —</td>
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<td>VAT 10609 + 11158 .................................................. <strong>KAR</strong> 82, <strong>KAL</strong> 2, 11 ........................................ vol. 1, 7.8 Q —</td>
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<td>VAT 10615, VAT 10852 → VAT 10572</td>
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<tr>
<td>VAT 10644 ................................................................. <strong>KAR</strong> 83 .......................................................... vol. 2, 10.8 H —</td>
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<tr>
<td>VAT 10778 + 10784 + 11127 ........................................ <strong>KAR</strong> 297, <strong>KAR</strong> 256 ........................................ vol. 2, 10.8 C 1 — vol. 2, pls. 81–82</td>
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<td>VAT 10784 → VAT 10778</td>
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<td>VAT 10930 ................................................................. <strong>KAR</strong> 127 .......................................................... vol. 2, 10.8 C 1 — vol. 2, pls. 81–82</td>
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<td>VAT 11014 → VAT 10073</td>
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<td>VAT 11015 ................................................................. <strong>KAL</strong> 2, 42 .......................................................... vol. 1, 1.8 A —</td>
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<td>VAT 11119 ................................................................. <strong>KAR</strong> 269, <strong>KAL</strong> 4, 29 ........................................ vol. 2, 8.21 A —</td>
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<td>VAT 11567 ................................................................. <strong>KAL</strong> 7, 7 .......................................................... vol. 1, 8.4 F —</td>
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<td>VAT 13616 ................................................................. <strong>LKA</strong> 144 .......................................................... vol. 1, 2.5 G —</td>
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<td>VAT 13619 ................................................................. <strong>KAL</strong> 2, 34 .......................................................... vol. 1, 7.6 C —</td>
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<td>VAT 13633 ................................................................. <strong>LKA</strong> 40 .......................................................... vol. 2, 9.7 C — vol. 2, pl. 73</td>
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<td>VAT 13640 ................................................................. <strong>KAL</strong> 2, 13 .......................................................... vol. 1, 7.6 B —</td>
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<td>VAT 13644 ................................................................. <strong>LKA</strong> 157, <strong>KAL</strong> 2, 25 ........................................ vol. 1, 8.2 A —</td>
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<td>VAT 13694 ................................................................. <strong>BID</strong>, pl. 22a ..................................................... vol. 2, 8.29 I —</td>
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<td>VAT 13697 ................................................................. <strong>BAM</strong> 332 .......................................................... vol. 1, 8.7 B — vol. 1, pls. 96–97</td>
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<td>VAT 13699 + 13849 .................................................. <strong>LKA</strong> 159, <strong>KAL</strong> 2, 26 ........................................ vol. 1, 8.7 A —</td>
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<td>VAT 13702 ................................................................. <strong>LKA</strong> 158 .......................................................... vol. 1, 8.3 J —</td>
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<td>VAT 13711 ................................................................. <strong>KAL</strong> 2, 32 .......................................................... vol. 2, 8.33 A —</td>
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<td>VAT 13740 ................................................................. <strong>BAM</strong> 326 .......................................................... vol. 2, 3.7 C —</td>
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<td>VAT 13750 + 13755 + 13941 + 13969 ........................... <strong>BAM</strong> 315 .......................................................... vol. 2, 3.5 A —</td>
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<td>VAT 13755 → VAT 13750</td>
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<td>VAT 13756 + 13771 .................................................. <strong>BAM</strong> 209 .......................................................... vol. 2, 10.6 B —</td>
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<td>VAT 13759 ................................................................. <strong>BAM</strong> 316 .......................................................... vol. 2, 3.6 A —</td>
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<td>VAT 13771 → VAT 13756</td>
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<td>VAT 13776 ................................................................. <strong>BAM</strong> 190 .......................................................... vol. 1, 7.10 F —</td>
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<td>VAT 13786 ................................................................. <strong>BAM</strong> 317 .......................................................... vol. 1, 1.5 C —</td>
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<td>VAT 13871 + 13887 + 13985 .......................... <strong>BAM</strong> 231 .......................................................... vol. 1, 8.7 A —</td>
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CONCORDANCES

VAT 13880 → VAT 13624
VAT 13893 + 13982 ................................................. BAM 320 .............................................. vol. 1, 2.5 J .......... —
vol. 2, 8.29 L .......... —
VAT 13909 .............................................. KAL 2, 31 .............................................. vol. 1, 7.6 D .......... —
vol. 1, pl. 27
VAT 13917 .............................................. BAM 207, BID, pl. 24 .............................................. vol. 1, 2.5 H .......... —
VAT 13925 .............................................. BAM 282 .............................................. vol. 1, 1.8 D .......... —
VAT 13941 → VAT 13750
VAT 13952 .............................................. LKA 115 .............................................. vol. 2, 11.5 A .......... —
VAT 13960 .............................................. KAL 7, 28 .............................................. vol. 1, 8.6 G .......... —
VAT 13969 → VAT 13750
VAT 13970 → VAT 13607
VAT 13982 → VAT 13893
VAT 13985 → VAT 13871
VAT 14007 + 14215 .............................................. KAL 4, 32, KAL 7, 9 .............................................. vol. 2, A.3 H+ .......... —
VAT 14027 → VAT 13607
VAT 14030 + 14347 + 14370 .............................................. KAL 2, 30 .............................................. vol. 1, 7.6 G .......... —
vol. 2, 7.19 A .......... —
VAT 14031 → VAT 14030
VAT 14051 .............................................. KAL 2, 43 .............................................. vol. 1, 1.5 D1, 2.2 D3 —
VAT 14052 .............................................. KAL 2, 44 .............................................. vol. 1, 1.5 D2, 2.2 D2 —
VAT 14111 .............................................. BAM 319 .............................................. vol. 1, 2.5 M .......... —
VAT 14150 + 14156 .............................................. KAL 2, 36 .............................................. vol. 2, 8.29 A .......... —
vol. 1, 7.8 G1 .......... —
VAT 14151 + 14152 + 14153 + 13628 .............................................. KAL 2, 36, KAL 7, 11 .............................................. vol. 1, 7.8 G .......... —
vol. 2, 8.29 C2 .......... —
VAT 14152 → VAT 14151
VAT 14153 → VAT 14151
VAT 14156 → VAT 14150
VAT 14161 .............................................. KAL 2, 28 .............................................. vol. 1, 8.3 B .......... —
VAT 14162 .............................................. BAM 209 .............................................. vol. 2, 10.6 B2 .......... —
VAT 14183 .............................................. KAL 4, 35 .............................................. vol. 1, 7.7 D .......... —
VAT 14194 .............................................. KAL 2, 20 .............................................. vol. 1, 8.5 G .......... —
VAT 14215 .............................................. KAL 7, 9 .............................................. vol. 1, 8.5 H+ .......... —
vol. 2, A.3 .......... —
VAT 14215 → VAT 14007
VAT 14282 .............................................. BAM 315 .............................................. vol. 2, 3.5 A3 .......... —
VAT 14289 .............................................. BAM 232 .............................................. vol. 1, 8.6 C .......... —
VAT 14341 .............................................. KAL 2, 27 .............................................. vol. 1, 8.7 A3 .......... —
VAT 14347 → VAT 14030
VAT 14370 → VAT 14030
VAT 14381 .............................................. KAL 4, 62 .............................................. vol. 2, 8.28 D .......... —
VAT 14427 .............................................. LKA 160, BAM 140 .............................................. vol. 1, 2.2 C .......... —
VAT 14502 .............................................. LKU 27 .............................................. vol. 2, 7.22 c .......... —
VAT 14509 .............................................. LKU 36 .............................................. vol. 2, 7.11 o .......... —
VAT 16447 .............................................. KAL 2, 58 .............................................. vol. 1, 8.9 B2 .......... —
VAT 20078 .............................................. KAR 78 .............................................. vol. 2, 8.20 C .......... —
Musées Royaux d’Art et d’Histoire, Brussels
O 193 .............................................. RIAA 312, Akk. 130, 211 .............................................. vol. 1, 8.7 D .......... —vol. 1, pls. 98–99
Oriental Institute, Chicago
A 3471 .............................................. Caplice, JNES 33, 345–49 .............................................. vol. 1, 11.2 B .......... —vol. 1, pl. 124
Arkeoloji Müzeleri,stanbul
A (without number) photo K 219/20a .............................................. LKA 129 .............................................. vol. 2, 11.4 D .......... —
A 13 + 393 .............................................. BAM 214 .............................................. vol. 1, 8.1 A .......... —
A 138 .............................................. LKA 40a .............................................. vol. 2, 9.7 D .......... —vol. 2, pls. 74–75
A 172 .............................................. LKA 57 .............................................. vol. 2, 9.7 B .......... —
A 173 .............................................. LKA 58 .............................................. vol. 1, 8.6 G .......... —
A 212 .............................................. BAM 59 .............................................. vol. 1, 7.10 G .......... —
CONCORDANCES

BM 46999 + 47169 = 81-8-30, 465 + 718
BM 47169 → BM 46999
BM 47451 = 81-11-3, 156
BM 47602 = 81-11-3, 307
BM 47695 + 47781 = 81-11-3, 400 + 486
BM 47781 → BM 47695
BM 48008 + 48028 = 81-11-3, 717 + 373
BM 48028 → BM 48008
BM 54650 = 82-5-22, 970 + 976
BM 48008 + 48028 = 81-11-3, 717 + 373
BM 56148 + 59929 + 64516 =
BM 68033 = 82-9-18, 8081
BM 64516
BM 66627 = 82-9-18, 6620 + 6651
BM 64268 = 82-9-18, 4244
BM 59929 → BM 64174 = 82-9-18, 4143
BM 64174 = 82-7-14, 508 + 4339 + 82-9-18, 4496
Schuster-Brandis,
BM 56148 + 59929 + 64516 =
BM 78240 + 78199 = 82-9-18, 8081
BM 78199 → Bu 88-5-12, 35
BM 78240 → Bu 88-5-12, 95
BM 96704 → 1902-4-15, 25
BM 98566 + 98567 → Th 1905-4-9, 72 + 73
BM 98568 → Th 1905-4-9, 92
BM 98587 → Th 1905-4-9, 93
BM 98613 → Th 1905-4-9, 119
BM 98638 → Th 1905-4-9, 144
BM 98989 → Ki 1904-10-9, 18
BM 99079 → Ki 1904-10-9, 108
BM 99089 → Ki 1904-10-9, 118
BM 122645 → 1930-5-8, 34
BM 122646 → 1930-5-8, 35
BM 123376 → 1932-12-10, 319
BM 123385 → 1932-12-10, 328
BM 128037 → 1929-10-12, 693
BM 128108 → 1929-10-12, 764
BM 134774 → 1930-5-8, 47
K 66
K 72 + 3400 + 9648
K 163 + 218 + 15538 + 15430 + 20155
K 2379 + 3289 + 5366 + 10682 + 14805 + Sm 298 + 1462
K 2380 + 12669 + 12927 + 82-5-22, 996
K 249 + 2513 + 8094 + 9782 + 10764 +
K 256 + 3206 + 5326 + 16854
K 431 + 1853 + 6262 + 6789 + 8094 + 10764
K 888
K 1635 → K 431
K 1904-10-9, 9
K 1904-10-9, 9
K 1904-10-9, 118
K 1902-4-15, 25
K 1905-4-9, 72 + 73
K 1905-4-9, 92
K 1905-4-9, 93
K 1905-4-9, 119
K 1905-4-9, 144
K 1904-10-9, 18
K 1904-10-9, 108
K 1904-10-9, 118
K 1930-5-8, 34
K 1930-5-8, 35
K 1932-12-10, 319
K 1932-12-10, 328
K 1929-10-12, 693
K 1929-10-12, 764
K 1930-5-8, 47

8 Previous, partial copies: Boissier, RSém 2, 135–44 (K 249, 2879, 8094), KMJ 50–52 (K 249 + 2879 + 10764), AMT 52/7 (82-5-22, 996), AMT 87/1 (K 2513).

9 Previous, partial copy: K 2379 is part of IV R^2 57.
K 2418 + 2458 + 2465 + 2488 + 5893 + 9140 +
10174 + 11127 + 16410 + Sm 1397 + Rm 141 + Rm 2, 143

K 2441 ..............................................................................

K 2448 + 2615 + 6836 ...................................................... AMT 1/4, 99/2; BAM 473; KMI 62–63 ... vol. 2, 10.6 A —

K 2458 → K 2418

K 2465 → K 2418

K 2467 + 807–19, 116 ...................................................... vol. 2, 8.20 A — vol. 2, pl. 27

K 2481 .............................................................................. vol. 1, 7.10 V, 11.1 D — vol. 1, pls. 49–50

K 2488 → K 2418

K 2493 + 7102 + 9081 + 10352 ........................................... Martín, RT 24, 104 — vol. 1, 8.6 E — vol. 1, pl. 94

K 2513 → K 249

K 2562 .............................................................................. BAM 446 — vol. 2, 3.8 A —

K 2563 + 2820 + 2821 + 2843 + 9601 + 10537 + 16716: Lessoe, BRi, pl. 1 — vol. 1, 9.1 A — vol. 1, pl. 109–10

K 2565 + 3509 + 7140 + 9612 + 10634 + 10760: SRT, pl. IX — vol. 2, 10.7 B — vol. 2, pl. 79–80

K 2572: Boissier, DA 42, BAM 464 — vol. 1, 10.5 A —

K 2585: Lambert, AOAT 18, pl. 12 — vol. 1, 8.3 E — vol. 1, pls. 61–62, 64

K 2593: BBR 16 — vol. 2, 8.24 B —

K 2596 + 2820 + 2821 + 2843 + 9601 + 10537 + 16716 — vol. 1, 2.3 D — vol. 1, pl. 16

K 2741 + 3180 + 3208 + 5043 + 6672 + 6908 + 7047 +
8498 + 9157 + 9770 + 10219 + 10497 + 13431 +
13793 + 6588 + 6612 + 15786: BMS 21; BMS, pl. 76 — vol. 2, 8.43 A —

K 2773 + 2901 + 8910 ...................................................... vol. 2, 11.3 A — vol. 2, pl. 85–86

K 2785 + 7237 + 9026 ...................................................... vol. 2, 7.21 A — vol. 2, pl. 19

K 2808 + 9490 ...................................................... BMS 50 — vol. 2, 9.8 B —

K 2810: BMS 56 — vol. 2, 10.8 A —

K 2820, K 2821, K 2843 — vol. 2, 8.20 A —

K 2820, K 2821, K 2843 — vol. 1, 2.3 D — vol. 1, pl. 16

K 2901 → K 2773

K 3000: — vol. 1, 8.4B1, 8.5C1, 8.6B2, ... vol. 1, pl. 68–69, 74

K 3151B + 3346 + 8188 + 10055 + 10063 + 13271 — AOAT 34, 42; BMS 12B — vol. 2, 8.28 B —

K 3180 → K 2741

K 3196 + 3344 ...................................................... vol. 1, 8.1 B — vol. 1, pl. 51

K 3201 + 6261 ...................................................... BAM 435 — vol. 1, 7.10 M —

K 3206 + 2418 + 2465 + 2488 + 5893 + 6743 + 9140 +
10174 + 11127 + 16410 + Sm 1397 + Rm 141 + Rm 2, 143

K 3208 → K 2741

K 3214: SRT, pl. VII — vol. 2, 9.5 A —

K 3268 + 8176 + 6033 + Rm 85 + Th 1905–4, 9, 117 —

K 3278: BAM 458 — vol. 1, 10.3 A —

K 3289 → K 2379

K 3292 + 7788 + 7798 + 17984 — vol. 1, 8.8 A — vol. 1, pl. 100

K 3293 → K 2351

K 3330 + Sm 394 + 81–2, 4, 244 — vol. 1, 8.40 A —

K 3344 → K 3196

K 3346 → K 3151B

K 3360 + 8019 + 9149 + 14202 + 14734 + Sm 1143 —

K 3379 + Sm 1178 ...................................................... vol. 1, 8.3 C — vol. 1, pl. 54–58

K 3387: SRT, pl. X — vol. 2, 8.30 A —

K 3394 + 9866: SRT, pl. VII (K 3394) — vol. 1, 8.2 C — vol. 1, pls. 52–53

K 3400 → K 72

K 3434 + 9251 + Sm 529 — vol. 1, 8.6 A — vol. 1, pl. 84–87

K 3461 ...................................................... AMT 29/5, BAM 436 — vol. 1, 7.7 E, 7.10 C —

K 3509 → K 2565

K 3648 + 6196 + 15966 + Sm 1280: AMT 21/2 — vol. 1, 8.6 A — vol. 1, pl. 84–87

10 Previous, partial copies: AMT 87/5 (K 3201), AMT 89/1 (K 6261).
CONCORDANCES

K 4164 + 11691 + Rm 352 .................................................. CT 14, 39, BAM 430 .......................... vol. 1, 7.10 H .................
K 4176 ................................................................................ von Oeefe, Keilschriftmedizin, TF 1, BAM 430 ., vol. 1, 7.10 H .................
K 4538 → K 885
K 4609A .............................................................................. ABRT 2, 11 ........................................... vol. 2, 7.11 K .................
K 4819 ................................................................................ IV R' 23/3 ........................................... vol. 1, 9.1 F ............... vol. 1, pl. 114
K 5043 → K 2741
K 5088 + 6918 + 11307 ..................................................... vol. 1, 8.6 F ........... vol. 1, pl. 95
K 5326 → K 256
K 5366 → K 2379
K 5409a .............................................................................. BAM 468 ........................................... vol. 2, 11.7 A .................
K 5379 ................................................................................ AOAT 34, 25 ......................................... vol. 2, 8.40 C .................
K 5750 → K 2563
K 5859 → K 2351
K 5893 → K 2418
K 5937 ................................................................................ vol. 2, 8.27 D ........... vol. 2, pl. 47
K 5949 + 15999 .................................................. BAM 453 ........................................... vol. 1, 10.4 C .................
K 5968 + 6240 + 9082 + 9334 + 16808 + 81-2-4, 393 ........................ BAM 443, BAM 444 ........................................... vol. 1, 7.7 A ........... vol. 1, pl. 28–30
K 5980 + 8746 .................................................. BMS 10 ........................................... vol. 2, 9.6 f .................
K 6025 ................................................................................ AMT 23/2 ........................................... vol. 2, 10.14 B .................
K 6033 → K 3268
K 6053 ................................................................................ BAM 438 ........................................... vol. 1, 7.2 A ........... vol. 1, pls. 19–20
K 6089 → K 3648
K 6172 + 8127 + 8438 + 10980 ........................................ BAM 449 ........................................... vol. 1, 10.3 A .................
K 6196 → K 3648
K 6240 → K 5968
K 6261 → K 3201
K 6262 → K 431
K 6413 ................................................................................ AMT 96/7 ........................................... vol. 2, 8.27 E .................
K 6418 ................................................................................ vol. 2, 8.35 A ........... vol. 2, pl. 63
K 6488 ................................................................................ AMT 85/1 ........................................... vol. 1, 2.2 F, 2.3 A ........... vol. 1, pl. 7–8, 13–14
K 6586 ................................................................................ AMT 85/1 ........................................... vol. 1, 2.3 D,1 ........... vol. 1, pl. 16
K 6588 → K 2741
K 6605 ................................................................................ BAM 452 ........................................... vol. 1, 10.4 D .................
K 6612 → K 2741
K 6644 ................................................................................ BMS 58 ........................................... vol. 2, 9.7 E .................
K 6672 → K 2741
K 6733 ................................................................................ AOAT 34, 41; BMS 12A ........................................... vol. 2, 8.28 B .................
K 6763 ................................................................................ Babyl. 1 (1907) 200 ........................................... vol. 2, 10.10 A ........... vol. 2, pl. 83
K 6789 → K 431
K 6793 + Sm 41 + 617 + 717 + 1371 + 1877 .................. Haupt, NE, no. 53 ........................................... vol. 2, 8.25 D ........... vol. 2, pl. 44–45
K 6836 → K 2448
K 6908 → K 2741
K 6918 → K 5088
K 6996 ................................................................................ vol. 1, 8.4 B, 8.5 C, 8.6 B, vol. 1, pls. 68–73
K 7047 → K 2741
K 7102 → K 2493
K 7140 → K 2565
K 7201 + 10819 ........................................................................ vol. 1, 8.4 B, 8.5 C, 8.6 B, vol. 1, pls. 68–73
K 7237 → K 2785
K 7788 → K 3292
K 7798 → K 3292
K 7930 ................................................................................ vol. 2, 8.31 A ........... vol. 2, pls. 61–62
K 7984 ................................................................................ AOAT 34, 44; BMS 12E ........................................... vol. 2, 8.28 B .................
K 7990 → K 3648
K 8019 → K 3360
K 8079 ................................................................................ TMaqlā 2, 97 ........................................... vol. 1, 7.8 A ........... vol. 1, pl. 31
K 8094 → K 249

11 Previous, partial copies: ABRT 2, 5, AMT 87/2 (K 6172), AMT 90/1 (K 8127 + 8438), AMT 14/6 (K 10980).
| K 15234 |                     | — | vol. 1, 9.2 C | vol. 1, pl. 115 |
| K 15239 |                     | — | vol. 2, 7.11 M | vol. 2, pl. 10   |
| K 15430 → K 163 |            | — | vol. 1, 8.6 J | vol. 1, pl. 96  |
| K 15538 → K 163 |                     | — | vol. 1, 9.2 C | vol. 1, pl. 115 |
| K 15786 → K 2741 |                     | — | vol. 1, 8.8 C | vol. 1, pl. 119 |
| K 15960 → K 9067 |                     | — | vol. 1, 9.2 C | vol. 1, pl. 115 |
| K 15966 → K 3648 |                     | — | vol. 1, 9.2 C | vol. 1, pl. 115 |
| K 15999 → K 5949 |                     | — | vol. 1, 9.2 C | vol. 1, pl. 115 |
| K 16344                     |                     | — | vol. 1, 9.2 C | vol. 1, pl. 115 |
| K 17321 → K 9216 |                     | — | vol. 1, 9.2 C | vol. 1, pl. 115 |
| K 17478                     |                     | — | vol. 2, 8.28 B | —
| K 17984 → K 3292 |                     | — | vol. 2, 8.28 B | —
| K 20155 → K 163 |                     | — | vol. 2, 8.28 B | —
| K 20281 → K 2368 |                     | — | vol. 2, 8.28 B | —
| K 21883                     |                     | — | vol. 2, 8.28 B | —
| Rm 85 → K 3268 |                     | — | vol. 2, 8.28 B | —
| Rm 141 → K 2418 |                     | — | vol. 2, 8.28 B | —
| Rm 247                     |                     | — | vol. 1, 7.8 C | —
| Rm 252                     |                     | — | vol. 1, 7.8 C | —
| Rm 328 → K 9684 |                     | — | vol. 2, 8.28 B | —
| Rm 329 → Sm 275 |                     | — | vol. 2, 8.28 B | —
| Rm 352 → K 4164 |                     | — | vol. 2, 8.28 B | —
| Rm 491 → K 15177 |                     | — | vol. 2, 8.28 B | —
| Rm 534                     |                     | — | vol. 2, 8.28 B | —
| Rm 950                     |                     | — | vol. 2, 8.28 B | —
| Rm 2, 143 → K 2418 |                     | — | vol. 2, 8.28 B | —
| Rm 2, 155                     |                     | — | vol. 2, 8.28 B | —
| Rm 2, 171                     |                     | — | vol. 2, 8.28 B | —
| Rm 2, 314                     |                     | — | vol. 2, 8.28 B | —
| Rm 4, 99 → BM 33543 |                     | — | vol. 2, 8.28 B | —
| Sm 38                     |                     | — | vol. 2, 8.28 B | —
| Sm 41 → K 6793 |                     | — | vol. 2, 8.28 B | —
| Sm 94                     |                     | — | vol. 2, 8.28 B | —
| Sm 102                     |                     | — | vol. 2, 8.28 B | —
| Sm 275 + Rm 329 |                     | — | vol. 2, 8.28 B | —
| Sm 298 → K 2379 |                     | — | vol. 2, 8.28 B | —
| Sm 302                     |                     | — | vol. 2, 8.28 B | —
| Sm 341 → K 9684 |                     | — | vol. 2, 8.28 B | —
| Sm 352                     |                     | — | vol. 2, 8.28 B | —
| Sm 380                     |                     | — | vol. 2, 8.28 B | —
| Sm 385 + 757 |                     | — | vol. 2, 8.28 B | —
| Sm 394 → K 3330 |                     | — | vol. 2, 8.28 B | —
| Sm 529 → K 3434 |                     | — | vol. 2, 8.28 B | —
| Sm 617 → K 6793 |                     | — | vol. 2, 8.28 B | —
| Sm 635 + 1188 + 1612 |                     | — | vol. 2, 8.28 B | —
| Sm 717 → K 6793 |                     | — | vol. 2, 8.28 B | —
| Sm 756                     |                     | — | vol. 2, 8.28 B | —
| Sm 757 → Sm 385 |                     | — | vol. 2, 8.28 B | —
| Sm 818 → K 9451 |                     | — | vol. 2, 8.28 B | —
| Sm 961 → K 9451 |                     | — | vol. 2, 8.28 B | —
| Sm 1042 |                     | — | vol. 2, 8.28 B | —
| Sm 1115 |                     | — | vol. 2, 8.28 B | —
| Sm 1143 → K 3360 |                     | — | vol. 2, 8.28 B | —
| Sm 1178 → K 3379 |                     | — | vol. 2, 8.28 B | —
81-7-27, 73 ............................................................ TCS 2, pl. 2 ............................. vol. 1, 2.5 B .......... —
81-7-27, 140 ............................................................. AOAT 34, no. 33 ....................... vol. 2, 8.8 A .......... —
81-7-27, 205 .............................................................. AOAT 34, 45 ............................. vol. 1, 9.1 A ....... —
81-8-30, 465 ........................................................... AMT 41/4, 42/5 .......................... vol. 1, 10.6 C, 10.8 F .......... —
81-8-30, 718 ........................................................... KMI 62 ................................. vol. 1, 10.3 C, 10.5 F .......... —
81-11-3, 576 ........................................................... KMI 41/4, 42/5; BAM 461; KMI 62 ....... vol. 2, 10.6 C, 10.8 F .......... —
81-11-3, 486 ........................................................... KMI 41/4, 42/5; BAM 461; KMI 62 ....... vol. 1, 9.1 A .......... —
81-11-3, 103 ............................................................... AOAT 34, no. 33 ....................... vol. 2, 8.8 A .......... —
CONCORDANCES 495

82-5-22, 970 → BM 54650
82-5-22, 976 → BM 54650
82-5-22, 996 → K 249
82-7-14, 508 → BM 56148
82-7-14, 4339 → BM 59929
82-9-18, 4143 → BM 64174
82-9-18, 4244 → BM 64268
82-9-18, 4496 → BM 64516
82-9-18, 6620 + 6651 → BM 66627
82-9-18, 8081 → BM 68033
83-1-18, 427 + Ki 1904-10-9, 118 = BM 99089
83-1-18, 500 ........................................... vol. 2, 8.24 A, vol. 2, pls. 32–33
83-1-18, 500 ........................................... vol. 2, 9.8 A —
Bu 88-5-12, 35 = BM 78199  ................................................................ vol. 2, 8.16 d —
Bu 88-5-12, 95 = BM 78240  ................................................................ vol. 1, 8.4 c, 8.5 d — vol. 1, pls. 75–76
Bu 89-4-26, 133 → K 8447
Bu 91-5-9, 143 + 176 ................................................................................ vol. 2, 3.5 B — vol. 2, pl. 5
Bu 91-5-9, 214 ................................................................................ vol. 2, 2.16 A — vol. 2, pl. 24
Ki 1904-10-9, 118 = BM 99089 → 83-1-18, 427
Ki 1904-10-9, 18 = BM 98989 ........................................... vol. 1, 8.5 F — vol. 1, pls. 82–83
Ki 1904-10-9, 108 = BM 99079 ........................................... vol. 1, 8.5 E — vol. 1, pls. 82–83
Ki 1904-10-9, 118 = BM 99089 → 83-1-18, 427
Th 1905-4-9, 72 + 73 = BM 98566 + 98567  ................................................................ vol. 1, 7.8 F — vol. 1, pls. 39–40
Th 1905-4-9, 92 = BM 98586  ................................................................................ vol. 1, 1.22 G — vol. 1, pl. 16
Th 1905-4-9, 93 = BM 98587  ................................................................................ vol. 2, 8.17 a — vol. 2, pl. 25
Th 1905-4-9, 117 → K 3268
Th 1905-4-9, 119 = BM 98613  ................................................................................ vol. 2, 10.6 d —
Th 1905-4-9, 144 = BM 98638  ................................................................................ vol. 2, 8.25 G — vol. 2, pl. 47
1929-10-12, 693 = BM 96704 ........................................... vol. 1, 7.3 A — vol. 1, pl. 21
1929-10-12, 764 + BM 128108  ................................................................................ vol. 2, 7.11 P —
1930-5-8, 34 = BM 122645  ................................................................................ vol. 1, 7.4 A — vol. 1, pl. 22
1930-5-8, 35 = BM 122646  ................................................................................ vol. 2, 10.8 E —
1930-5-8, 47 = BM 134774  ................................................................................ vol. 2, 10.8 B —
1932-12-10, 319 = BM 123376  ................................................................................ vol. 1, 9.1 G — vol. 1, pl. 115
1932-12-10, 328 = BM 123385  ................................................................................ vol. 2, 7.11 L —
ND 4376 ........................................... vol. 1, 2.2 H — vol. 1, pl. 15
ND 4405/23 ........................................... vol. 2, 10.14 C — vol. 1, pl. 15
— ........................................... vol. 2, 8.23 b — vol. 2, pl. 29–30

John Rylands Library, University of Manchester, Manchester
JRL 1059 (Box 24 P 28) ........................................... AJO 24, pl. II — vol. 2, 8.15 c —

Yale Babylonian Collection, New Haven
MLC 2609 Foto Babylon 712 ........................................... BRM 4, 18 — vol. 2, pl. 9
YBC 4588 ........................................... YOS 11, 15 — vol. 2, 8.19 a —
YBC 4597 ........................................... YOS 11, 29 — vol. 2, 8.19 b —

Scheuen Collection, Oslo
MS 3084 ........................................... MISC 21 — vol. 2, 8.15 c —
MS 3187 ........................................... MISC 61 — vol. 2, 11.4 A —

Louvre, Paris
AO 6473 ........................................... TCL 6, 49 — vol. 1, 7.8 b —
AO 17622 ........................................... RA 54, 171 — vol. 2, 10.17 a —

University of Pennsylvania Museum, Philadelphia
CBS 332 ........................................... PBS 1/2, 122 — vol. 2, 8.15 b — vol. 2, pls. 23–24
CBS 334 ........................................... PBS 1/2, 133 — vol. 1, 8.3 d — vol. 1, pls. 59–60
CBS (Kh1 ) 458 ........................................... PBS 1/2, 129 — vol. 1, 9.1 d — vol. 1, pls. 111–12
CBS (Kh1 ) 736 ........................................... PBS 1/1, 16 — vol. 1, 7.9 a — vol. 1, pls. 46–47
<table>
<thead>
<tr>
<th>Entry</th>
<th>Description</th>
<th>Reference</th>
<th>Page</th>
<th>Plate</th>
</tr>
</thead>
<tbody>
<tr>
<td>CBS 1203</td>
<td>PBS 10/2, 18</td>
<td>vol. 1, 8.3 f</td>
<td>vol. 1, pls. 65–66</td>
<td></td>
</tr>
<tr>
<td>CBS 1498</td>
<td>—</td>
<td>vol. 1, 8.7 c</td>
<td>vol. 1, pls. 97–98</td>
<td></td>
</tr>
<tr>
<td>CBS 1505</td>
<td>PBS 1/2, 120</td>
<td>vol. 1, 7.8 d</td>
<td>vol. 1, pls. 37–38</td>
<td></td>
</tr>
<tr>
<td>CBS (Kh2) 1527</td>
<td>PBS 1/1, 13</td>
<td>vol. 1, 9.2 a</td>
<td>vol. 1, pls. 116–17</td>
<td></td>
</tr>
<tr>
<td>CBS (Kh2) 1543</td>
<td>PBS 1/2, 121</td>
<td>vol. 1, 10.2 a</td>
<td>vol. 1, pl. 120</td>
<td></td>
</tr>
<tr>
<td>CBS 1693</td>
<td>PBS 1/2, 110</td>
<td>vol. 2, 10.8 d</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>CBS 1720</td>
<td>Geller, Studies Leichty, 172</td>
<td>vol. 1, 7.8 E</td>
<td>vol. 1, pl. 36</td>
<td></td>
</tr>
<tr>
<td>CBS 11933</td>
<td>Studies Sjöberg, 204–5</td>
<td>vol. 2, 8.15 d</td>
<td>—</td>
<td></td>
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<tr>
<td>CBS 14161</td>
<td>Studies Sachs, 262</td>
<td>vol. 2, 10.15 a</td>
<td>—</td>
<td></td>
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<tr>
<td>Collection Behram DaCosta, California</td>
<td>—</td>
<td>vol. 2, 7.24 a</td>
<td>vol. 2, pl. 21</td>
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<td>Arnaud, SMEA 30, 245 no. 27</td>
<td>vol. 1, 10.3 D1</td>
<td>—</td>
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<tr>
<td>ME 128</td>
<td>Arnaud, SMEA 30, 245 no. 27</td>
<td>vol. 1, 10.3 D1</td>
<td>—</td>
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</tr>
<tr>
<td>ME 129</td>
<td>Arnaud, SMEA 30, 245 no. 27</td>
<td>vol. 1, 10.3 D1</td>
<td>—</td>
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<tr>
<td>PREVIOUS PUBLICATION</td>
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<tr>
<td>ABRT 2, 5</td>
<td>K 6172</td>
<td>vol. 1, 10.3 A</td>
<td>—</td>
<td></td>
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<tr>
<td>ABRT 2, 11</td>
<td>K 4609A</td>
<td>vol. 1, 7.11 K</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>ABRT 2, 18</td>
<td>K 11243</td>
<td>vol. 1, 7.8 A</td>
<td>vol. 1, pl. 33</td>
<td></td>
</tr>
<tr>
<td>AMT 1/4</td>
<td>K 2615</td>
<td>vol. 1, 10.6 A</td>
<td>—</td>
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<tr>
<td>AMT 7/6</td>
<td>K 9999</td>
<td>vol. 1, 7.10 I</td>
<td>—</td>
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<tr>
<td>AMT 13/4</td>
<td>K 10639</td>
<td>vol. 1, 10.4 A</td>
<td>vol. 1, pl. 122–23</td>
<td></td>
</tr>
<tr>
<td>AMT 14/6</td>
<td>K 10980</td>
<td>vol. 1, 10.3 A</td>
<td>—</td>
<td></td>
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<tr>
<td>AMT 21/2</td>
<td>K 6196</td>
<td>vol. 1, 8.6 A</td>
<td>vol. 1, pls. 84–85</td>
<td></td>
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<tr>
<td>AMT 23/2</td>
<td>K 6025</td>
<td>vol. 2, 10.14 B</td>
<td>—</td>
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<tr>
<td>AMT 24/1</td>
<td>Rm 2, 143</td>
<td>vol. 2, 10.6 F</td>
<td>10.14 A</td>
<td>—</td>
</tr>
<tr>
<td>AMT 28/7</td>
<td>Sm 1397</td>
<td>vol. 2, 10.6 F</td>
<td>10.14 A</td>
<td>—</td>
</tr>
<tr>
<td>AMT 29/5</td>
<td>K 3461</td>
<td>vol. 1, 1,8 C, 7.10 N</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>AMT 29/9</td>
<td>Sm 380</td>
<td>vol. 1, 2,3 D</td>
<td>vol. 1, pl. 17</td>
<td></td>
</tr>
<tr>
<td>AMT 35/3</td>
<td>K 8840</td>
<td>vol. 1, 7.7 F</td>
<td>7.10 B</td>
<td>—</td>
</tr>
<tr>
<td>AMT 41/4</td>
<td>82-5-22, 544</td>
<td>vol. 2, 10.6 C</td>
<td>10.8 F</td>
<td>—</td>
</tr>
<tr>
<td>AMT 42/5</td>
<td>82-5-22, 544</td>
<td>vol. 2, 10.6 C</td>
<td>10.8 F</td>
<td>—</td>
</tr>
<tr>
<td>AMT 44/4</td>
<td>K 8606</td>
<td>vol. 1, 10.1 A</td>
<td>vol. 1, pls. 119</td>
<td></td>
</tr>
<tr>
<td>AMT 44/7</td>
<td>K 13390</td>
<td>vol. 1, 7.5 B</td>
<td>vol. 1, pl. 23</td>
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<td>AMT 48/2</td>
<td>K 8469</td>
<td>vol. 1, 7.10 S</td>
<td>—</td>
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</tr>
<tr>
<td>AMT 52/7</td>
<td>82-5-22, 996</td>
<td>vol. 1, 7.7 G</td>
<td>7.10 A</td>
<td>11.1 E</td>
</tr>
<tr>
<td>AMT 64/2</td>
<td>K 6089</td>
<td>vol. 1, 7.7 E</td>
<td>7.10 C</td>
<td>—</td>
</tr>
<tr>
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<td>K 2488</td>
<td>vol. 2, 10.6 F</td>
<td>10.14 A</td>
<td>—</td>
</tr>
<tr>
<td>AMT 77/1–2</td>
<td>K 2418 + 2465 + Rm 141</td>
<td>vol. 2, 10.6 F</td>
<td>10.14 A</td>
<td>—</td>
</tr>
<tr>
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<td>K 9140</td>
<td>vol. 2, 10.6 F</td>
<td>10.14 A</td>
<td>—</td>
</tr>
<tr>
<td>AMT 78/1</td>
<td>K 2418 + 2465 + Rm 141</td>
<td>vol. 2, 10.6 F</td>
<td>10.14 A</td>
<td>—</td>
</tr>
<tr>
<td>AMT 79/1</td>
<td>K 2418 + 2465 + Rm 141</td>
<td>vol. 2, 10.6 F</td>
<td>10.14 A</td>
<td>—</td>
</tr>
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<td>K 10174</td>
<td>vol. 2, 10.6 F</td>
<td>10.14 A</td>
<td>—</td>
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<td>K 2458</td>
<td>vol. 2, 10.6 F</td>
<td>10.14 A</td>
<td>—</td>
</tr>
<tr>
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<td>K 16410</td>
<td>vol. 2, 10.6 F</td>
<td>10.14 A</td>
<td>—</td>
</tr>
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<td>AMT 84/9</td>
<td>K 13477</td>
<td>vol. 2, 10.12 A</td>
<td>— vol. 2, pl. 83</td>
<td></td>
</tr>
<tr>
<td>AMT 85/1</td>
<td>K 6488</td>
<td>vol. 1, 2.2 F</td>
<td>2.3 A</td>
<td>vol. 1, pls. 7–8, 13–14</td>
</tr>
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<td>K 6586</td>
<td>vol. 1, 2.3 D</td>
<td>vol. 1, pl. 16</td>
<td></td>
</tr>
<tr>
<td>AMT 85/3</td>
<td>K 2441</td>
<td>vol. 1, 2,3 D</td>
<td>vol. 1, pl. 16</td>
<td></td>
</tr>
<tr>
<td>AMT 86/1</td>
<td>Sm 385 + 757</td>
<td>vol. 1, 2.2 F</td>
<td>2.3 A</td>
<td>vol. 1, pl. 16</td>
</tr>
<tr>
<td>AMT 87/1</td>
<td>K 2513</td>
<td>vol. 1, 7.7 G</td>
<td>7.10 A</td>
<td>11.1 E</td>
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<td>K 6172</td>
<td>vol. 1, 10.3 A</td>
<td>—</td>
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<td>K 3201</td>
<td>vol. 1, 7.10 M</td>
<td>—</td>
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<tr>
<td>AMT 89/1</td>
<td>K 6261</td>
<td>vol. 1, 7.10 M</td>
<td>—</td>
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<tr>
<td>AMT 90/1</td>
<td>K 8127 + 8438</td>
<td>vol. 1, 10.3 A</td>
<td>—</td>
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<tr>
<td>AMT 92/1</td>
<td>Sm 302</td>
<td>vol. 2, 3.4 F</td>
<td>7.11 E</td>
<td>vol. 2, pl. 3</td>
</tr>
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<td>AMT 96/7</td>
<td>K 6413</td>
<td>vol. 2, 8.27 E</td>
<td>—</td>
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<td>AMT 99/2</td>
<td>K 2448 + 6836</td>
<td>vol. 2, 10.6 A</td>
<td>—</td>
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</tr>
<tr>
<td>AOAT 34, 25</td>
<td>K 5679</td>
<td>vol. 2, 8.40 C</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>AOAT 34, 33</td>
<td>82-3-23, 44</td>
<td>vol. 2, 9.6 D</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>AOAT 34, 34</td>
<td>K 8181</td>
<td>vol. 2, 9.6 D</td>
<td>—</td>
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</tr>
<tr>
<td>AOAT 34, 40</td>
<td>K 15538</td>
<td>vol. 2, 8.28 A</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>AOAT 34, 41</td>
<td>K 6733</td>
<td>vol. 2, 8.28 B</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>AOAT 34, 42</td>
<td>K 3151B + 3346 + 8188 + 10055 + 10063 + 13271</td>
<td>vol. 2, 8.28 B</td>
<td>—</td>
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</tr>
<tr>
<td>AOAT 34, 43</td>
<td>K 10807</td>
<td>vol. 2, 8.28 B</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>AOAT 34, 44</td>
<td>K 7984</td>
<td>vol. 2, 8.28 B</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>AOAT 34, 45</td>
<td>Sm 2149</td>
<td>vol. 2, 8.28 C</td>
<td>—</td>
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</tr>
<tr>
<td>AOAT 34, 46</td>
<td>K 2379 + 3289 + 5366 + 10682 + 14805 + Sm 298 + 1462</td>
<td>vol. 2, 8.28 C</td>
<td>—</td>
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<td>K 11345</td>
<td>vol. 2, 8.43 A</td>
<td>—</td>
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<tr>
<td>AOAT 34, 68</td>
<td>K 12937</td>
<td>vol. 2, 9.8 A</td>
<td>—</td>
<td></td>
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<tr>
<td>AOAT 34, 69</td>
<td>83-1-18, 500</td>
<td>vol. 2, 9.8 A</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>AOAT 34, 70</td>
<td>BM 134774</td>
<td>vol. 2, 10.8 B</td>
<td>—</td>
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<td>Description</td>
<td>Volume</td>
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<td>Notes</td>
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<td>AOAT 34, 81</td>
<td>BM 122646</td>
<td>vol. 2, 10.8 E</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Arnaud, SMEA 30, 245 no. 27</td>
<td>ME 128 (+) 129</td>
<td>vol. 1, 10.3 D</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>BA 10/1, 81 no. 7</td>
<td>K 8447</td>
<td>vol. 2, 7.11 J</td>
<td>vol. 2, pl. 11</td>
<td>—</td>
</tr>
<tr>
<td>BAM 59</td>
<td>A 212</td>
<td>vol. 1, 7.10 G</td>
<td>—</td>
<td>—</td>
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<td>BAM 90</td>
<td>VAT 9984</td>
<td>vol. 1, 7.10 D</td>
<td>—</td>
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<td>BAM 140</td>
<td>VAT 14427</td>
<td>vol. 1, 2.2 C</td>
<td>—</td>
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<tr>
<td>BAM 161</td>
<td>A 239</td>
<td>vol. 1, 1.8 B, 7.10 K</td>
<td>—</td>
<td>—</td>
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<td>BAM 190</td>
<td>VAT 13776</td>
<td>vol. 1, 7.10 F</td>
<td>—</td>
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<tr>
<td>BAM 191</td>
<td>A 226</td>
<td>vol. 1, 7.10 Q</td>
<td>—</td>
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<td>BAM 192</td>
<td>A 282</td>
<td>vol. 1, 7.10 R</td>
<td>—</td>
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<tr>
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<td>VAT 10073 + 11014</td>
<td>vol. 1, 7.10 O</td>
<td>—</td>
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<tr>
<td>BAM 197</td>
<td>A 236</td>
<td>vol. 1, 1.7 A</td>
<td>—</td>
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<td>BAM 203</td>
<td>VAT 11239</td>
<td>vol. 2, 10.9 A</td>
<td>—</td>
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<tr>
<td>BAM 205</td>
<td>A 2715</td>
<td>vol. 1, 2.5 A</td>
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<tr>
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<td>A 245</td>
<td>vol. 1, 1.6 A</td>
<td>—</td>
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<tr>
<td>BAM 207</td>
<td>VAT 13917</td>
<td>vol. 1, 2.5 H</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>BAM 208</td>
<td>VAT 10088</td>
<td>vol. 1, 2.2 E, 2.3 C, 2.4 A</td>
<td>—</td>
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</tr>
<tr>
<td>BAM 209</td>
<td>VAT 13756 + 13771</td>
<td>vol. 2, 10.6 B</td>
<td>—</td>
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</tr>
<tr>
<td>BAM 214</td>
<td>A 13 + 393</td>
<td>vol. 1, 8.1 A</td>
<td>—</td>
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<tr>
<td>BAM 231</td>
<td>VAT 13871 + 13887 + 13985</td>
<td>vol. 1, 8.7 A</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>BAM 232</td>
<td>VAT 14289</td>
<td>vol. 1, 8.6 C</td>
<td>—</td>
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<td>BAM 282</td>
<td>VAT 13925</td>
<td>vol. 1, 1.8 D</td>
<td>—</td>
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<td>BAM 315</td>
<td>VAT 13750 + 13755 + 13941 + 13969</td>
<td>vol. 2, 3.5 A</td>
<td>—</td>
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<td>VAT 14282</td>
<td>vol. 2, 3.5 A</td>
<td>—</td>
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<td>BAM 316</td>
<td>VAT 13608</td>
<td>vol. 2, 3.6 A</td>
<td>—</td>
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<td>BAM 316</td>
<td>VAT 13759</td>
<td>vol. 2, 3.6 A</td>
<td>—</td>
<td>—</td>
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<td>VAT 13786</td>
<td>vol. 1, 1.5 C</td>
<td>—</td>
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<td>A 522</td>
<td>vol. 1, 2.5 L</td>
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<td>vol. 2, 8.29 J</td>
<td>vol. 2, pl. 53–60</td>
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<td>VAT 14111</td>
<td>vol. 1, 2.5 M</td>
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<td>VAT 13893 + 13982</td>
<td>vol. 1, 2.5 J</td>
<td>—</td>
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<td>vol. 2, 8.29 L</td>
<td>—</td>
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<td>VAT 10991</td>
<td>vol. 2, 8.22 A</td>
<td>—</td>
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</tr>
<tr>
<td>BAM 326</td>
<td>VAT 13740</td>
<td>vol. 2, 3.7 C</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>BAM 332</td>
<td>VAT 13697</td>
<td>vol. 1, 8.7 B</td>
<td>vol. 1, pl. 96–97</td>
<td>—</td>
</tr>
<tr>
<td>BAM 334</td>
<td>VAT 10094</td>
<td>vol. 1, 8.1 C</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>BAM 370</td>
<td>VAT 9953 + 10446</td>
<td>vol. 2, 3.4 C</td>
<td>—</td>
<td>—</td>
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<tr>
<td>BAM 370</td>
<td>VAT 10547 + 10700</td>
<td>vol. 2, 3.4 C</td>
<td>—</td>
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<td>HS 1883</td>
<td>vol. 1, 2.1 ²</td>
<td>—</td>
<td>—</td>
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<tr>
<td>BAM 430</td>
<td>K 4164 + 11691 + Rm 352 (+) K 4176</td>
<td>vol. 1, 7.10 H</td>
<td>—</td>
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</tr>
<tr>
<td>BAM 431</td>
<td>K 9684 + 9999 + Sm 341 + Rm 328</td>
<td>vol. 1, 7.10 L</td>
<td>—</td>
<td>—</td>
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<tr>
<td>BAM 434</td>
<td>K 249 + 2513 + 2879 + 8094 + 9782 + 10764 + 12669 + 12927 + 82-5-22, 996</td>
<td>vol. 1, 7.7 G, 7.10 A, 11.1 E</td>
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<tr>
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<td>K 3201 + 6261</td>
<td>vol. 1, 7.10 M</td>
<td>—</td>
<td>—</td>
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<tr>
<td>BAM 436</td>
<td>K 3461</td>
<td>vol. 1, 1.8 C, 7.10 N</td>
<td>—</td>
<td>—</td>
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<tr>
<td>BAM 437</td>
<td>Rm 950</td>
<td>vol. 1, 7.2 B</td>
<td>vol. 1, pl. 20</td>
<td>—</td>
</tr>
<tr>
<td>BAM 438</td>
<td>K 6053</td>
<td>vol. 1, 7.2 A</td>
<td>vol. 1, pl. 19–20</td>
<td>—</td>
</tr>
<tr>
<td>BAM 443</td>
<td>K 9082</td>
<td>vol. 1, 7.7 A</td>
<td>vol. 1, pl. 28–30</td>
<td>—</td>
</tr>
<tr>
<td>BAM 444</td>
<td>K 5968 + 9334</td>
<td>vol. 1, 7.7 A</td>
<td>vol. 1, pl. 28–30</td>
<td>—</td>
</tr>
<tr>
<td>BAM 445</td>
<td>K 3684 + 6089 + 7990 + 9488</td>
<td>vol. 1, 7.7 E, 7.10 C</td>
<td>—</td>
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<tr>
<td>BAM 446</td>
<td>K 2562</td>
<td>vol. 2, 3.8 A</td>
<td>—</td>
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<tr>
<td>BAM 449</td>
<td>K 6172 + 8127 + 8438 + 10980</td>
<td>vol. 1, 10.3 A</td>
<td>—</td>
<td>—</td>
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<tr>
<td>BAM 452</td>
<td>K 6605</td>
<td>vol. 1, 10.4 D</td>
<td>—</td>
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<tr>
<td>BAM 453</td>
<td>K 5949 + 15999</td>
<td>vol. 1, 10.4 C</td>
<td>—</td>
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<tr>
<td>BAM 454</td>
<td>K 10487</td>
<td>vol. 1, 10.3 B, 10.4 B</td>
<td>—</td>
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<td>BAM 455</td>
<td>K 9523</td>
<td>vol. 1, pl. 121</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>
BAM 458 ........................................ K 3278 ......................................................... vol. 1, 10.3 A1,3,5 —
BAM 460 ........................................ K 3293 ......................................................... vol. 1, 10.4 A1,3,5; vol. 1, pls. 122–23
vol. 2, 7.11 F1,3,5; vol. 1, pls. 122–23
BAM 461 ........................................ 82-3-23, 3 + 82-5-22, 544 ................................ vol. 2, 10.6 C1,3,5; 10.8 F1,3,5 —
BAM 462 ........................................ K 13235 + 13451 ............................................. vol. 2, 10.8 G1,3,5 —
BAM 463 ........................................ Th 1905–4–9, 119 = BM 98613 ................................ vol. 2, 10.6 D1,3,5 —
BAM 464 ........................................ K 2572 ......................................................... vol. 1, 10.5 A1,3,5 —
BAM 465 ........................................ 79–7–8, 236 ................................................. vol. 2, 10.11 A1,3,5 —
BAM 466 ........................................ Sm 102 ......................................................... vol. 1, 10.3 B1,3,5, 10.4 B1,3,5; vol. 1, pl. 121
BAM 468 ........................................ K 5409a .............................................................. vol. 2, 11.7 A1,3,5 —
BAM 473 ........................................ K 2448 + 2615 + 6836 ...................................... vol. 2, 10.6 A1,3,5 —
BAM 502 ........................................ Sm 529 .............................................................. vol. 2, 9.8 C1,3,5 —
BAM 526 ........................................ K 2593 .............................................................. vol. 2, 8.24 B1,3,5 —
BAM 626 ........................................ Sm 1042 .............................................................. vol. 2, 8.26 A1,3,5 —
BAM 627 ........................................ 84–1–18, 427 ................................................... vol. 2, 8.24 A1,3,5; vol. 2, pls. 32–33

BID, pl. 19–21 ........................................................................................................ vol. 1, 2.5 n1,12 —

vol. 2, 8.29 b1,12; vol. 2, pls. 51–52

BID, pl. 22a ........................................................................................................ VAT 13694 ................................... vol. 2, 8.29 11,12 —

BID, pl. 22b (rev. only) ......................................................................................... Rm 247 .............................................................. vol. 2, 8.29 g1,12 —

BID, pl. 22c ........................................................................................................ Rm 534 .............................................................. vol. 2, 8.29 b1,12 —

BID, pl. 23 ........................................................................................................ K 9067 + K 10339 + K 15960 ........................................... vol. 2, 8.29 F1,12 —

BID, pl. 24 ........................................................................................................ VAT 13917 ........................................................... vol. 1, 2.5 H1,12 —

BID, pl. 25 ........................................................................................................ K 3330 + Sm 394 + 81–2–4, 244 .................................. vol. 2, 8.40 A1,12 —

BMS 10 ........................................ K 5980 + 8746 ................................................. vol. 2, 9.6 f1,12 —

BMS 12 ........................................ K 163 + 218 ......................................................... vol. 2, 8.28 A1,12 —

BMS 12A ........................................ K 6733 .............................................................. vol. 2, 8.28 B1,12 —

BMS 12B ........................................ K 3151B ............................................................. vol. 2, 8.28 B1,12 —

BMS 12C ........................................ K 2379 + 3289 ................................................ vol. 2, 8.28 C1,12 —

BMS 12D ........................................ K 10807 .............................................................. vol. 2, 8.28 B1,12 —

BMS 12E ........................................ K 7984 .............................................................. vol. 2, 8.28 B1,12 —

BMS 20 ........................................ K 10406 .............................................................. vol. 2, 8.41 C1,12 —

BMS 21 ........................................ K 2741 + 3180 + 3208 + 5043 + 6672 + 6908 + 7047 + 8498 + 9157 + 9770 + 10219 + 10497 + 13431 + 13793. vol. 2, 8.43 A1,3,5, 10.5 A1,3,5 —

BMS 49 ........................................ DT 65 ........................................................................ vol. 2, 8.41 C1,12 —

BMS 50 ........................................ K 2808 + 9490 ...................................................... vol. 2, 9.8 B1,12 —

BMS 51 ........................................ K 8190 .............................................................. vol. 2, 9.8 A1,12 —

BMS 56 ........................................ K 2810 .............................................................. vol. 2, 10.8 A1,12 —

BMS 57 ........................................ K 9909 .............................................................. vol. 2, 8.40 D1,12 —

BMS 58 ........................................ K 6644 .............................................................. vol. 2, 9.7 E1,12 —

BMS, pl. 76 ........................................ K 6588 .............................................................. vol. 2, 8.43 A1,12 —

BMS, pl. 76 ........................................ K 6612 + 15786 ........................................... vol. 2, 8.43 A1,12 —

Boissier, DA 42 ........................................ K 2572 .............................................................. vol. 1, 10.5 A1,12 —

Boissier, Rsém 2, 135–44 .... K 249, 2879, 8094 ........................................................ vol. 1, 7.7 G1,3,5, 7.10 A1,1,5 E1,3,5 —

BRM 4, 18 ........................................................................................................ MLC 2609 Foto Babylon 712 .................................. vol. 2, 7.11 g1,12; vol. 2, pl. 9

Butler, AOAT 258, pl. 13 ...................................................................................... 81–2–4, 166 ......................................................... vol. 2, 11.6 a1,12; vol. 2, pls. 87–88

Caplice, JNES 33, 345–49 ................................................................................... A 3471 .............................................................. vol. 1, 11.2 B1,12; vol. 1, pl. 124

Cavigneaux – Al-Rawi, ZA 83, pls. I–III (photos)....... H 97 ...................................... vol. 2, 8.16 a1,12 —

Cavigneaux – Al-Rawi, ZA 83, pls. IV–V (photos)....... H 179 + 188 (+) H 186 + 187

and unnumbered frgs. ........................................ vol. 2, 8.16 b1,12 —

CT 14, 39 ........................................ Rm 352 .............................................................. vol. 1, 7.10 H1 —

CT 14, 48 ........................................ Rm 328 .............................................................. vol. 1, 7.10 I1 —

CT 44, 34 ........................................ Bu 88-5-12, 35 = BM 78199 ................................ vol. 2, 8.16 d1,12 —

CT 51, 194 ........................................ 1930–5–8, 34 = BM 122645 ................................ vol. 1, 7.4 A1,3,5; vol. 1, pl. 22

CT 51, 202 ........................................ BM 123385 ............................................................. vol. 2, 7.11 l1,12 —

CT 58, 79 ........................................ 1902–4–15, 25 = BM 96704 ................................ vol. 2, 8.16 c1,12 —

CTN 4, 121 ........................................ ND 4376 .............................................................. vol. 2, 8.23 C1,12; vol. 2, pl. 31

CTN 4, 124 ........................................ ND 4405/23 ............................................................. vol. 1, 2.2 H1,12; vol. 1, pl. 15

vol. 2, 10.14 C1,12; vol. 1, pl. 15

CTN 4, 167 ........................................ ND 5487 (IM 67594) ............................................................. vol. 2, 9.6 B1,12 —
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
<th>Volume</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>2, 10</td>
<td>VAT 10572 + 10615 + 10852</td>
<td>vol. 1, 7.8 N</td>
<td>—</td>
</tr>
<tr>
<td>2, 13</td>
<td>VAT 13640</td>
<td>vol. 1, 7.6 B</td>
<td>—</td>
</tr>
<tr>
<td>2, 14</td>
<td>VAT 13641</td>
<td>vol. 1, 7.6 A</td>
<td>—</td>
</tr>
<tr>
<td>2, 15</td>
<td>VAT 13645, 1 + 13692</td>
<td>vol. 1, 8.4 E, 8.5 A</td>
<td>—</td>
</tr>
<tr>
<td>2, 16</td>
<td>VAT 14194</td>
<td>vol. 1, 8.5 G</td>
<td>—</td>
</tr>
<tr>
<td>2, 21</td>
<td>VAT 9727</td>
<td>vol. 2, 8.27 A</td>
<td>—</td>
</tr>
<tr>
<td>2, 22</td>
<td>VAT 10094 + 10989</td>
<td>vol. 1, 8.1 C</td>
<td>—</td>
</tr>
<tr>
<td>2, 23</td>
<td>VAT 13611</td>
<td>vol. 1, 8.1 D</td>
<td>—</td>
</tr>
<tr>
<td>2, 24</td>
<td>VAT 13609 + 13665</td>
<td>vol. 1, 8.2 B</td>
<td>—</td>
</tr>
<tr>
<td>2, 25</td>
<td>VAT 13644</td>
<td>vol. 1, 8.2 A</td>
<td>—</td>
</tr>
<tr>
<td>2, 26</td>
<td>VAT 13699 + 13849</td>
<td>vol. 1, 8.7 A2</td>
<td>—</td>
</tr>
<tr>
<td>2, 27</td>
<td>VAT 14341</td>
<td>vol. 1, 8.7 A2</td>
<td>—</td>
</tr>
<tr>
<td>2, 28</td>
<td>VAT 14161</td>
<td>vol. 1, 8.3 B</td>
<td>—</td>
</tr>
<tr>
<td>2, 30</td>
<td>VAT 14030 + 14031 + 14347 + 14370</td>
<td>vol. 1, 7.6 G</td>
<td>—</td>
</tr>
<tr>
<td>2, 31</td>
<td>VAT 13909 + A 375</td>
<td>vol. 1, 7.6 D</td>
<td>vol. 1, pl. 27</td>
</tr>
<tr>
<td>2, 32</td>
<td>VAT 13711</td>
<td>vol. 2, 8.33 A</td>
<td>—</td>
</tr>
<tr>
<td>2, 33</td>
<td>VAT 13624 + 13880</td>
<td>vol. 2, 8.38 A</td>
<td>—</td>
</tr>
<tr>
<td>2, 34</td>
<td>VAT 13619</td>
<td>vol. 1, 7.6 C</td>
<td>—</td>
</tr>
<tr>
<td>2, 36</td>
<td>VAT 14150 + 14156 (+) 14151 + 14152 + 14153</td>
<td>vol. 1, 7.8 G1–2</td>
<td>—</td>
</tr>
<tr>
<td>2, 40</td>
<td>VAT 11475</td>
<td>vol. 2, 11.4 E</td>
<td>—</td>
</tr>
<tr>
<td>2, 42</td>
<td>VAT 11015</td>
<td>vol. 1, 8.1 A</td>
<td>—</td>
</tr>
<tr>
<td>2, 43</td>
<td>VAT 14051</td>
<td>vol. 1, 1.5 D1, 2.2 D2</td>
<td>—</td>
</tr>
<tr>
<td>2, 44</td>
<td>VAT 14052</td>
<td>vol. 1, 1.5 D1, 2.2 D2</td>
<td>—</td>
</tr>
<tr>
<td>2, 45</td>
<td>VAT 11603</td>
<td>vol. 1, 1.5 E</td>
<td>—</td>
</tr>
<tr>
<td>2, 58</td>
<td>VAT 16447</td>
<td>vol. 1, 8.9 B1</td>
<td>—</td>
</tr>
<tr>
<td>2, 59</td>
<td>VAT 13867</td>
<td>vol. 1, 8.9 B1</td>
<td>—</td>
</tr>
<tr>
<td>4, 180</td>
<td>ND 4374 (IM 67622)</td>
<td>vol. 2, 8.27 F</td>
<td>—</td>
</tr>
<tr>
<td>4, 180</td>
<td>ND 4045/17 (IM)</td>
<td>vol. 2, 8.27 G</td>
<td>—</td>
</tr>
<tr>
<td>4, 180</td>
<td>VAT 13605</td>
<td>vol. 2, A.5 A</td>
<td>—</td>
</tr>
<tr>
<td>4, 180</td>
<td>BM 64174 = 82-9-18, 4143</td>
<td>vol. 2, 3.7 a</td>
<td>—</td>
</tr>
<tr>
<td>4, 32</td>
<td>VAT 14007</td>
<td>vol. 2, A.3 H+</td>
<td>—</td>
</tr>
<tr>
<td>4, 35</td>
<td>VAT 14183</td>
<td>vol. 1, 7.7 D</td>
<td>—</td>
</tr>
<tr>
<td>4, 62</td>
<td>VAT 14381</td>
<td>vol. 2, 8.28 D</td>
<td>—</td>
</tr>
<tr>
<td>7, 17</td>
<td>VAT 11567</td>
<td>vol. 1, 8.4 F</td>
<td>—</td>
</tr>
<tr>
<td>7, 17</td>
<td>VAT 12153</td>
<td>vol. 1, 1.5 F</td>
<td>—</td>
</tr>
</tbody>
</table>
KAL 7, 9 .............................................. VAT 14215 .............................................................. vol. 1, 8.5 H.......
vol. 2, A.3 H+.......
KAL 7, 11 .............................................. VAT 13628 .............................................................. vol. 1, 7.8 Gj.......
vol. 2, 8.29 Cz.......
KAL 7, 28 .............................................. VAT 13960 .............................................................. vol. 1, 8.6 Gj.......
KAR 23 .............................................. VAT 9737 .............................................................. vol. 2, 9.7 A .......
KAR 25 .............................................. VAT 9823 .............................................................. vol. 2, 9.7 A .......
KAR 26 .............................................. VAT 9727 .............................................................. vol. 2, 8.27 A .......
KAR 35 .............................................. VAT 9730 .............................................................. vol. 2, 11.4 B.......
KAR 36 .............................................. VAT 9725 .............................................................. vol. 2, 11.4 C.......
vol. 2, pl. 87
KAR 59 .............................................. VAT 8235 .............................................................. vol. 2, 9.6 A.......
KAR 70 .............................................. VAT 8916 .............................................................. vol. 1, 2.5 C.......
KAR 72 .............................................. VAT 8262 .............................................................. vol. 2, 11.3 C.......
KAR 78 .............................................. VAT 20078 .............................................................. vol. 2, 8.20 C.......
KAR 80 .............................................. VAT 8276 .............................................................. vol. 1, 8.4 A, 8.5 B....
KAR 81 .............................................. VAT 10572 .............................................................. vol. 1, 7.8 N.......
KAR 82 .............................................. VAT 10609 .............................................................. vol. 1, 7.8 Q.......
KAR 83 .............................................. VAT 10664 .............................................................. vol. 2, 10.8 H.......
KAR 92 .............................................. VAT 8238 .............................................................. vol. 1, 7.7 B.......
vol. 2, 8.29 E.......
KAR 1121 .......................................... VAT 11239 .............................................................. vol. 2, 10.9 A.......
KAR 127 .......................................... VAT 10930 .............................................................. vol. 2, 10.8 Cz.......
vol. 2, pl. 81–82
KAR 189 .......................................... VAT 10088 .............................................................. vol. 1, 2.2 E, 2.3 C, 2.4 A....
KAR 225 .......................................... VAT 9531 .............................................................. vol. 2, 8.20 B.......
KAR 227 .......................................... VAT 8910 .............................................................. vol. 2, 8.25 A.......
KAR 256 .......................................... VAT 11127 .............................................................. vol. 2, 10.8 Cj.......
vol. 2, pl. 81–82
KAR 259 .......................................... VAT 11207 .............................................................. vol. 1, 7.8 Q.......
KAR 261 .......................................... VAT 11722 .............................................................. vol. 2, 11.4 G.......
vol. 2, pl. 81–82
KAR 269 .......................................... VAT 11119 .............................................................. vol. 2, 8.21 A.......
KAR 275 .......................................... VAT 11603 .............................................................. vol. 1, 1.5 E.......
KAR 297 .......................................... VAT 10784 .............................................................. vol. 2, 10.8 C.......
vol. 2, pl. 81–82
KAR 298 .......................................... VAT 8228 .............................................................. vol. 1, 7.10 U, 11.1 B....
KBo 9, 47 .......................................... 212/n .............................................................. vol. 1, 1.5 A .......
KBo 36, 13 .......................................... 134/p .............................................................. vol. 2, 8.15 a related
KBo 36, 15 .......................................... 1232/v .............................................................. vol. 2, 8.15 a related
KBo 36, 16 .......................................... 813/w .............................................................. vol. 2, 8.15 a related
KBo 36, 19 .......................................... 179/w .............................................................. vol. 2, 8.15 a related
KBo 36, 32 .......................................... 323/c .............................................................. vol. 1, 2.2 A, 2.3 B....
vol. 1, pl. 1–5
KBo 36, 38 .......................................... 209/g .............................................................. vol. 1, 1.4 A .......
KBo 40, 103 ........................................ 345/c + 473/c ...................................................... vol. 2, 8.15 a related
KMI 50–52 ........................................ K 249 + 2879 + 10764 .............................................. vol. 1, 7.7 G, 7.10 A, 11.1 E...
KMI 62 .............................................. 82-5-22, 544 .............................................................. vol. 2, 10.6 C, 10.8 F....
KMI 62 .............................................. K 6836 .............................................................. vol. 2, 10.6 A .......
KMI 63 .............................................. K 2448 .............................................................. vol. 2, 10.6 A .......
KMI 76a .............................................. K 8505 .............................................................. vol. 1, 10.1 A .......
vol. 1, pl. 119
KUB 4, 27 .......................................... Bo 5013 (Istanbul) ...................................................... vol. 2, 3.1 A .......
KUB 4, 60 .......................................... Bo 9014 (Istanbul) ...................................................... vol. 1, 1.4 A .......
KUB 4, 99 .......................................... Bo 5206 (Istanbul) ...................................................... vol. 1, 1.5 B.......
KUB 30, 1 .......................................... 151/c + 170/c + 431/c + 1404/c + 1412/c ................................ vol. 2, 8.15 a....
KUB 30, 2 .......................................... 2245/c .............................................................. vol. 2, 8.15 a related
KUB 30, 3 .......................................... 2525/c .............................................................. vol. 2, 8.15 a related
KUB 30, 4 .......................................... 2488/c .............................................................. vol. 2, 8.15 a related
KUB 37, 3 .......................................... 292/c .............................................................. vol. 2, 3.2 A .......
KUB 37, 4 .......................................... 773/f .............................................................. vol. 2, 3.3 A .......
KUB 37, 9 .......................................... 166/d .............................................................. vol. 1, 2.2 B .......
KUB 37, 43 .......................................... 231/g .............................................................. vol. 1, 1.1 B .......
KUB 37, 44 .......................................... 614/h + 157/c + 1433/c .............................................. vol. 1, 1.1 A .......
KUB 37, 45 .......................................... 409/c + 669/c .............................................................. vol. 1, 1.1 A .......
KUB 37, 46 .......................................... 580/c .............................................................. vol. 1, 1.1 A .......

CONCORDANCES 501
CONCORDANCES

KUB 37, 47 .............................................. 173/c + 200/c ............................................. vol. 1, 1.1 A, —
KUB 37, 49 .............................................. 216/c ............................................. vol. 1, 1.1 A, —
KUB 37, 51 .............................................. 598/b ............................................. vol. 1, 1.2 A, —
KUB 37, 52 .............................................. 337/e ............................................. vol. 1, 1.3 A, —
KUB 37, 53 .............................................. 2787/c ............................................. vol. 1, 1.2 A, —
KUB 37, 55 .............................................. 373/b + 425/c + 450/c + 468/c + 472/c + 2693/c ............................................. vol. 1, 2.2 A, 2.3 B, vol. 1, pls. 1–5
KUB 37, 56 .............................................. Bo 7925 ............................................. vol. 1, 2.3 E, —
KUB 37, 58 .............................................. 415/b ............................................. vol. 2, 10.6 E, —
KUB 37, 99 .............................................. 478/c ............................................. vol. 1, 1.2 A, —
KUB 37, 108 + 110 .............................................. 230/c + 232/c ............................................. vol. 2, 8.15 a, related —
KUB 37, 109 .............................................. 231/c + 242/c ............................................. vol. 2, 8.15 a, related —
Labat, RA 54, 171 .............................................. AO 17622 ............................................. vol. 2, 10.17 a, —
Læssøe, BRi, pl. 1 .............................................. K 2563 + 2820 + 2843 + 5750 + 10537 ............................................. vol. 1, 9.1 A, vol. 1, pls. 109–10
Læssøe, BRi, pl. 1 .............................................. Sm 94 ............................................. vol. 1, 9.1 E, —
Læssøe, BRi, pl. 2 .............................................. K 13305 ............................................. vol. 1, 9.1 F, vol. 1, pl. 113
Læssøe, BRi, pl. 2 .............................................. K 2368 + 9830 + 11661 + 11768 ............................................. vol. 1, 9.1 F, vol. 1, pl. 113
Lambert, AFO 18, pl. 11 .............................................. K 3379 ............................................. vol. 1, 8.3 E, vol. 1, pls. 61–63
Lambert, AFO 18, pl. 11 .............................................. Sm 1115 ............................................. vol. 1, 8.3 G, —
Lambert, AFO 18, pl. 12 .............................................. K 2585 ............................................. vol. 1, 8.3 E, vol. 1, pls. 61–62, 64
Lambert, AFO 18, pls. 13–14 .............................................. K 3360 + 8019 + 9149 + 14202 + Sm 1143 ............................................. vol. 1, 8.3 C, vol. 1, pls. 54–58
Lambert, AFO 18, pls. 15–16 .............................................. Bu 91-5-9, 143 + 170 ............................................. vol. 1, 8.3 k, —
Lambert, Nachlass, Follo 1580 .............................................. BM 126108 = Th 1929-10-12, 764 ............................................. vol. 2, 7.11 P, —
Langdon, RA 26, 39–42 .............................................. Bu 98-5-12, 95 = BM 78240 ............................................. vol. 1, 8.4 c, 8.5 d, vol. 1, pls. 75–76
Leichty, Studies Sachs, 262 .............................................. CBS 14161 ............................................. vol. 2, 10.15 a

LKA 40 .............................................. VAT 13633 ............................................. vol. 2, 9.7 C, vol. 2, pl. 73
LKA 40a .............................................. A 138 ............................................. vol. 2, 9.7 D, vol. 2, pls. 74–75
LKA 57 .............................................. A 172 ............................................. vol. 2, 9.7 B, —
LKA 58 .............................................. A 173 ............................................. vol. 1, 8.6 G, —
LKA 89 + 90 .............................................. VAT 13656 + 13657 ............................................. vol. 2, 8.25 B, vol. 2, pls. 34–43
LKA 115 .............................................. VAT 13952 ............................................. vol. 2, 11.5 A, —
LKA 129 .............................................. A (without number) photo K 219/20a ............................................. vol. 2, 11.4 D, —
LKA 144 .............................................. VAT 13616 ............................................. vol. 1, 2.5 G, —
LKA 154 .............................................. VAT 13609 ............................................. vol. 2, 8.29 D, —
LKA 155 .............................................. VAT 13665 ............................................. vol. 1, 8.2 B, —
LKA 156 .............................................. VAT 13611 ............................................. vol. 1, 8.2 B, —
LKA 157 .............................................. VAT 13644 ............................................. vol. 1, 8.2 A, —
LKA 158 .............................................. VAT 13702 ............................................. vol. 1, 8.3 J, —
LKA 159 .............................................. VAT 13699 ............................................. vol. 1, 8.7 A, —
LKA 160 .............................................. VAT 14427 ............................................. vol. 1, 2.2 C, —
LKA 161 .............................................. VAT 13867 ............................................. vol. 1, 8.9 B, —
LU 27 .............................................. VAT 14502 ............................................. vol. 2, 7.22 c, —
LUK 36 .............................................. VAT 14509 ............................................. vol. 2, 7.11 o, —

Ludwig, LTN, 150–51 .............................................. — ............................................. vol. 2, 8.16 e, —

Martin, RT 24, 104 .............................................. K 2493 ............................................. vol. 1, 8.6 E, vol. 1, pl. 94
Mayer, OrNS 59, 483 .............................................. BM 34984 ............................................. vol. 2, 8.41 b, —
Mayer, OrNS 59, 484 .............................................. BM 34084 ............................................. vol. 2, 8.41 a, —
Mayer, OrNS 59, 485 .............................................. K 3434 + 9251 ............................................. vol. 2, 9.8 C, —
Mayer, OrNS 59, 487 .............................................. K 17478 ............................................. vol. 2, 8.28 B, —
Mayer, OrNS 59, 487 .............................................. K 20155 ............................................. vol. 2, 8.28 A, —
Oshima, BPM, pl. 34 (obv.) .............................................. VAT 9737 + 9823 ............................................. vol. 2, 9.7 A, —

PBS 1/1, 13 .............................................. CBS (Kh1) 1527 ............................................. vol. 1, 9.2 a, vol. 1, pls. 116–17
PBS 1/1, 16 .............................................. CBS (Kh1) 736 ............................................. vol. 1, 7.9 a, vol. 1, pls. 46–47
PBS 1/2, 110 .............................................. CBS 1693 ............................................. vol. 2, 10.8 d, —
PBS 1/2, 120 .............................................. CBS 1505 ............................................. vol. 2, 10.7 c, —
PBS 1/2, 121 .............................................. CBS (Kh1) 1543 ............................................. vol. 2, 10.2 a, vol. 1, pl. 120
PBS 1/2, 122 .............................................. CBS 332 ............................................. vol. 2, 8.15 b, vol. 2, pls. 23–24
PBS 1/2, 129 .............................................. CBS (Kh1) 458 ............................................. vol. 1, 9.1 d, vol. 1, pls. 111–12
PBS 1/2, 133 .............................................. CBS 334 ............................................. vol. 1, 8.3 d, vol. 1, pls. 59–60
CONCORDANCES 503

PBS 10/2, 18 ........................................... CBS 1203 ........................................... vol. 1, 8.3 f .............. vol. 1, pls. 65–66
RIAA 312 ........................................... O 193 ........................................... vol. 1, 8.7 D .............. vol. 1, pls. 98–99
Scheil, RA 22, 154–56 .................. — ........................................... vol. 1, 7.8 o .......... —
Scheil, SFS 103 (obv.) .................. Si 17 ........................................... vol. 2, 7.13 a .............. vol. 2, pl. 14
Schuster-Brandis, Steine, pl. 9–27 ... BM 56148 + 59929 + 64516 ................................ vol. 2, 3.4 d .......... —
Schuster-Brandis, Steine, pl. 38 ..... BM 38666 + 39447 ................................ vol. 2, 3.4 e .............. vol. 2, pls. 1–2
Schwemer, BaM 37, pls. 1–2 .... K 888 ........................................... vol. 1, 8.7 e .............. vol. 1, pls. 99–100
Schwemer, Iraq 69, 32–33 .............. K 1904–10–9, 18 = BM 98989 ................ vol. 2, 8.42 A .......... —
Schwemer, OrNS 78, 59 ........................ BM 40568 ........................................... vol. 2, 8.18 a .............. vol. 2, pl. 26
Schwemer, OrNS 79, 484 ................... Si 34 ........................................... vol. 2, 8.36 a .............. vol. 2, pl. 64
Schwemer, OrNS 79, 485 .............. Si 745 + 818 ........................................... vol. 2, 8.36 b .............. vol. 2, pl. 65
Schwemer, OrNS 79, 488–89 ........... Si 722 + 725 ........................................... vol. 2, 8.36 e .............. vol. 2, pls. 66–67
Schwemer, WdO 41, 188–89 .......... BM 36584 ........................................... vol. 1, 7.25 a .............. vol. 2, pl. 22
Schwemer, WdO 41, 190 .............. BM 35672 ........................................... vol. 2, 7.23 a .............. vol. 2, pl. 20
Schwemer – Abusch, Akk. 130, 211 ... O 193 ........................................... vol. 1, 8.7 D .............. vol. 1, pls. 98–99
SpTU 1, 9 ........................................... W 22307/4 + 68 ........................................... vol. 1, 2.5 k ......... —
SpTU 1, 13 ........................................... W 22316 ........................................... vol. 2, 7.26 a .......... —
SpTU 1, 48 ........................................... W 22307/35 ........................................... vol. 2, A.1 Notes .... —
SpTU 1, 58 ........................................... W 22307/39 ........................................... vol. 2, 10.16 a ........ —
SpTU 1, 76 ........................................... W 22307/22 ........................................... vol. 2, 11.3 d ......... —
SpTU 2, 19 ........................................... W 22729/17 ........................................... vol. 1, 8.3 a, 9.3 a .... —
SpTU 2, 22 ........................................... W 22669/0 ........................................... vol. 2, 3.4 a .......... —
SpTU 3, 78 ........................................... W 22554/4 a ........................................... vol. 2, 9.6 e ........ —
SpTU 3, 85 ........................................... W 22666/0 ........................................... vol. 2, 3.4 a .......... —
SpTU 4, 139 ........................................ W 22566/9 d ........................................... vol. 1, 9.3 b ........ —
SpTU 4, 140 ........................................ W 22577/4 ........................................... vol. 1, 7.8 k .......... —
SpTU 5, 242 ........................................ W 23315/1 ........................................... vol. 2, 8.20 d ........ —
ŠRT, pl. III ........................................ K 2380 ........................................... vol. 2, 9.4 A .............. vol. 2, pls. 70–71
ŠRT, pl. VII ........................................ K 3214 ........................................... vol. 2, 9.5 A .......... —
ŠRT, pl. VII ........................................ K 3394 ........................................... vol. 1, 8.2 C .............. vol. 1, pls. 52–53
ŠRT, pl. VIII .................................. Sm 1612 ........................................... vol. 1, 9.2 B .............. vol. 1, pl. 118
ŠRT, pl. IX ........................................ K 2565 ........................................... vol. 2, 10.7 B1 .......... vol. 2, pls. 79–80
ŠRT, pl. X ........................................ K 3387 ........................................... vol. 2, 8.30 A .......... —
STT 63 ........................................... SU 51/2 ........................................... vol. 2, 11.7 B .......... —
STT 67 ........................................... SU 51/60 ........................................... vol. 2, 9.6 C .......... —
STT 76 ........................................... SU 51/67 ........................................... vol. 1, 9.1 B .......... —
STT 77 ........................................... SU 51/94 ........................................... vol. 1, 9.1 C .......... —
STT 89 ........................................... SU 51/73 + 51/194 ........................................... vol. 1, 12.1 A .............. vol. 1, pls. 125–28
STT 95 + 295 ................................ SU 51/93 + SU unnumbered ........................................... vol. 2, 3.7 B ........ —
STT 102 ........................................... SU 52/134 ........................................... vol. 1, 7.10 P .......... —
STT 129 ........................................... SU 52/206 ........................................... vol. 1, 8.6 D1 .......... vol. 1, pls. 88–93
STT 130 ........................................... SU 52/226 ........................................... vol. 1, 8.6 D1 .......... vol. 1, pls. 88–93
STT 134 ........................................... SU 52/171 ........................................... vol. 1, 8.6 D1 .......... vol. 1, pls. 88–93
STT 135 ........................................... SU 52/172 ........................................... vol. 1, 8.6 D1 .......... vol. 1, pls. 88–93
STT 254 ........................................... SU 51/13 ........................................... vol. 1, 11.2 A .......... —
STT 256 ........................................... SU 51/114 ........................................... vol. 1, 7.6 H .......... —
STT 257 ........................................... SU 52/245 ........................................... vol. 1, 8.14 A .............. vol. 1, pls. 107–8
STT 262 ........................................... SU 52/181E ........................................... vol. 1, 8.6 D .......... vol. 1, pls. 88–93
STT 275 ........................................... SU 52/74 + 52/382 ........................................... vol. 2, 3.4 B .......... —
STT 280 ........................................... SU 52/139+161+170+250+250A+323+379 .......... vol. 1, 2.5 D .......... —
STT 328 ........................................... SU 52/285 ........................................... vol. 1, 8.6 D .......... vol. 1, pls. 88–93
TCL 6, 49 ................................ AO 6473 ........................................... vol. 1, 7.8 b .......... —
TCS 2, pl. 1 ................................ K 9451 + 11676 + Sm 818 + 961 .......................... vol. 1, 2.5 E .......... —
TCS 2, pl. 2 ................................ 81–72–7, 73 ........................................... vol. 1, 2.5 B .......... —
TMaqāl 2, 96 ................................ K 8112 ........................................... vol. 1, 7.8 A2 .......... vol. 1, pl. 31
TMaqāl 2, 97 ................................ K 8079 ........................................... vol. 1, 7.8 A1 .......... vol. 1, pl. 31
UET 6/2, 149 ................................ — ........................................... vol. 2, 8.16 e .......... —
UET 6/2, 410 ................................ — ........................................... vol. 2, 8.23 b .......... vol. 2, pls. 29–30
REET 7, 199 ......................................................... – ................................................................................. vol. 1, 8.3 h.........—
REET 7, 125 ......................................................... – ................................................................................. vol. 1, 7.10 e, 11.1 a —
Unger, A/K 1, 24 ......................................................... – ................................................................................. vol. 1, 7.10 T ..........—
Virolleaud, Babyloniaca 1, 200 K 6763 ......................................................... vol. 2, 10.10 A.........vol. 2, pl. 83
von Oeefe, Keilschriftmedicin, T 1, K 4176 ......................................................... vol. 1, 7.10 H2 ..........—
von Oeefe, Keilschriftmedicin, T 1, K 9684 ......................................................... vol. 1, 7.10 L ...........—
VS 17, 31 ......................................................... VAT 8360 ......................................................... vol. 1, 7.1 a .............. —
Wiggermann, CM 1, 206–7 K 9873 + 79–7–8, 240 ......................................................... vol. 1, 11.1 C ..........—
Wilcke, A/O 24, pl. II .. JRL 1059 (Box 24 P 28) ......................................................... vol. 2, 8.15 c ..........—
YOS 11, 15 ......................................................... YBC 4588 ......................................................... vol. 2, 8.19 a ..........—
YOS 11, 29 ......................................................... YBC 4597 ......................................................... vol. 2, 8.19 b ..........—
CONCORDANCE BETWEEN THE TEXT NUMBERS OF CMAmR AND P-NUMBERS OF CDLI

1.1 A1 (+) A2 (+) A3 (+) 2.2 J; 8.29 L ............... P285402 7.8 C1 ....................... P425370
A2 (+) A3 (+) A4 .......... P445799 2.5 k ............................. P348430 7.8 d ....................... P258839
1.1 B ...................... P445798 2.5 l; 8.29 J ............... P285400 7.8 E ....................... P259052
1.1 c; 1.6 c; 1.8 c; A.1 .... P480867 2.5 M; 8.29 A .............. P285401 7.8 f ....................... P237583
1.2 A1 ...................... P445801 2.5 n; 8.29 b ............... P480876 7.8 G1; 8.29 C1 ........ P480948
1.2 A2 ...................... P445803 3.1 A ........................... P443864 7.8 G2; 8.29 C2 ........ P480949
1.2 A3 ...................... P445839 3.2 A ........................... P480890 7.8 H ....................... P398754
1.3 A ...................... P445802 3.3 A ........................... P480891 7.8 H ....................... P399565
1.4 A ...................... P439063 3.4 a ........................... P348627 7.8 J ....................... P398638
1.5 A ...................... P435070 3.4 a ........................... P348689 7.8 k ....................... P348734
1.5 B ...................... P443930 3.4 B ........................... P338593 7.8 L ....................... P425571
1.5 C ...................... P285399 3.4 C1 (+) C2 .............. P285398 7.8 M ....................... P424662
1.5 D; 2.2 D1 .......... P480946 3.4 d ........................... P480878 7.8 N ....................... P369062
1.5 D2; 2.2 D2 .......... P480947 3.4 e ........................... P480830 7.8 o ....................... P480894
1.5 E ...................... P369241 3.4 f; 7.11 E ............... P357152 7.8 P ....................... P400426
1.5 F ...................... P480930 3.4 g ........................... P480814 7.8 Q ....................... P369063
1.6 A ...................... P285296 3.4 h ........................... P480813 7.8 Q ....................... P369224
1.7 A ...................... P285288 3.5 A1 (+) A2 .......... P285398 7.8 R ....................... P398132
1.7 AMT 67/3 .......... P424832 3.5 B ........................... P452915 7.8 S ....................... P452408
1.7 BAM 124 .......... P281812 3.6 A1 (+) A2 .......... P281823 7.8 t ....................... P480829
1.7 BAM 128 .......... P285225 3.7 a ........................... P480879 7.8 u ....................... P480827
1.7 BAM 215 .......... P281824 3.7 B ........................... P338415 7.9 a ............... P258190
1.7 BM 45483........ P480859 3.7 C ........................... P285407 7.9 b ....................... P480857
1.7 K 12910 ........... P400130 3.8 A ........................... P394514 7.10 D .................... P285189
1.7 K 3996+ .......... P395347 7.1 a ........................... P343050 7.10 e; 11.1 a .... P347084
1.7 K 7845+ .......... P397324 7.2 A ........................... P396336 7.10 F .................... P285282
1.7 Rm 265 .......... P424673 7.2 B ........................... P424888 7.10 G .................... P285159
1.7 Sm 312 .......... P425349 7.3 A ........................... P370932 7.10 H1 ............... P418341
1.7 STT 136 .......... P338456 7.4 A ........................... P286055 7.10 H2 ............... P395435
1.8 A ...................... P480922 7.5 A ........................... P395157 7.10 j; 7.11 n .... P480845
1.8 B; 7.10 K ........... P281811 7.5 B ........................... P400271 7.10 L ................... P398254
1.8 C; 7.10 N .......... P395031 7.6 A ........................... P480937 7.10 M ................... P394867
1.8 D ...................... P285366 7.6 B ........................... P480936 7.10 O ............... P285285
1.8 f; A.2 .......... P238826 7.6 C ........................... P480932 7.10 P ................... P338424
2.1 a ...................... P285464 7.6 D ........................... P397493 7.10 Q ............... P285283
2.2 A; 2.3 B .......... P445806 7.6 E ........................... P480898 7.10 R ............... P285264
2.2 B ...................... P480889 7.6 F ........................... P480896 7.10 S ............... P397645
2.2 C ...................... P285236 7.6 G; 7.19 A .......... P480945 7.10 T ............... P480900
2.2 E; 2.3 C; 2.4 A ...... P281819 7.6 H ........................... P338575 7.10 U; 11.1 B .... P369267
2.2 F1; 2.3 A1 .......... P426431 7.7 A ........................... P396299 7.10 V; 11.1 D .... P394458
2.2 F2; 2.3 A2 .......... P396572 7.7 A ........................... P397900 7.11 A ............... P393878
2.2 G ...................... P421866 7.7 B; 8.29 E ............... P369073 7.11 B ............... P398558
2.2 H; 10.14 C .......... P365358 7.7 c ........................... P239317 7.11 C ............... P401215
2.3 D1 ................. P396658 7.7 d ........................... P480851 7.11 D ............... P425054
2.3 D2 ................. P394435 7.7 E; 7.10 C .......... P395169 7.11 g ............... P297010
2.3 D3 ................. P425384 7.7 E; 7.10 C .......... P418272 7.11 h ............... P237094
2.3 D4 ................. P452494 7.7 F; 7.10 B .......... P397784 7.11 J ............... P397634
2.3 D5 ................. P426197 7.7 G; 7.10 A; 11.1 E .... P393807 7.11 K ............... P395655
2.3 E ...................... P445807 7.8 A1 ......................... P397480 7.11 L ............... P286063
2.5 A; 8.29 K .......... P283295 7.8 A2 ......................... P397495 7.11 M ............... P401258
2.5 B ...................... P452478 7.8 A2 ......................... P397520 7.11 o ............... P414178
2.5 C ...................... P369052 7.8 A1 ......................... P397812 7.11 P ............... P422666
2.5 D ...................... P338598 7.8 A1 ......................... P398644 7.12 a ............... P480865
2.5 E ...................... P398122 7.8 A1 ......................... P399173 7.13 a ............... P480905
2.5 f ...................... P480884 7.8 A1 ......................... P400145 7.14 a ............... P480903
2.5 G; 8.29 D .......... P414053 7.8 b ......................... P363721 7.14 b ............... P480910
2.5 H ...................... P285297 7.8 C1 ......................... P426370 7.15 A ............... P480907
<table>
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<tbody>
<tr>
<td>Gilgameš 1</td>
<td>vol. 2, 8.4</td>
<td>Nabû 2</td>
<td>vol. 2, 9.7</td>
<td>Šamaš 66</td>
<td>vol. 1, 8.2</td>
<td></td>
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<td></td>
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<tr>
<td>Ea 1a</td>
<td>vol. 2, 9.6</td>
<td>Nāru 1a</td>
<td>vol. 2, 11.3</td>
<td>Šamaš 67</td>
<td>8.2</td>
<td></td>
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<tr>
<td>Ea-Šamaš-Marduquito</td>
<td>vol. 1, 8.7</td>
<td>Ninurta 1</td>
<td>vol. 1, 8.6</td>
<td>Šamaš 69</td>
<td>vol. 1, 8.1</td>
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<td>Ea-Šamaš-Marduquito/Assurluḫi</td>
<td>vol. 2, 11.4</td>
<td>Ninurta 4</td>
<td>vol. 2, 10.8</td>
<td>Šamaš 70</td>
<td>vol. 1, 7.3, 8.1, 11.1</td>
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<td>Ereqqu 1</td>
<td>vol. 1, 10.2</td>
<td>Ninurta 6</td>
<td>vol. 1, 9.2, 9.3</td>
<td>Šamaš 71</td>
<td>vol. 1, 8.7</td>
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<tr>
<td>Gilgameš 1</td>
<td>vol. 2, 8.25</td>
<td>Nuska 10</td>
<td>vol. 1, 9.2, 9.3</td>
<td>Šamaš 75</td>
<td>vol. 1, 8.1</td>
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<tr>
<td>Girra 1</td>
<td>vol. 1, 7.66</td>
<td>Šini 6</td>
<td>vol. 2, 8.37</td>
<td>Šamaš 76</td>
<td>vol. 2, 10.7</td>
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<td>Išḫara 1</td>
<td>vol. 2, 8.40</td>
<td>Šipazianna 1</td>
<td>vol. 2, 9.8</td>
<td>Šamaš 84</td>
<td>vol. 1, 8.1</td>
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<tr>
<td>Ištar 12</td>
<td>vol. 1, 8.6</td>
<td>Šipazianna 2</td>
<td>vol. 2, 9.8</td>
<td>Šamaš 86</td>
<td>vol. 2, 9.5</td>
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<td>Ištar 13</td>
<td>vol. 1, 8.13</td>
<td>Šamaš 18</td>
<td>vol. 2, 11.3</td>
<td>Šamaš 88</td>
<td>vol. 2, 8.30</td>
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<td>Ištar 24</td>
<td>vol. 2, 8.29</td>
<td>Šamaš 24</td>
<td>vol. 2, 11.3</td>
<td>Šamaš 91</td>
<td>vol. 2, 9.5</td>
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<td>Ilum 1</td>
<td>vol. 2, 11.5</td>
<td>Šamaš 31</td>
<td>vol. 1, 11.2</td>
<td>Šamaš 98</td>
<td>vol. 1, 8.5, 9.2, 9.3; vol. 2, 7.25, A.3, A.4</td>
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<td>Kakkas 1</td>
<td>vol. 2, 8.41</td>
<td>Šamaš 37</td>
<td>vol. 2, 11.6</td>
<td>Šamaš 99</td>
<td>vol. 1, 9.2, 9.3</td>
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<tr>
<td>Kakkas 2</td>
<td>vol. 2, 10.8</td>
<td>Šamaš 40</td>
<td>vol. 2, 9.4</td>
<td>Šamaš 100</td>
<td>vol. 1, 7.9</td>
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<td>Marduk 5</td>
<td>vol. 2, 8.28</td>
<td>Šamaš 41</td>
<td>vol. 1, 9.1</td>
<td>Šamaš 101</td>
<td>vol. 1, 7.9</td>
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<td>Marduk 24</td>
<td>vol. 2, 8.27</td>
<td>Šamaš 43</td>
<td>vol. 1, 8.5</td>
<td>Šamaš 102</td>
<td>vol. 1, 8.3</td>
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<td>Marduk 25</td>
<td>vol. 1, 8.6</td>
<td>Šamaš 45</td>
<td>vol. 2, 9.5</td>
<td>Šamaš 105</td>
<td>vol. 1, 2.2</td>
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<tr>
<td>Šamaš 58</td>
<td>vol. 2, 8.25</td>
<td>Šamaš 52</td>
<td>vol. 1, 8.4</td>
<td>Tašmûtu 4 = 2 + 5 = 6</td>
<td>vol. 2, 9.7</td>
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<td>vol. 2, 8.27</td>
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CONCORDANCES BETWEEN THE TEXT EDITIONS IN CMawR AND UFBG. 378–435 (see also Frechet, Ritual-prayers. 252–75)
1. BOTANICAL AND MINERAL SUBSTANCES USED IN THE PRESCRIPTIONS

aban ḫaḫrê (\textsuperscript{4}am-\textit{MAR.LUM.BA."ŚIR}): aban ḇaḫrê-coral; the identification as a coral is based on the etymological interpretation as “stone of the sea”.

aban bālti (\textsuperscript{1}IM.SAḫAR.NA₄.KUR.RA): aban bālti-plant; the identification as a cornelian is based on the composition of the pith of a cat according to Abnu šikinšu (S/TT 108 obv. 38 // BAM 378 col. III’ 5’).

(aban) gābī (\textsuperscript{4}IM.SAḫAR.NA₄.KUR.RA): alum.

aban lamassi (\textsuperscript{1}IM.LAMMA, NA₄): aban lamassi-plant; unidentified medicinal plant, possibly a mandrake.

aban rāmi (\textsuperscript{1}IM.KI.AG.GA): aban rāmi-plant; unidentified medicinal plant, possibly a mandrake.

aban ūrami (\textsuperscript{1}IM.AR.HUḪ): aban ūrami-plant; unidentified medicinal plant, possibly a mandrake.

aban šerri pēšū (\textsuperscript{1}IM.ŠUŠŠU): aban šerri pēšū-plant; aban šerri pēšū-plant; an unidentified medicinal plant, possibly a mandrake.

aban šupšuṛti (\textsuperscript{4}IM.MUNUS.LA.RA.AH): aban šupšuṛti-plant; aban šupšuṛti-plant; an unidentified medicinal plant, possibly a mandrake.

aban ūrubī (\textsuperscript{4}IM.ŠUŠŠU): aban ūrubī-plant; aban ūrubī-plant; an unidentified medicinal plant, possibly a mandrake.

aban ūrami (\textsuperscript{1}IM.AR.HUḪ): aban ūrami-plant; unidentified medicinal plant, possibly a mandrake.

aban gabī (\textsuperscript{1}IM.ŠUŠŠU): aban gabī-plant; unidentified medicinal plant, possibly a mandrake.

aban ūrami (\textsuperscript{1}IM.AR.HUḪ): aban ūrami-plant; unidentified medicinal plant, possibly a mandrake.
cording to Uruanna I 679, it is similar in appearance to līšān-kalibī.

gīt̪argannu: argannu-plant; an unidentified aromatic plant (shrub or tree?) and its resin.

āriḥu: arīḥu-plant; a kind of milkweed.

arsuppū (šE.GUD̆Ğ; ŠE.GUD̆): ars uppū-grain; an unidentified cereal; identifications with einkorn or a type of millet have been disputed.

asū (šim.GIR): myrtle.

āšāgu (šKISH;): āšāgu-thorn; a thorny shrub, probably a variety of acacia.

āšigū, asqiqū (šaš.GI.GI): a green stone, perhaps turquoise; see Schuster-Brandis, Steine, 400–401.

ašlu (šINNIN): rush.


ašpū (šAMASH.PA;): āšpū-chalcedony; a bluish-grey stone; see Schuster-Brandis, Steine, 401–2.

ašpū ša uskara kullumu: āšpū-stone that shows a crescent.

ašqulālu (šALAL): āšqulālu-plant; unidentified maritime, hardy medicinal plant; cf. commentary on text 7.8, 6.: 14'.

āšlu (šUSH;): pine-tree.

atā'īšu (šKUR.KUR): atā'īšu-plant; unidentified medicinal plant; note that Campbell Thompson, DAB, 151–54 argues for an identification with the white hellebore (‘Sneeze-plant’).

atābaru: basalt.

āyyaru ḫurāṣī: ‘gold-flower’; an unidentified medicinal plant with red or yellow blossoms.

āyyar ḫaspi: ‘silver-flower’; an unidentified medicinal plant with white blossoms.

āyyartu (šPA;): āyyartu-shell; see Oppenheim, OrNS 32 (1963) 407–12; āyyartu ša sebet tikpūša: āyyartu-shell with seven dots.

azallū (šA.ZALAL): azallū-plant; unidentified medicinal plant, known to be effective against nis-sātu “wailing”, “worries”. The traditional identification with cannabis is questionable (see Farber, Rausch und Realität, 271).

azupru (šHAR.SAG): azupru-plant; unidentified spice and medicinal plant; the traditional identification with saffron is based on etymological grounds only.

azupuru: azupuru-plant; unidentified medicinal plant, probably a variant of azupru and/or azappuru.

ballukku (šIM.MUG, šIM.BAL): ballukku-plant; an aromatic plant (shrub or tree) and its resin.

baltru (šDIḤ): baltru-thorn; a thorny shrub, probably a variety of acacia like camel thorn.

baluḫu (šIM.BULU): baluḫu-plant; an aromatic plant, possibly Ferula gummosa and its gummy resin (galbanum).

bartrātu (šIM.LU.MA): bartrātu-plant; an unidentified aromatic plant (shrub or tree?) and its resin, perhaps Ferula persicana and its gummy resin (sagapenum).

billatu (šIDA): billatu-substance; a dry and crumbly substance which was used as an additional (sweetening?) ingredient in the beer brewing process and also as a sort of instant-beer to be mixed with water; see Stol, BiOr 28 (1971) 161b, idem, HANES 6, 165, Maul, BaF 18, 51. For different varieties of billatu, cf. CMAwR 1, text 1.6.

našbilu: billu-stone; an unidentified stone used for amulet necklaces.

biŋu (šINIG): tamarisk; kamān biŋu: tamarisk ‘grain’.

biṣṣar aṭānī (šPAŠ.A.NIG): ‘vulva of a donkey’-shell; probably a kind of cowry snail, see Schuster-Brandis, Steine, 439.

bukānu (šGAN.NA): bukanu-plant (literally ‘pestle’-plant); unidentified medicinal plant, pace CAD B 308–9 not necessarily identical with the insect of the same name. Note the variation between bukanu and is pišī in CMAW 1, text 7.10.1, 1.: 97” and šGAN.U and is pišī in text 7.8, 1.: 23’ as well as šGAN.U and šĒT in CMAW 2, text 3.4, 1.: 17 (cf. also text 8.18: 17’); therefore probably bukanu = šGAN.NA = šGAN.U = is pišī = šĒT/šĒT (cf. already KAL 2, p. 114, and Schwemer, OrNS 78 [2009] 66, commentary on BM 40568 rev. 7; see now Ambos, OLZ 110 [2015] 101–3).

burāšu (šIM.LI): burāšu-juniper; a variety of juniper, probably Phoenician juniper.

bur-da-ma: unidentified plant; apparently so far only attested in CMAwR 1, text 10.5: 4’.

dadānu (\(^{\text{giS}}\)Kiš₁₁₆ ḤAB): dadānu-thorn; a thorny shrub, probably Prosopis farcta, see Civil, Studies Reiner, 47.

dâmātu (IM.SIG₂,SIG₂): red dâmātu-paste; a dark red earth.

dušā (\(^{\text{maDU.H.SI.A}}\): steatite, chlorite; Schuster-Brandis, Steine, 407–9.

(sammu) ēdu (\(^{\text{DIL}}\) or Ù DIL)): ēdu-plant, literally “solitary (plant)”; unidentified medicinal plant, according to Uruanna I 236 identified with ḫanna ᵇ useRef (=‘shepherd’s staff’) that is itself associated with azallû (Ḫḫ XVII 106–7, see MSL 10, 186).

egizāngû (\(^{\text{maGI.ZÀG.GÀ}}\): egizāngû-stone; an unidentified amulet stone (Schuster-Brandis, Steine, 418–19).

engisā (\(^{\text{maGI.GI.SÀ}}\), \(^{\text{naSI.EN.GI.SÀ}}\): engisā-stone; an unidentified amulet stone, see Schuster-Brandis, Steine, 410.

elkulla, elikulla, ilkulla-, ērkulla: elkulla, elikulla-, ilkulla-, ērkulla-plant; unidentified medicinal plant(s), in medical texts sometimes treated as separate drugs, even though the individual forms are interchangeable in duplicate manuscripts (see, e.g., CMAwR 2, texts 3.4, 1.: 17; 3.6: 14; 3.7: 8; 17; 8.22: 4′–5′; 8.28: 101; CMAwR 1, texts 7.10.1, 1.: 82″, 169″; 7.10.1, 4.: 13).

ennēnu (\(^{\text{IN.NU.HA}}\): ennēnu-barley.

erēnu (\(^{\text{EREN}}\)): cedar.

erā (\(^{\text{U KING.AGAB}}\): colocyncht(?)—a bitter-tasting, cucumber-like plant that can be used as an emetic.

erā (URUDU), \(^{\text{naSI.URDU}}\): copper; when determined by NA₄ (‘copper stone’) it designates a copper bead (or perhaps a stone bead whose appearance is similar to copper).

ēru (\(^{\text{MA.NU}}\): ēru-wood, -tree; a hardwood native to Mesopotamia. A cognate of murrānu (a variety of ēru) in Aramaic shows that ēru is a cornel tree. ēru-wood was used for sticks, and the stick of ēru-wood also serves as a weapon and powerful apotropaic instrument of the exorcist.

ēšmarā: ēšmarā-alloy; a precious silver-alloy.

\(^{\text{giS}}\)GAN.U₃ (note the writing \(^{\text{giS}}\)GAN.U₃.UM in CMAwR 1, text 7.10.1, 1.: 196″): GAN.U₃-wood; unidentified medicinal plant. Stol, BiOr 66 (2009) 167 considers the possibility of interpreting GAN.U₃ as a pseudo-logogram for Akkadian kam‘atu (\(^{\text{kaM}}\)u) “truffle”; Scurluck, MMTGI, 216, suggests that GiS.GAN.U₃ represents a pseudo-logographic writing for kiškanû. It seems, however, more likely that GiS.GAN.U₃ is a variant of GiS.GAN.NA; see bukānu.

gōṣṣu (IM.BABBAR): gypsum.

girimḥilībû (\(^{\text{naSI.RIM.HI.LI.BIA}}\), \(^{\text{naSI.RIM.HI.LI.BA}}\): girimḥilībû-stone; a red stone associated with the pomegranate; see Schuster-Brandis, Steine, 411.

giśsimarû (\(^{\text{GINTI.IM}}\): date palm.

\(^{\text{GIZ.U.LUM.MA}}\), GIZ.U.LUM.MA-plant; unidentified medicinal plant, perhaps mulein; Akkadian reading uncertain (see the dictionaries s.v. būṣnu, kāru and kūṣipû).

guṭlu: guṭlu-paste; black paint for the eyes, kohl; cf. Schuster-Brandis, Steine, 444–45.

\(^{\text{GUMANUM}}\): gumānum-plant; unidentified medicinal plant.

hēbu (\(^{\text{HA.PU}}\): hēbu-earth; a dark red earth.

hāllāru (GŪ.GAL): pea; a kind of pea.

ḥa/uluppû (\(^{\text{HA.LU.ÀB}}\), ḫa/uluppû-tree; commonly identified as a variety of oak, but cf. Postgate, BSA 6 (1992) 182, who points out that Neo-Assyrian ḫiluppû is probably a tree similar to sarbatu “poplar” and possibly related to Aramaic hilpā, hilpā and Arabic hilāf.

ḫamīmû: An unidentified aromatic medicinal plant; the name is probably etymologically related to Latin amomum (via Aramaic ḫʾmāmā, see CAD ḫ 66).

\(^{\text{naSI.HAR.HU.BA.SÌR}}\) (so in CMAwR 1, text 1.5, 1.: 6′): a stone; Ḥg. explains \(^{\text{naSI.HAR.HU.BA.SÌR}}\) as aban bahrē (see Schuster-Brandis, Steine, 404), but a reading harmunû in line with the plant-name written with the same logogram is also attested (see AHw 326b).

harmunû (\(^{\text{HA.HU.BA.SÌR}}\): harmunû-plant; an unidentified medicinal plant.

ḥaṣḥārakkû: ’apple’-bush.

ḥaṣḥār api (\(^{\text{GA.HA.SHUR GI.GI}}\): ’marsh-apple’; translation of the Akkadian name, identification unclear.

ḥaṣḥāru (\(^{\text{GA.HA.SHUR}}\): apple(-tree).

ḥaṣā (\(^{\text{HA.HAR}}\): ḫaṣā-plant; medicinal plant, also used as a common spice. The cognate in Aramaic suggests an identification as thyme; see Campbell Thompson, DAB, 74.

\(^{\text{aSI.HA.SUTU}}\) (\(^{\text{aSI.HA.SÀTU}}\): haṣṣutu-plant; unidentified medicinal plant with seven ‘heads’ that is associated with ḫaṣā (Uruanna: CT 37, 27 obv. II 28′ // KADP
haps the Akkadian reading of the logogram Ú 
Brandis,
jewellery.
dark red, translucent stone used for amulets and 
of a fish eye and of gold; see Schuster-Brandis, 
Steine, 436.

herent amulet stone whose appearance is reminiscent 
of its gummy resin; cf. Jursa, 
Steine, 420.

t his name of unknown meaning (cf. the variant forms 
text 8.23: 58‘.

ištū (ESIR): bitumen.

kaššu: a vegetable.

kalagkaru (H.MU.GUG): kalagkaru-earth; a reddish 
mineral or clay used for making gold-coloured 
glass, for giving magical figurines a coat of paint 
and as a drug in medical texts.

kalû (IM.GÁ.LI, IM.KAL): yellow ochre; see Stol, 

kamantu (ŠÁ.DUH): kamantu-plant; an unidentified 
medicinal plant.

kamkadu: kamkadu-plant; unidentified plant.

kammu: (green) kammu-dye; a mineral dye used 
for leather; the association with Šuḫu (‘verdigris’) 
and dušu leather suggest a dark green colour (but cf. 

kanaktu (I.M.GIG): kanaktu-plant; an aromatic tree 

kanšašu: kanšašu-plant; alternative name (< Sumeri 
an-gána-zi) of the adamatu-plant that went out of 
use after the Middle Babylonian period.

kapṣušu: kapṣušu-shell; a shell or sea snail.

karān-šešepi (‘GEŠI-ŠA,A): ‘fox grape’ (trans-
lation of the Akkadian name); unidentified 
medicinal plant.

karašu (GA.RÁŠAR, ŠAG.SUR): leek.

kaspu (KU.BABBAR), KU.BABBAR: silver; when 
determined by NA₄ (‘silver stone’) it designates a 
silver bead (or perhaps a stone bead whose appearance 
is similar to silver).

kasú (GÁSAR): kasú-plant, in Akkadian probably 
interpreted as kású “binder”; convincingly identified

was a by-name of bukānu. giš-bûr (iš pîšri, gišbur-
ru) served also as a designation of the exorcist’s 
ceremonial mace (gamlu), and the medicinal plant 
had the variant name ššīta ‘weapon’ in Sumerian 
(see Schwemer, OrNS 78 [2009] 66, commentary on 
BM 40568 rev. 7).

išikū: a kind of reed; apparently used as a medi-
cinal plant in CMAwR 2, text 8.23: 58‘.

iškānu (DUH.LÁL): wax.

ššītamir: a red-brown stone; see Schuster-
Brandis, Steine, 420.

šši(ESIR): bitumen.

šši(NA₄): silver stone; when determined by NA₄ 
(‘silver stone’) it designates a silver 
bead (or perhaps a stone bead whose appearance 
is similar to silver).

šši(NA₄)[ZAI.BABBAR]: šši(NA₄)[ZAI.BABBAR]: glass; a 
kind of light-coloured primitive glass; see Schuster-
Brandis, Steine, 398.

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Brandis, Steine, 398.

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kind of light-coloured primitive glass; see Schuster-
Brandis, Steine, 398.

kazallu (𒄀.KA.ZAL): kazallu-plant; unidentified medicinal plant.

kibratu (PEŠ10.-ĬD): sulphur.

kibn (GIG): wheat.

kikkirānu (𒈹𒈠.LI): kikkirānu-substance; unidentified aromatic plant; according to Uruanna III perhaps a variant of plant, attested only in 'peas' (cf. *CMAwR* 2, text 8.32: 17).

kitā (𒈠.GADA): flax.

kukuru (𒈨.GÚ.RÚ.GÚ.RÚ): kukuru- or kukru-plant; an aromatic plant, often used for fumigation, which according to incantations originates in the 'mountains'.


kuprītu (kup-rī.-ĬD): kuprītu-mineral; probably a kind of sulphur; named side by side with kibrītu “sulphur” in *CMAwR* 2, text 8.24: 26–27'.

kupru (ESIR.UD.DU): tar pitch.

kupsu (DUH.ŠE.GIS.SI): sesame pomace.

kurkanū, kulkanū (𒈦𒈠.KUR.GÍ.RÍ.NA): kurkanū-plant; unidentified medicinal plant, probably an aromatic; Campbell Thompson, *DAB*, 157–61, suggested an identification with turmeric, but this remains uncertain.

kusintumtu: kusintumtu-plant; unidentified medicinal plant, attested only in *CMAwR* 1, text 10.3: 16'; perhaps a variant of kusintu or kusintumtu.

kupā (𒈦.N.A.N.ZAḪ.GE): a black primitive glass.

la(l)a(n)gu: la(l)a(n)gu-pea; an unidentified legume.

lapat armānnu: ‘apricot-turnip’; unidentified medicinal plant, possibly a kind of turnip.

lapat eglī: ‘field’-turnip; a turnip variety.

lapu (𒈠.LU.ÚB.MI): turnip.

lāba (𒈠.LAP.BA): ‘field’-plant; unidentified medicinal plant.

lāšān kalibbi (𒈠.EME-UR.GI): ‘dog’s tongue’ (translation of the Sumerian and Akkadian name); medicinal plant, possibly to be identified with *Cynoglossum* (hound’s tongue).

lulū (KÚ.GAN): antimony.

Ma.GIL: Ma.GIL-plant; unidentified medicinal plant; Akkadian reading uncertain.

marḫallu: marḫallu-stone; unidentified striped stone used for amulets and jewellery.

MaŠ.TAB.BA: ‘twin’-plant; unidentified medicinal plant (probably mašu in Akkadian).


mekku: mekku-stone; a mineral, frit or raw glass used in the production of glass and as an amulet stone.

merrutu: probably a medicinal plant; see *CMAwR* 1, text 1.1, 1.: 28' and text 2.2, 1.: 130

mēsu (𒈧.MES): mēsu-wood; unidentified fruit tree native to Mesopotamia; the identification as huckleberry is only based on etymology (cf. Bauer, *OBO* 160/1, 537).

mirānu: mirānu-plant; unidentified medicinal plant.

munziqa (GEŠTIN.HÁD.A): raisin.

murdudū (𒈶.MUR.DU.DU): murdudū-plant; unidentified medicinal plant.

murrānu: only in *CMAwR* 1, text 10.3: 45'; certainly identical with murrānu, an oil-producing tree or shrub.

murrī (𒈬.SES): ‘myrrh’; probably not true myrrh in most contexts; see *CAD* M II 221 and Jursa, *Studies Sima*, 163.


mušaru (𒈤.NIR.MUŠ.GI): mušaru-stone; a stone with red and white stripes (banded agate); see Schuster-Brandis, *Steine*, 433.

nab/mr̥uqqu: nab/mr̥uqqu-plant; unidentified medicinal plant.

nibu: see (yā)nibu.

nikiptu (ŠIM.𒈬.MAŠŠINU.RA): nikiptu-plant; unidentified aromatic, gum-yielding plant, possibly a *Euphorbia* shrub (spurge).
nīnā (KUR:RA): nīnā-plant; unidentified plant, used in medical contexts and as a spice. Based on Aramaic and Syriac cognates, Campbell Thompson, DAB, 67–69, suggested an identification as Ammī (bishop’s weed); Kinnier Wilson, JNES 64 (2005) 50–51 argues for an identification with mint.

nuḫurtu (NU.LUḪ,HA): nuḫurtu-plant; unidentified medicinal plant, often used against witchcraft; according to Campbell Thompson, DAB, 353–59, to be identified with Asafoeída.

nušabu: nušabu-plant; unidentified medicinal plant.

pallṣu (MÂNG.Bûr.Bûr.): drilling stone; probably to be identified with emery; see Schuster-Brandis, Steine, 435.

pappardilû (NîR.BABBAR.DIL): (nîr)pappardilû-stone; a black stone with one white stripe; see Schuster-Brandis, Steine, 403–4.

papparḫû (BABBAR.Hîma): a garden plant; a possible Syriac cognate suggests an identification with purslane.

papparinûnîsu (BABBAR.MINâ): papparinûnîsu-stone; a black stone with two white stripes; see Schuster-Brandis, Steine, 404.

pappastûtu (BA.BA.ZA.IÂD): pappastûtu-mineral; a kind of sulphur, explained as kibrît tu pēṣṭû “white sulphur” in a commentary text.

parzillû (AN.BAR), an: an: a kind of iron; when determined by NA₂ (‘iron stone’) it designates an iron bead (or perhaps a stone bead whose appearance is similar to iron).

pillû (NÂM.TAR/TAL): pillû-plant; medicinal plant, the identification with mandrake (so Campbell Thompson, DAB, 217–19) remains uncertain.

pîndâ (SE.TIR): pîndâ-stone; a mottled type of limestone; see Schuster-Brandis, Steine, 443–44.


qû (IM.BUBBU): chaff.

puqattû: puqattû-thorn.

qadatt šikani (IM.GÜ.EN.NA): river sediment.
identified spice and aromatic plant.

sû (-naššu.agi.ša.la): sû-stone; probably red sandstone (see Schuster-Brandis, Steine, 442–43); for the logogram naššu.agi.ša.la, see CMAwR 2, text 10.9, note on line 9′.

suādu (baMAN.DU; in CMAwR 1, text 2.1, 1.: 138′′′ in amIM.DU): suādu-plant; an aromatic plant; probably to be identified with chufa (yellow nutsedge).

ṣuššu (giši.gišim.mar.tur): palm shoots.

ṣuluppā (zu.lum.ma): date(s).

ṣupālu (zi.za.ba.lam; ŉi股权投资 CMAwR 1, text 2.5, 1.: 12′): supālu-juniper; probably a variety of juniper.

ṣarbatu (zi.ASAL): poplar.

ṣaṣumtu (ṣaṣuttu): šaṣumtu-plant; unidentified medicinal plant; according to BAM 1 obv. II 3 //, one of the drugs effective against ašša-disease, but mentioned side by side with šanni ašī in CMAwR 1, text 7.10.1, 1.: 65′′′, 73′′′.

ṣumalāt (zi.gam.ma): sumalāt-spice; an unidentified spice and aromatic plant.

ṣuru (bi.zu): obsidian; varieties: šuru arqu “yellow obsidian”; šuru namru “light obsidian”; šuru šalum “dark obsidian”.

šadalū (zi.kA.gi.na): šadalū-stone (probably haematite); regarded as a stone of truth (cf. the Sumerian name), used especially for gaining favour; cf. Schuster-Brandis, Steine, 424–25.

šadalū šabilitu (zi.kA.gi.na dab.ba): magnetite; regarded as a stone of truth (cf. the Sumerian name), used especially for gaining favour; cf. Schuster-Brandis, Steine, 424–25.

šakirū (zi.kA.kira): šakirū-plant; unidentified plant, mostly attested in medical contexts. A possible Syriac cognate suggests an identification with henbane.

šammi ašī: ašī-disease-plant; unidentified medicinal plant.

šammi balāti (ū.nam.ti.la): ‘plant-of-life’ (translation of the Sumerian and Akkadian name); unidentified medicinal plant.

šammi Lamašti: Lamaštu-plant (translation of the Akkadian name); unidentified medicinal plant.

šammi šerri (ū.muš): ‘snake’-plant (translation of the Sumerian and Akkadian name); unidentified medicinal plant.

šammu matqu: ‘sweet herb’ (translation of the Akkadian name); unidentified medicinal plant associated with arīšu.

šammu pesī (ū.babbar): ‘white plant’ (translation of the Sumerian and Akkadian name); according to Uruanna 226–27 a designation of the resin of the Euphrates poplar.

šammu šalum (ū.geš): ‘black plant’ (translation of the Sumerian and Akkadian name); unidentified medicinal plant which, according to Uruanna and similar plant lists, is to be identified with the aktam-plant (see CAD A 282).

šarmadu (či.güraš, uš): šarmadu-plant; unidentified medicinal plant.

šaršerru (im.sa₃): red paint; paste; a red clay often used as a pigment.

šebirirredā (še.bir.bir.re.da): šebirirredā-barley; possibly hulled barley, often used in purification rites (see CAD 8 II 250–51).

šeguššu (še.muš): šeguššu-barley.

šep āribi: ‘crow’s foot’; unidentified medicinal plant.

še’u (še): barley.

šibbaratu (šu.lu₃.mar.tu): šibbaratu-plant; unidentified medicinal plant; a possible Syriac cognate suggests an identification with rue.

šimbizidu (zi.sim.bi.zi.la): šimbizidu-mineral; a dark mineral that is used as an ingredient for eye makeup.

šimmuru: šimmuru-fennel; cf. urānu and ū.ku₃.

šinni pṭri (zu.am.ši): ivory.

šita → bukānu.

šubā (šu₂.bit): šubā-stone; material used for beads and seals; according to Schuster-Brandis, Steine, 446, rather a shell or a cowry snail than a mineral; variety: šubā seḥrā “‘bent’ šubā-stone”.

šamu, šāmu (šum₃₂₃₃₂₃): garlic (bulb).

šumuttu (šu₃.min.dar): beetroot(?); a field and garden plant well known for its red colour and associated with blood; its identification with beetroot is not entirely certain.

šunū (še.na₃.a₃): chaste tree(?).

šupḥuru (šu₂.eren.bad): šupḥuru-cedar; a variety of cedar.

šurdu₃u (ši.si₃a): šurdu₃u-plant; unidentified medicinal plant, possibly rocket.

šurmēnu (šu₂.mi₃): cypress.
šaršumma šikari: beer dregs.
šašu (šiš.E.DU): licorice (tree).

tarmaš: lupine; identification based on Aramaic and Arabic cognates, see Campbell Thompson, DAB, 125–26. ĈAD T 239a points out that “the plant’s description as šammi nipši points to a plant propagated by airborne seeds”; but nipšu may well refer to the characteristic smell of the plant.

taskarinnu (šiš.TASHKARIN): boxwood.
terinnatu (šiš.E.Š.EH₂): conifer cone.
tērtu: silt.
tišu (šiš.EREN.BABBAR): white cedar.
tītō (šiš.Š.PÈ): fig-tree; unidentified medicinal plant.
tūmō (šiš.TAKUR): fennel, probably single-clove garlic.
tūbat emassallī (MUN EM-SAL-LIM): esemallu-salt; a variety of salt, literally “salt of the fine tongue”.

tūbat kupad (MUN kūku-pady): kupad-salt; a variety of salt; cf. Köcher, AUWE 10, 212. For the syllabic spelling tā-šab₃-i ku-pa-ad, see CMAwR 1, text 2, 1, 1: 1 (OB). For KU.PAD.DU/DA = šibīrtu “lump”, see CAD £ II 379.
tābu (MUN): salt.

tāru (šim-HAB): tāru-resin; probably opopanax; cf. Jursa, Studies Sima, 166.

šašu (šiš.Š.EH₂): licorice (tree).

tarmaš: lupine; identification based on Aramaic and Arabic cognates, see Campbell Thompson, DAB, 125–26. ĈAD T 239a points out that “the plant’s description as šammi nipši points to a plant propagated by airborne seeds”; but nipšu may well refer to the characteristic smell of the plant.

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2. INCANTATION INCIPITS

Abzu […] (Enuru)
7.13: 1–6

Aktabsakka šaddakka
8.20, 1.: 12′–16′ = 8.20, 2.: 41′′′′–51′′′′

A-la-ah sa šu-la-ah ba-ši-in-ši
3.6: 16; 3.7: 11

Ālta’ī ħabat
7.6.6: 51–59, 16*; 7.19: 18′–24′

Aš[ […]
7.6.6: 25*

Alška Šamaš ina qereb šamē ellāti (1) (‘Šamaš 43′)
8.5: 77′′–99′′

Alška Šamaš ina qereb šamē ellāti (2)
8.5: 102′–23′

Alška Šamaš šimānni (‘Šamaš 71′)
8.7.1: 20–28; 8.7.2: 1

A-mah ī[k]u-ga
8.24: 4′

Anāku ašqulātu šammu ša ina qereb tāmtī ašū
7.8, 6.: 14′–24′

Anāku iš ũširi ellu ša ina Ulaya ašū
7.8, 4.: 69′–78′

Anāku nubattu aḫāt Marduk
7.11, 1.: 15–22; cf. 7.10.1, Summary 5. ad ms. j
obv. 9–17

Anamdi šipta ana puḫur išt
9.3: 28′

Anaššī dipāra
p. 179

An-da-ki-ḫi […]
7.10.1, 1.: 198′′′–99′′′

An-gi, a-na an-gi-šē
7.6.7: 29–32

Anḫullū […] (1)
7.8, 4.: 54′–55′

Anḫullū […] (2)
7.8, 4.: 58′–60′

[An ma]ḥ 4’en-līl še-er-zi-da
8.38: 26′–29′

Annū biblu annū bibbulu
7.8, 5.: 1–27

Annū ša annūtu šī
7.8, 2.: 14′–40′

[Annū šā(?)] annū mimma lemnu
8.26: 22

[Apulu gaššu bukur Ellil (‘Ninurta 1′)]
8.6, 1.: 104′

A-ra-zu šu te-ma-ab
3.6: 17; 3.7: 12

Asar-ri-me-en sil, ērim-ma nīg-ak a bar-bar-[e-e]š
8.27: 68, 82

Ašbat pāki ātabbil lišānki
8.12: 1–6

Āš-ḫul gał-lá-gim
9.2: 52

Ašḫut ašḫut (ašṭaḥat ašṭaḥat)
8.3, 1.: 117–24; 8.6, 1.: 100′, 11.3, 1.: 26

[Aṭṭu(?)] šamrātu(?), gitmālu dumnu (‘Kaksisa 1′)
8.4: 1–24

Aṭṭa anḫullū maṣṣar šulmi
8.28: 105–13

Aṭṭa bītu
cf. 8.20: 1′–13′

[Ａṭṭu(?)] epuru z[iku]rudâ u utukka lemnna
10.7: 4

Aṭṭa etem lā mamnāna-ma
8.25: 199–222

Aṭṭa iḫḫur-iṭm šammu ša ina maḫri ašū
7.8, 3.: 17′–30′

Attamarra kaššāptu ša kṭma māṛt nāri imnū š[ipta]
7.2: 2′–9′

Attannallak ebbiš namrīš
3.4, 2.: 33–42

Aṭṭa šitt
10.1: 19–24

Aṭṭa Šukādu Ninurta aš[šar]ēd išt [rabūṭi] (‘Ninurta 4′ = ‘Kaksisa 2′)
10.8: 1–26

Aṭṭa ursimmu maṣṣar šulmi ša Marduk u Eru (var.: Zarpantu) (‘ur(i)dimmu’) 8.27: 85–91

Attimmannu kaššāptu
7.6.6: 30∗
Attimmnu kaššāptu ša tubta’-ēnni
7.22, 1.: 1–15

Attī naru bānāt kalāma (‘Nāru 1a’)
11.3, 1.: 21–25

Attunu Anunnaki ilā rabātu (‘Anunnaki 1a’)
8.25: 161–79

Attunu ētem kimitya bānā šumtya(_rates) (‘ētemmū kimitya’)
8.25: 181–97

[Attunu kaššāptu u kaššāptu]
8.29, 1.: 93–101

Bēl bēlē šarr šamaš (‘Šamaš 98’)
7.25: 355; 8.5: 1′–21′; 9.2: 1–38; 9.3: 10′–11′,
33; A.3: 8′–21′; A.4: 1–7

Bēlē ēpišṭ u muštēpišṭ
8.24: 9′–19′

Bēlē gaššu tizgāru mūdā kalāma (‘Nabû 2’)
9.7: 1–33

[Bēlē nannāru kullat(?))] bi]nūt Asar (‘Sin 6’)
8.37: 8′–11′

Bīdu idugal bāb Kurnugi āttā
8.29, 1.: 108–13

Bīdu idugal Ereškīgāl āttā
8.29, 1.: 72–81

Dumuzi re’ū hammūrur narām Ištar
8.29, 1.: 88–90

[Ea] īpuš Ea īpšar [Ea ì]kūs Ea īptu
10.6.2: 68′–69′

Ea Šamaš Marduk ilā rabātu (‘Ea, Šamaš, Marduk/Asalluhi 13′)
11.4: 1–34

Ea ūš apši tuktat Eridu
8.23: 7′–18′

Elētu Ištar (šaqatu ilt Iṣigī) (‘Ištar 24′)
8.29, 1.: 42–68; cf. 8.29, Summary 7., rev. 4′–8′,
as well as 3.6, Summary 2., rev. IV 3–6; 3.7,
Summary 2., obv. II 70–73; A.2, Summary 2.,
obv. 2′–3′

En-e [an sikil-ta bāra-si-ga a-ri-a]
9.4: 41′

En-na-ab diği-re-e-ne nam-an-ki-a bi₃-tar-re
(‘Šamaš 67’)
8.2: 40–90
d=en[z][u’x] (x) x an-e d=en-ki-ke₄
2.3, 4.: 4′–6′

Epiš lemneti lemnētāsū
8.19: 1–16

Epišṭ [ ... ]
7.8, 4.: 48′–51′

[Épišṭ(?)] ktsi ana mahṛtya nadi
7.8, 6.: 8′–11′

Épištu qumqummatu
8.7.1: 106′–15′; 8.7.2: 31

Épišṭa’ u episēta a
9.2: 45; 9.3: 22′

Ezzēta (šamratā nadrātu)
2.3, 1.: 63′–67′; 8.28: 116; 11.1, 1.: 3–5

Ezzētušu šamratunu
9.2: 46

Gilgâmē šarru gumālu dayyān Anunnaki (‘Gilga-
meš 1’)
8.25: 82–157

Girra bēlē gīmulu (‘Girra 1’)
7.6.6: 21*

[Girra ... il]r mār [Ani qardut(?)]
8.39: 3′–20′

Ḫul-gāl iṣū ḫulu ḫulu-lam-ma-k[e₄]
8.15, 1.: 1–26, [small break], 42′–50′, 72′–89′,
[small break] (version of ms. b)
8.15, 1.: 1–41 (version of ms. c)
8.15, 1.: [1–2], 3–12, [13–16], 17–34, [break of ca.
3 lines], 44′–71′ (version of ms. d)
8.15, 1.: [1–13], 14–31a, 42′–53′, 90′′–95′′
(version of ms. e)
→ ū ṭu-ul i-gi ṭu-ul-gā-al du-du ḫa-la-am-
ma-ak-ke

Ḫul-gāl iṣū nus₃u₄ ḫulu u₄ šū-šū-ke₄
8.16, 1.: 1–55 (version of mss. a and b)
8.16, 1.: 1–51, 52′–57′ (version of ms. c)
8.16, 1.: [9–51, 52′–58′*] (version of ms. d)
8.16, 1.: 4′–12, 32–39; 8.16, 2. (version of ms. e)

[Humu ṭ-tabālu bēl(?)] n[e]bēri muṣebiru nisṭ ṭapṣāti
8.25: 223–54

[Il]ā rabātu ītì Ani ša naphar šamē u erṣēti
8.36: 35–40

[Imḫur-I]m šammu mupašširu kalāma
7.23: 18

[Ina(?)] bi]bli ša Nisanni
7.23: 1–16

Ina muḫḫi šādī izazzu
7.24: 1–22

Ipšu Ea ipšu Ea
8.20, 1.: 17′–23′
Ípuša kaššāptu kiššpīša lemnāti
7.11, 2.: 1–28
I-ri-pa-ah nam-tar
10.4, 1.: 19
Isā isā
9.2: 48; 9.3: 19', 24'0
Išum bēl sāqit u ištart (‘Išum 1’)
11.5: 9–18[1]
Ittāpa Šamaš [...]
7.8, 4.: 63–66'
Ittardānu ana māti
7.8, 1.: 13'–26'
Kaššāptam lā ruḫut Šakkan
7.8, 8.: 15'–20'
[Kaššāptu(?)] aguq ilat mušlahbat naršindat
7.8, 3.: 35'–41'
[Ka]ššāptu ana tappē ubburi šalam ibni
7.11, 1.: 1–13
Kaššāptu nēršānu elēntu naršindatu
8.20, 2.: 21’–32’[1]
[Kaššāptu ša(?) tuḫall[iq(?)] kalu štrstyā
8.20, 2.: 4’–17’[1]
Keš lībiš kedēš
1.2: 14”–20”
[Kibr][t] kibr[t] kibr[t]
8.21: 22”–33”
[Kīma ḫallāri] sandāti
8.31: 27”–36”
Kīma mū ša zumrtya išaḫḫātū-ma
8.1: 61”–66”
Kīma šāmi annī
9.2: 53
Kišpā ruḫū upšāša lemnāti
7.12: 1
Kišpā zērātu
1.7: 4 (see Notes)
[Kull][atu] bānāti ili u amēli
8.25: 14
Kūr-kūr bīl
7.6.1: 1–8; 7.6.2: 10’–13’; 7.6.3: 35”–38”; 7.6.4: 1–4; 7.6.5: 1–7; 7.6.6: 25–32; 7.6.7: 41–44
Lemmat kaššāptu
7.6.3: 28”
Lū ṣaṭra ili rabūtu
9.2: 50

Māmtū kalāma
9.2: 51
Marduk bēl māti (šalbābu rašubbu) (‘Marduk 5’)
8.28: 16, 17–94
Marduk bēl ū rabū ašarēd šamē a urṣēti (‘Marduk 24’)
8.27: 11–63, 81
Munus-sīgš, mu x [ ... ]
7.3: 4’–7’
Munus-ušši-zu an-ta-lā-šē
7.11, 1.: 1–13
Munus-ušši-zu šu bāl-e-da
7.1: 1–11
[Mušṭa purulḫtu ītlāti šalāš(?)] maṣṣarātu ša mušṭ[ī]
8.42: 33”–38”
[Nadr][u] gapšu sāk pān
8.38: 1–18[
Ninlīl šarrāt ašībat btt šārī(?)
7.24: 28
Nun-gal-pīrig-nun-gal-dīm-ma
7.8, 8.: 10’
Nuska šurū ibīt Anī (‘Nuska 10’)
9.2: 40; 9.3: 15’
Pa-ti pa-ti-pa-ta-kar pa-ta-kar
7.7: 70–71; 7.10.1, 1.: 34”–35”
Rūṭī Manṣṭī zuqaqtī
7.8, 11.: 1–8
[Sī]n nār šāmē a urṣēti [m]unammir uklu
8.56: 15–30
Šalam bēl amāṭṭyā attā-ma
7.6.6: 40–46, 13*
Ša ṭupšanni uštēpišanni
8.23: 50”–54’; 8.44: 10’
Ša kaššāptya ḫipī rikissa
10.7: 67–76
Ša Šamši mannu abūšu
9.2: 42; 9.3: 17’
Šadā likṭumkunūši
9.2: 47; 9.3: 23’
Šaknāku šaddānu šābītu
7.8, 4.: 25’–32’
Šaknāku-ma ru’īṭā mārāt itt rabūti
7.8, 3.: 46’–54’
Šamaš annū ṣēplīš Ša[maš annītu ṣēplīš(?)]
8.34: 9’–15’
Šamaš annuššalmē ša kaššāpu u kaššāptu ēpušū
dušūnu (Šamaš 84')
8.1: 39"–56"
Šamaš annušš Šamaš annuššalmēšunu (Šamaš 66')
8.2: 106–17
Šamaš annušš Šamaš annuššalmēšunu (Šamaš 102')
8.3, 1.: 11–99
Šamaš annušš' Šamaš annuššalmēšunu (Šamaš 102', short version)
8.3, 2.: 15–36
Šamaš annuššalmēšunu (Šamaš 99')
9.2: 39; 9.3: 14'
Šamaš bēl dint din [dinti]
3.4, 2.: 71–75
Šamaš bēl elātī u šaplātī
dušūnu (Šamaš 69')
7.25: 1–13
Šamaš bēlš šar bērt
8.7.1: 30–87"; 8.7.2: 2
Šamaš bēlš Šamaš bēl elātī u šaplātī
dušūnu (Šamaš 69')
8.7.2: 28–29; 8.32: 8′–14′
[Šamaš bēlš] šaqū mudū [kalāma]
8.31: 8′–23′
Šamaš dayyān šišatī (Šamaš 70')
7.3: 21'; 8.1: 77′–89", 11.1, 2.: 11'
Šamaš dayyān Šamaš dayyān (u) šamē u erṣeti (Šamaš 69')
8.1: 26′–32′
Šamaš dayyān(u) šamē u erṣeti dayyān(u) elātī u
šaplātī (Šamaš 18')
11.3, 1.: 35–40
Šamaš dayyānu štru bēl šamē erṣeti (Šamaš 37')
11.6: 12–30
[Šamaš] dayyānu štru ša šamē u [erṣeti] (Šamaš 40')
9.4: 1–34′
Šamaš ilu ellu muššēšer [elātī u šaplātī(?)]
3.4, 2.: 52–64
Šamaš ina ašēka mú kaššū limḫurūka
7.5: 4′–10′
Šamaš kaššāpu u kaššāptu
dušūnu (Šamaš 52')
8.5: 129′–42′
Šamaš raḫuš šurū Dayyān Išgi (Šamaš 52')
8.4: 12–57
Šamaš šaluš Şamaš šaluš annušš (Šamaš 75')
8.1: 71′–75′
Šamaš šaluš annušš Šamaš šaluš annušš ša kaššāptu u kaššāptu
(Šamaš 53')
8.4: 68–81; cf. 8.5
Šamaš šaluš šalnutu ša atā tīdū
dušūnu (Šamaš 76')
7.25: 19–33′
Šamaš šar šamē u erṣeti atā (Šamaš 76')
10.7: 14–46
Šamaš šar šamē u erṣeti bēl kūti u mēšari (Šamaš 41')
9.1: 1–57
Šamaš šar šamē u erṣeti bēl kūti u mēšari (Šamaš 88')
8.30: 1–25
Šamaš šar šamē u erṣeti bēl [kūti u mēšari?] muššēšer elātu u [šaplātu]
(Šamaš 86′ = ?Šamaš 45')
9.5: 1–14
[Šamaš šar šamē] u erṣeti bēl kūti u mēšari muššēšer
elātu u [šaplātu] (Šamaš 91′ = ?Šamaš 45')
9.5, Notes
Šamaš šar šamē u erṣeti dayānu ili u amēli atā-ma
(1) (Šamaš 105')
2.2, 1.: 61′–69′
Šamaš šar šamē u erṣeti dayyān ili u amēli atā-ma
(2) (Šamaš 54')
7.7: 19–25
Šamaš šar šamē u erṣeti dayyān(u) elīš u šaplāš
(var.: elātu u šaplātu) (Šamaš 24')
11.3, 1.: 8–17
Šamaš šar šamē u erṣeti šar Išgi u Anunnaki atā-ma
(Šamaš 31')
11.2: 8–16
Šamaš tarmuš ina piša imḫur-ašra ina šumēltu
7.8, 7.: 21′–31′
Šamaš upšašunu ana muḫḫēšunu litārū
1.5, 1.: 16′–17′
[Šamaš …] elātu u šaplātu (Šamaš 58')
8.25: 51–80
[Šamaš …] muššēšer ili u amēli atā-ma
8.33: 18′–27′
Šar nēmeqi banū taštimitu (Ea 1a')
9.6: 1–30
Šar nēmeqi mušm šmāti (Marduk 25')
8.6, 1.: 41′–98′
Šarḥāt šarḥāt šurū [Ištar'] (Ištar 12')
8.6, 2.: 1–26′
Šarūḫ šatēt
9.2: 43; 9.3: 19′
Še-ga-me-en še-ga-me-en
7.10.1, 1.: 212′′, 219′′–29′′
Šerʾānt tukaššīrā
9.2: 44; 9.3: 20′

2. INCANTATION INCIPITS 519
Šina kaššāpātu
7.8, 4.: 38′–45′

Šipār Tukraš askuppakunu
7.8, 6.: 27′–33′

Šitaddaru re’ā [ ... ] (‘Sipazianna 1’) 9.8: 1–26

[Šitaddaru re’ā ... [ ... ] (‘Sipazianna 2’) 9.8: 27–40

Šurbā [ ... ] (‘Adad 1b’) 8.43: 1–38

Šurrāni annaku u zalāqu ultu šamē urdānī
7.8, 4.: 1′–11′

Tašmētu šarrat lamassat dumqi (‘Tašmētu 4’ = ‘Tašmētu 2’ = ‘Tašmētu 5’ = ‘Tašmētu 6’) 9.7: 35

Tētepšāni-ma tētepšā kišpīt (‘Šamaš 101′) 7.9: 9′–23′

Tumu bitu
9.3: 28′

Udug(?)-gin, dīm-ma ki-in-gub-ba gub-ba 7.12: 33

Udug-hul edin-na-zu-sē
8.23: 45′

Ú ḫu-ul i-gi ḫu-ul-gā-al du-mu ḫa-la-am-ma-ak-ke
8.13, 1.: 1–25 [break of ca. 15 lines], 44′–46′, [break of 10 lines], 74′–76′, [ ... ] (version of ms. a) → ḫul-ḡāl igi ḫul dumu ḫa-lam-ma-[k][e₄]

Usānī namīrūt aggu libbaki lināḥ
3.4, 2.: 22–29

Uṣ₂₂tu uṣ₂₁-ri-a nīg-ak-a nīg-[u][l-a’] 7.12: 1–31

Utakkir lumīnt(?)
9.3: 31′

Zuqaqīpu Išṣa[ra (‘Išṣara 1’ = ‘Zuqaqīpu’) 8.40: 1–40[...

[ ... aggu][l][at mušlaḥḥat narṣindat
7.8, 3.: 35′–41′

[ ... akṛ[um(?)] šilla u šalūla ina muḥḥīšunu ašk[um(?)] 8.42: 3′–18′

[ ... ] ... ana(?)] šarri qarrādi Ninurta (‘Ninurta 6′) 9.2: 54

[ ... ] dayyān ili u amelī attā-ma 7.6.3: 15′–17′

[ ... ] dim[3], di[m₃] ... ] 7.19: 34′

[ ... epišt] u multēpišt
8.21: 5′–12′

[ ... ] gašru(?) Girra ilu ellu(?) [šu][r][b] 7.18: 12′–21[ ... ] 8.13: 25–65[ ... ]

[ ... ] ... ilī kanūt ilātī (‘Iṣtar 13′) 8.10: 25–65[ ... ]

[ ... ] ... ilī šat mat kīšat šamē ersetī išimu 8.2: 40–90

[ ... ] ...-ke₄ ǧiṭ-tab
10.13: 6′

[ ... ] ...-k[i]ski ana mahṛtya nadi
7.8, 6.: 8′–11′

[ ... ] ... [k][i][šp] ruḥe rūše upšašē lemnāti la ṭābāti 7.14: 1–18

[ ... ] nāku gamla mulilā ša ʾīlī rabāti 7.8, 6.: 37′–43′

[ ... ] ... pūḥḫurā mulā ḫubūru 8.23: 19′–32′

[ ... ] ... su(l)ū 8.31: 37′–39′
3. WORDS DISCUSSED

adu(m) (variant of adi) • vol. 1, 51
AK.AK.E.DE • vol. 1, 199
akālu (frozen use of šākū) • vol. 1, 36
kaš.KAR (instead of kaš.A.GA.LA) • vol. 1, 433
alaktu • vol. 2, 44, 46, 293
alakta lamādu • vol. 2, 38
alitu • vol. 1, 148; vol. 2, 85
ama uš-zu • vol. 2, 143
ana šubbiša • vol. 2, 63
AN.BAR (as determinative) • vol. 1, 364
anaq (interpretation as ‘stone of Anu’) • vol. 1, 196
A.RI.A • vol. 2, 28–29
arkatu • vol. 2, 91
arkiša • vol. 2, 210
ayitu (?) • vol. 1, 196
BAD/DIŠ (for ana) • vol. 2, 366
balatna (balatšunu with reference syrup, ghee, metals and minerals) • vol. 1, 36
Balû • vol. 2, 62
bakūna = is pišri • vol. 2, 29
dān pāni • vol. 2, 299–300
DID SIG • vol. 2, 104
Dū (for uppuš “executed”) • vol. 2, 450
DUMA.MES (pitru) • vol. 1, 244
dumu ḫa-lam-ma-kē₃ • vol. 2, 129
edā (stative, N-stem) • vol. 1, 197
ekissu • vol. 2, 29
eme-šarr • vol. 2, 130
ENSI • vol. 2, 44
gannu (variant of kanānu) • vol. 1, 114
Gaz (as logogram for sāku) • vol. 1, 244
GI BAR.MES • vol. 1, 147
gimtālu dummi • vol. 2, 312
ḫaddaḫu • vol. 1, 359
ḫaḫḫu • vol. 1, 364
ḫaḫšatu • vol. 2, 92
*ḫubTU • vol. 1, 364
ḫuḫḫu • vol. 2, 73
ḪU.L.GIG (unusual spellings) • vol. 1, 255
ḫupā (ḪUL.SILA.GAZ) • vol. 1, 51; vol. 2, 82, 153
I.GI.MES (for tna “eyes”) • vol. 2, 10
I.GI.TAB (for baru “collated”) • vol. 2, 418
I.KUR.RA • vol. 1, 147
IM.BUBBU (instead of IN.BUBBU) • vol. 1, 196
imḫur-ašna(n) • vol. 1, 37
ina MUL.JĀB-šā (for ina kakkabīša) • vol. 2, 104
išabbartu • vol. 1, 39
kaḏabbedu • vol. 2, 398
kalītu • vol. 2, 62–63
ka-ma-AŠ šēpi • vol. 1, 401–2
kannu • vol. 2, 73
ekas̄pu • vol. 2, 208
kaš.GESTIN (Akkadian reading) • vol. 1, 36
ki-gig • vol. 2, 67
kišpu (usage in the singular) • vol. 1, 244
kU.KUR.KUR → Ú.KUR.KUR.RA
kurrušu • vol. 2, 434
kU.ŠU.(‘Umkehrschrift’ for paris) • vol. 2, 28, 38
LAL-SI (‘Umkehrschrift’ for tariš) • vol. 2, 38
litru demon • vol. 2, 129
Luḫšu • vol. 2, 62
lu-ūš-TI-a “bewitched man” • vol. 2, 130
maḫirtu • vol. 1, 81
mē pāširi • vol. 1, 81–82
merratu • vol. 1, 38
miḫḫu • vol. 1, 401
miššu • vol. 2, 213
vmqr as variant of wmrq • vol. 2, 103, 181
na-akīq-de-eš // na-akīq-mē-eš • vol. 2, 96
naparu (?) • vol. 1, 402
nargu • vol. 2, 91
našparu • vol. 2, 29
nazazu (variant form of izuzu) • vol. 1, 267
kaš.NIG.DAG (instead of kaš.NIG.NA₂) • vol. 1, 267
śNIG.NA₂ (supālu) • vol. 1, 114
niqkalagū • vol. 2, 417 (cf. 375)
nubattu • vol. 2, 62–63
NUKAR.KAR • vol. 2, 417–18
NU.LUH.HA₂ (for ṭīyatu) • vol. 1, 36
pāširu → mē pāširi
puḫru • vol. 2, 111
qalū (intransitive usage) • vol. 1, 354
rapādu, rapaddu • vol. 2, 100, 103–4
rik-su • vol. 2, 111
russu • vol. 1, 385
śAG • vol. 1, 114
sağīgi-niḡ / šṭānu • vol. 2, 67
SA.GÜ (for dādanā) • vol. 1, 267
sāk pān • vol. 2, 299
sēru • vol. 1, 304–5
Šin-lurmâ • vol. 2, 10
ṣadu • vol. 1, 304; vol. 2, 7
ṣa ān qaṭī šāsū • vol. 1, 64; vol. 2, 229
ṣa ān qaṭīka šumšu • vol. 2, 416
ṣarattu • vol. 2, 88
šarmūnšu-ši₄ • vol. 1, 116
šarmūnu (any other”) • vol. 1, 304
ŠE.GA (for šemī) • vol. 2, 29
šēp āribi • vol. 2, 4
šīm.meš (for šīmātī?) • vol. 2, 82
imšu-gar.lagab-na (instead of imšu-rin-na) • vol. 1, 37
šukbusu • vol. 1, 433
šuluḫḫu • vol. 2, 68
šuppulta • vol. 1, 38
TI (as a logogram for qatū) • vol. 1, 442
tināru • vol. 2, 83
tukraš (a type of wool) • vol. 1, 198
tubbišu → ana tubbišu
uḫ a.ab.ba (Akkadian reading ʾillāt tāmtī?) • vol. 1, 39
uḫulgal lu • vol. 2, 98
ú.kur.kur.ra • vol. 1, 37
umāmātu (variant form of ḫumāmātu) • vol. 1, 148
ū-me-ni-šūm • vol. 2, 61–62
urukidi (as logogram for dadmā) • vol. 1, 333
uš₁₁ (reading intu) • vol. 1, 195
uš₁₁-ri-a and uš₁₁-zu as nomina actoris • vol. 2, 68, 131–32
utānu • vol. 2, 83
zāzu D-stem • vol. 2, 75
zidubdubbû • vol. 2, 82
4. SELECTED TEXTS

For a catalogue of the texts edited within the present volume and CMAwR, vol. 1, see Concordances, pp. 471–504.

1.1 • vol. 1, 9
1.1, 1
ms. A1 • vol. 2, 442
lines 2′–9′ • vol. 2, 442
lines 10′–12′ • vol. 1, 24
lines 13′–20′ • vol. 2, 442
lines 69′′′–75′′′ • vol. 1, 24
lines 101′′′′–102′′′′ • vol. 1, 24, 54
lines 104′′′′′–16′′′′′ • vol. 1, 81
1.5, 1
line 8• vol. 1, 98
line 15• vol. 2, 82, 153
1.6
line 1′ • vol. 1, 24
line 5′ • vol. 2, 442
lines 9′–14′ • vol. 2, 442
1.8 • vol. 1, 243
1.8, 1. • vol. 2, 442
1.8, 2. • vol. 2, 445
line 10′ • vol. 2, 229
lines 1′–10′ • vol. 2, 402
lines 16′–28′ • vol. 2, 444
lines 18′–19′, 26′–28′ • vol. 2, 445
ms. B obv. IV 18′
ms. C rev. VI 13′ • vol. 2, 445
2.1: 1–2 • vol. 1, 98
2.2, 1
lines 41′–44′ • vol. 2, 213
lines 41′–46′ • vol. 2, 208
line 45′ • vol. 2, 269
line 50′ • vol. 2, 278
lines 71′–72′ • vol. 1, 45; vol. 2, 367
lines 71′–78′ • vol. 2, 398
lines 92′–117′ • vol. 1, 24
lines 125′′′ • vol. 1, 39
line 143′′′ • vol. 1, 37
line 143′′′ • vol. 1, 39
lines 157′′′–61′′′• vol. 1, 139
lines 160′′′–61′′′ • vol. 1, 203
2.2, 4. • vol. 2, 398
2.3, 1
lines 1–14 • vol. 2, 324
lines 3–8 • vol. 1, 361
line 11 • vol. 1, 361
lines 19′–20′ • vol. 2, 7
line 28′ • vol. 1, 442
lines 39′–41′ • vol. 2, 5
line 42′ • vol. 2, 5
lines 63′–67′ • vol. 2, 246
lines 112′–13′ • vol. 1, 36
2.3, 2: 3′–4′ • vol. 1, 100
2.4: 22′–24′ • vol. 1, 98
2.5 • vol. 1, 10
ms. D • vol. 2, 445
2.5, 1: 1′–18′ • vol. 2, 261
2.5, 3: 1–14 • vol. 2, 260, 262
2.5, 5: 2 • vol. 2, 262
lines 1–3 • vol. 2, 259–61
3.2: 3′ • vol. 2, 25
3.4 • vol. 2, 31, 35, 39
3.4, 1
lines 2, 8, 20 • vol. 2, 38
line 25 • vol. 2, 44
3.4, 2
lines 22–29 • vol. 2, 41
lines 27–28 • vol. 2, 91
lines 29–45 • vol. 2, 57
3.5 • vol. 2, 11, 31, 35, 39, 288
line 22 • vol. 2, 28
line 28 • vol. 2, 29
3.6 • vol. 2, 11, 31, 35, 39
lines 2, 5 • vol. 2, 28
3.7 • vol. 2, 11, 31, 35, 39
line 4 • vol. 2, 28
line 6 • vol. 2, 29, 38
lines 10–11 • vol. 2, 38
lines 13–18a • vol. 2, 45
line 20 • vol. 2, 29
3.8 • vol. 2, 39
7.2 • vol. 1, 9
lines 1–13 • vol. 1, 49
lines 1–27 • vol. 1, 245
lines 6–13 • vol. 1, 158
lines 37′–39′ • vol. 1, 245
7.3: 21′ • vol. 1, 255, 429
7.5 • vol. 1, 8, 18
lines 1′–7′ • vol. 1, 397
lines 4′–10′ • vol. 1, 315
lines 5′–7′ • vol. 1, 146, 198–99
lines 5′–10′ • vol. 2, 105
lines 7′ • vol. 2, 448
lines 7′–8′ • vol. 1, 151
7.6 • vol. 1, 5
7.6.3
line 8 • vol. 1, 198–99
line 33′ • vol. 2, 108
7.6.4
lines 6–12 • vol. 1, 147
line 17 • vol. 2, 85
lines 24′–26′ • vol. 1, 267
7.6.5 • vol. 1, 23
line 8 • vol. 2, 269, 285
line 13 • vol. 1, 147
line 16 • vol. 2, 434
7.6.6 • vol. 1, 9, 370; vol. 2, 280
lines 35–36 • vol. 2, 85
line 36 • vol. 2, 181
lines 42–44 • vol. 2, 96
lines 51–59 • vol. 2, 83, 85
lines 56–57 • vol. 2, 86
lines 9*–10* • vol. 2, 85
line 10* • vol. 2, 181

7.6.7 • vol. 1, 9, 370; vol. 2, 280
line 10 • vol. 1, 121
lines 20–21 • vol. 2, 4

7.7 • vol. 1, 243; vol. 2, 246
lines 1–37 • vol. 2, 260
line 37 • vol. 2, 144
lines 47–53 • vol. 1, 49, 120
lines 70–75 • vol. 1, 244

7.8 • vol. 1, 124; vol. 2, 76, 97, 109
ms. d • vol. 2, 70, 71
ms. k • vol. 2, 100

7.8, 1. • vol. 1, 6
lines 1–24• vol. 2, 260
lines 16–17• vol. 2, 63
lines 13–26• vol. 2, 22
line 21• vol. 2, 30
line 26• vol. 2, 99

7.8, 2. • vol. 1, 23
line 6• vol. 2, 367
line 10*• vol. 2, 377
lines 39–40• vol. 1, 203

7.8, 3
lines 2–6• vol. 1, 21
line 19• vol. 2, 77
lines 21–23• vol. 2, 99
line 28• vol. 2, 377
lines 46–55• vol. 2, 260
lines 47–48• vol. 2, 99
line 48• vol. 2, 62
line 52• vol. 2, 86

7.8, 4. • vol. 1, 23
lines 54–55, 58–60• vol. 2, 97

7.8, 5. • vol. 2, 111
line 3• vol. 2, 208
lines 13–22• vol. 2, 111
line 27• vol. 1, 351

7.8, 6
lines 18–23• vol. 2, 111
line 29• vol. 2, 30

7.8, 7. • vol. 1, 18, 23, 128, 146
lines 18–20• vol. 1, 146
lines 18–23• vol. 1, 397
lines 21–31• vol. 1, 315
line 23• vol. 2, 448
line 24• vol. 1, 51
line 31• vol. 2, 165

7.8, 8. • vol. 2, 70

7.8, 11. • vol. 2, 111
7.10 • vol. 1, 9
7.10.1 • vol. 1, 9, 128 (ms. j)

7.10.1, 1
lines 2–9• vol. 1, 245
line 14• vol. 2, 4
lines 47–50• vol. 2, 418
lines 51–62• vol. 2, 58
line 73• vol. 2, 434
line 76• vol. 2, 244
line 83• vol. 2, 434
lines 96–100• vol. 1, 39
line 131• vol. 2, 229
line 182• vol. 2, 366

7.10.1, 2.: 1, 20–23, 27–30 • vol. 2, 58

7.10.2
lines 3–8• vol. 1, 245
lines 12–15• vol. 1, 243

7.10.3, 1
lines 9–21 • vol. 1, 121, 245
lines 22–26 • vol. 1, 245
line 23 • vol. 2, 4
lines 43–46 • vol. 2, 58

7.10.3, 2
lines 8–9• vol. 2, 183
line 21• vol. 1, 245

7.10.3, 3
lines 1–2• vol. 2, 367, 390
lines 6–1 • vol. 1, 442

7.10.3, 5.: 1 • vol. 2, 4

7.10.4
lines 1–18 • vol. 1, 121, 245
lines 19–25 • vol. 1, 121

7.10.5
lines 1–5• vol. 1, 245
line 2• vol. 2, 4
line 8• vol. 1, 39
lines 11–18• vol. 1, 244
lines 21–22• vol. 2, 244
line 27• vol. 2, 434

7.11, 1.: 10–14 (ms. E) • vol. 2, 23

7.11, 2.: 1–4 (ms. E) • vol. 2, 23
7.12: 18 • vol. 2, 269
7.13 • vol. 2, 71, 74, 386, 401
line 9 • vol. 2, 30
7.13–16 • vol. 2, 78
7.14 • vol. 2, 70, 74
7.21: 10• vol. 2, 283
7.24: 18, 21 • vol. 2, 340
7.25 • vol. 2, 73
line 8 • vol. 2, 208
8.1 • vol. 1, 20, 23
ms. c • vol. 2, 172
lines 3–4 • vol. 2, 7
lines 77ff • vol. 1, 123, 429
lines 83–89• vol. 1, 316
line 84• vol. 2, 171
line 86• vol. 2, 426
8.2 • vol. 1, 23
lines 4, 7 • vol. 1, 244
lines 12–20 • vol. 2, 248
SELECTED TEXTS

lines 14–20 • vol. 2, 280
lines 21–22 • vol. 2, 4
line 73 • vol. 2, 433
line 78 • vol. 1, 351
lines 79–80 • vol. 1, 357
line 80 • vol. 2, 377
line 89 • vol. 2, 328
lines 118–19 • vol. 1, 292
line 119 • vol. 1, 354
lines 121–22 • vol. 2, 296

8.3 • vol. 2, 417
8.3.1

line 4 • vol. 2, 278
lines 19, 38 • vol. 1, 121
line 23 • vol. 2, 278
line 31 • vol. 1, 316; vol. 2, 82

8.4 • vol. 1, 22; vol. 2, 151
line 5 • vol. 1, 268
lines 8–11 • vol. 2, 151
line 17 • vol. 2, 245
lines 30–34 • vol. 2, 108
line 33 • vol. 1, 51, 268
line 40 • vol. 1, 351
line 41 • vol. 1, 363
line 54 • vol. 1, 22
line 57 • vol. 1, 316
line 58 • vol. 2, 82, 153
lines 58–62 • vol. 2, 151
line 61 • vol. 1, 364
line 63 • vol. 1, 351
line 66 • vol. 1, 197
line 68 • vol. 2, 331
line 73a • vol. 1, 195
line 81 • vol. 1, 316; vol. 2, 82

8.5 • vol. 2, 446, 448
lines 1–21 • vol. 1, 128, 146, 198–99, 392, 397
line 9• vol. 1, 51
lines 10–11 • vol. 1, 392; vol. 2, 390
line 14• vol. 1, 392
lines 53–54, 69–71 • vol. 2, 91
line 84• vol. 2, 82
line 94• vol. 1, 23
line 98• vol. 2, 164
line 108• vol. 1, 97
line 138• vol. 2, 331, 377

8.6 • vol. 1, 7, 22
8.6.1

lines 1–10 • vol. 1, 349
lines 1–103• vol. 2, 246
line 9 • vol. 1, 148
line 19 • vol. 2, 4
line 21 • vol. 1, 422
line 44• vol. 2, 82
lines 51, 75 • vol. 2, 348
line 78 • vol. 1, 197
line 97 • vol. 1, 195

8.7 • vol. 1, 22; vol. 2, 189, 279, 451
8.7.1

lines 1–18 • vol. 1, 332
line 3 • vol. 1, 333, 422
line 10 • vol. 1, 332
line 11 • vol. 1, 148
line 15 • vol. 2, 453
lines 15, 55 • vol. 1, 1, 289; vol. 2, 278
line 22 • vol. 1, 333; vol. 2, 278
lines 49–51• vol. 2, 108
A, obv. III 1–5• vol. 2, 453
line 70• vol. 2, 214
lines 91–98• vol. 2, 453
line 95• vol. 2, 453
A, rev. III 4–6• vol. 2, 453
A, rev. III 7–8• vol. 2, 452
line 101–4• vol. 2, 279
line 102• vol. 1, 197
lines 116–17• vol. 2, 453

8.7.2 • vol. 1, 350–52; vol. 2, 451
lines 3–16, 6–16, 18• vol. 2, 453
lines 20–21 • vol. 1, 354
line 22 • vol. 2, 452
line 23 • vol. 2, 208, 453
lines 25–27 • vol. 2, 453
lines 28–29 • vol. 2, 279
lines 32–33 • vol. 2, 453

8.8
line 6• vol. 1, 305, 351
lines 8–9• vol. 1, 269

8.10 • vol. 2, 324
lines 1–2• vol. 1, 96

8.11 • vol. 2, 324
lines 1–7• vol. 1, 96

8.12
lines 1, 2, 4, 7 • vol. 2, 181
lines 7–8 • vol. 2, 153.
line 10 • vol. 2, 181
line 12 • vol. 2, 182
lines 17–18 • vol. 1, 304; vol. 2, 171

8.13 • vol. 1, 9, 21
line 16 • vol. 2, 280

8.14 • vol. 1, 4
line 7• vol. 2, 181
line 14• vol. 2, 86

8.15 • vol. 2, 135
line 29, 51• vol. 2, 144
line 54’ • vol. 2, 303
lines 82’–85’ • vol. 2, 68
8.16 • vol. 2, 129
8.17: 8’ • vol. 2, 269
8.18: 12’ • vol. 2, 82
8.20, 1.: 17’–23’ • vol. 2, 368
8.20, 2.: 27’ • vol. 2, 285
8.23 • vol. 2, 324
  line 10’ • vol. 2, 416
  line 50’ • vol. 2, 187
lines 50’–54’ • vol. 2, 184
8.24 • vol. 2, 324
  lines 9’–11’ • vol. 2, 182
8.25 • vol. 2, 211, 214
  lines 164, 181–83 • vol. 2, 213
8.26 • vol. 2, 189, 208
8.27 • vol. 2, 230, 248, 438
  lines 1–2, 38–39, 54–55, 64–65, 89 • vol. 2, 209
lines 44–45 • vol. 2, 331
  line 96 • vol. 2, 416
8.28 • vol. 2, 97, 215, 248
  line 20 • vol. 2, 348
  line 49 • vol. 2, 328
  line 73 • vol. 2, 229
8.29 • vol. 2, 36, 42, 189, 444
8.31: 7’ • vol. 2, 7
8.32: 9’ • vol. 2, 331
8.33: 25’ • vol. 2, 91
8.34: 3’–4’ • vol. 2, 208
8.37 • vol. 2, 37
  line 13’ • vol. 2, 208
8.39
  lines 12’, 13’ • vol. 2, 82
9.1 • vol. 2, 287, 325, 329
  line 16 • vol. 2, 245
  lines 17–19 • vol. 2, 108.
  line 31 • vol. 1, 19–20, 22
  line 32 • vol. 2, 376
  line 57a and 57b • vol. 2, 328
9.2 • vol. 1, 18, 128, 315, 397 • vol. 2, 105, 108, 449
  lines 1–2 • vol. 1, 398
  line 10 • vol. 2, 376
  lines 13–15 • vol. 1, 146, 198–99
  lines 16 • vol. 1, 51, 315
  lines 18–19 • vol. 2, 390
  lines 28–30 • vol. 1, 316
  line 33 • vol. 2, 91
  line 39 • vol. 1, 147
9.3 • vol. 1, 21, 128, 387
  lines 4’–5’ • vol. 2, 108, 208
  lines 9’–11’ • vol. 1, 146, 198–99
  lines 24’–26’ • vol. 2, 182
  line 33’ • vol. 1, 392
9.4 • vol. 2, 329
9.5 • vol. 2, 325
9.8, ms. B rev. 4 • vol. 2, 383
10.1 • vol. 1, 8, 405; vol. 2, 376
  line 1 • vol. 2, 367
  line 2 • vol. 2, 390
  line 4 • vol. 2, 377
  line 7 • vol. 2, 388
  line 8 • vol. 2, 267
  lines 1–3, 15–17 • vol. 1, 442
  line 24 • vol. 2, 377
10.2 passim • vol. 1, 401–2
10.3 • vol. 1, 8, 10, 23, 421; vol. 2, 385
  lines 1–10 • vol. 2, 269
  lines 20’–22’ • vol. 2, 367
  lines 23’, 28’, 34’ • vol. 2, 388
  line 39’ • vol. 2, 431
  lines 41’–46’ • vol. 1, 424
  line 63’ • vol. 2, 386
  line 69’ • vol. 1, 120
  lines 69’–71’ • vol. 1, 442
  line 72’ • vol. 1, 361; vol. 2, 392
  lines 80’–83’ • vol. 1, 442
  line 82’ • vol. 2, 390
  line 83’ • vol. 1, 361
  ms. B, 1. col. 1’–6’ • vol. 1, 442
  ms. B, 1. col. 3’–4’ • vol. 2, 391
10.4 • vol. 2, 48
10.4, 1
  units i–vii • vol. 2, 57
  line 8 • vol. 1, 442
10.4, 3.: 10’–12’ • vol. 1, 441
10.5
  line 1’–7’, 8’ • vol. 1, 414
  lines 8’–16’ • vol. 1, 401; vol. 2, 387
10.6 • vol. 2, 395
10.6.1
  passim • vol. 2, 429
  lines 8–10 • vol. 2, 398
10.7 • vol. 2, 154, 274
  line 9 • vol. 2, 433
10.8 • vol. 2, 309, 350, 352, 363, 366
  ms. A • vol. 2, 350
  lines 13–14 • vol. 2, 213
  line 27 • vol. 2, 453
10.9: 10’ • vol. 2, 5
10.10 • vol. 2, 5
10.12 • vol. 2, 89
10.14 ms. A • vol. 2, 362
10.15 • vol. 2, 70
10.17 • vol. 2, 403
11.1 • vol. 2, 154
11.1, 1
  lines 3–5 • vol. 1, 97
  lines 9–13 • vol. 2, 418
11.1, 2.: 11’ • vol. 1, 123, 255
11.2
  lines 1–3 • vol. 2, 413
  line 8 • vol. 2, 434
  line 12 • vol. 2, 331
  line 17 • vol. 2, 210
11.3 • vol. 2, 154
11.3, 1
  line 6 • vol. 2, 229
SELECTED TEXTS

BAM 205 → vol. 1, 2.5 A; vol. 2, text 8.29 K
obv. 19* • vol. 1, 114
obv. 19*–rev. 27* • vol. 1, 109
rev. 28–30, 42–48* • vol. 1, 110

BAM 215 obv. 13 // • vol. 1, 57


BAM 237
rev. IV 29 • vol. 1, 36
rev. IV 39–41 • vol. 1, 50–51

BAM 248 → BAM 183

BAM 311
obv. 5* • vol. 1, 50
obv. 7* • vol. 1, 49
obv. 14’, 22* • vol. 1, 52

BAM 313 D col. V 1–3 • vol. 2, 29

BAM 315 → vol. 2, text 3.5 A

rev. III 1–16 // Bu 91–5–9, 214 • vol. 1, 17, 121
rev. III 28–31 • vol. 1, 124

BAM 316 → vol. 2, text 3.6 A

obv II 5’–25’ • vol. 1, 17
obv II 5’–16’ • vol. 1, 130
obv II 7’–8’ • vol. 1, 121
obv III 8’–11’, 13’–16’, 23’–25’ • vol. 1, 149
obv III 20’–22’ • vol. 1, 150

rev IV 3–6 • vol. 2, 260, 444
rev IV 5 • vol. 2, 377

rev VI 4’–13’ • vol. 1, 155

rev VI 11’–13’ • vol. 1, 149

BAM 317 obv. 7’–8’ • vol. 1, 120

BAM 318 → vol. 2, text 8.29 J


obv I 21–23, 33–45 • vol. 2, 361
obv II 1–5, 9 • vol. 2, 361
rev. III 4 • vol. 1, 45

rev. III 6–7 • vol. 2, 442

rev IV 11–12, 14 • vol. 2, 37

BAM 320 → vol. 1, text 2.5 J; vol. 2, text 8.29 L

rev. 34’–36’, 37’–42’ • vol. 1, 108

BAM 323

obv 42 // • vol. 1, 363; vol. 2, 153
obv 45 // • vol. 1, 333

rev. 83 • vol. 1, 351; vol. 2, 214

BAM 325 = KAL 2, 51 → vol. 2, text 8.22 A

• vol. 1, 253

line 3* • vol. 1, 37

BAM 338

rev. 3* // K 8104: 10* • vol. 1, 4, fn. 5

rev. 27* • vol. 1, 4, fn. 4

BAM 361

rev. 35–38 // • vol. 1, 245

rev. 37–38, 40–43, 45–48 /// • vol. 1, 442

rev. 44–48 • vol. 2, 386

BAM 369

obv. • vol. 1, 108

→ LKA 102

BAM 385 → BAM 221
ritual tablet 50–59', 67'–69' • vol. 1, 23
ritual tablet 53' • vol. 2, 174
ritual tablet 67', 81'–82', 83', 88'–89', 90'–92' • vol. 1, 397
ritual tablet 91' • vol. 1, 51
ritual tablet 94'–95' • vol. 1, 397
ritual tablet 147' • vol. 1, 149; vol. 2, 75
ritual tablet 168' • vol. 2, 75
ritual tablet 175'–77' • vol. 1, 402

Maul, Herzerhügungsklagen, 332: 16'–19' • vol 2, 68
Maul, Bau 18
87: 17' • vol. 2, 417
851–52, no. VIII.1.3, lines 46–47 • vol. 2, 268
294, no. VIII.2.5, rev. 4'–5' • vol. 2, 268
304–10, ms. B • vol. 2, 417
307–8, 33'–36' • vol. 2, 277
339, no. VIII.7: 23–24 • vol. 2, 268
360: 74 and 406: 40 • vol. 2, 417
391, no. VIII.14: 24–25 • vol. 2, 268
415–20, ms. E • vol. 2, 437

Mayer, GwS 59, 462, 19 ('Naḥb 6') • vol. 2, 348
Mayer, UFBG, 401 ('Nāru la') • vol. 2, 417
Mayer, UFBG, 404–5 ('Ninurta 2', 'Ninurta 3', 'Ninurta 5') • vol. 2, 382
Mayer, UFBG, 405 ('Ninurta 5') • vol. 2, 382
Mayer, UFBG, 406 ('Nasuku 3') • vol. 2, 311
Mayer, UFBG, 408, 529–32 ('Sīn 6') • vol. 2, 37
Mayer, UFBG, 442–49 ('Ea 1a') • vol. 1, 18
Mayer, UFBG, 458: 19' • vol. 2, 104
Mayer, UFBG, 473–75 ('Naḥb 3'), lines 10–13 • vol. 1, 19
Mayer, UFBG, 480 ('Nergal 2'), l. 13 • vol. 1, 357
Mayer, UFBG, 493, line 20a–20b (BMS 1 obv. 20 with duplicates; 'Sīn 1') • vol. 2, 308
Mayer, UFBG, 515–16 ('Śamaš 88'), line 16 • vol. 1, 19
MS 3277 • vol. 1, 12 with fn. 22
MSL 7, 113 • vol. 2, 208
MSL 10, 71: 45–46 • vol. 2, 386
MSL 11, 114, 2: 6 • vol. 2, 442
MSL 12, 169, 195 • vol. 2, 299

Maššu'u

Ezētuma šamīšatu • vol. 1, 97
Kišptā šērītu • vol. 1, 58
ritual tablet 36–39 • vol. 1, 397
Neo-Babylonian Laws § 7 • vol. 1, 7
OIP 114, 102 rev. 16–18, u. e. 22 • vol. 1, 364
PBS 1/1, 14 rev. 56 • vol. 1, 392
PBS 1/1, 15 • vol. 2, 325, 328–29
obv. 1–6 • vol. 2, 328
obv. 7–8 • vol. 1, 385
obv. 9 • vol. 1, 386
rev. 4–10 • vol. 2, 329
PBS 1/1, 17 obv. 10 • vol. 2, 273
PBS 7, 132 → SAA 10, 295
RIMA 1, A.O.33.1: 40–41 • vol. 1, 364; vol. 2, 153
RIMA 3, A.O.102.95: 2, 3, 6 • vol. 2, 317
RINAP 4, no. 98 obv. 10 • vol. 2, 317
Rm 265: 12' • vol. 1, 57
Rm 447 rev. 1' • vol. 2, 328
Rm 290 obv. 5' • vol. 2, 308
SELECTED TEXTS

V–VI 1–59 • vol. 1, 387
V–VI 60–66, 130–34 • vol. 2, 278
V–VI 60–72 • vol. 1, 387; vol. 2, 377
VII 15–16, 33–34 • vol. 1, 387; vol. 2, 68
VII 71–72 • vol. 2, 165
VII 79 • vol. 2, 164
VII 80–87 • vol. 2, 133
VII 82–87 • vol. 2, 68
VIII 43–47 • vol. 1, 80
VIII 49, 55 • vol. 1, 80; vol. 2, 165
VIII 79–82 • vol. 1, 80
VIII 82 • vol. 2, 165
ritual tablet • vol. 2, 157, 164, 268
Reiner, Šurpu, Appendix rev. 31ff • vol. 2, 162
Tarsus 'amulet' (ed. Maul, *BaF* 18, 187)
lines 18’, 23–24 • vol. 2, 426
*TCL* 6, 49 obv. 27 • vol. 1, 97
*TDP*
88 rev. 18, 110 i 9’ • vol. 1, 421
116: i 50’, 144; iv 60’ • vol. 1, 361
*Titir* II 4 • vol. 2, 339
*UCP* 10/1, 105 obv. 7–8 • vol. 2, 245
*UET* 6/2, 410 // → vol. 2, text 8.23 b
	• vol. 1, 6, fn. 10, 23

*Ib*
137’, VI 128, 152 • vol. 1, 98
II 20 • vol. 1, 4, fn. 4
IV 194–97’ • vol. 2, 68
V 5, XII 18 • vol. 1, 195
V 134 • vol. 2, 317
VI 126–28’ • vol. 2, 133
VII 89 • vol. 2, 144
VII 101–3 • vol. 2, 300
IX 25’ • vol. 1, 58
XIII–XV 6, XVI 20 • vol. 2, 317
XVI 91 • vol. 2, 68
Uruanna I 439 • vol. 2, 103
VAT 13607 + 13970 + 14027 rev. 4’–5’ • vol. 1, 54
VAT 14007 • vol. 1, 315, 316
VS 17, 29 obv. 4–6 • vol. 2, 133
W 22307/33 → *SpTU* 1, 48
Wiggermann, *CM* 1, 12: 145 • vol. 1, 359
Wiggermann, *CM* 1, 12–13, lines 151–57 • vol. 2, 208
YBC 6461 obv. 3 • vol. 2, 156
YBC 7126 (+) 7139: 6’–10’ • vol. 1, 128
*YOS* 11, 70 rev. III 23 • vol. 2, 144
COPIES OF CUNEIFORM TEXTS
Unless indicated otherwise, all copies are reproduced at a scale of 3:2.
Plate 3. Text 3.4 F, 7.11 E: Sm 302
Plate 4. Text 3.4 g: Rm 4, 99 = BM 33543
Plate 5. Text 3.5 B: Bu 91-5-9, 214
Plate 6. Text 7.11 A: K 1289
Plate 7. Text 7.11 B: K 10221 + 14623 (top); text 7.11 C: K 15177 + Rm 491 (bottom)
Plate 8. Text 7.11 D: Rm 2, 314
Plate 9. Text 7.11 g: MLC 2609 and Photo Babylon 712 (hatched areas now lost; copied from photograph)
Plate 10. Text 7.11 h: 81-7-27, 205 (top); text 7.11 M: K 15239 (bottom)
Plate 11. Text 7.11 J: K 8447 + Bu 89-4-26, 133
Plate 13. Text 7.12 a: 81-11-3, 156 = BM 47451 rev., previously Schwemer, OrNS 78, 47–48
Plate 18. Text 7.14 b: Si 738 (top left); text 7.16 a: Si 860 (top right); text 7.17 a: Si 727 (middle left); text 7.20 A: A 2731 (bottom right)
Plate 19. Text 7.21 A: K 2785 + 7237 + 9026
Plate 20. Text 7.22 b: 81-7-1, 3243 = BM 45482 (top); text 7.23 a:
Sp 3, 189 = BM 35672 (bottom), previously Schwemer, *WdO* 41, 190
Plate 23. Text 8.15 b: CBS 332 obv. (hatched areas now lost; copied from photograph)
Plate 24. Text 8.15 b: CBS 332 rev. (hatched areas now lost; copied from photograph)
Plate 25. Text 8.17 a: Th 1905-4-9, 93 = BM 98587
Plate 26. Text 8.18 a: 81-4-28, 110 = BM 40568, previously Schwemer, *OrNS* 78, 59
Plate 27. Text 8.20 A: K 2467 + 80-7-19, 116
Plate 28. Text 8.23 a: 80-6-17, 36 + 195 = BM 36310 + 36468
Plate 29. Text 8.20 c: 80-11-12, 176 = BM 38294 (top); text 8.23 b: UET 6/2, 410 obv. (bottom)
Plate 34. Text 8.25 B: VAT 13656 + VAT 13657 obv. (scale 1:1)
Plate 35. Text 8.25 B: VAT 13656 + VAT 13657 rev. (scale 1:1)
Plate 38. Text 8.25 B: VAT 13656 + VAT 13657 obv. II, upper part
Plate 39. Text 8.25 B: VAT 13656 + VAT 13657 obv. II, lower part
Plate 40. Text 8.25 B: VAT 13656 + VAT 13657 rev. III, upper part
Plate 41. Text 8.25 B: VAT 13656 + VAT 13657 rev. III, lower part
Plate 42. Text 8.25 B: VAT 13656 + VAT 13657 rev. IV, upper part
Plate 43. Text 8.25 B: VAT 13656 + VAT 13657 rev. IV, lower part
Plate 44. Text 8.25 D: K.6793 + Sm.41 + 617 + 717 + 1371 + 1877 obv.
Plate 46. Text 8.25 C: K 9860 + 13272 + 13796 (top); text 8.25 E: Sm 38 (bottom left); text 8.25 F: Si 747 (bottom right)
Plate 47. Text 8.25 G: Th 1905-4-9, 144 = BM 98638 (top left); text 8.27 D: K 5937 (bottom left); text 8.27 B: Rm 2, 171 (right)
Plate 48. Text 8.27 C: K 3268 + 6033 + 8176 + Rm 85 + Th 1905-4-9, 117 = BM 98611 obv.
Plate 50. Text 8.27 h: 81-8-30, 465 + 718 = BM 46999 + 47169 (left);
text 8.28 A: K 15430 joining K 163 + 218 + 15538 + 20155 (right)
Plate 51. Text 8.29 b: 82-5-22, 970 + 976 = BM 54650 obv.
Plate 52. Text 8.29 b: 82-5-22, 970 + 976 = BM 54650 rev.
Plate 55. Text 8.29 J: A 522 obv. I, upper part
Plate 57. Text 8.29 J: A 522 obv. II, lower part
Plate 61. Text 8.31 A₁, A₂: K 7930 (+) K 8326 obv.
Plate 62. Text 8.31 A₂: K 8326 rev. (K 7930 rev. not preserved) (top); text 8.31 b: 92-7-9, 120 = BM 17004 (bottom)
Plate 63. Text 8.32 a: 81-11-3, 307 = BM 47602 (top left); text 8.34 A: K 2395 (bottom left); text 8.35 A: K 6418 (right)
Plate 64. Text 8.36 a: Si 34, previously Schwemer, *OrNS* 79, 484
Plate 65. Text 8.36 b:
Si 745 + 818, previously Schwemer, OrNS 79, 485
Plate 68. Text 8.37 A: K 8183 (top); text 8.39 A: Rm 2, 155 (bottom)
Plate 69. Text 8.40 b: 81-6-25, 733 = BM 42111 (top); text 8.44 a: 81-11-3, 717 + 737 = BM 48008 + 48028 (bottom)
Plate 70. Text 9.4 A: K 2380 obv.
Plate 71. Text 9.4 A: K 2380 rev.
Plate 72. Text 9.6 g: 76-11-17, 1766 = BM 32039
Plate 73. Text 9.7 C: VAT 13633 (obv.; for rev., see LKA 40)
Plate 74. Text 9.7 D: A 138 obv. (copy based on photographs)
Plate 75. Text 9.7 D: A 138 rev. (copy based on photographs)
Plate 76. Text 9.7 F: 79-7-8, 233 (top left); text 10.6 g, 10.14 d: 80-6-17, 247 + 1346 = BM 36520 + 37589 (top right); text 10.7 C: K 9285 + 13861 (bottom)
Plate 78. Text 10.7 A: K 72 + 3400 + 9648 rev.
Plate 81. Text 10.8 C₁, C₂: VAT 10778 + 10784 + 11127 (+) VAT 10930 obv.
Plate 82. Text 10.8 C₁, C₂: VAT 10778 + 10784 + 11127 (+) VAT 10930 rev.
Plate 83. Text 10.8 Notes: K 21583 (top left); text 10.10 A: K 6763 (top right); text 10.12 A: K 13477 (bottom left); text 10.13 A: K 13447 (bottom right)
Plate 84. Text 10.18 a: 80-6-17, 56 = BM 36330
Plate 85. Text 11.3 a: K 2773 + 2901 + 8910 obv.
Plate 86. Text 11.3 a: K 2773 + 2901 + 8910 rev.
Plate 87. Text 11.4 C: VAT 9725 + 11722 rev. (left), for obv., see KAR 36 + 261 and cf. collations; text 11.6 a: 81–2-4, 166 obv. (right)
Plate 88. Text 11.6 a: 81-2-4, 166 rev. (left); text A.4: 81-4-28, 202 = BM 40657 (right)
Plate 89. Text A.1: 81-11-3, 400 + 486 = BM 47695 + 47781 obv.
Plate 90. Text A.1: 81-11-3, 400 + 486 = BM 47695 + 47781 rev.
COLLATIONS

1. Text 1.7, Notes 14 (STT 136) obv. II 42': KLSJIKIL \[\text{é-a}\]

2. Text 1.7, Notes 15 (STT 136) obv. II 43': kiš-pi-šá \[\text{e-piš-}\] ina

3. Text 1.7, Notes 16 (STT 136) obv. II 44': KÙ \[\text{li-bal-li}\]

4. Text 3.5: 2–5 = A₁ (BAM 315) obv. II 38–41:

5. Text 3.5: 8 = A₁ (BAM 315) obv. II 44:

6. Text 3.5: 31–32 = A₁ (BAM 315) rev. III 15–17:

7. Text 3.7: 8 = a (AfO 35, 21) obv. 8: ŠINIG

8. Text 3.7: 13 = C (BAM 326) col. II' 7': TI \[\text{ma}\]

9. Text 3.7: 15 = C (BAM 326) col. II' 11': EGI\[\text{r-}\]

10. Text 3.7: 16 = C (BAM 326) col. II' 12':

11. Text 7.22: 9 = A (AfO 11, pl. 5) obv. 8: \[\text{lab-šá-ku-ma}\]


13. Text 7.26: 2'–3' = a (SpTU 1, 13) obv. I 2'–3': DUMU.MEŠ \[\text{ri-ki-is}\]
14. Text 7.26: 6′ = a (SpTU 1, 13) obv. I 6′: IM  
15. Text 7.26: 20″–29″ = a (SpTU 1, 13) obv. IV 1′–10′:  
17. Text 8.15, 1.: 24 = d (Studies Sjöberg, 204–5) obv. II 6′: naţa-si  
18. Text 8.15, 1.: 45′ = d (Studies Sjöberg, 204–5) rev. III 2 (beginning of the line):  
19. Text 8.16: 34 = c (CT 58, 79) rev. 3: ū-mu- ħe  
20. Text 8.16: 40 = d (CT 44, 34) rev. 7: ū-tēš  
21. Text 8.16: 45 = d (CT 44, 34) rev. 11 (beginning of the line): dumu  
23. Text 8.16: 58* = d (CT 44, 34) rev. 24: -tēš  
24. Text 8.19: 1 = b (YOS 11, 29) rev. 6 (beginning of the line):  
25. Text 8.19: 3 = a (YOS 11, 15) obv. 3: qá-ta-  
26. Text 8.19: 4 = a (YOS 11, 15) obv. 4: ū-  
27. Text 8.19: 5 = a (YOS 11, 15) obv. 5: bar-ba-ra  
28. Text 8.19: 6 = b (YOS 11, 29) rev. 8: ia-a-tim
29. Text 8.19: 7 = b (YOS 11, 29) rev. 9: ū-sal\[pu-u
30. Text 8.24: 10' = B (BBR 16) rev. IV 10': uš]-šá-an-ni
31. Text 8.24: 10' = B (BBR 16) rev. IV 11': ep]-ma
34. Text 8.25: 8 = A (KAR 227) obv. I 8: ] SAG.DU-šú
40. Text 8.25: 26 = A (KAR 227) obv. I 26: IM.
41. Text 8.25: 28 = A (KAR 227) obv. I 28: \[ZÍ,DA\]
43. Text 8.25: 34 = A (KAR 227) obv. I 34: [MU-šú-] SIL
44. Text 8.25: 35 = A (KAR 227) obv. I 35: [x x] NAM.LÚ.U, LU
46. Text 8.25: 38 = A (KAR 227) obv. I 38: GAR-
47. Text 8.25: 43–45 = A (KAR 227) obv. I 43–45: [x x]

Plate 93
Plate 94


51. Text 8.25: 78 = A (KAR 227) obv. II 3: šu-kun

52. Text 8.25: 80 = A (KAR 227) obv. II 5: DI, kuš ru-uš-ši-

53. Text 8.25: 82 = A (KAR 227) obv. II 7: giš-ma-lu

54. Text 8.25: 83 = A (KAR 227) obv. II 8: muš-ta-lu

55. Text 8.25: 84 = A (KAR 227) obv. II 9: Ki-tim

56. Text 8.25: 86 = A (KAR 227) obv. II 10: ta-za-

57. Text 8.25: 87 = A (KAR 227) obv. II 11 (beginning of the line):

58. Text 8.25: 88 = A (KAR 227) obv. II 12 (beginning of the line):

59. Text 8.25: 89 = A (KAR 227) obv. II 13 (beginning of the line):

60. Text 8.25: 126 = A (KAR 227) obv. II 1’ (beginning of the line):

61. Text 8.25: 128 = A (KAR 227) obv. II 3’: 4a-nun-na-ki

62. Text 8.25: 129 = A (KAR 227) obv. II 4’: li-

63. Text 8.25: 130 = A (KAR 227) obv. II 5’: ka- -ti

64. Text 8.25: 131–33 = A (KAR 227) obv. II 6’–8’ (beginning of the line):

65. Text 8.25: 175 = A (KAR 227) rev. III 1’:


67. Text 8.25: 178 = A (KAR 227) rev. III 4’: ku-nu ... lu-uš-lim-

68. Text 8.25: 181 = A (KAR 227) rev. III 7’: ba-nu-a

Plate 95

70. Text 8.25: 195 = A (KAR 227) rev. III 21': \textit{lu-} [\ldots] \textit{-qí}

71. Text 8.25: 196 = A (KAR 227) rev. III 22': \textit{lu\textsuperscript{1}-} [\ldots] 

72. Text 8.25: 202 = A (KAR 227) rev. III 28': \textit{šá} GIM

73. Text 8.25: 210 = A (KAR 227) rev. III 36': NU DU \textit{s}

74. Text 8.25: 211 = A (KAR 227) rev. III 37': \textit{qUTU}

75. Text 8.25: 215 = A (KAR 227) rev. III 41': \textit{a-a}

76. Text 8.25: 219 = A (KAR 227) rev. III 45': \textit{tum\textsubscript{1}}\ldots [\ldots]

77. Text 8.26: 10 = A (BBR 52) obv. 10: \textit{3 ṣal} \textit{[HUM]}

78. Text 8.26: 22 = A (BBR 52) obv. 22: \textit{šu(?)}\ldots \textit{mim-ma}

79. Text 8.27: 4 = E (AMT 96/7) obv. 5: \textit{NU DU\textsubscript{10} GA. MEŠ}

80. Text 8.29: 2 = A (BAM 319) obv. 2 (beginning of the line): \textit{piḫ-ru-šú}

81. Text 8.29: 11 = A (BAM 319) obv. 10: \textit{[LŪ} \textit{-ta-ri-im-ma}

82. Text 8.29: 32 = C\textsubscript{1} (KAL 2, 36) obv. I 11': \textit{a} \textit{EGIR\textsuperscript{1}-šú-nu}

83. Text 8.29: 37 = C\textsubscript{1} (KAL 2, 36) obv. I 16': \textit{SA-N} \textit{NU. MEŠ}

84. Text 8.29: 41 = D (LKA 144) obv. 2': \textit{dab-ma}

85. Text 8.29: 42 = C\textsubscript{1} (KAL 2, 36) obv. I 21': \textit{[šá] \textit{-tú} \textit{lítí}}

86. Text 8.29: 47 = E (KAR 92) rev. 14': \textit{ář-}

87. Text 8.29: 49 = C\textsubscript{2} (KAL 2, 36) obv. I 28': \textit{a-mi-ru}

88. Text 8.29: 49 = F (BID, pl. 23) obv. 10': \textit{la i-šá-ru} \textit{[mi-ru}

89. Text 8.29: 52 = F (BID, pl. 23) obv. 13': \textit{lip-pa-}

90. Text 8.29: 53 = g (BID, pl. 22b) rev. 3': \textit{dal-ḫa-}

91. Text 8.29: 54 = D (LKA 144) obv. 10': \textit{e-ma}
Plate 96

92. Text 8.29: 59 = C₂ (KAL 2, 36) obv. I 38': ir-ku-su-

93. Text 8.29: 63 = E (KAR 92) rev. 28': DŰ-su-[nu-

94. Text 8.29: 65 = E (KAR 92) rev. 29': an-ni-ki-

95. Text 8.29: 66 = E (KAR 92) rev. 30': ma-la

96. Text 8.29: 68 = E (KAR 92) rev. 32': i-la-at [i-

97. Text 8.29: 74 = D (LKA 144) obv. 21': ana -as

98. Text 8.29: 76 = D (LKA 144) obv. 22': [u₄]-ši-ma-

99. Text 8.29: 81 = D (LKA 144) obv. 25': [šum]-ta-sa-niq-šu-u-ma

100. Text 8.29: 82 = D (LKA 144) obv. 26': -a-tu TŪG 4\(\text{[4]}\) .MED

101. Text 8.29: 82 = h (BID, pl. 22c) rev. 7 4': NU šu-a-

102. Text 8.29: 93 = D (LKA 144) obv. 33': az'(i)-za-

103. Text 8.29: 94 = D (LKA 144) obv. 34': ZI₃.KU₃.RU\(\text{[7]}\).tu₁-še-a-ni

104. Text 8.29: 101 = D (LKA 144) obv. 37': ana 4\(\text{[1]}\)5: -niš

105. Text 8.29: 103 = D (LKA 144) rev. 1 (beginning of the line): -niš
du₂-gal

106. Text 8.29: 108 = D (LKA 144) rev. 4: -niš

107. Text 8.29: 109 = D (LKA 144) rev. 4: NU e-piš-

108. Text 8.29: 111 = D (LKA 144) rev. 6 (beginning of the line): -a-šar

109. Text 8.29: 113 = D (LKA 144) rev. 7: tum-ma-ta i-lu-nim-[ma]

110. Text 8.29: 114 = D (LKA 144) rev. 8: te-es-sip-[šu-nu₁]

111. Text 8.29: 116 = D (LKA 144) rev. 10: lu-u [MEŠ]

112. Text 8.29: 117 = D (LKA 144) rev. 11:

[x (x)] D[U₁][G]₃ ma na-š-pi GÜ.B.BA KA-Šú SA₃ mai-nap-pa-
113. Text 8.29: 120 = D (LKA 144) rev. 14: UGU-šú- $\cdot$ i-zak-kar

114. Text 8.29: 122 = D (LKA 144) rev. 16: [ū] $\cdot$ lem-nu NU TE-šú

115. Text 8.29: 124 = D (LKA 144) rev. 17: [KA]\$\cdot$ KAŠ.SAG i-šá-ḫat

116. Text 8.29: 128 = L (BAM 320) obv. 1$: šīŠITₐ $\cdot$ [KAŠ.SAG

117. Text 8.29: 129 = D (LKA 144) rev. 19: [x] $\cdot$ -úh-ta

118. Text 8.29: 132 = D (LKA 144) rev. 20: i-na KI GİŞ $\cdot$

119. Text 8.30: 3 = A (ŠRT, pl. X) obv. 3: [muš-te]\$\cdot$ kiš-šat UN.MEŠ a-

120. Text 8.30: 5 = A (ŠRT, pl. X) obv. 5: [MAS]\$\cdot$ gül-ma-lum

121. Text 8.30: 6 = A (ŠRT, pl. X) obv. 6: [DI.KU₃(?)] šī]$\cdot$ ga-mir

122. Text 8.30: 12 = A (ŠRT, pl. X) obv. 12 (beginning of the line): $\cdot$ gaš-ru

123. Text 8.30: 13 = A (ŠRT, pl. X) obv. 13: qa-tuš-šu

124. Text 8.30: 18 = A (ŠRT, pl. X) obv. 18: [ina]$\cdot$ i-ta-na-šu-uš

125. Text 8.30: 24 = A (ŠRT, pl. X) obv. 24: ] $\cdot$ šuk-[na]¹

126. Text 8.40: 8 = A (BMS 7) rev. 8: i-zi-za-ma $\cdot$ [ti

127. Text 8.40: 12 = A (BMS 7) rev. 12 (beginning of the line): $\cdot$ -mu-ú

128. Text 8.40: 18 = A (BMS 7) rev. 18: LÛ.MEŠ $\cdot$ -šá

129. Text 8.40: 19 = A (BMS 7) rev. 19: ma-ka-le-e $\cdot$ [MEŠ

130. Text 8.40: 29 = A (BMS 7) rev. 29: al-si-ki $\cdot$ [KIN-ki]

131. Text 8.40: 37 = D (BMS 57) obv. 15$: mim-ma $\cdot$

132. Text 8.40: 38 = D (BMS 57) obv. 16$: lem-nu $\cdot$

133. Text 8.40: 39 = D (BMS 57) obv. 17$: ŠU $\cdot$

134. Text 8.41: 1 = a (OrNS 59, 484) obv. 1: [ÉN at-ru(?)] $\cdot$ -ru⁻¹-tā³
135. Text 8.41: 15 = C₂ (BMS 49) obv. 10': ı-a-a-ši

136. Text 8.41: 16 = C₂ (BMS 49) obv. 11': i-tar-ra]- u₄-mi-šam

137. Text 8.41: 19 = a (OrNS 59, 484) rev. 5: [ina qī-bi]- lis-su-u

138. Text 8.41: 24 = C₁ (BMS 20) obv. 19°: [u:] -men-na

139. Text 8.42: 2' = A (Iraq 69, 32–33) obv. 2': su⁻¹-pi⁻¹-ka⁻¹

140. Text 9.6: 3 = A (KAR 59) obv. 31: ka-ru-

141. Text 9.6: 6 = A (KAR 59) obv. 34: ḤÉ.GÁL-la -riš ÍD.DIDLI

142. Text 9.6: 8 = D₁ (AOAT 34, 33) obv. 8: tu-šab]- nap-šat

143. Text 9.6: 9 = A (KAR 59) rev. 1 (beginning of the line): -a-nu

144. Text 9.6: 11 = C (STT 67) obv. 11: z]i-kir-k[a -]ta]

145. Text 9.6: = C (STT 67) obv. 14: [ana-k]a 'ba-[a-]KAM-[eš]


147. Text 9.6: 16 = A (KAR 59) rev. 8 (beginning of the line): -ka ana SIG₃-tim


149. Text 9.6: 19 = A (KAR 59) rev. 11:[lî]-

150. Text 9.6: 20 = C (STT 67) obv. 25: [KA u -][ni]


152. Text 9.6: 21 = C (STT 67) obv. 26: a⁻¹⁻¹-ik-

153. Text 9.6: 22 = C (STT 67) rev. 1: [a]- iš- [DU₁₀.GA]


155. Text 9.6: 24 = C (STT 67) rev. 3: [kiš]- [he-e-šú-un ...]

156. Text 9.6: 25 = C (STT 67) rev. 5: [kis]
157. Text 9.6: 25 = C (STT 67) rev. 6: -\textit{[jun]} \ldots \textit{šipti ša]}

158. Text 9.6: 25 = f (BMS 10) obv. 2': \textit{kaš-tšap-tu']}

159. Text 9.6: 26 = C (STT 67) rev. 7: -\textit{šú-nu \ldots DINGIR].} \textit{^dAMA[R.U]TU}

160. Text 9.6: 26 = f (BMS 10) obv. 3': \textit{li-pat-tir \textit{DINGIR.MEŠ}}

161. Text 9.6: 27 = C (STT 67) rev. 8: \textit{[mi-na-t]}u-u-a

162. Text 9.6: 28 = f (BMS 10) obv. 4': \textit{HÚL-ka}

163. Text 9.6: 30 = f (BMS 10) obv. 5': \textit{li-šá-li-lu-ka}

164. Text 9.7: 8 = A (KAR 23 + 25) obv. II 34(-35?): \textit{lugal-abzu}

165. Text 9.7: 8 = A (KAR 23 + 25) obv. II 34(-35?): \textit{[e'-engur]}-

166. Text 9.7: 9 = E (BMS 58) rev. 1: \textit{šar-ra]-} \textit{mu-šim}


168. Text 9.7: 11 = A (KAR 23 + 25) obv. II 37: \textit{^d[e-n]}

169. Text 9.7: 30 = A (KAR 23 + 25) obv. II 56: \textit{^d}

170. Text 9.8: 2 = A, (AOAT 34, 69) obv. 2: \textit{mu-na-pš} \textit{-[bi']}

171. Text 9.8: 12 = A, (AOAT 34, 69) obv. 12: \textit{[a-na]-\ldots-ka}

172. Text 9.8: 34 = C (OrNS 59, 485) obv. 8': \textit{i-\ldots-\ldots-[a']}

173. Text 9.8: 42 = A, (BMS 51) obv. 10': \textit{\textasteriskcentered SIPA.ZI.AN.NA} \textit{[SAR}

174. Text 9.8: 47 = A, (BMS 51) obv. 15': \textit{ina KAŠ.SAG(?) \textasteriskcentered an}

175. Text 9.8: 48 = A, (BMS 51) obv. 16': \textit{\textasteriskcentered NAG-šú-ma] lem-nu}

176. Text 10.6.1: 1 = A (BAM 473) obv. I 1 (beginning of the line): \textit{HÚL.GIG}

177. Text 10.6.1: 2 = A (BAM 473) obv. I 2 (beginning of the line): \textit{HÚL.GIG}
Plate 100


179. Text 10.6.1: 8 = F (*AMT 78/1*) rev. III 31': [ARA]₄,[BU₄m] [BU₄m]

180. Text 10.6.1: 9 = F (*AMT 78/1*) rev. III 32': a-ra-


186. Text 10.6.1: 21 = d (*BAM 463*) rev. l: ka-ia- [na

187. Text 10.6.1: 24 = B₁ (*BAM 209*) obv. 34 (end of the line):

188. Text 10.6.1: 24 = d (*BAM 463*) rev. 3: [m]₄m -muš

189. Text 10.6.2: 29'' = C (*BAM 461*) obv. II 24:

190. Text 10.6.2: 32'' = C (*BAM 461*) obv. II 27: ia [ni-qu-ni

191. Text 10.6.2: 36'' = C (*BAM 461*) obv. II 31: S[UN₄š]- 5

192. Text 10.6.2: 37'' = C (*BAM 461*) obv. II 32: nu kiš-šat


194. Text 10.6.2: 43'' = C (*BAM 461*) obv. II 38: [i]₄n-né ina U₄


197. Text 10.6.2: 68'''' = C (*BAM 461*) rev. III 22': [š]-uš

198. Text 10.6.2: 79'''' = C (*BAM 461*) rev. IV 1': [š]-uš

199. Text 10.6.2: 80'''' = C (*BAM 461*) rev. IV 2': [š]-uš
Plate 101

200. Text 10.6.2: 81"" = C (BAM 461) rev. IV 3':

201. Text 10.6.2: 89"" = C (BAM 461) rev. IV 11':

202. Text 10.6.3: 7' = d (BAM 463) rev. 4: r|u-ḫu-𝐮š -[su-𝐮š]

203. Text 10.6.3: 8' = d (BAM 463) rev. 5:

204. Text 10.8: 2 = A (BMS 56) obv. 1' (beginning of the line):

205. Text 10.8: 2 = d (PBS 1/2, 110) obv. 2: ša AN-e

206. Text 10.8: 12 = d (PBS 1/2, 110) obv. 13: ZI.

207. Text 10.8: 36 = F (BAM 461) rev. III 13': ep-

208. Text 10.11: 2 = A (BAM 466) obv. 2: a

209. Text 10.11: 4 = A (BAM 466) obv. 4: i-ḫi-il-[la]

210. Text 10.11: 5 = A (BAM 466) obv. 5: ša |UDU

211. Text 10.11: 11 = A (BAM 466) obv. 11:

212. Text 10.14: 1 = B (AMT 23/2) 11': DIŠ KA-šu

213. Text 10.14: 2 = B (AMT 23/2) 12' (beginning of the line):

214. Text 10.14: 3 = A (AMT 78/1+) rev. III 11':...-kar-rik


216. Text 10.14: 11 = B (AMT 23/2) 6': DIŠ KA,D,AB,B,E,DA ... i-kap-

217. Text 10.14: 15 = A (AMT 78/1+) rev. III 23': aHAR,HAR

218. Text 10.14: 16 = A (AMT 78/1+) rev. III 24': saḫ-še-e ašš


220. Text 10.14: 19 = A (AMT 78/1+) rev. III 27': BÛR-rt

221. Text 10.14: 22 = A (AMT 78/1+) rev. III 30': NA
Plate 102

222. Text 10.16: 4 = a (SpTU 1, 58) line 4 (beginning of the line): 5 Ú.MEŠ

223. Text 11.4: 2–3 = D (LKA 129) obv. 4: di-na p[a-ri-

224. Text 11.4: 5 = D (LKA 129) rev. 2: e-piš

225. Text 11.4: 6 = D (LKA 129) rev. 5:

226. Text 11.4: 11 = B (KAR 35) obv. 16: su-ud pa-ni ŠE.GA-a

227. Text 11.4: 11a = C (KAR 36 + 261) obv. 11:

228. Text 11.4: 12 = B (KAR 35) obv. 17: GISKIM ḪUL

229. Text 11.4: 12, 15 = C (KAR 36 + 261) obv. 17–18:


231. Text 11.4, B (KAR 35) rev. 1′–3′:

232. Text 11.4, B (KAR 35) lug top, first line (on rev.):

233. Text 11.5: 11 = A (LKA 115) obv. 11: kaš-šap-tú

234. Text 11.5: 28′ = A (LKA 115) rev. 10′: šà-šir

236. Text 11.7: 13–14 = B (STT 63) rev. 21: 𒈨IN.NU.  

237. Text 11.7: 16 = B (STT 63) rev. 23: 𒈵GIŠ 𒈨SAG LÂL 𒈨𒈨𒈨𒈨-|di

238. Text 11.7: 17 = A (BAM 468) obv. 17:  

[ina še]-

239. Text 11.7: 17 = B (STT 63) rev. 24:  A Kû


241. Text 11.7: 23 = B (STT 63) rev. 30:  I

242. Text 11.7: 24 = B (STT 63) rev. 31:  ana 𒈨罡-|ár