

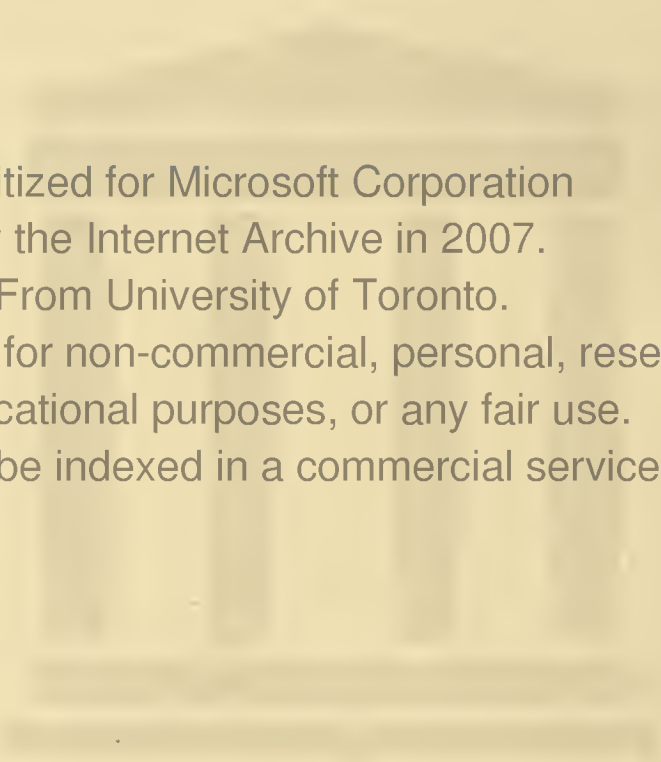
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THE BABYLONIAN EXPEDITION

OF

THE UNIVERSITY OF PENNSYLVANIA

SERIES A: CUNEIFORM TEXTS

EDITED BY

H. V. HILPRECHT

VOLUME XXXI

BY

STEPHEN LANGDON

MÜNCHEN

To be obtained through Rudolf Merkel, Erlangen

1914

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THE EDITOR determines the material to constitute a volume,
but he is not responsible for the views expressed by the writer.

111

HISTORICAL AND RELIGIOUS TEXTS

FROM THE

Temple Library of Nippur

BY

STEPHEN LANGDON

SHILLITO READER OF ASSYRIOLOGY AND COMPARATIVE SEMITIC PHILOLOGY,
OXFORD

*Fifty-one Plates of Autograph Texts and three Plates
of Halftone Illustrations*

MÜNCHEN

To be obtained through Rudolf Merkel, Erlangen

1914

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ARCHIBALD HENRY SAYCE
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ARTHUR ERNEST COWLEY

quod universitatem suam ornaverunt

dedicat

S. L.



VII

PREFACE.

In the spring of 1912 the author of this volume was authorized by Professor Hilprecht to examine the Nippur Collection of tablets in the *Musée Impérial Ottoman* at Constantinople. This permission extended only to those tablets which had been unpacked and partially exposed in two large museum cases. A considerable number of these had been catalogued by my indefatigable friend, Professor Scheil, who made copies of certain important texts. These he generously gave me before I departed for Constantinople, and they have been in more than one instance of great service. With the assistance of Dr. Unger, now curator of Babylonian Antiquities in the museum, I selected about 200 tablets, mostly fragments, and copied them all during my sojourn in Constantinople. Of these texts I give in this volume all which I copied, with the exception of the rather numerous group of incantation texts and a few omens. I have, therefore, succeeded in producing a somewhat large volume which is not altogether homogeneous, but will I trust be in many respects a contribution to Assyriology and general learning. Owing to my peculiarly favorable opportunity of ascertaining the contents of this collection, the duty of giving to the public as much as possible was my first consideration. And in this matter Dr. Hilprecht has given encouragement as well as much of his time and the benefit of his great learning. Not a few errors have been detected by him, for which I am grateful.

The contents of this volume will reveal again the rich and varied contents of the collection of tablets once treasured by the priests and scholars attached to the temple of Nippur. Law, history, liturgy, poetry and medicine are all represented. Both the collections of Philadelphia and Constantinople contain also remnants of extensive grammatical works on the Sumerian language. In this branch of literature, however, the best tablets belong to the Philadelphia collection.

To complete my edition of the important medical text in Constantinople, I have copied all similar texts in the British Museum, most of which were unpublished, and consequently they have been added to this volume. The important fragment of the Code of Hammurapi

offered most difficulty in copying. Complete accuracy in this text can be obtained only by subjecting the tablet to careful chemical treatment. And this leads me to express the hope that by some means a proper installation for baking and cleaning tablets may be immediately added to the equipment of the *Musée Impérial Ottoman*. Perhaps an international committee might take this matter in hand. In any case the need is pressing. The writer as well as others saw unbaked tablets crumble and collapse into heaps of dust, and the best tablets are usually unbaked. Under present conditions the museum in Constantinople is likely to become the most important centre for cuneiform studies. It is, therefore, imperative that this matter be tended to at once.

The courtesy extended to me by His Excellency Halil Bey, Director of the Musée Impérial, I record with gratitude. Dr. Unger, curator of the department of Assyrian antiquities, also assisted and facilitated me in every possible manner. The description of tablets on pages 76 ff. has been written by the Editor of this series from notes supplied by Dr. Unger, the Editor and the Author.

Oxford, April 30th, 1914.

Stephen Langdon.

LIST OF ABBREVIATIONS.

- A. J. S. L. . . . "American Journal of Semitic Languages".
- A. L.⁵ *Assyrische Lesestücke*, fifth edition, by Friedrich Delitzsch.
- A. S. K. T. . . . *Akkadische und Sumerische Keilschrifttexte*, by Paul Haupt.
- Bab. *Babyloniaca*, edited by Ch. Virolleaud.
- B. A. *Beiträge zur Assyriologie*, edited by Friedrich Delitzsch and Paul Haupt.
- B. E. "The Babylonian Expedition of the University of Pennsylvania, edited by H. V. Hilprecht.
- B. L. "Babylonian Liturgies", by S. Langdon.
- B. M. British Museum.
- Br. "A Classified List of Cuneiform Ideographs", by Rudolph E. Brünnow.
- C. T. "Cuneiform Texts from Babylonian Tablets in the British Museum".
- D. A. *Documents Assyriens*, by Alfred Boissier.
- D. P. *Documents Pré-Sargoniques*, by Allotte de la Fuyé.
- H. W. *Assyrisches Handwörterbuch*, by Friedrich Delitzsch.
- J. A. *Journal Asiatique*.
- K. B. *Keilinschriftliche Bibliothek*, edited by Eberhard Schrader.
- K. L. *Altsumerische Kultlieder*, by Heinrich Zimmern.
- Küehler, Med. *Beiträge zur Kenntnis der Assyrisch-Babylonischen Medizin*, by Friedrich Küehler.
- Legrain *Le Temps des Rois d'Ur*, by L. Legrain.
- L. I. H. *Letters and Inscriptions of Hammurab*", by L. W. King.
- Löw *Aramäische Pflanzennamen*, by I. Löw.
- Meek "Cuneiform Bilingual Hymns", by Th. J. Meek.
- M. F. C. *Mission Française de Chaldée*.
- M. V. A. G. . . *Mitteilungen der Vorderasiatischen Gesellschaft*, edited by H. Winckler.
- O. L. Z. *Orientalistische Literaturzeitung*, edited by F. E. Peiser.
- P. S. B. A. . . . "Proceedings of the Society of Biblical Archaeology".
- R. "Cuneiform Inscriptions of Western Asia", founded by Sir H. C. Rawlinson.
- R. A. *Revue d'Assyriologie et d'Archéologie Orientale*, edited by V. Scheil and Fr. Thureau-Dangin.
- Radau Miscel. "Miscellaneous Sumerian Texts from the Temple Library of Nippur", by Hugo Radau, in the
"Hilprecht Anniversary Volume", pp. 374 ff.
- R. E. C. *Recherches sur l'Origine de l'Écriture Cunéiforme*, by F. Thureau-Dangin.
- R. T. *Recueil de Travaux relatifs à la Philologie et à l'Archéologie Égyptiennes et Assyriennes*, edited by
G. Maspero.
- R. T. C. *Recueil de Tablettes Chaldéennes*, by F. Thureau-Dangin.
- S. A. I. *Seltene Assyrische Ideogramme*, by Bruno Meissner.
- S. A. K. *Die Sumerischen und Akkadischen Königsinschriften*, by F. Thureau-Dangin.
- S. B. H. *Sumerisch-Babylonische Hymnen*, by George Reisner.
- Sum. Gr. "A Sumerian Grammar and Chrestomathy", by S. Langdon.
- T. S. A. *Tablettes Sumériennes Archaïques*, by H. de Genouillac.
- T. U. *Tempelurkunden aus Telloh*, by George Reisner.
- V. A. B. *Vorderasiatische Bibliothek*.
- Z. A. *Zeitschrift für Assyriologie*, edited by C. Bezold.
- V. S. *Vorderasiatische Schriftdenkmäler*, official publication of the Royal Museum in Berlin.

ADDENDA.

When the proofs for this volume had been declared ready for the press, I discovered, both to my satisfaction and regret, that a tablet in Philadelphia, No. 4577, which I copied in October 1913, is a partial duplicate of Ni. 1578 in Constantinople. This lamentation on the invasion of Sumer by the people of Gutium will soon be published in a more complete edition so far as possible. The texts are duplicates only in part. I regret being obliged to correct an error in my text Pl. 1, No. 2, line 5; after *na* read *ash dū a*, and on p. 3: *an-edin-na-ásh dū-a*. Fortunately my translation is correct. Line 6 after *é* the reading is probably *íd-bil-lá*. The translation should then be: "In Adab the temple founded by the New Canal the hostile land has razed". Line 3 is restored as follows:

igi dEn-lil-li é-ni ésh Nibru(i)-a ela ba-ab-gar

"Before Enlil his temple, the abode in Nippur, a deluge overthrew."

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1/2



I.

HISTORICAL TEXT MENTIONING NARÂM-SIN.

(Const. Ni. 2373 = Pl. 1, No. 1.)

This difficult text, if correctly interpreted by me, refers to the usurpation of the throne of Agade, whose reigning king Naram-Sin was over-thrown. The name of the usurper is not given, but simply referred to as *da-tuk*, 'a conqueror', a word suspiciously like *Da-ti-Enlil*, father of Shargali-sharri, who is now known to have reigned later than Naram-Sin on the throne of Akkad¹. Scheil's list of the kings of Agade names Sharrukin as the first king and *Shar-ga-[li-shar-ri]* as the fifth. The names of the second, third and fourth kings are broken from the list. Naram-Sin certainly preceded Shargalisharri either immediately or by a very short interval since both are contemporaries of the same patesi of Lagash². Bingalisharri (son of Naram-Sin), is mentioned with Shargalisharri in a list of sheep (?) sent to Akkad, *R. A.*, 9, 82. Thureau-Dangin has justly remarked that it is curious that neither of Naram-Sin's two sons³ succeeded to the throne, and we have in our tablet the explanation. His reign was troubled, his omens were unfavorable, and he fell before an usurper.

According to Scheil's list the first six kings reigned 158 years. The inscriptions of Nabuna'id make Naram-Sin the son of Sargon; contemporary Sumerian evidence tends to make him the predecessor of Shargalisharri, the 5th king. It is difficult to reconcile Naram-Sin, as fourth king, with the tradition that he was the son of the first king, especially so in view of the long reigns which must be assumed for six kings to cover a period of 151 years.

- | | |
|---|---|
| 1. <i>nam-E-kùr-ra-shù shu-mu sir-ra-ba-shu</i> | For the sake of Ekur my hand he took hold of (?), |
| 2. <i>gish-ginar-ra-ni gil-lil-má-shag-ga⁴ ba-an-shù</i> | His chariot on the course(?) I put, |
| 3. <i>gish-má-gùr-ra-ni kun ba-ra-an-si-ig</i> | His boat on the reservoir I have placed for thee. |

¹ Scheil, *Les plus anciennes dynasties connues de Sumer-Accad*, in *Comptes Rendus*, 1911, pp. 615ff., and *R. A.*, 9, 69.

² Thureau-Dangin, *R. A.*, 9, 36.

³ Cf. *R. A.*, 9, 81.

⁴ *gi-lil-má-a-shag-ga* = *sherú* in a list with *ush* and *ki-sar-sar-ag*, *C. T.*, 19, 21, 24—6. *Ush* has the ordinary meaning, "platform". In the same list *sar-ag-e* = *shurrú*, "to cause to hasten", hence *ki-sar-sar-ag* = "place where one causes to hasten". For *sherú*, "to hasten", cf. *Bab.*, IV, 192.

4. *ashte-a nam-lugal-la-ka-ni im-ma-rá-an-ba* The desire of his reign he granted unto thee.
5. ^d*Na-ra-am-Sin mu-imin-a mu-un me-en* 'Divine Naram-Sin' in the seventh year wast thou named,
6. *lugal mu imin-e shu-sag-gà-dúg-ga* A king for seven years conducting the chieftainship,
7. *a-ba er-im-mi-in-dū-a* and then he was bewailed.
8. *shag-ga-ni-shú¹ [edin?]-na nu-mà-mà-lù-da* Wherefore in the plains not did (men) travail.
9. *é(?) -shú másh-ám-shi-sīr-i* In the temple (?) an oracle he sought.
10. *lugal(?) -a másh-a nu-mu-na-gál* To the king (?) an oracle he gave not.
11. *..... shú é-shú másh-am-shi-sīr²* For in the temple an oracle he sought.
12. [*lugal(?) -a másh-a nu-mu-na-gál* [To the king?] an oracle he gave not.
13. *..... ga-ni shu-a-bal-e-ne* His they over-threw.
14. ^d*En-lil nig-dúg-ga-ni ba-en-ne-kúr* Enlil his appointed time changed.
15. *kàr-gar-ra-ni sīg-gan ba-an-da-ab-dúg* His forces he annihilated.
16. *... na-ni zi-ga ba-ni-in-gar³* His he exacted as tribute (?)
17. *da-tuk kisal-maḡ-shú tud-tud-dim* A conqueror born in the great throne room.
18. *É-kùr-shú shu keshda-ba-shi-in-ag* To Ekur a hand put.
19. *dug(?)* Good
20. *gi-gūn-na-ásh esh-ib ba-shi-in-ag⁴* For the *gigunū*⁵ thirty regions (?) he made.
21. *ush* — — — — —
22. *é-durum gish banda-zid⁶ gal-gal ri* The temple chamber with great beams of *banda-zid* wood
23. *é-kùr gish-má-? dé* Ekur with wood

¹ For *shag*, employed as a preposition, cf. *shag-ba*, "in it", Ur-Bau, Statue, III, 2. The causal sense is more common; *sháb-bi ḡar-ḡar-ra* = "because of oppression", S. B. H., 83, 23; *shag* = "therefore," S. B. P., 172, 34.

² The reading *sīr* is established by the variant *sīr-i* in line 9. *Sīr-i* is an example of vowel harmony, parallel to *kush-ù* (= *anāḫu*).

³ *zi-ga gar* occurs as averb in Gudea's Cyl, A, 14, 7. 10. 13.

⁴ The same phrase recurs in Const. Ni. 2270.

⁵ *gigunū*; a chamber in Ekur made to imitate the lower world (cf. *V. A. B.*, IV, 237, note 2) and made of palm wood (Langdon, "Babylonian Liturgies", No. 44, 14).

⁶ The same wood is mentioned in *T. S. A.*, 26, IV, 1; Thureau-Dangin, *M. F. C.*, 1183.

II.

LAMENTATION OVER THE RUIN OF KESH AND NIPPUR
AT THE HANDS OF THE PEOPLE OF GUTIUM.

(Const. Ni. 1578 = Pl. 1, No. 2.)

The dynasty of Gutium succeeded to the throne of Erech 26 years after the fall of the dynasty of Agade¹. The names of several kings of the dynasty of Gutium are known, viz. Sharlak, a contemporary of Shargali-sharri, *V. A. B.*, I, 225, Erridu-pizir, Hilprecht, *B. E.*, Series D, V, 22, Lasirab² and Sium, contemporary of Lugalannatum, patesi of Umma³. It has been suggested that a certain Saratigubisin, called "king" by a scribe of *Sag-PA + KAB-du-(ki)*, a city in the region between Umma and Nippur, belonged to the dynasty of Gutium⁴. Our tablet mentions Nippur, Kesh and Adab in the list of cities ravaged by the invasion of Gutium. Kesh (Br. 10857), distinct from Kish near Babylon, is a part of or perhaps another name for Opis in Akkad on the Tigris⁵. Adab, according to the reports of the American excavations at Bismaya, south-east of Nippur, is identical with this modern ruin. The invaders from Gutium would naturally conquer Kesh, Nippur and Adab in their descent upon Erech from the north. Tiriqān, king of Gutium, ravaged all of Sumer and was defeated by Utuhegal, king of Erech, *R. A.*, 9, 111—120.

Col. II. 1. <i>Uru(?) gul-la</i>	The city (?) destroyed	ANET p. 611
2. <i>En-lil-li gun dugud(?)</i>	Enlil heavy (?) tribute	1. 10
3. <i>igi En-lil-li-ge-ni esh Nibru-(ki)</i>	The face of Enlil the abode of Nippur [beholds not??]	
4. <i>ama Nin-lil nin Ken-úr</i> <i>er gig mu-un-shésh-shésh</i>	The mother Ninlil, lady of <i>Kenur</i> weeps bitterly.	
5. <i>Kesh-(ki) an-edin-na dim-me shu-</i> <i>lil-la-ba-ab-dúg</i>	Kesh, that is built in the plain, he has razed like the wind.	
6. <i>Adab-(ki)-bu-ge a-dúr shal-lá⁶ a-ri</i> <i>ki-bal shu-ba-ab-dúg</i>	Adab, the habitation founded in splendour, the hostile land has razed.	

¹ See Scheil, *Les plus anciennes dynasties connues de Sumer-Accad*, in *Comptes Rendus*, 1911, pp. 606 ff.² *V. A. B.*, I, 170.³ Scheil, *Une nouvelle dynastie Sumero-Accadienne des rois "Guti"*, in *Comptes Rendus*, 1911, pp. 318 ff. Near modern Baghdad.⁴ Thureau-Dangin, *R. A.*, 9, 74.⁵ So Hommel after Winekler, cf. Hommel, *Geographie*, 346.⁶ *shal-lá*, i. e. *shal-lá*, for *shar-ra*. Cf. my "Sumerian Grammar", § 43 and p. 236, *shar* 3. For *a-ri* = *ramá*, see IV R., 18, a, 11, 29, etc.

- | | |
|--|--|
| 7. <i>Gu-ti-um-(ki) shag ma-ni-ib-bal-</i>
<i>bal¹ numun ma-ni-ib-i-i</i> | Gutium rebelled in his heart,
he exalted his race. |
| 8. ^a <i>Nin-tud-ri² nig-dím-dím-ma-</i>
<i>shú er-gíg mu-un-shésh-shésh</i> | Nintud because of his deeds
weeps bitterly |
| 9. <i>uru gul-la é gul-la mu</i> | For the city destroyed, the temple destroyed
she [laments?] |
| 10. ^a <i>Innini edin(?) -shú gi. ta</i> | Innini in the plain |

¹ Cf. *S. B. H.*, 70, 3; 82, 22 = *IV R.*, 28, a, 37 = *S. B. P.*, 138, 22.

² *Ri* evidently marks the subject here as p. 7, li. 24, cf. § 163 of my Sumerian Grammar. For an other example of emphatic *ra*, cf. *A. O.* 5592 in Genouillac, *Dréhem*, *mu en-nun-e* ^a*Bur-^aEn-zu-ra kenag En-nun-(ki) ba-zid*, "Year when the great high priest of the god Bur-Sin, beloved of Eridu, was installed". *Ra* appears to be employed as the inflection of the indirect construct, ordinarily indicated by *ka*, the indirect case of the emphatic particle *ge*.

III.

LAMENT FOR THE DESTRUCTION OF UR AND SUMER
BY THE ELAMITES.

(Const. Ni. 350 = Pls. 2 and 3.)

This important text throws considerable light upon the circumstances which attended the fall of the dynasty of Ur. The chronological list of the rulers of Ur and Isin published by Hilprecht in *B. E.*, XX, Nr. 47 says that Ibi-Sin reigned twenty-five years when the dynasty of Ur was changed¹ and Isin seized the royal power. Omen texts still preserve sinister references to the tragedy which befel Ibi-Sin, last of the kings of Ur. A liver omen says that the omen of Ibi-Sin², king of Ur, was synonymous with calamity³. An astrological text speaks of the destruction of a dynasty (*palû ihallak-ma*) as characteristic of the fate of Ibi-Sin⁴. Recent finds of business documents from the archives of a city near Nippur show a consistent silence regarding the sway of the kings of Ur in this region after the beginning of the reign of Ibi-Sin⁵. Our text speaks of an invasion of the Elamites, who pillaged the land of Sumer and transported the last of the kings of Ur⁶. It is highly probable that the Elamite conquerors established themselves at Ur and ruled over all of the extreme South. The dynasty which succeeded that of Ur, founded by Ishbi-Urra, a *Semite*, at Isin, belongs clearly to North-Sumer. Isin has not been located, but historical circumstances force us to locate this famous city in the region of Nippur. In the reign of Ishme-Dagan, fourth king of the Isin dynasty, an Elamite by name of Gungunu, appears as a ruler of Larsa, north of Ur, near Erech. To this same Elamitic occupation of the South, which began about 2358 B. C.⁷, belong the later rulers at Larsa, Kudur-mabug of Iamutbal and his two sons Eriagu and Rim-Sin. The latter incorporated Isin itself in his empire about 2123 B. C. in the early part of the reign of Hammurapi at Babylon. Not until the end of his long reign did Hammurapi succeed in breaking the Elamitic dynasty of Larsa under Rim-Sin,

¹ Read *ba-an-kûr*, after Poebel's collation in *O. L. Z.*, 1912, 294.

² Ibil-Sin is perhaps the original reading, see *O. L. Z.*, 1912, 18.

³ *K.* 6271, Rev., 12, cf. Jastrow, *Religion*, II, 351.

⁴ Virollecaud, *Ishtar*, XXI, 13. See also *Babyloniaca*, III, 272, *Sm.* 1224.

⁵ See Langdon, *Drehem*, p. 6.

⁶ See also Sayce in *P. S. B. A.*, 1912, 166.

⁷ According to the Rassam Cylinder, VI, 107, the Elamites conquered Erech about 2295 and transported the statue of Innini. The text has a variant which is 100 years less, making the calculation 2195 (reckoning from 650 B. C.). Either of these dates would come well within the Elamitic domination but much too late for the Gutium occupation.

who survived into the reign of Hammurapi's successor. Our tablet, therefore, marks the beginning of a long Elamitic occupation of all of southern Sumer, which endured nearly three centuries and formed the last obstacle to the complete Semitic conquest of the land of the Sumerians. The kings of Ur appear to have been the last Sumerians who really ruled in Sumer and Akkad.

Obv. 1. <i>ud shu-bal-aga-ne gish-ġar ġa-lam-e-ne</i>	When they overthrew, when order ¹ they destroyed,
2. <i>ud-dé mar-ur*-ġim ur-bi ni-kur-e</i>	Then like a deluge all things together he consumed.
3. <i>me Ki-en-ġi-ra shu-bal-aga-ne</i>	Where unto oh Sumer did they change thee?
4. <i>bal-shúġ-ga é-ba ġi-ġi-ne</i>	The sacred dynasty from the temple they exiled.
5. <i>urú gul-gul-lu-ne é gul-gul-lu-ne</i>	The city they demolished, the temple they demolished.
6. <i>tùr gul-gul-lu-ne amash gul-gul-lu-ne</i>	The stalls they demolished, the sheepfolds they demolished.
7. <i>dug-bi tùr-bi-a nu-dub(?) -bu-ne</i>	The bowls in the stalls they heaped not to over-flowing (??).
8. <i>udu-bi amash-bi-a nu-dagal-lu-ne</i>	The sheep in the folds they multiplied not.
9. <i>íd-bi a-dü-dü-na nim-mi(?) -ne</i>	Of the canals their life producing waters they dried up.
10. <i>é-ni zi-dé "kankal mă-mă-ne</i>	In the sacred temple <i>kankal</i> -thorns they allowed to grow.
11. <i>ká-ni "a-nir mă-mă-ne</i>	At the door "weeping plants" they allowed to grow.
12. <i>ama-dumu-ni ki-nu-ġin-ġin-ne</i>	Mother and son they sought not (to unite).
13. <i>ad-da-a-dam-mu nu ūr(?) -ne</i>	Father and wife they joined (?) not.
14. <i>dam dumu ūr-ra nu ne</i>	The wive an infant in the bosom they not.
15. <i>tūr-tūr áb-ba nu dīm-ma-ne</i>	The calves of the cows they reared not.
16. <i>apin(?) -e² ū-a nu ne</i>	The irrigating machines they commanded (?) not to be raised.
17. <i>nam-luġal-la shag(?) -ki(?) kúr-ru-ne</i>	The royal power therein (?) they changed.

¹ It is difficult to render *gish-ġar* = *usurtu* by a single word. The philosophic term "idea" more nearly translates the word when used in an abstract sense. The Sumerians conceive the reality of things as existing in the divine concept or idea of it, not in its tangible existence.

² Cf. Gudea, Cyl. B., 11, 20.

13. *é-ni zi-dé gish-shitim nu-RU-TIG-ne* His sacred temple the builders founded not..
bal-ki ní-te
14. *e udu sàb-ba edin-na* The of the shepherd in the plains they
[nu]-silim-ne repaired not.
15. *é tūr-ra-ni ga nu-aga-ne shurim* In the cattle stalls they milked not; the ewes
ki-nu-tag-gi-ne they housed not.
16. *. . . . ne gi(?)-igi-ni amash* in the sacred sheepfold they gathered
azag-ga shu-nu-nigin-ne not.
17. *i-dūr lam-ma zur-zur-ra sūr urudu* in the sheepfolds they prospered not.
amash-a nu-silim-ne
18. *edin-na másh-anshu tūr-ri-ne nig-zi-* In the plains the life-stock they diminished,
gál tīl-e-ne things with the breath of life they exterminated.
19. *nig-ūr-tab-tab¹ an-gīr-na-ge² imi* The four-footed creatures on the hills
nu il(?) -ne they not.
20. *é ra-su ki-in-ud³-di-ne mu nu-tuk-* The house they , a name they
tuk-ne caused it not to have.
21. *é gi-gi-sag gūl mǎ-mǎ-ne ūb-ba* The house wickedly they burned (?),
tīl-e-ne the fountain they caused to cease.
22. *ūb gish-shar ú-bīl-lá nu-me-a im-ba⁴* At the fountain in the garden fresh verdure
sig-ne is not; the trough (?) they trampled down.

¹ Cf. *V R.*, 50, a, 15.

² Cf. *ibid.*, b, 55 = "Sum. Gr.", p. 192.

³ *LU*.

⁴ Probably a kind of canal, found also in *S. A. K.*, 40, 32.

IV.

HYMN TO DUNGI AT HIS CORONATION.


(Const. Ni. 2275 = Pls. 4 and 5.)

The text is historically interesting for its references to Larak and Erech, whose dynasties were incorporated in that of Ur. The city of *Larak* appears first in the inscriptions of this period and seems to have been pronounced *Larag*¹. See Radau, "Miscellaneous Sumerian Texts" (in "Hilprecht Anniversary Volume"), 14, 22, *UD-UD-ga*. In the liturgies of this period this city is invariably connected with Isin, the goddess Bau being the patroness of both places, see *S. B. P.*, 160, n. 7. On the other hand the unmarried mother goddess is mentioned in connection with Larak, *S. B. P.*, 264, 4, and our text clearly regards Shamash as the god of that city. Dungi is not yet deified.

Obv. I. 1. <i>sal-zid mà-al-ga-sud² dingir-ri-ne</i>	Oh faithful lady, <i>malgasud</i> of the gods,
2. <i>áb-túr-azag-gim sa-zagin igi-bil è</i>	Like a cow of the sacred stall a bright eye upon the (neck)-lace of lazuli lift.
3. <i>^dNin-lil mà-al-ga-sud dingir-ri-ne</i>	Oh Ninlil, thou <i>malgasud</i> of the gods,
4. <i>áb-túr-azag-gim sa-zagin igi-bil è</i>	Like a cow of the sacred stall a bright eye upon the (neck)-lace of lazuli lift.
5. <i>túr-ǵu sǵ-ga-gim shu-tag-ta mu-dúg</i>	I have adorned it like the yellow little bird.
6. <i>kúr-gal ^dEn-lil-ra ul-ta mu-na-gùr-ù³</i>	Unto Enlil, the great mountain, with joy I lift it up.
7. <i>dùg-li-gar mǎ-mǎ-da gú-da-ta mu-ti-teg⁴</i>	To create gladness with magnificence for the neck I have caused him to possess it.

¹ *Larak* has been found in a list of pre-diluvian cities and is identical with the *Laranche* of Berossus, centre of a pre-diluvian dynasty, see Poebel in the *Museum Journal of the University of Pennsylvania*, IV, 43.

² *malga* and *malgasud* appear as titles of slaves and servants in early business documents. In *R. T. C.*, 19, Obv., III, a porter journeys from Adab to Lagash with the *ma-al-ga-sud-da*, who in col. IV (spelled *ma-al-ga*) receives a present from the queen of Adab, and the same servant carries a present from the queen of Lagash to the queen of Adab, Rev., II. *Nin ma-al-ga-sud* is a kind of slave in *R. T. C.*, 18, Rev., II. The title occurs also in *Nik.*, 21, Obv., I, where it is applied to *male* slaves.

³ *gúr-ù* for *gúr-e* by vowel harmony. The same principle explains the recurring form *kush-ù*, Br. 6387. Since the latter form has been read *kush-sha* and used as an argument for assuming a value *sha* for , the only plausible argument for this value thus disappears.

⁴ For the verb *teg*, see "Sum. Gr.", 246, and compare the form of the sign with *C. T.*, 15, 19, 9.

8. <i>nam-teg lugal-ka shag-ta-mu¹ til ni-ib-kush-ù</i>	For the possession of the king in my heart I pondered to complete it.
9. <i>E-kùr-ra-ka shag-ta-mu da- a-gar²</i> of Ekur in my heart was fashioned.
10. <i>mu³ish^{ab} ^dEn-lil-da shag-ta-mu til sud-kush-kush(?) -ù(?)</i>	For the sake of the sea of Enlil in my heart I pondered(?) deeply to complete it.
11. <i>E-ul-másh dú-azag³-gùn qin-mu- un-gur-ri</i>	E-ulmash with all kinds of luxuriant things I restored.
12. <i>lugal sab enim-zid mu-na-a-shág a-zu-ù</i>	The king, shepherd of faithful word, who has done for him pious deeds, heal!
13. <i>^dNin-lil Dun-gi sab enim-gi mu-na-a-shág a-zu-ú</i>	Oh Ninlil, Dungi the shepherd of unerring word, who has done for him pious deeds, heal!
14. <i>nam-til nig-dùg-ga-ka shu-ta-ra- ni-gál⁴</i>	A life of goodness may he lead for thee.
15. <i>E-kùr-ri (?) zu azag-azag</i>	— — — — —
Obv. II. 1. <i>a-a ^dEn-ki me ma^g . . .</i>	Father Ea the oracles great
2. <i>abzu ki-el-la ir a</i>	The nether sea, the pure place
3. <i>^dA-nun-na igi-im</i>	The Anunnaki
4. <i>Erida ki-dùg-ga me-gig</i>	In Eridu the holy place, oracles by night . . .
5. <i>sab dingir azag-gi</i>	The shepherd, sacred god
6. <i>lugal dumu ^dNin-[sun]</i>	The king, son of Nin-[sun].
7. <i>a-a ^dEn-ki-ge(?) ul-sud</i>	Father Ea long days (grant).
8. <i>me-zi-da mash-egir</i>	True oracles, visions of aftertime . . . (give).
9. <i>Dun-gi-ra zi-da</i>	To Dungi the faithful shepherd(?)
10. <i>mu gen-gál⁵ shar</i>	Years of plenty
11. <i>é(?) id</i>	— — — — —
12. <i>na en</i>	— — — — —
Rev. I. 1. <i>id</i>	— — — — —
2. <i>a</i>	— — — — —
3. <i>shag dagal-la lugal-la sag</i>	— — — — —
4. <i>sab-ra-mu⁶ ki-bi-shú mu</i>	— — — — —

¹ Cf. my Sumerian Grammar, § 122.

² For this unusual verbal form cf. *da-e-tar = ipparras*, *S. B. H.*, 5, 29.

³ Cf. Gudea, *St. B.*, 5, 47.

⁴ On this precative form cf. *Bab.*, IV, 244, n. 5.

⁵ Cf. Radau, *B. E.*, XXIX, No. 1, III, 34.

⁶ Note the emphatic demonstrative element *ra* before the suffix *mu* and compare "Sum. Gr.", § 163.

5. *lugal Dun-gi-ra maġ-ám gim* The king Dungi mightily
6. *gish-ginar azag^dNannar nig-(?) -ám ag* A wagon of gold for Nannar he made.
7. *shu-nir-maġ im-gùr-ù a el im a* The great emblem he raised, pure water
8. *é urú e si-(?) sá-sá ud-ud nam-tar-ra-ám* In the temple of the city prosperity of days was decreed (?).
9. *lugal bal-sú-du sab Dun-gi ad-ma mu* The king a long reign¹, the shepherd Dungi wisdom [attained?].
10. *É-kish-shīr-gál^dNannar-kam-ma maġ* Ekishshirgal for Nannar grandly
11. *uru-na ù-dul-tug-ga kùr-dug²-gim mu-na-dú-dú-ne-èsh* His city with protection like a pleasing mountain they (*sic!*) adorned.
12. *á-tug-bi lù-ki-bal-a-ra urú mu-gul-gul-e* His might destroyed the city of the foe³.
13. *má-gúr zagin si azag sud-sud^dNannara-ar mu-ni-gub* A skiff of lazuli inlaid (?) with washed (?) gold (?) for Nannar he dedicated.
14. *kar-ri-nam-ush nig-me-gar-ám ù-di-bi til-e* A sword for joy, for admiration he finished.
15. *A-nun-ge-ne nīn-ní e⁴-ne^dNin-gal im-da-ġul(?)* The Anunnaki with awe were set forth; Ningal was made glad.
16. *má-gúr ushrib azag-ga mu-è* The skiff in a sacred wicker basket he caused to ascend
- Rev. II. 1. *bal(?) -Larak-shú sag-il-la mu-gub* [Dungi the destined], for the dynasty of Larak was established by selection.
- [*é-íd*] *é-engur^dBabbar-ra ki-ba ni-tag* The house of the canal, the house of the sea, for Shamash in their places he adorned.
3. *gu-sag she-sag bal⁵-shú mu-gar^dashnan mu-KAB. + DÚ* The first plants, the first grain, for the temple revenue he made over; corn-bread he offered.

¹ Perhaps Radau, *B. E.*, XXIX, No. 1, I, 13 also to be read *bal ud-sú-du-ka-na* "his reign of far off days".

² Written *DU-kùr-G*.

³ For *ra* expressing the dative of disadvantage cf. *ma-a-ra a-ba ma-i-ra-ta*, "from mo who has taken"? Myhrman, *B. H. & P.*, I, 6, 13.

⁴ Probably variant for *è = ašú*. See also *B. E.*, XXIX, no. 6, R., II, 11. Radau, *B. E.*, Series D, V, 2, p. 32, reads *bīr*, but for *bīr* cf. *B. E.*, XXIX, 2, 12.

⁵ For *bal*, "temple revenue", cf. *Bab.*, III, 251.

4. ^d*Babbar nig-si-sá ka-gi-na dúg-ga-na mi-ni-gar* Shamash justice and truth in his speech placed.
5. *Dun-gi nam-tar-ra-ge bal Unuk-shú sag-il-la mu-gub* Dungi, the destined, for the dynasty of Erech was established by selection.
6. *é íd é engur¹ dingir nin Unuk-ka-ge ki-ba ni-tag* The house of the canal, the house of the sea, for the divine queen of Erech in their places he adorned.
7. *gu-sag she-sag bal-shú mu-gar^aashnan mu-KAB + DU(??)* The first plants, the first grain for the temple revenue he made over; eorn-bread he offered(??).
8. *dingir nin Unug-gà dùg-azag-ga-na² sal-mu-na-ni-dùg* The divine queen of Erech bestowed care upon his pious deeds.
9. *lugal nam-tar-ra-ge silim Hallab-(ki)-shú sag-il-la mu-gub* The king, the destined, to prosper Hallab was established by selection.
10. *é-íd é-engur^aInnini-ka-ge ki-ba ni-tag* The house of the canal, the house of the sea, for Innini in their places he adorned.
11. *gu-sag she-sag bal-shú mu-gar^aashnan mu-KAB + DU(??)* The first plants, the first grain for the temple revenue he made over; eorn-bread he offered(??).
12. *^aInnini-ge mal-pi-maḡ-na zi-dé-shú im-mi-gub* Innini in her vast understanding faithfully established him.
13. *sa-gar-ra-ám³* This a serviee of prostration⁴.
14. *lugal túg-bar-azag-ga túm-ma en-ḡun⁵ ù-gur ḡa-gid-gid⁶* The king, who bears a golden outer robe, the *vicegerant*, may he unsheathe the sword.
15. *Dun-gi túg-bar-azag-ga⁷ túm-ma en-ḡun ù-gur ḡa-gid-gid* Dungi, who bears a golden outer robe, the *vicegerant*, may he unsheathe the sword.
16. *gish(?) -ki-gál sa-gar-ra-kam* A prostration of humiliation.

¹ The primitive sign for *engur* is *LAGAB + AN*, cf. *Découvertes, partie épigraphique*, XLVI, Entemena, Tab. A, Obv., IV, 3.

² Cf. *Bab.*, III, 76, 12.

³ Cf. Radau, *B. E.*, XXIX, p. 43, *sa-gar*.

⁴ *sa-gar* is for *sag-gar = labānu + shakānu*. For *sag* from *sig*, "to bow down, be low", cf. Radau, *B. E.*, XXIX, 59, No. 73. For *sa* variant of *sag* cf. *C. T.*, XV, 11, 7 *sag-ni-mar*, "he that subdues", and variant *V. A. T.*, 617, *sa-mar*, "the overwhelming one", in *Z. A.*, 25, 201. *sa-gar-ra-ám*, also in *B. E.*, XXIX, No. 1, III, 32. The same liturgical note appears in expanded form as *sa-gar-ra-ám shu-la e-ne di(?)*, *ibid*, III, 5 = II, 18.

⁵ For the reading and title cf. *C. T.*, XXIV, 2, 45.

⁶ On this passage cf. *gid-gid = shalāpu* and Ishtar *shalpat namṣari*, Del., *H. W.*, 665, b; *ù-gur* for *u-gur = namṣaru*.

⁷ For *lug-bar* cf. *IV R.*, 61, No. 2, 1, *lúg-bar ina muḡḡi tushêrib*, "an outer robe thou shalt draw on".

17. *lugal ġe-gál-la zi-dé-shú tu-da-ám* The king creates abundance surely.
18. *Dun-gi ġe-gál-la zi-dé-shú tu-
da-ám* Dungi creates abundance surely.
19. *she azag(?) ú azag(?) -gál ġa-
ne-ib-kur-e a-dùg ġa-ne-ib-
nag-nag¹* Clean grain, clean food may he give to eat;
good water may he give to drink.
20. *eri²-en shush + nish + min-ni-
bi-im* A psalm of the high priest. 82 (lines) there are.

¹ Cf. *B. E.*, XXIX, No. 1, IV, 4.

² *eri*, written *urú*, for *er*, "to weep". Cf. also Radau, *B. E.*, XXIX, No. 1, end, *eri-en bi-im*.

HYMN IN HONOUR OF DUNGI.

(Const. Ni. 2372 = Pl. 6, No. 5, and cf. Myhrman, *B. H.* and *P.*, No. 7.)

The text is taken chiefly from Myhrman, No. 7, a double column tablet resembling in form the hymn to Bur-Sin in *B. E.*, XXIX, No. 1, and the Dungi hymn Const. Ni. 2275 of this volume. This single column tablet Const. Ni. 2372 is a duplicate of Myhrman No. 7, Col. I. Evidently the scribes redacted the same hymn on a series of four tablets, each corresponding to a column of the single tablet edition.

Obverse, Col. I.

6. <i>lugal</i> <i>da</i> <i>me-en</i>	King thou art.
7. <i>na-[kid]</i> <i>sag-gíg-ga me-en</i>	Shepherd of the dark-headed people thou art.
8. <i>nir-[gál(?)]</i> <i>AN kùr-kùr-ra me-en</i>	Counsellor of all lands thou art.
9. <i>dumu</i> ^a <i>Nin-sun</i> ¹ - <i>ka me-en</i>	Son of Ninsun thou art.
10. <i>shag-gi-pad-da an-azag-ga</i> ² <i>me-en</i>	Chosen by the pure god of heaven thou art.
11. <i>lugal nam-tar-ra</i> ^a <i>En-lil-lá-[ge]</i> <i>me-en</i>	King (selected) by the fate of Enlil thou art.
12. ^a <i>Dun-gi kenag</i> ^a <i>En-lil-lá me-en</i>	Divine Dungi, beloved of Enlil, thou art.

¹ *Ninsun*, a married mother goddess, chiefly the Innini of Eshnunak, capital of Dupliash (on the borders of Elam), whose god was Tishpak, a form of Ninurashā. A more common title of this god consort of Ninsun of Eshnunak is *Lugalbanda* (= *Umunbanda*), *S. B. P.*, 154, 22; Krausz, *Götternamen*, 34—6; also *Enbanda*, *II R.*, 57, c, 23, a title of Ninurashā, is surely the same deity, see Radau, "Miscel.", 417. Hence *Lugalbanda* and *Ninsun* are types of *Ninurashā* and *Gula*. Note also that *Lugalbanda* is a title of the sun-god in Radau, *Miscel.*, No. 4, and *Ninurashā* is the vernal sun, cf. Langdon, *B. L.*, 145. Because of the close connection between *Ninsun* and the virgin mother type *Innini*, chiefly worshipped at Erech, both *Lugalbanda* and *Ninsun* were worshipped at Erech and Kullab, a quarter of Erech, cf. *V R.*, 46, 27. Note that *Singashid*, a ruler of Erech, worshipped these deities, *S. A. K.*, 222. She is regarded as the mother of *Gilgamish*, *S. B. P.*, 153, n. 19; *R. A.*, IX, 115, III, 2, but in the *Gilgamish* Epic *Rishat-Nintil*, a priestess of *Ninsun*, is stated to be the mother of this hero, cf. *K. B.*, VI, p. 146. Among sacrifices at the feast of the new-moon at Erech is mentioned the sacrifice of a kid to *Ninsun*, *Legrain*, 274, 19. She is mentioned after *Ninā*, *ibid.*, 337, 11. On the other hand *Legrain*, 367 mentions *Ninsun* of the city of the *ashuhu*-trees in connection with the god of Eshnunak, probably a cult in some quarter of Eshnunak. Note the order of deities on a *Drehem* tablet, *Innini*, *Ninsun* and *Lugalbanda*, *Genouillae*, *Tablettes de Dréhem*, 5501, Obv., 16—18, and Rev., 19—21. *Ninsun* appears to have been particularly favoured by the kings of Ur. According to *Genouillae*, *ibid.*, 5514, Rev., 5, she had a temple at Ur, cf. Obv., 15, and not only does *Dungi* call himself "son of *Ninsun*", but *Gimil-Sin* is called the beloved of *Ninsun*, 5482, Obv., 13, as well as of *Nannar*, *ibid.*, l. 7, which leads us to infer an identification of *Ninsun* with *Ningal*, consort of the moon-god, an identification made only at Ur. This identification of *Ninsun* with *Ningal* at Ur is confirmed by the dedication *S. A. K.*, 194, y, where *Ningal* is called the mother of *Dungi*. Note also *Nannar* and *Ninsun* at Ur, *Langdon*, *Drehem*, 49, Rev., 13—16. The same tablet mentions *Ninsun* of Erech, of *Kikal* and of *Shubaru*, a quarter of Eridu. The name probably applies originally to *Innini*, as "lady of battle", cf. *sun* in "Sum. Gr.", p. 243.

² So Myhrman's text. The variant is uncertain, perhaps *ki*.

13. *sal-zi-dúg-ga* ^d*Nin-tud-da*¹ *me-en* Cared for faithfully by Nintud thou art.
14. *gish-túg-pi-sum-ma* ^d*En-ki-ga*² *me-en* Begifted with understanding by Ea thou art.
15. *lugal kalag-ga* ^d*Nannar* *me-en* Mighty king of Nannar thou art.
16. *uḡ-gù-dū-a* ^d*Babbar* *me-en* Raging panther³ of the Sun thou art.
17. ^d*Dun-gi ul(?)-li⁴-pad-da* ^d*Uru* *me-en* Divine Dungi, named unto far away days by the god Uru thou art.
18. *gír gir⁵-nun-na kásh-e-dú* *me-en* Thou that settest thy foot on the way to the shrine thou art.
19. *gír kùr-ra ḡar-ra-an-na kun⁶-sud-sud* *me-en* One that walks in a foreign land by a route stretching far away thou art.
20. *gír-nitaḡ ùr an-gír-na⁷ kaskal-e kàs-e⁸* *me-en* A hastening governor, traversing his plains by the highways, thou art.
21. *dup-sar-gal é⁹ ^dNidaba-ka¹⁰* *me-en* Great scribe of the temple of Nidaba thou art.
22. *nam-ur-sag-mu-gim nam-kalag-ga-mu-gim* "Even as my heroism, as my valour,
23. *gish-pi-túg-ga¹¹ shu-ḡu-mu-ni-dú-ám¹²* In understanding may (god) adorn me.
24. *enim-gi-na-bi ḡa-ma-da-sá-ám¹³* By his faithful word may I be directed aright.

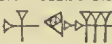
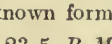
¹ So read for Myhrman's *ra*.

² *ga*, for regular sign of indirect genitive *ka*, is a clear case of dissimilation. For dissimilation in Sumerian, beside the cases cited in § 59, see also *neda* < *netā*, *B. A.*, V, 679, 14, *d* > *t* to avoid two sonants, also *dumuzita* (*ibid.*, l. 15) for *dumuzida*.

³ Or perhaps, "slaying heat", cf. *mul ud gù-dū-a = qaqqab úmu na'ri*, *V R.*, 46, a, 43.

⁴ Var. *li-a*.

⁵ For *girnanna*, written with *gir*, *R. E. C.*, 3, not *gir*, *R. E. C.*, 4, as in our text, see *S. A. K.*, 252, perhaps some kind of sanctuary. The scribe has apparently confused the two signs.

⁶ The classical sign  appears to be the result of a confusion of two ancient signs, *R. E. C.*, 434(A) and  (B). The earliest known form of B is in *R. T. C.*, 82, Rev., 5. The sign A has invariably the meaning "reservoir", as in Gudea, *Cyl. A.*, 23, 5, *B. M.* 12942, Rev., 3 (Rev. and Obv. confused in *C. T.*, VII) *A-zi-da id-da*, "the reservoir of a canal", *T. S. A.*, 23, Rev., end, and *R. E. C.*, 434. Sign B means *zibbatu*, "tail", cf. Code of Hammurapi, 37, 31. The sign occurs in no syllabar, and its Sumerian value *kun* is known only from variants in historical inscriptions. After the confusion was complete, so far as I can see, it is wholly uncertain, whether we are to regard *kun* as the word for "tail", or "reservoir". On the basis of the root *gin*, "to be circular", "to wind", I suggest that the value *kun* be reserved for B. The confusion is complete in the middle period, cf. A = *kun* in the archaic inscription of Esarhaddon, *I R.*, 49, IV, 34, and B = *kun* in the Babylonian script of Nebuchadnezzar I., *V R.*, 56, 43, where *kun* is probably correctly written. Note that Myhrman has the sign for "winding", "long", *i. e.*, B, correctly, but the variant has A, which is not correct. A occurs also in *B. L.*, No. 1, 24, in a passage *kun-gid-da*, which resembles *kun-sud* in our passage.

⁷ So variant.

⁸ So variant. Myhrman appears to have *an-gír kàs-e* and some doubtful sign, which I fail to understand. As no photograph accompanies his text, it is impossible to determine the reading of the Philadelphia tablet. [Ungnad has collated this tablet for me and finds that Myhrman's text has *kàs-e qin-gà*, "to traverse thou seekest".]

⁹ Myhrman *zu*.

¹⁰ Var. *kam*.

¹¹ Written *Tug-PI*.

¹² Var. *a*.

¹³ Var. *a*.

25. *nig-si-sá-e ki-ǵa-ba-ág-gà-ám*¹ Justice may I love.
 26. *nig-erim-e ki-ab-ba-ra-ág-gà-ám*¹ Wickedness may I not love²
 27. *nig-ga al-dúg-ga ba-ra-ab*³ may I not
 28. *á-Dun-gi me-en lugal kalag-ga-ni* I am Dungi, the divine, a king who
 29. *ǵiṣh sag-bi-shú è a-[ni]* is mighty, a man who excels all.
 30. *á-nun-ǵál*⁴ *zag-tu*⁵-*mu* A powerful one
 31. *ni-me síl* — — — — —
 32. *ǵir-nitaǵ-mu gur-kaskal-e(?)* My governor a return voyage
si ǵe [sá?] may accomplish safely⁶.

Obverse, Col. II.

8. *mu-mu ul-[li-a-ta ?]* My name [unto far away days]
ǵù-ta [ǵa-da-ab-de ?] in words be proclaimed.
 9. *ár-mu kalam-ma [ǵa-ma-da-ab-bi]* My glory in Sumer be rehearsed.
 10. *en á-gal(?) kàsh-e* a strong lord hastening
 11. *Nibru-ki-ta* To Nippur
 12. *kaskal-gid-ásh-gim shú* as a single double-hour march⁷
shag-mu ǵa-ma-[da-ǵul-li] [to journey?] may my heart be glad.
 13. *né nam-shul-bi ta? (sic!)* The strength of its fame
né-ba-ǵub-ba be its strength
 14. *dúr-gar-bil banda-mu tum-mal ba-zal(?)* — — — — —
 15. *tu-(ǵu) kalama ara-ǵush-bi dal-la-an(?)* May the dove, which in angry flight in the
á-mu ǵu-mu-un-gid-gid Land flies, my strength prolong.
 16. *áImdugud*⁸-*(ǵu)*⁹ *kùr-bi-shú igi-il-la-ba*¹⁰ May the Zu-bird, which lifts its eyes upon
shár-mu ǵu-mu-bad-bad the Land, cause my riches to endure
 forever.

¹ Var. omits.² Note the form *abbara* for *abara*, and compare §§ 228, 219, p. 161 on *a*, as precativè of the first person.³ Myhrman appears to have copied *ab-ba-ra-gig-ga*.⁴ Variants *á-nu-ǵál*, *á-nu-ma-al*, see Meissner, *S. A. I.*, 4689; *R. A.*, 9, 7, 11; Radau, "Miscel.", No. 1, Rev., 22.⁵ Sign uncertain, *sar* or *li* possible.⁶ It is probable that Myhrman, 7, Obv., I, ended here. From this point I have no variant or photograph to control the text.⁷ About 10½ kilometers. The distance from Ur to Nippur was 150 kilometers by the most direct route or at least 12 double-hour marches.⁸ For reading *dugud*, not (*im*)-*gig*, in the name of the mythical Zu-bird see also *C. T.*, 25, 27, K. 2117, 9. The sign *gig* is often confused with *dugud*, as in *D. P.*, 136, Col. IX, Ur-Bau, Statue, III, 6 and *passim* in the inscriptions of Gudea, see *S. A. K.*, p. 255. But the reading *dugud* is established by *Cyl. A*, 4, 17 *dim-gig-(ǵu)-dam*, i. e., *imduguddam*.⁹ Or *nam*?¹⁰ Text *mèn(!)*

17. *uru-mà-da ki-gar-gar-ra-mu*
ğa-ma-làg-làg-gi-esh-ám¹ In my city my constructions may he establish.
18. *kalam sag-gig gim-udu-ám*
ũ dug ğu-mu-ub-duġ The land of the dark-headed people as one that tends his sheep may he look upon goodly.
19. *másh(?) ğar-sag-ğàsá ğub-sar-sar-*
- ri-ne² The kids(?) on the mountains in peace leap.
 [Lines 20—22 illegible.]

Reverse, Col. I.

4. *E-gal-la(?) ^dNin-é-gal-ka-kam³* In Ekalla of the queen of the great house,
5. *tin-kash ni-dúb a-gub-bi ni-dúb* Wine and beer he libated, holy water he libated.
6. *tin-gan-ni pad ğu-mu-ni-kur* Wine be abundant, bread may all eat.
7. *^dNin-(?) sag-dū⁴ ğu-gim ğa-ma-zi-dim* And may *Nin* . . . , the *sagdu*, like a bird come swiftly;
8. *Nibru-shú a-la-mà⁵ ğa-ba-an-gur-ri-en* to Nippur, my city, may she return.
9. *ud-bi-a ud-dé enim-ib-bi mar-ur* ğe-nigin* Once on a time the spirit, the wrathful word, the deluge⁶, gathered all⁷.
10. *mìr-mìr-ra im-ğäl-lu mur-bi ni-bi-a ğu-*
mu-un-du The raging storm uttered its roar with terror.
11. *ud ğir-ġir immir-imin-bi-ta an-na-ge*
bi-dúg⁸ The devastating spirit with its seven winds caused the heavens to moan⁸.
12. *ud teg-sag-ga⁹ ki ğe-im-bul-bul* The violent spirit caused the earth to quake.

¹ For *esh* denoting a plural object cf. "Sum. Gr.", § 225.

² For this complex compare *ġu-ub mu-un-sar-sar-e-ne = iltanassūma*, *C. T.*, 16, 44, 98. The plural ending *-ne* denotes a personal subject, which is difficult to discover in this passage.

³ According to *S. B. P.*, 142, 7, Ninegal is a type of Gula and consort of Urash of Dilbat, a city not founded before the Isin dynasty. In Dilbat-texts Lagamal is ordinarily the goddess of Dilbat. Also III *R.*, 66, c, 1 connects Urash with Ninegal, as do other passages, see Hinke, "Bd. St.", 226; *B. A.*, II, 203, 13. Note *K.* 4349, W., 2 [*La-ga-ma-a*]t (? ?) ^d*Ninegalla*. In *S. B. P.*, 156, 44 she appears to be connected with Ereshkigal, queen of Inferno, and in Const. Ni. 2266, l. 13, she is clearly the underworld deity, see page 36. A vase dedicated to Ninegal for the life of a patesi of Nippur is noted by Scheil, *R. T.*, XXXI, *Notes d'Épigraphie*, V; here also (contrary to Scheil) I would identify Ninegal with Ereshkigal, as in *S. A. K.*, 144, c, 146, k. The passage *R. A.*, X, 71, Col. II, 5 connects Ninegal with Damkina and Nergal. Her identification with Lagamal of Dilbat appears to be late.

⁴ Probably for *sag-tun*, a title of Gula of Isin. Myhrman appears to have *Ninda*, a male deity, attendant of the court of Enlil, *C. T.*, 24, 10, 5. Read *Ningal* (?).

⁵ *Sic!* Evidently a Semitic loan-word. The construction is faulty; we should have *Nibru-(ki) ala-mà-shú*.

⁶ Reading *ur* is uncertain.

⁷ Cf. *B. L.*, No. 177, Rev., 1; *S. B. P.*, 142, 6.

⁸ Most uncertain.

⁹ Cf. *teg-sig = nadá*, *C. T.*, 16, 37, 42; *te-mu-un-da-ab-sig*, *S. B. A.*, 94, 13, and *nam-te-sig* in Zimmern, *K. L.*, 25, VI, 20 — all with the meaning "to cast down".

13. ^d*Immer-ri an nig-dagal-la-ba gù ù-mu-ni-dúb-dúb* The storm god in the vast heavens shrieked.
14. *dāg-tūr-tūr-bi-im dāg-gal-gal-bi-im*¹ And there were little hail-stones, and there were great hail-stones.
15. *síg E-kishib-ba*² *ǵe-im-mi-ib-za* But now the brick-walls of Ekishibba shine with splendour.
16. *lugal-me-en im-ba-ra ba-da* A king am I, the storm-winds [are silenced ?]
17. *ug(?)-ban-da-gim* *ǵu* Like a young panther
18. *ǵush-ká-na*³ *-gim tūg-gà* Like a roaring door-post
19. *dù-la-la-gál-la-mu kàsh-ǵu* My sanctuary
20. *ǵir gir-é-nun*⁴ *ásh-du-gim kàsh ?* My foot on the walk of the shrine as one who is excellent hastening
21. ^d*Babbar é-a-ni-shú ǵi-ni zal* Shamash in his rising his eyes brightly [beamed].
22. *kaskal-kaskal-gid ud 15(?)-ám shu-ǵu* A far journey for 15 days(?)
23. *sag(?) ur-sag-mu* At the head of my choice soldiers

Reverse, Col. II.

9. *ǵu-mu-ni-pad-dé-en-ne* may they proclaim.
10. [*t* *g*]*u-la-ge sal-dúg-ga* bestow care upon.
11. *ǵe-nu-gál-ta* with riches.
12. *nam-ur-sag nam-kalag-ga nam-til nig-dug sag-e-esh sàg(?) -ga* Heroic valour, sturdiness and good health grant me as a gift.
13. *á-maǵ-sum-ma* *ri* With vast strength begifted
14. ^d*Dun-gi kúr sun-sun kalama gi-en-gi* Divine Dungi, conqueror of foreign lands, establisher of the Home Land.
15. [*ur-sag ?*] *an-ki-a gab-ri nu-tuk* Hero (?), who in heaven and earth (*sic!*) no rival has.
16. *ga* — — — — —
17. [*zag*]-*sal* Glorify!

¹ Compare *C. T.*, XV, 15, 23f., and Boissier, *D. A.*, 59, 6; also *S. B. P.*, 282, note 2.

² Temple at Kish.

³ The passage refers to the comparison made by the Sumerians between the sound of the great door posts swinging on their stone sockets and the roar of lions. See Heuzey in *R. A.*, 9, 90.

⁴ We have here probably the full form of the ordinary word *gir-nun* (see *S. A. K.*, 252), which is known to designate a part of a temple. The signs *é-nun* are written together as in *S. A. I.*, 3781, but the ordinary form *é-nun* (= *kummu*, "chapel") is surely identical in meaning. The Semitic would be *padan kummi*, "walk of a shrine". See *Col. I*, 18.

2. <i>e an-na-kam</i> ^d <i>E</i> [<i>n-lil?</i>]	— — — — —
3. <i>dingir dirig-dirig-ga-ám</i>	A god surpassing, surpassing is he
4. <i>im</i> <i>mu-un</i>	— — — — —
5. <i>an-na ásh-nun-bi-im</i>	In heaven he is their autocrat,
<i>ki-a ushumgal-bi-im</i>	In earth he is their prince;
6. ^d <i>A-nun-ki-ge-ne</i> ¹ <i>dingir-mag-bi-im</i>	Of the Anunnaki he is their great god.

¹ For the readings and interpretation of this word, cf. *Bab.*, VI, 106. The form which occurs here supports the contention that *ki* is the locative ending of *Erida-ki*, and that the original *A-nun-erida-ki-ge-ne* became *A-nun-ki-ge-ne*. Note the Semiticised forms *Igigu* and *Anunnaku* in the inscription of Adad-Nirari I., Messerschmidt, *Keilschrifttexte aus Assur*, pl. 7, 25f., and *Enukku* K. 2100, IV, 8 = C. T., 25, 18. See also King, "Creation", p. 28, l. 42.

VII.

LETTER TO A SUMERIAN RULER.

(In the Ashmolean Museum.)

The text which I publish here is so mutilated that it seemed at first impossible to utilise its contents for any serious purpose. It came into the possession of the Ashmolean Museum from an unknown site, but the script and contents appear to warrant its classification among the scattered collection of Nippur. Only by most skillful treatment were the museum authorities able to make the tablet legible in places, and after much labour I venture to publish a copy and suggest a general interpretation. The reverse of this text is entirely worn and broken away. The obverse carries forty-eight lines, so that in its original condition our tablet should have yielded a text of nearly one hundred lines, thus corresponding closely in form to the hymn on Idin-Dagan, third king of Isin, published by Dr. Radau, "Miscellaneous Texts", No. 2, and re-edited by the writer in his "Sumerian Grammar", 196—200. The great importance of Radau's text lies in the fact that here a deified king of Isin appears in the rôle of Tammuz, the dying god, and a text recently published by Zimmern¹ names several kings of Isin, who after (or before?) their translation were recognized as types of the suffering god, who perished and was resurrected for humanity. In assigning this letter to Dungi or one of the rulers of Ur I have no conclusive argument to adduce. The script, the title in line 11, and the similarity of style between this text and others addressed to kings of Ur and Isin lend only probability to the suggestion.

Beside the rulers of Ur and Isin any one of the incomplete list of the little known Elamitic dynasty of Larsa may be suggested, such as Siniddinam, Arad-Sin, or Rim-Sin. In favour of one of the kings of Ur is the fact that the king here addressed claims as his patrons Enlil of Nippur, Ea of Eridu, Nannar of Ur and Nergal of Kutha, and the letter is written by Nannar-mansum, a citizen of Ur. This evidence would tend to exclude the dynasty of Isin, for none of these could possibly have reigned at Ur, a city which passed immediately into the hands of the Elamites after the reign of Ibi-Sin. On the other hand, none of the Nippur texts present such a curious literary form as we have in this composition. The first twenty lines appear to be an ordinary panegyric to a king, such as we find in historical inscriptions or in the initial section of a hymn to a deified king². But at this point a colophon

¹ *Sumerische Kultlieder*, No. 26, Col. VII.

² Compare Myhrman, *B. H. & P.*, I, No. 7.

of two lines, giving the name of the scribe, interrupts the text. From this point onward we have a letter addressed to a deified king by an official and beginning with the notice, "This is what the crown officer said to him". This literary form is not without analogy in Sumerian texts of this period, see page 25. The meager information which can be gleaned from the mutilated and weather-worn text of the letter shows clearly enough that the king had been elevated to the legion of the gods. He fixes the fates of men and is the source of all natural gifts. The hymn is characterized by frequent mention of a banquet to this god, by which I suppose we are to understand the feast offered to his soul, at which his family and country-men partook. Feasts of this kind in the Sumerian period are not infrequently mentioned¹.

4. *^aEn-lil gab-gi nu-mu-un-[na-gál?]*
Enlil a rival [caused] not [to be.]
5. *nam-kalag nam-lipesh tag-a túg i-ni-in*
Heroic power, compassion [he bestowed?]
6. *na-ri É-kùr-ra² en-gal ^aNin-urashā á-taḡ-a-ni-shú³ i-ni-in-gar-ra [me-en?]*
The cleansed of Ekur, great high-priest Ninurashā, as his helper he sent.
7. *^aEn-ki gish-pitug-dagal-ba(?) gar ge shu-gal-dú-a⁴-[a-an:]*
Ea with vast understanding has made him completely perfect.
8. *^aNannar en-gal UD azag-ga ne-ne taḡ ká É-kùr-ra*
Nannar, the great high-priest
9. *nam nam-til-la⁵ ù-sukal (?)⁶ nig-zid nig-si-sá shu-zid-mu-na-[sig]-e*
A fate of life, service, . . . faithfulness and righteousness he granted unto him kindly.
10. *ú-a(?)⁷ -ri azag-dé igi-kar pad ^aInnini⁸-bi me-bi*
The caretaker(?) . . . to keep clean is he chosen, the offerings of the mother goddess,
its regulations [to maintain is he named].
11. *ud-da-du⁹ shu-el shu-azag-bi sud*
The illuminator, whose clean hand, pure hand
12. *li-tar-tar nig-ag-ag gish-ḡar-ra-bi na*
He that seeks after (good) deeds, whose plans

¹ For the parentalia see *Babyloniaca*, VI, 193—215.

² Same title of Ninurashā in *B. E.*, 29, 52, 44.

³ For Ninurashā, as a "helper", see *V R.*, 51, a, 24; date formula of Ammiditana, 31; same title of Adad, King, *L. I. H.*, III, p. 201, 47, and of Innini, *R. A.*, 9, 112, II, 27. For the construction with *shú* see "Sum Gr", § 85.

⁴ Compare Langdon, "Liturgies", No. 43, 6; also *IV R.*, 13, a, 20, and 16, b, 34. Note especially the hymn to Dungi in Myhrman, *B. H. & P.*, I, No. 7, I, 22 [*gish-pitug-ḡa shu-ḡu-mu-ni-dú-ám*].

⁵ The traces on the tablet favour this reading.

⁶ Wholly uncertain. Traces favour *ù-sukal*.

⁷ Cf. *C. T.*, 21, 20, 2.

⁸ This ideogram for "sacrificial" cake is probably to be read *nidab-bi*.

⁹ This title is applied to Ishme-Dagan, *C. T.*, 21, 20, 3, and to [*Burna*]-*burishash* (?), *O. B. I.*, 68, I, 12.

13. *ab-?-ag gul-gul gish-nu-un gi-gír-lá ur gal-gal-la-ge*
Who the built and sculptured, protection of the great
14. *gú-ni-a-ni shu-ni-ba-nu-è*
Whose hand his escapes not(?)
15. *shub-túg du gír-bi*
. whose foot
16. *mu-pad-da nin-kalama¹ dùg-síg-síg-gi-ne sá-túg*
He that was called by the lady of the Land, the oppressors he suppressed
17. *bad-gal-gal gi-azag-gim la²-ba-an-dim-e ka(?) ^aEn-lil-lá-ta*
A great wall like a pure reed, he was not created but by command of Enlil.
18. *ki-bad-du igi-bi nu-gar-ra za-pa-ág me-lam-ba ní-ba-te-te-dé*
Fortress whose front yields not; the uproar of whose glory terrifies.
19. *esh túg kùr ki-bal mu-ni-in-shush shu-?-im-mi-in-ág*
. the land of the foe he crushed reduced.
20. *dumu tud-da en ^aNé-unu-gal-la-ka-ge gar gar in-gu-ra*
Son begotten by Nergal
-
21. *ù-na-a³-* *dúg*
To him say.
22. *^aNannar-ma-an-sum dupsar ibil⁴ Ab-gish-in galu Uri-ma-ge*
Nannar-mansum, the scribe, heir of Abgishin, a citizen of Ur.
-
23. *NITAH + MIR⁵* *na-ab-bi-a⁶*
That which the crown officer said to him.
24. *ad-da-mu arad-gi-na-ra (?)mu-e-shi-in-tuk-a*
My father to a servant faithful, whom thou

¹ Cf. *Ninkalama-zigal* . . . , a title of Nidaba (?), *C. T.*, 24, 9, 27.

² Perhaps the negative verbal prefix *na > la*, perhaps a Semitic loan-word. The explanation of this *la* given in my Grammar, p. 44, n. 2. That *la* stands for *na* rests upon the supposition that all these passages contain a negative wish or some construction which demands the negative *na* (§ 227), but the more natural meaning demanded by these passages is the indicative, hence it seems better to regard *la* as due to Semitic influence. Note that *la-ba-gi-gi-da*, "that he would not return to complain (he swore)", demands *na*, as the negative of indirect discourse (*M. I. O.*, 3529), but if we regard this *la* as Semitic, the rules of Sumerian Grammar cannot be applied to it.

³ *ù-na-a-dúg* occurs also in line 44. (Note also *ù-na* in *ù-na-a-dúg* in *Z. A.*, 18, 252, Rev., 4). We have an adverb in "Babylonian Liturgies", 115, 1 ff., *ù-na gub-ba = sha shaqish(?)izazzu*. The word *ù-na* occurs also in the compounds *gig-ù-na = shat múshi*, "darkest part of the night", and *gig-ù-na = kussu*, "cold", *i. e.*: "coldest part of the night", see Meissner, *S. A. I.*, 6716 ff. *Ù-na* probably from *na* for *ana*, "high", and in these compounds means "height, summit", "the height of the night". For the verbal prefix *ù-na*, cf. *Syntaxe du Verbe Sumérien*, 280.

⁴ Note the form of *USH* employed in this compound, *i. e.*, *NITAH*, *R. E. C.*, 27. The ordinary sign is *USH*, see for example, "Code of Hammurapi", 32, 89. Also in line 23 *NITAH* appears to be employed for *USH*.

⁵ Usually read *uku-ush*. This is the only passage known to me where the signs are inverted.

⁶ Cf. *na-bi-a* in Thureau-Dangin's *Textes de l'Époque d'Agade*, p. 3, note 1, and *ibid.*, 1119, 2.

25. *lugal kúr-ra mu-ni nu-mu-un-pad-dé sag-du tag-me-en*
A hostile king whose name is not spoken, the on the head thou didst smite.
26. *kalag igi-bi igi-mu-ud(?)-dū-a ki ta*
Strong warrior, whose eyes behold below and [above?]
27. *lugal igi-du-gal dingir-ra me-en nig-nam-e šig-gi me-en*
Oh king, great champion of god (*sie!*) thou art; whatsoever is given it is thou [that givest.]
28. *li-bi tar-ri-dé nam-galu-ge-bi zu-zu-dé*
To fix the destiny, to make known the fate of man,
29. *dub-bi-(?)-kalag-bi mu-e-ni-túg gish-galu-KA šig-gi-dé*
This precious letter thou takest to bestow,
30. *túg(?) sūb¹ ^aŠig zur-zu-ūr er-bi mu-ni-in-è*
The thou takest. Oh shepherd, who to the God of Brickmaking prayer . . .
with sighing causest to ascend.
- [Lines 31—33 mostly illegible.]
34. *nam-tar-tar-ri im-mi-in-ma(?)*
. the fates he
35. *ur?-sag maḡ-e mu-e-da-an?*
36. *a mu-e-gál dé-in-aga sag-bi mu-un*
37. *ur-sag gál i-ni-in-dīb-bi dumu maḡ-e ka-mu-ra-an-gub*
. oh hero I bring, oh far-famed son thee I feast².
38. *e-ne mu-e-ni-gar sag-maḡ-bi-shú(?) mi-ni-in- ? ? -li*
Their thou createst; as a gift magnificently thou bestowest(?)
39. *ba-mu nam-ti-la-ka . . . -ta-sá lugal-mu-ur³*
. of life may be decreed(?) for my king.
40. *ba-an-gub-bi en-e-ne er-ba-ni-ib*
. has set up; their lord they lament.
41. *túm-ma arad-shag-gi-na-zu e-ne-bi⁴ (sie!)*
For fitted⁵, to thy servant of faithful heart speak.
42. *ti shu-(?)-mu-un-è-da idim pi-la-ba muḡ-bi⁶*
The evil thou hast caused to go forth; who the lowly has afflicted, upon him . . .
43. *im-ri-a nam-til-zu-shú ka⁷-im-mi-in-gub-gub*
. family for thy life has banqueted(?)

¹ The sign *DU + DU* has the value *su-u = ri-e-a-um*, *R. A.*, 9, 77, II, 7, probably for an earlier *sub*. The word *sib = re'u* is established, but *sab* ("Sum. Gr.", 289 and 235) should be replaced by *sub*.

² For *ka-gub = patānu* see *Z. A.*, 17, 202; *Bab.*, II, 207; Meissner, *S. A. I.*, 9936; and below, line 44.

³ The order of words is unusual; we expect the verb at the end of the line.

⁴ We expect, *ù-ne-bi* or *ù-na-bi*.

⁵ Cf. Hrozný, *Ninib*, 16, 18.

⁶ Traces favour the reading *tud* for last sign. ⁷ The sign may be *kur* or *nak*.

44. *ù-na-a-dúg* [*ka-*]*mu-ra-ab-gub-ba*¹ *shag lugal-mu ġul (?) ma-ág-e*
 Say to him. Thee I banquet, the heart of my king glad I render.
45. *dím-ma-mu ga-mu-na-ab-dúg-dúg*
 my I will rehearse.
46. *lugal* ^a*Enlil li kùr-kùr-ra mu-ni-ne-in-sà-a*
 The king Enlil the destiny of the lands proclaimed.

The epistolary forms *na-bi-a* and *ù-na-dúg* are known from two letters of the period of Sargon, Thureau-Dangin, *Textes de l'Epoque d'Agade*, numbers 1058 and 1119. A letter to a king of the period of Ur will be found in my "Liturgies", No. V, a text, which I failed to understand, when I copied it in 1909, before the epistolary form was known.

- | | |
|---|--|
| 1. <i>lugal-bi igi-ila -ġa-shi- mu-ur</i> | To the king my radiant object of adoration, |
| 2. <i>ù- na- dúg</i> | say. |
| 3. <i>alam-azag-gi ud-dùg-ga tu-ud-da</i> | "Oh pure figure born on a good day, |
| 4. <i>en nír-ġál dingir-ri- ge</i> | Mighty high-priest of god", |
| 5. <i>ù- na- bé taġ</i> | Add therunto (in thy greeting). |
| 6. <i>ab-za-za amash-azag-ga</i> | "Thou calf in the sacred fold [created], |
| 7. <i>shag-azag dingir-ri-ge pad-da</i> | Chosen by the pure heart of god, |
| 8. <i>za-e [ab?]-ba(?)-zu dumu an-na me-en</i> | Thou, as to thy father, son of Anu art. |
| 9. <i>dúg-ga-zu dù-dingir-ra-ta</i> | Thy word (which goes forth) from the divine chamber, |
| 10. <i>ki- nu- ġí- ġí- dam</i> | Turns not back again. |
| 11. <i>enim-zu ní an-ta -ġà-ġim</i> | Thy word itself from heaven like (goes forth), |
| 12. <i>shangu nu-dū-dū- dam</i> | And priest does not create it. ² |
| 13. <i>Ur-shig arad-zu na ta</i> | Urshig thy servant, (who) in |
| 14. <i>lugal-mà bar-ma li-li in-gam</i> | To my king upon my side himself prostrates, |
| 15. <i>dumu Uri-(ki)-ma me-en</i> | A son of Ur am I. |
| 16. <i>tukundi-bi lugal-mà</i> | If my king |
| 17. <i>? ad-da lù zi-ma- an- da</i> | — — — — — |
| 18. <i>ki ad-da- mà</i> | — — — — — |
| 19. <i>lù nam-mu-ub(?)ba-ab-? ri</i> | — — — — — |
| 20. <i>lugal-mu ġe- en- zu(?) - zu</i> | May my king know. |

¹ After *KA* it is probable that a sign *KA* has been omitted.

² Cf. S. B. P., 98, 47.

VIII.

FRAGMENTS OF THE EPIC "THE KING, THE SHEEN OF
WHOSE BRILLIANCE IS FAR-FAMED".

(Const. Ni. 2375 and 2371 = Pls. 9 and 10.)

The ancient Sumerian epic *lugal-e ud melam-bi nir-gál* was first discovered by Hrozný with the aid of Bezold's Catalogue of the Ninevite collection of the British Museum, in which this scholar detected tablets XI and XII of the Assyrian redaction together with several fragments whose position in the series could not be determined. He published his work on this epic as the second chapter of a monograph upon the god *Ninurashā* under the title *Sumerisch-babylonische Mythen von dem Gotte Ninrag* in the *Mitteilungen der Vorderasiatischen Gesellschaft*, 1903, No. 5. To the fragments of the Ninevite redaction may be added *B. M.*, 80—7—19, 127, published by Meek in the *Beiträge zur Assyriologie*, X, pt. 1, pl. 110, beginning and end of the tablet which followed upon *K. 2863* (*IV R.*, 23, No. 32, in Hrozný, *Ninrag*, p. 32). The catchline of this tablet ends *ingar* (é-gàr) *dū ni-aga*, with which compare the catchline of *K. 4827*, *é-gir è*, etc., in Hrozný, p. 22. Radau discovered variants and additional fragments of the original Sumerian series of Nippur in the Philadelphia collection, which he published in *B. E.*, 29, Nos. 6—8, and discussed in his monograph, "Ninib, the Determiner of Fates", *B. E.*, Series D, Vol. V, pt. 2. No. 6 of this author's collection, fragment of a large six-column tablet, proves that there existed another version at Nippur having a different order of addresses of the god *Ninurashā* to various stones. Number 7 of the Philadelphia collection belongs, as the two tablets of the Constantinople collection, to a Nippurian redaction arranged on single-column tablets and contained, in its original condition, the addresses of the god *Ninurashā* to six stones, *sagkal*, *esi*, *dāg-na*, *elēl*, *kagina* and *gishshirgal*. Tablet XI of the Ninevite redaction, which is completely preserved, contains the addresses of four of these, *esi* to *kagina*. From Const. Ni. 2371 we learn that in the standard redaction the addresses to the stones began with that to *sagkal*, consequently *B. E.*, No. 7 forms that part of the epic where these addresses began.

B. E., 29, No. 8, reverse of a large tablet, belongs to a Nippurian redaction on eight-column tablets and contains portions of addresses to the stones *sagkal*, *esi* and *algamish*; the section on the *algamish* stone is found on the obverse of the twelfth (XII) tablet of the Assyro-Babylonian interlinear version. To that portion of the epic containing addresses

12. *dag-dub-ba-an nig-zí-ri-ne ġe-ne-sġ-gi-ne* Oh stone *dubban*, may violent men smite thee.
13. *dāg-ú-kid-tum mi-ib-gim ù-mā ġe-aga-ne* Oh stone *ukidtum*, may they make thee like the *mi-ib*¹-weapon unto fame.
14. *zabar sġg-dū dingir-ri-e-ne-ka* Oh bronze, shining workmanship of the gods,
15. *ushum-ġush sa-sa-da lú-e ġe-ne-? -ne* As a raging brilliant dragon that terrifies may they [make?] thee.
16. *lugal-mu dāg-sha-ga-ra² im-[ma-gub]* My lord stepped upon the *shagara*-stone.
17. ^d*Nin-urashā dumu ^dEn-lil-lá-ge nam im-mi-ib-tar-ri* Ninurashā, son of Enlil, decreed its fate.
18. *dāg-sha-ga-ra sag ġin + ġin-na³ sag-du tag-ga* "Oh stone *shagara*, established as chiefest as the head fashioned

Reverse.

19. *ad-kit-e ġi-gan imi-ta BI-UD-* May the net-mender with reeds and clay lay thee in thy bed.
20. *ki-nad-za ġe-ne-sub-bi*
21. *sġg-a-ma⁴ muġ-za ġe-ne-ib-i-i-e⁵* In my garden over thee may they speak of praise.
22. *á-ash-zu⁶ galu na-an-ni-ti-li* Thy desire no man shall bring to nought.
23. *ú-gu-ba-an-de-zu⁷ uku-e nam-me* As for thy irrigation may every people,
24. *me-da⁸ uru-dū-a ki-im-dúb-bu* With awe in the builded cities, resting
25. ^d*Nin-ġar-sag-ka-kam* places of Ninġarsag,
26. *ka-tar-ri-ne⁹ shāb-ba¹⁰ ù-ne-in-sil-di-ne* Chant their songs of praise because of it.

¹ For the weapon *mi-ib* see *S. A. K.*, p. 261. This weapon with 50 heads is probably referred to in *K.* 38, Rev., 12, where one of Ninib's weapons is described as *gish-KU sag-ninnū*, "the weapon with fifty heads."

² Otherwise unknown.

³ Cf. Gudea, Cyl. B, 15, 22.

⁴ A word *sġg-a* in *B. M.*, 12925 (*C. T.*, VII, 7).

⁵ But compare [*ġa-ra*]-*ab-i-i* = *lishġi-ki*, Hrozný, *Ninib*, p. 38, 14, or *ġa-ra-ab-i-i* = *li-ma-'u-ki*, "may they praise thee", *ibid.*, 26.

⁶ The text appears to have *zu-a*. Perhaps an error.

⁷ Interpretation doubtful. The phrase occurs also in Genouillac, *Inventaire*, 944, where five asses are employed *ú-gu-ba-an-de-a-shú*, "for irrigation". This general sense appears to be demanded by the phrase *shag-bi-ta 4 anshu-ur Ur* ^d*Ninā ù En-ga-ga im-ma-ta-a-ba-al*, "Of these (five asses) four old asses Ur-Ninā and Engaga have employed for drawing water," (for *bal*, "to draw water", cf. "Sum. Gr.", 205). Note also in this contract *ì-dé-za-bi-shú*, literally, "for their damage", i. e., "wear", "use", and cf. *ì-dé-za*, "loss", "damage", in omen texts, Boissier, *Choir*, 19, 9; Hunger, *Tieromina*, 104, n. 3, etc.

⁸ Cf. *S. B. P.*, 4, n. 10.

⁹ The ordinary value of *TAR* in the combination *ka-TAR* is *sil*, cf. "Sum. Gr.", 240, *sil* 3, and *R. A.*, 9, 123, 19. But the value *tar* is also possible, cf. *ka-tar-ra-bi* in Gudea, Cyl. A., 29, 16. Another passage (*S.A.K.*, 14, 19, 20) appears to demand the reading *kud-(du)*.

¹⁰ For *shag-bi*, *shag-ba* = "because of", cf. *S. B. P.*, 140, 23; 172, 34, and for *shag*, as a preposition, cf. *shag-ba* = "in it", Ur-Bau, Statue, III, 2. See p. 2, note 1. For prepositional constructions note *en sar-ra*, "unto the earth", "Sum. Gr.", §236, and *li tukundi-bi* = *adi surri*, "straightway", Meek, 76, 28; *bar-bi*, "withouther", *S. B. H.*, 28, Rev., 10.

27. *kash ú-sa nam-zu-shú galu ga-ra-ab ge-a* Mixed drink for thee let there be one who thinks on.
28. *zid-dub-dub-ba ga ge-gál(?) -li en ki-mu-shub-ba ge-a* An high-priest, who sets forth (for thee) filtered meal and milk in abundance, may there be”.
29. *lugal-mu dāg-mar-pá-ta ba-gub* My lord stepped upon the *marpata*-stone.
30. [^a*Nin*]-*urashā dumu ^aEn-líl-lá-ge* Ninurashā, son of Enlil,
31. *nam-im-mi-ib-tar-ri* decreed its fate.
32. [*dāg mar-*] *pá-ta ki-mu-ri gu-mu-e . . . ?* “Oh *marpata*-stone in the furnace I will [put thee?]“

(Const. Ni. 2371.)

1. [*lugal-mu dāg-esh gù-im-ma-de-*]e [My lord to the stones called?]
2. *ma* — — — — —
3. *ra-ge* — — — — —
4. [*lugal-mu gù-*]im-ma-de-e My lord called.
5. *ur-sag dāg-sag-kal-e ba- gub* The hero upon the *sag-kal*¹-stone stepped.
6. *lugal-mu dāg -esi-e im-ma- gub* My lord stepped upon the dolerite.
7. *lugal-mu dāg-e² im-ma- gub* My lord stepped upon “the stone”.
8. *lugal-mu dāg-e-li-el-e im-ma-gub* My lord stepped upon the *elél*-stone.
9. *ur-sag dāg-ka-gi-na-e ba- gub* The hero stepped upon the *kagina*-stone.
10. *ur-sag dāg-gish-shir-gal-e³ ba-gub* The hero stepped upon the alabaster.
11. *lugal-mu dāg-algamish⁴-e ba-gub* My lord stepped upon the crystal.
12. *lugal-mu dāg dū-shi-a⁵ ba-gub* My lord stepped upon the *dushû*-stone.

¹ The fate of this stone must have stood at the end of tablet X in the Ninevite version preceding the *esi* or dolerite, which begins tablet XI, Hrozný, *Ninib*, p. 22. It is described in B. E., 29, No. 7, Obverse, to line 13 and there precedes the *esi*. The *sag-kal* is here mentioned before the *esi*. Evidently in the version to which B. E., 29, No. 7 belongs, the fate of the *sag-kal* began the list of fates, as here. In B. E., 29, No. 8, Rev., II, the section on the *sag-kal* ends at line 4, where the section on the *esi* begins, so that we may suppose that this version followed the same order. According to Radau, B. E., Series D, V, p. 22, the tablet B. E., 29, No. 6 has the beginning of the *sag-kal* section on Reverse, II, 18, following the section on the *gasurra* stone, but this is uncertain. In any case, B. E., 29, No. 6 has another and independent version.

² Literally “the stone”. The Ninevite version, IV R., 13, a, 30, appears to have simply *dāg* as in line 39; the variant B. E., 29, No. 7, Rev., 3 has also *dāg* simply, but in line 4 *dāg-na*, as in the Ninevite version, II. 37 and 41. The full form is, therefore, *dāg-na*, as in C. T., 6, 13, 18. The Semitic equivalent is simply *abnu*, according to IV R., 13, a, 34, or for the full form *abnu shakú*(!), *ibid*, 40; cf. I. 36 [*sha-ki-*’-i(?)]. But IV R., 13, a, 42 supposes a Semitic loan-word *na’u*(?), and it is possible that line 36 is to be read [*na*]-’-i.

³ In V. A. T., 251, 6, a loan-word *gishshirgallû*(?). The Semitic word *parātu* usually translates this term.

⁴ For the various early and late forms of this sign see B. E., Series D, V, 54. It is partially preserved in C. T., 6, 12, 10—12, where the right component is certainly *KAB*, but the beginning of this sign is clearly not *KAK*. The sign may occur on the seal of B. E., VI, 2, 47, as a title of Ninurashā, and V. S., VII, 177, as a title of a person *Dingir-shunugi X é ba-an-gi-shag*, although in the latter passage the sign may be *balag*. See Poebel, O. L. Z., 1913, 66, n. 8.

⁵ Under this section tablet XII, Obv., 31 adds the *hulalu*-stone, the *gug* (porphyry) and the *zagin* (lapis lazuli),

IX.

INCANTATION CONCERNING HEADACHE¹.

(Const. Ni. 616 = Pl. 11, No. 10.)

- | | |
|---|--|
| 1. <i>sag-gig-ga ni-[mà-mal?]</i> | Headache was instituted. |
| 2. ^d <i>A-nun-na[gab-e ba-da-ab-ra?]</i> ² | The Anunnaki it fought against. |
| 3. <i>shu-bi sag-[bi-ta im-ma-da-ab-teg?]</i> | Its hand to his head it drew nigh. |
| 4. ^d <i>En-lil-a-ra [.]ne</i> | To Enlil they [hasten], |
| 5. <i>kalama sag-gig [ni-dib-dib?] mu-un-da-ab-bi-ne</i> | "Headache the Land has troubled", they say. |
| 6. <i>nin en ù-tud lugal ù-tud</i> | "The queen of incantation created them, the King created them ³ . |
| 7. ^d <i>Dam-gal-nun-na shar tud-al</i> | Damgalnunna |
| 8. [<i>más</i>]- <i>sag an-ki-a en</i> ^d <i>Nu-nam-nir-e</i> | Oh leading-goat of heaven and earth, oh lord Nunamnir" ⁴ . |
| 9. <i>sag-zi sag-? -ám mu- ne-ib-sà-sà-sà (sic!)</i> | And the impetuous like them proclaimed. |
| 10. <i>sag-bi-? mu-un-ne-ě-ne-a</i> | Their heads he raised |
| 11. <i>dingir-ri-e-ne-ra pád-shu-mu-un-da-ba</i> | To the gods ⁵ food he gave. |
| 12. ^d <i>En-ki-ge gish-al-a-ni⁶ zag-sal ba-an-dúg</i> | Ea on his bag-pipe praise proclaimed. |
| 13. <i>ki-el</i> ^d <i>Nidaba esh-bar dib ba-an-gub</i> | And the maid Nidaba to depose entreaty stood up. |
| 14. <i>gish-al ? gish-al azab-ba⁷</i> | The bag-pipe, the sacred bag-pipe |
| 15. <i>shu gál</i> | she played |

¹ Cf. also the incantation text concerning headache, Const. Ni. 2187, published by Huber in the "Hilprecht Anniversary Volume", pp. 219ff.

² Cf. *Bab.*, VI, 107, 4.

³ The line refers to Ninlil and Enlil, who are here represented as having created the demon of headache. Note also that the plague goddess Labartu is said to be the daughter of Anu.

⁴ Enlil.

⁵ I. e., the Anunnaki.

⁶ Cf. Radau, "Miscell.", 2, 59; Gudea, Cyl. B, 10, 11, *gish-al-gar*.

⁷ *azag-ga* > *azag-ba*.

16. *É-kùr é ^dEn-lil-lá gish-al-e ur(?) -ra*¹ Ekur, the temple of Enlil, the bag-pipe filled with thunderous sound.
17. *ud-dé al dū-si*² *gig al*³ *mú-mú* By day the bag-pipe wailed, by night the bag-pipe uttered intercession.
18. *En-lil-(ki) ki-gar-ra ib-e-al-ki-a* Nippur, the well builded,

[The remaining lines are illegible.]

¹ Uncertain. For *mur* > *ur* = *ramāmu*; cf. *ur-sha* = *rāmīmu*, *R. A.*, 10, 70, 31.

² *du-si* in the Tammuz hymn *Manchester*, III, 25, has perhaps the meaning "wailer", a title of Ishtar, cf. *Bab.*, IV, 236.

³ *al* probably has the same sense as *al-gar*, a musical instrument. Note especially *Gud.*, St. B, V, 1, *ki-maḡ uru-ka al-nu-gar*, "At the sepulcher of the city the bagpipe (?) was not sounded". Also *Gud.*, Cyl. B., 10, 11, *al-gar mi-ri-ib-gar é-dūg-ga ur-sag pi-tūg-a-ra ^dNin-gir-su-ra E-ninnū dūg-bi gā-gā-da*, "The bagpipe sounding like a raging storm in the harem (?) for the hero, the receptive-eared, for Ningirsu to erect in Eninnū the beneficent."

X.

HYMN TO SHAMASH.

(Const. Ni. 2350 = Pl. 12, No. 11.)

Col. II.

- | | |
|--|--|
| 1. [sù-mú] dāg-zagin [ur-sag-gal] ¹ | Bearded with a beard of lazuli ² , oh hero! |
| 2. sù dāg-zagin sug-[sug ur-sag-gal] ¹ | Thou with streaming beard of lazuli, oh hero! |
| 3. gish-gál é-nun-na[.....] | The door of the cult chamber [thou openest?] |
| 4. am a-nag-a-ni | Wild-ox whose beverage |
| 5. zi-zi gud ^d Nannar | Thou that hastenest and the bull Nannar . . . |
| 6. ^d Babbar dam-kar-ra ³ Zimbir-(ki) | Shamash, who conducts the affairs of Sippar, |
| 7. ú-tūr-tūr-bi sar-ri[mă-a] | In his infancy in the gardens he grew. |
| 8. ^d Babbar gal-gal-bi ki-el-e mă-a | Shamash in his manhood in a clean place
grew ⁴ . |
| 9. ^d Babbar dūl-a-ni-ta ^d Babbar a-a-ni-ta | Comparable with Shamash in his obscurity,
with Shamash in his going forth ⁵ , |
| 10. ^d Babbar dūl-a-ni-ta nu-me-a kūr-ri sag-
ba-an-sīg | Yea with Shamash in his obscurity there
is none; to the earth mountain he hastens. |
| 11. ^d Babbar a-a-ni-ta nu-me-a kūr-ri(?)
[sag-ba-an-sīg] | Comparable with Shamash in his rising
there is none. To the earth-mountain
he hastens. |
| 12. dūl-a-ni-[ta nu-me-a kūr-ri sag-ba-an-sīg] | Comparable with him in his obscurity there
is none. To the earth-mountain he
hastens. |

¹ Restored from *K.* 8473, 2f., *B. L.*, No. 72.² According to a communication from Prof. Hilprecht, fragments of lapis lazuli beards, which evidently were attached to statues of Shamash, have been discovered in Nippur. According to the same scholar, Layard and Rassam found similar blue beards in Nineveh, now preserved in the Imperial Ottoman Museum at Constantinople.³ Also a title of Enlil, *S. B. P.*, 276, 10.⁴ The passage should be compared with a similar description of Tammuz, *S. B. P.*, 309, 10—13, and for the close relation of Tammuz with the solar deity see *B. L.*, p. 62.⁵ For *a-a* = *è-a* see Zimmern, *K. L.*, 3, b, 28.

FRAGMENT OF A HYMN TO TAMMUZ.

(Const. Ni. 2266 = Pls. 12 and 13, No. 12.)

The importance of this small tablet, whose obverse is all but destroyed, has already been noted in my paper on astronomy and the early calendar, "Proceedings of the Society of Biblical Archaeology", 1912, 248—56, where I identified Innini with the star *Spica* but in a later article with *Sirius*, *ibid.*, 1913, 47—52. The connection of Tammuz, Innini and Geshtinanna with astral mythology can no longer be doubted; not only this tablet but also a small text from Drehem published by Legrain, *Le Temps des Rois d'Ur*, No. 323, give reason for supposing that the Sumerians celebrated the rising of Sirius in the sixth month and regarded the return of this star as the sign that Innini had returned from inferno, bearing the child Tammuz on her bosom. The details of this mythological astral myth will be discussed in my volume on Tammuz and Ishtar now in press, to which I refer for a more minute discussion. The Reverse of our tablet reads as follows:

3. [. *shesh-zu* ⁴*Dumu-zi-da*]-*ka dú gùr-ru-a-zu-[dé]*¹

When the [of thy brother Tammuz?] thou didst provide with what is fitting,

4. [*é*]-*sar-ri*² *dam-zu* ⁴*Dumu-zi-da-ka dug-li dug-li-a-zu-dé*

When the connubial house (?) of thy consort Tammuz thou didst make luxurious,

5. *kùr-ra-igi-gál*³ *ki sá-tar-ru-za*

In the nether world of wisdom where thou comest unto judgment,

6. *gùr unu-gal-e dúr-gar-ra-zu-dé*

When in the vast abode thou comest to dwell,

¹ Cf. Gud., Cyl. B, 16, 15.

² Reading of first sign doubtful. For *sal-li* > *sar-ri* cf. "Sum. Gram.", § 44 and *dagal-la* > *da-gar-ra*, *C. T.*, XV, 10, 10; Zimmern, *K.-L.*, 15, I, 21. According to Allotte de la Fuÿe, in Thureau-Dangin's *Inventaire des Tablettes de Tello*, 25, n., 1, *é-sal* denotes the house of the queen consort. If the reading assumed above be correct, this meaning could not be applied here.

³ For *igi-gál* in the sense of "wisdom", cf. King, *L. I. H.*, 98, 40, *igi-gál-gál-mu-ta*, "in my vast wisdom". Our passage evidently refers to an ordeal of judgement, to which those who descended into inferno were compelled to submit. A judgement in the land of the dead may be inferred from the title of the lord of Hades, Nergal, who is called *bél shipti*, "lord of judgement", *IV R.*, 21, a, 44. Nergal *sha shiptu u purussu*, "of judgement and decision", *IV R.*, 24, a, 28, with which cf. *S. B. P.*, 84, 4. These references have been generally understood as descriptive of Nergal, as judge of the living, and in this aspect a phase of the sun-god, Böllenücher, *Nergal*, p. 29. But more decisive is the astronomical tablet *II R.*, 49, No. 3, 40, *mul gig = kakkab shipti mütüti*, "star of the judgement of the dead". The name of the god with whom this star was identified is broken from the tablet, but Nergal is probably to be restored. Finally we have the passage Craig, *R. T.*, II, 13, 3, where Enmesharra, a form of Nergal, is called *pāris purussī iršūtim* "decider of decision of the lower world".

7. *uz mu-ra-làg-gi-esh*
The hasten unto thee.
8. *nu-mu-e-sìg-gi-en gish-dúr-ra-e-ne¹*
But they give not their scepter (unto thee).
9. *^dInnini nu-mu-e-da-di-ne*
Innini, not do they rival thee,
10. *kár-líl KU mu-un-è-ne-en*
The courtesan they caused to go up.
11. *^dShilam²-ab-ba³ shù ka zu ra ni-in-tu-tu-ne-en*
To *Shilam*(?)-*ab-ba* they caused her to enter.
12. *^dInnini Nin-me-shar-ra⁴ me-en dingir nu-mu-e-da-di*
“Oh Innini, Ninmesharra I am, a god rivals me not.”

¹ *gishdur* is probably the same word as *gishturu*, sign name for *PA = haflu*, cf. *C. T.*, XII, 27, Rev., 11, and *B. M.*, 38180, R., 10. A dialectic form of *gishdur* is *muduru*, “Sum. Gr.”, 229.

² Uncertain. I cannot identify the sign.

³ Original perhaps *zu*(?).

⁴ *Ninmesharra* is a form of Allatu, consort of Nergal and queen of Hades. In *C. T.*, 24, 4, 27, she appears with *En-me-shar-ra* as one of the mother names of Enlil, i. e., the female principle of Enlil under the form of *Enmesharra*, or god of the lower-world. Jensen, *Cosmologie* (cf. Index, 525), identified *Enmesharra* with Nergal, and there can be no doubt about his character as a deity of the under-world. In *K.* 48 = *Craig, R. T.*, II, 12f. (see *Jastrow, Religion*, I, 472), a ceremony for laying a foundation, *Enmesharra* is called *bél iršitim rubú sha Aralli*, “lord of hell, prince of Arallu”; *bél ashri u mát la tárat shadú sha ilu Anunnaki*, “lord of the abyss and the land of no return, mountain of the Anunnaki”, Rev., 1f. The seven sons of *Enmesharra* (*C. T.*, 24, 4, 28—5, 35) include at least three who are patrons of architecture, viz., *Ur-bad*, *Ur-bad-gubgub-bu*, and *Gubba-garara-è*, interpreted by *már áli eshshi*, “son of the new city”, *IV R.*, 23, a, 2. In as much as the Babylonians supposed their foundations to repose upon the bosom of the nether world (*ina irat kigalli, ina irat iršitim*), the god of Hades naturally became the patron of foundations. *Enmesharra* figures in a mysterious poem, published in *P. S. B. A.*, 1908, 80—82, probably part of a drama, performed at the New Year’s festival in Babylon. In col. I the drama represents Nergal and Marduk interceding with *Enmesharra* to deliver his seven children. Columns II and III probably described the rescue of the seven sons by Marduk, and Col. IV then describes the adoration of Marduk by all the gods at the New Year’s festival.

Col. I

1. *uđ-dan-nin mar-kas-si-shu-[nu?]*
2. *i-rid-di ki-suk- kish*
3. [.] *ma iq-rib ana ki-suk-ku*
4. *ip-ti báb ki-suk-ku i-na-ash-shaq-shu-nu*
5. *i-mur-shu-nu-ti-ma ka-la-shu-nu i-ñi-di*
6. *i-mu-ru-shu-ma iláni şab-tu-tu*
7. *gim-mil-lish ka-la-shu-nu*
8. *im-ta-shu-ú shubat-su-nu*
9. *iz-ziz^{itu} Nergal i-rag-gu-ú (for iraggum-iragguw) eli-shu-nu*
10. *ana En-me-shar zi-mu-u a-mat izakkar(-ar)*
11. *^{itu}Marduk um-ma iq-ña-bi-?*
12. *bélu kaimānu mārē-ku sibitti shu-na-a-ma*
13. *ud-dish dan-nish i-shak-kan (= ashákan, under the influence of the two sibilants, cf. Ungnad, Gram., § 5, b, d) abikta-shu-nu*

5*

Col. I

- He strengthened their bonds,
Driving them into prison.
[.] drew nigh to the prison.
He opened the door of the prison, kissing them,
Rejoicing that he beheld all of them.
As soon as the captive gods beheld him,
As a redeemer of all of them,
They forgot their abode.
Nergal stood crying aloud over them,
Unto *Enmeshar*, the adorned, speaking the word,
Marduk has spoken thus:
“Oh lord, steady-one, thy children are these seven.
Once again mightily I will work their overthrow”.

13. ^a*Nin-é-gal-la¹ kenur²-zu mu-gál nam-maḡ-za ga-ám-dúg*
 "Oh queen of the great palace, in thy *kenur* the glory of thy greatness I will rehearse.
14. *ish másh-anshu dū-dū- a-ba*
 Wailing for the cattle of the plains dissolve.
15. *ga udu tūr-amash-e gí- a- ba*
 Milk for the lambs of the sheep-stalls restore.
16. *nin³-mu mu-nu-tuk-gim dūr⁴ ásh im-me-dūr⁴*
 Oh my sister(?), as one without name, alone I sit(?)."
17. *éri⁵ kár-lil gu-za i-im- dū*
 "Oh child-begetting courtesan, thy cry sounds aloud(??),
18. *uqur-dam-ta galu-mu dūr-me-en*
 Where with Nergal, (my) consort, my lord, I dwell.



14. *En-me-shar an-ni-tu ina she-me-e-shu*
 15. *ú-ú-a iq-ta-bi is-kal ka-bat-su*
 16. *pá-shu i-pu-shu a-mat iq-bi*
 17. *dan-nu-u sip-ti-shu-nu niz-kur(?)at-mu-ú-a*
 18. ^ú*Nergal pa-a-shu i-pu-sham-ma*
 19. *ana En-me-shar-ra zi-mu-u a-mat izakkar(-ar)*
 20. *ishtu ri-e-shu*
 21. *ishtu ri-shi-im-ma*
 22. *an-nu-ú ib-na pa-la-tu-ka*
 23. *En-me-shar-ra*


- When Enmeshar heard this,
 'Woe' he said, and his mind became frenzied.
 He opened his mouth and said this word;
 "Too mighty is their condemnation, my word is spoken".
 Nergal opened his mouth,
 speaking the word to Enmesharra, the adorned:
 "From the beginning,
 Yea from the beginning,
 This one has wrought thy desolation."
 Enmesharra.

At this point Dr. Pinches' text is broken away. It will be noted that Enmesharra is addressed as *kaimānu*, and that the planet *kaimānu* is Saturn. Enmesharra is evidently a form of Nergal, and wailings were instituted for him in midwinter (month of Ab, *Z. A.*, VI, 243, 36), since the sungod then tarried in the land of Enmesharra. Kugler, *Sternkunde*, I, 220ff., has recently disputed the identification of Nergal with Saturn and Ninib with Mars and concludes that Nergal is Mars and Ninib is Saturn. The only plausible argument adduced by Kugler for identifying Nergal with Mars is a citation from Thompson, "Reports", No. 232, Obv., 8f., *shumma úNergal ina tāmarti-shu zuharutam shakin kima kakkabāni shamē ma'dish ummul*, "If Nergal at his appearance is small and like the (fixed) stars of heaven is very pale." [*ummul* from *amātu*, "to wither"]. Kugler infers, since Saturn never appears dim (*trübe*), that Nergal cannot mean Saturn. He further states, that since this entire report is otherwise concerned with the star *mushtabarrú mūtānu*, i. e., Mars, we should expect lines 8f. to be concerned with Mars. This statement is certainly erroneous, for Rev. 1 concerns the star *LU-BAD*, i. e., Mercury. The other argument adduced is that in Mandaean Nergal = Mars, cf. Hrozný, *Ninib*, p. 241, n. 2. The latter argument is the only one which has any force. That the star *mushtabarrú mūtānu* really is Ninib in Babylonian is proven by III *R.*, 53, no. 1, 33, ^ú*ZAL-BAD-a-nu = úNin-gún*. Ningun = *Ne-gún* is found in a list of names of Ninib, *C. T.*, 24, 26, 112, and in line 118 his eight sons are mentioned, whereas the sons of Enmesharra = Nergal are seven. The evidence is, therefore, conclusive in Babylonian for the formula Nergal = Saturn, Ninib = Mars. Wailings for ^a*Enmesharra* in the month *Tebet* are mentioned *Z. A.*, 6, 243, 36.

¹ For Ninegalla, a title of the queen of Hades, see also *Bab.*, IV, 233, n. 1.

² *kenur*, the shrine of Ninlil (cf. p. 3, above), is ordinarily called *kigalla*, "the vast place", an ordinary name of the lower world, cf. *S. B. P.*, 53, n. 2. As Enlil is closely connected with gods of the lower world in his title Enmesharra, so Ninlil is closely related to the queen of the lower world.

³ So the text. The line has  thrice, where in each case we expect .

⁴ Text , sign for *tug = ṣubātu*, or *dūr = rubú*.

⁵ *NUNUZ*.

19. *urú nitalam-[zu] ^dDumu-zi-da-ka ġir-tag- ? -ga me-en*
The city of thy husband Tammuz thou seekest (?).
20. *^dInnini ligir-si¹-imin-zu ki-nad mu-e-da-ag-e*
Oh Innini, thy seven bridegroom's attendants in the chamber of repose shall place thee
with him (?)
21. *^dInnini nin-me-shar-ra me-en dingir nu-mu-e-da-di*
Innini, queen of all decrees I am, a god rivals me not."
22. *^dNin-é-gal kenur-zu mu-ġál nam-maġ-za ga-ám-dúġ*
"Oh Ninegal, in thy *kenur* the glory of thy greatness I will rehearse.
23. *ú-sù mul²-mu ur-bi shu-gur-ru a*
In the sanctuary (?) my star straightway restore.
24. *^dBabbar é-nun-na shu-tur-ra-a-ba*
Shamash in the chamber of incantations eause to enter"³
25. *^dInnini i-zi⁴-ġim an-ta ní-ġur-ru-a-zu-dé⁵*
Oh Innini, when like a light in heaven thou liftest thyself up,

¹ The word *ligir* is properly written *R. E. C.*, 91, which is correctly represented by *Br.*, 6946, but later confused with *Br.*, 6964. This passage proves that *ligir-si* = *susapinu* really means "bride-groom's attendant", שושבין, Jensen, *Z. A.*, 14, 183, Zimmern, *Tamuzlieder*, 212. Note also that in *Z. K.*, II, 299, *shusapinu* is followed by *ibru*, "friend", and *emu*, "father-in-law." Hence the title of Tammuz *en-ligir-si* means, "lord of the bride-groom's attendants", although we expect *en-ligir-si-ne-ge*. But the seven attendants in our passage are construed with the singular of the verb, and are construed as a singular in *en-ligir-si*. My copy of *II R.*, 32, no. 5 has, for *Z. K.*, II, 299, 3, *su-sapi-nu*, as equivalent of *ligir-a-shag-ga* (this Sumerian word is now broken away).

² Cf. *Gud.*, *Cyl. A.*, 4, 26 for the form of the sign.

³ Line 24 may refer to the return of the sun to the northern hemisphere or the resurrection of the winter sun, but the meaning of *enunna* in this case is not clear. *é-nun-na* means ordinarily "house of the prince", *i. e.*, of Ea, god of the nether sea and of incantations. In Scheil, *Tammuz*, I, 13f., we read *á urú zi-ba-(ki) nu-tú-a-na, na-ma é-nun-na nu su-ub-ba-a-na*, "for the waters of Eridu, which are not libated, for the sanctum, which is purged not, (she wails)". In practice *é-nun* is the name of the ritual house built in the field (*bit ġéri*), where the incantations were said, as in *A. S. K. T.*, 104, 24, *^dEnkige é-nun-na-ge ġe-im-ma-an-duġ-duġ*, "may the god Ea open the ritual chamber for him". After a service of incantation a supplicant departs from the *é-nun-na*, *C. T.*, 16, 36. Note also the title of a god *lugal-é-nun-na*, "lord of the *enunna*," glossed *aga shub-bi*, "he who performs incantations", *C. T.*, 25, 39, 1. In Strassmaier, *Warka*, 44, 2, land is described as *é-nun*, *i. e.*, with a ritual hut on it. In later times the word is applied to chapels in the temples. Since Shamash was especially appealed to in the ritual of the "house of washing prepared in the plain", (cf. *Sum. Gr.*, 196, 35), and Scheil, I, 14 mentions the cessation of these rituals, probably owing to the lack of fresh water in the dry season, the interpretation given in the translation seems to be defensible.

Line 23 refers to the return of the star of Innini from the lower world and hence definitely settles the question of the early astronomical back ground of the Tammuz-Innini myth. The first problem to be settled here is the identification of the star in question, which I take to be *Sirius*. Evidently a fixed star is demanded, since in the Nippurian calendar the sixth month is called "Month of the mission of Innini", which evidently refers to her descent into Hades at a *fixed period*, hence the planet Venus is excluded.

⁴ *i-zi* probably for *ġish-ziġ* = *náru*, "light" or "some thing blazing"; *i-zi* is an epithet of Nergal in *IV R.*, 24, a, 54, where the word is translated by . . . *ú*. Here Nergal is compared to fire. I take the root to be *ziġ* = *namáru*, "Sum. Gr.", 258, or *sig*, *ibid.*, 238. Naturally the same word occurs *i-zi* = *NE*, *Br.*, 4569f., the ordinary word for "fire", cf. *S. A. I.*, 3083, 3097.

⁵ The same phrase occurs in the Tammuz liturgy *B. A.*, V, 679, 14f. and in the name of the temple of Nergal *Mes-lam-ni-ġur-ru*, *P. S. B. A.*, 1900, 364, l. 1. The passage refers to the heliac ascension of Sirius.

26. ^a*Nin-é-gal-la ki-a súr-dū¹-gim KA + BALAG²-gi-a-zu-dé*

Oh Ninegalla, when in inferno like a falcon thou shriekest³.

¹ *surdū*, "falcon(?)", loan-word, for which the Semitic equivalent is *kasusu*, which Hunger, *Tieromina*, p. 26, n. 1, connects with *kāsu* (*K. B.*, VI, 1, 226, 31), כַּוְסָא, "owl." The frequent reference to the *surdū*, as a bird of prey, favours the meaning *falcon*. In Gudea, Cyl. B, 7, 21, the *surdū* is a metaphor for the god of battle. Note also *surdā iššura mutalla*, "the falcon, strong bird", mentioned with the raven as helpers against the demons, *C. T.*, 16, 28, 67. [See now also Meissner, *M. V. A. G.*, 1913, 2, p. 56 f., who likewise regards "falcon" as the most probable rendering.]

² The same sign in Radau, "Miscell.", No. 5, 8. A sign *KA + SIG* in the same sense in *B. E.*, 29, no. 1, Col. III, 40, and IV, 22.

³ The last two lines are spoken by the psalmist and evidently introduce an unfinished sentence. The tablet ends here with a line, and no colophon follows to indicate in what manner the next tablet began.

XII.

A DUPLICATE OF RADAU, "MISCELL. TEXTS", No. 6.

(Bodleian, CI = Pl. 15.)

This fragment, found among a large lot of contracts, was probably stolen from the excavations of Nippur, since it is for the most part a duplicate of Radau, "Miscellaneous Texts", No. 6. I give here a transcription with commentary, but I am unable to translate the text. See also *Babyloniaca*, III, 80.

1. *zid-gar*¹ *tug-shu shim mu-un-zu-ush-am*
2. *kalama su-gi-en-na-am*²
3. *sú-bi mu-un-gub*³
4. *udu-gim gù-ba-lag*⁴ *mu-ni-ib-dug*
5. *a-shar-shar-ra gù-i-im-dug-dug*
6. *ud-ba ki-gen*⁵ *dingir-ri-e-ne*
7. *kisal-bi dù-azag-ga qin(?)*⁶ ^d*Ashnan*
8. *mu-un-sig-esh-am* (?)⁷
9. *AB-ĤA-kur dingir-ri-ne-[ge]*⁸
10. *mi*⁹*-ni-ib-ri-ri-gi-esh-a*
11. [*ge-gál qin* (?) ^d*Ashnan-bi-da-ka*]
12. [^d*A-nun-na dù*(?)-*azag-ga-ge-ne*]
13. [*i-im-nag-nag-ne nu-mu-un-ne-si-si-esh*]
14. [*amash azag-ga-ne-ne* ? ? *nig-dug-ga*]
15. [^d*A-nun-na dù*(?)-*azag-ga-ge-ne*]
16. [*i-im-nag-nag-ne nu-mu-un-ne-si-si-esh*]
17. [*amash-azag-ga nig-dug-ga-ne-ne* ?]
18. *nam-galu*¹⁰ [*uru nam-zi-shag im-shi-ib-gál*]¹¹

¹ *zid-gar* or *shú-gar* is probably a variant of *zid-gà* = *agāru*, "to rent", *Br.*, 10605, cf. *R. A.*, VI, 17.

² Perhaps for *sū-gi-na* = *sanāqu sha pi*, "to speak the truth". Cf. *R. A.*, VI, 81, I, 18.

³ "The people he taught to speak the truth" (?).

⁴ Cf. *Br.*, 709.

⁵ *SIG* + *ALAM*, *ashar nabniti*.

⁶ The same sign on Var., Obv., 4., *qin* or *sig*.

⁷ "At that time, as for the place of begetting, the gods beautified its court, the *duazay* . . . of Ashnan".

⁸ Here begins Var.

⁹ The sign on the tablet must be an error.

¹⁰ Here begins reverse.

¹¹ "The population of the city breath of life he caused to have".

19. *^aud-ba En-ki-ge [^aEn-lil-ra gù-mu-un-de-e]*
 20. *a-a ^aEn-lil [gin(?) ^aAshnan-bi]*
 21. *dù-azag-ga um-ma-da-an-sîg*
 22. *dù-azag-ta ga-ám-ma-da-ra-ab-ě-[ne?]*
 23. *^aEn-ki-ge ^aEn-lil-ra gù-e-ga-ne-ne*
 24. *ká(?) ^aAshnan-bi dù-azag-ga u-ma-da-ra-[ab-ě?]*
 25. *dé-en dé-en*

Edge: ? ga ? dùg-ga-ne dúg-shú

XIII.

LAMENT OF A SUMERIAN JOB.

(Const. Ni. 2327 = Pl. 16.)

Obverse, Col. I.

2. <i>e-Xsir-sir-sir</i> the streets
3. <i>mu-shu-X¹</i> was carried (?) away from me,
4. <i>mu-un-gul</i> he destroyed.
5. <i>ra-dúg</i> spoke to thee (?).
6. <i>mu-da-gul</i> was destroyed.
7. <i>e-nigin nim-ta ba-gul</i> altogether from above ² he destroyed,
8. <i>me-e mu-lu gil-li-em-mà gín</i>	I am a man of destruction.
9. <i>mu-e-ri³ sig-ta ba-gul</i>	In rage from beneath ⁴ he destroyed,
10. <i>me-e mu-lu gil-li-em-mà gín</i>	I am a man of destruction.
11. [^d <i>A-nun</i> ?] <i>ki(?) -ge-neġa-ma-gili-ish</i>	May the Anunaki (?) annihilate them.
12. <i>urú-mu ġu-mu-da-an-gul</i>	Lo my city is destroyed.
13. [^d <i>Mu-</i>] <i>ul-lil-li i-dé-nim-ta sub-ge</i>	Oh Enlil, from the upper land subdue.
14. [^d] <i>U-bu-bu-ul⁵ ġa-ma-gili-ish</i>	May Ububul annihilate them.

Obverse, Col. II.

1. <i>á-gim</i>	— — — — —
2. <i>ri-en-nam</i>	— — — — —
3. <i>sub-sub⁶-mu nu- gál</i>	My offerings (?) are not.
4. <i>she-mur zí-ga⁷ á-gim ni-dub-bu-nam</i>	The good roasted grain, which the poured out,
5. <i>ì-dé-mu nu- dū</i>	My eyes behold not.
6. <i>é-MAL + SAL(??) za-dím a-mu-un- de-nam</i>	The court of the women (?), which the jeweler cast,


¹ For this sign, apparently *GA* + *BAR*, cf. *D. P.*, 122, II, 4: *ġa-shu-X-ri*; cf. *R. T. C.*, 52, Rev., IV. The sign is distinguished from *IL* in a list of archaic signs, Const. Telloh, 1267 = M. F. C., Pl. 15.

² *I. e.*, the North (?), cf. *Gud.*, Cyl. B, 24, 2.

³ *mu-e-ri* = *mir* = *izzu*, Radau, *B. E.*, Series *D*, V, pt. 2, p. 50, l. 51.

⁴ *I. e.*, the South (?), cf. note 2.

⁵ Nergal of Sub, V *R.*, 46, c, 12.

⁶ This sign is *R. E. C.*, 200, certainly employed for  in Genouillac, *Dréhem*, 84, Obv., 2, Rev., 4; 86, Rev., 8.

⁷ We have here the medial stage between *dug* < *zib* or *ġib* = *ġabu*.

- | | | |
|-----|---|--|
| 7. | <i>ki-shú mu-un-shi-ġar-ra</i> ¹ | He has smitten to the earth. |
| 8. | <i>si-bé kùr-ra-ge ba KU- en</i> | The shepherd of the mountains reposes (?), |
| 9. | <i>me-e mu-lu ġil-li-mà men</i> | I am a man of destruction. |
| 10. | <i>si-ni kùr-ra-ge mu- tìl- en</i> | The . . . of the mountain ceases. |
| 11. | <i>mu-lu an-ta mu-na-zu-ù-nam</i> | He who on high proclaimed himself, |
| 12. | <i>ki-shú mu-na-dúr-en</i> | Now on the earth sits. |
| 13. | <i>mu-lu i-dé-shú mu-un-da-ġin-na-mu</i> | He who went before, |
| 14. | <i>a-ga-shú ma-an-dù-ġi-in</i> | Now behind crouches. |
| 15. | <i>na-ăm-tar ġi-in-mu ni</i> | Namtar my maiden [seized away], |
| 16. | <i>ġi-in[a-]ba</i> ² <i>ma-an-tu-ri-en</i> | And the maiden who shall cause to enter? |

Reverse, Col. I.

- | | | |
|-----|---|--|
| 1. | <i>na-ăm-tar ga-e-shu-mar-ra ga-e</i> | Namtar verily has prostrated, yea verily, |
| 2. | <i>tíg a-ba ni-in-tu-ri-en</i> | and peace who shall cause to enter? |
| 3. | <i>á-ġál-la-ge áġ-mu-un-ġi</i> ³ | The smiter has smitten, |
| 4. | <i>a-ba mu-na-ga-ga-an</i> | Who shall offer him resistance? ⁴ |
| 5. | <i>she-ir-ma-al-e me-ri- mal</i> | The hero on his journey |
| 6. | <i>ġi-i-ni-in- dū</i> | he has destroyed, |
| 7. | <i>a-ba ma-sir-sir- ri</i> | Who shall bind him? |
| 8. | <i>ká é-gal urù-mu nu- ġub</i> | At the gate of the palace my protector stands not, |
| 9. | <i>me-e mu-lu ġil-li-mà ġin</i> | A man of desolation am I. |
| 10. | <i>ki KAK-KA gab-ġi⁵-mu nu-ġub</i> | There where my defender stands not, |
| 11. | <i>me-e mu-lu ġil-li-mà ġin</i> | A man of desolation am I. |
| 12. | <i>ġi-li-bar a-ġal-la nu-un-dū</i> | The floods fill not the marshes. |
| 13. | <i>igi-mu la-ba-shi-tum</i> ⁶ | My eye thereupon I lift not. |
| 14. | <i>ġi⁵h i-lù umun-na-ki a-nu-un-dū</i> | The the waters fill not, |

¹ For this phrase cf. "Sum. Gr.", 184, n. 3.

² The scribe apparently omitted *a* by error. *ġi-in* = *amtu*, "maiden", is probably employed here in the sense of "priestess", or at any rate a kind of religious office, as in *K. 2759* (Langdon, "Liturgies"), where *amtu* and *kalû*, "psalmist", appear as assistants in the office of private penance.

³ For *á-ġi* = *dáku* cf. *Sm.*, 526, 15, in Smith, "Miscellaneous Texts": *um-ma zag-kash-dúr-a-ra áġ-nam-mu-un-ġi-ġi* = *purshumtam sha ashar shikari ashbat la tadák*, "The grey haired woman, who sits at the place of liquor(selling), thou shalt not smite".

⁴ Uncertain.

⁵ "One who turns back the breast". For *gab-ġi* see Gud., Cyl. A, 14, 14. "The terrible onrushing bull *gab-ġi nu-tuk*, which has no conqueror". As verb, "The weapon . . . *kur-da gab-nu-ġi*, which the lands restrain not", Cyl. B, 14, 1. Ninib, the lord, *gab-ġi-nu-tug*, "who has no conqueror", *B. E.*, 29, No. 1, III, 26. In the sense of, "to turn back one's own breast", "retreat", the verb occurs in *C. T.*, 15, 11, 18: *ki-gab-nu-ġi-ġi*, "thou didst not retreat".

⁶ Cf. *A. S. K. T.*, 117, Rev., 7.

15.	<i>shu-mu la-ba-gid-dé-en</i>	My hand takes not hold thereof.
16.	<i>gi-li-bar a-gal-la dū-a-mu</i>	The marshlands, which the floods filled,
17.	<i>ga-ne ġir dé-ib-gub</i>	Truly foot doth tread upon.
18.	<i>[gish i-lù umun-]na-ki a-dū-a-mu</i>	The, which the waters filled,
19.	<i>..... ga-ba-an-sir</i>

XIV.

A LAMENT OF INNINI.

(Const. Ni. 2273 = Pl. 17.)

The obverse may be rendered as follows:

1.	<i>na-ām SAL + KU-a-na ġig-ga-ám nu- kár-ra na-ām-é-a-na ġig</i>	Because of her sister she is afflicted and spares not; because of her temple she is afflicted.
2.	<i>mu-ġi-ib an-na ga-sha-an an-na nigin</i>	Heavenly harlot, heavenly queen, repent.
3.	<i>kùr sun-sun ga-sha-an É-an-na nigin</i>	Thou that shatterest the mountains, queen of E-anna, repent.
4.	<i>an dúb-ba ga-sha-an ġè-par-ra nigin</i>	The heavens she shakes, queen of <i>ġiparu</i> , repent.
5.	<i>lil-en-na ga-sha-an tūr amash nigin</i>	<i>Lilenna</i> , queen of sheepfolds, repent.
6.	<i>mu(?) - lu É-an-na ġul-a nigin</i>	Mistress of E-anna destroyed, repent.
7.	<i>mu(?) - lu ġè-par ġul-ġul-la-a nigin</i>	Mistress of <i>ġiparu</i> devastated, repent.

HYMN TO EA.

(Const. Ni. 2289 = Pl. 18, No. 20.)

Fragment from the end of a two-column, dark brown, baked tablet, which is a variant of Const. Ni. 621. The latter, a single column tablet in perfect condition, was transcribed by Scheil in 1892, but has since disappeared. I have restored from it a few lines before the break in column II of the reverse of No. 2289. In the transcription of Scheil, made from the uncleaned tablet and in great haste, we can still discover the general contents of this hymn to Ea of Eridu. Enlil and Ninlil appear to be the originators of the plan to build a sacred temple in the city of the water god. Suruppak is also mentioned, but the passage, in which it occurs, is obscure. Scheil's copy of No. 621 has, at the end, the date of the twenty-second year of Samsu-iluna.






(Const. Ni. 2289 + 621 (after a copy by Scheil)).

[^a <i>En-lil Nibru-ki ġul(?) -a mu-ni-ib-ġin</i>]	Enlil with joy returned to Nippur.
[^a <i>En-lil-li ^aA-nun-na-ge-ne ġù-mu-na-de-e</i>]	Enlil the Anunnaki called.
[^a <i>gal-gal ni-du-másh(?)za-na</i>]	Oh great gods, ye do ¹
[^a <i>A-nun-na ub-shu-ġin²-na-ka sá(?) -im-di-di za-na</i>]	Oh Anunnaki, in the assembly hall ye come.
1. <i>dumu-mu é mu-un-dū lugal ^aEn-ki-ge</i>	My son(s), a temple the king Ea has built.
2. <i>Nun-ki ġar-sag-ġim ki-ta ba-ra-ri</i>	Eridu, like the mountain ranges, from earth shall not be torn away.
3. <i>ki-dùġ-ga-ám³ é im-ma-an-dū⁴</i>	In a holy place a temple has been built.
4. <i>Nun-ki ki-lù nu-tu-tu-dam</i>	In Eridu, the pure place, where none should enter(?).
5. <i>é-azag-ga dū-a nà-zagín-na ġún-a</i>	To build the holy house, to adorn it with lazuli,
6. <i>é lul-balag imin-e si-sá-a⁵</i> <i>nam-ġish⁶-shub sum-mu⁷</i>	To arrange aright the house of seven flutes, to cast the incantations,

¹ Text uncertain.³ Var. *ma*.⁵ Var. *e*.⁷ Var. omits.² So Scheil.⁴ Var. *im-ma-ni-in-ġi(n)*.⁶ Var. omits.

7. *ezen-azad-dé¹-esh é-ki-al dùg-gi* On a holy festival the house of the pure
place prepare well.
8. *ésh-zu ésh-nam-dùg ^aEn-ki-ge me-galam-
ma² túm-ma* Thy abode is an abode of goodness, oh Ea,
where the mysterious ordinances are
exalted.
9. *Nun-ki é-azag-ga dū-a-ba* Eridu, where the holy temple has been built,
10. *a-a ^aEn-ki zag-sal* Oh father Ea, glorify.

¹ Or *azab-b é* (?). Var. *azag-ga*.

² The sign *galam* has here, as in *B. M.*, 22457, 7, *é-me-galam-ma*, the simple form , which probably rests upon an earlier form  (A), of which  is the *sheshshig* form (B), *R. E. C.*, 356. For the *sheshshig* signs see Christain, *W. Z. K. M.*, 1911, 143. The signs A and B have the general meaning "tall", "high", "deep", and from the idea "deep" is derived "skill", "skillful". The syllabar *C. T.*, 11, 18, b, 25—28 arranges A (*ubi*, Semitic ?) = *abātu*, "wisdom", followed by a similar sign *lil*, and then by B with Sumerian values *ga-lam* = *naklu*, "skillful", and *sukud* = *mélú*, "cranium (?)". Since in our passage, in *B. M.*, 22457, 7, and *B. E.*, 29, No. 1, I, 30, A has the value *galam*, we must infer *galam* for both simple and *sheshshig* forms. In measurements of volume B represents the depth or height of a vessel, *R. T. C.*, 412, 138, etc., and was probably pronounced *gúd*, cf. *B-du*, CT. X 24a 9. For the noun *gud*, "high", "height", see "Sum. Gr.", 218. *Sukud* probably represents the words *su* = *zumru*, and *gud* = *élú*, i. e., "top of the body". In *C. T.*, 17, 29, 17, *sukud-da* = *mílú* certainly means "eranium", and in *R. A.*, 10, 73, 38,  appears to be glossed by *suku-da* = *shíhu*, "eranium (?)"; cf. *R. A.*, 10, 79, below, for *suku-da*. A later *sheshshig* form of B is  in *C. T.*, 21, 32, 4, *kùr-gúd-du*, the high mountain (cf. *S. A. K.*, 214, e, II, 2), closely related in form to the sign *lil*.

5. *é-mu maġ-nađ sag-dú ^aAN* My temple, vast resting place
 6. *maġ(?)azag te nam kalag* (?)
-

XVII.

(Const. Ni. 1577 = Pl. 18, No. 19.)

Translation of legible lines on the reverse:

- I, 3. *é-zu ní-te-na-ab dé-ra-ab-bi* "Let thy house be awe-inspiring", may he say to thee.
 4. *urú-zu ní-te-na-ab dé-ra-ab-bi* "Let thy city be awe-inspiring", may he say to thee.
 5. *E-[an-na ní]-te-na-ab dé-ra-ab-bi* Let Eanna be awe-inspiring", may he say to thee.
- II, 2. *im-sar¹ gù-mu-na-ab* in written song rehearse.
 3. *ki-Hallab-(ki) gul gi-er-ra* Of the land of Hallab destroyed upon a reed
im-sar gù-mu-na-ab of wailing the written song rehearse.
 4. *urú-gul-a-zu ki-bi dé-ra-ab-* Thy city devastated may one restore to
gí- gí its place for thee.
 5. *ki-Unu-ki gúl-a-zu ki-bi dé-ra-ab-* The land of² thy Erech destroyed may one
gí-gí ám restore to its place for thee

¹ *Im-sar*, "tablet written upon", "inscription", *R. A.*, 8, 140, n. 4; *pisan im-sar-ra*, "basket for inscribed tablets", *C. T.*, V, 38, II, 14. See also *A. O.*, 5626 in Genouillac, *Tablettes de Dréhem*, Pl. XLIX, forty *im-sar-ra* and two *im-dub-ra-a* put in a basket or jar. The long tablet of incantations *C. T.*, XVII, 18, 21 is called an *im-sar*. The word appears to mean "a literary" or "scientific inscription written on clay."

² For the signification of *ki* before place names see "Sum. Gr.", p. 58.

XVIII.

LAMENT FOR NIPPUR IN THE FORM OF AN ADDRESS
TO THE KING.

(Const. Ni. 2376 = Pl. 19.)

<p>Obv. 1. <i>i-si-ish tar Nibru-(ki)-ka mu-dúg-e</i> 2. <i>uru-kúr uru-mà mu-da-an-tu</i> 3. <i>galu li-tar-ri úr¹ ba-tuk</i> 4. <i>é-kúr é-mà. mu-da-an-tu</i> 5. <i>muğ-é ásh ba-ab-dun²</i> 6. <i>uru-mà ? -gim ud ? -ba-ni-du</i> 7. <i>ki-úr(?) -mu gig (?) ba-lal</i> 8. <i>gish li-dur ki-a kal-la-mu</i></p> <p>9. <i>galu-ásh-kur IGI ? IGI dumu-mu</i> <i>gid-i-esh</i></p> <p>10. <i>dam-uku-mu ra-bi</i></p> <p>11. <i>ub(?)gi mu-ta ba-an- gar</i> 12. <i>a-a-mu shag úr-bi-ésh mu-un-ila-a</i> <i>ki-ta ba-an-gar-ri-en</i></p> <p>Rev. 13. <i>SAL + KU a-mu nitag-bi</i> <i>igi mu-shi-in-bar-ri</i></p> <p>14. <i>gish nu na ba(?) -shi ? ?</i> 15. <i>ne-ne nu-tuk-me-en</i> 16. <i>gar-ri nam-ba-du-un</i> 17. <i>lugal-mu li-muğe-tar- ri</i> 18. <i>. . . mu shu-ge-shi-mi-ib-gi-gi-im</i> 19. <i>lugal^d Babbar-gim shă-ab uku ùg-ga-da(?)</i> 20. <i>ù- na- dúg</i></p>	<p>With lament I will speak of the fate of Nippur. A strange city my city has been made. Who care therefore shall exercise ?¹ A strange temple my temple has been made. Over the temple another lords it. My city like by day weeps. My <i>kenur</i> (?) by night (?) is closed. The eypress trees are destroyed upon the earth. Violent strangers my children seized away. My wife who has begotten children has been [taken]. has been plundered. My father who was exalted³ upon a pedestal has been cast down. My sister her husband beheld. — — — — — I have not. — — — — — My king will care for me. My he will restore. "Oh king, like Shamash the hearts of the people enlighten". Say to him.</p>
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¹ Reading and interpretation uncertain. For *ur* in the sense of "to guide", "direct" see *úr = hamāmu, Br., 11890.*

² Various interpretations possible. A reading *muğ-é-ásh*, "because of the temple", is conceivable. For *dun* in the sense of "to oversee", "rule" cf. Thureau-Dangin, *Mission Française de Chaldée, Textes de l'Epoque d'Agadé*, p. 27, and root *tin* 2 in "Sum. Gr.", 247.

³ The passage may refer to the statue of an ancestor placed upon a pedestal, *úr*.

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XIX.

FRAGMENT OF THE CODE OF HAMMURAPI.

(Const. Ni. 2358 = Pls. 20 and 21.)

This interesting tablet, No. 2358 of the Nippur collection in Constantinople, belongs to a redaction of the Code made for ordinary usage in the law courts of the empire of Hammurapi and is probably anterior to the standard edition of the Code first published by Scheil from the well known stele of the Louvre. The tablet is reddish, thin, broken irregularly across the bottom, and the finely executed, minute writing is damaged by mineral deposits. The colophon, which is really the most interesting part of the tablet, states, that the part of the Code found in this text constitutes the fourth section of the series, as this redaction arranged the whole material. A further most important note in Sumerian is illegible but by chemical treatment it may be possible to recover this important literary note. It ends with the verb *al-gub-ba*, "it was placed"; I refrain from making any conjectures about the preceding signs. The colophon then states, that Hammurapi was king, and that Ur-Marduk collated and published the text. The name of the scribe suggests a Sumerian, and we know that the population of Nippur was still largely Sumerian in this period. Our tablet is, therefore, part of the redaction of the Code of the Babylonian Empire made for the law courts of Nippur.

Many of the variants are important, and the lines which divide the laws from each other show, that our divisions into paragraphs do not altogether agree with the views of the Babylonian scribes. For example Scheil separated paragraphs 151 and 152, but this redaction groups them together into one. The same may be said of paragraphs 163—4. This tablet, in its original form, contained paragraphs 145—179, or 34 paragraphs, for our text omits § 147, a short section inserted into the standard text. The following variants are sometimes merely phonetic or orthographical, but not a few are based upon real legal differences. I employ for convenience the division into paragraphs introduced by Scheil:

§ 145. For *shu-gi-(tim) passim shu-gi*. At end of l. 39 *shi* omitted. L. 42 *har* for *ha-ar*.

§ 146, l. 2 has *ashshatam* for *SAL + ME*, which may be an error of my copy. *Sag-gin* here and *passim* for *gin*. L. 46: *inadin* for *iddin*.

§ 151, l. 28: *ashbatum* for *ashbat*, this variant is grammatically correct. L. 29: *ash* for *ash* and *li* for *lim*. L. 32: *mu-shag*, i. e., *mu-sa* for *mu-za*. For *shag* with value *sa*

see Brünnow, 7287, and *Syllabar A*, V, 35. L. 42: *ash-sha-at-su* for *ashshazu*. L. 43: *i-iš-ša-ba-at* for *i-ša-ba-at*. L. 46 omits *i*. L. 51: *mu-uz-za* for *mu-za*; *išabbatu* for *išabatu*. The variant regards *bêl* in l. 50 as a construct plural, as does the Code. Translate: "Her creditors shall not seize her husband".

§ 156, 7: *su* for *zu*. L. 8: *it-ta-na-il* for *it-ta-ti-il*, *i. e.*, I³ of *na'ālu* for I^{2/2} (same variant in § 157, 21). L. 14: *ub-bil* for *ublam*. The Code is grammatically more correct. L. 15: *usharashima* for *ushalamshimma*. For III¹ of *warû* in the sense of "to deliver", "bring to" see Delitzsch, *H. W.*, 241, *b*, also *kilalîn shu-ri-a-shu*, "both of them deliver to him", *C. T.*, 29, 2, A, 15, also B, 9 *shu-ri-a-ni-im*, "deliver to me"¹. L. 17 omits *i*.

§ 157, l. 20: *su* for *zu* and *passim*.

§ 158, l. 28 omits *wa*. L. 29 *bat* for *ba-at*.

§ 159, l. 34: *e-we-shu* for *e-mi-shu*. *PI* is probably pronounced *mi* here, see five lines below *PI* glossed *mi*. L. 37: *iddin-ma* for *iddinu*². L. 39: my copy has *ú* for *up*, *i. e.*, *utallis* for *uptallis*; being unable to verify this reading I give it in the text. If the reading is correct, we have a case of $p > b > \underline{u}$, *ie. uūtallis > utallis*, as in *nabultu > narūltu > nultu*, "corpse", see Holma, *Körperteile*, p. 2.

§ 161, 72: *shu* for *shum*. Here the Code is correct grammatically. L. 75 *ashshassu* for *ashshazu*. L. 77 omits *i*.

§ 163, 16: *e-PI-shu ub-lam* for *e-mi-shu ub-lu*. L. 18: *shu* for *shum*. L. 19: *shi* for *she*. L. 21: *mu-uš-ša* for *mu-ša* and *passim*.

§ 166, 53: *ti* for *tim*. L. 60: *it-ta-la-[ku]* for *ittalku*.

§ 171, 81: *mu-sa* (*i. e.*, *shág*) for *mu-za*.

§ 172, 13: *zi* for *ši*. L. 28: *wa-ši-e* for *wa-ši-im*. L. 31: *nam* for *na-am*.

§ 175, 65f.: the variant appears to have *bêl arđim [ana mārê-sha ù] ana marat a[welim]*, *i. e.*, the owner of the slave shall have no claim for servitude upon the children of the slave and the freeman's daughter whom the slave married, nor upon the freeman's daughter. The Code omits reference to a claim upon the freeman's daughter who marries a slave, probably regarding this point as covered by other laws.

§ 176, 69: the variant has *shumma lu lu* for *shumma ù-lu*. L. 75: *shi* for *she*. L. 76: *bu* for *bi*. L. 78 omits *lu*. L. 82: *ikshudu* for *irshû* (so my copy!) L. 83: *warkishimma* for *warkanumma*. L. 90: for *iliki*, "she shall take", the variant has *daijanu raba*³ [*ushahaz*]-*shi* or [*usharshâ*]*shî*⁴, "the chief judge shall cause her to have." L. 1: *ni* for *ne*.

¹ Note the dative of the first person singular *-nim*, ordinarily *-am*.

² So my copy clearly; *ma* as sign of a dependent phrase?

³ *Sic!* A sort of pseudo-ideogram like *aba*, "father", *mada*, "land".

⁴ The traces favour *ù-shar-sha-a-shi*.

§ 177, 38: *i-pa-ar-ra-su-ma* for *i-par-ra-su-ma*. Here the scribe repeated three lines by error and erased them. L. 44: *ma* is omitted.

§ 178, 7: *irriṣṣa* for *irriṣa*. L. 8 omits the object *shi*. L. 9 adds *bîtam*. In line 17 note the denominative verb *uppulu* "to make one an heir", from the noun *aplu* "heir", possibly a Sumerian loan-word. This verb has perhaps no connection with *apālu* "to reply".

§ 179, 21 omits *lu*. Column V probably ends with the catchline [*shumma a-]bu-[um]* = § 180, 43.

XX.

THE CONSTANTINOPLE MEDICAL TEXT, NI. 179.

(Pls. 47 and 48.)

This large and important tablet was first made known to scholars by Scheil in the *Recueil de Travaux* of Maspero, Vol. XXII (1900), *Notes d'Épigraphie et d'Archéologie Assyriennes*, No. LIV, where he cited in transcription Reverse, 4—17 and 43—4, and Obverse, 19—21. Encouraged by the interest which these excerpts aroused among students of Babylonian medical texts, the same scholar transcribed the whole text in the *Recueil de Travaux*, Vol. XXIII (1901), as number LX of his *Notes d'Épigraphie*, etc. This transcription, although omitting some sections, showed that this text is the most important yet discovered concerning the Babylonian methods of combating poison. Bezold had already discovered the meaning of the word *shimmatu*, "poison", and had pointed out that certain texts in the British Museum contain directions for healing men who had been poisoned by the sting of a scorpion¹. In fact "poisoning" appears to have been generally understood in the special sense of "poison by the sting of scorpions (*aqrabu*)". One text (*Sm.* 1357) mentions the bite of a snake as injurious but does not mention the word *shimmatu*. When these texts state, that a man is ill from poison, it is difficult to say how we are to understand the pathological condition. Does it mean, that he has been bitten by a poisonous reptile or has swallowed a poison or has come in contact with a poisonous herb or contracted some septic germ?

¹ Bezold clearly understood the meaning of the word *shimmatu*, see his "Catalogue" under *K.* 8449. See also his note in *Z. A.*, 20, 433.

The following are the formulae for indicating the pathological states.

1. *shumma amēlu shimmat mariṣ*, "if a man is sick by poisoning".¹

The remedy is by fumigation (*qutaru*).

2. *shumma amēlu shimmat kal shêrê-shu il-tap-[pat]*, "if poison has seized upon the whole flesh of a man".²

The remedy appears to be fumigation by burning³ a compound of 14 herbs.

3. *shumma amēlu shimmat agrabi mariṣ*, "if a man is ill by poisoning from a scorpion".⁴

This form of poisoning is invariably cured by applying poultices, washing and anointing with liquid preparations. To this group belong most of the cases given in the Constantinople text, *Rm.* 2, 149 in Boissier, *Documents Assyriens Relatifs aux Présages*, 31—3, and *Rm.* 98 in Boissier, *Choix de Textes Relatifs à la Divination*, p. 10. The Constantinople text, however, begins with some other formula and gives eight prescriptions, after which we have another pathological condition.

4. *shumma amēlu shimmat shurshî⁵*, if a man is possessed by poison of"

We might be in doubt as to the two manners of poisoning indicated on the obverse of our tablet, but the incantation which is used⁶ states, that the scorpion is in question. All of the thirteen remedies of the obverse and reverse to l. 42 consist in applying poultices, ointments and washes.

5. *shumma amēlu shimmat shêri mariṣ⁷*, "if a man is ill with poison of the flesh".

The remedies consist in washing and anointing.

6. *shumma amēlu shimmat buânê mariṣ⁸*, "if a man is ill with poison of the muscles".⁸

Remedy is by anointing.

In none of these cases is an internal remedy given⁹, which would be the case if poison in the form of a drug had been taken, although the symptoms mentioned under 6 might well arise from internal poisoning. The verb *shamāmu*, Arabic *samma*, means originally "to prick, sting", and the noun *shimmatu* means both ordinary inflammation as well as poisoning by external means. The Aramaic cognates, ܫܫܘܢ, ܫܫܘܢܐ, as well as the Hebrew ܫܫܘܢ refer invariably to a drug, and in all these languages may mean both a poison and a medicine. The Arabic *sammun*, however, appears to have retained only the idea of "poisonous drug". These words represent the Babylonian *shammu*, which may mean "drug" and probably

¹ *K.* 7845, Obv. 1, Rev., 12.

² *Ibid.*, Rev., 3.

³ *ina ishāti tukarrab*, Rev., 11.

⁴ *Ibid.*, Obv., 4, 12.

⁵ *Cstple.* 179, Obv., 30.

⁶ *Ibid.*, Rev., 4—22.

⁷ *Ibid.*, Rev., 42.

⁸ *Ibid.*, Rev., 49.

⁹ An emetic is given for a scorpion sting in *Rm.* 98, 2. See also *Rm.* 2, 149, Rev., 17.

included all kinds as the North Semitic cognates, but cases of poisoning by taking a drug (*shammu*) are unknown.¹

Shimmatu is addressed as a female demon in the incantation of our text, she that "smitest with thy horn, that drivest with thy tail", where the description leaves no doubt concerning the kind of poisoning referred to. On the other hand, it is impossible to say in certain cases, whether the word means poisoning or simple inflammation. So in a medical text concerning fever in the head, *shumma amēlu ZI-SAK-KI irshi u shim-ma-tam irshi*, "if a man has swelling of the head and inflammation"². The verb *shamāmu* is clearly used in this sense in *shumma amēlu ZI-SAK-KI irshî-ma qatā-shu shêpā-shu i-sham-ma-ma*, "if a man has swelling of the head, and his hands and feet are inflamed"³. "If a man has pain in the head and *ênā-shu i-bar-ru-ra shêrê-shu i-sham-ma-mu-shu uhammatu-shu libba-shu qatā-shu u shêpā-shu ú-sham-ma-ma-shu uzaqqata-shu*, "his eyes are red, his flesh is inflamed and burns him, his abdomen., his hands and feet irritate and prick him"⁴. This meaning is clear in the description of a man afflicted by a demon, *shêrê-a i-sham-ma-mu*, "who inflames my flesh"⁵.

I translate the word consistently by "poisoning", for swelling and inflammation appear to have been diagnosed as cases of poisoning.⁶

The most important texts of this class hitherto edited are:

- I. *K.* 7845, published by Fossey in *Z. A.*, 19, plates I and II, with an edition pp. 175—181. The same was re-edited by Frank in *Z. A.*, 20, 431—7. See also Hunger, *Tieromina*, 134.
- II. *Rm.* 2, 149, published by Boissier, *D. A.*, 31—3, and edited by the same scholar in his *Choix de Textes*, 6—9. Hunger also translated this text in his *Tieromina*, *M. V. A. G.*, 1909, 128—132. This text is a fragment from the middle of a long single-column tablet and is a curious mixture of divination and medicine. The obverse gives several examples of scorpion bites on various parts of the body, with the omen which such a circumstance signifies. Thus we have *shumma aqrabu shêr imitti-shu ishshik-shu⁷ shattam imât⁸*, "if a scorpion bite him on his right testicle, he will die in one year".

¹ Since *shammu*, "poisonous drug", comes from the idea of "poisoning by a venomous insect", the word can hardly be connected with the word *shammu*, "plant", unless we assume *shammu*, "plant", to be late in Babylonian, arising from the idea of "that which produces drugs".

² *C. T.*, 23, 41, 9.

³ *C. T.*, 23, 41, 15.

⁴ *Ibid.* 46, 26 f.

⁵ King, "Magic", 53, 11. See for these passages Thompson in *A. J. S. L.*, 24, 347.

⁶ Note that Muss-Arnolt in his lexicon correctly defined the word *shimmatu* apparently independent of Bezold.

⁷ So read after *Sm.* 1357.

⁸ So read, *BAD* (not *NU*). On the obverse make the following corrections: l. 1 at end read *TUR* (= *māru*, "son"), not *AD*; l. 6 at end *KID*, *i. e.*, *sah*, is to be seen; l. 17 at end *DU* is doubtful, and three or more signs are broken away; also at end of l. 18 *shir* is not the last sign. After line 19 a line is omitted. Read 19 . . . *imitti-shu kimin ūmi 15-kam*, "If a scorpion bite his right on the 15th day (he will)".

The reverse contains the end of the medical prescription and then an incantation precisely as in the Constantinople text. The prescription ends as follows;

- | | |
|--|---|
| 2. <i>ina eli gi-bil-lá</i> | Upon the torch |
| 3. <i>adi ih-ha-ram-me-tu tu-[mash]-sha-['shu]</i> | Until it is destroyed thou shalt rub him. |
| 4. <i>shiptam ana pān ziqit agrabi tamannu(-nu)-
ma amēlu iballut.</i> | (This) incantation before the sting of the
scorpion thou shalt recite, and the man
will live. |

The incantation describes the demon *shimmatu* in much the same manner as the incantation in the Constantinople text.

5. Curse: She that is hostile¹ to the sleeping chamber, a disturber of the screens,²
6. Her horns are stretched out, like a wild bull of the mountain she *gores*.³
7. Bent is her tail, even as that of a cruel lion.
8. Enlil has built a house, wrathfully⁴ in his enclosing and capturing her,
9. When he drove her beyond the brick of lapis lazuli.⁵
10. May the little finger of Enlil cause her to be taken away.
11. Waters of cleansing⁶ and the libation may drive her away.
12. And may a great sleep fall upon the man. The oath of the curse.

A rare example of giving an emetic appears to be given in lines 15—18 of the reverse.

15. To drive away the venom⁷ of a scorpion, seven clean barley grains
16. and *ammi*⁸ shall the patient take. Upon his mouth thou shalt place it.
17. As to the food⁹ in his mouth — he shall go down to the river and plunge in seven times.
18. Before he plunges in the seventh time, he shall cast what is in his mouth into the river.¹⁰

III. *Rm.* 98. Published and edited by Boissier, *Choix de Textes*, 10, and translated by Hunger, *ibid.*, 133. In this text each omen is followed by a recipe for healing the scorpion bite in question. One emetic is mentioned. Only six cases are preserved, and these are fragmentary.

¹ Read *la māgirat*.

² *nakrat abussāti*. *Ni-shi* probably for *nu-sheg*. For *abussatu*, *abusatu*, "screen" (or "portière"!), see *I R.*, 28 b, 1.

³ The text has the beginning of *SI-SI* = *munaqqipal*, cf. "Sum Gr.", sig. 4, p. 238.

⁴ Read *a-ma-mi-ish* (?). This can be seen.

⁵ Read, with Hunger, *ina shubalkutishu*. A rite of sympathetic magic is referred to in which Enlil having made a house and placed the demon of poison therein, now drives her out over a threshold of lazuli. A similar rite with a mimic city instead of a house will be found in *Maḳlu*, I, 42—9.

⁶ *mē kutabiri* for *kutappuru*?? Uncertain. Read *qēm tabiri*?

⁷ *uddaḡul* = *udaḡullu* > *uḡullu*, "evil spirit", "evil breath".

⁸ *sham kūr-ra* = *nīnā*.

⁹ *ka-gub* = *ipteru*.

¹⁰ The corrections in the text are taken from my collation.

IV. *K.* 9658 and *R.* 8449. Cf. Nos. 57 and 58 published on Pl. 49 of the present volume. These texts are fragments of two tablets, which were duplicates and contained incantations and prescriptions for poisoned arms. *K.* 9658, 11 is a duplicate of *K.* 8449, 1 and 2. The incantation which follows is the same on both tablets. By making a connected text of these tablets lines 10—25 contain the directions for combating poison in the right and left arms.

(Pl. 49, Nos. 58 and 57.)



- | | |
|--|---|
| 1. [... <i>shiptu an-ni-tú sibitti-shu ana eli</i>
<i>idi-shu tamannû-[ma amêlu iballut]</i> | The following incantation seven times over his arm thou shalt recite and he will live. |
| 2. [<i>kikittê-shu</i>] <i>shammu MUH-KUL-LA shammu NI-KUL-LA shammu</i> | This is its recipe the plant <i>MUH-KUL-LA</i> , the plant <i>NI-KUL-LA</i> , the plant |
| 3. <i>shipātu samtū shipātu pišātu tâl-pap 7-ta-ám [qisrê taqasar]</i> |red wool and white wool fold together and seven knots tie. |
| 4.] <i>erini tu-shal-la-ah</i> | with of cedar thou shalt sprinkle |
| 5. [ù] <i>shiptum an-ni-tum sibitti-shu ana eli idi-shu tamannû-[ma amêlu iballut]</i> | and the following incantation seven times over his arm thou shalt recite, and the man will live. |
| 6. <i>shiptu iluÉ-a iluAsar-lù-dùg a-shi-pu na-din?</i> | Incantation: Ea and Asarludug, the magician, bestower [of life??] |
| 7. [<i>annanna mâr</i>] <i>annanna mimma lim-nu lâ itêhi-shu mimma lim-nu lâ [ikashshad-su?]</i> | As for this one, son of this one, let no evil come nigh him, let no evil conquer him. |
| 8. [<i>shiptum</i>] <i>KIB-LUGAL-KA-NA KIB-LUGAL NIM-MA-TU BAD</i> | The incantation <i>KIB-LUGAL-KA-NA KIB-LUGAL NIM-MA-TU BAD</i> |
| 9. [.....]- <i>ma</i> | |
| 10. [<i>shiptu shum-ma amêlu idi</i>] <i>imitti-shu i-sham-ma-[am-shu]</i> | Incantation: If a man's right arm pain him from poison. |
| 11. <i>teliggi shiptu an-ni-tum sibitti-shu tamannu(-nu) idi imitti-[shu tumashsha']</i> | thou shalt take. This incantation seven times thou shalt recite and rub his right arm, |

12. [*ù shiptu an*]-*ni-tú sībitti-shu ana eli* and the following ineantation seven times
idi-shu tamannû-ma amēlu [*iballut*] over his arm thou shalt recite, and the
man will live.¹
13. [*shiptu: ilu*] *Marduk rubû el-lu ap-lu* Ineantation: Marduk, pure prince, son
sha who
14. [*asharid*] *shami-e ra-bi-ú-ti sha a-mat ki-* Chief of the great heavens,² the word of
bi-ti-shu man-ma-an la in-nu- [*u*] whose command none changes.
15. [*i-n*]*a ši-it pí-ka mi-tum i-bal-luṭ* By the utterance of thy mouth the dead
shall live.
16. [*na-ap*]-*li-sa-am-ma annanna mār* Behold this one, son of this one, afflicted.
annanna shup-shú-qa-am
17. *ina* *ka ṭa-bi lit-ta-ab-bir murṣu* By thy good may the disease be
banned.
18. *lim-nu sha ina zumur annanna* May the evil which is in the body
mār annanna ibashshu-u li-in-na-si-iḥ of this one, son of this one, be seized away.
19. [*li-ip*]-*shur-ma annanna lub-luṭ shiptu* May he deliver, and may this one live.
*ul-ia-at-tu-un*³ *shipat ilu*Da-mu The ineantation "Uljattun" is the inean-
tation of Tammuz
20. [*ù*] *iluGu-la iluGu-la bul-liṭ shullim-ma* and of Gula. Oh Gula give life, give health
*ki-ish-tam li-ki-e*⁴: *tû shiptu* and accept the gift. The oath, the inean-
tation.
21. *shiptu shum-ma amēlu idi shumēli-shu* Ineantation: If a man's left arm pain him
i-sham-ma-am-shu through being poisoned.
22. *kikittê-shù mē u shamnu*⁵ *tebiqqi shiptu* This is its recipe: Water and oil thou shalt
sībitti-shu tamannû-ma idi shumēli- take; the ineantation⁷ seven times thou
*shu tu-mash-sha*⁶ shalt recite, and his left arm thou shalt
rub therewith,

¹ Lines 11 and 12 are 1 and 2 in *K.* 8449.

² *I. e.*, the planet Jupiter.

³ Beside the examples cited by Kùchler, *Med.*, 99, see also *ul-ia-at-tu-un*, *Cstple.*, 179, Rev., 22, and *C. T.*, 23, 10, 20. The various forms are *ul-ia-at-tu-un*, *ul-ia-ut-tu-un*, *ul-ia-ut-tu*, *ul-ia-ut-tan*, *ul-ú-tu-un* and *ul-ia-at-tu*. The phrase seems to be a combination of the first syllables of the words of the first line of some well known incantation. In any case Thompson's translation in *P. S. B. A.*, 1908, 250, is erroneous.

⁴ See *IV R.*, 29*, 4 C, I, 5.

⁵ The case endings appear to be disregarded in this text. We expect *shamna*, but note for example *shamnu arganum shamnu bariratun* *tarbak*, *Cstple.*, Obv., 4. The accusative ending is wellnigh obsolete in these inscriptions.

⁶ Either a lamedh-yodh form of *mashāshu*, "to wipe", or from מָשַׁח (*masaha* in Arabic), "to stroke", "anoint".

⁷ Refers to lines 13—20.

23. *ù shiptu an-ni-tù sibitti-shu ana eli* and the following incantation seven times
*idi tamannû-ma iballut*¹ over the arm thou shalt recite, and he will live.
24. *shiptum: i-ba-ah i-ba-ah² ki-ri-bish ki-ri-bish* Incantation: Howl, howl, with supplication, with supplication.
25. *a-na pān ili musappih shapûti* before the god who scatters the gloom of sadness(?); may he cause it to be far away(?).
*lushassi*³(?) *tû shiptu* The curse and incantation.
26. *shipat shim-ma-tum* Incantation for poisoning.
27. *kikkittê-shu shipātu timûtu⁴ sha sibi* This is its recipe: Woven wool of seven she-goats that have not known a male
uniqêti la pitêti
- V. *Sm. 1357*, fragment of a single-column slate-colored tablet containing prescriptions for snake bites. End of the reverse. Lines 1—5 appear to be the end of an incantation. Lines 6—8 contain two prescriptions. Cf. Pl. 49, No. 59.
6. *shumma amêlu šîru ish-shik-shu ishid* If a serpent has bitten a man, root of the
*ur-ba-te*⁵ bulrush
7. *ta-qal-lap⁶ ikkal-ma iballut* thou shalt peel, and he shall eat it, and he will live.
8. *shumma ditto shammu SHI-SHI ina* If a serpent has bitten a man, the plant
shikari ishattî-ma iballut SHI-SHI in liquor he shall drink, and he will live.
- VI. *K. 2542 + 2772 + 6030 + DT. 85 + DT. 170*. Lower half of a light red tablet, Neo-Babylonian script, double column and forming part of some series. The lower portion of Obv., I, concerns diseases of the neck and head. Obverse, II, 10—Rev., I, 5, contains directions for combating poisoning of the right hand, arm and foot. Rev., I, 6—16, con-

¹ Written *til-esh* for ordinary *til-la*. *til-esh* should be the plural *iballutû*.

² Here taken as Imp. of *nabîhu*, "to scream", "howl", but it is doubtful whether the word can be employed for the lamentations of human beings. The word is usually employed for the howling of dogs, as in Harper, "Letters", 403, 7, *unambaš*, *unambaša*, *K. 217*, 40. But note *nab-ḥat pitpanu*, "the bow screams", *K. 2619*, I, 24.

³ Renderings and transcription, wholly uncertain. I have taken *shi-ish-shi* for *shesh*, "to be sorrowful, gloomy, bitter, evil". Note *an-shesh* = *shapât*, "Babylonian Liturgies", 117, 12. Most difficult is *ḥa-ma-ad-ri*. I fail to find any sense in these signs. My reading supposes *ḥa-ma-ab-ri*, with *d* as phonetic infix instead of *b*, which is not otherwise known. *ri(g)* = *nasû*.

⁴ *sig-sur*, also in *A. O.*, 4309, *Nouvelles Fouilles de Telloh* and *Cstple. 1364*. Whether the Semitic transcription given here is correct remains doubtful; cf. *V. A. B.*, IV, 372.

⁵ *urbatu (shammu)* = Syr. *'arbāna*, "bulrush", and *urbatu (iḡu)* = Aram. *'arb'lhā*, "willow"; see the investigation of Holma, *Kleine Beiträge*, 88ff.

⁶ cf. Küchler, *Med.*, 58, 11.

erns the left hand, I, 17 — end, the left arm, and in the break stood naturally the section on the left foot. Column II of the reverse appears to deal with inflammation and palsy. Although coming from a late period, this tablet represents a much lower stage of medicine than the earlier texts. Cf. Pls. 50 and 51.

(Pl. 50, Obverse.)

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|--|--|
| I. 5. [<i>enim-enim-ma</i>] <i>tig-gig-ga- ge</i> | Incantation for complaint in the neck. |
| 6. [<i>X abnê</i>] <i>teliqqi ina rikis shipāti burrumti tashakkak¹</i> | [<i>X</i> stones] thou shalt take and shalt thread them on a band of variegated wool. |
| 7. [<i>. KI-A</i>]- <i>nâri ru'ti nâri² zêr isubîni zêr isuêri ni-qip-tú zikritu u zinnishtu</i> | [<i>. KI-A</i>] of the river, "slime of the river", seed of the tamarisk, seed of the eornel, the lotus-thorn ⁴ , male and female, these plants with red colored wool thou shalt fold among them. |
| 8. [<i>shammê annûti</i>] <i>ina nabâsi ina bi-ri-shu-nu³ tal-pap</i> | Fourteen knots thou shalt tie and recite the incantation; in the sap of cedar thou shalt dip it and bind it on his neck. |
| 9. [<i>14 qisrê-ma</i>] <i>taqaşar⁵ shiptam tamannû dâmi⁶ isuerini taltapat tiqqa-shu tarakkas-shu</i> | Incantation: Inflamed eye rushed onward, the evil pain of the teeth [rushed onward], the evil: Asarludug beheld it: what I know: Go my son [Marduk]. |
| 10. [<i>shiptu</i>] <i>înu izzitu⁷ ittaqip limnu hamash shinni⁸ [ittaqip]</i> | and four stieks of lieoriee thou shalt take: a band of red wool before him thou shalt weave and before him thread. |
| 11. <i>limnu: i^uAsar-lù-dùg ippalis: sha anaku: alik mâri [i^uMarduk]</i> | |
| 12. <i>DU 4 shú-shi teliqqi: rikis nabâsi ina pâni-shù tatemmi ina pâni-shù tashakkak:</i> | |

¹ On the root *shakâku* see *P. S. B. A.*, 1908, 266; also Meissner *M. V. A. G.*, 1913, No. 2.

² See also *Obv.*, II, 25, where it is classified among salts. Here a plant (?).

³ We expect *biri-shi-na*. See also *Col. II*, 7.

⁴ See note on *Cstple.* 179, *Rev.*, 30. This passage defines the *niqiptu* as a dioecious plant. According to the Sherardian Professor of Botany at Oxford, this may be the *Rhamnus cartharticus*, but this species appears not to be indigenous in Babylonia, growing in the Caucasus. In that case we must suppose the drug to have been imported. More probable is the *Hippophae Rhamnoides* or "Sea Buck thorn", a plant which follows the sea coast and river edges.

⁵ Invariably written *sir-sir-e-ma sir*. The *ma* is difficult; in *qisrê-ma*, *ma* separates the verb from its object.

⁶ For the tendency to conserve the *i* of the genitive construct of bilateral roots and to extend this ending to the other cases see Ravn, *Om Nominernes Bøjning*, p. 50.

⁷ Cf. *IV R.*, 29*, 4, C, I, 8.

⁸ *KA-GAR*, "tooth ache" (?).

13. [7 *qišrê-ma*] *ina pāni-shù taqašar: shipat* Seven knots before him thou shalt tie.
Eriduki ina pāni-shù tanaddi The curse of Eridu before him thou shalt
utter.
14. *amēlu shuatu lubluṭ: tū shiptu* that man may live: Curse and incan-
tation.
15. [*enim-enim-ma*] *tig-gig-ga- kam* Incantation for complaint in the neck.¹
16. [*shiptu*] *tig-gig-ga* 𐎶𐎶² [Incantation: . . .] complaint of the neck
rushed onward.
17. *amēlu shuatu maršish inâq (?)³: ilu Asar-*
lù-dùg uballaṭ This man cries in pain. Asarludug will give
him life.
18. *enim-enim-ma tig-gig-ga-[kam]* Incantation for complaint in the neck.
19. *kikkittê-shù 14 abnu MU-ŠA⁴ teliqqi ina*
rikis shipāti burrumti tashak[kak] This is its prescription: Fourteen MUŠA-
stones thou shalt take and upon a band of
variegated colored wool thou shalt thread.
20. 14 *qišrê-ma taqašar shiptam tamannu*
tiqqa-shu [tashakkan] Fourteen knots thou shalt tie and recite the
curse; upon his neck thou shalt bind it.
21. *shiptu: tig-gig-ga mār Anim ina shamê*
itbi: tig-gig-ga A-ni limnish itbi Incantation: The "Disease of the Neck", son
of Anu, from heaven hastened forth. The
"Disease of the Neck" of Anu cvilly hasten-
ed forth.
22. *tig-gig-ga A-ni mu-un-tùg-gà-di ilu Tig-*
gig-ga nish shamê tamâta nish iršitim
tamâta The "Disease of the Neck" of Anu I have
appeased. Oh demon "Disease of the
Neck" by heaven thou art cursed, by earth
thou art cursed.
23. *enim-enim-ma tig-gig-ga-ge qiš libbi ilī⁵* Incantation for complaint in the neck:
When the heart of god is angered.

¹ The word *tig* = *tiqqu*, *kishadu*, properly "neck", appears to include the neck and head here.

² *I. e.*, supply *UL-UL*.

³ For *a-gig-ga* = *maršish* see IV *R.*, 19 a, 35, and for supplying *i-i* = *nâqu*, K. 3931, 12.

⁴ Also in *C. T.*, 23, 22, 38, the *MU-ŠA zikru*, "male MUŠA", therefore the seed or pit of some kind of diocious fruit like the cherry. See also *ibid.*, 41, II, 1 and *S. A. I.*, 10131.

⁵ *dingir shag-dib-ba*, a phrase occurring also after the names of three incantations, K. 2832 in King, "Magic", XIX, possibly indicating that these incantations are to be used when "god is enraged". This is only a suggestion, and the words may have some other obscure meaning.

24. *kikkittê-shù* 14 *abnu AN-BAR-pl. teliqqi*
ina rikis shipati elliti¹ tashakkak 14
qišrê-ma takašar shiptam tamannu
tiqqa-shu tashakkan
- This is its prescription: Fourteen stones of meteorite thou shalt take; upon a band of dark blue wool thou shalt thread them. Fourteen knots thou shalt tic and the incantation recite. Thou shalt place it on his neck.
- II,4. 41 *abnê* Forty-one stones
 5. *shammuaš-lum² zikritu arti iṣuḡiṣhim-*
mari zikriti taṭemmi *shammu* ...
 The male tamarisk, a branch of the male date-palm thou shalt weave the plant
 6. *shammu TAR-MUSH shammu EL-KUL-*
la shammu MUḤ *iṣu BÚR*
 the plant TAR-MUSH, the plant EL-KUL-la, the plant MUḤ....., the plant BÚR
 7. VII *shammê sha-man sha pi-i UM-GAR-*
NI [.... *zêr iṣu*] *bîni zêr shammu EL*
 seven plants
seed of the (desert) tamarisk, seed of the plant EL,
 8. *imbî tamtim³ KI-A-AN-ÍD⁴ shammu*
ÁSH shammu *ishid iṣubalti*
 the plant "Spreading branch of the sea", the KI-A-AN-ID, root of the prickly caper,
 9. *ishid iṣu-shammu ašagi ina bi-rit abnê*
7 shammê [*annūti ina*] *nabāsi tal-pap*
 root of the box-thorn among the stones, these seven plants in a red colored band thou shalt fold.
 10. *shaman lid (?) shaḡe-e-ma tan-tàl dāmi*
iṣu erini taltapat
 In the fat of a little pig thou shalt lay it. Thou shalt dip it in the sap of cedar.
 11. *shiptam me-dúr ba-da-ar tamannu ina*
gatā *shu tarakkas-shu*
 The incantation *me-dúr ba-da-ar* thou shalt recite and bind it on his hands.
 12. *aban MUSH aban ṢAB aban pá-r-rum*
aban KA-MI⁵ aban *aban uknu*
 The "serpent stone", the ṢAB-stone, the stone of juniper fruit, the KA-MI-stone, the stone, lapis lazuli

¹ *zagin-na*, here and in *C. T.*, 23, 9, 11 certainly a color, and since *zagin* is the ordinary word for lapis lazuli, probably "dark blue". On the other hand *ellu* certainly means "golden", "light brown", as in *áb azag = littu ellitu*, "golden colored cow", Kùchler, *Med.*, Pl. VI, 1, and *lāti ellite = áb azag-ga*, "golden colored cows", *Z. A.*, 8, 198, 9, and *azag* is the ordinary word employed in the ideogram for gold, *azag-gi(n)*. Hence *zagin = ellu* "dark blue" and *azag = ellu*, "golden". *ellu* is evidently employed for both colors.

² Certainly the cognate of 𐎠𐎢𐎽𐎢, Zimmern in *Gesenius-Buhl* and Jensen in *K. B.*, VI, 1, p. 452. The *tamarix articulata*, Löw, *Pflanzennamen*, 65. Another species of this genus is *bînu*, always with *iṣu*, whereas a *shlu* is a *shammu* or plant, not the tree-like tamarisk.

³ See note on *Cstple.* 179, Rev., 30.

⁴ See *Z. A.*, 20, 431, 1 and 432, 12, also p. 435. Regarded also as a stone, Rev., II, 25.

⁵ Cf. *aban KA-MI-KA-ba*, *A. O.*, 5529, 7 in Genouillac, *Dréhem*.

13. *abanSHI-SHID-MAL abanMU-ZA*
abanLIL-HU u abanparûtu abanshu-u
zikritu [u zinnishtu] the stone SHI-SHID-MAL, the stone MU-ZA, the stone LIL-HU and marble, male and female coral.
14. 12 *abnê shim-mat qât imitti ina shipâti*
burrumti tashakkak shammuTAR-
MUSH shammu Twelve stones for poisoning in the right hand on a variegated woollen string thou shalt thread. The plants TAR-MUSH,
15. *shammuEL-[KU]L-la shammuLÛ-GĀL-LU¹*
imbî tam-tim² isûBÛR ina bi-rit abnê EL-KUL-la, aku (?) ..., "spreading branch of the sea", the wood BÛR among the stones
16. 7 *lap-pi tâl-pap 7 qişrê(-e)-ma taqaşar*
shiptam me-dûr ba-da-ar in seven folds thou shalt fold, seven knots thou shalt tie and the incantation *me-dûr*
17. *tamannu [(-nu) ina qât] imitti-shu tarak-*
kas-su *ba-da-ar* thou shalt recite and tie it upon his right hand.
18. *shiptu [me-dûr³ ba-da-] ar ki-dûr ba-da-*
ġa-a Incantation: The reed-house is desolated, the dwelling place is fallen on sorrow.
19. *gub-ba an-imin ki-imin im-imin*
im-gal-imin the seven heavens, the seven hells,⁴
the seven winds,⁵ the seven great winds,
20. *BAR-ta igi-imin zi-an-na ġe-*
pad zi-ki-a ġe seven eyes. By heaven thou art cursed, by earth thou art cursed.
21. [*ub an-na*] *ġa-ba-ri-e-i-ne, da-an-na ġa-*
ba-ġ-ne [To the outside of heaven] may they ascend, to the inside of heaven may they ascend.
22. *ki-a ġa-ba-ni-in-shub: tû-dûg-*
ga en-gal En-ki-ga-ge May the of earth cast them down. By the oath of the great priest Ea,
23. *nam-shub Nun-ki-ga-ta nam-mu-un-da-*
an-bûr-ri: tû-én by the curse of Eridu may he be loosed. Curse and incantation.
24. *enim-enim-ma sha shim-ma-ti* Incantation for poisoning.
25. *abankaspu abanġuraşu abansamtu*
abanuknû abanġulalu abanmush-garru⁶ Silver and gold (in the ore), *samtu*, lazuli, *ġulalu*, *mushgarru*

¹ Semitic *a-ku* (?) , *C. T.*, 14, 19, b, 2.

² *KA-tam-tim*, usually *KA-a-ab-ba*.

³ *gidur* > *medur*.

⁴ This, to my knowledge, is the first evidence for the idea of "seven heavens and hells" in Cuneiform inscriptions.

⁵ Seven winds also page 17, l. 11.

⁶ See also King, "Magic", No. 8, 25; *C. T.*, 23, 34, 30.

26. *abandúr-mi-na-banda* *aban*𐎠𐎢𐎽² *abanmul-taš*.³ *aban*ṢAB *aban*AN-BAR red breccia,¹, *multaš*, ṢAB, meteorite,
27. *abanmiḷ'ū* KI-A-AN-ÍD *ru'ti nāri* salt, the plant KI-A-AN-ÍD, "slime of the *abanmiḷ'ū ṣalimtu*⁴ river", black salt,
28. 15 *abnê shim-mat sha idi imni*⁵ Fifteen stones for poisoning in the right arm.

(Pl. 51, Reverse.)

- I,1. *aban*KÛR-NU-DIB⁶ *aban*ba-aḥ-ri-e The stones KUR-NU-DIB, *baḥrū*, *marḥallu*,
*aban*mar-ḥal-lum *aban*ḥulalu *aban*ushū⁷ *ḥulalu*, diorite,
2. *aban*uknū *aban*mushgarru *aban*𐎠𐎢𐎽 *aban*pár-rum⁸ *aban*shubū⁹ lazuli, *mushgarru*, stone of the juniper fruit, agate.
3. 10 *abnê shim-mat sha shêp imitti ina ba-ru-un-du*¹⁰ *tashakkak shammê* KI-MIN *shuatunu* Ten stones for poison of the right foot upon a variegated strand thou shalt thread. Those same plants¹¹
4. *ina bi-rit abnê* 7 *lap-pi tal-pap* 7 *qišrê* among the stones in seven folds thou shalt
5. (-e)-*ma taqašar shiptam me-dúr ba-da-ri tamannu(-nu) ina shêp imitti-shu tarakkassu* fold and seven knots thou shalt tie. The incantation *me-dúr ba-da-ri* thou shalt recite and on his right foot tie it.

¹ See *V. A. B.*, IV, p. 41, sub No. 30.² See also *Rev.*, I, 2 and *C. T.*, 23, 34, 30.³ *SAL-LA*, see *S. A. I.*, 8384.⁴ Cf. *Z. A.*, 19, 175, l. 6.⁵ *idu*, "side", "arm", in Babylonian as well as in cognate languages, is construed as a construct with *imnu* and *shumêlu*; these adjectives followed the analogy of the noun *idu*, being regarded in prehistoric times as feminines and abbreviations for "right hand" (*imnu*) and "left hand" (*shumêlu*); at a late period arose the feminine form *imittu* for "right hand", but *shumêlu* did not follow this analogy, as no form *shumeltu* exists. Note beside *imnu shumêlu* the regular form for "right and left", *imittam u shumêlam*, *C. T.*, 5, 5, 14; *kima imitti-shu u shumêli-shu*, *V. S.*, VIII, 62, 7; see also *V. A. B.*, V, 525.⁶ "Stone of the land not to be entered".⁷ *PA*; cf. Thureau-Dangin, *S. A. K.*, 86, note a).⁸ Probably the same word as *parrū*, a kind of hard nut (?), *Sum. ash-ám (parra)*, *S. A. I.*, 4833. *ash-ám (immaḥmal)* = *buḥuttu*, "pistacia nuts", and a similar meaning may be inferred for *ash-am* = *parrū*. My suggestion that *parru* means the stone of the juniper fruit, ἀρκενθίς, rests upon the lexicographical text published by Merx in *Z. D. M. G.*, 39, 252, 57, where the juniper berry is called *b'ēnāthā d'fārānā* (pointing uncertain), "daughters of the *far(r)āna*, *par(r)ānā*, i. e., "juniper". The Syriac phrase is rendered in Babylonian by "stones of the juniper".⁹ Haupt, *A. J. S. L.*, 24, 106 suggested "onyx, marble" for *shubū*.¹⁰ For *barumtu*, "a cord of various colors", see *rikis ba-ru-un-di*, "a band of variegated strands", *C. T.*, IV, 5, 25.¹¹ See *Obv.*, II, 14—15.

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|---|--|
| <p>6. <i>abanMush abanAN-BAR abanKÛR-NU-DIB abanparûtu</i></p> | <p>The stones MUSH, meteorite, KÛR-NU-DIB, marble.</p> |
| <p>7. <i>abanMU-ŞA abanshû-u¹ zikritu u zinnishtu abanMUḪ 𐎠𐎶</i></p> | <p>MU-ŞA, male and female coral, MUḪ</p> |
| <p>8. <i>abanuknû abanḫulalu abanKA-MI abanushû</i></p> | <p>lazuli, ḫulalu, KA-MI, diorite,</p> |
| <p>9. <i>abanZI-KIT abanŞAB abanmushgarru abansamtu</i></p> | <p>ZI-KIT, ŞAB, <i>mushgarru</i>, <i>samtu</i>,</p> |
| <p>10. <i>16 abnê shim-mat sha qât shumêli mug-ri şalmûti tashakkak</i></p> | <p>Sixteen stones for poison of the left hand, upon black bands thou shalt thread,</p> |
| <p>11. <i>7 qisrê(-e)-ma taqaşar: shiptam i-ba-aḫ iḫaḫ tamannu(-nu)</i></p> | <p>and tie seven knots. The incantation <i>iḫaḫ iḫaḫ</i> thou shalt recite,</p> |
| <p>12. <i>ina qât shumêli-shû tarakkas-su</i></p> | <p>upon his left hand thou shalt bind it.</p> |
| <p>13. <i>shiptu: i-ba-aḫ i-ḫaḫ ki-ri-bish kiribish</i></p> | <p>Incantation: Cry aloud, cry aloud, with supplication, with supplication,²</p> |
| <p>14. <i>[. ana pân ili] musappih³</i></p> | <p>. before the god who</p> |
| <p>15. <i>[shapûti lushassi ilat]Labartu tû shiptu</i></p> | <p>scatters the gloom of sadness may he cause to be far away the demon Labartu. Curse and incantation.</p> |
| <p>16. <i>enim-enim-ma sha shim-mat [qât shumêli]</i></p> | <p>Incantation for poisoning of the left hand.</p> |
| <p>17. <i>abanparûtu abandûr-mi-[na-banda] aban</i></p> | <p>The stones marble, red breccia,</p> |
| <p>18. <i>abansamtu abanuknû aban</i></p> | <p><i>samtu</i>, lazuli,</p> |
| <p>19. <i>6 abnê shim-mat sha idi shumêli shipātu pişātu shipātu burrumātu ishtë-nish taṭemmi</i></p> | <p>Six stones for poisoning of the left arm. White wool, variegated wool together thou shalt weave</p> |
| <p>20. <i>tashakkak zêr işubîni zêr shammuEL zêr işuBÛR</i></p> | <p>and thread thereon. Seed of tamarisk, seed of the plant EL, seed of the plant BÛR</p> |
| <p>21. <i>imbî tam-tim shammê an-nu-tû ina nabâsi tal-pap</i></p> | <p>“spreading branch of the sea” — these plants in red wool thou shalt fold.</p> |

¹ Probably the coral. In any case *shû* is identical with *sû*, the stone which occurs in the Ninurash epic, *A. S. K. T.*, 81, 23, see Radau, “Ninib the Determiner of Fates”, p. 31. The “male *shu-u*” also in *C. T.*, 23, 10, 23. Probably the male and female coral also in *aban kalag-ga* and *aban KA-sal-la = sû, i. e.*, two kinds of coral, *C. T.*, 14, 17, 1 f.

² See *K.* 8449, 14.

³ *bir-bir-ra-di*; *K.* 8449, 15 omits *DI*. My renderings are wholly uncertain.

22. *shiptam é-ḡul tuḡ-da sibitta-shu tamannu*
 (-nu) *dāmi išuerini taltapat* The incantation *é-ḡul tuḡ-da* seven times
 thou shalt recite and touch it with sap of
 cedar.
23. *ina idi shumêli-shu tarakkas-su ina*
shamni tapashshas-su Upon his left hand thou shalt bind it and
 with oil anoint him.
24. *shiptu: é-ḡul tuḡ-ù- da* Incantation: To deliver the house in
 misery he went.
25. *mu-un-shi-in-gín-na*

- II,1. *abanparûtu abanshubû, abanru'ti nâri*¹ The stones marble, agate, "slime of the river",
 "spreading branch of the sea", red breccia,
 2. *imbî tâmtim*² *abandûr-mi-na abana-lal-*
*lum abanalgamishu*³ *alallu*, crystal,
 3. *abanmushgarru abansāmtu abanuknû*
abanLIL-HU u abanMU-ŞA *mushgarru, sāmtu, lazuli, LIL-HU and MU-*
ŞA,
 4. *abanŞAB abanmîl'u*⁴ *abanmîl'u pişîtu*
abanmîl'u şalimtu abanAN-BAR *ŞAB, salt, white salt, black salt, metcorite,*
*kaspu*⁵ *huraşu*⁵ *silver, gold (in the ore)*
5. *abanurudu abanshû-u zikritu u zinnishtu*
abanushû abanşip-tum işu BÛR *copper, male and female coral, diorite, şiptu,*
shammuEL *BÛR-wood and EL-plant.*⁶
6. *31 abnê shumma amêlu shim-mat u rimu-*
*tu*⁷ *mariş ina ři-me-tu shipāti sāmāti* Thirty-one stones for a man if he is ill with
 poisoning or palsy. Upon a woven yarn
 of red and white wool thou shalt thread
 them. The incantation *me-dûr ba-da-*
 7. *shipāti pişāti tashakkak(-ak) shiptam me-*
dûr ba-[da-ar] tamannu [-nu ina] idi
shumêli-shu *ar* thou shalt recite and on his left
 arm
 tic it. Oh. the poison and the palsy
 from his body separate.
8. [*tarakkas-su shim-mat u ri-*]
mu-tû ina zumri-shu pushur

¹ "Slime of the river", occurs ordinarily as a stone. The term KI-A-AN-ÍD is ordinarily a plant (II, 6, etc.) but in Obv., II, 25 also a stone. The two names evidently represent related aquatic petrified fungi.

² Here this aquatic plant is also classified as a stone.

³ Written UD-SAL-KAB which shows that the Neo-Babylonian scribes as well as the Assyrian analysed the ideogram for *algamishu* into UD-SAL-KAB. See above, p. 29, note 4.

⁴ See *Babyloniaca*, III, 221, 10.

⁵ Both with determinative *aban*!

⁶ Part of this section is lost, since only 24 stones including woods and plants are included in lines 1—5. The remainder of the 31 stones stood at the end of Col. I.

⁷ Probably a noun defining the disease described by the verb *râbu* in line 12, hence a synonym of *raîbtu*, "palsy". Perhaps from the root *ramû*, "to be in a state of collapse".

9. -ĠA *aban*KÛR-NU-DIB The stones-HA, KÛR-NU-DIB,
 10. *aban*uknū *aban*ushū *abanzal-pu*¹ , lazuli, diorite, oyster-shell,
 11. *aban*ZI-KIT *aban*šip-tum , ZI-KIT, šiptu, ŠAB-
 *aban*ŠAB
12. [*abnê*] *shumma amêlu qāt-su i-ra'-ub*² stones, if a man's hand tremble, white
 shipātu pišātu shipātu sāmātu wool and red wool
13. [*ishtê-nish taṭemmi*] *tashakkak ina qāti-shu* together thou shalt weave and thread there-
 tarakkas-su-ma iballut-(ut) on. On his hand thou shalt tie it, and he
 will live.
14. *aban*MU-ŠA *aban*miṭ'u *aban*miṭ'u *pišātu* The stones MU-ŠA, salt, white salt, meteo-
 *aban*AN-BAR *aban*KÛR-NU-DIB rite, KÛR-NU-DIB, silver
 abankaspu
15. *aban*hurašu *aban*shū-u *zikritu u zin-* and gold (in the ore), male and female
 *nishtu aban*AD-ASH-MU³ *aban*ushū coral, AD-ASH-MU, diorite, ZI-KIT,
 *aban*ZI-KIT
16. *abanzal-pu aban*hulalu *aban*pár-rum oyster-shell, *hulalu*, stone of the juniper
 *aban*šip-tum *aban*KA-MI fruit, šiptu, KA-MI —
17. *abnê shumma amêlu qātā-shu i-ra'-ú-ba* stones, if a man's hands tremble, white and
 shipātu pišātu shipātu [sāmātu] red wool
18. [*ishtê*]-*nish taṭemmi tashakkak(-ak) ship-* together thou shalt weave and thread there
 tam tūl-lá on. The incantation “. *tūl-lá*
 19. [*dingir*Asar-lù]-*dùg me-en sibitta-* *dingir*Asarludug *me-en*” seven and seven
 shu u sibitta-shu tamannû-ma times thou shalt recite.
20. [*ina qātā-shu tarakkas-su-ma*] *iballut (ut)* On his hands thou shalt bind it, and he will
 live.
21. [*shiptu: tūl-lá*] *dingir*Asar- Incantation: Asarludug thou art.
 lù-dùg me-en

¹ Syr. *zelpā*, “oyster”, *zelp^hthā*, “oyster-shell”. Under this word is written a gloss which appears to be *aban*HA-ĠA ditto, i. e., *aban*HA-ĠA or “fish stone” = *zalpu*, which supports the comparison with Syriac *zelpā*. The lexicons read the word *nī-bu*, see *M^s*, *su* voce. See also *Br.* 11822, *aban nūni*, “oyster-shell”.

² For the verb ריב, “to tremble”, “shake”, Syr. also ריב, Heb. and Ar. ריב, in medical texts to describe the hands and feet, see Streck in *Babyloniaca*, II, 221. Note *ribtu* “palsy”, *R. A.*, 8, 37.

³ See also *Shurpu*, 8, 69; *S. A. I.*, 2750.

22. *en: shú-an-na¹-bi* 𐎶𐎶 *ba-an-tum* thou art. His disease “the same”²
has driven away.³
23. *en-zí-en⁴ tû shiptu* Curse and Incantation.
24. *aban* *abanushū abanzal-pu abanshú-* diorite, oyster-shell, agate.
bu-u⁵

VII. Closely allied to the Constantinople text in script and phraseology is the mutilated tablet published on Pl. 25, No. 26. It is not at all certain that this text concerns poisoning. From the first line which may be partially restored [*shumma amēlu*]-*su mariš* *sha libbi-shu ukal*. “If a man is ill in his, and the of his bowels consume with heat”, it is evident that this text is closely allied to the Assyrian series *shumma amēlu muḥḥa-shu ishātam ukal*. “If a man’s cranium consume with heat”, published by Thompson in “Cuneiform Texts”, Vol. 23, 23—50. Noteworthy in this text is the form *tu-BI-bal* in line 6 for the ordinary *tu-bal* (as in l. 29). BI in the classical period had the values *pi, wi, wa*, hence we are to read *tu-wa-bal*, the piel present of the verb *wabālu*. This shows that the phrase *ishtenish tūbal* means “thou shalt bring together”, and that the derivation from *abālu*, “to be dry”, (*tūbal*, “thou shalt dry”) proposed by Jensen is erroneous. In lines 28 f. the verb *tanambi* stands for the ordinary *tashahhal*, “thou shalt sift”. The root *nabû*, “to pour out”, is not known in this sense. Note *ina mashki te-di-ri*, “upon a skin thou shalt smear it”, lines 31, 39. Interesting but obscure is the reading *i-RAM-esh* for *ĀSH-esh*, supposed to stand for *iballut*; this rendering is uncertain.

The script, the use of BI for *wa*, the age of the tablets, force us to assign this text as well as the large medical text of Constantinople to the age of Hammurapi and perhaps earlier. Medical science reached its highest stage of development in Babylonia in that period. The allied texts of the Sargonic Assyrian period 1200 or more years later show no advance, and the Neo-Babylonian tablet *K. 2542* represents a decided relapse into pure magic.

We now turn our attention to the large medical text from Nippur, published on Pls. 47 and 48.

¹ Probably identical with *shu-dingir-ra-ku* (= *qāt ili*) “pest”, “disease”, II *R.*, 35f., 41; Jensen, *K. B.*, VI, 557; Zimmern, *Rt.*, 152, No. 45, l. 5. Perhaps to be read as a loan word *shuannaku*, or Semitic *qāt Anim*.

² The “ditto” probably stands for Asarludug.

³ *itbal* (?).

⁴ Verbal suffix of 2nd Pl.

⁵ Catch line.

THE CONSTANTINOPLE MEDICAL TEXT, NI. 179.

(Pl. 47, Obverse.)

- | | |
|--|--|
| 1. [<i>shumma amēlu shim-ma-at ù</i>] <i>ri-mu-tu mariš shú</i> | If a man suffers from poison and <i>palsy</i> . . . |
| 2. <i>shammu</i> <i>išu</i> | the plant, the wood |
| 3. [. <i>bīllitu damqatu</i> ¹ | sweet mixed drink, |
| 4. [<i>shammu</i>] <i>ar-ga-an-nu-um</i> ² <i>shammu</i> <i>ba-ri-ra-tum</i> | the ivy(?) <i>argannu</i> , the plant <i>bariratu</i> , |
| 5. <i>BI shammê an-nu-ut-ti</i>
<i>taliqqi</i> (?) | -these plants thou shalt take |
| 6. <i>ina karpāt ummari kīma rīb-ki tar-bak</i> ³ | In an earthen water jar thou shalt compound it as a compound. |
| 7. <i>ina shizbi u kurunni tu-shab-shi tašamid-su</i> [- <i>ma iballu</i>] | In milk and wine thou shalt put it and bind it upon him, and he will live. |
| 8. <i>shanû: zēr sham-ra-an-nu-um</i> ⁴ <i>zēr iṣu</i> <i>shunî</i> ⁵ <i>riqqukuk</i> [<i>rū</i>] ⁶ | A second (prescription): Seed of fennel, seed of the osier <i>agnus castus</i> , the aromatic chicory, |
| 9. <i>riqquburāshu</i> ⁷ <i>riqqukishkirānu shur-shum-mi shikaru la-bi-ru</i> | aromatics of cypress and willow <i>kishkirān</i> , lees of old beer |
| 10. <i>tushêši</i> ⁸ <i>tūhashshal tushahhal ina mē kasî im-mu-ti ta-la</i> [- <i>a-ash</i>] | thou shalt cause to be brought forth, thou shalt pound and sift and knead in hot cinnamon water. |

¹ Cf. Rev., 31, and *B. A.*, V, 670, 8.² See Rev., 33.³ Cf. Rev., 35.⁴ Cf. Rev., 25.⁵ See Rev., 28.⁶ *shim gam-gam*, see Rev., 29. Jastrow, "Transactions of the College of Physicians of Philadelphia", 1913, p. 380, has identified *kukru* with the Greek *κίχορα*, a brilliant combination, which is probably right.⁷ The reverse, 29, has here *gab-lish*, which is probably to be read *burāshu* also.⁸ *UD-DU*. See note on Rev., 43.

9*

11. *ina mashki te-dir-ri¹ ba-aḫ-ru-us-su shú-bi-ásh-[ám]²* Upon a skin thou shalt smear it and as it cools thou shalt bind it on him, and he will live.
12. *shalshū: siḫlu bu-tu-un-tu³ billitu dam-gatu⁴* A third: Mustard(?), pistacia nuts, sweet mixed drink,
13. *qēm qalî shammuḫa-shi-i⁵ shammuḫa-ri-ra[-tum]* meal of roast grain, thyme, the plant *bariratu*,
14. *ina kurunni ina urudu SUN-TŪR tar-bak ina mashki te-dir-r[i]* into wine in a small copper vessel thou shalt pour and smear on a skin.
15. *shú- bi- ásh- ám* Thou shalt bind it on him, and he will live.
16. *a ribū: siḫlu qēm qalî shammuḫurtu shammuḫaldappanu arti iṣubîni* A fourth: Mustard(?), meal of roast grains, the brook-willow, the ivy, a branch of tamarisk,
17. *tushêši tuḫashshal tushaḫḫal ina kurunni ina urudu SUN-TŪR tar-bak* thou shalt cause to be brought forth, thou shalt pound and sift and in wine in a small copper vessel thou shalt compound.
18. *qēm ASH ana pāni ta-sha-ba-aḫ⁶ ina mashki te-dir-ri shú-bi-ásh-ám* Meal of ASH thereon thou shalt sprinkle. Upon a skin thou shalt smear and bind it on him, and he will live.
19. *ḫanshu: siḫlu kasû arti iṣuSHŪ-TAG shammi iṣuShamshi⁷* A fifth: Mustard(?), cinnamon, branch of the plant SHU-TAG, "plant of Shamash",
20. *ištenish (ta-)tamaḫḫaṣ ana mē tanaddi (-di) ina tinūri te-sik-kir* together thou shalt pound and put into water; in a clay boiler thou shalt keep it.

¹ See Rev., 35.

² Sumerian for "ditto", i. e. here *tašamid-su-ma*, etc. Variant *shu bi-gim nam*, *C. T.*, 23, 42, 13; *IV R.*, 29*, C, 3; *shu* is often employed in syllabars for "repeat the reading", as *shag-maḫ* = *shu-ḫu*, i. e., *sha-maḫ-ḫu*; *mu-sar* = *shu-u*, i. e., *musarū*, etc. *shu bi-gim nam* = "repeat, as above it is". *Nam* = "verily it is", for *nanam*, see "*Sum Gr.*", p. 230 f. Since *-ma* translates the Sumerian verb "it is" (*ám*, *nam*, *nanam*, *nammen*), the Semitic would be *kima shuātu-ma*, as Zimmern has suggested, *Beiträge*, p. 101, e). *bi-ásh-ám*, employs the postfix *shú* > *ásh* in the sense of "according to".

³ This reading proves that *buḫnatu*, *buḫuttu* is identical with the well known edible *buḫuttu* (= *buḫuntu*), "the pistacia", and ordinarily means the "pistacia nut". It occurs with *siḫlu*, *C. T.* 23, 23, 3; *B. E.* IX, 59, 1, etc. For *bu-tu-ut-tu* see *B. E.*, XIV, p. 31. The pistacia tree is designated by *gish-lam-gal* = *buḫuttu*, *M. V. G.*, 1913, 2, p. 19, 57, whereas the nut is designated by *ash-a-an* = *buḫuttu*, *S. A. I.*, 4830. Hrozný's suggestion by which *buḫuttu* was connected with the Egyptian word for "Emmer" is, therefore, erroneous.

⁴ *kas-ú-sa-shig*. With *kas-ú-sa* cf. earlier form *kas-ush-sa*, *S. A. I.*, 3493.

⁵ Beside the lexicons and Holma, *Körperteile*, 88, n. 6, see also *C. T.*, IV, 8, a, 36: *kirban ṭabti à ḫa-shi-i*, a lump of salt and thyme.

⁶ Cf. *C. T.*, 23, 43, 4.

⁷ See also *K.*, 7845, Obv., 9.

21. *shêpā-shu tu-mash-sha'-ma ù shamna*
(tu-)tupashshas-su-ma iballut His feet thou shalt stroke therewith and
with oil anoint him, and he will live.
22. *shishshu: shur-shum-mi tubal¹ (ta-)ta-*
mahhas nikiptu shammuhaldappanu A sixth: A compound thou shalt bring
and prepare (as follows): Lotusthorn,
the ivy,
the plant KÛR-KÛR thou shalt grind, in
wine in a small copper vessel thou shalt
compound them.
23. *shammuKÛR-KÛR te-te-en ina kurunni*
ina urudu SUN-TÛR tar-bak Meal of ASH thereon thou shalt sprinkle, on
a skin as it cools thou shalt bind it on him,
and he will live.
24. *qēm ASH ana pāni ta-sha-ba-aḥ' ina*
mashki ba-aḥ-ru-us-su shú-bi-ásh-ám
25. *sibû: iṣuPA-SHÚ-TAG ina mē kasî*
ta-la-a-ásh A seventh: PA-SHÚ-TAG-wood in ein-
namon water thou shalt knead and
compound. Thou shalt bind it on him,
and he will live.
26. *tar-bak-ma taṣamid-su-ma iballut*
27. *samnu: iṣubînu shammumashtakal*
iṣuqurú² tushêṣi tuḥashshal
tushahhal An eighth: Tamarisk, the plant *mash-*
takal and palm-head thou shalt cause to
be brought forth, thou shalt pound and
sift,
aromatics of *kukru* and eypress thou shalt
pound and mix together.
28. *riqqukukru riqquburāshu (ta-)tamahhas*
ishtēnish tuballal With bran and lees thou shalt compound it
and bind upon him, and he will live.
29. *ina kipti³ ù shur-shum-mi tar-bak*
taṣammid-su-ma iballut
30. *shumma amēlu shim-ma-[at] ri*
shurshî If a man with poison of is pos-
sessed.
31. *shumma shim-ma-[at]] ri gi?*
. tu-ba-am shur-shi-i If with poison of he is possessed.
32. *shammuAG-UD shammuHU gu ina*
Subartiki The plant AG-UD, the plant HU in
Subartu,

¹ See Kùchler, *Med.*, 58, 18, and 141f., where this form is derived from *abīlu*, "to be dry", "thou shalt dry".

² *gish-shag-gishimmar*; Aramaic *qôrū*. See also King, "Magic", 12, 84; *Babyloniaca*, IV, 105, 29, and *M. V. G.*, 1913, 2, p. 40.

³ Plural *kipātu* in the same sense, cf. Clay, *B. E.*, XIV, No. 36. Sum. *zid-gig*.

33. *shizbi išugalbani*¹ *shammu* *arti* milk² of the *galbanu* exuding fennel, a
*išumurṭinnu*³ branch of the rose —
34. *shammê an-nu-ut-ti tushêši tuhashshal* these plants thou shalt cause to be brought
tushahhal forth, thou shalt pound and sift them,
35. *im tupashshas-su* -*ma* thou shalt anoint him, and he will
iballuṭ live.

The beginning of the section which completed the obverse is broken away. Three lines at the top of the reverse completed the section. Of these only part of the last line is legible as follows:

(Pl. 48, Reverse.)

3. *shu u shêpū-shu ta* -[*aš*]⁴-*ša-mid-* 3 His and his feet thou shalt bind
ma iballuṭ therewith, and he will live.
4. *shipat bît lā kuppuri*⁵ Incantation of the "House not purified" (?)
5. [*shim-*]*ma-tum shi-im-ma-tum* Poison, poison⁶,
6. [*shim-*]*ma-tum shim-mat agrabi*⁷ Poison, poison of the scorpion.
7. [*?na-*]*az-ku-ti*⁸ *zu-ga-ki-pa-ni-ish* [Worker (?) of] injury (?) scorpion-like.
8. [*ta-ma-ḥ*]*a-ši ina qar-ni-ki tu-shar*⁹-*di-i* Thou smitest with thy horn, thou drivest
ina si-im-ba-ti-ki with thy tail.
9. [*idla*] *ina su-un ardati tu-she-li-i* The man from the bosom of the maid thou
hast caused to depart.
10. [*ardata*] *ina su-un idli tu-she-li-i* The maid from the bosom of the man thou
hast caused to depart.

¹ *gish gal-ba-[ni]* = *galbānu*, Scheil, in *R. T.*, 34, 111, Syriac *kālbānā* > *ḥelbanīthā*, Heb. *ḥelb'nā*, Greek, *χαλβάνη*, the resin *galbanum* made from the sap of the fennel. The Assyrian word is borrowed from Sumerian (?) and shows that the Syriac *kālbānā* is earlier than the forms with *ḥ*.

² *I. e.*, the sap.

³ See now Meissner, *M. V. G.*, 1913, 2, p. 32, and Holma, *Kleine Beiträge*, 65.

⁴ *Sic* (?)

⁵ Semitic rendering of *é-NU-RU* is conjectural. The Sumerian was read *é-sir-ru* by me in *Babyloniaca*, III, 27, and translated "House of light", since *sir* is a word for "light", "fire". This rendering is uncertain, since the formula is invariably *NU-RU*, where we expect *NU-ri* if the form is to be read *sir* with a complement. Hommel and Brummer read *é-nu-shub*, "the house not enchanted", which also seems doubtful, since *shub* is not employed in the sense of "to enchant", as a verb. Also "house not fallen", (*bītu la shumqut*) is a possible rendering. The Semitic rendering stood in the break on *K.* 5, etc., right edge, l. 6 (*C. T.*, 19, 30). My version regards *shub* (= *RU*) as the word for, "pure", "clean", cf. "*Sum. Gr.*", 242, and *shub* = *kuppuru* "to atone", *S. A. I.*, 841. Note especially *R. A.*, 8, 162, 13: *é-nun-na nu su-ub-ba-a-na*, "Enunna, the unatoned".

⁶ For *shimmatu*, see Frank, *Z. A.*, 20, 433.

⁷ Cf. *K.* 7845, 4 in *Z. A.*, 19, end.

⁸ Read perhaps *KAK nazkāti* = *epishti nazqāti* (?)?

⁹ Written *keshta*.

11. [muttabrerrat?]¹ *shim-ma-tum ki-ma shi-iz-bi ina tu-li-e* Thou that inflamest, poison! like milk from the paps,
12. *ki-ma zu-'ti ina sha-ya-ti*² like sweat from the arm-pits,
13. *ki-ma me-e sha [pir-shi]³ ina na-qab-ti*⁴ like pus from an abscess on the eye,
14. *ki-ma shi-na-a-ti ina bi-ri-it pu-ri-di* like urine from the secret parts,
15. *ši-i-im shim-ma-tum ki-ma sh-iz-bi ina tu-li-e ir-ti-sha* go away, oh poison! even as milk from the paps of her breast,
16. *ki-ma ú-pa-ti*⁵ *ina na-hi-ri ù ha-si-si* like mucus from the nostril and the ear.
17. *am-mi-ni shim-ma-tum idla u ardata ta-qas-ša-si*⁶ Why, oh poison, doest thou torment man and maid?
18. *ki-ma ina shi-in-ni pu-u*⁷ *la i-bit-tum*⁸ As on the teeth odor remains not,
19. *shim-ma-tum ja-i-bit*⁹ *ina zumur idli u arlati* may poison not remain in the body of man and maid.
20. *shi-ip-tum ul-ja-at-tu-un*¹⁰ The curse "Uljattunu",
21. *shi-pat iluÉ-a ù iluAsar-lù-dùg shi-pat mash-mash*¹¹ *ilāni iluMarduk* The curse of Ea, of Asarludug, the curse of the redeemer of the gods, Marduk,
22. *shú-nu id-du-ú-ma a-na-ku ú-sha-an-ni*¹² *tù én é-nu-shub* these have cast, wherefore I have repeated. The oath, the curse of the "House not purified".
23. *enim-enim-ma shim-ma-tum kam* Incantation against poison.
24. *kikitte-shu shitil isubalti*¹³ *shitil isuashagi*¹⁴ *shitil gan shalali* This is the prescription: A sprout of prickly caper, a sprout of the box-thorn, a sprout of the reed *shalalu*

¹ BAR-BAR (?), cf. *D. A.*, 32, Rev., 5.

² See Holma, *Körperteile*, 8.

³ It is impossible to decipher this word for "pus". The reading *pir-shi* satisfies the traces on the tablet.

⁴ Or *nakabti* (?); see Code of Hammurapi, § 215, etc.

⁵ This word is obviously connected with Arabic عطف, غفق, pepidit; cf. كَفِط = *cum spiritu aliquid e naso emittens*.

⁶ Lines 4—17 have been edited by Scheil, *Recueil de Travaux*, XXII, 160.

⁷ Same word as *pú*, "chaff"; cf. Syr. *pauḥā*, "odor".

⁸ As in Arabic, the verb *bātu*, *bātu*, "to pass the night", has both middle ٣ and ٤. The present is generally *ibāt*, or *ibi'at*, but note *abāt*, "I lie down", *IV R.*, 60* C, Rev., 8.

⁹ Cf. *ja-izziz*, "not may he stand", Delitzsch, *A. L.*⁵, p. 55, 32.

¹⁰ See *K.* 8449, 9.

¹¹ Probably this name of the priest of incantation is connected with the root *mash* = *ibbu*, "bright", "pure", and would be rendered into Semitic by *mubbibu*, "the purger". Marduk, a sun-god and local deity of Babylon was identified with Asarludug, the son of Ea, at a late period.

¹² Note the curious form *ash-shi* < *ashni*, "I have repeated" in *C. T.*, 23, 10, 21.

¹³ Syriac *bal*, the root of the prickly caper, according to Thompson, "Devils and Evil Spirits", I, 137. The root of the *balti* is mentioned in *C. T.*, 23, 18, 46. Dozy defines the Arabic *bal* as the fruit of the *aspalathus*.

¹⁴ Piek, *Assyr.-Talmud*, p. 32, connects *ashagu* with عَوَسَاج, "box thorn".

25. *shitil išuittitti*¹ *shitil išuêri*² *arti qanî* a sprout of the thorn, a sprout of the cornel,
*ishid qanî sham-ra-an-nu-um*³ a leaf of the reed, a root of the reed, fennel
26. (*ta-*)*tamaḥḥaṣ*⁴ *ishtenish ina shamni (tu-* thou shalt pound together and mix in oil.
tuballal ka-ḡā-na a-di i-nu-uh-ḥu Constantly, until he has relief,
27. *tupashsas-su-ma* *iballut* thou shalt anoint him, and he will live.
28. *shanû: sham-ra-an-nu-um zēr išushunî*⁵ A second: Fennel, seed of the osier *agnus*
*shammusu-ma-lam*⁶ *iṣubînu* *castus*, the osier *sumalam*, tamarisk,
29. *shammumashtakal*⁷ *riqqukukru*⁸ *riqquGAB-* the *mashtakal*-plant, aromatic chicory
*LISH*⁹ *riqqukishkirānu*¹⁰ *shammunu-* GAB-LISH, and *kishkirān*, the brook-
*ḥurtu*¹¹ willow, aromatic of *ṣumlalū*, the plant
30. *riqquṣumlalê*¹² *imbi tāmtim*¹³ *riqquniqiptum* "spreading prickly branch of the sea",
aromatic of the lotus-thorn¹⁴

¹ *gish-ād*.

² Kühler, *Medicin*, 109, identified (^{is})*êri* with Aram. ܠܘܪܘܢ *laurus nobilis*, and Jensen, *ibid.*, with Heb. יער "brambles". In *M. V. G.*, 1913, 2, p. 20, 9, *e'ri* favors a connection with יער, but weapons are made of the *êru* wood, *C. T.*, 16, 3, 87; 16, 6, 221; 16, 21, 204, and *êru* thus came to mean "spear", precisely as in Greek *μελλα* means both "the ash" and "a spear made of ash". *Êru* can scarcely mean "bramble" in Assyrian, even though we admit that *e'ru* > *êru* = יער. Note that *êru* is explained by *murrānu*, *C. T.*, 18, 3, 29, probably the "dog-wood", Arab. *murrān*, Syr. *mārān*, hence *moraniḥā*, "lance". *Êru* then most likely a general name for the genus cornel (*cornus*), of which the *murrānu* (= *gish-ma-nu sig-sig*) represents a yellow variety.

³ *shinru*, *shinrānu*, *shamrānu*, *shamrannu*, Syriac *shamārā*, *shūmārā*; see Löw, *Pflanzennamen*, No. 328.

⁴ *ta-PA*, so Kühler, *Medicin*, 106; this reading is assured by *ta-PA-a*, *C. T.*, 23, 41, II, 2. See also *C. T.*, 23, 46, 13 *ishtenish ta-PA*, which favors *tamaḥḥaṣ*.

⁵ *gish-she-nu*, doublet = *gish-she-ná-a* = *shunû*, Kühler, *Med.*, 93.

⁶ Perhaps an ideogram for *samullu* (*iṣu*), a kind of osier occurring with *ḥaluppu*, also an osier, see Meissner, *M. V. G.*, 1913, 2, p. 31.

⁷ *in-ush* for *in-nu-ush*.

⁸ Generally mentioned with *burāshu*, "cypress", and probably a tree growing on mountains, *Maqlu*, VI, 36, etc. A drug mentioned with *ammaluga*, "emblica", (*C. T.*, 29, 13, 8, see Holma, *Kleine Beiträge*, 60.)

⁹ Originally one sign, as in *C. T.*, 15, 27, 18; *R. E. C.*, 65. Cf. ^{is}*GAB-LISH-A* in the name of a god, *Lugal-R*, *C. T.*, V, 3, II, 9. Read *burāshū* (?); see Obverse, 9.

¹⁰ Cf. *kish-[kiranu]* followed by [*nu*]-*ḥu-ur-[tu]*, *Sm.*, 387, Obv., in *C. T.*, XIV, 29; in a group with *qarshu*, Syr. *qarshā*, probably a member of the genus *Laserpitium* and the species *Silix*, "a willow", "laser-wort" (?). See Löw, *ibid.*, No. 168.

¹¹ Weeping willow? Note *nuḥurtam* connected with *ṣiḥḥiru*, *Sm.*, 387, and K. 4581, also *naḥāru*, "to breathe heavily", and *saḥāru*, "to moan", "sigh", together in *R. A.*, X, 76, 31 f. Hence both words mean "sighing plant". With the *Silix* species we expect the determinative *gish*.

¹² Also *su-um-la-li-e*, *C. T.*, 29, 13, 10.

¹³ *zú-ád-a-ab-ba*; ordinarily *ád* is omitted, *S. A. I.*, 485; *C. T.*, 23, 40, K. 2574, I, 25; K. 7845, Rev., 8 in *Z. A.*, 19, Pl. II. *Imbu* certainly has no connection with *enbu* "fruit", but with Aram. ܘܒܘܢ, Heb. ܘܒܘܢ, "spreading shoots" or "suekers" of a tree, Arabic *abbun*, "fodder". *Zú* (KA) = *imbū*, has the general meaning "sueker" and appears in *zú-lum* = *suluppu*, "date", i. e., "fruit of the sueker" of the palm. For *zú*, "branch, shoot, sueker", see *M. V. G.*, 1913, 2, 25, ll. 23—35. Note especially *zú-us-sa* = *imbū raḥū*, "the male branch which fructifies", = *rikbu*, and *zú-ū* = *imbū murakkibu*, same sense. For *rikbu*, "branch of the male palm used to fructify the female trees", see Meissner, *ibid.*, 40.

¹⁴ *Rhamnus Lotus*, "the lotus-thorn", probably identical with Syr. *nāqbê*, plural form found in Bar Hebraeus as an explanation of *kēnārê*, sing. *kenārā*, Löw, p. 229. (Noeldeke corrected the word to *nabhqê*. Sum. *shim-d* *Ninurash*, and note that the thorn (*iṣittu*) is the weapon of *Ninurash*, III *R.*, 69, 77. *Niqiptu*, in any case, is a thorn and from the root *naqābu*, "to pierce".

31. *siḥlu te-ne-e-ti*¹ *qēm qalī billitu damqatu* ground mustard (?), meal of roast grain, sweet mixed drink,
32. *shītil išuMĀ arti išutamû*² *shammuḥal-dappānu*³ *shammuKÛR-KÛR* a sprout of the MA-wood, a branch of the "apple tree of the sea", the . . . ivy, the plant KÛR-KÛR,
33. *shammukurdallamê*⁴ *shammuba-ri-ra-tum*⁵ *qēm kunashi ishtēnish tuballal* the ivy (?) *kurdallam*, the plant *bariratu*, meal of spelt together thou shalt mix.
34. *ina shur-shum-mi*⁶ *e-pu-ti ina mē kasî*⁷ *im-mu-ti ta-la-ash* In a cooked broth, in hot cinnamon water thou shalt knead.
35. *kima ra-bi-ki tar-bak*⁸ *ina mashki shi-ip-ki te-dir-ri*⁹ Like an apothecary thou shalt compound them, upon a skin in a running mass thou shalt spread it.
36. *ba-aḥ-ru-us-su tašamid-su u shiptam an-ni-tu-um tamannu(-nu)* As it cools thou shalt bind it on, and this incantation thou shalt repeat.

¹ *siḥlu* is regarded as a fem. pl., hence the adj. *tēnēti*, cf. Kūchler, *Med. Taf.*, VI, 24, *te-ne-tim*, "ground, pulverized *siḥlu*", distinguished from *siḥlu issiḥa* (i. e., *ina shiḥi* > *ishshihī* > *issiḥi*), *siḥlu* as it grew in the stalk (VI, 23). Determinative *shammu*, a plant, V R., 6, 79; C. T., 16, 49, 306, etc. Also the seed (*she*) of the *siḥlu* is mentioned, *B. E.*, IX, 59, 1, etc., and *zag-ḥi-li* is mentioned with *ash-a-an* and beans (*gū-gal*), *B. E.*, XIV, 34, 1, cf. XVII, 4, n. 5. For *zēr siḥli*, beside [*numun zag-ḥi-li*] *sar* = *zēr siḥ-[li]* in *M^s. K.* 8727, see also Pinches, "Amherst Tablets", 69, Obv., I, 7, and Legrain, *R. A.*, X, Pl. II, No. 14, Col. I, 3. Note also, *zag-ḥi-li-a* = *qūnē* (a plural), Aram. 𐤐𐤓𐤌𐤍, "peas", Meek, *B. A.*, X, 105, 13 and *S. A. I.*, 4659 (unless we read *siḥ-li-e* with Meek). *siḥlu* hardly the caper (Hilprecht, *Explorations*, 538). Since it occurs so often with salt, perhaps "mustard". In favor of this assumption is the fact that the Semitic word for "mustard" *ḥārdēlā* is not found in Assyrian, it being replaced by the Sumerian loan word *siḥlu* (?).

² Probably identical with *gish-MAGUNU-a-ab-ba*, *M. V. G.*, 1913, 2, p. 16, 46.

³ Kūchler's identification with 𐤍𐤓𐤌𐤍, a wall ivy, whose berries were in jurious to animals, is clearly correct; hence the figurative name *karan shēliḥi*, "fox's vine", with which compare the name of the "nightshade" in Arabic *inab ath-tha'labi*, "fox's grape".

⁴ *shad-* 𐤔𐤁𐤍 is a variant of *shad-dil-lum* or better *kurdillumū*, *S. A. I.*, 2769, and a synonym of *armanu*, *armannu*, see, *M. V. G.*, 1913, 2, p. 15, 41. In the third tablet of *ḥarra* = *ḥubullu*, *armanu* occurs, in Col. I, 41, with the determ. for the tree *ḥashḥuru* ("apple tree") and the idgr. for mountain, "apple tree of the mountain", and identified by Meissner with *rimmōn*, "pomegranate", and followed by *argānu* (l. 43). Our passage proves that the *armannu*, *arganu* of the *ḥashḥuru* group = *arganu*, *argannu*, of the group Col. II, 38—42, there regarded as an aromatic wood *gish-shim*, including *bariratu*. Cf. *is^uarganu is^ubariratu*, *C. T.*, 23, 43, 9, and *īarganu* with *bariratu*, *C. T.*, 14, 50, III, 48; *īargānu*, *argānu*, *argannu*, in any case to be connected with 𐤐𐤓𐤌𐤍 < *hargōna* (so read? with Aruch, not *harnōgā*), Löw, *ibid.*, 104, a kind of thistle, or with 𐤐𐤓𐤌𐤍, an ivy, (so read? not *harginnin*), hardly = 𐤐𐤓𐤌𐤍. We have probably to do with a confusion between *argānu* > *īarganu*, "an ivy (?)" and *armānu*, "the pomegranate". This involved also a confusion of the word *kurdillumū*, *kurdallamū*, originally "pomegranate" (syn. *armanu*), with *argānu*, whence it is here employed for an ivy (?). The obverse, l. 4, has *argannum*.

⁵ Possibly connected with syr. ܦܝܢܘܢ, Persian fennel. See Lane, "Arabic Lexicon", *sub sakbīnaj*.

⁶ A loan-word from *shur*, "to mix", and *sim* "to sift", "mixture of siftings", lees of wine, mixture of pulverized compounds. Original ideogram [*shur*-]*shim* (> *shur-shum*), *C. T.*, 18, 37, 24. Regarded as a noun in mas. plural.

⁷ Cf. Holma, *Kleine Beiträge*, 82 and Kūchler, *Med.*, 24, 45.

⁸ Cf. Kūchler, *Med.*, 42, 7.

⁹ For *tetirri*, see Kūchler, *Med.*, 81. *Ibid.*, 2, 15 read *ship-ku-ti*, "with a running poultice".

37. *ka-ḫā-na tu-mash-sha-'-shū-ma¹ iballūt* Constantly thou shalt wipe him,² and he will live.
38. *shalshū: arti qanî³ ishid qanî⁴ qan shalali shitil qan shalali* This is the third recipe: A leaf of the reed, a root of the reed, that is the reed *shalalu*, a sprout of the reed *shalalu*,
39. *shitil işuashagi işubîna zēr işuêri zēr sham-ra-an-nu-um* a sprout of the box-thorn, tamarisk, seed of the cornel, seed of the fennel,
40. *shammu KAM-KA-DU⁵ (ta-) tamahḫaş ina mê nâri tarsan qaqqad kurkî işşuru⁶* the plant KAM-KA-DU thou shalt pound. With river water thou shalt moisten it and the head of a crane
41. *ina shaman işushurmēni zēr shammu KAM-KA-DU tuballal⁷ tupashshasu(-su)-ma iballūt* in oil of juniper and seed of the plant KAM-KA-DU thou shalt mix. Thou shalt anoint him, and he will live.
42. *shumma amēlu shim-ma-at shêri maris shînāti ru-ub-ṣi⁸ û ra-pal(?) [ti?]* If a man is afflicted with poison of the flesh, urine, dung and
43. *it-ti shammumashtakal işvasi tushêṣi⁹ libbi shînāti¹⁰ tanaddi* with the plant *mashtakal* and myrtle thou shalt cause to be brought up and into urine put them.
44. *ina mê burti ka-la ûmi(-mî) ina tinûri¹¹ te-sik-kir ina mul-KU?¹²* In spring water all day long in a clay boiler thou shalt keep them in the
45. *ina shêri ana karpati tashahhal shuati ta-tab-bak i-ra-aḫ-ḫa-aṣ-[-ma iballūt]* in the morning into a pot thou shalt strain it, and this¹³ thou shalt pour out. He shall wash [himself, and he will live].

¹ *mashû*, "to stroke", "wipe", same meaning as *mashûshu*, Arab. مَسَّ. Hence like *kuppuru* "to purge of impurity", from *kapûru* "to wipe away" (the magic applications which absorb the uncleanness), this verb *mushshû* takes on the general meaning "to purge", "atone". Also as a 𐤏𐤍 form in Kûchler, *Med.*, p. 2, 15.

² That is, "wipe away the poultice" and apply another.

³ *gi-pa*.

⁴ *ur-gi*.

⁵ Cf. Kûchler, *Med.*, pl. XI, 53; Boissier, *Choix*, II, 60, 2.

⁶ Sum. *kûr-gi* or *kûr-GIL* (i. e., *gi* doubled), most likely a bird inhabiting reedy places and to be identified with Aramaic *kûrkîû* "crane", as Amiaud suggested, *Z. A.*, III, 46. Thureau-Dangin rejected this identification on the ground that the crane is not edible, but the ancients ate both the crane and the heron.

⁷ Note the Babylonian form of *shâr*.

⁸ So Kûchler, *Med.*, 118.

⁹ *û* for the regular *û-a* and *ê* = *tushê*, i. For this ideogram cf. *Z. A.*, 20, 432, 11, and p. 436 (Frank).

¹⁰ For *a-gar-gar* = *shînu* cf. Boissier, *Choix*, 14, 8. So read for *mê kimri* in Kûchler, *Med.*, 126.

¹¹ *imi shu-rin-na*, cf. Obv., 22.

¹² Read *MUL-LU-BAD* (?).

¹³ That is the dregs which remain in the strainer.

DESCRIPTION OF TABLETS.

ABBREVIATIONS.

Cf., Confer; **col(s)**., column(s); **E.**, Edge; **Exp.**, Expedition; **f.**, following page; **ff.**, following pages; **f. e.**, from (the) end; **fr.**, fragment(ary); **frgs.**, fragments; **inscr.**, inscription; **L.**, Left; **ll.**, line(s); **Lo.**, Lower; **M.I.O.**, *Musée Impérial Ottoman*, Constantinople; **Ni.**, Nippur; **Ni. V, IX**, refers to the corresponding numbers in Vol. I, Part 1, Pl. XV — Ni. V designating the so-called "Tablet Hill", the large triangular mound to the South of the temple of Enlil, where the bulk of the literary tablets was excavated, and Ni. IX designating the central part of the long-stretched mound on the West side of the Shatt en-Nil; **No(s)**., Number(s); **O.**, Obverse; **orig.**, originally; **p.**, page; **Pl(s)**., Plate(s); **pp.**, pages; **R.**, Reverse; **Ri.**, Right; **U.**, Upper.

Measurements are given in centimeters, length (height) × width × thickness. Whenever the tablet (or fragment) varies in size, the largest measurement is given.

A. AUTOGRAPH REPRODUCTIONS.

TEXT.	PLATE.	M.I.O.	DESCRIPTION.
1	1	2373	Unbaked clay tablet, two frgs. joined. Dark brown. L. Lo. corner and piece of L. E. of O. chipped off. Middle and Lo. Ri. part of R. rubbed off. $9^5 \times 6 \times 2^2$. Inscr. 13 (O.) + 10 (R.) = 23 li. A double li. indicates end of inscr. Ni. V. Fourth Exp. Cf. pp. 1f.
2	1	1578	Fr. (Ri. part) of unbaked clay tablet. Brown. Near the edges somewhat rubbed off. $8 \times 12 \times 3$ Inscr. 15 fr. li. of O., Col. II. Ni. V. Third Exp. Cf. pp. 3 f.
3	2,3	350	Fr. unbaked clay tablet. Yellowish brown. O. somewhat chipped off, Lo. E. destroyed. R. somewhat rubbed off. $13 \times 6^5 \times 2^5$. Inscr. 27 (O.) + 21 (orig. 22) = 48 li. Ni. V. First Exp. Cf. pp. 5 ff.
4	4,5	2275	Upper half of a baked clay tablet. Blackish brown. Ri. E. chipped off. $12 \times 7 \times 3$. Inscr. in two cols. $16 + 12$ (O.) + $16 + 20$ (R.) = 64 li. A double li. indicates end of inscr. Ni. V. Fourth Exp. Cf. pp. 9 ff.
5	6	2372	Unbaked clay tablet, ten frgs. joined. Dark brown. U. part, Ri. E. and part of Lo. E. of O. broken off, other portions of writing chipped off. $9 \times 6^5 \times 3$. Inscr. 17 (O.) + 14 (R.) = 31 li. Ni. V. Fourth Exp. Cf. pp. 14 ff.
6	7	1039	Fr. unbaked clay tablet, about three fourth preserved. Brown. Ri. U. corner and Lo. part of O. damaged., Ruled. $9 \times 6 \times 2^2$. Inscr. 13 (O.) + 7 (R.) = 20 li. Ni. V. Third Exp. Cf. pp. 19 f.
7	8	Ashmolean Museum	Unbaked clay tablet, mud mutilated. R. entirely broken away. U. part of O. chipped off and other parts of writing damaged and illegible. Inscr. 46 (orig. 48) li. (O.). Probably Nippur. Cf. pp. 21 ff.
8	9	2375	Long, thin, fr. baked clay tablet. Light brown. U. and Lo. E. broken off. Ri. part of O. much damaged. $10 \times 6 \times 3$. Inscr. 19 (O.) + 17 (R.) = 36 li. Ni. V. Fourth Exp. Cf. pp. 26 ff.

TEXT.	PLATE.	M.I.O.	DESCRIPTION.
9	10	2371	Baked clay tablet with extremely hard surface. Reddish brown. U. part of O. and R. broken away; other parts of writing rubbed off. Inscr. 15 (O.) + 9 (R.) = 24 li. Ni. V. Fourth Exp. Cf. pp. 26 ff.
10	11	616	Unbaked clay tablet, two frgs. joined lengthwise. Brown. Much worn and effaced. U. Ri. part broken off. $8 \times 5^5 \times 2^2$. Inscr. 18 (O.) + 11 (R.) + 2 (L. E.) = 31 li. Ni. V. Third Exp. Cf. pp. 31 ff.
11	12	2350	Fr. (Ri. central part) of an unbaked clay tablet. Brown. R. entirely destroyed. Writing on O. chipped off near the edges. $5 \times 6 \times 1$. Inscr. 12 li. (O., Col. II). Ni. V. Fourth Exp. Cf. p. 33.
12	12,13	2266	Unbaked clay tablet. Brown. Writing on O. mostly destroyed. U. part and other small portions of R. chipped off. $14 \times 6^5 \times 2^5$. Inscr. 11 (O.) + 25 (orig. 26, R.) = 36 li. Ni. V. Fourth Exp. Cf. pp. 34 ff.
13	14	2408	Fr. from the lower part of an unbaked clay tablet. Yellowish gray. Crumbling. $6^5 \times 5 \times 2^5$. Inscr. 9 (O.) + 16 (R.) = 25 li. Ni. V. Fourth Exp. Hymn to Tammuz.
14	14	2410	Fr. from the centre of an unbaked clay tablet. Dark brown. R. entirely destroyed. Ruled. $5 \times 5^5 \times 2$. Inscr. 12 li. (O.). Ni. V. Fourth Exp. Contents of Semitic inser. doubtful, the three names <i>Adad-mu-dam-mi-iq</i> (li. 8), <i>^dE-a-ki-nu</i> (li. 10) and <i>^dSin-a-pi-ir</i> (li. 11) mentioned.
15	15	Bodleian, CI	U. part of an unbaked clay tablet. Brown. Writing partly rubbed off. $8^2 \times 8 \times 1^5$. Inscr. 12 (O.) + 8 (R.) + 1 (L. E.) = 21 li. A double li. indicates end of inser. Probably Nippur. Cf. pp. 39 f.
16	16	2327	Lo. part of an unbaked clay tablet. Yellowish brown. Small portions of writing chipped off. $7^5 \times 7^5 \times 4$. Inscr. in two cols. 14 + 17 (O.) + 20 + 16 (R.) = 67 li. Ni. V. Fourth Exp. Cf. pp. 41 ff.
17	17	2273	U. part of a baked clay tablet. Yellowish. Writing fine and crowded. $6 \times 7 \times 2^7$. Inscr. 12 (O.) + 13 (R.) = 25 li. Ni. V. Fourth Exp. Cf. p. 43.
18	18	1575	Fr. from the Lo. part of an unbaked clay tablet. Yellowish brown. Writing partly destroyed. $5^5 \times 9 \times 3$. Inscr. in two cols. 10 + 7 = 17 li. (O.). Ni. V. Third Exp. Cf. pp. 46 f.
19	18	1577	Fr. from the U. part of an unbaked clay tablet. Dark brown. Writing on O. entirely destroyed. $4^7 \times 12 \times 2^3$. Inscr. in two cols. 10 + 8 = 18 li. (R.). Ni. V. Third Exp. Cf. p. 47.
20	18	2289	Fr. from the U. part of a baked clay tablet. Dark brown. Writing on O. entirely destroyed. $5^9 \times 10^1 \times 2$. Inscr. in two cols. 9 + 12 = 21 li. (R.). Ni. V. Fourth Exp. Cf. pp. 44 f.
21	19	2376	Baked clay tablet. Dark gray. Writing partly rubbed off. $9^5 \times 6 \times 3$. Inscr. 13 (O.) + 9 (R.) = 22 li. Ni. V. Fourth Exp. Cf. p. 48.
22	20,21	2358	U. part of a large, thin baked clay tablet. Reddish. The finely executed minute writing is partly damaged by mineral deposits. $11^5 \times 10^2 \times 2^5$. Inscr. in five cols., divided by lines into sections, 28 + 33 + 35 + 36 + 27 (O.) + 26 + 34 + 22 + 24 + 12 (R.) = 277 li. Ni. V. Fourth Exp. Cf. pp. 49 ff.
23	22	1992	Lo. part of a large baked clay tablet. Dark brown. Second col. of R. somewhat effaced. $9^5 \times 12^5 \times 3^5$. Inscr. in two cols., divided by lines into sections, 17 + 19 (O.) + 18 + 13 (R.) = 67 li. Ni. IX. Third Exp. Duplicate of the Ashmolean Prism. Cf. Langdon, "Babylonian Liturgies", No. 197.
24	23	2413	U. Le. part of a large, thin, unbaked clay tablet, two frgs. joined. Dark brown. U. E. chipped off, Le. E. concave. Ruled. $9 \times 5 \times 2^5$. Inscr. in two cols. 18 + 7 (O.) + 15 + 18 (R.) = 58 li. Ni. V. Fourth Exp. Hymn to Dungi.
25	24	2277	Fr. from the middle of a baked clay tablet. Dark brown. About $\frac{2}{3}$ of the tablet preserved. The Ri. side considerably damaged. $13 \times 6^5 \times 3$. Inscr. 23 (O.) + 18 (R.) = 41 li. Ni. V. Fourth Exp. Classical liturgy. Note the occurrence of the sign <i>utukku</i> , being the earliest example of this sign.

TEXT.	PLATE.	M.I.O.	DESCRIPTION.
26	25	2267	Unbaked clay tablet, seven frgs. joined. Dark brown. Writing greatly damaged. $10^5 \times 7 \times 2$. Inscr., divided by lines into sections, 25 (O.) + 17 (R.) = 42 li. Ni. V. Fourth Exp. Cf. p. 66, VII.
27	26	44	Unbaked clay tablet. Brown. The two U. and the Ri. Lo. corners of O. chipped off. R. mostly destroyed. $13^5 \times 7 \times 3$. Inscr. 39 li. (O.). Ni. V. Second Exp. Hymn to Shamash.
28	27	2268	Unbaked clay tablet. Brown. Ri. side of R. considerably chipped off. $11 \times 7 \times 2^5$. Inscr., divided by lines into sections, 23 (O.) + 12 (R.) = 35 li. Ni. V. Fourth Exp. A legend.
29	28	972	U. Ri. part of an unbaked clay tablet. Yellowish brown. $7 \times 6 \times 2$. Inscr. 13 (O.) + 6 (R.) = 19 li. A double li. indicates end of inscr. Ni. V. Third Exp. A legend.
30	28	1138	U. Ri. part of a baked clay tablet. Grayish brown. L. side of fr. chipped off. $3^7 \times 7 \times 2^2$. Inscr., interlinear, 12 (O.) + 3 (R.) = 15 li. Ni. IX. Third Exp. Hymn to Innini, daughter of Sin. Cf. Langdon, "Babylonian Liturgies", No. 196.
31	29	42	Unbaked clay tablet. Yellowish brown. U. Ri. corner broken off. Writing in the middle of O. somewhat effaced. $11 \times 6 \times 2^5$. Inscr. 19 (O.) + 20 (R.) = 39 li. Ni. V. Second Exp. Hymn to the god Ug-banda.
32	30	2374	Fr. (central part) of a baked clay tablet. Light brown. U. part of Ri. E. destroyed. Writing chipped off on Lo. L. part of O. and in several places of R. $9^5 \times 6^5 \times 3^2$. Inscr. 16 (O.) + 15 (R.) = 31 li. Ni. V. Fourth Exp. Hymn to Ninurashā.
33	31—33	368	U. part (about $\frac{1}{2}$) of a large unbaked clay tablet, five frgs. joined. Yellowish brown. U. L. corner much damaged, U. Ri. corner and E. chipped off. Writing on R. mostly worn away. $13 \times 14 \times 4^7$. Inscr. in two cols. 31 + 26 (O.) + 7 + 9 (R.) = 73 li. Ni. V. Second Exp. Liturgy to Innini on the destruction of Erech, Hallab and Eridu.
34	33	2279	Middle Le. part of a large unbaked clay tablet. Light brown. R. not inscribed. $10 \times 5 \times 4$. Inscr. 21 li. (O.). Ni. V. Fourth Exp. Liturgy to Innini.
35	34	2378	Fr. unbaked clay tablet. Cracked. Light brown. Only a small piece at Lo. end broken away. In places writing somewhat worn. $12 \times 7^5 \times 2^7$. Inscr. 21 (O.) + 18 (R.) = 39 li. Ni. V. Fourth Exp. A legend.
36	35	2377	Fr. baked clay tablet. Dark brown. The larger part of the Ri. half of O. broken off. $15 \times 9 \times 3^5$. Inscr., divided by lines into sections, 18 (O.) + 7 (R.) = 25 li. Ni. V. Fourth Exp.
37	36	2422	U. part (about $\frac{1}{2}$) of an unbaked clay tablet, five frgs. joined. Dark brown. In some places writing chipped ff. $9 \times 6^5 \times 3$. Inscr. 15 (O.) + 16 (R.) = 31 li. Ni. V. Fourth Exp. A legend.
38	37	2306	Fr. from the middle of the U. part of an unbaked clay tablet. Dark brown. $6^5 \times 3^5 \times 2^5$. Inscr. 13 (O.) + 7 (R.) = 20 li. A double li. indicates end of inscr. Ni. V. Fourth Exp. Hymn to King Enlil-bāni (mentioning Sin-idinam, O., 12).
39	37	1003	U. L. part of an unbaked clay tablet. Light brown. With the exception of the remains of two li., separated by a double li., R. entirely destroyed. $6 \times 4^7 \times 2^5$. Inscr. 11 li. (O.) Ni., exact place of discovery unknown. Third Exp.
40	38	1360	Lo. Ri. part of a large unbaked clay tablet. Yellowish. $7 \times 5 \times 3^5$. Inscr. 13 (O.) + 13 (R.) = 26 li. Ni. V. Third Exp. Hymn to Nin-Mar ^{ki} .
41	38	1167	U. L. part of a baked clay tablet. Light brown. R. entirely destroyed. $7^5 \times 5^2 \times 2$. Inscr. 16 li. (O.). Ni., exact place of discovery unknown. Third Exp. Hymn to Innini.

TEXT.	PLATE.	M.I.O.	DESCRIPTION.
42	39	445	Unbaked clay tablet. Light brown. U. L. corner and Lo. E. chipped off. $10 \times 6^7 \times 2^2$. Inscr., divided by lines into sections, 21 (O.) + 10 (R.) = 31 li. Ni. V. Second Exp. A legend.
43	39	2394	U. L. corner of an unbaked clay tablet. Light brown. R. destroyed except the two li. indicating the end of the inscr. $6 \times 4^5 \times 2^5$. Inscr. 14 li. (O.). Ni. V. Fourth Exp. Hymn to Gilgamesh as Tammuz.
44	40	2379	Lo. part of an unbaked clay tablet. Light brown. The greater part of O. broken off. $10 \times 6 \times 3$. Inscr. 17 (O.) + 18 (R.) = 35 li. Ni. V. Fourth Exp. The text mentions Suruppak and Kullab.
45	40	1366	Lo. R. corner of an unbaked clay tablet. Brown. $5 \times 4^5 \times 3$. Inscr. 11 (O.) + 12 (R.) = 23 li. Ni. V. Third Exp. A legend.
46	41	2369	Fr. from the middle of a large unbaked clay tablet. Dark brown. Ri. E. broken off. Except the remains of a few signs on L. E., R. completely destroyed. $7 \times 9^5 \times 2$. Inscr. in two cols. $15 + 20 = 35$ li. (O.). Ni. V. Fourth Exp. Hymn to Tammuz.
47	41	2271	Unbaked clay tablet. Dark brown. U. L. corner broken off. $8 \times 6 \times 2$. Inscr. 14 (O.) + 8 (R.) = 22 li. Ni. V. Fourth Exp. Colophon: <i>d. Babbar andul</i> .
48	41	1207	Fr. from the middle of the L. part of a baked clay tablet. Reddish. R. entirely destroyed. $5 \times 5^5 \times 2^5$. Inscr. 14 li. (O.). Ni. IX. Third Exp. Liturgy.
49	41	2409	Fr. from the centre of an unbaked clay tablet: Brown. $6 \times 6^5 \times 3^5$. Inscr. 9 (O.) + 10 (R.) = 19 li. Ni. V. Fourth Exp. Contents doubtful.
50	42	2400	Fr. from the middle of a baked clay tablet. Light brown. Cracked. $9^5 \times 6^5 \times 2^5$. Inscr. 16 (O.) + 17 (R.) + 1 (E.) = 34 li. Ni. V. Fourth Exp. Building of a temple.
51	43	2380	Unbaked clay tablet. Dark brown. Cracked. O. much effaced. $9^5 \times 6^5 \times 3$. Inscr. 18 (O.) + 18 (R.) = 36 li. A double li. indicates end of inscr. Ni. V. Fourth Exp. A hymn.
52	44	645	Small unbaked clay tablet. Dark gray. Writing in places somewhat rubbed off. $7 \times 4^7 \times 2$. Inscr. 11 (O.) + 9 (R.) = 20 li. Ni., exact place of discovery unknown. Third Exp. Contents doubtful neither religious nor historical.
53	44	668	Small unbaked clay tablet. Dark brown. Lo. E. chipped off. $6^5 \times 4^7 \times 1^5$. Inscr. 11 (O.) + 8 (R.) = 19 li. A double li. indicates end of inscr. Ni., exact place of discovery unknown. Third Exp. Probably a hymn.
54	45	2191	Baked clay tablet. Dark brown. Writing in places chipped or rubbed off. $8^5 \times 6 \times 2^5$. Inscr. 15 (O.) + 16 (R.) = 31 li. Ni. IX. Third Exp. Hymn to King Ibi-Sin, mentioning Dungi.
55	46	2270	Unbaked clay tablet. Brown. Cracked. Lo. L. corner broken off. $11^2 \times 7 \times 2$. Inscr. 19 (O.) + 6 (R.) = 25 li. Ni. V. Fourth Exp. Legend of Gilgamesh, "who smote the disobedient dragon" (<i>ushum sub nu-zu-e</i>).
56	47,48	179	Unbaked clay tablet. Brown. Writing near U. and Lo. edges much effaced. $20^3 \times 11^4 \times 2^5$. Inscr., divided by lines into sections, 38 (O.) + 51 (R.) = 89 li. Ni. V. Second Exp. Cf. pp. 51 and 67 ff.
57	49	K. 9658 (Brit. Mus.)	Fr. out of the middle of a baked clay tablet. Light brown. $6 \times 5 \times 2^5$. Inscr., divided by lines into sections, 17 li. (O.?). Kuyunjuk. Cf. pp. 55 ff.
58	49	R. 8449 (Brit. Mus.)	Fr. out of the middle of a baked clay tablet. Light brown. $7^5 \times 6^5 \times 2$. Inscr., divided by lines into sections, 15 li. (O.?). Cf. pp. 55 ff.
59	49	Sm. 1357 (Brit. Mus.)	U. part of a baked clay tablet. Slate colored. $5 \times 3^8 \times 2$. Inscr., divided by lines into sections, 8 li. (R.). Kuyunjuk. Cf. p. 57.
60	50,51	K. 2542 + K. 2772 + K. 6030 +	Lo. half of a baked clay tablet. Light red. Neo-Babylonian script. Inscr. in two cols., divided by lines into sections, $27 + 26$ (O.) + $27 + 24$ (R.) = 104 li.

DT. 85+ Kuyunjuk. Cf. pp. 50 ff.

DT. 170
(Brit. Mus.)

B. PHOTOGRAPHIC (HALFTONE) REPRODUCTIONS.

HALFTONE.	PLATE.	M.I.O.	DESCRIPTION.
1	I	2266	Hymn to Tammuz, Reverse. Cf. Pls 12,13, No. 12.
2	II	2358	Fr. of the Code of Hammurapi, Obverse. Cf. Pl. 20.
3	II	2358	Fr. of the Code of Hammurapi, Reverse. Cf. Pl. 21.

C. NIPPUR TEXTS FROM THE MUSÉE IMPÉRIAL OTTOMAN.

(Nos. 1—494 catalogued by Prof. Scheil, Nos. 495 ff. by Prof. Hilprecht.)

M.I.O.	TEXT.	PLATE.	M.I.O.	TEXT.	PLATE.	M.I.O.	TEXT.	PLATE.
42	31	29	1577	19	18	2369	46	41
44	27	26	1578	2	1	2371	9	10
179	56	47,48	1992	23	22	2372	5	6
350	3	2,3	2191	54	45	2373	1	1
368	33	31—33	2266	12	12,13	2374	32	30
445	42	39	2267	26	25	2375	8	9
616	10	11	2268	28	27	2376	21	19
645	52	44	2270	55	46	2377	36	35
668	53	44	2271	47	41	2378	35	34
972	29	28	2273	17	17	2379	44	40
1003	39	37	2275	4	4,5	2380	51	43
1039	6	7	2277	25	24	2394	43	39
1138	30	28	2279	34	33	2400	50	42
1167	41	38	2289	20	18	2408	13	14
1207	48	41	2306	38	37	2409	49	41
1360	40	38	2327	16	16	2410	14	14
1366	45	40	2350	11	12	2413	24	23
1575	18	18	2358	22	20,21	2422	37	36

D. TEXTS FROM OTHER COLLECTIONS.

1. British Museum.

<i>DT.</i> 85, cf. <i>K.</i> 2542			<i>K.</i> 2772, cf. <i>K.</i> 2542		<i>R.</i> 8449	58	49
<i>DT.</i> 170, cf. <i>K.</i> 2542			<i>K.</i> 6030, cf. <i>K.</i> 2542		<i>Sm.</i> 1357	59	49
<i>K.</i> 2542+	60	50,51	<i>K.</i> 9658	57			49
<i>K.</i> 2772+							
<i>K.</i> 6030+							
<i>DT.</i> 85+							
<i>DT.</i> 170.							

2. Oxford.

Ashmolean Museum	7	8	Bodleian, Cl	15	15
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CUNEIFORM TEXTS

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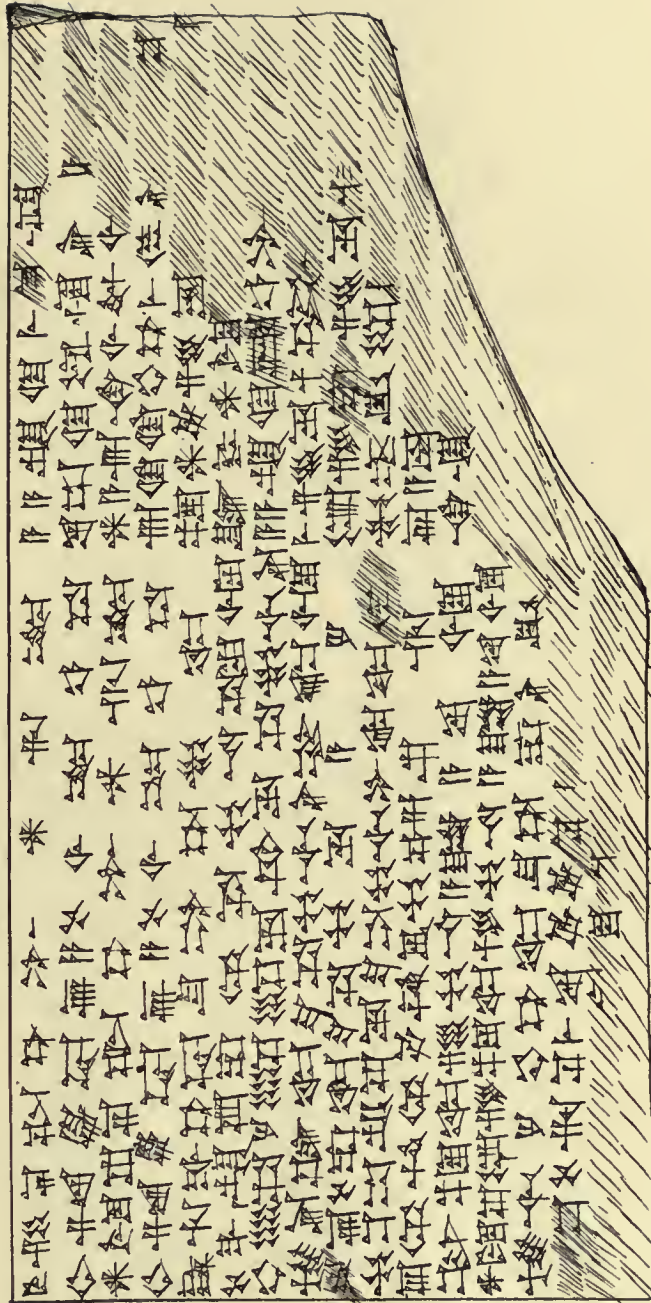
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Obverse.

Col. I.

Col. II.



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Col. I.

Col. II.

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Reverse.

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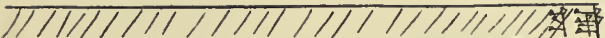
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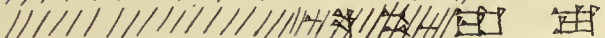
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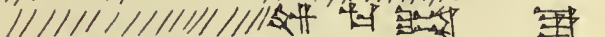
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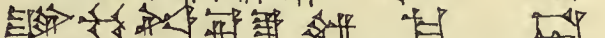
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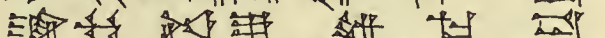
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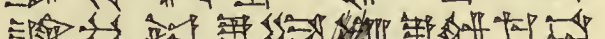
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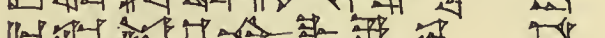
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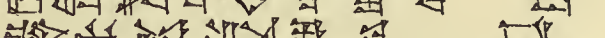
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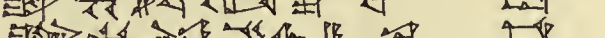
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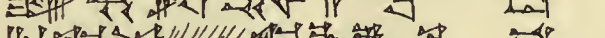
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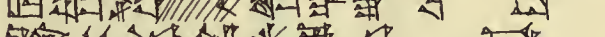
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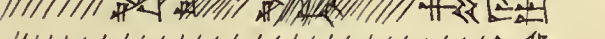
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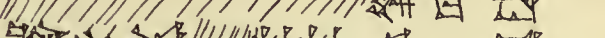
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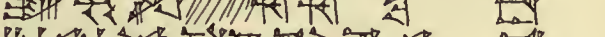
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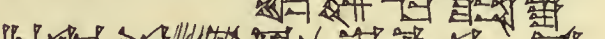
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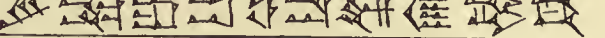
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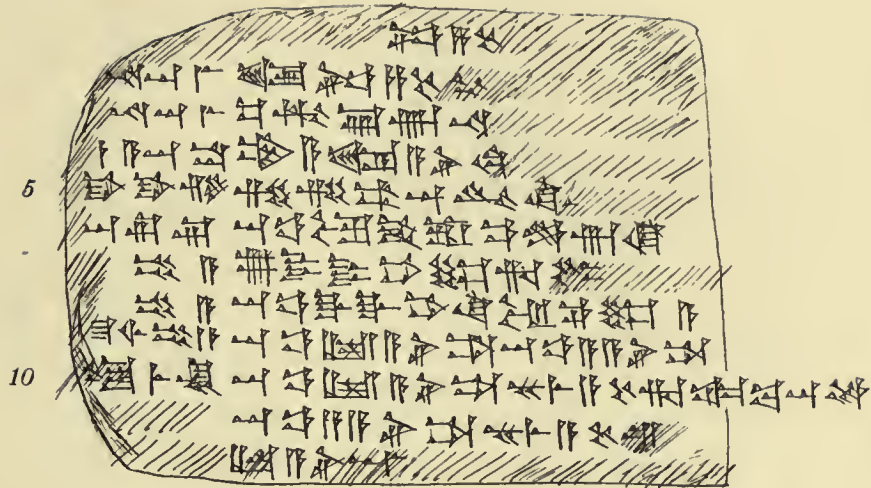
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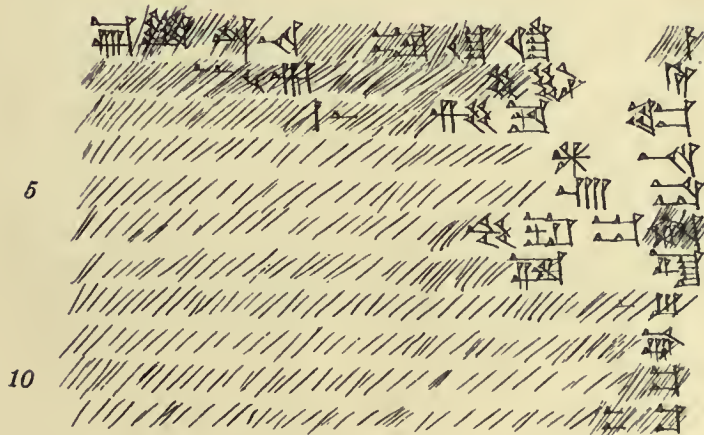
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Obverse.



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Obverse.

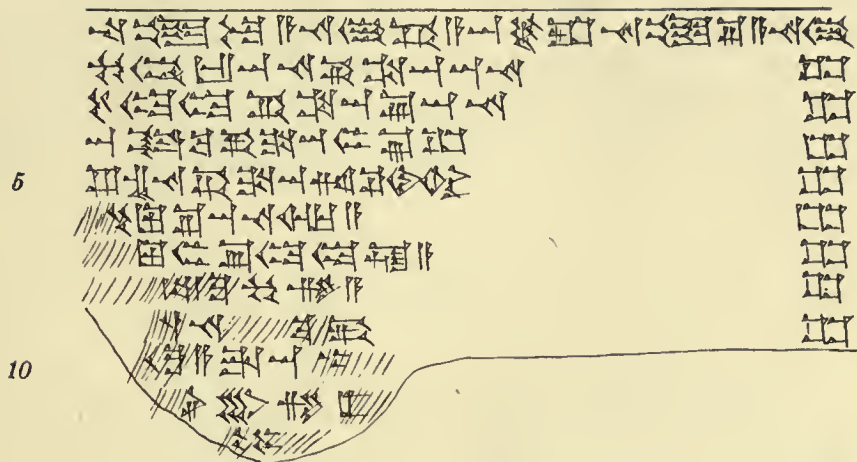


	Col. I.	Col. II.	
	
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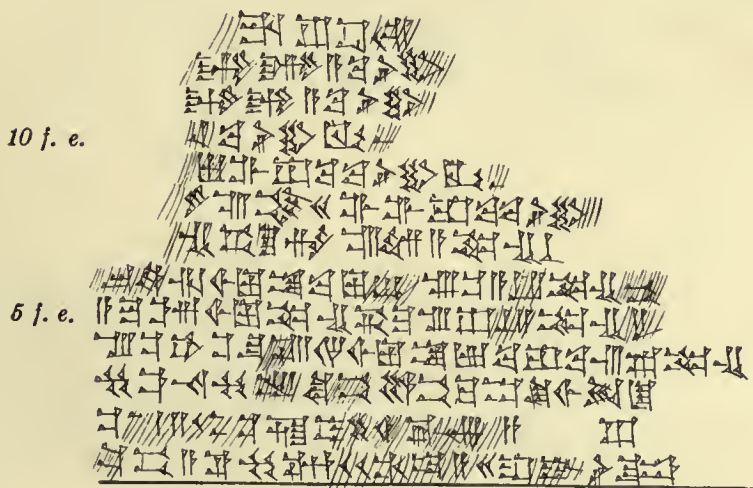
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	Col. II.	Col. I.	
	
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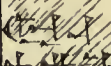
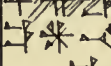
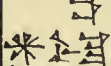
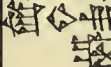
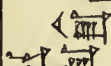


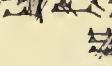
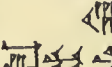
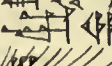
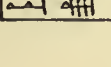
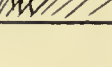


Reverse.



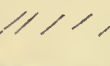
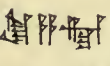
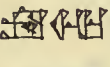
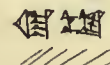

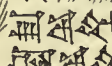
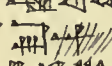
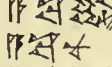
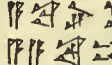

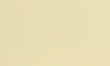
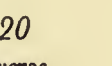
Col. I.

Col. II.

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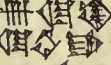
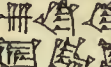
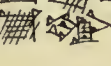

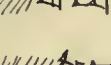
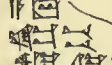
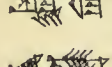
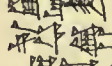
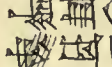


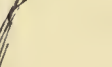
Col. II.

Col. I.

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Col. II.

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Obverse.

Col. I. Col. II.

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Reverse.

Col. II. Col. I.

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10 10

15 15

***** Reverse, col. II, li. 8 omitted on the Ashmolean Prism.

Col. I.

Col. II.

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 15

Reverse.

Col. II.

Col. I.

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




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





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



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
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
























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































































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









































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





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



































































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
























































































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Obverse.

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 符其木文此其公正國會其木為其
 5 符其木文此其公正國會其木為其
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 15 符其木文此其公正國會其木為其

Reverse.

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 符其木文此其公正國會其木為其
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 10 符其木文此其公正國會其木為其
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 15 符其木文此其公正國會其木為其

	<i>Obverse.</i>	<i>Reverse.</i>
5		
10		

Obverse.

5

10

Reverse entirely defaced.

A colophon begins

0. ~~Handwritten text, mostly obscured by diagonal lines.~~

5 ~~Handwritten text, mostly obscured by diagonal lines.~~

10 ~~Handwritten text, mostly obscured by diagonal lines.~~

15 ~~Handwritten text, mostly obscured by diagonal lines.~~

20 ~~Handwritten text, mostly obscured by diagonal lines.~~

R. ~~Handwritten text, mostly obscured by diagonal lines.~~

25 ~~Handwritten text, mostly obscured by diagonal lines.~~

30 ~~Handwritten text, mostly obscured by diagonal lines.~~

Obverse.

~~Handwritten text, mostly obscured by diagonal lines.~~

5 ~~Handwritten text, mostly obscured by diagonal lines.~~

10 ~~Handwritten text, mostly obscured by diagonal lines.~~

Obverse.

Reverse.

5
 10
 15

Obverse of coin 44 showing Chinese characters in seal script, arranged in vertical columns. The characters are partially obscured by diagonal hatching lines.

5
 10
 15

Reverse of coin 44 showing Chinese characters in seal script, arranged in vertical columns. The characters are partially obscured by diagonal hatching lines. A note "(sic!) read ni" is present next to a character.

Obverse.

Reverse.

5
 10

Obverse of coin 45 showing Chinese characters in seal script, arranged in vertical columns. The characters are partially obscured by diagonal hatching lines.

5
 10

Reverse of coin 45 showing Chinese characters in seal script, arranged in vertical columns. The characters are partially obscured by diagonal hatching lines.

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15. ~~...~~
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R. ~~...~~
20. ~~...~~ Erasure?
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35. ~~...~~
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57
Obverse?

Pl. 49

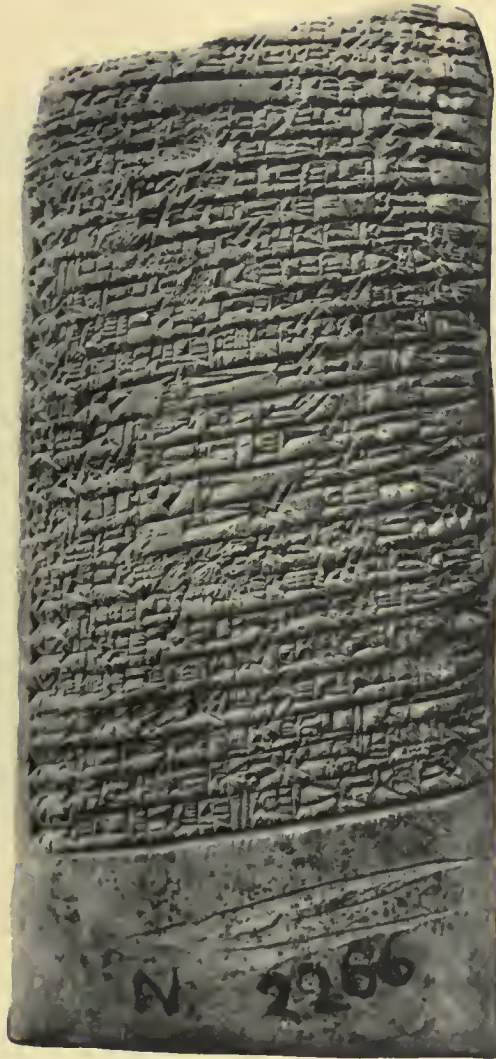
5
 10
 15

58
Obverse?

5
 10

59
Reverse.

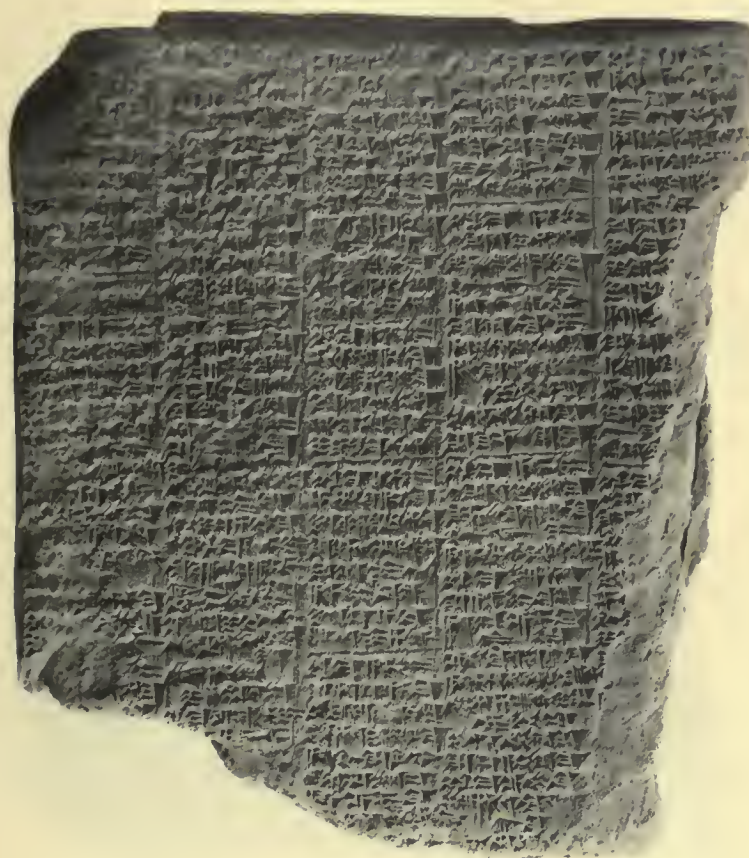
5



1

*Reverse of Autograph Text No. 12
Hymn to Tammuz*

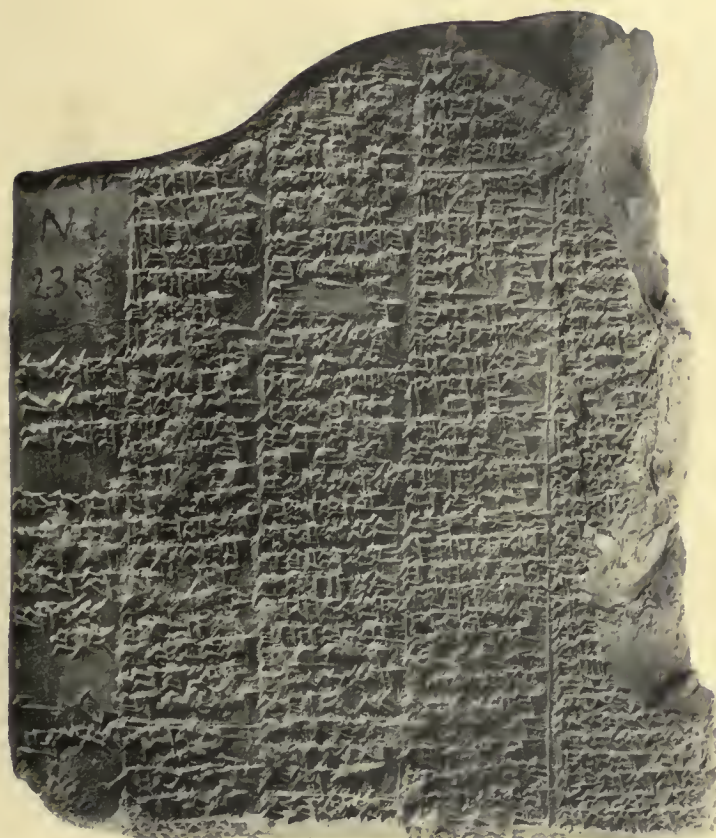




2

*Obverse of Autograph Text No. 22
Fragment of the Code of Hammurapi*





3

*Reverse of Autograph Text No. 22
Fragment of the Code of Hammurapi*



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