SELECTED SUMERIAN AND BABYLONIAN TEXTS

BY

HENRY FREDERICK LUTZ
Harrison Research Fellow in Semitics

PHILADELPHIA
PUBLISHED BY THE UNIVERSITY MUSEUM
1919
THIS BOOK IS PRESENTED BY THE
GOVERNMENT OF THE UNITED STATES OF
AMERICA AS AN EXPRESSION OF THE FRIEND-
SHIP AND GOOD-WILL OF THE PEOPLE OF THE
UNITED STATES TOWARDS THE PEOPLE OF
INDIA.
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bibliography and Abbreviations</td>
<td>19</td>
</tr>
<tr>
<td>Preface</td>
<td>21</td>
</tr>
<tr>
<td>Transliterations and Translations (23-101)</td>
<td></td>
</tr>
<tr>
<td>A Prayer to Marduk During an Eclipse of the Moon</td>
<td>23</td>
</tr>
<tr>
<td>A Prayer to a Goddess against Witchcraft</td>
<td>24</td>
</tr>
<tr>
<td>An Incantation Text</td>
<td>26</td>
</tr>
<tr>
<td>A Hymn to the Sun-god</td>
<td>29</td>
</tr>
<tr>
<td>Another Hymn to Shamash</td>
<td>32</td>
</tr>
<tr>
<td>An Utukku Limnutu Text</td>
<td>35</td>
</tr>
<tr>
<td>An Invocation to Nergal</td>
<td>40</td>
</tr>
<tr>
<td>A Consecration Text for the Building of House and City</td>
<td>42</td>
</tr>
<tr>
<td>An Exorcism</td>
<td>43</td>
</tr>
<tr>
<td>An E-nu-šub Text</td>
<td>48</td>
</tr>
<tr>
<td>A Hymn to Enlil</td>
<td>53</td>
</tr>
<tr>
<td>An Incantation against the Female Demon Lilitum</td>
<td>56</td>
</tr>
<tr>
<td>A School Exercise</td>
<td>59</td>
</tr>
<tr>
<td>A Fragment of an Incantation</td>
<td>62</td>
</tr>
<tr>
<td>An Incantation to be Recited with a Whispering Voice</td>
<td>62</td>
</tr>
<tr>
<td>An Incantation against Rheumatism</td>
<td>64</td>
</tr>
<tr>
<td>An Incantation</td>
<td>65</td>
</tr>
<tr>
<td>Prayer of an Incantation Priest</td>
<td>68</td>
</tr>
</tbody>
</table>
Prayers and Incantations ................................................. 70
Series of Incantations against the Female Demon Labartu .................................................. 73
An Early E-nu-šub Text ................................................. 81
A Sumerian Letter ....................................................... 82
An Appeal for an Interview ............................................ 83
An Appeal to a Sister to Care for a Child ......................... 83
Seizure of Women Slaves for a Debt ............................... 84
A Request to Send Lead, Which Has Been Promised .......... 85
King Samsu-iluna Asks That Reed-Baskets Be Sent to Him to Nippur ........................................... 86
Letter from a Farmer to a Landlord Concerning a Deficiency of Fodder ........................................ 87
Letter of a Caretaker to His Master ................................. 88
A Request That a Man Should Hasten to Reply to a Royal Letter ............................................... 89
A King Asks for the Footstool of a Subject’s Chariot ........ 90
A Report Concerning a Patient and an Inquiry Concerning Vessels to be Given to the King. ............... 90
A Notice Concerning the Dismissal of a Watchman ........... 91
A Royal Summons for a Subject to Be Brought to the King ...................................................... 91
Report of a High Official Concerning the Collection of Taxes and Certain Irregularities in His Province ................................................ 92
A Request for Instruction about Works of Irrigation ......... 94
CONTENTS

A Physician's Report on the Condition of Several Women Patients .............................................. 94

The Conclusion of a Letter .................................................. 96

A Notification That the Writer, Together with the Addressee's Brother, Will Set Out on a Journey .................................................. 96

Concerning the Reception of Barley and Oil ................................................................. 97

An Inventory of Grain .............................................................. 98

Report to a Superior Concerning the Arrest of Debtors .............................................................. 99

Instruction Concerning the Disposal of Dates ............................................................... 100

An Order for Oil ................................................................. 101

NOTES .............................................................................. 102–115

LISTS OF NAMES .................................................................. 116–121

A. Personal Names .............................................................. 116

B. Geographical Names .............................................................. 119

C. Names of Gods .............................................................. 120

LIST OF TABLETS ................................................................. 122–131

INDEX OF TABLETS .......................................................... 132–133

AUTOGRAPHED TEXTS .......................................................... Plates XLVIII–CXLII
BIBLIOGRAPHY AND ABBREVIATIONS

AJSL  American Journal of Semitic Languages and Literatures.
BA  Beiträge zur Assyriologie und sem. Sprachwissenschaft.
BE  Babylonian Expedition of the University of Pennsylvania, Series A.
BMBI  Barton, George A.: Miscellaneous Babylonian Inscriptions, New Haven, 1918.
Br  Brünnow, R. E.: A Classified List of Cuneiform Ideographs, Leyden, 1887.
CT  Cuneiform Texts from Babylonian Tablets in the British Museum.
DPB  Deimel, A.: Pantheon Babylonicum (Scripta Pontifici Instituti Biblici), Romae, 1914.
HAV  Hilprecht Anniversary Volume, Leipzig, 1909.


LSS  Behrens, E.: Assyrisch-Babylonische Briefe kultischen Inhaltes aus der Sargondenzeit (Leipziger Semitistische Studien, II, 1), Leipzig, 1906.


Maqlu  Tallquist, Knut L.: Die Assyrische Beschwerungsserie Maqlu, Acta Societatis Scientiarum Fennicae, Tom. XX, No. 6, 1895.


IV R  Rawlinson, H.: The Cuneiform Inscriptions of Western Asia, Vol. IV.


SHG  Schollmeyer, A.: Sumerisch-Babylonische Hymnen und Gebete an Šamaš (Studien zur Geschichte und Kultur des Altertums), Paderborn, 1912.

SS  Scheil, V.: Une saison de fouilles à Sippar, Le Caire, 1902.


ZA  Zeitschrift für Assyriologie.


ZDMG  Zeitschrift der Deutschen Morgenländischen Gesellschaft.
PREFACE

Under the title "Selected Sumerian and Babylonian Texts" appear in the present volume ninety-five letters, Sumerian and Semitic codes of laws, a medical text, hymns, prayers and incantations. To these texts have been added a few literary school texts.

This medley of so widely different texts needs an explanation. It was occasioned by the fact that the epistolary material offered here completed the publication of all the letters owned by the University Museum, with the exception of a small number of very fragmentary letters of the Cassite period, the condition of which would have made their publication worthless. I decided therefore to publish with these letters all such literary texts which had not yet been assigned to scholars. All the incantation texts in the possession of the Museum have been copied by me and are incorporated in this volume. But also the number of these texts proved to be too small and I have added on this account all such material that would insure the interest of the Assyriologist. The volume thus presents a considerable variety of texts, a variety, generally not favored with text editions, that was caused by the shortage of epistolary and incantatory texts.

I take this opportunity to express my thanks to Professor Morris Jastrow, Jr., for many helpful suggestions and criticisms. To Professor Jastrow I owe particularly the correct reading and the meaning of the heretofore enigmatic reading of $\mathcal{E}$-nu-ru, $\mathcal{E}$-nu-sub or $\mathcal{E}$-nu-šub. The reasons for his reading
E-nu-šub = "House of exorcism" Professor Jastrow will submit in the forthcoming number of the *Journal of the American Oriental Society*. My thanks are also due to the Director of the University Museum, Dr. George B. Gordon, for many courtesies during the preparation of this work.

H. F. Lutz.

TRANSLATIONS

I

No. 108

A PRAYER TO MARDUK DURING AN ECLIPSE OF THE MOON

Obverse

[anaku] Šamaš-šum-škin [már ili-šu]
[ša ilu-šu] iu Marduk išši Išlari-šu
[išši Sarpanitum]
[ina lumun] idašmet idamet limnaita met la
[tábašmet]
[ša ina ekalli-ia û mài-la ibaša-a
[pal]-ha-ku ad-[ra]-ku [û šu]-la-duru-ku
[inalib]-bi-ia damiqta rabiti û mali-ia
a-naša(?)-a-na(?) a-na
[i-na ki-bi-li-ka šir-ši
[lu]-uš-luat lu-uš-lim-ma lu-uš-lammar ili-šu-ka
[e]-ina ú-ša-am-ma-ru lu-uk-šu-û
dsû]-uš-kin kit-ti ina pi-ia
[î]-ši a-mat damiqta ina lib-bi-ia
[î]-tu-an-ça-ta liq-šu-ú damiqta ina
[î]-in-ia li-iš-ši ina imru-ia
[î]-išši Išlari-ia liṣ-ṭi ina šumēli-ia

I, Shamash-shum-škin, the son of his god,
whose god is Marduk, whose goddess is Sarpanitum,
in the evil of an eclipse of the moon
which has taken place in the month Kislimu, on the tenth day,
in the evil of the powers, of the
signs, evil and not good,
which are in my palace and my country,
I fear, I tremble and I am cast
down in fear!
In my heart great grace and my
country
I bear for
At thy exalted command
let me live, let me be perfect and let me behold thy divinity!
Whenever I plan, let me succeed!
Cause truth to dwell in my mouth!
Let a word of grace be in my heart!
May the watchman and guardian
command favor!
May my god stand at my right hand!
May my goddess stand at my left!
Reverse

[i][i][i]ia šal-lim-[mu ina idî-ia lu-û]-
ka-a-a-an
[šur]-gam-ma qa-ba-a [še-ma]-a û
ma-ga-rum-a
[a]-mat a-qab-bu-û ki-ma a-qab-bu-û
lu ma-ag-[ral]
[ilî] Marduk ëlû rabû-û napîštim [tim]
lu-û
[ba]-laṭ napîštim [tim]-ia qì-bi-im

[ma]-har-ka nam-rîš a-lal-û-ku
lu-us-bi
[ü][ü] Enlîl(!) urru-ka inì E-a liriš-ka

[ilâî][ü] ša kii-šat lik-ru-û-ka

[ilâî][ü] rabûl[nî] lib-ba-ka li-šib-û

[ini]-nim-ma šu-il-la [in] Marduk-
kan

May my god, who is gracious, stand
firmly at my side!

to shout, to command, to listen and

to be gracious!

Let the word I speak, in the fashion

I do speak, be propitious!

O Marduk, great lord, life!

Truly do thou command the life of

my soul!

Before thee splendidly have I come.

let me be satisfied!

May Enlîl be thy light, may Ea cry

unto thee with joy!

May the gods of the universe be

favorable unto thee!

May the great gods please thy

heart!

Prayer of the raising of the hand—

it is to Marduk.

II

No. 121

A Prayer to a Goddess Against Witchcraft

Obverse

........................... lu ar-ru-û mikdā
lîmmûlim [tim]
[ša ina çumrîjî-ši-im la idî] kîs-pî
ru-bî-e ru-ši-[e]

âr-ša-še-elimnâl[î] laṭabû ša amelûti
di-bal-la šul-gig ka-dib-bi-da-ge
qī-lar-ru-de-e ša a-we-lû-lîm

........................... I am surrounded with

the power of evil,

which is in my body, is not known to

me. Sorcery, witchcraft, poisoning,

the evil, not good, tricks of mankind,
deceit, seduction, stuttering,

raping of mankind,
ša bel ik-ki-ia ša si-ri-ia ša bel dini-ia
ša bel dababi-ia ša bel limnātim⁴⁴-i₃-a
ša ip-ša bar-la ु limnātam⁴⁴-sa ु-se-pi-ša
is-ḫu-ra-am ekīnami⁴ e-ni-en-na
an-ḫu-šu nu-ḫu e-še-i  па-ni-ki
ina kabiti-ki šir-tim ša la innakaru⁴₉
an-ni-ki ki-ni ša la in-ni-en-nu-ğun
linnasiḫ ina ẓumri-ia ki-ma piššat ẓumbi-ki
ma-am-ma la tābu
ni-lil mursi-ia ma-am-ma a?-a-šib
di-na liqi di-na di-in
purussa-a-a pur-si

of the lord of my oppression, (of the lord) of my enmity, of the lord of my judgment,
of the lord of my reflection, of the lord of my mischief,
of sorcery, rebellion and evil which they did
surrounded me, seized me. Now
I am weak through it. Comfort I see before thee!
By thy exalted command, which does not change,
(and) thy true grace, which does not alter,
let be torn away from my body like
the grease of thy wagon
whatsoever is not good!
Let .......... my sickness, whatsoever
I .......... dwell.
Take up the judgment, render
judgment!
Decide my decision!

Reverse

lu ar-ru- 으 mikda¹ limnātim⁴⁴
ša amēl kaššapi ु za-ki kaššapi
ina ki-bi-ti-ki
a an-ni-ki
limna eni-ia qarna rēši limnātam⁴⁴-
ša ina ẓumri-ia
šēri-ia riksati-ia baḫi-šu-ū limnasiḥ⁴⁴-
ẓumri-ia

I am surrounded with the evil power
of the sorcerer and the sorceress!
Through thy command
and thy grace
the evil of my eye, the horn of the head, the evil which is in my body,
my flesh, my members, let be torn away from my body.

Perform the following: In the night
sprinkle a bough with pure water.
At the presence of the star Shibzianna, thou shalt throw a pure cane.
qān urrigalli tu-qa-qap šipāta ḍe-gal tanasī̄

šipāta qa-gin-na...-ga-ṣu teppuṣ mū tu-la-aḫ

ina _province qān urrigalli GI.GAB tukān

..................................tuwallal(?)

šipam ṣ-su tamannu

..................................ki-za-za

Rest too fragmentary for translation.

III

No. 115

An Incantation Text

This text, together with another text published in this volume (No. 112), contains but implorations to the evil spirit to depart. Judging from the size of the tablet, it seems that only a few lines of the top of the obverse are lost, so that we may conjecture that this tablet, like tablet No. 112, began immediately with the formula: ṣi x ḍe-pad niṣ X utammika.

Obverse

[ṣi gig-ga-a-ku-ku-e-ne]-ge ḥe [niṣ mušušu u mu-us-la-lu

By the night and those who sleep mayest thou be exorcised.

By the totality of the nightly stars mayest thou be exorcised.
By their decree mayest thou be exorcised.
By the rising and the setting sun mayest thou be exorcised.

By Shamash of the day, by Sin of the night mayest thou be exorcised.
By the turning day and year mayest thou be exorcised.
By the exterior of the mountain, by the interior of the mountain mayest thou be exorcised.
By the light of darkness mayest thou be exorcised.
By the highway, the road, the path, the way of the land mayest thou be exorcised.
By the side of the foundation, the shade of the dwelling-place mayest thou be exorcised.
By the third sea of no return mayest thou be exorcised.
By heaven and earth I exorcise thee that thou mayest depart.

Until from the body of the man of his god thou removest and thou departest food thou shalt not eat, water thou shalt not drink

From his body go out! to thy resting-place (return?).
Obverse, Col. II, Lower Piece

iği dingir Nin-sig-kur..................niš
ii₃'[ditto be-il] 2...

igi dingir Gis-bil sag nun-e [kur-ra-ge
ge] niš ii₃'[ditto a-sa-rid ša-[ka-nak-
ka iršši(?)]]

igi dingir Da-mu a-su-qal [dingir-ri-
e-ne-ge ge] niš ii₃'[ditto a-su rabā
ilāni[mi]]

igi dingir Ka-nun-ra.

niš ii₃'[ditto me-dul(?)]

igi imma bil

niš

igi šub

igi

By Nin-sig-kur, the mistress of the
temple of........mayest thou be
exorcised.

By Gishbil, chief high-priest of the
earth mayest thou be exorcised.

By Damu, the chief physician of the
gods mayest thou be exorcised.

By Kanunra, the........mayest
thou be exorcised.

By the burning thirst........mayest
thou be exorcised.

By the prayer of........mayest thou
be exorcised.

By the........mayest thou be
exorcised.

Reverse

igi dingir Nin-shar gir-lal 2 [kur ge] niš
ii₃'[ditto na-as pa-rí ša E-[kur]

igi dingir Azag-sug sanga mag [dingir
An-na-ge ge] niš ii₃'[ditto ša-an-gam-
ma-du ša i₃[A-nim]

igi dingir Egi mu-gal dín[gir An-na-
ge ge] niš ii₃'[ditto mu-gal ša i₃[A-nim

igi dingir Nin-ma-da ba di[ningir An-
na-ge ge] niš ii₃'[ditto ka-zal ša
i₃[A-nim

igi dingir Nidaba nin nig-nam-ma-ge
šu-ê [la ge] niš ii₃'[ditto be-il-ti
mu-su(?)]

igi dingir Ga-ni bulug an sai-mem-
eg[e,n ge] niš ii₃'[ditto mu-kin pu-lu-
[nk šami-e ra-pšatš]

igi dingir La-ma dingir lamma da...

niš ii₃'[ditto ilu nam-

igi dingir En-lil-la an-na-ge [ge]

By Nin-šar, the sword-bearer of
Ekur mayest thou be exorcised.

By Azag-sug, the high-priest of
Anu mayest thou be exorcised.

By Egi the great representative of
Anu mayest thou be exorcised.

By Nin-ma-da, she who implores
Anu mayest thou be exorcised.

By Nidaba, the mistress of the pure
treasure of fate (?) mayest thou
be exorcised.

By Hani, the establisher of the
boundaries of the wide heavens
mayest thou be exorcised.

By Lama the protecting deity......
mayest thou be exorcised.

By Enlil of the heavens mayest
thou be exorcised.
zi dingir Nin-lil-la an-na-ge [ge]

zi dingir Ma-mi dingir
niš [la]ditto be-li

By Ninlil of the heavens mayest thou be exorcised.
By Mami the mistress of mayest thou be exorcised.

IV

No. 126

A Hymn to the Sun-god

For the restoration of this hymn compare IV R. 20 and IV R. 28.

Obverse

[en dingir Babbar an-ur-ra gi-i-ni-bu
    ituššamaš ina i-tid šamé[9] tap-pu-
    ha-am-ma
    giš ši-gar ašaš an-na-ge nam-la-e-gal
    ši-gar šamé[9] ellati tap-ti
    giš-gal an-na-ge gäl-im-mi-ni-kid da-
    lat šamé[9] tap-la-a
    dingir Babbar kalam-ma-ge sag-ga-
    na-su mi-ni-ni-il ituššamaš a-na
    ma-a-ti rilši-ka tāšša-a]
[dangi̱g̱ Bḇḇḇ̱a̱ṟṟ Ḇa̱ḇḇa̱ṟ me-lam an-na ituššamaš
    me-lam-ma šamé[9] ma-la-al-ti tak-
    tum kur-kur-ru ne-tul]
[igi kalam-ma ana ni-aš (?) ma-a-hu
    nu-ri talša-kan laq gar-ra[12] ne]
[gir-kalam-ma ki-bi-ii ma-a-tu[18] lu
    [-u tuš-le-ši ........... ne]
[maš-anše niš-zi-gal bu-ul šerī ši-kin
    napišša ša-kan u-me-ni-gar[9]
    dingir Babbar ama[20] a-a-ba-da [giištu-
    gar-gar-ra-ne[21]]
   ituššamaš ki-ma a-bi ú um-ma uz-na ši-[it-ku-nu[21]]

Incantation. O Shamash, at the foundation of the heavens thou flamest up.
The lock of the brilliant heaven thou hast opened.
The bolt of the heaven thou hast removed.
O Shamash, to the earth thou hast lifted up thy head.

O Shamash, thou hast covered the earth with heavenly splendor.
When thou lookest upon the land establishest thou light.
The way of the land truly guide thou!
The beasts of the field, the living creatures thou hast created.
To Shamash, like unto a father and mother they listen.
Food they are fed.

O Shamash, the chief of the gods art thou!

He who goes before the Anunaki art thou!

With Anu and Enlil a king of mankind art thou!

Guide thou the law of all the people!

O god of justice in the heaven eternal art thou!
Thou art the justice and the wisdom of the land!

Thou knowest the pious, thou knowest the wicked.

O Shamash, righteousness lifteth up to thee its head.

O Shamash, wickedness like a whip becomes torn through thee.

O Shamash, the helper of Anu and Enlil art thou.

O Shamash, the exalted judge of heaven and earth art thou.

.........-am-a-ni-šu
.........Šamaš

.........Shamash

The king, the son of his god, may stand at his left.
[dingir ë-gal-šu dum][a] ni-šu ma-na-na-an-gub a .............. ù ilu
ameli aš-šu ma-rí-šu aš-riš iš-ša-aq-ša
me silim me nam-ti-lä [u-gar-ra-ab]
pa-ra-as šul-me pa-ra-as ba-lâ-[tu šu-kun-sum-ma]
ka silim šag kul-la ina sa-li-mu ṣu-ut lib-bi ..............
ka-gar siq-ga ina e-gir-ri-e dam-ki ......................
dingir Babbar lugal dingir-ra-na su-a
ge-en-da-ab-[bi] išša šaš šar mår
ili-šu liq-bi ša a-na qa-inu ..........
en ki-gal kul-unn-ki kalag kalam-an-
išu rag-ga ... be-el ša ki-gal-e
ša kul-la-bi ka-a-ša .................
dingir Babbar di-kud maq [en nun
kur-kur-ra-ge me-en] išša šamaš da-
a-a-nu ši-i bēl rabâ[waš] ša [ma-ta-a-
ti at-ta]
lugal niq-ti-ga [ša-lâ-sud kalam-ma-ga
me-en] be-im šik-na-ti napištim [iššaš]
rim-nu [iš ša ma-ta-a-ši at-ta]
dingir Babbar ud-daš [ne-šša lugalšša
dumu dingir-ra-[na u-me-ni-šaš u-
me-ni-laš-šaš] išša šamaš ina ţami [iššaš]
an-ni-e šar-[ri mår ili-šu ul-liš-šu
ub-bi-šu]
iš-nam ţul-diš]-ma su-a ni-ga-[l-la
bar-bi-ša ge-en-ţi-ši [minma e-šiš]
limnitiš [iššaš] ša ina ţumri-[šu ba-
šu-šu ina a-ša-a-li li-in-na-si] And the god of man on account of
his son devoutly steps before thee.

A command of peace, a command of
life establish for him!

In loving kindness of a joyous heart

In gracious thoughts ..................

May Shamash, the king of the son
of his god, speak, so that into the
hand ..................

Lord of the kigallu of Kullab to thee,
the hero in his land ..................

O Shamash, the lofty judge, the
great lord of the lands art thou.

The lord of living creatures, the
merciful of the lands art thou.

O Shamash, at this day purify and
cleanse the king, the son of his
god.

Whatever evil sorcery, which is in
his body, may it be removed.

Rest destroyed.
No. 118

Another Hymn to Shamash

A duplicate fragment of this text is found in Langdon’s Grammatical Texts, PBS. XII, No. 1, plates 32 to 35. The text, however, where the duplicate comes to assist in its restoration, is still too fragmentary in the first column of the reverse to allow a running translation. It is probable that also text No. 27 in the work of Langdon represents but an excerpt of the present hymn. Below is offered a transliteration and translation of the second column of the reverse only. The obverse of the tablet is nearly completely destroyed.

Reverse, Col. II

\[
\begin{align*}
\text{dingir Babbar ana za-gin-ta}$ & \text{z-[a]} \\
\text{u-gin ana aza-ga-ta}$ & \text{sag-in-tu} \\
\text{dingir Babbar en-gal-bi}$ & \text{dingir Babbar} \\
\text{lu-gal-d[a]i-[bi me-en?]} \\
\text{dingir Babbar en-g aloud}$ & \text{bar-bar-e-ne} \\
\text{dingir Babbar lu-gal-gal}$ & \text{an-ki-ki} \\
\text{dingir Babbar kid-a}$ & \text{tinge-ne-ge}$ \\
\text{sag-ka maš-sag a-a}$ & \text{a-num-na-e-ne} \\
\text{dingir Babbar še-ir-ti}$ & \text{mä-da an-ki-a} \\
\text{muš-ana} \\
\text{dingir Babbar ušum-gal}$ & \text{niš-lugal} \\
\text{sag z-[a]} \\
\text{dingir Babbar dingir šar-ra}$ & \text{gal-ta} \\
\text{an-na me nu-un-laḫ-laḫ}
\end{align*}
\]

O Shamash, come forth from the shining heaven!
Go forth from the brilliant heaven.
O first-born!
O Shamash, its great lord; O Shamash, its mighty king art thou.
O Shamash, lord of the throne-chambers,
O Shamash, great king of heaven and earth,
O Shamash, encloser(?) of the gods, chief, leader, father of the Anunaki,
O Shamash, true glory, in heaven and earth the Anu-star,
O Shamash, hero, lord of the interior, king, come forth!
O Shamash, god of the totality, thy greatness in heaven does not remove presage.
In the sphere of the heavens thou art the chief of the fullness of its region.
The foremost in the desert, who does not humble himself, art thou.
The first art thou, a companion art thou.
O Shamash, who in increase of might, thou art a lord.
O Shamash, who having gone forth to his place of position, teemeth with might.
The evil may be cut off.
O Shamash, king, who maketh known to the prince his command of
The brilliant mountain, the great bolt, its neck.
O Shamash, inmidst of the heaven greatly.
Inmidst of the world (and) its wide desert thou dwellest.
O Shamash, judge, O Shamash, decider, O Shamash, judge of the gods, O Shamash, decider, father of the Anunaki, O Shamash, born of father Enlil.
O Shamash, powerful lord of the splendid heaven.
O Shamash, just god of judgment, O Shamash, shepherd, father of the black-headed, O Shamash, chief judge of the land, O Shamash, a judge art thou! O Shamash, a decider art thou! O Shamash, truth art thou! O Shamash, life art thou!
O Shamash, above the ocean art thou!
O Shamash, below the ocean art thou!
O Shamash, into the mountain . . . .
. . . . entering art thou!
O Shamash, raging in might towards the strong one art thou!
O Shamash, one who does not own destruction art thou!
O Shamash, the seed of Kusida art thou!
O Shamash, if thou dost not come forth, judgment will not be rendered, decision will not be made.
O Shamash, if thou dost not come forth, in the presence of the oppressor (?) judgment will not be rendered.
O Shamash, if thou dost not come forth, the throne in the kingship will not stand (firm).
O Shamash, if thou dost not come forth, the scepter in the kingship will not exercise.
O Shamash, if thou dost not come forth, the good lord in the kingship will not lead.
O Shamash, if thou dost not come forth, the king’s men will not exercise power.
O Shamash, if thou dost not come forth, the royal lord through thy divinity will not be filled with fullness.
O Shamash, if thou dost not come forth, the mighty one will not know the look of a woman.
O Shamash, if thou dost not come forth, the jackal will not rush about.
The lion will not be filled with strength, the great mountain . . . .

O Shamash, above the ocean art thou!
O Shamash, below the ocean art thou!
O Shamash, into the mountain . . . .
. . . . entering art thou!
O Shamash, raging in might towards the strong one art thou!
O Shamash, one who does not own destruction art thou!
O Shamash, the seed of Kusida art thou!
O Shamash, if thou dost not come forth, judgment will not be rendered, decision will not be made.
O Shamash, if thou dost not come forth, in the presence of the oppressor (?) judgment will not be rendered.
O Shamash, if thou dost not come forth, the throne in the kingship will not stand (firm).
O Shamash, if thou dost not come forth, the scepter in the kingship will not exercise.
O Shamash, if thou dost not come forth, the good lord in the kingship will not lead.
O Shamash, if thou dost not come forth, the king’s men will not exercise power.
O Shamash, if thou dost not come forth, the royal lord through thy divinity will not be filled with fullness.
O Shamash, if thou dost not come forth, the mighty one will not know the look of a woman.
O Shamash, if thou dost not come forth, the jackal will not rush about.
The lion will not be filled with strength, the great mountain . . . .
Incantation of the house of exorcism.
The evil demon has smitten man
with sickness.
It causes the limbs to toss in pain.
It rushes into the street.
The evil devil
Is let loose in the plain.
The robber is not turned back.
The hag-demon
The ghoul
Have rushed upon the man.
With heart-disease, madness,
Sickness (and) headache
They cover the man.
Scorching the wanderer
Like the day.
With bitterness
They fill him.
This man from his soul
Is torn and tosses like the billows.
Marduk saw him.
Unto his Father Ea
Into the house he entered.
He spoke:
O my father, an evil demon has
smitten man with sickness.
He causes the limbs to toss in pain.
He rushes in the street.
Twice
Let him say it.
What he has done he does not know,
Nor how he shall be relieved.
Ea unto his son
Marduk
Answered:
O my son, what dost thou not know?
What can I add unto thee?
O Marduk,
What dost thou not know?
What else can I add unto thee?
That which I know
Thou knowest also!
Go, my son
Marduk!
Water from the asammu-vessel
Pour out.
Tamarisk and mashtakal-plant
Place on his heart.
This man alone!
Censer and torch
Cause thou to go forth.
The curse which is in the body of man
Like water
May run away!
The copper of strength
Of the hero Anu
Whose terrifying roar
Seizes away whatsoever is evil, take!
Where its roar is given out
Bring it!
Verily it shall be thy supporter!
May the copper of strength
Of the hero Anu
With its awful roar
Help thee!

May the evil demon, the evil spirit
Go forth!
May the evil ghost, the evil devil
Go forth!
May the evil god, the evil fiend
ga-ba-ra-a
ka-čul ug gu lá-ma

Ga-ba-ra-a
bingir-dí-mé bingir-dí-ma
galu-ú šu-šu
Ga-ba-ra-a
šág-gig ibiš-gig
tu-ra [šag]-gig
uru-šu-galú-ra dul-[la]
Ga-ba-ra-a
[zi bingir]-gal-gal-e-ne-ge
[i-ri]-pad
Ga-[ba-ra-du]-un
inim-nim-ma [utug-šul]-a-kom

Go forth!
May the evil mouth, sorcery, evil deed
Go forth!
May the hag-demon, the ghoul
Having rushed upon man
Go forth!
Heart-ache, madness
Sickness, headache
Which cover the man
May go forth!
By the great gods
Mayest thou be exorcised
That thou mayest depart!
Prayer against the evil spirit.

Incantation of the house of exorcism.
O evil spirit, O evil demon,
Who have power by night
Over the street,
O evil ghost, O evil devil,
Who have power by night
Over the path,
O thou that mightily
Afflicttest
And leavest nothing untouched,
The evil one whose face is angry,
Girt about with splendor
(Which is) terrible

Col. IV

šug-ga nu-uni-šu-a
galu-ú šu-gal-la
mul-dí-mu su-rú-da
lu šu-lá-a
šá-uni-um-bar-ri
luś gig-ki-a
ē-ši₄₄ šu ra-a

Knoweth no kindness.
To man it gleams full of disaster
Like a star.
It binds
And does not set free.
It in the night
Goes to his house
galu-ra ba-te
[gui]17 ni-in-sum
....-bi-šu mu-un-ru
ē-a-ni-šu ba-an-te-ga
giš-gi-en-na-ni ba-an-da-ga-lam
igi-ni til-lil
lu iği-nu-un-bar-ri
....igi-bi lu-bi?....ne....
lu
lu-gal-bi
....
gul-dib-bi-galu-ra-dib-dib
azag gištu-nal mu-un-šu-šu
dingir Asar-lu-duš iği-im-ma-an-sum
nig-ma-e ni-šu-a-mu
u-za-e in-ga-e-zu
gin-na dumu-mu dingir Asar-lu-duš
du-gur-šar-ra ū-me-ni-si
a-gub-ba dingir En-ki-ge
ū-me-ni-sum
nam-sub nun-ki-ga
ū-me-ni-sig
lu-gal-[lu dumu dingir]-ra-na
giš-na-dkl̠at tum-ša
ū-me-ni-sug-sug
urudu nig-kalag-[ga] ur-sag an-na-ge

And approaches the man
Cutting the throat
Fastening in his
It draws near unto his house.
It destroys his members.
It tears out his eye,
So that he cannot see.
The...of its eye man....
Who
Man
Evil has seized the man.
White leprosy? covers his body.
Marduk saw him.
What I know
Knowest thou also.
Go my son Marduk!
A suharratu-vessel fill!
The pure water of Ea
Bring!
The incantation of Eridu
Perform!
Unto the man the son of his god
At the bed bring (it).
Sprinkle him!
The copper of might of the hero
Anu

Col. V

giš-ma-nu giš-ku kalag-ga-la
za-pa-āg me-lam-ma-ni
gu-mu-ra-ab-da-ga-ēn
tid-sur-ra en-nu-un kalag-ga
ū-me-ni-sur
kān-na-ne-ne-a tid-sur-ra
ū-me-ni-sur
giš-gal ē-e-ka
giš-sagil ē-e-ka
šu šab-šab-bu
ū-me-ni-šab-šab-bu

May the tamarisk the powerful
weapon
The roar of its splendor
Help thee!
Smear meal-water,
The powerful protection!
Smear the doors
With meal-water!
The house-door
The bolt of the house!
The hand that tears (it) off
Cut off!
[ul]ug-ĝul a-lá-ĝul
[lu] ge-ki-a-šu sila-a kil-ba

[ti] dingir-gal-gal-e-ne-ge
[ge-ri]-pad
[nig-ĝul]-gál-e i-a-na an-ri-i
nig-ĝul-gál-e i-a-na an-tuš-a

giš-gál ē-ka
nam-mu-un-da-an-tu-tu-ne
da lā ē'-da-ta
dam-mu-un-da-tu-tu-ne
giš-ru-ka-na nam-ba-tuš-ū-ne
giš-nad-dā-na nam-ba-ū-ne
ur-šu nam-[ba-ši'is]-ne
ē-ki-tuš-a-na nam-ba-tu-tu-ne
[ti] dingir-gal-gal-e-ne-ge
i-ri-pad
ga-ba-ra-du-un
[ti] an-na ge-pad
[ti] ki-a ge-pad
inim-nim-ma ulug-ĝul-a-kam

O evil spirit, O evil demon,
Who has power by night over the street
By the great gods
Be thou exorcised!
The evil that has gone to his house
The evil that has dwelled in his house
The door of the house
May they not enter!
Having gone forth from the man
May they no more enter!
May they not sit in his seat!
May they not lie on his couch!
May they not rise over his fence!
May they not enter into his chamber!
By the great gods
The evil that has gone to his house
That thou mayest depart!
By heaven mayest thou be exorcised!
By earth mayest thou be exorcised!
Prayer against the evil spirit.

Col. VI

Incantation of the house of exorcism.
............................................evil
............................................evil
............................................knows
..............................................from the house take forth
..............................................at the temple
Is placed.
The offering (?) take forth from the temple!
Place it into the hand!
A black dog's
Tooth
(With) a white dog's
Tall grown cover him.
The dog turn away, thy dog carry up.
The word
The knowledge of heaven

Ten lines destroyed.

Unto the of the gods
Man has turned.
O Marduk
Son of Eridu
The incantation of the Deep
Of Eridu
Let never be loosened!

VII
No. 119
An Invocation to Nergal

A duplicate of this text is published in King, Magic and Sorcery, No. 27.

Obverse

Incantation: O mighty lord, hero,
firi-born of Nunammir,
Leader of the Anunaki, lord of battle.

Offspring of Kutusar the mighty queen.
O Nergal, mighty one of the gods,
the beloved of Ninminna,
Thou treadest in the lofty heavens,
lofty is thy place.
Thou art exalted in the underworld.
A rival thou hast not.
With Anu among the multitude of the gods write thy counsel.
With Sin in the heavens and the earth thou seekest everything.
id-din-ka-ma ṣī "En-lil abu-ka
ṣal-ma qaqqadu pu-ḫur napištim (tin)
[bu]-ul ii Nergal nam-ma ša-a qa-
luk-ka iņ-gid
[ana ii Šamaš-šu)m-ākin mār ili-šu
[ša ili-šu ii] Marduk ištari-šu
išša Sar-pa-ni-tum
[išša idati ii] ištir mel limmat mel la
lahā mel
[ša ina ekall]-ia ib-ša-a ma
[ba-a-ku ad]-ra-kuk šu-la-du-ra-ku
[a-na ekall]-ia a-na mai-ia
[iq]-ba-a-nim a a-mat an-ni
[mašu u ṣu-šu] a-qa-šu ū ib-ša-šu ū
ina biti-ia
[qa-bu-ū la še]-mu ū it-tal-zi-uni
[aš-šum gam-ma-la-ta ii Nergal be-
lum 7-as-sa-ḥar ili-uni-ka ii]

And then has Enlil thy father given
unto thee
That the blackheaded, all living
creatures,
The cattle of Nergal, animals, thy
hand should take into care.
Unto Shamash-shum-ukin, the son
of his god,
Whose god is Marduk, whose god-
ess is Sarpanitum
In the evil of the powers, of the
signs, evil and not good,
Which are in my palace,
I am afraid, I tremble and I cast
down in fear.
To my palace, to my land
They spoke a word of sin.
Destruction and insurrection are in
my house.
Speaking, not listening they distress
me.
Because thou art well-wishing, O lord
Nergal, I turn to thy divinity.

Reverse

[ag-gi li-ba-ka li-ru-ša]
[pu-tur an]-ni ṣi-ša-ši-lu ši-la-ti ii
[na(?)-ṣir li]-bi ili-ki-ka ṣatiti ii
[lu-ša]-larni Šap-dā-šu-ma ii
[ili ū] ištari 7i-nu-tum šab-su-tum
[dum-qa] ma-ḫar-lu lā-šu-pu tī-ši-mu
[išša]
[nir]-bi-ka lu-ša-ši-dā-li-li ka lū-
lul
inim-nim-7a šu-il-lu ii Nergal-kam
šišu šu 7ul(?)-nu mul-mul-kam

Let thy angry heart have rest!
Loosen my sin, my offence and my
presumption.
Thy great divinity protect my heart!
Let me see the untruthfulness and
set me free.
O god and angry and incensed god-
dess
Favor let come before me and deal
graciously with me.
Let me proclaim thy greatness, let
me bow in humility before thee.
Incantation of the raising of the hand. It is to Nergal.
Incantation... of the mulmullu-
star.
A Consecration Text for the Building of House and City

For the restorations of this interesting, but poorly preserved, text compare Scheil, Sippar 36.83

Obverse

š̄iptu "E-a šamaš ā [Marduk
ilāmī rabāṭi]
mutešpušu ā da-an-[ni]meš (?)[ina āli
[al-tu-nu-ma]89
mu-šap-pa-lu MūnNīr [muballītu
kāl mimma šumū Ša tabna]

ala an-na-a [ša te-pu-šu]89
ina amat-ku-nu ki-ma šadē[81] lī-kun
ki-bi-it-ku-nu ...........81

ana šamaš-sum-ukin mār [abi-šu
arad pa-lih-ku-nu]

ana amātu[81] parsu bālatā [kal i-li-šu
lid-din]
šiptu "E-a šamaš ā [Marduk
bēlē šamē ā iršītim]
e-piš āli ā bīti [al-tu-nu-ma]
da-[an?]nu di-in ..............
[-ma ūru muš-te-še-ru te-ni-te-e-ti]

Reverse

bul-šu AN ......................
at-la "E amel mu-[te-puš usur?]?
ālaši an-na-a ša šamaš-sum-
[ukin]

Call into existence (?) ..................
Thou O ... protect the builder (?)
Unto this city of Shamash-shum-
ukin

Incantation: Ea, Shamash and Marduk the-great gods
The builders and the fortifiers (?) in the city (are you?)
You dug deep the large circuit.
You revived every creature that you have created.
This city which you have built
Through your word may stand firm like the mountains. Your command .......... Unto Shamash-shum-ukin, the son of his father, the servant who fears you,
Command through a word that his god may give strong life!
Incantation: O Ea, Shamash and Marduk, lords of heaven and earth
The builders of the city and the house are you!
Strong is the judgment of ............ the leaders of mankind.
This city and the cities of the country
Mayest thou decree gracious pro-
tection and thy favor
Thy sign of favor place into the
city.
Not shall grow up bitterness
In the city.
They shall shine
In the city of Shamash-shum-ukin

IX

No. 112

An Exorcism

Obverse

By mayest thou be exorcised.

By mayest thou be exorcised.

By mayest thou be exorcised.

By mayest thou be exorcised.

By of the lands mayest thou be exorcised.

By of the lands mayest thou be exorcised.

Three lines destroyed.

By Damenki the mayest thou be exorcised.

By Bau the mother of mayest thou be exorcised.
By Amma the mother of heaven, and
earth mayest thou be exorcised.
By Shulpaē the ..............
mayest thou be exorcised.

Three lines destroyed.

By Shurmu the ................
mayest thou be exorcised.
By Enki in midst of the heaven and
the earth mayest thou be exorcised.
By Dāmgalnunna the consort of
Enki mayest thou be exorcised.
By Asar, the good Being, the gub-
gubbu in heaven and earth mayest
thou be exorcised.
By Marduk, the spokesman ........
evill (?) who goes below mayest
thou be exorcised.
By Ninun the god in the ........
......... mayest thou be exorcised.

Three lines destroyed.

By Tashmetum the consort
Amuru (?) mayest thou be exorcised.
By Bububu the dwarf of the moun-
tain mayest thou be exorcised.
By Ā the mother of the Deep mayest
thou be exorcised.
By Śī the consort of the lord of the
knowledge of dreams mayest thou
be exorcised.
By Ara, the hero in the Deep
mayest thou be exorcised.
By Lagama the ancestor in the gugu
mayest thou be exorcised.
By Nannar the divider of divisions

mayest thou be exorcised.
By Damgalla in the heavens mayest thou be exorcised.
By Damkeshda mayest thou be exorcised.
By the great mayest thou be exorcised.

By Arasu the implover in the heavens mayest thou be exorcised.
By Ura mayest thou go forth, by the gracious of time, mayest thou be exorcised.
By Nibu the thronebearer of time mayest thou be exorcised.
By the perfection of the splendor and the brilliancy of heaven and earth mayest thou be exorcised.
By Abu the daughter of his (her?) consort mayest thou be exorcised.
By Dambu mayest thou be exorcised.
By Ka the holy representative of in the cavern mayest thou be exorcised.
By Kagi, the priestly anointer mayest thou be exorcised.
By mayest thou be exorcised.
By Nintirmu she who turns the life mayest thou be exorcised.
By Nana who is like her hero mayest thou be exorcised.
By Iggal, the chief of the mountain country like his father mayest thou be exorcised.
By Dada the mother of the great fathers mayest thou be exorcised.
By Enmeharra the creature in the great water, in the water of the mountain mayest thou be exorcised.

By.................................

mayest thou be exorcised.

By.................................

mayest thou be exorcised.

Two lines destroyed.

By Lugalerra of heaven, the wind of life, go forth.

By Lueshgal, the shepherd of the living creatures mayest thou be exorcised.

By Damkigalla the mistress inmidst of the netherworld mayest thou be exorcised.

By Ningishzida the thronebearer of the land mayest thou be exorcised.

By Enkurnagal the lord of the land of no return mayest thou be exorcised.

By Gushbil the abarakku of the land mayest thou be exorcised.

By Dugdugga-a the sword-bearer of the land mayest thou be exorcised.

By Etana the god who goeth forth to the hostile foreign land mayest thou be exorcised.

By Kati.............................

mayest thou be exorcised.

By Gal.............................

the brilliant mayest thou be exorcised.

By the god, the lord below, the mistress below, the lord of nothing, the mistress of nothing,
The god, the lord, the potentate, the great mistress.
By Enmeara, by Enmesharra, the sanctity of the caverns and the fates mayest thou be exorcised.
By the divine representative
Mayest thou be exorcised.

By the seven winds, by the four regions of heaven and earth mayest thou be exorcised.
By the night which overcometh the dawn mayest thou be exorcised.
By the pillar, the bolt, which submit the lands, the devastating wind of the ocean-floods mayest thou be exorcised.
Not a single tree shalt thou root out!
Not a single reed shalt thou pluck out!
Not a single tree shalt thou root out!
shalt thou root out!
No spreading shoots of the land shalt thou pluck out!
No spreading shoots of the sea shalt thou pluck out!
That which has been made hostility shall not tear down!
That which has been made the chief of hostility shall not tear down!
From the place of the people of the land, to thy children go!
Unto Shamash, chief of the gods, command him.
May Shamash, the chief of the gods, remove the evil in his body.
It is a prayer against the evil spirit.

X
No. 128
AN E-NU-ŠUB TEXT
Obverse, Col. I

[inim-nim-na] utug-ኛšul-a-kam
[en ɖ]-nu-šub
[utug-şim-gál] edin-na laq-a
[gidim-şim-gál] edin-na dul-la
[sag-gig] nig-gig edin-na lá-a

Prayer against the evil spirit.
Incantation of the house of exorcism.
The evil spirit which roves over the desert,
The evil demon which covers in the desert,
Headache, sickness which lies in the desert,
the great, Enlil the brilliant,
Enlil the son of Ea.
The of the Anunaki is begotten in the underworld.
in thy great dwelling
themselves
they have decreed.
they come near, on the foundation they take their stand.
Marduk saw him.

Unto his father Ea into the house he entered. He spoke:

My father, an evil spirit roves over the desert.

An evil demon covers in the desert. Headache, sickness lies in the desert.

the great, Enlil the brilliant

Enlil, the son of Ea

The...of the Anunnaki is begged in the underworld.

in thy great dwelling...themselves...they have decreed.

...they approach, at the foundation they take their stand...

...of his evil...

---

Obverse, Col. II

a-a-[mu(?)]

nam-tar

bar-šu ĝe-[im-da-gub]

ù-gul-gal  ĝu-a

utug-gul a-lal-gul bar-šu ĝe-[im-da-gub]

utug-sig-ga dingir-kal sig-ga ĝe-im-[laš-laš-gi-e]

inim-nim-ma utug-gul-a-[kam]
en ĝu-[mu-šub]

utug-gul-gal gidim maš-tiq-gar [edin-

nam-tar nig-gul-gal lag-ga-[lu]

e-me nig-gul-dim-ma lu mu-ri-in-[kešda-ge]

My father.

Fate.

May stand aside.

Go forth, O evil power!

The evil spirit, the evil devil may stand aside!

A kindly spirit, a kindly protecting deity may be present.

Prayer against the evil spirit.

Incantation of the house of exorcism.

The evil spirit and devil who appear in the desert

Fate, evil approached thee.

The tongue of evil is bound on the man.
dug-dim ge-gaz-gaz

dug-bur(!)-dim ge-maš-maš

giš-gom-ma giš-kan-na-ka

sag-nam-la-bal-e-en

giš-i-tub-ba nam-la-bal[.e-en]

utug-gul edin-țu-šu a-lal-[gul edin-țu-šu]

utug-gul(!) ça-til-la šu-[nu-gar-ra-țu-šu]

dingir là-gal-[lu-ge]

utug-gul a-lal-țul gidiš-[gul mulla-țul dingir-țul maškim-țul la-dug-bur-ți dug-ga-bur-dim]

an-aš-an-a Ge-im-mi-[gaz-gaz]

inim-nim-ma utug-gul-[a-kam]

en è-nu-[sub]

May they be broken in pieces like a cup.
May they be smashed like a vessel.
Through the bolt of the door
May they not break through!
Through the...may they not break!
O evil spirit to thy desert! O evil devil to thy desert!
O evil spirit that dwells in the house
not will spare thee

God and man
Whether it be an evil spirit, or evil devil, or evil demon, or evil god, or evil fiend, like the sherd that is thrown away by the potter
May they be cut to pieces in the main-streets.
It is a prayer against the evil spirit.
Incantation of the house of exorcism.

Reverse, Col. III

ki là-na me

lù an-la ri-ri

lù ki-la nu-bal-da

nin-ra sag-me-da (?) gar nin-(__)

sag-gig gig-giš-na

šág-gig-ga-šu

lù šág-gig-ga

utug-gul sag-da

u-țul nig-

dingir-țul nig-

inim-nim-ma țu-ab-ba a-ra-ab-im-mu-ne-en

lù-galu dumu dingir-ra-na

țu-il-il-la-țu ba-ra-an-da-te-ne-en

The place of man
Who goes above
Who below not breaks through
To the lady
Headache, sickness of the members,

In sickness of heart
Whose heart-ache
The evil spirit at the head
The evil man
The evil god
The incantation of the Deep shalt thou mention to him.
The man, the son of his god,
With thy raised hand thou shalt not approach.
lū tab-lab-ba-zi ba-ra-an-da-nā-ne-en
ka-ğu-lug-ga-zi ba-ra-an-da-dug-ne-en
sag-ki sur-ra-zi ba-ra-an-da-ri-ne-en
igi-ğuš-a-zi ba-ra-an-da-ru-e-ne-en
ni-me-ne-ne-zi ba-ra-an-da-dibši-dib-ne-en
ka-zi-la nig na-an-ta-ā'
eme-tu-ta nig-gul na-an-ga-g(a-ne-en)
šagg-zi gar-nu-gul[ši-ğuš-ne-en]
zi an-na ge-[pad zi ki-a ge-pad]
en-na [su lu-gal-lu dumu dingir-ra-na ba-ra-an-la-ri en-na ba-ra-an-ti-ga-
en-na-aš]
ú na-[an-da-ab-ku-e a na-an-da-ab-
nak-e] 88

With thy companions mayest thou not lie down.
With thy fearful mouth mayest thou not speak.
With thy angry face mayest thou not . . . . .
With thy angry look mayest thou not turn about.
With thy commands of fear mayest thou not seize,
From thy mouth nothing may go forth . . . .
Through thy tongue evil mayest thou not do!
Thy heart may not inspire fear!
By heaven be thou exorcised! by earth be thou exorcised!
Until from the body of the man, the son of his god thou art removed,
until thou goest off
Food thou shalt not eat, water thou shalt not drink!

Reverse, Col. IV

[utug-ğuš-gāl kalam-ma nigin-e] 89
[utug-ğuš-gāl nig]-ti-gāl dib-dib-bi 
[utug-ğuš]-gāl nam-tar-šū šur-ra 90 91
[utug]-ğuš-gāl kalam-ma gìl-a 92
lu(!) 93-94
utug-ğuš-gāl a-ra-su ša-nu-sir
utug-ğuš-gāl tur-tur-lal ğu-dim a ban-
suš-a
utug-ğuš-gāl gal-gal-e ğu-gal mu-un-
ru-ru-a
utug-ğuš-gāl um-ma ab-ba-bi-da(?)-
ge(?)mu-un-dun-dun

O evil spirit which hunts over the land,
O evil spirit which seizes living creatures,
O evil spirit which rages (?) over destiny,
O evil spirit which violently troubles the land,
O evil spirit which receives not prayer,
O evil spirit which draws out the children like fish from the water,
O evil spirit which throws down the great intentionally,
O evil spirit which strikes father and mother,
O evil spirit which seizes the wide street,
O evil spirit which fills the wide desert,
O evil spirit which dives into the spring,
O evil spirit which overthrows the work in the land,
O evil spirit which overthrows the horn of the land,
O evil spirit which walks at the side of the weak,
O evil spirit which to man food does not give to eat,
O evil spirit which to the................strikes,
O evil spirit which tears to pieces him who is attentive,
O evil spirit which washes the hand in the mountain,
I am the exorciser, the high-priest of Ea.
The lord has sent me.
He has sent me to the sick man.
They shall not follow behind me.
They shall not walk behind me.
May the evil man be removed!
May the evil spirit be removed!
By heaven mayest thou be exorcised! by earth mayest thou be exorcised!
It is a prayer against the evil spirit.

Walking the streets, attacking dwellings, penetrating bolts,
Evil man, whose face is evil,
Whose mouth is evil, whose tongue is evil,
Evil spell, sorcery, witchcraft,
[gar-ša-a] gar-šul-dim-ma  
[ša-ša] a-ta 2'-ib-la  
[ti an-na] ge-e-pad

[ti ki-a] ge-e-pad  
[lù-gal-lu dumu] dingir-ra-na  
[ba-ra-an]-na-te-gà-ne-en  
[ba-ra-an-gi]-gi-e-ne-en  
[giš-gu-ša-na nam-ba]-tuš-ù-ne-en  
[giš-nad-da-na nam-ba]-ná-ù-ne-en  
[ur-šu nam-ba-gib][iš-ne-en  
[2-ki-tus-a-na nam-ba-tu]-li-ne-en

[ti an-na-ki-bi-da-ge i-ri-pa]d  
[ga-ba-ra-du-un]

Enchantment, evil deed  
Go forth from the house!  
By heaven mayest thou be exorcised!  
By earth mayest thou be exorcised!  
Unto the man, the son of his god,  
Mayest thou not approach!  
Mayest thou go off!  
Mayest thou not sit in his seat!  
Mayest thou not lie on his bed!  
Mayest thou not rise over his fence!  
Mayest thou not enter into his chamber!  
Mayest thou be exorcised by heaven and earth!  
Mayest thou depart!

XI

No. 114

A Hymn and Incantation to Enlil

An excerpt duplicate text of this hymn is published in Barton, Miscellaneous Babylonian Inscriptions, No. 10.

Obverse

inim-nim-ma-bi inim-šub-[ba-kam]  
ta-ta-bi inim ṭur-[ra-kam]

inim-bi ka-gar šag bar-šu giš-šub  
š[ub-ba]

garša nig-kal-kal-la-[kam]  
eten la-ga sud ge-gal-la daq-[ga]

giš-šar ká-ni(?)  
silim-bi nig-gal-gal-la-kam

His exorcism is a word of blessing.  
His incantation is a word of imploration.  
His word is a good thought. It sets aside fate.  
It is a command of preciousness.  
He replenishes the feast with oil.  
He adds abundance.  
The barrier is wide(?).  
His well-being is a great treasure.
ud-šu-šu ešen peš-ša en-maš-ām

gan dingir En-lil-la kur ge-gal-la-kam

šu-gid igi-nim lal šu-sag nig-gi-gi-bi

ē-a 22 en-bi 22-da mu-a

gur-bi šu silim-ma ge-dü-ām

abtu-sa-nun-bi-šu lu-qa tum-ma-meš

nu-eš-bi gāg diš aqag-gi dü-a-meš

engar-maš-bi sib-žid kalam-ma

ud dug-ga ści-de kur tu-da-a

uššu 2-dagal-la ge-dü-ām

mur im-da-gub šuku dingir Ninni gal-gal-la-kam

eš-bi nu-mu-un-gub e-kur taqin dur

dingir En-lil-ki aqag ki-a mur-ra-a-qa

dingir En-lil-ki uru nī-qa ši-im-mun-ru-ru-a

ki-ur kur-ki-el-dim-a ści dug-ga

Daily he revives the feast. He is a lofty lord.
The field of Enlil is a mountain of abundance.
The extended hand above exorcises.
His sickness of hand and head
Go forth! His lord come forth! shine forth!
At his gracious intercession well-being is established.
From his great Deep a cleansing they bring.
His priests pull down one shining pluck.
His lofty Engar, the faithful shepherd of the land
In a good and true day brought forth the mountain.
The foundation of the wide temple is resplendent.
An enclosure is erected. Many are the Ishtar-cakes.
When his dwelling stood not, he inhabited Ekur the shining.
O Enlil brilliant hero thou walkest on earth
Since Nippur thy city has been built through thy fear!
The gate of the underworld is like a pure mountain purified by fire.

REVERSE

ub-da-limmu-ba[šag]-ga an-ki-ka kidur-e-[ga]
sağar-bi ći kalam-ma ći kur-kur-ra-[čm]
murḫu-bi aqag-ğuš-a barag-ni ud taqin-na [tur-ğu]

In the four quarters, in the midst of heaven and earth is thy dwelling-place.
Its earth-heap is the life of the land and the life of the foreign countries.
In its shining and brilliant brick enclosure, its sanctuary on a shining day thou didst enter.
Like a wild-ox it lifts up to Sumer
the horn of the gods.
To foreign lands it smiteth on the
head with terror.
Its great feasts fill the people with
fullness of light.
O Enlil, holy seer, splendor thou
increasest!
Mightily thou sweepest along
through the splendid watery Deep
of the ocean.
In the low mountain of the brilli-
ant shrine(?) thou abatest the
wind.
From Ekur, the shining temple, the
lofty dwelling-place thou turnest
away the stirred up winds.
The fear of its splendor reaches the
heavens.
Its shadow encompasseth the moun-
tains.
Its form stands inmidst of the
heavens.
The priests of the sanctuaries
Prepare holy Ishtar-cakes.

Prayer and imploration they make.
O Enlil, behold thou graciously!
Through a faithful word raise thou
up the land!
On the inaccessible mountain, on his
brilliant mountain,
The distant mountain, submission
is rendered.
Like a just shepherd appoint the
affairs of the universe.
With produce make the surface of
the land heavy!
Offerings (then) they will bring to
the treasure-house.
In the lofty temple they will pre-
pare Ishtar-cakes.
dingir En-lil sib-zi6 ni-ba di6-a
..............................nig-zi-gâl-la-ka
Enlil, the faithful shepherd will seize them for himself.
.................................of the living creatures.

XII

No. 122

AN INCANTATION AGAINST THE FEMALE DEMON LILITUM

Obverse

u6-zi u6-ri-[a?ba-ni-in-gar] ki-i6-pu
ru-ê-ú li[t-ta-aš-kan]121
ki-ê kale [ê-sur-â-ri-ta ba-ra-ta] id-
lam u wa-ar-dal-tam ina biti-šu-ru
ú-se-ši-ju]122
ni-gin šar zu-ab karrud-da da-shab 
... il-li-ik-ma ti-da(?)-am ina absu
i-na bu[u]r-ri ...]
salam mu-an-dim da-shab-šu
... i-bu-úš-ma mu-ša-te...
alal plus ba-an [gâq] in-na li-
ra-ti-šu ajmelam i-nar-ru]123
u6 i-ni-in-dé ki-a124 ru7-lam id-di-ma
... ina ir-ji-im-ma
u6-dug-duq125 nig-kû-kû-[a mu-un-
shub-ba] ki-i3-bi i-pu-úš-ma i-na
ma-ka-im [id-di-ma]
u6 bi-e dé-a eme nig-šul-bi 
... ru7-tim ina126 ši-ka-rum id-di-ma
lim-ni-iš [lišânam ...]
[lû-gal-lu] pap-gal-la di mu-un-
a-çu ... amâl mu-ul-ta-al-li-kam
in i-na la i-du-ú ...
Lilith who struts in the desert

Has committed evil spell, sorcery.
She drove forth the man and the maiden from their house.
Thereupon she went ... into the Deep into the hole ...
A picture she made and ...
With her saliva she smites the man.
Spittle she threw down upon the ground.
Evil spell she performed and threw it into the food.
Spittle she threw into wine and badly the tongue it ... The wanderer does not know ...
The man in his members rheumatism
His sides stoop down?

Marduk saw him.
Into the house of his father Ea he entered and spoke:
My father, evil, the evil eye,
'Twice let him say it.' Whereby may he be relieved?
Ea answered his son Marduk.

My son, what dost thou not know?
what else can I add unto thee?
What I know thou knowest also.
Thou knowest what I know.
Go my son Marduk!
Fill pure water from the dyke(?) in a saharrutu-vessel!

The cedar, the mashtakal plant, the suhushhu-plant, the reed of shalalu,
Cypress, white cedar,
The dishu-stone, the hulalu-stone, the mushgarru-stone

Place into a laver!

May her knot be loosened!
The spittle be like the wadum of the little ones!
May the corpse of that witch be thrown away!

Reverse
Two interlinear lines too fragmentary for translation.

May she weaken in her heart like the serpent-god!
May the sorcery of that witch fall down like the young of a scorpion.
May that witch's
like a pole.
May her sorcery rage fiercely against her own self.
May her breast be cut off by inches.
May her finger like a

May Ninib the mighty warrior of
Enil
May X the representative of the
gods
May Ningishzida the throne-bearer
of the land
May Ningiba

Five lines completely destroyed.

May the man, the son of his god,
become pure, become clean, become bright!
May he be cleansed like a vessel of
lard!
May he be clean like a vessel of
butter!
Entrust him to the care of Shamash, the chief of the gods!

Through Shamash, the chief of the gods, his welfare
At the kind hands of his god may be attained!
The god of that man and Ea, the god

Rest destroyed.

XIII

No. 135

A SCHOOL EXERCISE

The present text contains disconnected sentences in Sumerian with interlinear Akkadian translation. It represents obviously a scholar's exercise in a more advanced class. After having passed through a course of writing names of persons, animals, plants and so forth, he was advanced to a class in which he passed from word-lessons to lessons of sentences. It is true that the personal names contain already such constructions of sentences, yet they occur in such stereotyped forms that they must have been included in an elementary course rather than in a higher class. Personal names at that time, as now, were regarded as a word-unit. The clumsiness of writing in scholars' exercises containing personal names is ample proof that they constitute the work of beginners.
Obverse

...tu-
...da-ra-da
ur-ri\(^{118}\) ur-da,
kal-bu it-ti kal-bi
ur-ri ur-ra-ta à
...a-na—na-mu-ud(?)
an\(^{133}\)-ta-mu in-im i-àm li-mu-ba(?)
\[ab-bi\] tab-bi-e a-wa-lam is-ši-a-at a-ga-[ab-bi]
è dingir Nannar im-te zu-ab mu-
ni-lal i-na—i-na ra-ma-ni—
...èš-te-ni-ki-[î]
ni-gub-ba\(^{140}\) luq ë-a tur-tur lu-
gal-[î] pa-pa-gal mu-ni—tum?—
...mu-[l]î{-}a-al(!)-ik bi-tim...

mu dingir Bu-ù nin è-ka-e šub-ba è
dingir Nannar-kam aš-šum be-el-
ti-ià e-šu-ub i-na bitim
unu-gi ki-gub-ba mu-tuku-a pa-ar-
sa ū ma-ža-am la i-šu-ù-ma
un(?)-mu-la im-ri-a-mu-la\(^{141}\) i-na ni-
ši-ia ë-ki-ši-li-ia.

...èe è dingir Nannar-kam ba-ra-
al-gal-la-e-kam... amēli i-na—
...la i-ba-aš-šu-ù-ma
\[mu \] è dingir Nannar-kam nig-na-
me-šu mu-mi-ni še-te-ta\(^{12}\) al-[šum]
ša—a-na mi-im-ma šum-šu la
te-šu-ù-ma

...àm muš-ag-a-a me en...
...ma—zu-ùš-bu-lam tè-
ši-e(?)

Reverse

...ù kalam-e mu-un-ki-
...ù ma-tum...
...nig-šam-ma nig-ša-kam li-ù-na...
...i-na ši-im i NIG ma-am-ma-an...

Dog with dog.
Dog to dog.
To my companion one word I shall speak.
In the temple of Sin he himself raised high 'the Deep.'
The door-keeper to him who enters into the house as wanderer a cleansing brings(?)
On account of Bau, my mistress, I remained in the temple of Sin.
A tomb and a dwelling they have not.
From my people and my war prisoners.
The X of the man are not in the temple of Sin.
Concerning that whichever (belongs) to the temple of Sin, I do not draw nigh.
[... who has done [... art thou.

And the land...
For the price of one object anyone...
He does not mention my name.

Drive ye out the dog!

Overpower ye the dog, they say!

In this fashion spoke the chiefs.

It was not in order to eat food that he took off the garment.

Not for the sake of my guarding did I not sleep all night.

This (is) the judgment of Sin.

They have squandered of the good of the house that they have eaten.

As for us, unto nothing which (belongs) to his house shall ye draw nigh!

In order not to his bodily figure.

To Sin he bowed the knees

A day in thy house

Whatsoever
XIV
No. 129
A FRAGMENT OF AN INCANTATION

ša
ša ina ṣūmri-ia

[ka-di-bi-da-ia] dābābī-ša [li-ki-lu-šak-ša]
[ana mub-bi]-šu ú la-ni-šu liš-lišakte ša[da-an-nu?]

limnati ana mub-bi-ša tū-ru-

ka-ču lim-šil-ma ana-ku lu-ul-bi
[zi]-i li-in-ni-gir-ma ana-ku lu-ši-ir
[zi]-i li-ir-te-si-ma ana-ku lu-bi-ỉb
[zi]-i li-muš-ma ana-ku lu-ub-lušt

... ina di-ni-ka i-ša-ru-ulu liš-

aš-ša la e-pu-sa-aš-ši-im-ma i-pu-ša
aš-ša la aš-ḫu-ruš-ši-ma is-ḫu-ra

šu al-la-si ina mub-bi-šu mē a-ra[muk]
qālā-ia u AM(?)-an-ni ki-ma mē

... amătu an-ni-tu iš-
gēme(?)-mu ū kalaq-mu ṣu

...-id-ma ina qāšt

XV
No. 120
AN INCANTATION TO BE RECITED WITH A WHISPERING VOICE.

Obverse

ṣiptu an-nu-ú šu-ú an-ni-tum ši-[i]
i-la-as-su-maarki-ia
uš-ta-ma-aš-ṣa-a ana ša-ba-ti-ia
ina pi-ša na-laš am-ma ma-ru-ša-li
šab-bi-ša ina qa-ta-ša ru-bi-e ṣi-ru-ti

Incantation: He that one, she that one
Goes to him and behind me
They reach out for my seizure.
Into her mouth she takes a word of mischief.
She turns in her hands witchcraft (and) hatred.
ma-la-a ki-e(?)-ma-ša utar ki-ri-ib 
(..........)-ia
i-šar-ši-ma kal a-na ana amelatim
.............
ši-ši kalbatiš ana ligm ni ši lim-
natumin

an-ni-tum..........ša i-lam-as-su-ma
arki-ia
us-ma-as-sa-ša [ana ša-ba-li-ša]
as-bal-ki ina šal-me [ša mu-ši?]

ak-la-ki ina är-ša-še-e

..................

All her family she turns towards my
She holds back and every condition
to men.
And she (is) a bitch. For the
purpose of evil and baseness,
That one's goes to him and
behind me.
They reach out for my seizure.
I seized thee in the blackness [of the
night?]
I held thee back in the enchantment

Rest of obverse too fragmentary for translation.

Reverse

ša e-piš-ši-ša ri-
ša muš-te-piš-ši-ša úšir ú

a-lik-ki ki-ma bēl ḫi-di-it-ši
ú-ḫu-ḫu-ki ana abuli ḫi-ḫi-

ana mur-ḫu ša Šamši pa-ni-ki ina

ú-la-na ta-ša lu-ša-ša-as-bit
abulla
as-šu-ia dinta limnatum tar-le-
id(?)-di(?)
mareš mel um-ma-ni mašašeš mel
mušlabbe mel sa

li-pa-as-ši-rū-ki-ma a-a-il-ki ú-pa-
tu(?)-ru
šipta mpušapratā idī

Whatever my sorceress
Whatever my witch turned and

.....................

I went to thee like a malefactor.
They hastened to thee at the closed
city gate.
At the approach of the sun thy face
was in
They wash the body, the ear. Verily
I took possession of the gate.
On my account thou didst shed(?)
evil tears.
The young sages, the mashmashu-
priests, the “serpent-driver”-
priests
May loosen thee! I have bound thee!
They shall loosen!
Recite the incantation with a whis-
pering voice!

Follows ritual and date.

“In the month Tebitu, on the twenty-fourth day. To Shamash-shumu-
ukin.”
XVI

No. 107

-AN INCANTATION AGAINST RHEUMATISM-

Obverse

en ₂ nu₃ub
sa₄̃ gir-ne₃-a- su-a

dingir En-ki₅-su ₂-a mu₄-su-tur
ur-ke₂₃-da-dim gir₅ sa₅-ba-bi

ú-bi ša₄₃₃-o₃₃-dim ki₃-dar dun₃-bi

kâ₃-su b₂₄-a kâ₃-su gin₄-nil-a

çu₅-nil ba₅-nil₃-tu
çu₅-nil-am šub₄-dim šid₃-sid

Incantation of the house of exorcism.
Rheumatism is on the feet (and) on the body.
Unto Ea into the house he entered.
Like a bound dog (he is). Gir-fish (constitutes) his sustenance.
His food is like Sa-plant. A crack is his hole.
Come forth in impetuosity! In impetuosity go!
His wrath is known.
His wrath accounts for the work of destruction.

Reverse

gar-ra₅₃-a-na mu₅₆-g₃l₃-a-na nu₅₆-mu₅₆-g₃l₃-la-bi
bar-ra₅₃-a-na mu₅₆-g₃l₃-a-na nu₅₆-mu₅₆-g₃l₃-la-bi

dingir En-ki₅-ne dingir Nin-ki₅-ne
nig-a₇₃₃-g₃a an₅₃₃-dim šag₃₃-ta₅₃-su ge₅₃₃-ba-ra₅₃₃-ab-si₃-g₃-e
mu₅₃₃-tar₅₃₃-a₅₃₃-ši₅₃₃-im₅₃₃-me₅₃₃-e
šag₃₃ ᵃ₅₃₃-ge aga lugal dingir En-ki₅-ne

₂-₂ mun₃₃-ki(₁₅₃₃)-ka ge₅₃₃-im₃₃-du₅₃₃-du₅₃₃-e

He who is inside, shall be no more!
He who is outside, shall be no more!
O Enki and Ninki
Splendor like that from the midst of the heaven may smite him!
May he be made a curse!
Inmidst the human dwelling is the royal crown of Ea.
Let the houses of Eridu be open!
XVII

No. 116

An Incantation

Obverse

The ghoul, the daughter of Anu...

fell (into?) his...

Go! Place the god! The wife of the high-priest shall stand with Shamash.

Place into fetters an image of that god! A fetter place thou in front and behind him!

The young sage-priests shall place a fetter in front and behind him!

And Ninahakuddu shall place a fetter in front and behind him!

The great ones shall loosen him.

The evil Lidur of my face drive away the enemy from my side!

Marduk, the purification priest of the gods, the lord of life enters unto her.

Ninib, the hero of the gods enters unto her.

O Rabisu, by heaven mayest thou be exorcised! by earth mayest thou be exorcised!

O storm-demon, by heaven mayest thou be exorcised! by earth mayest thou be exorcised!

O maiden of the storm-demon, by heaven mayest thou be exorcised! by earth mayest thou be exorcised!
ki-el ud-da-kar-ra zi an-na ge-pad ti
ki-a ge-[pad]

ka guš bar-su ge-[im-ta-gub]

su lu-gal lu pâp-gal-la-ge a-ba-an-
[gi-es]
su-mu nam-ba-te-ga-e-ne bar-su ge-
[im-ta-gub] ana ūmri-ia a-a it-hu-
ni ina a-ba-a-tu li-iz-[li-iz]
egir-mu nam-ba-gi[n-gin-ne] ana âr-
ki-ia a-a illiku-ni
[si dingir] gal-gal-e-ne-ge ge-[pad]

[na-an-gul]b-bi-en ka šar-bi ge-en-du
[a-a] ik-kal-ri-kis-su li-pa-tir

[lu gâ-e] lû-tâ-tû ga-šurru-maâg dingir
En-ki-[ge] [a-sî-pu] ša-an-gam-ma-
bu ša [sa]E-a ana-ku
[e-ne]ne dingir mu-tuk-a-meâš dumu
dingir Lamgraââ-[me]š
[ulu]l-gul gidim-gul gallaâââ-gul dingir-
gul maški-m-[gul]

dingir dim-me-a dingir dim-me
bar(!) muq lû18-ra šub-ba-a-[ne]
..............ana a-ab-ba ša eši
amiši i-ma-[aq-qu]-šu-[mu]-ti
[siša sig-ga ge]-la-ge mu-un-laq-laq-
[gi]-[es] ina su-qi ša-q-[lu]-um-meš ina
mu-ši it-lu-na-al-la-[ku]

O maiden of the robber of the light,
by heaven mayest thou be exorcised!
by earth mayest thou be exorcised!
May the evil mouth stand aside!

Be removed from the body of the wanderer!
May they not approach my body!
May they stand aside!

May they not walk behind me!

By the great gods mayest thou be exorcised!
May he not be held in bondage!
May his fetters be loosened!

I am the incantation priest of Ea.

They have no god, children of Lamga are they.
The evil spirit, the evil demon, the evil devil, the evil god, the evil
demon Rabis,
Labartu, Labasu, rush to the side of
the man.

Through the afflicted street by night they walk.

Reverse

[u-šu-uš ga-ba-da-an-k]ū ge-[me-en]190
[u-šu-uš ga-ba-da-an]-nak ge-me-[en]

With whom should I have eaten on a day?
With whom should I have drunk on a day?
With whom should I have made merry on a day?
With whom should I have clothed myself on a day?

They do not know the omen of that man.

Marduk, the son of Eridu, placed his hand upon him. He performed the incantation.

Bring a censer and a torch,
May the plague-demon Namtar, who is in the body of the man, trickle away like water!

Take the copper might of the hero Anu, which by the roar of its splendor removes the evil.

An evil demon art thou, a god who walks in the night, whose unclean hands do not know reverence.
An evil demon art thou, who lies down (in wait) for the man, resting like an ass.
An evil demon art thou who knows not sacrifice and who has no gifts.

Disease thou knowest, snare and burden,
But in mercy the god gladly
Vindicates good for him unto Shamash

Thou didst burden the maiden in the house.

XVIII

No. 104

Prayer of an Incantation Priest

This very interesting text contains the prayer of an incantation priest to the goddess Girazag in order to secure her divine assistance in re-establishing the good relations between a man and a maiden. An enemy, probably an evil spirit is intended thereby, has caused the separation of the maiden from the man. The maiden has gone away. The man was brought to the river to establish his innocence in the cause of this separation. His innocence was proven, or, to cite the passage in the text, "He is in the breath of life, he is established as a faithful man."

Obverse

Thy men

His enclosure. The one who was evil he implored.

In the anger of his heart clear tears came into the eye.

When the dwelling Ekur was like a wall which in its awe reached to heaven

To the place of reverence, the river, with him who was accused (?) they stepped.

Thou didst burden the maiden in the house.

Thou didst burden the maiden in the house.
H. F. LUTZ—SELECTED SUMERIAN AND BABYLONIAN TEXTS

In truth they made the enemy to stand aside. Justice was performed.
Unto his enemy with his kins folks the well of the abyss shall be established.
On this day as the mistress herself, the true woman, may I speak unto thee!
O Girazag, goddess of Nungalla,
protect in the awe of judgment!
The mistress art thou of heaven.
Fate thou decreest. Thou art true!
Enil verily loosens! His bride art thou.
The gods have placed the command into heaven and earth:
“Let the holy mother Ninkigalla, she who bore me, in her temple express herself!”

Thy companion, the rising sun, has gone to the great stream.
Of the temple, the holy dwelling of the kingship the exorciser am I.
At the side of Ishtar the great I go.
A leader am I.
With Nintu in the place of life-giving verily I stand.
Break the Dur-reed! Besides fate grant a word of grace.
The mistress of the true presage of Enil art thou. A treasure amongst his treasures(?).
Return to the city establish! The maid removed from the land join back!
Firm love of heart establish (in order that) the maid and the man do not break away (from each other).

The blackheaded sees that he has not done (anything wrong).
He is in the breath of life; he is established as a faithful man.
The enemy who came in strength may not go forth! Evil...

XIX

No. 133

Prayers and Incantations of Shamash-shum-ukin

Obverse

šiptu inšamaš an-nu-ti e-piš ū-[...]

salam kaššapi-ia ù kaššapi-ia salam e-piš-ia ù mus-te-piš-li-ia

sa'am ra-ḫi-ia ù ra-ḫi-ti-ia salam bel dababi-ia ù belit dababi-[ia]

ša am bel iq-qi-ia ù belit iq-qi-ia salam bel di-ni-ia ù belit di-ni-ia]

šalam bel sir-ri-ia ù belit sir-ri-ia salam bel gibi-ia ù belit gibi-ia]

ip-ša bartia amat limnātim inša û-

is-ḫu-ra u-se-ḫi-ra ana e-piš-ti ib-

im-ma-

Incantation: O Shamash, this...

An image of my conjurer and female conjurer, an image of my sorcerer and sorceress,
An image of my spoiler and female spoiler, an image of my male and female accuser,
An image of my male and female oppressor, an image of my male and female judges,
An image of the lord and the mistress of my crushing, an image of the lord and the mistress of my speaking,
Machination, rebellion, an evil word they have made, they...
It surrounds me and lets me be surrounded through the sorcery it possessed...
...šer-ti dar-ri-ma iq-bu-[ú]....

...an-nu-ti-šu-nu an-nu-ti šal-
māni-[šu-nu]...

[...iqaṭṭu] šalmanī-šu-nu ni-
ba-ši elūti...

[ša ana ia]-ši kiš-pi ru-hi-e ru-si-e
ár-[ša-še-e limnāti]

[ramu šarù] Dil.BAL-A gi-tar-ru-da-
a šibit pò nikis [napišimlitim]

[kuš-ku-mal] igi-nigin-na ild-gur...
-gal lu-ra gig-ge...

[...ne-mi šani ni-il] te-me
ma-un qat īl [ā qāl] ištar-di-ma
qat mamāt...

[qat amēlā]-ma AN-LUR(?i)limnātim
[išši] reš limnātim GA-Za nu-kil
reš limnātim[išši] šu-nu-ma
...-ma pi-ša ȗ-sab-bi-šu kišadi-la
ȗ-šar-ri-[ru lišāni-ša ȗ-lab-bi-šu]

...-qu-ša šimē-[ša]iššu il-du-du ir-ši
id[i]-ši lib-bi un-ni-šu]

...iddātimel.-ia ik-su-ȗ bir-ki-la
[išši]-išši ši-ši(?)-ia a-li-ka idi-
tia(?)]71

[ušiši-su-ȗ(? esenši])išši iq-šu-pu
man-ga lu-wašu]

[ū-mal-ša-iššu ša]riša im-lu-su
[uššiši-su-ȗ] ib-tu-qu]

[rušiša il-q]u-ȗ epir šepē-ša iš-bu-[šu]
man-d[a-at la]-mi-ša ȗ-man-di-du]

...of sin...and they
commanded...
The...of these their...of these
their images...

...they stand. Their im-
ages are...the high...
Who against me sorcery, venom,
witchcraft, saliva, evil,
Love, hatred, contention(?), anguish
(?), dullness, shortness of breath
(?).

Inactivity(?), indecision(?),...great...
distortion of plans,
hand of god and hand of goddess,
hand of curse,

Hand of man...of evil, head
of evil,...supporter of
evil they established.

...My mouth they have seized.
My neck they have wrung. My
tongue they have seized.

They...My teeth they
have drawn. My breast they
have crushed. My heart they
have weakened.

...My hands they have
bound. My knees they have
bound. My shadow(?) which
walks at my side(?)

They have snatched away. My
backbone they have bent. My
face they swelled (?). My...

...with disease and pollution
They filled me. My hair they have
sheared. My girtle-cord they
have cut.

My saliva they have taken. The
ground of my feet they drew away
(?). The measure of my form
they measured.
[salmānī-ia lu] ša bini [lu ša mu-erini] lu-ū [ša šīšu lu ša GAB-LĀL]

[lu-ū ša GAB šamaš] šammi lu-ū [ša idāt lu-ū ša ṣu lu-ša iti]-

bini[?u me]med ina im-ki-

My images, whether of tamarisk or of cedar or of tallow, or of baked cakes of honey

Or of baked cakes of sesame, or of bitumen, or of clay, or dough,

... tamarisk and water into a... vessel(...)

Rest of obverse destroyed.

REVERSE

e-piš-ta-šu-[nu ... ]

šu-[nu ana irṣīt la [tārī] li-il-li-ki]174


... ša ana ia-a-ši kāš-pi ru-ḫi-e ru-sti-[le ar-ša-še limmātī ipušu]

[iš] šarru bēlu ū rubu176ni-si-ia...

[ki ili ū ištar ū-zi-nu-nin-ni SA ŠAR-RA(?) [i-lam-me-nu-in-ni]

[i-na] an-ni-tum177 ina suqi pu-ub-pu-ub-li178 iš-ku-nu-nim-ma

[117]Šamaš ka-er-ti su-a išdī A-ša um-ma la-talāt-ū

[118]Šamaš ša kaš-šap-ia ū kaš-šap-ti-ia e-piš-ia ū muš-[le-piš-ti-ia]

ra-ši-an ū ra-ḫi-ti-ia kīš-pi-šu-ru itti šalam UD.KA id-la...[kima is-par-ri lib-bal-ki-su-na]

[epiš-šu]-nu li-ba-rū-šu-nu-ti179 šamaš UD.KA ma-su-ur-ma

Their...may go to the land of no return(?)

O Gibil, may the magnificent diadem be set up...

O Gibil, who...Namtar, the messenger of the lower world...

...who against me sorcery, venom, witchcraft, saliva, evil have committed.

God, king, lord and prince have become enraged against me.

Since god and goddess turned in anger against me. With a rope of Esharra (?) they have maltreated me.

In it (and) in the street they established against me raping(?)

Shamash...Aja, the mother, does not turn away and...

May Shamash the sorcery of my sorcerer and sorceress, my male and female conjurers

My male and female spoilers with the image of...break like a net.

At their sorcery may they catch them. Shamash cut off(?)...

...and
[ki-ma] di-qa-ri ḥu-bu-šu(l)−nu[139]
    kima ti-nur[138] qu-tur-šu-nu li-ri-
    mu[138]
[li]-ḥu-li ti-šu-bu ī lit-ta-at-tu-[ku
    ..........]
[e-pi]-ta-šu-nu ki-ma mē na-a-di
    liq-šu-ū]
[šu-nu] li-mu-tu-ma ana-ku lu-ub-
    tušu-nu li-ni-šu-ma ana-ku [lu-
    ud-nin]
[šu-nu ši-i-ke-te-šu-ma ana-ku lu-pa-
    ūtar šu-nu li-is-ša-tu-ma ana-ku
    lu-....]
[ana ki-bi-li-ka šir-tu ša la innak-
    arī(180)]
[ū an-ši-kā ki-nin ša la innu-[ū]]
[ana]-ku arad-ka lu-ub-ša-nū ša ub-
    ša-m[a]
[nar-bi-ka lu-ša-pi dā-li-li-ka ana nišē
capšatī[138] lu-ud-[ul]

[161]Šama šir-bi a-ši-pu-tu ša akkal
    ilāni[161] i-pu-šu 161Marduk

Break them like an earthen jar.
May he quench their smoke like
an oven.
May they melt, may they glow and
may they run away.
May their sorceries cease like the
water pouring forth.
May they die, but may I live! May
they tremble, but may I stand
firm!
May they be bound, but may I be
freed! May they be seized, but
may I be.
By thy exalted command, which
does not change
And by thy true grace which does
not alter
May I, thy servant, live and prosper!
I will extol thy greatness. I will
sing thy praise unto far dwelling
people.
O Shamash, exalt the exorcising
priestship, which Marduk, the
counsellor of the gods, has made.

XX

NO. 113

SERIES OF INCANTATIONS AGAINST THE FEMALE DEMON
LABARTU

OVERSE

[šiptu dingir Dim-me dumu an-na
    šumu-ša išān
ša-nu-a a-hat ilāni ša su qa-a-ti
šal šu paš-su ša qaqqada i-na-tu-ū

Incantation: Labartu, daughter of
Anu, is her first name.
The second: sister of the gods of the
streets.
The third: the dagger, which smashes
the head.
re-bu-ú ša iša i-nap-pa-ḫu
ba-an-su il-tum ša pâ-nu-ša šaq-su
seš-su pa-qid qa-ti li-qat išni Ir-ni-na
si-ba-ú nis ilâni met la-ša
[il-ši išsuri šamē] met lu-šu tap-par-ši-
ma TÛ šiptu
[šiptu dingir] Dim-me dumu an-na
mu-pa-da dingir-ri e-ne-ge
[dingir In-nin nir-gâl nin sag gig-ga
[ti an-na ge-šad ci ki-ia ge-šad
[ù-ša]-bi-它可以 kalba šalma qal-la-
ka met aq-qi-ki meš bâri
[pusul]-ri il-ša ku met i-si-ia ri-e-qat
[ina qumur mel šišir mār ili-šu] au-ni-
i ú-tam-mi-ki ilu An-nim An-tum
[kimin ilEn-li]-il u il Ṣar-pa-ni-tum
[kimin il] ilâni met rabâti met ša šamē e il
irîšim
[ša ana bît] an-ni-i laturrim-ma ša
sîl-la an-ni-i latur-ú-ma TE
šiptu
[šiptu iz-ti iš] ut i-mat na-mur-rat u
ši-i-maš-šu (?)marât ilu A-nim
[ina arantu] ru-bu-us-su ina šišir
ša immeri šikari man-za-as-su
The fourth: who ignites the wood.
The fifth: the goddess, whose face is terrible.
The sixth: committed to the care of, (and) taken into the hands of
Irrina.
The seventh: by the great gods mayest thou be exorcised!
Mayest thou fly away with the bird of the heavens. Exorcism. Incantation.
Incantation: Labartu, daughter of Anu, called by the name of the
gods.
Innin, mistress, lady of the blackheaded,
By heaven mayest thou be exorcised! By earth mayest thou be exorcised!
I have given unto thee a black dog as thy servant; I have poured out
for thee spring-water.
Go away! Go! Depart! And be far off!
From the body of the child, this son of his god, I beseech thee by Anu
and Antu,
Ditto, by Enlil and Ninlil, ditto, by
Marduk and Sarpanitum
Ditto, by the great gods of heaven
and earth.
That thou turnest away from this house, that thou turnest away
from this street. Exorcism, incantation.
Incantation: angered, not speaking, terrible and ............... is the
daughter of Anu.
In the cane-break is her resting-place, in the straw of the male
sheep is her place.
The ox who walks about she holds back, the traveler she annoys

The strong one she strengthens.
That which is broken to pieces, she breaks up.
Pour out, create waters!

Do her a wide vessel like the of the daughter of Anu.
Establish thy greatness, O Shamash!
Exorcism, incantation.

Three lines too fragmentary for translation.

When she crosses a river she causes confusion; when she stands at a wall, she smears dirt.
When she steps near an old man, pashushatu she is called.
When she steps near a man, Anqulu she is called.
When she steps near a maiden, she is called Labartu.
When she steps near a child, she is called Dimme.
Because thou hast come and seized the form of his face,
Seized the muscles, seized the bodily form,
Didst cut the veins, didst bind the sinews,
The facial expression thou didst make pale, the bodily form thou didst change,
Thou imposest sorrow,
Thou burnest the body like fire,
In order to remove thee, in order to drive thee away, so that thou mayest not return, so that thou mayest not come near,
[ana násaḫ]-ki la šanâqi-ki la šanâqi-ki ū-[lám-me-ki]₂⁰⁹ ¼[l]A-nîm

abi ilâni/me rabâtî/me
[kimin ¼[En]-lîl] šadâ(μ) rabâ(μ) kimin 
†ila-be-šit ŭyabîl ilaši(?)/med kalla-
†a(μ)₂⁰⁹
[¼[En]-lîl]?₂⁰⁹ abû šar-rat bâlati pa-ši-
gal náb-ni-li
[kimin ¼[Ša]-nâš nûr elâši/med] ba-nu-
û hîb-ra-te₂⁰⁹
[kimin dingir Asar-lù-dug bêl a-ši-
-[lu]-tu kimin ¼[In]-nûb ašarîd ilâni 
[ahê/med]-šû

In order to remove thee, not to draw near, not to draw near. I implore thee by Anu,
The father of the great gods.
Ditto, by Enlil, the great mountain;
ditto, by the great mistress of the gods, the bride(?) of 
Enlil(?), the father, the queen of life, the former of creation.
Ditto, by Sin, the lord of the crown, 
the decider of decisions, he who 
lets his signs be seen.
Ditto, by Shamash, the light which is above, the creator of the world.
Ditto, by Asar, the good Being, the 
 lord of exorcism; ditto, by Ninib, 
the leader of the gods, his brethren.

Obverse, Col. II

ina kî-bî-li ša šul-mi pu-ul-rî/med

la²⁰⁹ ma-[ši-tû ša lib-bi-ša ...

 ma-——-lu-ki a-ši-þu ¼[Asar] lù-
dug
û-nakkar [i-mat-ki i-na-assâh qattâ- 
ki]
û-šâ-l[laq um-ma kuššu āl-pa-a šu-
ri-bu]
inumur/med [sišri mûr ili-šu an-ni-e 
¼[Asar] lù-dug ū-lam-mu-ki]
ši-pîr-ki [û]-ri-e ū-la-pa aš-šû/med

At the command of salvation go out!

lu-ub-bu-tu-ka šaman šaḫti ikkiḫ-ki 
[išatu aš-šû]/med
edêli/med-[šu]-nu-[tu] lu-ši-šu-nu-[lu]
ilâni/med limnûati/med rabîse/med 
lim-

Not having gone forth from its midst:
thee the exorciser
Asar, the good Being.
He shall remove thy spittle, he shall tear off thy hands.
He shall chase away heat, cold, frost, rain-shower.
From the body of the child, this son of the god. Asar the good Being 
will exorcise
Thy doing. An enclosure he shall put together in order
To shut thee up. Lard shall be thy woe, in order to 
Bar, to cause to come forth the evil gods, the evil lurkers,
Who are before thee, who go in front of thee and behind thee.
Like the shower of the stars, like the passing of the clouds,
Like the dikes, which thou dost not cover up highly,
Not shalt thou break a râtu-vessel.
The four winds shall storm against thee.
They shall fill up thy ship

The work of Adapu, the sage of Eridu
Thou shalt fall prey to. In Eridu he shall behold thee.
He shall remove thy spittle. He shall tear out thy hands. From the body of the child, this son of his god
Remove, go away! Exorcism, incantation.
It is the exorcism of Labartu.
Incantation: Angry, raging, terrible, awful
Not, she rose up from the reed-thicket. In order to rage she stood.
Her in the Deep come
Houses of pregnant women we entered?

Four or five lines destroyed.

Bring the sons. Let me speak
Unto the mouth of the daughters not let me speak
She came and in the presence of Enlil, her father, she spoke:
The flesh of man is not good; the blood of man is satiation."

"Because such thou hast requested of me,
Therefore may the 'collectors' make thy house. Let them bring unto thee a young girl, a flayer's bench, an instrument of breaking (with) axes in it. (And) a pot with bahrutu-fruits, which are roasted in fire."

By Anu and Antu, by Enlil and Ninlil, by the doors and the entrances, By the weapons of destruction, the vessels of seed, the forsaken one and his son, I conjure thee That thou turnest away from this house, that thou forsakest this son.
The chair which I occupy thou occupiest, the child which I take to my breast Thou takest to thy breast. O Ishtar, seize the mouth of thy dog! O Nana, seize the mouth of thy cub!

He who rests on the couch shall not awake.
Until the magnificent sun shines into his... Exorcism, incantation. Incantation: angry, fierce, terrible, frightful Enraged, furious, terrible, rapacious is she. Reed-thicket is her dwelling-place; cane-break is her resting-place.
Incantation: Labartu, the only daughter, called by the name of the gods.
Inninni, mistress of the ladies, Who has made the painful asakku-sickness
The heavy alu of man Labartu, mighty one, do not draw nigh unto the man.
By heaven mayest thou be exorcised; by earth mayest thou be exorcised.
Incantation: The daughter of Anu of the heavens am I.
A Sutaean am I, disrupting destiny am I, terrible am I.
The house I enter, want I bring.
Bring unto me the sons that I may speak
From the mouth of the daughters I may not hear(?).
Anu heard it and wept, Because Aruru, the mistress of the gods, spoke to him like (this):
"Why shall we destroy what we have created?
And shall she take away, what we called into existence?
Take her and throw (her) into the ocean of the land. At a tamarisk bind her,
And a kusharu-tree, until she is bound
Like a dead person that has no burial-place,
And does not pour out plenty milk unto Azagsir.
Thus shall not return unto the house like smoke the daughter of Anu. Exorcism, incantation.
Incantation: Powerful is the daughter of Anu, who troubles the little ones.

Her fist is a scourge. Her belly...

Angry, raving, hostile, revengeful, cunning, crushing,

Abducting is the daughter of Anu.

She turns upside down the inside of the pregnant woman.

She forcibly pulls out the child from the pregnant woman.

She nurses it; she sets it up, and lets it walk about.

Its ears become large, its members become movable. (Its) ears...

A whore is the daughter of Anu,

Amongst the gods, her brothers.

Her head is the head of a lion.

Her form is the form of an ass.

Her lips are in violent motion (?) .

They pour forth spittle.

From the mountain district she descended. She ...... like a lion.

She howls (?) like a bitch ...... to ........ she howls (?) .

Asar, the good Being, saw her.

Unto Ea his father he spoke the word:

"My father, I have seen the daughter of Anu, who troubles the little ones."

Ea answered his son Marduk:

"Go, my son Marduk, exorcise her with the white exorcism."

Rest destroyed.
Revers, Col. II

[šiptu dingir Dim-me dumu an-na mu
pad-da] dingir-ri-e-ne-[ge]

dumu-sal dingir-ri]-e-ne-ge
dumu-sal dingir-gal-gal-e-ne-ge

[dumu-[n])m-là-gal-lu-[ge
..................................]-gàl-lu
..................................egir]-bi in-dib

[i-gi lu pa]-ri[e] in-dib
[i-gi lu u]-gi-im in-dib
tà-bi i]-gi-à-na in-dib
[mè ba-ši ašri] in-dib

[mè ba-ši ašri tàbi] in-dib
[ù hur] in-dib
[giš-gal]-la-a-an in-dib
[giš-sag-gul]-la-a-an in-dib
[è-Su dumu è]-a-ge nam-ba-ni-tib-tu- ne
TU šiptu

[ini]-ni)m-ìa dingir Dim-me-kam
[TU] šiptu "Labarîm"[n] nu al-tìl

Incantation: Labartu, the daughter of Anu, called by the name of the gods,
Daughter of the gods,
Daughter of the great gods
The son of man

... behind him she seizes,
The eye, which is cut out(?) she seizes.
The eye, which cried, she seizes.
Her incantation: igi-zana she seizes.
The existing water of a place(?) she seizes,
The existing water of a good place(?) she seizes,
Plants, caves(?) she seizes
Each door she seizes
Each bolt she seizes
In the house of the son of the house they shall not enter. Incantation, exorcism.
It is the incantation of Labartu.
The incantation, the exorcism of the labartus is not completed.

XXI
No. 123
An Early Enûsûb Text

Obverse

en è-nu-šub
èšinig ë-li
èš ana ki ë-š-lì

Incantation of the house of exorcism.
The tamarisk, the reed,
The heavenly tree in a holy place
Grow!
Thy holy root lock up!
With thy branch let it be locked up!

Reverse
The laver
Of Nin-suluga
Shall be brought.
The abkallu-priest with pure hand
Shall bring it.

XXII
No. 91

A Sumerian Letter

To Enlil-barzu speak!
Ka-Ninni says:
In his word which was spoken(?)
Strongly he rejoiced.
O protecting deity, strengthen in the
days of life the stricken master!
Na-Enlil and Enlil-alshag
In day and night take cognizance
of the leader.
Nin-gashan, thy goddess, and Nidaba
may give to thee a wide ear

To hear.
About the matter which has been
done write!
He does not know that he was
ordered not to return to that
city.
Two shekels of silver, one gar-
ment, (and) two bandages
FIRST DYNASTY LETTERS

XXIII
No. 2
An Appeal for an Interview

To Ibiq-Ishtar speak.

Thus says Enlil-lushag:—

May Enlil grant thee life!

As thou knowest, the harvest-time

is near.

Be not negligent!

With Nadin-ishshalmum

Come and

Let us discuss affairs of the house.

XXIV
No. 5
An Appeal to a Sister to Care for a Child

To Iltani

Speak.

Thus says Shamuhtum:—

May Shamash and Gula keep thee healthy!
Dost thou not know that I have no sister  
Except thee?  
For the sake of the child,  
As I have told thee,  
My attention is greatly  
Directed toward thee.  
With the child  
Not thou  
When thou readest bring forth.  
So indeed I shall come to thee.  
Everything as much as thou dost spend,  
Be it one or two shekels of silver,  
I will pay unto thee this in full.

XXV

No. 9

SEIZURE OF WOMEN SLAVES FOR A DEBT

Ilū-dā-mi-iq...........................................  
For whatever is against me.  
So he has said.  
Against thy brother Hablum  
They hold in Nahur one mina and ten shekels of silver.  
This he said to me and  
Two of my women slaves held for debt he took.  
Ilū-dāmiq  
And Marduk-mushalim, themarshal,  
Who against Hablum, my brother, hold a claim for money;  
Caused one slave  
Of Hablum, my brother,  
To come down, and they sold (him) for money.
\( \frac{4}{3} \) ma-na kas\( \text{pim} \) Ilu-da-mi-\( \text{iq} \) il-\( \text{qi} \)
\( \frac{1}{3} \) ma-na kas\( \text{pim} \) Marduk-mu-
\( \text{sha-lim} \) il-\( \text{qi} \)
an-\( \text{na} \) ma-\( \text{har} \) dai\( \text{an} \)\( \text{em} \) al-li-\( \text{ik} \)
dai\( \text{an} \)\( \text{em} \) a-wa-a\( \text{em} \)ti-ni i-mu-ru-\( \text{ma} \)
ki-ma\( \text{em} \) a-na-\( \text{ku} \) aq-\( \text{bu} \)-\( \text{tu} \)
\( \frac{1}{3} \) Marduk-mu-\( \text{sha-lim} \) dek\( \text{u} \)

ki-\( \text{ma} \) \( \frac{1}{3} \) ma-na kas\( \text{pim} \) Ilu-da-mi-\( \text{iq} \)
\( \text{u} \) \( \frac{1}{3} \) su-\( \text{tu} \) \( \frac{1}{3} \) ma-na kas\( \text{pim} \) il-\( \text{qu} \)-\( \text{u} \)
ma-\( \text{har} \) dai\( \text{an} \)\( \text{em} \) i\( \text{q} \)-\( \text{bi} \)-\( \text{ma} \)
dai\( \text{an} \)\( \text{em} \) ni-pa-a-\( \text{im} \) u\( \text{u} \)-\( \text{u} \)-\( \text{su} \)-\( \text{ru} \)-
[am-\( \text{ma} \)]
i\( \text{q} \)-\( \text{bu} \)-\( \text{shum} \)-\( \text{ma} \)
\( \text{u} \)-\( \text{ul} \) \( \text{u} \)-\( \text{wa} \)-\( \text{a} \)-\( \text{sh} \)-\( \text{e} \)-\( \text{ir} \)-\( \text{ma} \)
ki\( \text{a} \)-\( \text{am} \) \( \text{u} \)-\( \text{lam} \)-\( \text{mi} \)-\( \text{da} \)-an-\( \text{n} \)-\( \text{ni} \)
am\( \text{em} \)\( \text{em} \) si-\( \text{bi} \)
mu\( \text{di} \) a-\( \text{wa} \)-[\( \text{u} \)-\( \text{a} \)-\( \text{li} \)-\( \text{shu} \)
li\( \text{ki} \)-\( \text{ri} \)-\( \text{bu} \)-ni-\( \text{i} \)-\( \text{k} \)-k\( \text{u} \)-[\( \text{ma} \)]

\( \frac{4}{3} \) mina of silver took Ilu-damiq
And \( \frac{1}{3} \) mina of silver took Marduk-
mushalim.
I went to the judges.
The judges investigated our case.
As I said,
Also Marduk-mushalim, themarshall,
told in the presence of the judges
How Ilu-damiq took \( \frac{4}{3} \) mina of silver
And he \( \frac{1}{3} \) mina of silver.

The judges commanded him to free
the women slaves held
For debt,
But he did not set (them) free.
Thus they informed me.
Witnesses
Who know his affair
They shall bring unto thee.

XXVI

No. 4

A REQUEST TO SEND LEAD, WHICH HAD BEEN PROMISED

a-na........................................................................................................................................................................
\( \text{qi} \)-[\( \text{bi} \)-\( \text{ma} \)
\( \text{um} \)-[\( \text{ma} \)-Sin-\( \text{ma} \)-gir-\( \text{ma} \)
\( \text{tu} \)-Nin-ib li-bo-li-
\( \text{shum} \) a-na-ki-im ki-a-om ta-aq-
\( \text{ba-ak} \)-\( \text{am} \)
\( \text{um} \)-\( \text{ma} \) at-la-a-\( \text{ma} \)
\( \text{ma} \)-\( \text{la} \)-\( \text{hi} \)-\( \text{e} \)-\( \text{te} \)-\( \text{li} \)-\( \text{ka} \)
\( \text{u} \)-\( \text{la} \)-\( \text{ba} \)-la-
[\( \text{kum} \)
at-la-ak-kum-\( \text{ma} \) \( \text{u} \)-\( \text{ul} \) \( \text{tu} \)-[\( \text{qi} \)-\( \text{a} \)-\( \text{shu} \)

To...........................................................................................................................................................................
Speak as follows.
Thus says Sin-magir:-
May Ninib grant thee health!
Concerning the lead thou hast
spoken to me
As follows:-
Whatever thy need (may be) I shall
send (it) unto thee.
I shall (then) come to thee. Do
not get it.
i-nu-ú-ma qu-um₃₇₅ ḥa-tim tu-um-[mar]
ki-a-am la-aš-pu-ra-am um-ma [a-na-
ku-ma]
a-na billim ITU.ITU.GA a-al-la-
[ka-ak-kum]
i-na pa-ni-ia a-na-kam ub-ba-[lu-nim]

ú-ul ta-at-la-al-[kam-ma]
a-nu-um-ma to šiqlam kaspim "Riš-
[iššu]"₇⁶
uš-la-bi-la-ak-kum
šum-ma i-na ki-il-tim a-bi at-la
tuppim⁽ⁿ⁾ dam-qa-am ga-ti-ka ri-ši
ši-bu-li ma-di-ši id-na-šum-ma
ar-bi-iš du-ur-da-aš-šu
ri-gu-us-su la ta-da-ar-ra-da-aš-šu
ni-im-ma šu-ku-ra-am
ša ši-bu-li-ka šu-up-ra-am-ma
lu-ši, it-la-la-ak-kum

When thou seest the shortage of the white-smith.
Thus thou hast written to me. I answer as follows:
I come to thee for a talent of . . . . .
They shall send the lead into my presence,
But thou shalt not come.
Now, ten shekels of silver through Rishi
I cause to be sent to thee.
If in truth thou art my brother,
Gladden me with a good letter from thyself.
As for my wish, let them give it full consideration.
Send him quickly!
Thou shalt not despatch him empty handed!
Everything is valuable for me!
Whatever thy wish (may be), write me
And indeed it shall come to thee.

XXVII

No. 13

King Samsu-iluna Asks That Reed-baskets be Sent to Him from Nippur

[a-na] be-el te-ri-el-tim
[šu] da-iššu ša Nippuruk₁
qi- bi-
ma
um-ma Sa-am-su-i-du-na-ma
a-nu-um-ma šiṭen dekam ₃₇₆ ₃₇₇ ṢAG(?), KI
ŠAG(?), KI ₃₇₆ ga-du-um umma-ni-
yu

To the supreme commander₃₇₇
And the judges of Nippur
Speak.
Thus says Samsu-iluna:
I, now, despatch a sergeant-major of the quartermaster's corps with his troops.
XXVIII

No. 11

LETTER FROM A FARMER TO A LANDLORD CONCERNING A DEFICIENCY OF FODDER

a-na Amēl₁₁₁ Nin-ib
qi- bi-
ma
um-ma Ku-ru-um-ma
ša Enlil  ušu Nin-ib
li-ba-al-li-du-ka
aš-šum di-e-im tibni₄ₑ₄₅

ša ašu Ki-lum ša pa-te-si
tibnu šu-ú ig-ga-mar-ma
alpe₄ₑ₄₅-ka mi-nam i-ka-lu
a-di wa-al-ba-a-ku ú-ul ú-te-ri-ib-šu-
ma
1 qa tibni i-na ga-ti-ka
ú-ul ta-ša-ab-ba-at

To Amēl-Nin-ib
Speak.
Thus says Kurum:—
May Enlil and Nin-ib
Preserve thy health!
Concerning the information (regard-
ing) the grain in head
Of the town Kilum of the patesi.
That grain in head is consumed.
What will thy oxen eat?
As long as I dwell here I have not
imported it,
And thou holdest not (even) a single
amphora of grain in the head in
thy possession.
Have ten reed-racks brought to me,
And then as long as I dwell here I
will import it.
I will keep it secure.
Summon people for the storing of
seventy gur of grain.
Concerning the information in regard
to the garden

Of the chief-sheriff: Since the first
month

lu-up-bi-šu
[miš₄ₑ₄₅] na-aš-pa-ak 70 še gur
du- [uk- ki]
aš-šum di-e-im kirim

sa GU. EN. N.A iš-tu ar-bīm i-kam

With the reed-baskets of Zinatum
Which are deposited at Nippur,
Entrust them,
And into my presence
Let them bring (them).

With the reed-baskets of Zinatum
Which are deposited at Nippur,
Entrust them,
And into my presence
Let them bring (them).
a-na Ē-DUB-BA₃ₕ₂₅ ta-aq-bi-ma
   Thou hast told to the recording officer,
   Thou hast given it.
   One (garden) suffices for the support (?) of a son.
   How is it that Tab-pi-sha-abdi, the servant of the palace,
   For obtaining (?) that garden,
   Brings money? Henceforth
   Let him not concern himself about it. They have come repeatedly,
   And take thy place(?).
   That grain in head does (its purpose).
   
   aša-ar ka-ti₃₅₁ išu-ū
   an-ni-lum tilmu e-iš-pi-e₃
   
   ..........a-li i-na ga-li-ia
   ú-la [i-ba-aš-šu-ū]
   li-[iš-pu-ru-šu-mu-ši-im]
   a-na ..........im da-pu-ul
   [an-ni-ki-a]-am li-šu-ni-šu-qum-ma
   e-li-šu li-e
   ..........are not in my Possession.
   Let them send for them.
   To the ..........Immediately let it arrive.
   There is anxiety about it.

CASSITE LETTERS

XXIX

No. 80

LETTER OF A CARETAKER TO HIS MASTER

warad-ka "I-ki-ša-[am] a-na di-na-an be-li-[ia lub-lik

um-ma-a a-na be-li-ia-ma ₄₃₉₆₃ adara₃₉₃ ša be-li iš-pu-ra

a-na mu-ub-bi ₄₃₉₆₃ adara
...............ši(?) ni u ašar kam-ri₄₈₃

Thy servant Ikisham
May come unto the presence of my lord!
The following speak unto my lord:—
(In regard to) the willow-trees about
which my lord has written (I reply):
In addition to the seven willow-trees

A.............and a place of storage
be-li id-di-na
adara a-a-ú tu-šam-ma
ia'-mu adaru a-a
a-na be-li-ia [uš]-še-bi-la
še-e-ta [uš]-še-bi-la
uš-tu bis ú-di-e ša ḫarrani
ki-i aš-ša-a a-na eli
be-ta-ia uš-še-bi-la

My lord gave unto me.
Where didst thou buy the willows?
There are no willows (any more).
I shall
(However) not send (for others) to
my lord.
When I have removed from the
house
Of the traveling utensils the ham-
mock,
About which
My lord has written, I shall send
(it) to my lord.

XXX
No. 45

A REQUEST THAT A MAN SHOULD HASTEN TO REPLY TO A
ROYAL LETTER

a-na "Amel-ia qi-bi-ma
[um]-ma "Ka-tar-SAḪ aḫ-ka-ma
[a-na] ka-a-ša lu šul-mu
[ištu][mā] a-ši-bu ina "Qar-En-li
[nap]-ša-ti-ka li-iš-su-rum
um-ma-a a-na "Amel-ia-ma
tup-pa ša šarrim
ú-še-bi-al-ku [uš]-še-bi-al-ku [uš]
aš-šum eqlim ša dišu "Ka-du-ku-ú
ki-i pi-i tup-pi
ša šarru ú-še-bi-al-ku [uš]-še-bi-al-ku [uš]
ḫa-uru ŠU-pu-ur-ma
ward-cons "Ku-ub-bu-la
la i-kal-šu-ú-ma
lil-ta-al-ka

To Amelia speak.
Thus says Katar-SAḪ, thy brother:
Greeting be unto thee!
The gods that dwell in the city
Qar-Enlil
May protect thy life!
The following (say) to Amelia:—
As to the letter which the king
Has caused to be brought unto thee
Concerning the field of the city of
Kaduku,
According to the wording of the
letter
Which the king has caused to be
brought unto thee,
Write quickly.
Thy servant Kubbula
They shall not detain.
May he go!
XXXI

No. 76

A King Asks for a Footstool of a Subject's Chariot

To Ninib-nadin-ahe
Speak.
Thus says the king:—
When thou seest
My letter.
Let Shamash-dajan
Bring unto me
The footstool of thy chariot.
Quickly
Let it come unto me.

XXXII

No. 25

A Report Concerning a Patient and an Inquiry Concerning Vessels to be Given to the King

Thy servant Kishahbut
May come unto the presence
Of my lord!
Unto the household of my lord
Greeting!
The following (speak): Unto my lord
And unto the son of my lord
Greeting
Much!
He eats his food
And his omen (or flesh?)
Is good.
The vessels of the king, which unto my lord
I have caused to be brought, my lord
Should give to the palace. Verily are they given?
But if my lord has not given (them), Verily they will thirst (?)..

...........vessels
At present............
Are not in the city.

XXXIII
No. 23
A Notice Concerning the Dismissal of a Watchman

To Amurrú-karabi-ishme
Speak.
Thus says Enlil-alšaḫ:—
Ashbishatuni.
Whose watchman (?)
Is Enlil-muballit
And that man was his associate,
I have dismissed.
Let him be angry.
Thou shalt not be angered.

XXXIV
No. 24
A Royal Summons for a Subject to be Brought to the King

To Amel-Marduk
Speak.
Thus says the king:—
XXXV

No. 43

REPORT TO A HIGH OFFICIAL CONCERNING THE COLLECTION OF TAXES AND CERTAIN IRREGULARITIES IN HIS PROVINCE

warad-ka m.iNusku-teslitam-ışme
a-na di-na-an be-li-ia lul-lik

a-na šeri āl[i] bit ili ʿā bit be-li šul-mu

ṣu-ru-uba bit ili ma-la i-ba.226 aš-ṣu
li[20]-mad
um-ma-a a-na be-li-ia-ma
sa már m.iiSin-ri-man-ni ša be-li

iš-pu-ra 452 gur 140 qa šipā[nı](l)
ū ṣpra šabemal ma-ba-ar-ṣu

te-li š álān̄m[a] ša il-qa-a

a-na be-li-ia ul-te-bi-la

ša 3 šabemal ka-lu-ši ša be-li iš-pu-[ra]

ma-šar-ša-šu-nu da-an-na-at
ka-a-na-am-ma a-na be-li-ia

(Say) the following to Amel-Marduk:
Apil-shadu-rubua
With thee
To Babylon
Take
And arrive.

Thy servant Nusku-teslitam-ışme
May come unto the presence of my lord!
Unto the fields, the city, the temple of the god and the house of my lord greeting!
May the income of the temple of the god, whatever it is, be much!
The following (speak) unto my lord:
As to the affairs of the son of Sin-rimanni about which my lord
Wrote to me, 452 ghors 140 amphoras of wool
And the food-payment for the workmen are in his possession.
The contribution of six cities which he has received,
He will cause to be brought to my lord.
As to the three men in imprisonment which my lord wrote about (I reply):
"Their guard is strong."
Constantly unto my lord
Will I write. As for the sin of Bit-Kidini,

Which my lord has written about, except

Thou hadst not inquired, unto my lord

I would not have written.

As for the fourteen birds which my lord has written about

As follows: “Give barley for fourteen birds,” (I reply):

“The birds are dead

Into my hand places not.

I was not paying attention (to it) at all.

And while on justice and mercy

I was pondering, he seized

Before me violence?

And rebellion he does and for me

It is too heavy. Not

I.

And my lord knows that sin I did not commit.

Now the water-gate of

And the greater part (?) of the work is made.

My letter referring to that offering of the fields

And the country of Babylon

I have sent to my lord.

Four cities at the bank of the river

Dur-Kib

They tax, and the information unto my lord

I shall send.
XXXVI

No. 19

A Request for Instruction about Works of Irrigation

[warad-ka $X$]
a-na di-na-an be-li-ja
lul- lik
um-ma a-n a be-li-i-a-ma
aš-šum šabê$\textsuperscript{um}$ ša be-li
iš-pu-ra um-ma-a šabê$\textsuperscript{um}$
li-ga-am-ma a-na $\textsuperscript{din}$ Pa-la-b$\textsuperscript{din}$ Adad
al-ka aši bi-il-li$\textsuperscript{200}$
ša nár Zu-mu-un-da-ar
ki e-hi-ru-ú aši bi-il-li$\textsuperscript{200}$
ša nár Pu-rat-li-i
ki e-hi-ru-ú be-li
te-ma liš-pu-ra-am-ma
lu-um-mi-id-m[a]
li-ib-ru-ú
u aš-summe-e ša $\textsuperscript{m-din}$ Nin-ib-ah-iddin
ša be-li iš-pu-ra
um-ma-a eqa-liu am-mi-ni
me-e la iša-at-li
iš-te-en iša-at-li-i-ma
lu-ú ul [iša-at]-li

Thy servant $X$
Unto the presence of my lord
May I come!
The following (speak) unto my lord:
Concerning the men whom my lord
Wrote about, saying: "The men
Take and to the city of Palah-Adad
Go." (I reply): Shall I dig
Either the city-canal
Of the river Zumundar
Or shall I dig the city-canal of the
River Euphrates? My lord
May send me information.
Instruct (me) and
They may dig.
And concerning the water of Ninib-
Ah-iddin.
About which my lord wrote
As follows: "Why does he not
Irrigate his field?
A certain one shall irrigate."
(I reply): He indeed does not irri-
gate.

Remaining one or two lines destroyed.

XXXVII

No. 71

A Physician's Report on the Condition of Several
Women Patients

[warad-ka $\textsuperscript{-Mu-kal-lim}$]
a-na di-na-[an be-li-ia]
lu- ul- li- [ik]

Thy servant Mukallim
Unto the presence of my lord
May I come!
Unto the lamentation priests
The lamentation women,
The women of affliction
And the household of my lord
Greeting!
Ari's daughter's
Feverheat in her breast
Causes sweat to perspire.
As to the daughter of Mushtali (I report)
That her breast also
Perspires sweat.
As to the daughter of Kuri (I report)
That
And of the lady Lata
As well as of the daughter of the Ahlamite
(I inform thee) that their breast
Perspires sweat.
Of the daughter of Anu-ippashra (I report)
Fever and chill in her breast
Exude sweat.
As to the daughter of Ahuni:
Fever and chills in her breast
Exude sweat.
As to the daughter of the lady Babati:
And the lady Bitati:
Sweat they do not exude.
For their well-being
Greeting!
Eight
I send unto thee.
XXXVIII

No. 35

The Conclusion of a Letter

Reverse

a-na mu-ub-hi-[ka]  
á-bi-ia ú um-ni-ia  
a-na ma-an-ni ut-[na]-a-a [i-ba-aš-ši]

at-ta-ma ši-il-la  
i-na mu-ub qa-qad-di-ia ta-ša-ak-ku-an  
at-ta-ma tu-ba-al-la-ta-an-ni  
ù ka-am-ma šá₂₃₄ a-na be-el............  
"Nin-ib ša i-na-as-ša-ru-[ka(?)]  
ša aš-pu-ra-ak-ku šu-bi-la-[am-ma]

Unto thee  
My father and my mother.  
Unto whom (else) should my attention be directed?  
Thou establishest  
A protecting shadow over me.

Thou dost quicken me with life!  
And as if(?) unto the lord ............  
Ninib who protects thee.  
What I have written to thee for, cause to be brought.

XXXIX

No. 70

A Notification That the Writer, Together with the Addressee's Brother, Will Set Out on a Journey

warad-ka "Mu-li-[š][šamaš(?)]  
a-na di-na-an be-[li-ia lul-lik]  
ум-ma-a a-na be-li-[ia-ma]  
ša ū-um be-li i-mu-[ru]  
na-da-ku-na it-li  
ab-ka ul al-lik  
i-na-an-na ki-i iš-pu-ra

Thy servant Muli-Shamash  
Into the presence of my lord may I come.  
The following (speak) unto my lord:  
As to this, since my lord has seen it,  
That I was neglectful and with Thy brother I did not go.  
Now, that he has written thus,
XL

No. 67

Concerning the Reception of Barley and Oil

a-na m:Amēl-ia  ša a-ra-a-mu-us qi-bi-ma
um-ma Marduk-šum-lišir aḫ-ka-ma
a-na ka-ša lu-ū šul-mu
ilāni a-šib Ak-ka-di nap-ša-li-ka
li-is-šu-ru um-ma-a a-na
Amēl-ia Nuskue-a  ša a-na li-i Nk
E-ne-ri taš-pu-ru
ul-ṭu ma-ṣa-ra ša še-atí
la iq-bu-u ṣul-ṭe-i-pr-i-is(!)
e-nin-na Amēl-ia il-ṭi E-ne-ri
lid-ṭu-um ma štup-ša-ra-ḫu
li-ṭi-pu-ra-am-ma
še-atam li-im-ṭu-ru ma u-sa-ta
ilu(? ) lit-ta-lik ša-ki-šum-ma-a

To Amelia whom I love speak.
Thus says Marduk-shum-lishir, thy brother:
Peace be unto thee!
The gods that inhabit Akkad, thy life
May protect! The following (speak) to
Amelia:—Nuskuea, whom unto Eneri thou hast sent,
Since the reception of the barley He did not command and he withheld it,
So may now Amelia (himself) with Eneri Consult, and his scribe
He may send to me and Let them receive the barley. May god
Come to help! Do it!
amēl-e-a ma-la i-ša-aš-šu-ū
li-si-ip-pi-i-h
ū tuššam a-na muḫ-&viewנת
liš (l)-ba-u³⁶ riša-am-ma
[ma-am-m]a-an tuššam a-na
na-šē-e
ul a qa-ša-ad ḳi-ri-im-ma²¹⁵
ki-pi-id-ma ḫa-an-tiš tušš-ra
ū ša šamnu ša laš-šu-ra um-ma a-na
Marduk-lim-ṣu-rum
ša tuš-sar-ri ša tušš-tiš uš-ba-tu
šu-bi-lam-ma lib-bi liš-ša-ar-an-ni²¹⁸
ū ša še-atu ša e-re-ši-ka
šu-su-ri-tam-ma lu-ū i-na
ālu ši-tu-la lu-ti i-na ḫa-Ma-šē-e
liš di be-li id-še-tum²¹⁷
li-ti-ia la-na-ti-ik
[ma-ti-ma it-ti-ia i-ti-ṣu
ma-am-ma-na-a ul i-šu
uš-da-ka-dur

My men as many as there are
Verily he has scattered.
But a letter to me
May satisfy. Be glad!
I have no one to carry

A letter. Make an effort,
Give heed, hand quickly!
And concerning the oil which
thou hast written to Marduk-lim-
hurum, as follows:
"Take the document of the scribe
and
Cause it to be brought." My heart
may lead me aight!
And about the barley for which I
have begged thee,
Send (it) either to
Shitula or to Mashe.
The garments of my lord are lost.
Thou sufferest damage through me.
At what time remained they with
me?
No one has
appropriated (them).

XLI

No. 68

An Inventory of Grain

[war-ad-ka m ︺Adad a-na [di-
na-an be-li-ia]
[lu-] ul- li- ik
[4 (?)] gur 1 pi 30 qa še labiri

70 gur 3 pi 40 qa še ešši ša ālil⁴⁴

Thy servant Adad.
May I come unto the presence
Of my lord!
Four(?), gur, one pi and thirty qa (is
the measure of) the old grain.
Seventy gur, three pi and forty qa
(is the measure of) the new grain
of the city.
Nine gur, three pi (are with) the master of the tax-gatherers of the great gate. 
(There is) a total of eighty gur, one pi and forty qa of grain of the city.
Forty-eight gur (is) the tax 
Of the grain at Runishuburru
Adad-shubshi (is) the receiver of the customs.
Nine gur, three pi and thirty-five qa (is the measure of) the old grain.
Forty-six gur, two pi and thirty qa (is the measure of) the new grain of the city.
Three gur and one pi (are with) the master of the tax gatherers at the great gate.
The totality (is) forty-nine gur, three pi and thirty qa of grain of the city.
The master of the tax gatherers
Petition about the delivery of the grain
Of the receiver of the customs.
Where (is) the city (to which) I shall send it?
Shall I cause it to be sent to my lord?

NEO-BABYLONIAN LETTERS
XLII
No. 87
Report to a Superior Concerning the Arrest of Debtors

dup-pi mŠil-la-a-a
a-na Ninib-ab-iddina
bēl-ia tiš En-lil u tiš Nin-ib

Letter of Silla
To Ninib-ab-iddina,
My lord. May Enlil and Ninib
šu-lum û balat ša bēl-ia
liq-bu-ú a-na amēlērišē amēlē
ša ēš Ab-ba-man-ta-nu
ša lu a-na ēš-ru-ú id-ku-ú

a-na pan amēl GU.EN.NA al-lā 221 a-na
mub-bi-šu-nu bēlu la iše-el-li

ū-il-sim ša 220 gur

ina mub-bi-šu-nu e-li-ka
ak-la-la-šu-nu-šu
um-ma a-ki-š-
ši-piš-ti 222 ša amēl GU.EN.NA
ša-ka-ka-arki
mēl E-a-iddina amēl ša ēš-ru-ú
šu-kun-â a-ki-i ka-lu
ū ; iš-ku
ki-i amēlšābē areš-a
ū-il-sim ina mub-bi-šu-nu la te-el-li
a-na ri-ik-si
[āšar ēš-bi i-la-ri

... -šu-nu
... māratē amēl ša...

Command peace and health
Of my lord! Unto the farmers
Of the town Abba-mantanu,
Whom they summoned on account
of the tithe
Unto the presence of the sheriff

The lord shall not be angry against
them
A debt of two hundred and twenty
gurs
Stands against them for thee.
I have taken them in charge
(saying) as follows: “According to
The message of the sheriff, send
A document after Ea-iddina,
The officer of the tithes.”
Since they are held in restraint
They shall not go,
Since as to my men
A debt upon them rests not(?),
So according to the contract(?)
They shall return where they live.
Their
... the daughters of

XLIII

No. 90

Instruction Concerning the Disposition of Dates

duppi amēl Marduk-zer-ibni a-na
mēl Nabi-it-ti-ia ēbē-ušu a-in Nabi
û a-in Marduk a-na ēbē-ia liš-ku-bu

ina ma-qśar-ša sukuppi
la ta-teš-li ma-la šašu

Letter of Marduk-zer-ibni to
Nabi-ittia, my brother. May Nabu
And Marduk be gracious to my
brother!
From the guarding of the dates
Do not go away. As many as there
are,
suluppi ina lib-bi a-na man-ma
la ta-nam-din a-di
a-na = Tab-ia al-ta-par
it-ti-ka
i-nam-šar

As to the dates therefrom to no one
Shalt thou give. Until
Unto Tabia I have written,
With thee
He shall keep (them).

XLIV

No. 89

An Order for Oil

duppi = Ši-riq-tum tišu MAŠ
a-na = Gi-mil-lu
ah-ia tišu MAŠ a tišu MAŠ a-na
ah-ia lik-ru-bu
1 gur 200 qa karpati lu-ū ša šammi
ba-iššu
a-na = Nergal-iddin
and malahu i-din-šu
ita-šu
a-na Basili
lit-ša-a

Letter of Shiriqtim-Mash
To Gimillu,
My brother. May Mash and Mash.
Be gracious to my brother!
A one gur and two hundred qa jar
of clear oil
To Nergal-iddin
The boatsman give.
Through him
To Babylon
Let it be brought.
NOTES

1 For the restorations of lines 3 to 5 compare KMS. 1:12, 13.
2 The wedge after the numeral 10 has been taken as the beginning of the sign kam, but it is also possible that it represents the lower left wedge of the numeral 4. In case we read 14, it is of interest to note what Bu. 88-5-12, 11 (CT. 5.6) has to say of an eclipse that happens during the 12, or the 13, or the 14 day of the month Kistumu. Lines 30 ff. read: ina arēh Kistumu kimin (i.e., la ūmu XI-kam la ūmu X11-kam la ūmu X14-kam addar. “Sin naškun” ina erib bu-lim ana pān bu-lim me tanaqqi’īm meqqa’ī tanaqqi’īl dam nisī àsar-šu tamaḥkas bābu is-sal-laḫ šegussu KAL-GE ina bābi šāri iššen ta-ša-raḫ ina pān kakkab nimru kakkab agrabu uš-kiši balatu lišṭū; i.e., If in the month Kistumu, either on the 12, 13 or 14 day occurs an eclipse of the moon: At the entering of the cattle, thou shalt libate water before the cattle, thou shalt sacrifice a lamb-sacrifice, with the blood of the butchering thou shalt sprinkle its place. The door shall be sprinkled. Shegussbu, black KAL thou shalt burn up at the gate of “one wind.” He shall fall down before the panther-star, the scorpion-star. May he multiply life! See, Frank, SBR. pp. 118–128.
3 Line 6 restored from KMS. IV:42.
4 With lines 10 ff. cf. KMS. IX:10 to 21.
5 Text reads ki. Read lu-ú with duplicate of KMS IX.
6 PES=mikdu, ZA. 9, 169, 31; MSAI. 4926.
7 Cf. Maqlu, 1:87.
8 Written e-KAR-am. KAR=ekēnu, CT. XII, 11, 19a; Br. 7740; MSAI. 5712.
9 Restored according to KMS. XII:2.
10 It is doubtful whether da has the meaning of našu also in other cases for K. 247. Col. III:15 limits the use of da to našu ša amēli.
11 ka-kaš=karaš=garaš.
12 Restore according to CT. XVI, pl. 30, lines 63 and 64; CT. XVI, pl. 39, Rev. Col. IV 1:33 and other like passages.
13 Cf. CT. XVI, pl. 11, line 19 ff.
14 Text reads um, which is a scribal error.
15 Restoration problematical.
16 Kimin-sign omitted by scribe.
17 Restoration of gar-ra is doubtful. Duplicate text IV R. 20, line 11 has only ne preserved.
This text preserves the ma-a-tu lu but the verb is also missing as in IV R. 20, line 14. The reading of tuš-te-šir is a mere guess, based on šir preserved in the duplicate.

With the additional readings of this text, the complete restoration of the line is almost certain.

Ama omitted or placed after a-a in IV R. Our text again partially helps to restore the line.

Or restore uz-na ši-mi-e? Subject Shamash? The horizontal wedge is however against the reading of mi or me.

Probably nothing missing after imšinkuene and ikkala. There is hardly space for a im-ši-in-ukh-e-ne with the Semitic translation. This line and the following one restore part of lines 19 to 23 in IV R. which are broken away.

With line 14 the text corresponds with IV R. 28. Restore line 1 in R. according to this text. Also the following line.

ki omitted by scribe.

Text reads e with K. 11789 and omits šu.

Duplicate reads ti.

Text connects here again with IV R. 28 Rev. line 5.

Duplicate reads na.

Duplicate passage inserts e after lugal.

ťi omitted by scribe, or read simply še-ir-ťi-da?

Read an, rest erasure.

Babbar omitted by scribe.

With lines 11 to 19 cf. CT. XVI, pl. 24, Tablet A, lines 8 to 14; cf. also Col. III, line 12-14. of the present tablet.

adu 2-kam-ma-aš uš-ub-dug refers to the incantation priest.

Cf. with lines 49-51 CT. XVI, pl. 24, Tablet A, lines 21-23.

Text reads źi-(źi) while duplicate has šur-šur-ři.

Tablet A omits ni.

šu Ų-me-ti omitted by mistake by scribe.

Notice the interesting phonetic writing of daš, dug = tu-uk!

For šu-mu-rab-daš-e.

Omitted in duplicate text.

Duplicate reads gig-bar-a-šu.

ra omitted in duplicate.

Restore nd before bad in Tablet A. Instead of bad this text reads ka.

Restore šul-gal la in Tablet A.

Cols. 2 and 3 of Tablet A may nearly completely be restored from here onward.

Restoration doubtful.

in erasure?

KMS. 27:6 note:ti-ši-‘.
Mistake of scribe; omit.
Here the text joins again with KMS. 27:13 ff.
The lines broken away according to the duplicate text l. 16-19 are:
(16) aš-šum ta-a-ra-la iš-ti'-ā-ka (?) (17) aš-šum mu-up-pal-sa-ta a-ta-mar . . .
(18) aš-šum ri-mi-ni-la al-la-čiš pānī-ka (?) (19) ki-niš naplis-an-ni-ma še-mi qa-ba-a: "Because thou art gracious, I seek thee. Because thou art one of compassion, I see . . . . . Because thou art merciful, I stand in thy presence."
KMS. 27:21 can now be restored completely from this text.
Text restores also remainder of KMS. 27.
On Sab-su-tum see KMS. 12:55, sab-su.
Duplicate reads hu-ug-bi.
See III. R. 57, No. 2:14.
In A. Schollmeyer, Sumerisch-babylonische Hymnen und Gebete an Šamaš, p. 73-75. (Studien zur Geschichte und Kultur des Altertums, Paderborn, 1912.)
Line 2 does not correspond according to the traces to line 2 in Sippar 36. The restoration of at-tāma-ma is simply a conjecture.
Conjectural restoration.
kīštikunu is not the subject of line 4, but as this text shows the subject of a sentence the verb of which was contained in line 5 of Sippar 36.
The reverse differs from Sippar 36 completely.
ki misplaced by scribe.
Surface of obverse badly defaced.
In Tablet K, CT. XVI, pl. XLVI this goddess is mentioned in the following connection: ina E-ri-du kīš-ka-mu-ū šal-mu ir-bi ina aš-ri el-lu ib-ba-ni ti-mu-šu uk-nu-ū ib-bi ša a-na a-p-si-i ęarsu ša 1111E-a tal-lak-ta-šu ina E-ri-du hēgalli ma-la-a-ki šu-bat-su a-ša ir-ši-lim ma ki-šu-šu ma-a-šu ša išš-id. The dark astragalus (?) it is here said has as its home the bed of Id. Since the goddess A is here called the mother of the Deep it is most probable that Id, the river goddess, is to be identified with A as one and the same mythological personage. Read Id also in this passage? In Tablet V, CT. XVI, pl. 13 the goddess Id is called the mother of Ea, which speaks also strongly for the identification of both goddesses.
For the occurrence of this divine name amongst the published material see Lutz, EBL., No. 1, line 5 and 37 and CT XXIV, pl. 20, l. 23. Luckenbill proposes the translation of "Gcd of the sublime porte"; see AJSL. Vol. XXXV, p. 160.
In Tablet V, CT. XVI, pl. 13 to En-me-šar-ra is prefixed the dingir-sign, and is followed by dingir Nin-me-šar-ra. It is, however, more probable here to read "the lord of a command of might, the lord of a command of abundance," according to the context.
Read šu, instead of ki? For šu denoting accusative, see Langdon, SG. No. 91, p. 73.
On "im-sag" = barabtu, see Vidi. 120 25, 10.
60 a-da = agi > ade > ada, see Langdon, SG. No. 50.
71 On pu-a, see BE. XXXI, 72 note 13.
72 a-ma-da < ma-da; cf. Tablet IV, CT. XVI, pl. 9 ma-da-ma-da-bi =
    ma-a-la ana ma-a-li.
73 Text has ú-si-ša, while generally the verbal form is ú-me-ni-sum.
75 For the restorations in Col. 1, cf. CT. XVI, pl. 37, Tablet E. Our text
    probably contained also the twelve preceding lines.
76 Omitted in Tablet E.
77 The dingir-sign preceding edin is mistake of copy?
77 Tablet E reads bi.
78 Duplicate adds a-an.
77 Present tablet helps to restore at least part of line.
80 Here the text joins with the second part of the reverse of Tablet C in
    CT. XVI, pl. 32.
81 Tablet C reads ge-en-ta-gaš.
82 This line differs completely from the corresponding line of the dupli-
    cate, which reads: a-diš ge-en-ta-de, i.e., "Like water may they be poured out."
    The sign which resembles bar is a poorly written hur. For maš-maš = parânu,
    see Br. 1849.
83 Duplicate has na-an-ta-bal-e.
84 Restores text of Tablet C.
85 gul omitted by scribe.
86 Tablet C: an-aš-a-an.
87 šu-dih?
88 To Col. 3 I was unable to find any duplicate published.
90 With Col. 4 compare CT. XVII, pl. 36, Tablet X. The present text
    restores a considerable number of lines, but Tablet X restores the first nine
    lines of the column.
90 The only known meaning of šur is eṣzu, eṣēzu. The Semitic transla-
    tion of Tablet X has al-pu.
91 utug-gul-gal kalam-ma gul-a ugin-na omitted in this text.
92 gul omitted by mistake of scribe.
93 Read lu according to Tablet X?
94 Writing is careless and crowded on tablet; I follow the reading of
    Tablet X.
95 Or translate: With the tree of the Deep? On tur-ra = apšû, see Br.
    10218 and 10220.
96 With Col. 5 the text connects again with Tablet C, CT. XVI, pl. 31,
    line 10.
97 Tablet C reads tu-tu-e-ne.
98 Duplicate adds: ib-ta-lu.
For ḫ = ḫ, see Radau, Miscell. No. 8:7 ḫ Kešuṟu aṣag-dib nun ḫ-a = “From the temple of Kesh, to which the holy enter(?) the Anunaki go forth.” See also, Chiera, Lists of Personal Names from the Temple School of Nippur, PBS. XI, No. 1, p. 31, note 2.

Barton’s text commences with this line, see BMBI, p. 60 to 61.

Barton refers for this sign which I have read uṣ to OBW. 232. The reading of uṣ, which would be the adverbial suffix, is a mere conjecture.

Duplicate has the dingir-sign before ura.

Variant bara(?)

Text reads bi.

OBW. 239.

me omitted by scribe, according to duplicate text.

Barton’s copy reads: dingir-gar im-uṣ.

Variant aṣ.

Or read with Barton īl-ṣil? The present text has, however, plainly du following the sign which I read dim.

e omitted.


See Mittheilungen der Vorderasiatischen Gesellschaft, Ninrag 369.

Read la instead of sib.

Barton emends in his transliteration ṭi into ṭu. Both texts, however, read ṭi.

Read giš-ni following Barton.

šuṣ? variant ne.

Duplicate adds an.


Restore Barton’s text to read e instead of si-di. The sign which Barton reads di is the šuku.

Line restored according to CT. XVI, pl. 1, line 36.

Restoration doubtful.

Cf. CT. XVI, pl. 9, Tablet IV, Col. 1, lines 26–29; CT. XVI, pl. 12, Tablet V, Col. 1, line 40; CT. XVI, pl. 34, line 2.

Conjectural restoration.

Probably nothing missing after ki-a.

Read dim.

ina omitted by scribe.

Was probably omitted by scribe for translation.

Cf. CT. XVII, pl. 31, Tablet T, line 31 for this and following line.


Restored through the Semitic translation.
This passage, in which the serpent-god is placed into the same position with the *Lilitum*, is very strange, when we consider that in the Caillou Michaux 1:21 = 1 R. 70 and KB. IV 78 ff., the serpent-god is regarded of such importance that his name is mentioned in an oath side by side with the *ilāni rabūti*. Cf. also the *kud. of Nebukadrezar* i, Col. 11:49 (IV R. 56). In this passage he is even called *ilu upa*, i. e., “the excellent god.” In CT. XXIV, 8 K. 4340 79–7–8, 294, Rev. Col. III, line 11 ff. he is named together with the protecting-deities *dingir Adad-*ṣag*-*ga, *dingir Laman-*ṣag*-*ga, *dingir Utug-*ṣag*-*ga*, etc. See also Frank, *Studien zur babylonischen Religion*, pp. 250 ff. for a comprehensive presentation of this god.

Probably nothing missing.

Read *gašan* by emending *gar* to *giš* or read *utug-gar* with the text. Tablet reads plainly *gar*. The combination of *utug-ṣar* seems to occur here for the first time.

Restored according to CT. XVI, pl. 14, Tablet 5, Col. III, line 61.

According to the few traces in line 30, this line probably must be restored to: *inim dingir En-ki-ge* .................................................................................. *i-na (amat) ili E-a* ......................

“By the command of Ea.”

For the restoration of this and the five following lines compare CT. XVI, pl. 11, Col. VI, Tablet 4, lines 33–37.

The line following translated only part of “*ana qa-at dam-a-a-lu ša ilānimel liš-pa-qi₄*.”

To *ur* without *ku* which occurs in this tablet a few times, compare Poebe1, *Die sumerischen Personennamen zur Zeit der Dynastie von Larsa und der ersten Dynastie von Babylon* (Breslauer Habilitationsschrift 1910) p. 33.

The Semitic value of *tappu* for the Sumerian *an* is new. Or is the Semitic rendering simply a very free one for *dingir* in the sense of “protecting genius”? Compare with this, for instance, Lutz, *Early Babylonian Letters from Larsa*, No. 15 I. 9 and note on p. 23. Here *ilu* in the sense of *tappu* seems to fit very well.

*nī-qaḫa* = *qepa*, see Br. 552; *nī-qaḫ* literally “the one who opens” *scil. the door*. It is probable that through this original meaning it came to be translated in Semitic into *qepa*, i. e., “one who is entrusted with something” not only in the specific meaning of a *keeper of the door*, but in a general sense, one who is entrusted with any kind of an office.

*im-ri-a* = *kišil(t)u* is new.

Should expect *te-qa*, text, however, reads twice *te-la*, here and reverse line 22.

On *ur-dur-ri*, see AJSL. 1918, p. 284.

See AJSL. 1918, p. 284.

It is characteristic of the second tablet of the series “*maqla*,” that each incantation ends with the phrase “Recite the incantation with a whisper-
ing voice,” to which is always added that an image of either tallow, copper, honey, clay, bitumen, etc. be present.

140 i-la-as-su-ma, root alaku, to go; i-la-ak-su.
141 I read...NIG = kalbat, see DELITZSCH, Sumerisches Glossar, p. 200. Another possibility is to read ki-el, maiden.
142 Supply nig-[gul-dim-ma?].
143 See FRANK, Studien zur babylonischen Religion, p. 18.
144 This text goes back to the time of the Ur dynasty.
145 See Frank, Studien zur babylonischen Religion, p. 18.
146 Sa I take to be an abbreviation of sa-gal-la= rheumatism. See CT. XX III, pl. 1 inim-nim-ma sa-gal-la-kam, “Incantation against rheumatism.”
147 ki omitted by scribe.
148 Nin-a-ša-kud-šu plays an important figure in the incantation texts, more so than would appear from the material here published, in which she is hardly mentioned. See particularly CT. XVI, pl. 46, Tablet “K,” line 170, and IV R. pl. 56, Col. 11, line 14 and line 20: ‘‘Nin-a-ša-kud-šu be-šīt šiši.
149 On LI.DUR see Frank, SBR. p. 141, and ASSL. 30, 78.
150 Br. 9312; see also PBS. V, 136, 4, 8.
151 dingir Laŋa according to Br. 11166=šum. This line is interesting as well as important, as it states that evil spirits are the offsprings of the moon-god. We recall here that Labartu is called the daughter of ANU.
153 Text reads kur, emend to liu.
154 For the restoration of four following lines compare CT. XVI, pl. 10, Col. 5, lines 34 and 36, and pl. 11, lines 37–46. It is possible that ga-an-tu has to be supplied instead of u-su-us. Notice that instead of šeš in ga-ba-da-an-šeš our text reads šag.
155 Text reads ki. Mistake of scribe?
156 Tablet reads erroneously ša.
157 A variant of a-sag = asakku.
158 Hebrew ֶגּ.
159 Phonetic writing of er.
160 Restoration problematical.
161 Is-ru-gu hardly the one who is haughty.
162 nu-um-ši-gi = nam-ši-gi.
163 Compare with this text LANGDON, PBS. X, No. 2, text 18.
164 Restore PBS. X, 18:16.
165 Restore PBS. X, 18:17.
The noun to be supplied here must be the name of a part of the human body. Perhaps *sillu* 'shadow' may be supplied here in view of the meaning of the verb employed in the sentence. I retain the reading of *idi-ia*, although the duplicate text seems to have only *mu*, assuming that the noun has been omitted by the scribe.

Insert *pa- ni* in line 19 of Langdon's text.

*uz-ša-na-du*, II° of *zanadu*. Cf. the Arabic *ṣanada*.

Restoration uncertain.

Cf. PBS. X, 2, 18 Rev., line 3.

Langdon reads here *dingir Lugal-di g umun-nun* and translates "Oh divine lord of the dead, protector." *umun-nun* does, however, not mean protector at all! *umun-nun* may just as well be a tyrant, an oppressor. A "divine lord of the dead" is also entirely out of place here, as well as for the context where it occurs in other passages. Compare f. i. Tablet 5 of the *maqlu*-series Col. 2, lines 23 and 24; to read here, "The fury of *Lugal-di g*, the protector (!), which you have established for me, the fury of *Lugal-di g*, the protector(!) may be placed upon yourself," would be a *contradictio in adjecto*. The reading of Langdon is therefore untenable.

Duplicate passage, line 7 reads *ina biti*.

*pu-ub-pu-ub-lu*, see DHWB. p. 516 under *puhu*, who refers to K. 247 Col. II 14: BAL. = *pu-ub- lu* a sinništši (wahrscheinlich ein Weib vergewaltigen) *puhpuhl* is probably used more generally to designate "oppression, act of violence."


Here again *ṭab* with the value *nur* to which Langdon refers in Note 1, p. 198.

Duplicate passage reads *rim*.

The value of *NI S.E.SAG. UŠ = rapsu* is new.

For restorations, see IV R. pl. 56 (63) Obv. Col. I.

Duplicate passage reads *tap-par-ra-Š* by D. W. Myhrman, in ZA. 16, 154 proves to be correct.

In IV R. 56: 10 follows a line which gives the ritual: "Upon a seal thou shalt write (it). Thou shalt place (it) on the neck of a child." The University Museum is in the possession of such a small seal, upon which is written in minute script, another short incantation text.

Variant *ki*.

Variant *ki*.

Restore IV R. 56: 16, *ri-e-qi*, and not, with Myhrman, *[š]-* tap*-ri*- *ši. The horizontal wedge of *ši* must be separated from the preceding sign, which must represent the traces of *ki*, and read *ina*.

Duplicate passage line 18 reads *ša*- *A-nu-ni-tum*, which must probably be emended to *Šar-ša-ni-tum*. Supply *iu*Marduk instead of *ššar*. 
ša sillu anni-i taturra-ma is an addition in this text.

Supplied according to IV R. 58 (65); Col. 2:61; see also Myhrman, ZA. 16, p. 176.

IV. R. 58, Col. 2:61 reads abu. Read here garas = tišnu (Delitzsch, Sum. Gl. p. 83) ša UDU WARAD.

Restoration doubtful; cf. IV R. 58, Col. 2, line 63.

Text follows from here on again the first part of the Labartu text in IV R. Col. 1, line 32 ff.

Variant ši.

Variant an-qi-lum.

Variant ti.

Variant ti.

Variant bi-na-a-ti.

Variant ma-na-a-ni.

Duplicate passage inserts a.

Variant reading: a-na šumur pulani mār pulani la sanaqi-ki a-tam-me-ki.

Read E-Gi-A(?).

Restoration doubtful.

šu, addition of this text.

Variant kib-ra-a-ti.

Text connects here with IV R. pl. 58 (65), Col. 1, line 6 ff.

Restore la in duplicate passage, as surmised already by Myhrman, ZA. 16, p. 168, note 4.

Text differs here from IV R. pl. 58, Col. 1, lines 12 and 13, where after ši-pir that text inserts limu-it. After aš-šu there is probably nothing missing.

Restoration uncertain.

Restore duplicate passage.

Restore ki-ma in line 19.

Restore sik-ki-i la ta-ha-la-pi ši-ra-ni-š in line 19.


Restore line 21.

Restore line 24.

Restore line 25.

Cf. IV R. 58, Col. 11, lines 25 ff.

In duplicate passage only bu preserved.

Unfortunately both texts are nearly destroyed in the following few lines.

Variant ši.

Variant ti.

Variant ri.
Variant ba.
Duplicate omits mår an-ni-i ianasah.
Duplicate ina kussi.
Variant tu-us-ša-bu.
Variant ru.
Variant mu-ra-a-ni-ki.
KUR = naphu, Br. 7395; Variant i-na-pa-bu.
šad = bright, splendid, brilliant; cf. šad ... 2' to go forth brilliantly.

DSC., p. 209.
šupu ina ŠE.HAL-šu omitted in IV R.
For restoration compare IV R. 58, Col. 11, lines 59–61.
See IV R. 58, Col. 11, lines 6–11.
Variant su-a-la-ku.
Omitted in duplicate passage, gi-is-sa-šu, root qasas. 
Restores line 15.
Restore i-bak-ki in line 18.
Restore line 19.
The restoration to mu-hal-lak is certain and line 20 in the duplicate 
can be restored accordingly.
Supply ša-a-ša in IV R. pl. 58, Col. 11, line 21.
šu after tam-tim in duplicate passage? It is, however, more probable 
that also that text read ša midiri idirma.

The present text has space for three or four signs left between a-di 
and ru-ku-us-su, which is defaced, but according to the duplicate it appears 
that there is nothing missing. Duplicate reads e-di instead of a-di.
Restoration doubtful and improbable, according to the traces of the 
sign in the text. I have, however, retained the suggestive restoration of 
Myhrman, in ZA. 16, p. 178.
GA.DAGAL probably to be transcribed by šizbu gabin. The duplicate 
has had the phonetic reading of which only the beginning of šizbu is preserved. 
The mention of the milk-offering is interesting.
The value KUR-2 for kniru is new. Literally, "that which goes forth 
from the mountain, or the land." Smoke is an indication of settled habitation 
for the traveler from the distance and it is well plausible why "smoke" 
could have the meaning "that which rises from settled habitation."

ana omitted by scribe.
Duplicate šur-ba-la.
Variant rit-la-a-ša.
Restore kirimma-šu mu in duplicate text.

nak-ki-lat probably an addition of this text only. No space for it in 
duplicate.
Variant i-lap-pat lib-bu.
Variant Ẓal-lup.
Variant ru.
Variant ẞe-naq.
Duplicate is broken off at the same point. Restoration doubtful.
Variant ṭiq-ṭiq-ku-um-ma.
Qu = excrements, vomit, Hebrew נַפס. Restoration, however, doubtful.
Variant la.
Variant ma-ri.
See IV R. 58, Col. IV, line 7 following.
Variant ra.
Variant gim.
Text reads ķi; mistake of scribe?
Here the verb is in the plural. Notice also that below, Labartu has the plural sign.
Read ḡa instead of igi, which is a mistake of the copy.
Or is Lu-ги-na to be taken as a personal name?
11 of รวû = ṭagû, UNGNAD, Babylonische Briefe, 309. The root is entered in DELITZSCH, HWB. 16 and MÜLLER, Lexicon, p. 13, but its etymology was not understood at that time. Waw and jodh interchange in this root.
Restoration doubtful.
libbu, literally, "the heart," "the contents."
Supply [amadam] annilam.
For the reading P.A.P.A = ḍekû, see UNGNAD, Babylonische Briefe, p. 288, and BA. VI, pt. 5, p. 47. Literally, "the summoner."
Text has qa!
1 ma is repeated by error of the scribe.
qu-im probably construct of qummû, qumû, literally, "thirst;" here, however, used metaphorically.
Restoration is doubtful.
Or "supreme-judge?"
Or read NU-KIr? this would give the meaning: "the men of nowheres," i.e., the men of the quartermaster-corps, who might have been called thus on account of their special work, which called them from place to place. This reading has been adopted in the translation.
GUR.DA represents an article made of cane. See CT. 4:30 Al; Rm. 2, 27, li. 2; and MEISSNER SAL. 1519: it occurs also in the Buffalo tablets published by Miss Hussey, No. 2, Rev. 31; a reed rack for the transportation of grain.
On É-DUB-BA as a title of an officer, see Amherst, 42, Obverse 5; also RTC. 287 and Delaporte, 108; record-keeper. As the name of a place É-DUB-BA is mentioned in CT. VIII, 25 b, li. 1 = 1 gan eqlim i-na É-DUB-BA.
231 ašar ka-ti, "in thy stead?"

232 GIS-A-AM equals adaru and ildaqqu; vide, Meissner, Suppl. 23 Rev. 23 and 24; both words occur also together in CT. XII, 18 B. 40 ff. Strassmeier, Neriglissar 28:29, a bed is made of adaru-wood. In LeGrain's Drehem Texts N. 302 a bed is made of adaru-wood and bronze. The interpretation in Muss-Arnolt of ildaqqu, as meaning "young shoot, sprout" is wrong.

233 KI kam-ri=ašar kamri, literally, the place of a heap, the place of heap ing up, whence probably also place of storage.

234 še-e-ta, something woven, a sling, a net. As it is here named as a utensil which is used for traveling, and kept when not in use in the house where the implements of the journey were deposited, it may have been the hammock.

235 The tablet reads du, which is a mistake of the scribe for ra.

236 The tablet plainly reads īš-lu, which also not incorrect for ulla, can hardly have been in use during the Cassite period, where the tendency prevailed to change the sibilants into labials. If, however, this is not to be taken as a scribal error, then it stands as a rare example of the original form of ulla.

237 Note the writing of īš-ši-al-ku, which must be intentional as it occurs twice on the tablet.

238 Read GIS-NER-DU, an abbreviation of Br. 9208; Meissner, SAI. 6941; gisṭabu and qirsapu; see also Knudtzon, Die El-Amarna Tafeln, Glossar, p. 1411.

239 tilū, pot, vessel. Cf. Clay, BE. XIV, 123, 7 ili-e šamni rabāti, "great jars of oil." Tilū is undoubtedly a loanword from Sumerian dul, a variant of dal. Note duk-dal=tallu, duk-dal-maṣ=talmaḥṣu, Br. 2579; 2587. Also AO. 2162 11:13 duk (da-al) RI=tal-lu. Perhaps the same word is to be found in ub=tillu, tillu, SAI. 4101 f., and ub=tultu, SAI. 7811. Cf. Nos. 4104 and 4106 f. (!) Note Delitzsch, Sum. Glossar, p. 40 ub-ag-a=itelum, which probably had the original meaning "to make a cavity, or a hole." Ti-il-li-lu-nu ša kašpi cited by Muss-Arnolt, Lexicon, p. 1160 is probably the same word. The reading til-lu-ū in line 18 is uncertain; perhaps read be-lu-ū(?)

240 li-kar-ru. The translation is suggested by the context, and the expression ikku kuri for "fasting"; see Kuechler, Mezīzin 122 ik-ka-šu ik-ta-nir-ru, "his gum is dried up."

241 Reading doubtful.

242 On adinu, adinnu, until now, with la, not yet, see ZDMG. 69. 503. Cf. udina la, LSS. V 6, 56 f.

243 The reader will observe that this letter excludes the possibility of identifying beli-ia "my lord" with the king himself. This throws considerable doubt on the proposition of Radau (BE. XVII, Introduction) that these
Cassite letters, addressed "ana belia," are invariably destined for the king. Not less than forty letters are contained in this volume which are addressed "ana belia," but it is absolutely impossible to surmise from their contents that they are addressed to the king himself, although in some instances this may be possible.

From the material published in previous volumes of the University Museum we learn that the king mentioned in this letter is to be identified with Shagarakti-Shuriasb. The addressee Amēl-Marduk was a GU.EN.NA officer, that is probably the royal chief sheriff of that king. This identification of the addressee with the GU.EN.NA officer mentioned in Vols. XIV, XV and XVI, affords the means of interpreting this short letter. Amēl-Marduk receives the royal summons to bring in his official capacity as chief sheriff Apil-ibadi-rušubia, a person under indictment, to the capital.

kulda, from kaludu; imperative kūdu>kuldu>kulda, the sibilant as usual in the Cassite period passing into a labial. The "a" in kulda denotes the energetic form; cf. Creation II, 136 šukna for šuknu.

The tablet reads šaq, which is a mistake of the scribe for ba.

The sign which looks more like bu on the tablet is probably intended for li.

ā-lu for ū-la.

Sic! mitum, not mitati.

On the phrase and restoration of line 22, see ThD., Sargon, 252.

Restoration doubtful.

Restoration doubtful.

Restoration doubtful.

See Craig, Religious Texts, 57, 24.

bij-il-li is probably a colloquialism of bititu; bititu>hititu.

L. Dennefeld, Babylonisch-Assyrische Geburts-Omina, p. 28, e, 11 translates e-dir-iti by Not, Bedaengniss; the passage reads "šumma amēlu šinatu-šu ı̂-tin qibit e-dir-iti... If a man urinates, command of affliction."


Cf. also Harper, Letters, 391, R. 14: issuru zu-ü-ü šari iqarrara, "as soon as the sweat of the king dries up"; HL. 363:6 zu-ü-ü ina libbi liqarura, "sweat therein may dry up"; II R. 61, a50, nīqīlu ša zu-ü-ü, "falling of the sweat."

The restorations of this letter have been made by means of three other letters which were published by Radau in Vol. XVII, Part 1, of the BE. series, letters 31, 32 and 33. Letter 31 is particularly interesting as there appear, besides the name of the physician, who reported on the condition of certain ladies connected probably with the temple at Nippur, to his lord, all the names mentioned in this letter. By the help of that letter both names of the lady Lala and of the daughter of the Ablāmite have been restored here.
That these were mentioned in this letter is probably indicated by the number eight in line 31.

309 On 2 (išatu omitted) see RADAU, BE. XVII, part 1, p. 36, note 7.

310 The uncertainty of the name in BE. XVII, 31:27, which is there read Usb(? or BA?)-ba (? or ka)-., is removed here. The name is to be read Ba-ba-li.

311 Restoration uncertain.

312 kamma ša for kima ša (?), cf. THUREAU-DANGIN, Sargon 90.

313 a-na li-it “into the presence of,” see JENSEN, KB. VI, 403. Lētu is probably identical with the word littu, lētu, cheek. If this word really is littu, cheek, and not littu, strength, then the meaning of littu as a part of the body points at least to some part of the face, but certainly not to the “back,” since the phrase means “into the presence of.” For parts of the body used as prepositions see HOLMA, Körpercile, p. IX.

314 Read liš, which is carelessly written on tablet.


316 liš-ša-ar-an-ni for li-(iš)-ši-ir-an-ni; “i” under the influence of the following “a” changed to “a.”

317 This grammatical monstrosity doubtless stands for the form i-ta-ba-um (= tu-ma).

318 The total excludes the old grain in both instances.

319 The tablet reads NIG-KUR-DA; is this a mistake for NIG-KUD-DA?

320 Or šibē. Written AB-BA.

321 al-la, probably a verb form. The text does not seem to be in order.

322 For šipirti cf. also našpartu > našpaštu, BE. IX, 73:5.

323 Restoration doubtful.

324 See HAV. p. 424.

325 The transliteration and translation of this line is doubtful. It might also be transliterated by: KAB-DUK lu-ša šammim ša-. The reading of it in ba-it is a mere conjecture. Perhaps read te for tu = ba-tu, transparent, clear.
LISTS OF NAMES

A. Personal Names

A-ar, 71:8.
A-arum, 35:4; f. of I-te-e, 60:3; 60:5.
A-bil-i-li-šu, 14:3.
A-adad-šar-ilāni, 34:3; 57:8.
A-adad-šur (or: mútur), 40:27.
A-bi-su-i, 51:22.
Amēl-li Marduk, 17:6; 24:1; 24:4; 55:2; 84:5.
Anu-šu-šu-šu-šu, 26:1; 71:18.
A-ra-su-gis-lug, see Teshlaim-imme.
Ardi-Balit, 53:11; 57:16; 57:32.
Ardi-dia-....., 65:3.
Aš-ši-ia-liši, 16:11; 16:15.
Asarida-lu-di-ši, 52:18.
Ba-bi-la(la)-a-šur, 32:3.
Bana-a-la-lia Marduk, 57:16; 57:32.
Bar-mu, 22:1.
Be-er-....., 69:9.
Be-er-mu-um, 83:1.
Be-er-šu, 90:2.
Be-la-ni, s. of Šu-la-ia-šum, 49:2; 56:7.
Bel-ka-la-lia Marduk, 57:9; 57:17.
Be-er-šu-ir-a-šu, 60:12.
Bel-ti-sulul-šu (Bel-ti-AN.DUL-NI), 6:3.
Bi-ša-ša(?i)-ti, 42:7.
Bi-la-li, 71:25.
Bu-ur-a-la-ia-aš, 77:19.
Bur-ru-qi, 73:5.
Da-a-bi-....., 37:3.
Dam-gi, s. of Gu-ub-bu-bi, 62:35.
Da-aš-pi, 86:6; 86:23.
E-a-asari-šum, 87:16.
E-ne-ri, 67:7; 67:16.
E-si-šu-šu, 91:1.
E-si-šu-šu-šu, 60:9; 81:7; 82:3.
E-si-šu-šu-šu, 23:3.
E-si-šu-šu-šu, 16:10.
En-lil-tu-kul-ili, 64:2.
E-ri-bi, 29:15.
Eri-ba-um, s. of Im-ba-as-si, 53:15.
Eri-ba-ituMarduk, 58:2.
Eri-rutim,6 En-ki, 69:22.
E-tel-pi,4 Nin-ib, 52:1.
Gi-mil-ku, 89:2.
Gu-ub-hu-qi, f. of Damqi, 62:35.
Gu-še-a, 88:2.
Ha-am-bi, 32:1.
Ha-am-nu-ra-bi-li, 7:3.
Hu-u-n[a], 21:1; 21:5.
I-be-šu-nam, 1:1.
Ibiq,4 Du-mu, 10:7, 10:11.
Ibiq,3 Ištar, 2:1.
Ib-šu-li,4 Amurr, 50:17.
Idi,4 Marduk, 59:2.
Iδi,4 Adad, 68:1.
Iδi,4 ..., 29:2.
Iδi,4 Marduk, 69:1.
Iδi, ..., 37:4.
Iδi,4 Ištar, 74:1, 74:5.
I-kī-sa-am, 80:1.
I-kī-su, 53:16.
I-kū-na, 53:1.
Ilu-šu, ..., 31:2.
Il-ta-ki, 5:1.
Im-ba-as-si, f. of Eri-ba-um, 53:15.
Im-bu-uk-ki, 41:4.
Im-gur,4 Nin-ib, 6:7.
Im-gur-um, 41:1.
Ir-ri-gi, 28:3.
Iš-bu-ša-ša,7 77:7; 77:9.
Iš-še, d. of A-a-rum, 60:2; 60:5.
Il-hi-ia, 1 31:10.
Iš-kur,4 Marduk, 30:2; 42:21.
Iš-il-li, ..., 37:10.
Ka,4 Nin-mi, 91:2.
Ka-tar-Sab, 45:2.
Ki-di,4 Adad, s. of A-na-ka-la-ma-un, 28:6.
Klam-di,4 Ar(?), 57:33.
Ki-il-[u], 37:11.
Ki-mab-di,4 Uraš, 32:2.
Ki-ša-ab-ru-nil, 15:1; 25:1; 85:1.
Ku-ri, 71:14.
Ku-rum, 11:3.
KUR GAL-našir, 38:2.
La-ma, ..., 61:6.
Lūši-na-nār-šu,4 Adad, 53:4.
Lūši-na-nār-šu,4 En-lil, 60:3.
Lū-ga-a, 3:1; 7:1.
Man-nu-kī,4 Sin, 40:3; 40:11.
Mar-ba-bi:w-a-at-la, see Abua-atta.
Marduk-mu-gal-šu,4 49:18.
Marduk-mu-salim (mu-SI.DI),
Marduk-nadin-abi (SE-ŠESm),
22:18.
Marduk-ni-su, 34:17.
Marduk-zi-šu, 90:1.
Mar-šadu-rum-ša, 24:5.
Mar-Sum-mu-šu, see Šumišu.
Mar-sha-ka, 57:34.
Mul-bar-ri, 57:33.
Mul-kal-lim, 82:1.
Mul-ti,7 Šamaš?, 70:1.
Mul-ti-li, 71:11.
Mul-la-li, 52:7; 52:17.
Na- dincir En-lil, 91:6.
Na-bi-â, 88:1.
Nannar-iddina, 74:2.
Nap-an-la-lu, 51:3.
Nap-ša-ra-Bêlu, 29:12.
Nin-ib-a-iddina, 87:2.
Nin-ib-ab, 19:15.
Nin-ib-apal-iddina, 52:8.
Nin-ib-bêl-aplim, s. of Sin-ir-qu-la, 22:23.
Nin-ib-kabî-[aš-šu], 48:1; 62:1; 65:1.
Nin-, 60:10.
Nin-, 30:10.
Nin-ib-nadin-âhê, 76:1; 77:11.
Nergal-mu, 89:6.
Nusku-lesšilam-îsme, 43:1.
Rabû-ša, En-lil, 84:2.
Ri-di-i, 22:19.
Ri-di-ib-lum, 7:18.
Ri-šat-û, 21:3.
Ri-šit, 4:14.
Sa-am-su-la-na, 12:3; 13:4.
Sil-la-a-a, 87:1.
Sin-ma-gir, 3:15; 6:1; 56:10.
Sin-ma, 14:1; 57:3.
Sin-mu-bal, 23:5.
Sin-mu-šab-ši, 54:30.
Sin-ur, 54:34.
Šamaš-daj, 76:6.
Šamaš-di, 83:12.
Šamaš-im-ki-ti, s. of Ašu-â, 53:3.
Šamaš-mu-sâlim(SI.DI), 81:2.
Šamaš-našir, 17:8.
Ša-mu-ul-tum, 5:3.
Ši-rik-lum, Nin, 89:1.
Ši-um-mu-â, 69:5; 69:18.
Tabia (DUG.GA.i-a), 90:8.
Tab-ša-sa-ab-di, 11:23.
Ta-ri-hu, 27:1.
Ú-kin-la-sa, 34:1.
Uk-în, 83:17.
UaUm-ba-li, d. of A-bi-di-ti, 42:8.
U-bal, Marduk, 36:2.
Za-ka-dingir, 7:5; 7:13.
Za-ki-ri-[li], 21:21.
Za-ku-[rum], 16:12.
Zi-na-lum, 13:7.
Zu-la-tu-lum, f. of Be-la-â, 49:2.
....-id, 72:1.
....EN.KUR.KUR, 79:18.
....al-ti-ia, 42:17.
....šár-âhê, 42:1.
B. Geographical Names

Names of Countries, Cities and Villages

A-ga-de'h, 16:35; 16:38.
Ak-kad, 67:4.
A.N.ZA.KAR'h, 61:10.
Adu Ardi-Belit'h, 54:33.
Adu Babilu (K.A.DINGIR.RA'h), 43:1; 24:7; 50:42; 52:3; 53:20; 77:1.
Adu Babilu (K.A.DINGIR.RA'h), 43:
32.
Adu m. Bar-mu'h, 78:9.
Bit-Bur-ru'h, 73:5.
Bit-in En-il-ki-di-ki, 52:7; 57:10.
60:11.
Bit-in Gula'h, 73:20.
Dau-a-sa-aš'h, 49:17.
Dau Adad'h, 50:20; 50:39.
Dau Gula, 64:21.
Dau Ka-daš-man, 84:4.
Dau-in Sin-mu-bal-li[l], 54:32.
Dau-šar-ri, 64:6; 64:13.
Dauin E-a-ddina(MU), 63:6; 63:9; 63:11; 63:16.
Dau En-il-e-pi-ir, 78:1.
Dauin Gal, 58:2.
Dau Hi-ba-li-hi, 15:14; 41:28.
Dau in-mi-na-a, 63:17.
Dau in-i, 30:4.
Dau Kár-h Bél-matáti, 16:14; 81:3.
Dau Kár-En-li, 45:4; 58:16.
Dau Kár-nasšu, 61:10.
Dau Ka-ri-te'h, 63:10.
Dau Ki-lum, 11:7.
Larsa (UD.UNU'h), 14:15.
Dau Lu-ša, 14:15.
Dau Már-Ba'-citi-šu, 52:7.
Dau Már-Ba'-ši, 22:20.
Dau Már-(?)-kar-ri-la (or: ni), 32:4.
Már-Ma-ši, 67:27.
Már Mû, 41:27.
Nippûr'h, 10:2; 13:2; 13:8; 20:36; 42:23; 58:5; 58:9; 70:11.
Nî-ri-ši, 20:5.
Pa-lat'-šu Adad, 19:6.
Pa-inu, 64:20.
Sa-gir-ši, 52:9.
Šî-ta-lu, 67:27.
Tu-nu, 50:25.
Ušip-i, 28:7.
Za-an-ba(?)-na'h, 63:4.
Ru-aš-kak', 54:30.
Names of Rivers and Canals

mr Bi-nam-iti, 59:5.
mr Dúr-nu Adad, 50:10; 50:11; 50:36.
mr Dúr-Kib, 43:34.
mr Ga-ab-la-at, 63:9; 63:10.
mr I-šab-ba-ku, 28:5.

mr Kib-Nun, 78:9.
mr Maš-Tiq-Qar, 15:15; 78:8.
mr Pu-lat-ti-ti, 19:10.
mr Ra-šu, 55:4.
Tig-UN-DUL-DUL-GA, 4:11.

C. Names of Gods

Adad; PN: "Adad-šar-ilâni;
šubû; -ûr; Ana-kalama; Idin;
Kidin.; Luši-anâ-nûr-Adad.
Amurr; PN: "Amurr-nadin-
šum; karabi-šme; Ibbišul Amurr.
Bêl; PN: "Bêl-tita.
Damu; PN: "Ibišul Damu.
Ea; PN: "Ea-asari; ėdina.
Enki; PN: "Enki-šumi; Enki.
En-ker-šum; PN: ........ "En-
ker-šum.
Enlil; 2:3; 11:4; 87:3; PN:
Enlil-asâ; šidinni; -û; -ša;
šar-usur; -uškali; Idin; Luši-
anâ-nûr; Rabûš; Zabišul Enlil.
Ištar; 60:11.
Marduk, 27:4; 90:3; PN:
Marduk-mubbali; -mugal; -mušali;
-nadin-abê; -nisi; -eribni; Abù-iddina; Amêl;
Banâša; Bêl-kala; Eriba;
Ibbi; Idr; Idin; Iškur; Šatû;
Marduk.
Nabû, 90:2; PN: "Nabû-iddina;
Nabi-a; .........
Nannar; PN: "Nannar-iddina.
Nergal; PN: "Nergal-mu .........
87:3; 89:3; PN: "Ninib-ab-
iddina; -ab; -apal-
iddina; -aššur; -bêl; -bêl-
apli; -tâš; -bêl-âššu; -bêl-
šu; -mubbali; -riš; -rišu-
šu; -nadin-abê; Amêl; Erienšuri;
Etle-šu; Imger; Šisikum-
Ninib.
Ninlil, 60:2; 60:4.
Ninni; PN: Ka-ningir Ninni, 91:2.
Nusku; PN: Nuska; -laša-
šame.
Sin; PN: Sin-bununi; -dajan;
-mašir; ma; -mûbâš; -uš.......
-šu; -šu; -riš; -rišu; -riš-
šu; -riš; -šu; -riš; -rišu; -riš;
Mannu-
ki-šul Sin.
Šamaš, 5:4; 7:4; 10:5; 14:4;
27:4; PN: "Šamaš-dajan; -di;
.....; -imitti; -mûbâš; -muš-
lim; -našir; -šar-šâni; Išmanni;
Multišul Šamaš.
Uraš; PN: Kimaš-dul Uraš.
NOTES TO LISTS OF NAMES

1 Ilâni omitted by scribe.
3 Cf. BE. XIV, 33:7.
5 Cf. Hu-un-ni, BE. II, 2; 53:36.
8 Written KI-ia in BE. XV, 149:34.
9 For mu-kal-im.
10 Cf. BE. XIV, 46a:2; BE. XV, 178:15.
11 See Lutz. EBL. p. 33, note.
12 Comp. BE. XV, 185:23.
13 See BE. XVII, 66:3; 67:3; compare also BE. XIV, 18:4; 31:11: E-mu-qal-Nippuruḫī.
15 See BE. XIV, 66:3.
16 BE XVII, 27:4 read Ši-i-tu-lāḫī; the emendation to aš-Ši-i-ta-na(?)-liḫī is wrong.
17 Only the divine names occurring in the letters have been catalogued,
<table>
<thead>
<tr>
<th>Text</th>
<th>Museum Number</th>
<th>Description and Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4711</td>
<td>Black; envelope preserved, containing seal-impression. See Ungnad, PBS. VII, pl. 1, No. 1 and pl. XCVII, for photographic reproduction of envelope. Inscription on the obverse and reverse of envelope. Letter to Gimil-ili from Ibi-ilum.</td>
</tr>
<tr>
<td>2</td>
<td>7124</td>
<td>Measured: 61 x 40 x 23; sun-dried; light brown. Inscription on the obverse and reverse. Letter to Ibiq-Ištar from Enlil-lù-šag.</td>
</tr>
<tr>
<td>3</td>
<td>7127</td>
<td>Measured: 91 x 48 x 19; Obverse defaced; envelope preserved, containing seal-impression; light brown; slightly baked. Inscription on the obverse and reverse. Letter to Lugā.</td>
</tr>
<tr>
<td>4</td>
<td>7040</td>
<td>Measured: 93 x 44 x 22; light brown; sun-dried. Inscription on the obverse and reverse. Letter to Sin-magir.</td>
</tr>
<tr>
<td>5</td>
<td>7182</td>
<td>Measured: 65 x 43 x 21; upper two lines of text broken away, otherwise well preserved; baked; light brown. Inscription on the obverse and reverse. Letter to Ishan-Ilum from Samuḫtum.</td>
</tr>
<tr>
<td>6</td>
<td>7046</td>
<td>Measured: 88 x 42 x 21; gray; badly preserved; sun-dried. Inscription on the obverse and reverse. Letter to Sin-magir from Belti-sululšu.</td>
</tr>
<tr>
<td>7</td>
<td>7126</td>
<td>Measured: 91 x 49 x 24; well preserved; light brown; sun-dried. Inscription on the obverse and reverse. Letter to Lugā from Hammurabi-li.</td>
</tr>
<tr>
<td>8</td>
<td>7169</td>
<td>Measured: 57 x 45 x 20; light brown; sun-dried. Inscription on the obverse and reverse. Letter to Ištar.</td>
</tr>
<tr>
<td>9</td>
<td>1236</td>
<td>Measured: 80 x 59 x 28; upper part of tablet, covering about three lines each on the obverse and reverse of the tablet. Baked; yellow with black and reddish spots. Inscription on the obverse and reverse. A letter.</td>
</tr>
<tr>
<td>10</td>
<td>7125</td>
<td>Measured: 71 x 46 x 23; light brown; slightly baked. Inscription on the obverse and reverse. A letter. Letter to the “abbini dajànā ša Nippur” from the rabianum à šibû abbini dajānu.”</td>
</tr>
</tbody>
</table>
| 11   | 7183          | Measured: 10 x 52 x 23; broken into two parts, glued together. Inscription chipped off along the line of the break, otherwise...
<table>
<thead>
<tr>
<th>Text</th>
<th>Museum Number</th>
<th>Description and Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>7217</td>
<td>Meas. 105×54×25; brown; slightly baked. Insc. 17 (Obv.) 2 (Lo. E.) 15 (Rev.) = 34 li. Letter of Samsu-iluna, the king and successor of Hammurabi, to the “bēl teritum u šamatme.”</td>
</tr>
<tr>
<td>13</td>
<td>7216</td>
<td>Meas. 91×49×24; well preserved; slightly baked; Rev. uninscribed; gray. Insc. 11 (Obv.) = 11 li. Letter of king Samsu-iluna to the “bēl teritum u dajanē ša Nippurud.”</td>
</tr>
<tr>
<td>14</td>
<td>7042</td>
<td>Meas. 83×46×18; Rev. not inscribed; slightly baked; light brown. Insc. 15 (Obv.) = 15 li. Letter of Abiliššu to Sin-ma.</td>
</tr>
<tr>
<td>15</td>
<td>14129</td>
<td>Meas. 44×57×25; fragment; brown. Insc. 8 (Obv.) 9 (Rev.) = 17 li. Letter of Kīšāḫbut to his lord.</td>
</tr>
<tr>
<td>16</td>
<td>4756</td>
<td>Meas. 96×50×23; badly preserved; sun-dried; brown. Insc. 22 (Obv.) 19 (Rev.) = 41 li. Letter of Kuduranu to his lord.</td>
</tr>
<tr>
<td>17</td>
<td>4752</td>
<td>Meas. 48×44×21; upper third of tablet broken away; sun-dried; brown. Insc. 7 (Obv.) 4 (Rev.) = 11 li. A letter.</td>
</tr>
<tr>
<td>18</td>
<td>4747</td>
<td>Meas. 36×52×20; fragment; baked; light brown with black spots. Insc. 9 (Obv.) 7 (Rev.) = 16 li. Letter of Nin-ib-riššu to his lord.</td>
</tr>
<tr>
<td>20</td>
<td>9265</td>
<td>Meas. 94×55×20; white with reddish spots; surface of Rev. defaced. Insc. 20 (Obv.) 2 (Lo. E.) 19 (Rev.) 2 (U. E.) = 43 li. Letter of Etelpu to his lord.</td>
</tr>
<tr>
<td>21</td>
<td>1307</td>
<td>Meas. 51×40×21; damaged on the upper right side, otherwise well preserved; brown. Insc. 10 (Obv.) 2 (Lo. E.) 9 (Rev.) 2 (U. E.) 3 (L. E.) = 26 li. Letter of Nas-Riššu to Šu-muna to Ḫunna.</td>
</tr>
<tr>
<td>22</td>
<td>3873</td>
<td>Meas. 68×47×20; brown with reddish and black spots; right edge of Obv. and lower part of right side of Rev. broken away; baked. Insc. 15 (Obv.) 1 (Lo. E.) 15 (Rev.) 2 (U. E.) = 33 li. Letter of Barriu to his lord.</td>
</tr>
<tr>
<td>23</td>
<td>4763</td>
<td>Meas. 70×43×22; light brown; Rev. not inscribed; sun-dried. Insc. 10 (Obv.) = 10 li. Letter of Enlil-alšag to Enlil-alšag to Amurru-karabi-išme.</td>
</tr>
<tr>
<td>Text</td>
<td>Museum Number</td>
<td>Description and Contents</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>24</td>
<td>1398</td>
<td>Meas. $50 \times 39 \times 16$; dark brown; sun-dried; well preserved. Insc. 7 (Obv.) 2 (Rev.) = 9 li. Letter of a king to Amēl-[Marduk].</td>
</tr>
<tr>
<td>25</td>
<td>4791</td>
<td>Meas. $44 \times 33 \times 16$; white; baked. Insc. 9 (Obv.) 10 (Rev.) 1 (U. E.) = 20 li. Letter of Kišaḫbut to his lord.</td>
</tr>
<tr>
<td>26</td>
<td>7747</td>
<td>Meas. $61 \times 57 \times 21$; fragment; grayish-brown; sun-dried. Insc. 13 (Obv.) 10 (Rev.) 3 (U. E.) 2 (L. S.) = 28 li. Letter of Išu-ippašra to his lord.</td>
</tr>
<tr>
<td>27</td>
<td>4749</td>
<td>Meas. $37 \times 56 \times 23$; fragment; Rev. badly preserved; black. Insc. 8 (Obv.) 9 (Rev.) 3 (U. E.) 2 (L. S.) = 22 li. Letter of Taribu to his lord.</td>
</tr>
<tr>
<td>28</td>
<td>4759</td>
<td>Meas. $62 \times 63 \times 25$; fragment; brown; sun-dried. Obv. weathered to such an extent that only a few signs can be recognized. Insc. 14 (Rev.) = 14 li. A letter.</td>
</tr>
<tr>
<td>29</td>
<td>4882</td>
<td>Meas. $65 \times 43 \times 18$; slightly baked; black. Insc. 13 (Obv.) 10 (Rev.) = 23 li. A letter.</td>
</tr>
<tr>
<td>30</td>
<td>4760</td>
<td>Meas. $51 \times 55 \times 24$; fragmentary; brown with black spots; sun-dried. Insc. 9 (Obv.) 10 (Rev.) = 19 li. Letter of Izkur-[Marduk to Amēlia.</td>
</tr>
<tr>
<td>31</td>
<td>4746</td>
<td>Meas. $57 \times 39 \times 18$; dark brown; baked. Insc. 11 (Obv.) 8 (Rev.) = 19 li. A letter.</td>
</tr>
<tr>
<td>32</td>
<td>4883</td>
<td>Meas. $59 \times 41 \times 19$; fragmentary; light brown; sun-dried. Insc. 9 (Obv.) 4 (Rev.) = 13 li. Letter of Kišaḫbut-[Uraš to Hambi.</td>
</tr>
<tr>
<td>34</td>
<td>9247</td>
<td>Meas. $74 \times 50 \times 21$; not baked; brown. Insc. 11 (Obv.) 6 (Rev.) = 17 li. Letter of Išša-Adad-[šar-ilani to Ukintuša.</td>
</tr>
<tr>
<td>35</td>
<td>7045</td>
<td>Meas. $76 \times 48 \times 21$; not baked; light brown. Insc. 14 (Obv.) 1 (Lo. E.) 9 (Rev.) = 24 li. Letter of Aarum.</td>
</tr>
<tr>
<td>36</td>
<td>4751</td>
<td>Meas. $66 \times 42 \times 17$; brown with black spots; slightly baked. Insc. 15 (Obv.) 11 (Rev.) = 26 li. Letter of Išša-Marduk to Amēlia.</td>
</tr>
<tr>
<td>37</td>
<td>4766</td>
<td>Meas. $58 \times 39 \times 25$; fragmentary; gray; sun-dried. Insc. 10 (Obv.) 3 (Rev.) = 13 li. A letter.</td>
</tr>
<tr>
<td>38</td>
<td>4744</td>
<td>Meas. $43 \times 40 \times 15$; fragment; baked; black. Insc. 7 (Obv.) = 7 li. Letter of Śadu-rabu-našir.</td>
</tr>
<tr>
<td>39</td>
<td>4728</td>
<td>Meas. $30 \times 38 \times 14$; fragment; slightly baked; light brown. Rev. completely destroyed. Insc. 6 li. A letter.</td>
</tr>
<tr>
<td>40</td>
<td>13874</td>
<td>Meas. $81 \times 61 \times 22$; light brown; fragmentary. Insc. 15 (Obv.) 15 (Rev.) = 30 li. A letter.</td>
</tr>
<tr>
<td>Text</td>
<td>Museum Number</td>
<td>Description and Contents</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>41</td>
<td>7043</td>
<td>Meas. 91 × 61 × 23; slightly baked; brown. Inscription 14 (Obv.) 17 (Rev.) 2 (U. E.) = 33 li. Letter of Imgrum to his lord.</td>
</tr>
<tr>
<td>42</td>
<td>4738</td>
<td>Meas. 55 × 64 × 29; fragment; brown. Inscription 12 (Obv.) 11 (Rev.) 3 (U. E.) = 26 li. Letter of Xšar-ahē to his lord.</td>
</tr>
<tr>
<td>44</td>
<td>4778</td>
<td>Meas. 105 × 64 × 26; baked; white with red spots. Rev. not inscribed. Inscription 18 li. A letter.</td>
</tr>
<tr>
<td>45</td>
<td>4758</td>
<td>Meas. 64 × 48 × 19; sun-dried; brown. Inscription 9 (Obv.) 1 (Lo. E.) 5 (Rev.) = 15 li. Letter of Katar-SAḪ to Amēlia.</td>
</tr>
<tr>
<td>48</td>
<td>4733</td>
<td>Meas. 61 × 41 × 19; sun-dried; dark brown. Inscription 10 (Obv.) 2 (Lo. E.) 7 (Rev.) = 19 li. Letter of UšNinibkabi-ahšu to his lord.</td>
</tr>
<tr>
<td>49</td>
<td>4786</td>
<td>Meas. 52 × 51 × 22; fragment; baked; white with red spots. Inscription 15 (Obv.) 14 (Rev.) 2 (L. S.) = 31 li. A letter.</td>
</tr>
<tr>
<td>51</td>
<td>4781</td>
<td>Meas. 52 × 53 × 24; upper half of tablet missing; baked; white with red spots. Inscription 12 (Obv.) 3 (Lo. E.) 12 (Rev.) 1 (L. S.) = 28 li. A letter.</td>
</tr>
<tr>
<td>54</td>
<td>12526</td>
<td>Meas. 71 × 53 × 24; baked; white with red spots. Inscription 16 (Obv.) 2 (Lo. E.) 17 (Rev.) 2 (L. S.) = 37 li. A letter.</td>
</tr>
<tr>
<td>55</td>
<td>9245</td>
<td>Meas. 60 × 73 × 33; fragment; slightly baked; brown. Inscription 11 (Obv.) 8 (Rev.) = 19 li. A letter of Amēl-ba-Marduk to his lord.</td>
</tr>
<tr>
<td>Text</td>
<td>Museum Number</td>
<td>Description and Contents</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>56</td>
<td>4881</td>
<td>Meas. 66×48×19; not baked; grayish-brown. Inscription 13 (Obv.) 13 (Rev.) = 26. A letter to someone's lord.</td>
</tr>
<tr>
<td>57</td>
<td>9818</td>
<td>Meas. 84×52×24; brown; sun-dried. Inscription 21 (Obv.) 3 (Lo. E.) 16 (Rev.) = 40 li. A letter.</td>
</tr>
<tr>
<td>58</td>
<td>9259</td>
<td>Meas. 71×47×18; slightly baked; brown; lower right part of Obv. defaced. Inscription 14 (Obv.) 10 (Rev.) = 24 li. Letter of Eriba-Šamaš to his lord.</td>
</tr>
<tr>
<td>59</td>
<td>13087</td>
<td>Meas. 48×58×22; fragment; slightly baked; brown with black spots. Inscription 9 (Obv.) 7 (Rev.) 2 (U. E.) 3 (L. S.) = 21 li. Letter of Idin-šuma-Marduk to his lord.</td>
</tr>
<tr>
<td>60</td>
<td>3666</td>
<td>Meas. 42×50×20; fragment; baked; white. Inscription 6 (Obv.) 2 (Lo. E.) 7 (Rev.) = 15 li. A letter.</td>
</tr>
<tr>
<td>61</td>
<td>13086</td>
<td>Meas. 73×48×22; slightly baked; brown. Inscription 16 (Obv.) 1 (Lo. E.) 7 (Rev.) = 24 li. A letter.</td>
</tr>
<tr>
<td>64</td>
<td>9239</td>
<td>Meas. 113×72×31; brown; surface of Obv. badly damaged. Inscription 16 (Obv.) 6 (Rev.) = 22 li. Letter of šuma-Enlil-tukulti to his lord.</td>
</tr>
<tr>
<td>65</td>
<td>4726</td>
<td>Meas. 37×34×22; fragment; not baked; brown. Inscription 7 (Obv.) 6 (Rev.) = 13 li. Letter of šuma-Nibir-kabti-aḫēšu to his lord. Cf. letter No. 62 for same address.</td>
</tr>
<tr>
<td>67</td>
<td>7745</td>
<td>Meas. 70×47×16; well preserved; baked; brown with black spots. Inscription 15 (Obv.) 3 (Lo. E.) 14 (Rev.) = 32 li. Letter of šuma-Marduk-mušali to Amēlia.</td>
</tr>
<tr>
<td>69</td>
<td>4762</td>
<td>Meas. 73×41×21; Obv. defaced; sun-dried; light brown. Inscription 12 (Obv.) 12 (Rev.) = 24 li. Letter of Luṣi-anunnār-šuma-Enlil to Idin-šuma-Marduk.</td>
</tr>
<tr>
<td>70</td>
<td>7746</td>
<td>Meas. 61×48×18; dark brown; sun-dried. Inscription 13 (Obv.) 5 (Rev.) = 18 li. Letter of šuma-Šamaš to his lord.</td>
</tr>
<tr>
<td>71</td>
<td>9810</td>
<td>Meas. 117×62×26; two fragments joined together; brown. Inscription 16 (Obv.) 15 (Rev.) = 31 li. Letter of the physician Mukallim to his lord.</td>
</tr>
<tr>
<td>Text</td>
<td>Museum Number</td>
<td>Description and Contents</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>72</td>
<td>12930</td>
<td>Meas. $98 \times 55 \times 24$; baked; white. Inscription 20 (Obv.) 3 (Lo. E.) 22 (Rev.) = 45 li. A letter to someone’s lord.</td>
</tr>
<tr>
<td>73</td>
<td>13920</td>
<td>Meas. $136 \times 71 \times 27$; slightly baked; grayish-brown. Inscription 23 (Obv.) 16 (Rev.) = 39 li. Letter of \textit{Sinn-Ninib-\textit{ašarid}} to his lord.</td>
</tr>
<tr>
<td>74</td>
<td>4732</td>
<td>Meas. $49 \times 39 \times 4$; fragment; Rev. completely destroyed; baked; light brown. Inscription 12 (Obv.) = 12 li. Letter of \textit{Sinn-Nannar-iddina} to Iddia.</td>
</tr>
<tr>
<td>75</td>
<td>13294</td>
<td>Meas. $45 \times 35 \times 28$; fragment; sun-dried; brown. Inscription 10 (Obv.) 2 (Lo. E.) 8 (Rev.) 2 (L. S.) = 22 li. A letter.</td>
</tr>
<tr>
<td>76</td>
<td>4754</td>
<td>Meas. $33 \times 33 \times 17$; well preserved; brown with black spots. Inscription 6 (Obv.) 1 (Lo. E.) 3 (Rev.) = 10 li. Letter of a king to \textit{Sinn-Ninib-nadin-\textit{aḫē}}.</td>
</tr>
<tr>
<td>77</td>
<td>4790</td>
<td>Meas. $46 \times 42 \times 20$; fragmentary; white. Inscription 8 (Obv.) 3 (Lo. E.) 10 (Rev.) = 21 li. A letter.</td>
</tr>
<tr>
<td>78</td>
<td>4745</td>
<td>Meas. $31 \times 54 \times 21$; fragment. Inscription 5 (Obv.) 6 (Rev.) = 11 li. A letter.</td>
</tr>
<tr>
<td>79</td>
<td>4750</td>
<td>Meas. $53 \times 38 \times 17$; brown. Inscription 8 (Obv.) 3 (Lo. E.) 12 (Rev.) = 23 li. A letter.</td>
</tr>
<tr>
<td>80</td>
<td>4737</td>
<td>Meas. $52 \times 41 \times 19$; black; well preserved. Inscription 9 (Obv.) 5 (Rev.) = 14 li. Letter of Ikišam to his lord.</td>
</tr>
<tr>
<td>81</td>
<td>4789</td>
<td>Meas. $53 \times 42 \times 19$; fragmentary; white with red and black spots on Obv. Inscription 10 (Obv.) 10 (Rev.) = 20 li. Letter of \textit{Sinn-Šamaš-mušalīm} to his lord.</td>
</tr>
<tr>
<td>83</td>
<td>4743</td>
<td>Meas. $57 \times 46 \times 22$; fragmentary; light brown; sun-dried. Inscription 8 (Obv.) 7 (Rev.) 3 (U. E.) = 18 li. Letter of Belatum to his lord.</td>
</tr>
<tr>
<td>84</td>
<td>10631</td>
<td>Meas. $42 \times 50 \times 27$; fragment. Inscription 7 (Obv.) 5 (Rev.) = 12 li. Letter of Rabāša-\textit{Sinn-Enlil} to his lord.</td>
</tr>
<tr>
<td>85</td>
<td>4761</td>
<td>Meas. $50 \times 60 \times 27$; fragment; brown; sun-dried. Inscription 10 (Obv.) 3 (Rev.) = 13 li. Letter of Kišaḥbut to his lord.</td>
</tr>
<tr>
<td>86</td>
<td>4783</td>
<td>Meas. $81 \times 55 \times 24$; baked; white with red spots on Obv. Inscription 11 (Obv.) 2 (Lo. E.) 12 (Rev.) 2 (U. E.) = 27 li. A letter.</td>
</tr>
<tr>
<td>87</td>
<td>3631</td>
<td>Meas. $49 \times 27 \times 15$; slightly baked; light brown; a small corner on the upper left edge chipped off, otherwise well</td>
</tr>
<tr>
<td>Text</td>
<td>Museum Number</td>
<td>Description and Contents</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>88</td>
<td>3626</td>
<td>Meas. 27×38×16; brown; sun-dried; writing weathered. Insc. 4 (Obv.) 1 (Lo. E.) 1 (Rev.) = 6 li. A letter.</td>
</tr>
<tr>
<td>90</td>
<td>326</td>
<td>Meas. 54×28×13; slightly baked; reddish-brown; well preserved. Rev. not inscribed. Insc. 10 li. Letter of Marduk-zēr-ibni to Bel-ittia.</td>
</tr>
<tr>
<td>91</td>
<td>14000</td>
<td>Meas. 89×61×32; light brown; well preserved; partly baked. A Sumerian letter.</td>
</tr>
<tr>
<td>92</td>
<td>19794</td>
<td>Meas. 88×62×32; brown; sun-dried; well preserved. A Sumerian letter.</td>
</tr>
<tr>
<td>93</td>
<td>14116</td>
<td>Meas. 78×53×26; baked; brown with black spots. A Sumerian letter.</td>
</tr>
<tr>
<td>94</td>
<td>14117</td>
<td>Meas. 86×67×34; light brown; unbaked. Rev. not inscribed. A Sumerian letter.</td>
</tr>
<tr>
<td>95</td>
<td>14118</td>
<td>Meas. 84×64×32; light brown; upper lines of tablet completely destroyed; sun-dried. Rev. not inscribed. A Sumerian letter.</td>
</tr>
<tr>
<td>97</td>
<td>8425</td>
<td>Meas. 56×42×18; a small two column Ur-dynasty tablet; light brown; sun-dried. Contents historical(?).</td>
</tr>
<tr>
<td>98</td>
<td>4573</td>
<td>Meas. 62×65×29; lower half of a brown, half-baked tablet. Cf. PBS, Vol. XII, p. 40 which is a poor copy of the text. A Sumerian Code of Laws.</td>
</tr>
<tr>
<td>99</td>
<td>14089</td>
<td>Meas. 96×74×32; light brown; badly preserved two column tablet. Fragment of a Semitic Code of Laws.</td>
</tr>
<tr>
<td>100</td>
<td>13632, 13647</td>
<td>Meas. 88×65×36; two fragments joined together; light brown; sun-dried. A Sumerian Code of Laws.</td>
</tr>
<tr>
<td>101</td>
<td>8284</td>
<td>Meas. 112×67×38; light brown; well preserved double column tablet. Duplicate of No. 100. A Sumerian Code of Laws.</td>
</tr>
<tr>
<td>103</td>
<td>14085</td>
<td>Meas. 88×64×32; single column tablet; light brown; sun-dried; upper four lines of Obv. destroyed. Lower</td>
</tr>
</tbody>
</table>
right edge of tablet chipped off. A Sumerian Code of Laws.

104 14097 Meas. 90×78×34; light brown; baked; upper right corner of Obv. broken away, otherwise well preserved. A Prayer of an Incantation Priest.

105 14067 Meas. 114×72×33; complete light brown single column tablet; sun-dried; cracked. A Sumerian Hymn to Ea.

106 1516 Meas. 122×64×22; reddish-brown; baked. Obv. defaced. Prayers in Semitic to Ea, Shamash and Marduk, and Shamash and Sin.

107 8231 Meas. 58×44×19; small dark tablet; lower part destroyed. Single column. Ur or Isin period. A Sumerian Incantation.

108 1701 Meas. 111×96×34; grayish, baked tablet. Neo-Babylonian. Semitic Hymn to Marduk of the Series "The lifting up of the hand."

109 14069 Meas. 56×75×27; complete dark, small tablet; partly baked. Isin or Ur Period.

110 1693 Meas. 58×51×29; fragment; dark brown; baked. Prayer of Shamash-shum-ukin to "Kak-si-di.

111 14173 Meas. 48×79×23; light brown; partly baked; lines running from Obv. over the complete length of Rev. A small medical tablet.


114 14152 Meas. 102×67×31; a well-preserved sun-dried tablet; ruled; grayish-brown. A Sumerian Hymn and Exorcism to Enlil.

115 13858 Meas. 124×76×32; three fragments; reddish-brown; partly baked. An Interlinear Incantation.

116 4597 Meas. 100×62×24; reddish-brown; slightly baked. Bilingual Exorcism.

117 14078 Meas. 95×71×26; complete, reddish-brown, single column tablet. Ur or Isin Period. A Sumerian Hymn.

118 589 Meas. 165×120×23; dark brown, two column tablet; baked; three fragments joined. Obv. nearly completely
<table>
<thead>
<tr>
<th>Text Number</th>
<th>Museum Number</th>
<th>Description and Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>119</td>
<td>1209</td>
<td>Destroyed. With this text compare MN. 587, which is an unpublished duplicate of this text. A Sumerian Hymn to Shamash.</td>
</tr>
<tr>
<td>120</td>
<td>1505</td>
<td>Meas. 113 x 73 x 31; dark brown; baked. Neo-Babylonian. A Prayer to Nergal.</td>
</tr>
<tr>
<td>121</td>
<td>1543</td>
<td>Meas. 100 x 64 x 23; light brown; baked; lower right half of Obv. destroyed. Incantation against Witchcraft.</td>
</tr>
<tr>
<td>122</td>
<td>332</td>
<td>Meas. 73 x 55 x 24; four parts of tablet joined; reddish-brown with black spots. Neo-Babylonian Exorcism.</td>
</tr>
<tr>
<td>123</td>
<td>8380</td>
<td>Meas. 159 x 72 x 31; reddish color; baked. Upper and lower right part of tablet broken away. On Rev, writing is chipped off. Partly interlinear incantation tablet.</td>
</tr>
<tr>
<td>124</td>
<td>1572</td>
<td>Meas. 154 x 117 x 32; dark brown, three column tablet; baked; fairly well preserved. I Dyn. Period. A Sumerian Exorcism.</td>
</tr>
<tr>
<td>125</td>
<td>36</td>
<td>Meas. 98 x 56 x 22; reddish-brown; baked; only center part of tablet preserved. Rev. destroyed. Litany-Bilingual Hymn.</td>
</tr>
<tr>
<td>126</td>
<td>1556</td>
<td>Meas. 105 x 65 x 29; dark gray; baked; fragment. Two parts joined. Bilingual Hymn to Shamash.</td>
</tr>
<tr>
<td>127</td>
<td>591</td>
<td>Meas. 114 x 120 x 33; dark brown, three column tablet; baked. I Dyn. Period. A Sumerian Exorcism.</td>
</tr>
<tr>
<td>128</td>
<td>1532</td>
<td>Meas. 114 x 87 x 36; fragment, grayish-brown. Rev. destroyed. Semitic Incantation.</td>
</tr>
<tr>
<td>129</td>
<td>458</td>
<td>Meas. 74 x 48 x 20; brown; sun-dried; lower left edge of Obv. and right upper edge of Rev. destroyed. Ur Period. An Incantation. Notice that the name of Sippur is mentioned in place of the usual Eridu.</td>
</tr>
<tr>
<td>130</td>
<td>8371</td>
<td>Meas. 83 x 53 x 22; dark brown; sun-dried; upper three lines of tablet destroyed. Ur Period. Sumerian Incantation.</td>
</tr>
<tr>
<td>132</td>
<td>334</td>
<td>Meas. 122 x 94 x 38; reddish-brown; baked. Semitic Incantations and Prayers against Witchcraft.</td>
</tr>
<tr>
<td>Text</td>
<td>Museum Number</td>
<td>Description and Contents</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>-------------------------</td>
</tr>
<tr>
<td>134</td>
<td>14046</td>
<td>Meas. 114x64x29; nearly complete, light brown tablet; sun-dried; top broken away. Sumerian Historical and Religious Dedication.</td>
</tr>
<tr>
<td>135</td>
<td>1596</td>
<td>Meas. 113x72x31; white with red spots; baked; fragmentary. A bilingual school exercise of disconnected sentences.</td>
</tr>
<tr>
<td>136</td>
<td>6498</td>
<td>Meas. 58x84x23; light-colored; sun-dried. Rev. not inscribed. School-text.</td>
</tr>
<tr>
<td>137</td>
<td>5879</td>
<td>Meas. 103x101x35; brown, sun-dried, round tablet. Rev. not inscribed. School-text.</td>
</tr>
<tr>
<td>138</td>
<td>6501</td>
<td>Meas. 70x70x27; light-colored; sun-dried, round tablet. Rev. not inscribed. School-text.</td>
</tr>
<tr>
<td>139</td>
<td>6551</td>
<td>Meas. 98x98x32; light brown, sun-dried, round tablet. Rev. not inscribed. School-text.</td>
</tr>
</tbody>
</table>
## INDEX OF TABLETS

<table>
<thead>
<tr>
<th>Museum Number</th>
<th>Text Number</th>
<th>Museum Number</th>
<th>Text Number</th>
<th>Museum Number</th>
<th>Text Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>125</td>
<td>4733</td>
<td>48</td>
<td>4791</td>
<td>25</td>
</tr>
<tr>
<td>326</td>
<td>90</td>
<td>4734</td>
<td>52</td>
<td>4881</td>
<td>56</td>
</tr>
<tr>
<td>332</td>
<td>122</td>
<td>4736</td>
<td>19</td>
<td>4882</td>
<td>29</td>
</tr>
<tr>
<td>334</td>
<td>133</td>
<td>4737</td>
<td>80</td>
<td>4883</td>
<td>32</td>
</tr>
<tr>
<td>458</td>
<td>129</td>
<td>4738</td>
<td>42</td>
<td>4884</td>
<td>53</td>
</tr>
<tr>
<td>589</td>
<td>118</td>
<td>4741</td>
<td>66</td>
<td>5879</td>
<td>137</td>
</tr>
<tr>
<td>590</td>
<td>112</td>
<td>4743</td>
<td>83</td>
<td>6498</td>
<td>136</td>
</tr>
<tr>
<td>591</td>
<td>127</td>
<td>4744</td>
<td>38</td>
<td>6501</td>
<td>138</td>
</tr>
<tr>
<td>1209</td>
<td>119</td>
<td>4745</td>
<td>78</td>
<td>6551</td>
<td>139</td>
</tr>
<tr>
<td>1236</td>
<td>9</td>
<td>4746</td>
<td>31</td>
<td>7040</td>
<td>4</td>
</tr>
<tr>
<td>1307</td>
<td>21</td>
<td>4747</td>
<td>18</td>
<td>7042</td>
<td>14</td>
</tr>
<tr>
<td>1398</td>
<td>24</td>
<td>4749</td>
<td>27</td>
<td>7043</td>
<td>41</td>
</tr>
<tr>
<td>1505</td>
<td>120</td>
<td>4750</td>
<td>79</td>
<td>7044</td>
<td>68</td>
</tr>
<tr>
<td>1516</td>
<td>106</td>
<td>4751</td>
<td>36</td>
<td>7045</td>
<td>35</td>
</tr>
<tr>
<td>1532</td>
<td>128</td>
<td>4752</td>
<td>17</td>
<td>7046</td>
<td>6</td>
</tr>
<tr>
<td>1543</td>
<td>121</td>
<td>4754</td>
<td>76</td>
<td>7047</td>
<td>82</td>
</tr>
<tr>
<td>1556</td>
<td>126</td>
<td>4755</td>
<td>33</td>
<td>7124</td>
<td>2</td>
</tr>
<tr>
<td>1572</td>
<td>124</td>
<td>4756</td>
<td>16</td>
<td>7125</td>
<td>10</td>
</tr>
<tr>
<td>1596</td>
<td>135</td>
<td>4757</td>
<td>50</td>
<td>7126</td>
<td>7</td>
</tr>
<tr>
<td>1636</td>
<td>132</td>
<td>4758</td>
<td>45</td>
<td>7127</td>
<td>3</td>
</tr>
<tr>
<td>1693</td>
<td>110</td>
<td>4759</td>
<td>28</td>
<td>7169</td>
<td>8</td>
</tr>
<tr>
<td>1701</td>
<td>108</td>
<td>4760</td>
<td>30</td>
<td>7182</td>
<td>5</td>
</tr>
<tr>
<td>3626</td>
<td>88</td>
<td>4761</td>
<td>85</td>
<td>7183</td>
<td>11</td>
</tr>
<tr>
<td>3631</td>
<td>87</td>
<td>4762</td>
<td>69</td>
<td>7216</td>
<td>13</td>
</tr>
<tr>
<td>3632</td>
<td>89</td>
<td>4763</td>
<td>23</td>
<td>7217</td>
<td>12</td>
</tr>
<tr>
<td>3666</td>
<td>60</td>
<td>4766</td>
<td>37</td>
<td>7745</td>
<td>67</td>
</tr>
<tr>
<td>3873</td>
<td>22</td>
<td>4775</td>
<td>43</td>
<td>7746</td>
<td>70</td>
</tr>
<tr>
<td>4507</td>
<td>116</td>
<td>4778</td>
<td>44</td>
<td>7747</td>
<td>26</td>
</tr>
<tr>
<td>4573</td>
<td>98</td>
<td>4781</td>
<td>51</td>
<td>8230</td>
<td>131</td>
</tr>
<tr>
<td>4711</td>
<td>1</td>
<td>4783</td>
<td>86</td>
<td>8231</td>
<td>107</td>
</tr>
<tr>
<td>4726</td>
<td>65</td>
<td>4785</td>
<td>62</td>
<td>8284</td>
<td>101</td>
</tr>
<tr>
<td>4728</td>
<td>39</td>
<td>4786</td>
<td>49</td>
<td>8326</td>
<td>102</td>
</tr>
<tr>
<td>4729</td>
<td>47</td>
<td>4789</td>
<td>81</td>
<td>8371</td>
<td>130</td>
</tr>
<tr>
<td>4732</td>
<td>74</td>
<td>4790</td>
<td>77</td>
<td>8380</td>
<td>123</td>
</tr>
</tbody>
</table>
### Index of Tablets—Continued.

<table>
<thead>
<tr>
<th>Museum Number</th>
<th>Text Number</th>
<th>Museum Number</th>
<th>Text Number</th>
<th>Museum Number</th>
<th>Text Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>8425</td>
<td>97</td>
<td>13086</td>
<td>61</td>
<td>14069</td>
<td>109</td>
</tr>
<tr>
<td>9190</td>
<td>63</td>
<td>13087</td>
<td>59</td>
<td>14078</td>
<td>117</td>
</tr>
<tr>
<td>9239</td>
<td>64</td>
<td>13294</td>
<td>75</td>
<td>14085</td>
<td>103</td>
</tr>
<tr>
<td>9245</td>
<td>55</td>
<td>13632</td>
<td>100</td>
<td>14689</td>
<td>99</td>
</tr>
<tr>
<td>9247</td>
<td>34</td>
<td>13647</td>
<td>100</td>
<td>14997</td>
<td>104</td>
</tr>
<tr>
<td>9259</td>
<td>58</td>
<td>13858</td>
<td>113</td>
<td>14116</td>
<td>93</td>
</tr>
<tr>
<td>9255</td>
<td>20</td>
<td>13874</td>
<td>40</td>
<td>14117</td>
<td>94</td>
</tr>
<tr>
<td>9810</td>
<td>71</td>
<td>13920</td>
<td>73</td>
<td>14118</td>
<td>95</td>
</tr>
<tr>
<td>9818</td>
<td>57</td>
<td>13939</td>
<td>113</td>
<td>14129</td>
<td>15</td>
</tr>
<tr>
<td>10631</td>
<td>84</td>
<td>14000</td>
<td>91</td>
<td>14152</td>
<td>114</td>
</tr>
<tr>
<td>11690</td>
<td>46</td>
<td>14045</td>
<td>96</td>
<td>14173</td>
<td>111</td>
</tr>
<tr>
<td>12526</td>
<td>54</td>
<td>14046</td>
<td>134</td>
<td>19794</td>
<td>92</td>
</tr>
<tr>
<td>12930</td>
<td>72</td>
<td>14067</td>
<td>105</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
AUTOGRAPHED TEXTS
"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book clean and moving.