

BABYLONIAN RECORDS

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New Haven
YALE UNIVERSITY PRESS
London-Humphrey Milford-Oxford University Press
MDCCCXXIII

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INTRODUCTION

INTRODUCTION.

This series is mainly intended to make the cuneiform inscriptions of the Library accessible to scholars. In addition to the texts and indices, however, the transliteration and translation of many of the texts are also offered. Several of the inscriptions were published years ago in the conventional Assyrian script, or simply in transliteration, before these came into the possession of the Library. They are included here because, besides other reasons, further study of the originals has made it possible to improve readings. The first three inscriptions of this volume were recently published by the writer in *A Hebrew Deluge Story in Cuneiform and Other Epic Fragments in the Pierpont Morgan Library*.

NO. I. EARLY DATED HEBREW DELUGE STORY.

About twenty-five years ago this fragment of a large tablet was published in text, transliteration, and translation; since which time also many other translations and discussions of it have appeared.¹ On further study it proves to be an ancient version of a Hebrew or Amorite deluge story, or what might be called The Atra-ḫasis Epic. The so-called Ea and Atra-ḫasis Epic proves to be a late redaction of it, which was used for incantation purposes.

The scribe who copied this ancient version from a still earlier inscription was named Azag-Aya. He dated his work on the 28th day of Shebet, in the 11th year of Ammi-zaduga (1966 B. C.); in other words, this tablet was written about 1300 years prior to the time of Ashurbanipal (668-626 B. C.), in whose Library the late redaction of it was found. It is the only dated deluge story that has been discovered.

¹ Scheil *Recueil de Travaux* 20 (1898), 55 ff; Jensen *KB* VI 1 288 ff; Dhorme *Choix de Textes Religieux Assyro-Babyloniens* 120 ff; Ungnad *ATB* I, 57 f; Rogers *Cuneiform Parallels* 104 ff, etc.

The series, of which this fragment is a part of the second tablet, was entitled, *i-nu-ma i-lu a-we-lum* "When God, man."¹ For the transliteration, translation, and discussion of the text by the present writer, see *A Hebrew Deluge Story in Cuneiform and other Epic Fragments in the Pierpont Morgan Library*. (YOR V, 3.)

NO. 2. AN ANCIENT VERSION OF THE ETANA LEGEND.

The legend of Etana and the Eagle has also been handed down in a fragmentary condition. All the fragments known of this legend, except the present one, have come from the library in Nineveh, and were written in the Assyrian period.² The text here published was written much earlier, which for palæographical reasons must be assigned to a period about 1700 years prior to Ashurbanipal's time. The text was previously published in the conventional script of the late Assyrian period.³ The present text, however, is copied in the script of the tablet, and offers additional lines and characters not hitherto presented.

The fragment contains the opening and the closing lines of a large tablet, which had three columns on the obverse, and three on the reverse. It seems to the writer that the complete tablet must have contained about 275 lines. Among the fragments of the epic written in the Assyrian period there is one which duplicates partially some lines of the present text. The transliteration, translation, and discussion of this text is also found in *A Hebrew Deluge Story*, 33 ff.

NO. 3. THE LEGEND OF ADAPA.

What is known of the Legend of Adapa is based upon several fragmentary tablets which at one time also belonged to the Library of

¹ This title was read heretofore *i-nu-ma sal-lu a-we-lum* "when a man lay down to sleep," but this is incorrect.

² George Smith *Chaldean Genesis* 138 ff, published the first three known fragments. E. J. Harper published seven other fragments *BA* II, 441 ff and 503 ff; Jastrow *BA* III, 379 ff and *AJSL* 30, 101 ff published two others. See Jensen *KB* VI 1, 100 ff.

³ Scheil *Recueil de Travaux* 23, 18 ff. A transliteration and translation on the basis of the same text was published by Jensen *KB* VI 1, 100 ff; and 581 ff. See also Frank *Studien zur Babylonischen Religion* 105 ff.

Ashurbanipal,¹ including the present text,² and upon one that was found among the Egyptian archives of Amenophis III and IV, of the fourteenth century B. C.³ The present fragment contains the first part of the legend. For the transliteration, translation, and discussion see *A Hebrew Deluge Story* (39 ff).

No. 4. INSCRIPTION OF SARGON (c. 2830 B. C.).

It would seem that the fragment of a tablet containing the lines which follow, belonged to the ruler commonly referred to as Sargon I, the founder of the Kish-Akkad dynasty. It is to be regretted that the tablet is not complete.

<i>A-na-ku Ša-ru-ki-in⁴</i>	I Sargon,
<i>na-ra-am "Ištar</i>	the beloved of Ishtar,
<i>mu-te-li-ik</i>	the ruler(?)
<i>ki-ib-ra-at</i>	of the four
<i>in-bi-ti-in</i>	quarters,
<i>.....mi(?) -ta-ru-ru</i>	.....

No. 5. LABEL WHICH ACCOMPANIED A ROYAL GIFT.

The little tablet probably accompanied a gift sent by the king to a lady named Shaggamu. It would seem from the script that it was written in the middle of the third millennium B. C. Its provenance may be Jokha, the ancient Umma, or Drehem, as it was found among tablets from these two sites. This Sumerian inscription reads:

<i>Šag-ga-mu</i>	To Shaggamu,
<i>dam Gimil-Nin-Šubur-ra</i>	the wife of Gimil-Nin-Shubur,
<i>lugal-e</i>	the king
<i>šu-in-ni-in-ba</i>	has presented it.
<i>dub sukal-mah</i>	Tablet of the Chief Messenger.

¹ See K. 8219, published by Strong *PSBA* 16, 274 f; and K. 8743, published by Jensen *KB* VI 1, XVII ff.

² This text and its translation were originally published by Scheil, *Recueil de Travaux* 20 (1898), 127 ff. Zimmern from a photograph, in Gunkel *Schöpfung und Chaos* 420 ff, offered several improved readings. These were utilized by Jensen *KB* VI 1, 92 ff, as well as by others. For other translations see Ungnad *ATB* I, 34 ff; Rogers *Cuneiform Parallels* 67 ff; Barton *Archaeology and the Bible* 260 ff; and Langdon *UMBS* X 1, 38 ff.

³ See Winckler and Abel *Thontafelfund von El-Amarna* No. 240; and Schröder *VS* 12, 194. For the transliteration and translation see Knudtzon *Die El-Amarna Tafeln* No. 356, p. 964 ff.

⁴ The name of Sargon has been written *Šar-ru-ki-in* (Scheil *CR*, 1911, 606 ff); *Šar-ru-kin* (GI) (Poebel *HT* VI 1 p. 187); *Šar-um-kin* (GI) *ibid.* p. 176; *Šarru-ukina* (GI-na, GIN) King *Chron* II p. 2, 25, etc.; and the above. A translation of this text first appeared in the writer's *Amurru* p. 194.

No. 6. RITUAL FOR THE OBSERVANCE
Among the multitude of reports of the magical
discovered in the Library of Ashurbanipal, it has been
ascertained that eclipses figured prominently in

Sept

317.

No. 15

Ranâ 15

- ^{amel}kalû ^{ku}-um-ma ni-piš ša qât ^{amel}kalû a-di attalî u-nam-mir ippuš
(-uš)
a-di attalî u-nam-mar išâti ina muh-^{hi} ga-rak-ku la te-bil
ki-is-pi a-na ugarê (A-KAR-RU)^{mes} ta-kas-sap ki-is-pi a-na narâti^{mes}
ša me-e la ūb-bal KI-MIN
- 20 ki-is-pi a-na ^Anun-na-ki ta-kas-sap
a-di attalî u-nam-mar nišê^{mes} mâti šu-bat qaqqadi-šu-nu illaššû
(GAR.IL) ina lu-bar-ra-šu-nu qaqqad-su-nu kat-mu
šib-bu ner-ti bar-tum u attalî ai i^h-hu-u a-na Uruk^{ki} bît ri-eš eš-gal
parma^hhu E-an-na
u bîtâti^{mes} ilâni^{mes} ^ATir-an-na^{ki} i-ša-as-su-ú a-na ši-ri-ih-ti ri-gim-šu-nu
i-nam-du-ú
- 7 ^{amel}šabâni(-ni) nišê^{mes} ma-a-tu im-ki ^{mu-ut} ~~sub-tu~~ nâru inê^{mes} šu-nu
qâtâ^{mes} šu-nu u šepâ-šu-nu pa-aš-šu
- 25 pa^{tr}u ina gir-ri imni-šu-nu ta-al-lal
šib-bu ner-ti bar-tum u attalî ai i^h-hu-ú a-na Uruk^{ki} bît ri-eš eš-gal
parma^hhu E-an-na
u bîtâti^{mes} ilâni^{mes} ^ATir-an-na^{ki} i-ša-as-su-u a-na ši-ri-ih-ti ri-gim-šu-nu
i-nam-du-ú
a-di attalî i-zak-ku-u i-ša-as-su-ú z ki-ma ša ^ASin attalî u-nam-mâ
išâti ina muh-^{hi} ga-rak-ku ina BI-MAT-NAM tu-kab-bat
- 30 ina šanî(-i) ū-mu ^{amel}bânû ga-rak-ku â-di di-iq-me-en-šu ittaš-
ši (IL-ši)-ma a-na nâri inamdi (-di)
-
- ina šanî(-i) ū-mu la-am ^ASamaš nap-^{ha} bâbâni^{mes} ša tu-kan-nak ^{tehu} pit-te
uru-gallûtu (NAM-SIS-GAL) ku-sur-ra-a
^{subâtû} li-nû pišu-ú u šalmu tu-rab-ba a-na nâri tanamdi (-di) tak-pi-
ra-at bîtâti^{mes} ilâni^{mes} kalama (KAK-A-BI) ^{mu-ut} ~~sub-tu~~ nâru inê^{mes} šu-nu
u E-tur-nun-na bît ^ASin tu-kap-par ^ASin KU-KU karpati a-lî-ba
uk-tan-nu
- ZI ^AAnu ^AEnlil me(?) -bi he-pad-da-eš z niš ^AA-num
u ^AEnlil tum-mu-šu-nu-ti
- 35 išten(-en) ^{amel}mašmašu imni ^{bîti} u ša-nu-ú šumêli bîti šipta
ud-ud-du-a-meš ^{šit-nu-ú}
u ^{šit-ti} ^{amel}mašmašê^{mes} šipta gîdim hul-meš ^{šit-nu-ú} niš pa-di-
e-meš u-ta-am-mu-ú-šu-nu-ti
ina šanî(-i) ū-mu ku-sur-ra-a tak-pi-rat u ga-rak-ku ana nâri
tūnamdi (-di)

ust-ab-ma

2 (= lablî)

2 ugarê u-nâti

me-sir / 6

me-sir

Šin / 11

Šin / 11

Šin / 11

Šin / 11

Šin / 11

Šin / 11

Šin / 11

Šin / 11

Šin / 11

Šin / 11

Šin / 11

Šin / 11

ša-niṣ ina ū-mu attalī ^{amēl}Šangū^{meš} ša bitāti^{meš} ilāni^{meš} Tir-an-na^{ki}
 ina bābi bitī ilāni^{meš}-šu-nu ga-rak-ku inamdū(di-ū)
 nu-ur ū-ša-aš-bat šib-bū ner-ti maš-tum ū attalū ai it-ḫu-ū a-na
 Uruk^{ki} bit ri-eš eš-gal
 40 parmaḫḫi E-an-na ū bitāti^{meš} ilāni^{meš} Tir-an-na^{ki} i-ša-as-su-ū
 a-na ši-ri-iḫ-ti ri-gim-šu-nu i-nam-du-ū a-di attalī i-zaq-ku-ū i-ša-

as-su-ū

ū-mu attalī ^{amēl}Šin ḫal-ḫal-lat siparru eršem^{ma} siparru lilissu siparru
 iṣtu bitī am-mu-uš mu-il-lam-ma
 it-ti bara-ki-dūb ^{amēl}ša-iti ki-ma ša attalī ^{amēl}Šin šanū(-ū) ^{amēl}kalē^{meš}
 ina lu-bar-šu-nu nu-uk-su-tu qaqqad-su-(šu-)nu kat-mu ši-ri-iḫ-tu
 ni-is-sa-ti u bi-ki-ti
 45 a-na ^{amēl}Šin ina attalī na-šu-ū 3 ^{amēl}DUB-DUB-BU a-na mi-iḫ-rat
 lilissi ina ḫu-sur-ra-a tanamdī(-di)
 iṣten(-en) ku-uk-ku-bu di-im-ti ša SINIG(?) qu-ud-du-uš me-e ina
 a-na ku-sur-ra-a a-na kun-nu qāt a-na ^{amēl}kalē^{meš} a-na mi-iḫ-rat
^{amēl}Šin ina attalī tušakan(-an)
 ki-i šal-šu ^{amēl}ši-kin attalī rimu supūru(AMAS-NA) ša ^{amēl}Me-ir-
 me-ir napiṣti(ZI) itakkal(KU-E) a-na lib-bi i-ru-bu
 a-zu-ab-mu mu-un-ḫul-am īr meze-ma ki-i 2-la-qāt
 si-rat ^{amēl}ši-kin attalī rimu supūru(AMAS-NA)
 50 'u-ū-a-a-šag-zu gar-an ū a-zu-ab-mu mu-un-[ḫul-am
^{amēl}Me-ir-me-ir napiṣti(ZI) itakkal(KU-E) ^{amēl}ina lib-bi i-ru-bu
 ki-i ^{amēl}mit-mar-tum šiḫru-tim ši(?)-kin(?) attalī rimu supūru(AMAS-
 NA)... tušakan(-an)
 'u-ū-a a-šag-[zu.....supūru(AMAS-NA)
 an-na.....

TRANSLATION.

[the kalū priest at the place] for the service by the hand of the
 kalū, the writing.
 ...from the temple of Nikkal the wife of [Sin].
 ...mother, Nikkal from the city went forth;
 5 thy [servant] who works, and does not rest, am I;
 2 [who in] his resting place, ate no food, am I; who in his resting place,
 1 drank no water, am I;

- ... he pours out; covers himself with dust; the honored one, who does not hold back tears of lament.
- Who, over his city is a prince, who prostrates himself upon the ground; when a storm arises, covers the face with dirt.
- A storm (?) by the word of Anu, a storm by the word of Enlil, a storm by the wrath of the heart of Anu, the great,
10. which he bound (?) in the marsh, came on, am I.
- The one who has courage; but strength he has not, am I. Sorrow of heart, sorrow of liver.
- A wealth of offerings he has brought, lamentation he has brought. As regards offerings, offerings he did not bring; as regards libations, libations he did not bring.
- This is that which to Sin during an eclipse he shall sing. In the gate of the house of the gods, and in the wide places, he shall place an altar (*garakku*).
- 15 Cedar, cypress, myrtle, good reed, mountain tamarisk(?), and a cedar *lutû*, upon the *garakku* thou shalt heap up.
- As the eclipse begins, the *TU-E* priest shall light the torch, and attach it to the *garakku*.
- The *kalû* priest, at the place for the service by the hand of the *kalû*, as long as the eclipse has lasted, shall perform.
- As long as the eclipse lasts, the fire upon the *garakku* thou shalt not remove.
- A dirge for the fields thou shalt intone; a dirge for the streams that the water shall not devastate, thou shalt intone.
- 20 A dirge to the Anunnaki thou shalt intone.
- As long as the eclipse lasts, the people of the land shall remove their headgear; they shall cover their heads with their garments.
- That catastrophe, murder, rebellion, and the eclipse approach not unto Erech, Bit-rêsh, Eshgal the shrine of E-anna, and the houses of the gods of Tiranna, they shall cry aloud; for a lamentation they shall send up their cry.
- Seven workmen of the people of the country, the family, the dwelling, the river, their eyes, their hands and their feet, shall be anointed.
- 25 The dagger in the sheath shall hang on their right side.
- That catastrophe, murder, rebellion, and the eclipse shall not approach unto Erech, Bit-rêsh, Eshgal, the shrine of Eanna,

and the houses of the gods of Tiranna, they shall cry aloud. For a lamentation they shall send up their cry.

Until the eclipse is past, they shall shout. As soon as the moon appears from the eclipse,

the fire upon the *garakku*, with the *BI-MAT-NAM*, thou shalt extinguish.

- 30 On the second day, the builder shall remove the *garakku*, including its ashes, and throw into the river.

On the second day, before the sun arises, the gates which thou sealest, open. The *uru-gallutu* of the *kusurra*, with a white and black garment, thou shalt wrap; into the river thou shalt throw. The purification of the houses of all the gods and E-tur-nunna, the house of the god Sin, thou shalt perform. As regards the moon, a *KU-KU* pot of milk they shall set.

By Anu and Enlil conjure them.

- 35 One magician on the right of the house, and a second on the left of the house, shall repeat the incantation **Ud-uddu-a-mesh**

And two magicians shall repeat the incantation **Gidim-hul-mesh**.

By the **Pa-di-e-mesh**, they shall conjure them.

On the second day, the *kusurra*, the purification mass, and the *garakku* thou shalt throw into the river.

Again, on the day of the eclipse of the moon, the priests of the houses of the gods of Tir-anna shall place a *garakku* in the gate of the house of their gods.

When the light fails, that catastrophe, murder, rebellion, and the eclipse approach not upon Erech, Bit-rêsh, Eshgal,

- 40 the shrine of E-anna, and the houses of the gods of Tir-anna, they shall cry aloud.

For a lamentation they shall regard their cry. Until the eclipse is past, they shall cry aloud.

On the day of the eclipse of the moon, the copper *hallallat*, the copper *ershemma*, the copper *lilissu*, from the house, the **Am-mu-us mu-il-lam-ma**

with **Bara-ki-dûb** of the god, like at the eclipse of the moon are repeated; the *kalû* priests, clothed in a linen garment,

with a short garment thrown over their head, a lamentation of grief and weeping

45 to the eclipsed moon shall raise. Three *dubdubbu* garments in front of the *lilissu*, in the *kusurru*, thou shalt place.

One jar of *binu dimti*, holy water for the purification of their three *dubdubbu* garments,

in the *kusurra*, for steadying (?) the hand of the *kalû* priests, thou shalt place in the view of the moon during the eclipse.

If a third ring (?) is a feature of a deep eclipse, the halo of Mermer shall consume the *ZI*, as into it they enter,

A-zu-ab-mu mu-un-ḥul-am ír meze-ma (shall be repeated). If 2 rings (?) are a feature of the eclipse, the halo of Mermer shall consume the *ZI*,

50 'u-û-a a-šâg-zu gar-an and a-zu-ub-mu mu-un-ḥul-am (shall be repeated).

If a small *mit-mar-tum* is a feature of the eclipse, the halo....

NO. 7. RITUAL FOR RECITING INCANTATIONS AND PRAYERS.

This tablet belonged to an Erech ritual, called *Lugal ta-ê-a*, which is also written in Semitic, *Sharru ittašâ* "The king goes forth." It furnishes directions for reciting incantations by three classes of priests, as well as for prayers for the king, apparently during a procession through Erech upon the *Arammu-Kar-azagga*, called "the road of the gods," which went as far as the gate of the king, and then to Bit Idkitum. This implies that Erech had a sacred way, which led to, and probably also past, the gate of the king's palace, as at Babylon. Many of the incantations referred to by title are not known.

The tablet was copied from an ancient original in the reign of Antiochus II, in the year, 251 B. C., the same as the text which follows, and for the same individual, Anu-aḥ-ushabshi; but by another son, named, Anu-balatsu-iqbi.

TRANSLITERATION.

.....ša ^dA-num ištu E-nam-en-na bît pa-pa-ḥa it-ta-ša-a
....Ka-maḥ KUR-AD ^{amēl}mašmaše^{meš} gab-bi šipta šarru it-ta-ša-a
3-šu imannu(-nu-u)
^{amēl}mašmaše^{meš} i-ḡal-lu-i-ma arki-šu ^{amēl}urigallu-u ^{amēl}mašmaše^{meš}
^{amēl}TU-E^{meš} u ^{amēl}naše(BI-KU)^{meš} ša i-stal-lu ṣa-an-du
5 ^dA-num rabû-u šamê(-e) u iršitim(-tīm) lik-ru-bu-ka a-na ^dAnum
i-kar-rab

V arku ka-ra-bi ^{amél}mašmašê^{meš} šipta šarru it-ta-ša-a a-di šu-qa ilâni^{meš}
 4-šu imannû(-nu-u)
^{amél}urigallu-ú ^{amél}mašmašê^{meš} ^{amél}TU-E^{meš} ^{amél}nâšê(BI-KU)^{meš} ša
 istal-lu ša-an-du
 A-num rabu-ú šamê(-e) u iršitim(-tim) lik-ru-bu-ka a-na A-num
 i-kar-rab

arku ka-ra-bi ina su-qa ilâni^{meš} mašmašê^{meš} šipta lugal-e an-ki-a
 lugal ta-é-a
 K 10 4-šu imannû(-nu-ú) šipta i-qal-lu-i-ma ^{amél}urigallu-ú ^{amél}mašmašê^{meš}
^{amél}TU-E^{meš}
 u na-še-e istal-lu ki-ma maḥ-ri-im-ma a-na A-num i-kar-rab

arku ka-ra-bi ^{amél}mašmašê^{meš} šipta lugal-e ezen-ši-in mu-
 un-du
 u šipta a-gûb-ba ellita(-ta) a-di Kar-azag-ga a-ram-mu ša
 o^{is}Mâ-an-na
 ma-la-ki ilâni^{meš} 7 TA-A-AN imannû(-nu-ú) šipta i-qal-lu-i-ma
^{amél}urigalli-i
 15 ^{amél}mašmašê^{meš} ^{amél}TU-E^{meš} na-še-e istal-lu a-na A-num i-kar-rab

ki-ma ša A-num a-na muḥ-ḥi a-ram-mu ša o^{is}Mâ-an-na ik-tal-du
^{amél}mašmašê^{meš} u ^{amél}TU-E^{meš} šipta gis-ma-ka-sig mu-un-et(?)
 šu-íl-lá-gè
 a-na A-num inaššû(IL-u) arki-šu ^{amél}urigallu-ú ^{amél}mašmašê^{meš}
^{amél}TU-E^{meš}
 u na-še-e istal-lu ka-ra-bi ki-ma maḥ-ri-im-ma ana A-num i-kar-rab

20 ištu muḥ-ḥi a-ram-mu e-lu-u ša Kar-azag-ga a-di abulli šarri
^{amél}mašmašê^{meš} šipta lugal ta-é sil-a azag-ga ba-lu-a-ta
 7-šu imannû(-nu-ú)
 šipta i-qal-lu-i-ma ina abulli šarri ^{amél}urigallu-ú ^{amél}mašmašê^{meš}
^{amél}TU-E^{meš}
 u na-še-e istal-lu ka-ra-bi ki-ma maḥ-ri-im-ma ana A-num i-kar-rab

ištu abulli šarri a-di bit ~~id~~-ki-tum bit ik-bal ^{amél}mašmašê^{meš}

25 ki-ma ša ina šu-ú-qu ilâni^{meš} šipâti^{meš} imannû(-nu-ú) šipâti^{meš}
i-gal-lu-i-ma.

^{amél}urigalli-i ^{amél}mašmašê^{meš} ^{amél}TU-E^{meš} u nâšê(BI-KU) ša ^{istal-lu}
ša-an-du ka-ra-bi adi 7-šu ú-šal-la-mu-ma ana ^dAnum i-kar-rab

uril, smul
simgar

ki-ma ša ^dA-num bît id-ki-tum ik-tal-du ^{amél}mašmašê^{meš}

šipta ê azag-ga ê dingir-ri-e-ne šipta dingir lugal mu-šâ
dug-ga-zu-šû

30 šipta unu-kin-sig an-na-ge šipta me-te bara-mah šipta
û-ri-lil-ê

u šipta šub-tum ša ilâni^{meš} rabûti^{meš} imannû(-nu-ú)

^dA-num ra-bu-ú šamê(-e) u iršitim(-tim)

lik-ru-bu-ka

^dEllil ^dE-a u ^dBe-lit ilâni^{meš} ha-diš

lik-ru-bu-ka

ilâni^{meš} ki-lal-la-an ^dSin u ^dŠamaš ina pâni DÛ-AM-
šu-nu

lik-ru-bu-ka

35 ^dNergal u ^dSibi(-bi) ina kun-nu lib-bi-šu-nu

lik-ru-bu-ka

^dIgigi ša šamê(-e) u ^dA-nun-na-ki ša iršitim(-tim)

lik-ru-bu-ka

ilâni^{meš} ša ap-si-i u ilâni^{meš} sa Ku-azag

lik-ru-bu-ka

û-mu arhu u šattu û-mi-šam

lik-ru-bu-ka

du-ku

an-na-a ka-ra-bi ša ^{amél}urigalli-i ^{amél}mašmašê^{meš} ^{amél}TU-E^{meš}

40 û ^{amél}nâšê(BI-KU) ša ^{istal-lu}ša-an-du iš-tu bît ri-eš

a-di bît id-ki-tum a-na ^dA-num 7-šu i-kar-rab

A

šiptu šarru it-ta-ša-a šarru (it-ta-)ittaša(E-A)

ki-ma labari-šu šatir-ma ba-rum û ub-tu gab-ri ^{ipidni} ina pani bušî

^dAnu u An-tum

duppi ^{ma}Anu-ah-ušabši(-ši) apil ša ^mKi-din-^dAnu lib-bal-bal ^mE-kur-

za-kir ^{amél}mašmašê^{meš} ^dAnum u An-tum

45 ^{amél}urigalli-i ša bît ri-eš Urukki-ú qât ^mAnu-balat-su-iqbi apil-šu
ana a-ha-a šimti-šû

arak ^{umê}meš-šu balâti napîš-tim u kun-nu išfidê^{meš}-šu šatir-ma ina
Urukki u bît ri-eš

bît bêl-û-ti-šu ú-kin pa-lih ^dAnu u An-tum ina šuq-qu^{ku} napîš-ti-šu

Urukki arhu Duzu ûmu 25^{kan} šattu 61^{kan} ^mAn-ti-'-ku-su šar mâtâti

ina a-mât ^dAnum u An-tum liš-lim

ba i Labal-su

TRANSLATION.

.....of Anu, from E-nam-enna, the shrine-house, goes forth,
.....*Ka-maḥ* ...all the magicians, the incantation, **Sharru ittaṣā**
shall recite three times,
the magicians shall burn; and after that, the *urigallû*, the magicians,
the *TU-E* priests, and the bearers of the *tallu* being silent (bound),
5 "May Anu, the great one of heaven and earth, be gracious unto
thee," to Anu, he shall pray.

After the prayer, the magicians shall pronounce the incantation
Sharru ittaṣā upon the street of the gods four times.
The *urigallû*, the magicians, the *TU-E* priests, and the bearers of
the *tallu*, being silent,
"May Anu, the great one of heaven and earth, be gracious unto
thee," to Anu, he shall pray.

After the prayer in the street of the gods, the magicians, the incan-
tation **Lugal-e an-ki-a lugal ta-é-a**
10 shall recite four times. The incantation they shall burn; and the
urigallû, the magicians, *TU-E* priests,
and the bearers of the *tallu* (being silent), like the former, he shall
pray to Anu.

After the prayer, the magicians, the incantation **Lugal-e ezen-ši-in**
mu-un-du,
and the incantation **A-gubba ellita**, upon Kar-azagga, the rampart
of *giš-mà-anna*,
the road of the gods, seven times shall recite. The incantation
they shall burn, and the *urigallû*,
15 the magicians, the *TU-E* priests, and the bearers of the *tallu* (being
silent) to Anu he shall pray.

As when Anu, upon the rampart of *giš-mà-anna* approaches,
the magicians, and the *TU-E* priests, the incantation **Giš-ma-kas-sig**
mu-un-el (?) šu-íl-lá-gê,
to Anu shall lift up. After this the *urigallû*, the magicians, the
TU-E priests,

and the bearers of the *tallu* (being silent), a prayer like the former,
he shall offer to Anu.

-
- 20 From the high rampart of the Kar-azagga, as far as the gate of the
king,
the magicians, the incantation, **Lugal-ta-é sil-a azagga ba-lu-a-ta**
shall recite seven times.
They shall burn the incantation; and in the gate of the king, the
urigallû, the magicians, the *TU-E* priests,
and the bearers of the *tallu* (being silent), a prayer, like the former,
he shall offer to Anu.

-
- From the gate of the king as far as Bit-Idkitum, the Bit Ikkal, the
magicians
25 the same as in the street of the gods, shall recite incantations;
shall burn incantations.
The *urigallû*, the magicians, the *TU-E* priests, and the bearers of
the *tallu*
being silent, the prayer, unto seven times, shall render; and to Anu
offer.

-
- As when Anu approached Bit Idkitum, the magicians
the incantation **Ē azagga ê dingirrene**, the incantation **Dingir lugal**
muša dugga-zu-šû,
30 the incantation **Unu-kin-sig an-na-ge**, the incantation **Me-te**
bara-mah, the incantation **Ū-ru-lil-ê**,
and the incantation **Šubtum ša ilâni rabûti**, shall recite.

-
- Anu, the great one of heaven and earth, be gracious unto thee.
Ellil, Ea, and the Lady of the gods, joyfully be gracious unto thee.
The gods, both Sin and Shamash, in their fullness, be gracious unto
thee.
35 Nergal and the Sibi, in the firmness of their hearts, be gracious
unto thee.
The Igigi of heaven, and the Anunnaki of earth, be gracious unto thee.
The gods of the *apsû*, and the gods of the *Ku-azag*, be gracious unto
thee.
Day, month, and year, daily be gracious unto thee.
-

This is the prayer, when the *urigallû*, the magicians, the *TU-E* priests,
 40 and the bearers of the *tallu*, are silent, from Bit Rêsh
 unto Bit Idkitum, he shall pray to Anu seven times.

"The incantation *Sharru ittašâ*,
 like its original, is written, collated, and compared. The duplicate
 of the ritual is in the possession of Anu and Antum.
 The tablet of Anu-aḥ-ushabshi, son of Kidin-Anu, the descendant
 of Ekur-zâkir, the magician of Anu and Antum,
 45 The urigallû of Bit Rêsh, the Erechian, by the hand of Anu-balaṣsu-
 iqbi, his son, for the sake(?) of his fate,
 length of his days, the life of the soul, and to establish his founda-
 tions, it is written, and in Erech in the Bit Rêsh,
 the house of his lordship, he placed. He reverences Anu and Antum
 in the ways (?) of his life.
 Erech, the month Tammûz, the 25th day, year 61st of Antiochus,
 king of countries.
 By the word of Anu and Antum may it be safe.

NO. 8. BILINGUAL HYMN TO THE GOD ANU.

This tablet contains a hymn exalting Anu, the chief god of Erech. It is written in Sumerian with an Akkadian interlinear translation. The colophon informs us that it is the fourth division of a series, known as *lugal-e lugal kam-me-ir an-ki-a*; and was copied from a tablet in the Library of Anu and Antum at Erech, for Anu-aḥ-ushabshi, a descendant of the well known Erechian family Ekur-zâkir, by his son Anu-ushallim. It is dated in the 61st year of the Seleucid era (i. e. 251 B. C.), in the reign of Antiochus II.

An-na	za-e maḥ-me-en	za-e	maḥ-me-en
ina ṣamê(-e)	at-ta ṣi-i-ri	at-ta	ṣi-ra-at
ki-i	za-e maḥ-me-en	za-e	maḥ-me-en
ina irṣitim	at-ta ṣi-i-ri	at-ta	ṣi-ra-at
5 an-na	za-e maḥ-me-en	ki-a	za-e-maḥ-me-en
ina ṣamê(-e)	at-ta ṣi-i-ri	ina irṣitim(-tim)	at-ta ṣi-ra-at
umun An gal-e	z be-lu ^a Anu rabu-û	at-ta ṣi-ra-at	z za-e maḥ-me-en
umun Unug ^{ki}	z be-lu Ū-ruk	at-ta ṣi-ra-at	z za-e maḥ-me-en
umun Ê-ri-eš		umun Ê-nam-en-na	za-e maḥ-me-en

10	be-lu	Ê-ri-eš	be-lu E-nam-en-na	at-ta š[i-ra-a]t
	umun Ê-šar-ra		umun bara-maḥ	za-e maḥ-me-en
	be-lu	Ê-šar-ra	be-lu parammaḥu	at-ta š[i-ra-at]
	umun Ê-ēš-gal	umun Ê-gal-an-ki-a		za-e maḥ-me-en
	be-lu E-ēš-gal	be-lu ekalli	šamē(-e) u iršitim	at-ta š[i-ra-at]
15	umun Ê-an-na		umun Ê-ul-maš	za-e maḥ-me-en
	be-lu	Ê-an-na	be-lu Ê-ul-maš	at-ta š[i-ra-at]
	umun E-an-ki-gè		umun Ê-giš-sig-an-ki-a	za-e maḥ-me-en
	be-lu	E-an-ki-gè	be-lu E-giš-sig-an-ki-a	at-ta š[i-ra-at]
	za-e lugal me-en	z at-ta šar-ri	at-ta š[i-ra-at]	z za-e m[aḥ-me-e]n
21	.....ma	mu-.....	.....	.....
	i-dē-il-la-zu	a-ba ba-ra-è	ina.....	.....
	kam-du-zu	a-ba ba-ra-šub-bu	ina.....	.....
	ā-zid-da-zu	z ina im-ni-ka aja-bi ul uš-u-šu		z galu erim-manu[è-a]
25	ā-kab-bu-zu	z ina šu-me-li-ka lim-nu ul i-ba'		z hul-ma-al nu'è-a
	si-ig-ri-giš-ag-a-zu	z ina giš-pa-ri-ka iš-sur ul ip-par-ši-du		z mušen nu ba-šub-ba
	šul ka-tar-a-ra-zu	id		nu bal-e
	ed-lu	mud-dal-lu	na-a-ri	ul ib-bir
	me-lām-zu kur-kur-ra	z me-lam-mu-ka ma-ta-a-ti ka-šu-u		z sud-sud me-en
30	nī-gal-zu	kur-ra	galu erim-ma	dul-la-ab
	pu-luḥ-ta-ka	ma-a-tu	aja-bi	ka-ta-am

	e-lum uru-zu	Unug ^{ki} -šū	ud-dam-bi	ud-du-ma-ra
	kab-tu a-na	a-li-ka U-ruk	ki-ma Šamaš	uša-ša (1. 4. 11)
	rebū(-u) par-su lugal-e lugal kam-me-ir an-ki-a			nu al-til
35	kīma labari-šu šâtir-ma ba-rum u ub-tu gab-ri-e ^{is} pitnu ina pâni bušī ^d Anu u An-tum			
	duppu ^{md} Anu-aḥ-ušabši(-ši) mâri ša ^m Ki-din ^d Anu ^{amel} lib-bal-bal ^m Ekur-za-kir			
	^{amel} mašmašu ^d Anu u Anium			
	^{amel} urigallî ša Bit-ri-eš Uruk ^{ki} -u qât ^{md} Anu-ušallim mâri-šu pa-liḥ Anu u An-tum			
	li-iš-sur li-ša-qir Uruk ^{ki} arbu ^u Ululu amru 20 ^{kan} šattu 61 ^{kan} m An-ti ² -ku-su šar mâtâtî			
	ina amat ^d Anu u An-tum mim-ma ip-pu-uš ina qât-ia liš-lim la-la-a-šu lu-uš-bu			

TRANSLATION.

- 1, 2 In heaven, thou lofty one, thou art exalted.
3, 4 In the earth thou lofty one, thou art exalted.
5-6 In the heavens, thou lofty one; in the earth, thou art exalted.
7 Oh great lord, Anu, thou art exalted.
8 Lord of Erech, thou art exalted.

24. uš-u-šu is a scribal error for uš-šu-u.

- 9-10 Lord of E-rêsh, lord of E-nam-enna, thou art exalted.
 11-12 Lord of E-sharra, lord of the sanctuary, thou art exalted.
 13-14 Lord of E-esh-gal, lord of E-gal-an-ki-a, the temple of heaven
 and earth, thou art exalted.
 15-16 Lord of E-anna, lord of E-ul-mash, thou art exalted.
 17-18 Lord of E-an-ki, lord of E-giš-sig-an-ki-a, thou art exalted.
 19 Thou art king, thou art exalted.
 20-21
 22 When thou raiseth thy countenance, who does not go forth?
 23 When thou withdraweth thyself, who does not prostrate himself?
 24 From thy right hand, the enemy will not escape.
 25 From thy left side, the evil doer will not slip away.
 26 From thy snare, the bird will not fly away.
 27-28 [Thy] worshipping hero will not cross the river.
 29 Thy glory overspreads the lands.
 30-31 Thy fear covers the land of the enemy.

-
- 32-33 "Honored one, for thy city Erech, it glows like the sun."
 34 Fourth section of **Lugal-e lugal kammer an-ki-ia** It is incomplete.
 35 Like its original, is written, reviewed, and collated. The copy of
 the document is among the treasures of Anu and Antum.
 36 Tablet of Anu-aḥ-ushabshi, son of Kidin-Anu, descendant Ekur-
 zâkir, the magician of Anu and Antum,
 37 the *urigallû* of Bit Rêsh, the Erechian; by the hand of Anu-
 ushallim, his son, the worshipper of Anu and Antum,
 38 which may he protect, may he regard precious. Erech, 26th of
 Elul, 61st year of Antiochus, king of lands.
 39 By the command of Anu and Antum, whatever I do by my hand,
 may it be acceptable; may I be satisfied with its elegance.

NO. 9. A BILINGUAL BABYLONIAN LAMENTATION.

Some of the lines that have been preserved of this bilingual (Sumero-Akkadian) inscription, which is from a lamentation ritual, strikingly recall the opening lines of the Book of Lamentations. If Jerusalem, which is pictured as a mother, is substituted for "the mother goddess," the lines are almost identical. Besides the overthrown home and city, the lines referring to the defiled abode, the

plundered possession, as well as the desolation, misery, and departed glory of the city, curiously remind of the Jewish dirge. While the picture is not as elaborately drawn, the misery and pathos is as complete as in Lamentations. The destruction of the city, indirectly caused by the invader, is heightened by the natural conditions of the country. The penitential character of the Biblical Lamentations is wanting, at least in this tablet; which, it should be added, however, is doubtless only one of a series, and may represent only a portion of the complete dirge.

The tablet is unbaked. The script and the tablets with which it was found suggest that it was written in the Greek period at Erech. The mistakes, omissions and failure to recognize signs in the original, from which this version or copy was made, besides other evidences, clearly show that the scribe was either a learner, or he was deficient in his understanding of the language of the text.

TRANSLITERATION.

10 *ās mu-lu al-di-di e-diš-ši-šu i-dal e-diš-ši-šu i-dal āš mu-lu al-di-di*
ama mu-gig-ib na-ām urū-na-šū : um-ma iš-ta-rit āš-šum āli-šu
gašan ē-a na-ām gil-[sa]-ja-na-šū : be-lit biti āš-šum šū-kut-ti-šu
na-ām urū-ni gul-a-ni : āš-šum āli-ša ša i'-ab-ti
na-ām E-an-na hul-a-ni : āš-šum bi-tim-ši ša uš-pi(?) -lil
na-ām MAL+DU-na pā-el-lā-na : āš-šum maš-ta-ki-šu ša ul-te'-u
na-ām urū-ba sí(g)-ga-na : Xāš-šum ri-šit-ti-šu ša is-sa-pan
 15 *na-ām mu-un-ga āg-kar-kar-ra-bi : āš-šum ma-ak-kur-ša ša im-šū-ša'*
na-ām gil-sa-ab-a til-la-mu : āš-šum šū-kut-ti-ša ša ig-gam-mar
erim šū-gul uku ħub-bi-eš-a-na : i-šit-ta-šu it-ta-bat ni-šū-šu it-tak-mar

uš-pi-el-šit
pi-el-šit
maš'

10. The character *sa* apparently is omitted, cf. line 16.
12. The text reads *ta-mar-lil*, but perhaps the scribe should have written *ušaplil* or *uš-pi-el*; cf. also li. 22.
13. The scribe apparently wrote *ama* wrongly, instead of the sign MAL+DU = *maštaku*, cf. B. 5488. Note *pī-el-la=la'u*; cf. *pī-el-la* B. 7977.
14. The root of *rišitu* is *rašādu*.
15. The character *ša* in *um-šu-ša'* seems to be superfluous. For *kar-kar* = *maša'u*, cf. SAI 5729.
17. Here *šū-gul=abātu*, cf. *šū-gul-la=maḥāzu*, DISG p. 109, and *gul=abātu*, li. 11 above. *Īub-bi-eš=ik-mur*, cf. BA V, 533:25, and SAI 1767. Since *ħub-bi-eš* here also is singular perhaps *eš* is part of the ideogram.

gi-

- urú azag-ga líl-lá-áš sig-ge-da : *álu el-lu ana za-qi-qi it-tur*
 urú engur-ra a mu-da-an-dé : *a-lum ša ki-ma ap-par mu-u ub-lu-šu*
 20 engur-ra ki šub-ba a mu-da-an-dé : *ap-par a-šar na-di-i mu-u ub-lu-šu*
 mu-gi da-ma-al izi mu-da-an-šub : *ana a-pi rap-šu i-ša-a-tu it-ta-an-di*
 ê azag-ga šú-hul ab-ba (or um-ma)-KA : *biti el-lu uš-pi-líl*
^{im}šú-rin-na-eš-ám a-dim ba-an-da-ri-ri : *a-ši-bu-šu ki-i [me] it-taš-lal*
 [GU] ku-ni-eš-ám engur-dim ba-an-da-dé : *nap-har-a[-ši]-bu-šu [ki-i]*
^{si-rim im-ta-lu-u}
 25 [ki-b]i ir-ra-bi nu-un-zu : *a-šar iš-šal-lum ul i-di*
 [ki-bi ir-ra-]bi nu-un-má-má-bi : *a-šar iš-šal-lum a-ša-ru ul a-li-e*
 [kaskal ir-ra-bi] nu-un-z-u : *har-ra-nu iš-šal-lum ul i-di*
 [kaskal ir-ra-bi] nu-un-má-má-bi : *har-ra-nu iš-šal-lum a-ša-ru ul a-li-e*
ra-é :ru-šú : *šar ip-par-šu it-ta-ša (ša)*
 30 su
 dub nu-te-en-te-en
 [mu-gig-ib na-ám urul-na E-an-na ù-nu-ku-ku : *iš-ta-rit áš-šum áli-ša*
áš-šum biti-ša ul i-šal-lal
 [aš-ám] mu-lu nu-kúš-ù : *e-diš-ši-šu uš-tan-na-ša KI-MIN*
 [nun-na aš-ám mu-lu] nu-kúš-ù : *ru-bat e-diš-ši-šu uš-tan-na-ša*
 35 [azag Nin]-líl aš mu-lu nu-kúš-ù : *el-lit Ištar e-diš-ši-šu uš-tan-na-ša*
 [....] dúb ki ba-pa-nu : *ilu KIMIN hi-bi-eš-šu*
 [nu-al]-di-di me-ri-a-ni i-ní-si
 ù-nu-ku i-dè-ni ni-ma-al
 nu-kúš-ù á-na ni-ma-al
 40 ê-a ê-a im-tu-tu : *bítáti^{meš} i-te-nir-ru-bu*

18. sig-gi-da = *ittur*.

19. Engur = *appar*. Like sug, it has this value as well as *apsû*.

21. Here mu-gi = *ana a-pi*, cf. gis-gi = *gis-abu*, B. 2386. Ki is apparently a mistake of the scribe for di.

23. Ri-ri = *šalálu*, cf. ri = *šalálu*, B. 2576. It seems me-e is omitted in the Akkadian.

24. In the Akkadian ši and ki-i seem to have been omitted by the scribe.

26. Cf. má-má = *bašû* B. 5430, etc. It would seem that the scribe changed a-ma-ru in lines 26 and 28 into a-ba-ru; cf. note on li. 44.

29. The scribe made the last character ša; but ša seems to be necessary.

33. Here nu-kúš-u = *anâhu*; but cf. la a-ni-ša B. 2000.

55 *e-diš-ši-šu i-nim-[ma] e-diš-ši-šu i-nim-ma*
 me-li-e-a ni-[gub] *z i-nim-ma az-za-zu*
 me-li-e-a ni-[tuš] *z i-nim-ma uš-ša-ab*
 me-li-e-a ni [šāg-sur] *z i-nim-ma a-na-ḥum*
 me-li-e-a ni-tu *z i-nim-ma ir-ru-bu*
 60 me-li-e-a ni-te-en-te-en *z i-nim-ma a-[pa-aš-ša-ḥu]*
 *z na ni-šu*

TRANSLATION.

- She goes about lonely; she goes about lonely,
 The mother-goddess, because of that city,
 10 The mistress of that house, because of its furnishings;
 Because of that city, which was destroyed;
 Because of her house, which was overthrown;
 Because of its abode, which was defiled;
 Because of its establishment, which was overthrown;
 15 Because of its possession, which was plundered;
 Because of its furnishing, which was ruined;
 Its festival was ruined; its people was exterminated.
 The holy city became like a ruin heap.
 The city, the water brought it like unto a marsh.
 20 (Like unto a) swamp, a place of ruin, the water brought it.
 Like a wide reed, into the fire it was thrown.
 The holy house was laid low.
 Its population, like [water], is carried away.
 All its inhabitants became like a waste.
 25 The place it was carried, I do not know.
 The place it was carried, I am unable to cross over to.
 The road it was carried, I do not know.
 The road it was carried, I am unable to cross over to.
 Its. the place it flew, it went forth.
 30

 The goddess because of her city, because of her house, will not lie
 down to sleep.
 She alone will lament.
 The princess alone laments.

- 35 The holy Ishtar alone laments.
 The god *injured* (i. e. the original)
 She went not on her journey, she was full of awe.
 She did not lie down; she lifted her eyes.
 She did not rest; she exerted her strength.
- 40 The houses they entered.
 They wandered from street to street.
 The dust of the square they
 On her word truly they looked; they became covered with blood.
 The one with a joyful husband, I am unable to see.
- 45 The one with a joyful child, I am unable to see.
 Its herd in the stable, (I am unable to see).
 Its shepherd in the fold, (I am unable to see).
 Who, with husband sleeping, the companion. . . *injured* (i. e. the original)
 Who, with child sleeping, is filled with woe.
- 50 Who, with husband sleeping, she cries aloud wailing.
 Who, with child sleeping, she cries aloud wailing.
 Their shrines in those dwellings, are wrecked.
 The meal on the road, she placed.
- 55 Alone is she now.
 Now I will stand.
 Now I will dwell.
 Now I will lament.
 Now I will enter.
- 60 Now I am satisfied.

NO. 10. BILINGUAL HYMN TO ISHTAR.

This is an edition of the well known hymn, written in honor of Ishtar, versions of which were found in the Library of Ashurbanipal (668-626 B. C.), and in the Temple Library at Babylon, belonging to the Greek period.¹ The present text was very probably found at Erech, and may also have been written in the Greek era.

¹ See Delitzsch *Ass. Les.* 135 ff, and Reisner *Sumerisch-Babylonische Hymnen* No. 53. For the transliteration and translation of the text see Banks *Sumerisch-Babylonische Hymnen* (Dissertation); Hussey *AJSL* 23, 156 ff; and Jensen *KB* VI 2 120; and for translation only, see Langdon *Sumerian and Babylonian Psalms* 180 ff.

It is a part of the sixth tablet of the series Uru hul-a-ge (*ša âli ša šulputu*) "He of the city of destruction cries." The importance of the present text lies in its variants.

NO. 11. A LAMENTATION ADDRESSED TO THE WORD OF ENLIL.

This is also a copy of a well known lamentation.¹ It was designated Ud-dam ki-âm-uš (*ša kîma ûmu šuršudu*) "which like the day (or spirit) is founded." It offers variations which will be important for the future study of the poem. It is dated in the 108th year of the Seleucid era in the reign of Antiochus III.

NO. 12. DIVINATION BY HEPATOSCOPY.

This text is almost perfectly preserved. Like other baked tablets from Erech belonging to the Greek period, the clay is very light in appearance. It is dated in the 98th year of the Seleucid era, in the reign of Antiochus III. It is the sixth tablet of the *ubânu* (i. e. omens concerning the *ubânu*, the finger shaped appendix of the liver, called *processus pyramidalis*), and it is the fifty-fifth tablet of the *bârûtu* series (i. e. omens of the inspection series). The colophon adds: "it is not complete", meaning it is not the final tablet of this class of the omen series. It begins: "If on the surface to the right of the *ubânu*, a finger is marked; the prince shall seize booty".

NO. 13. DIVINATION BY MEANS OF THE VISCERA.

This tablet is quite similar in appearance to the former; and it is nearly as well preserved. It is dated a year later, and belonged to the same priest, Nidintum-Anu, who was probably connected with the temple Eanna, at Erech. It is the third tablet of the *šummu tirâni* (i. e. omens beginning with these words), and the seventh tablet of the *bârûtu* series. The transliteration of this tablet is given below, in which the viscera, probably of the abdomen, are likened to different objects, some of which are as yet unknown.

The special interest of this text lies in the historical references which are contained in it. Line 33, reads: "If the *tirâni* is like an eagle; it is the omen of Etana the king who ascended to heaven." In the

¹ See Reisner *Sumerisch-Babylonische Hymnen* 1-3; Banks *ibid.*, etc.

dynastic list recently published,¹ Etana, who lived in the fifth millennium B. C., is called "a shepherd." The forecast, which was probably well understood by the priest, is not mentioned. It is hoped that another omen text will be found that will furnish this.

Line 18 contains "the omen of Narâm-Sin, who overthrew Apirak in arms." This summarizes one of the two well known omens of that great ruler. The other known omen refers to the conquest of Magan.² In lines 34, 35, and 55, the forecast simply reads: "omen of Narâm-Sin." It is probable that they were understood to refer to the forecast already mentioned in line 18.

Line 65 contains an omen which is very important for the reconstruction of the early history of Amurru. It reads: "If the *tirâni* is like the face of *Hum-Hum*; an usurper of the land will rule the world." A fragment of a text in the British Museum published by Boissier, reproduces the first part of six lines of this text (i. e. 63 to 68),³ the third of which reads: "If the *tirâni* is like the face of *Hum-ba-ba*," etc. This shows that the ideogram *Hum-Hum* is to be read Humbaba.⁴

As the writer has shown, Humbaba, the despot with whom Gilgamesh fought, did not live in Elam nor was he an Elamite god, but a human being who lived in the Lebanon region.⁵ Following is a transliteration and translation of this text.

TRANSLITERATION.

Summa tirânu kîma

Š. t. k. *kî-pi pit(-it) pal-e mâti išāhhir lu-ub-nu ina mâti ibašši(-ši)
û-lu šarru ina umanni(-ni) ittiši-ma itti umanni
(-ni)-šu inakir(-ir)*

Š. t. k. *azkaru umanni(-ni) rubî mâhira la išî(-ši)*

Š. t. k. *pit-pa-nu DAG-GAB piristu(-tu) šarru hammû*

5 Š. t. k. *gam-lim kišiltum(-tum)*

Š. t. k. *"qaštu ana imni rubû illatê^{mes}-šu ibbalkatû^{mes}-šu-ma u-šam-
qat-šu*

¹ Poebel *Historical Texts* p. 73.

² See *King Chronicles* I, p. 33 ff.

³ Boissier *Choix de Texts Relatifs à la Divination*, p. 91.

⁴ *Hum-Hum* occurs in names of the Neo-Babylonian period, cf. *Hum-Hum-ab-ušur*, etc. See Tallqvist, *Namenbuch*, p. 249; also see *SAI* 8580.

⁵ *Clay Empire of the Amorites* 87 f; and *A Hebrew Deluge Story in Cuneiform*, p. 49 f.

5. t. k. ʾaš-tu ana šumêli nakru illatē^{mes}-šu ibbalkatu^{mes}-šu-ma
 u-šam-gat-šu
 15. t. k. irâti^{mes} šir eli qurâdē^{mes} (-e)-šu pu-u-tu imaqu(-ut)
 20. t. k. rîmu rubû nakrê^{mes}-šu eqâm(-qam)
 30. t. k. rêmu rêmu ina mâti i-dan-nin
 40. t. k. gam-lim-ma eliš Šu-Nigin-Ha innamrû^{mes} kišittum(-tum)
 50. t. k. gam-lim-ma šapliš Šu-Nigin-Ha innamrû^{mes} tîbu
 60. t. k. el-lam Ku-Ši palî rubî inakir(-ir) tēmu mâti išanni(-ni)
 70. t. k. el-lam Pu-Ħi-Dir a-ku ina birki amêli ibašši(-si)
 80. t. k. ši-kin libbi aḥê^{mes} rubî ina âli-šu it-tar-rad-ma
 ina mâti šarrûtim(-tim)-ma itarriš(-iṣ)
 90. t. k. libbi nûni šarru i-dan-nin-ma mâhira la iṣi(-ši)
 100. t. k. ir-ri šipâti^{mes} piristu(-tu) Na-ram-^dSin ša A-pi-rak ina
 gam-lim isahḫap
 110. t. k. nikis(-is) rîmi-ma eli minâti^{mes}-šu ik-bi-ru ḫušaḫḫi še'i
 tibni u šamni ina mâti rubî ibašši(-ši)
 120. t. k. qû^{mes} šipâti^{mes} niširta bâbâni^{mes} u-paḫ-ḫir
 130. t. k. qar-qu-ru nabalkatu(-tu) kap-pi šuḫluḫti mâṭ Akkadu^{ki}
 140. t. k. i-ši-'-ti ʾe-erši ʾEn-lil ana mâti ana limitti u-šar-ri
 150. t. k. i-ši-'-ti ʾe-kussî mâtâtî^{mes} innakirû^{mes}-ma kussû(Aš-Te) kussâ
 (Aš-Te) i-tar-ri-is
 160. t. k. šal-lim ša amel addûbi saḫ-maš-tum u māršu ina mâti ibašši(-ši)
 170. t. k. pîkûrtu pat-lu piristu(-tu) māršu ana mâti rubî itbam(-am)
 180. t. k. širu it-gu-ru tibû ana šarri bārtum
 190. t. k. Pap šubti-ka a-na šubti nakri-ka iššir(-ir)
 200. t. k. kakkabu umanni(-ni) rubî mâhira la iṣi(-ši)
 210. t. k. ḫallu tēm mâti išanni(-ni)
 220. t. k. maš-ti ili u ʾIštar māršu eli ummanni(-ni)-ia unaddi(-di)
 230. t. k. gišimmaru ba-ru-û iha libbi ummanni(-ni)-ia illikû^{mes}
 240. t. k. našru piristu(-tu) ʾE-ta-na šarru ša ana šamê(-e) itêlu(-u)
 250. t. k. pa-aš-tu piristu(-tu) ʾNa-ram-^dSin
 260. t. k. a-ri-tu piristu(-tu) ʾNa-ram-^dSin
 270. t. k. ka-ba-bu šarru i-dan-nin-ma mâhira la iṣi(-ši)
 280. t. k. litu tanittu(Zag-Sal) šab rubî ina kabti-šu imaqu(-ut)
 290. t. k. ʾnabhantu amel nakru mât rubî ana qi-rib ittur(-ur)
 300. t. k. šu-kui-tim ši-e rubû alâni^{mes}-šu ana Im-Tab-Tab-ba
 innakurû^{mes}-šu
 310. t. k. abnu-ba-ri rubû šubat-su ana qi-rib etêrub(-ub)

5. 1. k. abnu pulukku ^{meš}nakru šubat-šu ana qī-rib eērub(-ub)
 5. 1. k. abnu pulukku šanū^{meš} enšūti^{meš} ¹akakku šarri kēnu
 5. 1. k. ¹ribhu kup-pu-tu rubū šubta u-za-qar-ru ú . . .
 5. 1. k. ¹ribhu kup-pu-tu-ma šanū^{meš} enšūti^{meš} libbi bēli māti la Si- (?)
 45 5. 1. k. e-gi-i ¹akakki šarri kēnu
 5. 1. k. maṣhatu zaq-ru lalū^{meš}-šu lalū^{meš}-šu-nu imallū^{meš}
 5. 1. k. kubšu kussu (Aš-Te) kussā (Aš-Te) i-tar-ri-iš
 5. 1. k. qaqqadi aggulli šab rubī māhira la iši(-ši)
 5. 1. k. pu-qut-ti nābalkutu(-tu) kap-pi
 50 5. 1. k. har-har-ri te-šu-u
 5. 1. k. hal-hal-la-tu pī-ia ana ummanni(-ni) imaqu(-ut)
 5. 1. k. im-bu-ū-ti manzaz ¹Ištar-ia libbi umanni-ia itti ilāni^{meš}
 Kar(-mi)
 5. 1. k. li-li-ši ana pī išten(-en) mātu uššab(-ab)
 5. 1. k. ši-si-i-tum par-ga-niš u a-bur-reš uššab(-ab)
 55 5. 1. k. paṭru ana riksi piristu(-tu) ^mNa-ram-^aSin
 5. 1. k. pāšu [u] paṭru ilu ikkal
 5. 1. k. naglabi^{meš} gallabi šarru qarradē^{meš} iši(-ši)
 5. 1. k. šanū-ma ana maḥrūti^{meš}-šu-nu illikū^{meš} ana arkāti^{meš}-šu-nu
 na-aḥ-su māhīru nap-ša māti ikkal
 5. 1. k. šanū-ma ana arkāti^{meš}-šu-nu illikū^{meš} ana maḥrūti^{meš}-šu-nu
 na-aḥ-su biblu māti ub-bal
 60 5. 1. k. Nag-Mi^š ¹akakki šarri kēnu
 5. 1. k. Ne-Za-Za ^aEn-lil ana māti ana limutti u-šar-ra tāmtu ub-bal
 ^aAdad irahiš(-iṣ) zunnu^{meš} iḥappū^{meš} ālu šubāti^{meš}
 šubāti^{meš} im-mu-~~u-tu~~-ma ekalli i-har-ru-ub
 5. 1. k. zīmī alpi ummanni(-ni) rubī māhira la iši(-ši)
 5. 1. k. kal-bi ummani(-ni) rubī māhira la iši(-ši)
 65 5. 1. k. pāni Humbaba(^aHum-Hum) piristu(-tu) ḥammū ša māti
 kalama i-be-el
 5. 1. k. aqrabi ekalli irašši-ma ¹akakki šarri kēnu
 5. 1. k. Lam-Kid-Maḥ šar kiš-ša-ti ina māti ibašši(-sī)
 5. 1. k. Gud-Elīm ku-sa-ri-iq ša-nū mat-su kussa (Aš-Te) uššab(-ab)
 5. 1. k. Gud-Gud-Ná ma-ḥi-ši rīm(-im)-ma ana imni itarišū^{meš}
 dan-an šarri u ummani(-ni)-šu
 70 sâb šarri iqabbū-ma illikū(-ku) māhira la iši(-ši)

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š. t. k. Gud-Gud-Na ma-ḫi-ši rîm(-im)-ma ana šumêli itarišû^{meš}
dan-an nakri u ummani(-ni)-šu

šâb nakri iqabbû-ma illikû(-ku) mâḫira la iši(-ši)

š. t. k. šu-uš-kal-li piristu(-tu) a-kal-šu lu ša amêšša-tam amêl Uš^{meš}
ša ina libbi ummani(-ni)-šu

ana SHID(?) ul nâri imtaqut(-ut)

75 š. t. k. qaqqadi pilagqi tēm mâtî išanni

š. t. k. rit-ti amêltûi ḫušahḫu ina mâtî ibašši(-ši)

š. t. k. šepi amêlûti ḫarran ^dI-šum

duppu 3^{kan}-ma šummu tirâni duppu 7^{kan}-ma ku-kar ba-ru-tu nu al-til

šumma ekalli tirâni la ušabši(-ši) palî šarri uqatti kussû(Aš-Te)

inakir(-ir) bêtî ul-la uš-an-ni

ad² ^ud-g^{an}-ni duppu ^mNidintum-^dAnu apil ša ^mAnu-bêl-šu-nu apil ^mE-kur-za-kir

^hmašmaši ^dAnu u An-tu qât ^mAnu-aḫ-ušabši(-ši) apil-sa

apil ša ^mIna-qi-bit-^dAnu apil ^mE-kur-za-kir ^hmasmašu ^dAnu u

An-tum Uruk^{ki} ^{ar}ḫu Airu ūmu 7^{kan} 139^{ka} ^mAn-ti-²-ku-su šarru

ina a-mat ^dAnu u An-tum liš-lim

TRANSLATION.

If the *tirâni* are like

“ an open arch(?); the reign of the land will be short; there will be
a disaster in the land,

or the king will abandon his army; and with his army there will
be a change.

“ a moon-crescent; the army of the prince will not have a rival.

“ a long broken stretched out(?)—bow; the omen of an usurper.

5 “ a *gamlu* weapon; conquest.

“ a bow on the right; the prince's forces will rebel against him and
overthrow him.

“ a bow on the left; the enemy's forces will rebel against him, and
overthrow him.

“ breasts; a serpent will fall upon his vanguard.

“ a bull; the prince will resist his enemies.

10 “ a vulva; mercy will be strong in the land.

“ a *gamlu* weapon, and above is seen a fishnet; conquest.

“ a *gamlu* weapon, and below is seen a fishnet; an attack.

“ *el-lam Ku-Ši*; the reign of the prince will change; conditions of
the land will be altered.

If the *tirâni* are like

- “ *cl-lam Pu-Hi-Dir*; there will be weakness in the penis of the man.
- 15 “ the shape of a heart; the brothers of the prince will be driven
from the city, and sovereignty in the land will be extended.
- “ the heart of a fish; the king will be strong and he will not have a
rival.
- “ a rope of wool; the omen of Narâm-Sin who overthrew Apirak
in arms.
- “ a decapitated bull, and extended beyond its size; there will be a
famine of grain,
- 20 straw and vegetables in the land of the prince.
- “ woolen threads; he shall gather the treasure of the gates.
- “ a *qarguru*; rebellion of a wing (of the army); destruction of the
land of Akkad.
- “ the outline of a bed; Enlil will wander over the land for evil.
- “ the outline of a throne; the lands will be estranged, and dynasty
will oppose dynasty.
- 25 “ the apron of the *addubu*; there will be rebellion and sickness in
the land.
- “ a twisted cord; the omen is, sickness will come to the land.
- “ a wriggling serpent; an attack on the king; a revolt.
- “ *Pap*; thy capital will succeed against the capital of thy enemy.
- “ a star; the army of the prince will not have a rival.
- 30 “ a *hallu*; the spirit of the land will change.
- “ a drinking jar of the god and goddess; disease will fall upon my
army.
- “ a date palm; contentment will go from the heart of the army.
- “ an eagle; the omen of Etana, the king, who went up to heaven.
- “ a two-edged sword; the omen of Narâm-Sin.
- 35 “ a shield; the omen of Narâm-Sin.
- “ a flame; the king will be strong, and will not have a rival.
- “ a *tanittu* cow; the soldier of the prince will fall in his conceit.
- “ a brick-mould; the enemy will return to the land of the prince
for a conflict.
- “ a *šukuttim*; the prince's cities will be estranged from him on
account of duplicity.
- 40 “ an *ibaru* stone; the prince will enter his capital for a conflict.
- “ a *pulukku* stone; the enemy will enter his capital for a conflict.

- If the *tirâni* are like
- " a thin-double *pulukku*; the weapon of the king is true.
 - " a *kupputu ribhu*; the prince will elevate his capital, and...
 - " a *kupputu ribhu* and it is thin-double; the heart of the land's lord will not...
- 45 " a fence(?); the weapon of the king is true.
- " a pointed *maṣḥatu*; his luxuriousness (and) their luxuriousness will be full.
 - " a cap; dynasty will oppose dynasty.
 - " the head of a pike; the soldier of the prince will not have a rival.
 - " a thorn-bush; rebellion of a wing (of the army).
- 50 " a *harḥarri*; revolution.
- " a timbrel; my word to the army will fail.
 - " a seal-ring with the place (?) for my goddess; the heart of my army with the gods will...
 - " a *lilisi*; according to one mouth, the land will dwell.
 - " a *ṣiṣitum*; the (land) will dwell in security and in safety.
- 55 " a dagger on a belt; the omen of Narâm-Sin.
- " an ax and a dagger; the deity will consume.
 - " the razor of a barber; the king will possess warriors.
 - " double, and they went to their faces, to their backs they recede; price will consume the abundance of the land.
 - " double and they went to their backs, to their faces they recede; the produce of the land will increase.
- 60 " *Nag-Miṣ*; the weapon of the king is true.
- " *Ne-Za-Za*; Enlil will wander about the land for evil, the sea will swell, Adad inundate, rains will devastate, city buildings and dwellings will be ruined, and the palace will be destroyed.
 - " the face of an ox; the army of the prince will not have a rival.
 - " a dog; the army of the prince will not have a rival.
- 65 " the face of Humbaba; the omen is, a usurper of a land will rule the world.
- " a scorpion; the temple will be rich; the weapon of the king will be true.
 - " *Lam-Kid-Mah*; a king of hosts will be in the land.
 - " a *kusariqqu*; a second of his land will sit on the throne.
 - " *Gud-Gud-Na*, fighting bull, and extends to the right; the forces of the king and his army will say:

70 'a soldier of the king' and they shall march; he will not have a rival.

If the *tirâni* are like

" *Gud-Gud-Ná*, fighting bulls(?), and extends to the left; the forces of the enemy and his army shall say:

'soldier of the enemy,' and march; he will not have a rival.

" a net; the omen is his food... of the *shatammu*, the *Uš* who in his army for a.....will not fall(?)

75 " the head of an ax; the intelligence of the land will change.

" a human hand; there will be a famine in the land.

" a human foot; it is the affair of the god *Ishum*

Tablet 3 of *šummu tirâni*; tablet 7 of the *bârûtu* series. It is not complete.

If there is not a temple of the intestines; the reign of the king will end; the dynasty will change; a remote master will return.

80 Tablet of Nidintum-Anu, son of Anu-bêlshunu, family of Ekur-zâkir, the magician of Anu and Antu; by the hand of Anu-aḥ-ushabshi,

son of Ina-qibit-Anu, son of Ekur-zâkir, the magician of Anu and Antum. Erech, month Airu, day 7th, year 139th of Antiochus.

NOS. 15 AND 16. DIVINATION BY MEANS OF THE VISCERA.

These two texts, apparently written by Assyrian scribes, were copies of Babylonian originals. Only the reverse of each tablet has been preserved. They duplicate the contents of each other, and furnish some important variations. The transliteration given below is based on both texts. The one tablet was written by Ili-ma-aḥu, the seer, and the other by Tâb-šili-...

TRANSLITERATION.

Šumma ina ekalli ti-ra-ni

š. i. e. t. zi-ma eli ti-ra-ni ir-kab rubû mâti.....

1/4 š. i. e. t.

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RT. 22, After 24.
F. K. 46. 2. 10. 107
in line 100
J. L. B. 100
Phox 87.*

- š. i. e. t. zi-ma eli imni ti-ra-ni ir-kab rubû.....
 š. i. e. t. zi-ma eli šumêli ti-ra-ni ir-kab rubû ša mâti.....
 š. i. e. t. na-si-iḥ-ma eli imni ti-ra-ni ir-kab rubû mâti.....
 5 š. i. e. t. na-si-iḥ-ma eli šumêli ti-ra-ni ir-kab ^{amel}nakru mâti rubi-
 šu...
 š. i. e. t. na-si-iḥ-ma ana arkat(-at) ti-ra-ni imakut(-ut) šarru i-da-
 an-ni-in-ma mâhira la ibašši
 š. i. e. t. zi-iḥ-...-ma ^{ir}birku atru ekalli rubi iḥ-~~fa~~-ap-pa-²
 š. i. e. t. [di]-ig-š[u] iz-zi-iz ti-bu-um
 š. i. e. t. ^{ir}[irru] atru it-tab-ši rubâ ina ekalli-šu i-ba-ar-ru-uš
 10 š. i. e. t. ^{ir}irru at-ru pa-ri-ik rubâ ina ekalli-šu idākū^{mes}-šu
 š. i. e. t. ^{ir}irru at-ru [um]-ma-[tu] ib-ni mâr tuq-ma-at-ti ^{ku}šfa
 iṣabat(-at)
 /155a
 /u š. i. e. t. par-rum ina imni iššakin(-in) [ekalli] rubi ^{amel}nakrâ i-liq-qi
 š. i. e. t. par-rum ina šumêli iššakin(-in) [ekalli] ^{amel}nakri rubâ
 i-liq-qi
 /u
 /R š. i. e. t. ti-bu ~~ti~~-la-nu [ti-ra-ni] iššakin(-in) rubû ia-a-bi-šu qât-zu
 i-kaš-šd
 /a 15 š. i. e. t. ^{ir}kakku a-ri-du uš[si-ma el]i ti-ra-ni irkab-ma šur-ru-ur ù
 imkut(-ut) ardi šarri.....
 š. i. e. t. ^{ir}kakku a-ri-du ušsi-ma eli imni ti-ra-ni ir-kab a-kal nam-ra

3. The duplicate text (see line 1), has *nakru* instead of *rubû*.

7. The other text, li. 5, uses the ideogram *SA*. It is unfortunate that *zi-iḥ* is not complete.

7. The variant text has *sigiše*, which may have been repeated. This ideogram has the value *balû* "to go to ruin, be destroyed," *naqû* "to pour out," etc. *Dûb*, which means *šibû*, also means *šapâku*, *tabâku sarâqu* (S^o 35 ff.) "to pour out;" cf. *šāpâteka*, Ezek. 32: 6. Cf. the palace shall be dissolved (*namôg*), Nahum 2:7.

8. Cf. K. 8272:3, Boissier *Choix de Textes Relatifs à la Divination* p. 87.

9. Cf. *ibid.* li. 4.

11. For *tuq-ma-at-ti* the variant text reads *BE.MU.SU*. That this is probably an ideogram for *tuqumtu* appears reasonable when it is considered that *BE* has such values as *laqātu*, *naqâru*, *šagâmu*, etc.

14. Cf. *zi-bu* K. 8272:5 Boissier *ibidem*, p. 87. On *zi-bu* = *tibû*, see Jastrow, *Religion* II 780, note 2.

15. Cf. *DUL-GUB*, Boissier, *ibid.* p. 87, li. 6, and B. 9596.

16. On *namâru* cf. Jastrow *Religion* II 103.

- š. i. e. t. ¹⁸kakku a-ri-du ušši-ma [eli] šumêli ti-ra-ni ir-kab zinništu
etirtum(-tum)
- Summa ekallu ti-ra-ni
- š. e. t. šina(-na) marê^{mes} šarri] ¹⁹kušši a-bi-šu i-ša-bat
- š. e. t. šina-ma ~~šak-nit-tum~~ eli a[-~~hu~~]-ir-kab rubû šarrut(-ut) kiš-šu-ti
i-ša-bat
- 20 š. e. t. šina-ma a-~~hi~~-tum eli rêšan êlati(-ti) irkab rubû ana [^{amêl}nakri-
šu] katû išakan(-an)
- š. e. t. šalaštu marê^{mes} šarri ana ²⁰kušši a-bi-šu-nu ana limutti(-ti)
i-te-ib-bu-ú
- š. e. t. šalaštu-ma ištenit(-it) ina imni ištenit(-it) [ina] šumêli
[šaknat] be-el-tum ²¹kušša i-ša-bat
- š. e. t. šalaštu-ma ištenit(-it) [a-ri-ik] ištenit(-it) ik-ru ²²kuššu i-na-
ak-ki-ir
- š. e. t. šinâ-ma im-nu-ú šarrâni(lugal-e-ne) in-ni-im-mi-du-ma mâta
ibêlû^{mes} (-lu)
- 25 š. e. t. šinâ-ma šu-me-lu-ú šarrâni(lugal-e-ne) in-ni-im-mi-du-ma
mâta la ibêlû^{mes} (-lu)
- š. e. t. šinâ-ma ina imni iššakanû^{mes} (-nu) ši-bu-tu in-ni-im-mi-du-ma
mâta i-bi-lu
- š. e. t. šinâ-ma ina šumêli iššakanû^{mes} (-nu) KIMIN-ma mâta la
i-be-el-lu
- š. e. t. na-si-ih-ma ina imni ti-ra-ni um-ma-ta ib-ni rubû ina âli-šu
iṭ-ṭa-rad-ma
ina mâti išanni-ma iṭ-ta-nam-giš
- 30 š. e. t. na-si-ih-ma ina šumêli ti-ra-ni um-ma-ta ib-ni rubû ša mâti
^{amêl}mihra
- š. e. t. ti[-ra-ni] ana šinâ(-na) i-zu-uz te-im mâti (i-)išanni(-ni)
naphar išten šu-ši šumma ti-ra-ni qât ^mI-li-ma-aḥ...

18. The duplicate text, li. 16, reads "sons of the king shall strive (iṣ-ta-an-na-an-nu) for the throne of their father."

21. Instead of limutti(-ti) i-te-ib-bu-u, the duplicate text reads SA.SA-nu, which is to be read ištannannu(-nu), cf. SA = šanânu B. 9539, and Jastrow Religion II 848. Šanânu in II¹ has the meaning "to rival, combat, fight." Cf. also SA.SA = dâlu "to slander," dabâbu "to calumniate," etc.

TRANSLATION.

If in the temple of the intestines

“ a face pass over the intestines; the prince of the land

“ a face pass over the right of the intestines; the prince

“ a face pass over the left of the intestines; the prince of the land . . .

“ there is a separation, and it pass over the right of the intestines;
the prince shall [seize] the land [of the enemy]

5 “ there is a separation, and it pass over the left of the intestines;
the enemy will [seize] the land of the prince.

“ there is a separation, and it falls to the rear; the king shall be
strong, and will not have a rival.

“ is *zi-ih* . . . , and there is a superfluous shoot; the palace of the
prince shall be dissolved.

“ a split exist; an uprising.

“ there is a superfluous intestine; the prince they shall see in his
palace.

10 “ a superfluous intestine is separated; the prince they shall kill in
his palace.

“ a superfluous intestine form a mass; a son of strife shall seize the
throne.

“ a break(?) is on the right; the palace of the prince shall take the
enemy.

“ a break(?) is on the left; the palace of the enemy shall take the
prince.

“ a club is at the end (?) of the intestine; the prince shall capture
his enemy by his hand.

15 “ a hanging weapon come out, and pass over the right of the intes-
tine and is brilliant, and fall; the servant of the king . . .

“ a hanging weapon come out and ride over the right of the intes-
tine; food is possessed.

“ a hanging weapon come out and ride over the left of the intes-
tine; a woman is the deliverer.

If the temple of the intestines is double; a son of the king shall seize
the throne of his father.

If the temple of the intestines is double, and a *šaknittum* ride over
the side; the prince shall seize a powerful kingdom.

If the temple of the intestines

20 " is double, and the side ride over the top of the head; the prince shall establish a hold upon his enemy.

" is triple; sons of the king shall advance with evil intent against the throne of their father.

" is triple, and one is on the right, one is on the left; a lady shall seize the throne.

" is triple, and one is long, one is short; the dynasty shall change.

" is double, and they are right; kings shall be established, and they shall rule the land.

25 " is double, and they are left, kings shall be established, and they will not rule the land.

" is double, and they are on the right; elders shall be established, and they shall rule the land.

" is double, and they are on the left; elders shall be established, and they shall not rule the land.

" is separated and a mass is formed on the right; the prince shall be driven from his city, and

there shall be a change in the land, and it shall be overthrown.

30 " is separated, and is formed a mass on the left; the prince of the land shall have a rival.

" divide into two; the spirit of the land shall be changed.

Total 60 *šumma tirâni*, by the hand of Ili-ma-aḥu, [the seer].

NO. 17. SUMERIAN INCANTATION FOR AN EVIL TONGUE.

This Sumerian text partially duplicates the ninth tablet of the Shurpu Series,¹ a copy of which belonged to the Library of Ashurbanipal. The present inscription enables us to make some corrections in the text that has been restored from a number of fragments in the British Museum; which text, on the other hand, enables us to complete several lines that have been injured in the present text. In the duplicate ê "house" is written a "water," and ú "vegetable" is written û "day." Apparently the Assyrian scribe wrote the tablet from a dictation.

¹ See Zimmern *Shurpu* (AB 12), 44 ff.

En ^{giš}šinig ^{siš}dil dingir edin-na
 pa-zu an-šù úr-zu ki-šù
 pa-zu an-šù giš bur-bur-ra
 úr-zu ki-šù te-me-en sîg-ga
 5 šab-bi-zu dingir-ri-e-ne
 pa-bi sag-bi sag-ge ^êtû-ám
 ka lû-gâl-lu mu-un-el-la mu-un-láh-láh-ga
 ka(eme) hul-gâl bar-šù he-im-ta-gub

En úin-nu-uš ú el abzu-ta sar-a
 10 an-šù pa-zu ki-šù úr sag
 an-šù pa-zu ki-šù ne-in-tág
 ki-šù úr-zu ki-šù mu-un-el
 šab-bi pa-zu šakan he-ši-in-láh-láh-ga
 pa-bi sag-ba sag-ba ^êtû-ám
 15 ka l-ûgâl-lu mu-un-el-la mu-un-láh-láh-ga
 eme hul-gâl bar-šù he-im-ta-gub

En gi-azag gi-el gi-šâg-ga sar-a
 an-ta ba-mul ki-ta ba-mul
 an-ta ki-ta mul-mul ne-[ib-si]
 20 an-ta šú-si-di ki ⁴[Babbar-ge]
 ki-ta šú-luḥ šú-dû ⁴En-k[i-ga-ge]
 sag-ge ^êtû-ám giš-bur-bur-[ra]
 lûgâl-lu sag-ge ^êtû-ám ka-bi a-ra-an-bi
 ka lû-gâl-lu mu-un-el-la
 25 eme hul bar-šù he-im-ta-gub

1. Cf. ^udil, Küchler *Med* p. 32.

4. The variant reconstructed text reads sîg-ga "green" foundation. See Zim-mern *Surpu* IX.

7. The sign âlu is apparently intended for gâl.

8. The first sign is apparently intended for eme; cf. the variant text *Surpu* p. XVII.

14. Also 22, 23, and 31. The word ^ê(bîtu) is written instead of a (^{mê}); cf. *Surpu* XVII 14, 20, 21 and 29.

18-22 are restored from the variant text; see *Surpu* LXXIII.

22-23. Note the scribe's variations in the writing of ge and ê.

25. Apparently gâl was omitted by the scribe.

En elteg-si ka lug-ga azag-azag-ga
 "ukuš sag gar-si-si sīg-ga
 eš-bar ka-azag nam-ta-ri
 eme te-bi im-mi-in-(?)-dúb-bu
 30 eme te-bi im-mi-in-te-en-te-en
 lù-gàl-lu- sag-ga ê tū-ám ka-bi a-ra-an-bi
 ka lù-gàl-lu mu-un-el-lu mu-un-láh-láh-ga
 eme hul-gál bar-šù he-im-ta-gub

Incantation: O tamarisk, the divine *dil* tree of the plain!
 Thy branch (is) in the heaven, thy root (is) in the earth.
 Thy branch (is) in the heaven, O tree of redemption.
 Thy root (is) in the earth, O foundation of grace.
 5 Thy twig (is) of the gods
 Its branch (is) the ban, the ban of the libation house.
 The mouth of the man becomes clean, becomes pure.
 Let the evil tongue stand aside.

Incantation: O *mashtakal*, thou holy plant, grown in the sea,
 10 In the heaven (is) thy branch, in the earth is the root of the ban.
 In the heaven (is) thy branch, to the earth it is thrown down.
 In the earth (is) thy root, in the earth it is pure.
 The twig of the branch, may it purify the bowl.
 Its branch is the ban, the ban of the libation house.
 15 The mouth of the man becomes clean, becomes pure.
 Let the evil tongue stand aside.

Incantation: O pure reed, holy reed, grown in the *gi-sag-ga*;
 Above it shines, below it shines.
 Above (and) below it is filled with splendor.
 20 Above is the hand of justice, the hand of Shamash.
 Below is the performing rite of Ea.
 O ban of the libation house, O tree of redemption,

26. Elteg-si = *uḫulu qarnānu*; see Küchler *Med.* p. 106.

27. The variant text instead of ú, reads û; which it would seem was a mistake
 see *Surpu* XVII:25. On [ú]ga r-si-si cf. *M.* 9288.

29. The variant reads dub-dub-ba; cf. *Surpu* XVII:27.

O man, the ban of the libation house, has pronounced its word for thee.
 The mouth of the man becomes pure.
 25 Let the evil tongue stand aside.

Incantation: O *clieg-si*, cleanse (and) purify the mouth.
 O cucumber the ban, gracious *gar-si-si*,
 Decide the fate of the pure mouth.
 The language of its propitiation appeases him.
 30 The language of its propitiation reconciles him.
 O man, the ban of the libation house has pronounced its word for thee.
 The mouth of the man becomes clean, becomes pure.
 Let the evil tongue stand aside.

NOS. 18 TO 35. MISCELLANEOUS TEXTS.

No. 18 is an incantation for an evil spell caused by a witch. Texts Nos. 19 and 20 bear upon astrology; the latter, entitled "the star and thy register for the tenth of Nisan," explains the formulæ for horoscopic forecasts. Nos. 21 to 24 are omens. No. 25 is a calendar specifying the days of the months Marchesvan, Kislev, and Tebet, when certain rites were performed in temples throughout Babylonia. The identification of some of the gods with certain temples and cities, is important. These are included in the Index of Names. Nos. 26 to 28 are lists of occupations, names, etc.; these, with the syllabaries and explanatory texts, Nos. 29 to 35, will be included in the lists which are being prepared for publication, by Dr. Ettalene M. Grice, of the Yale Babylonian Seminary. No. 35 was previously published by Père Scheil, in *Recueil de Travaux*, 27, p. 125. = *Revised VII*

NO. 36. MULTIPLICATION TABLE $160,000 \times 1$.

This tablet contains the multiplication table $160,000 \times 1$ on the obverse, and 24×1 on the reverse. In the former table, the number is written five times thus 𐎶 𐎶 𐎶 𐎶 𐎶 . This would equal 9,736,000. Either 𐎶 should be omitted, or it has a significance which has not been recognized. If this is omitted, the number is 160,000, and all the calculations hold out, even the square of it in lines 24 and 25, namely $160,000 \times 160,000 = 25,600,000,000$.

This number 160,000 is a divisor of 12,960,000; but not all multiplication tables are, as has been heretofore assumed, for in the Yale Collection there is an $800,000 \times 1$ table. In the closing lines of both tables the number is squared; and then the total is said to be the square of it. The reverse reads: 24 a-ra 24 576 576-e 24 á m ib-di; i. e., "24 \times 24 = 576; 576 is the square of 24." The tablet is dated mu ^dEn-líl gîr-ra, an unidentified date, apparently of the Hammurabi era.

No. 37. DIVISIONS OF THE SHAR-GAL.

This tablet contains the divisors and quotients of 12,960,000, or 60 raised to the fourth power, the number so extensively used in early Babylonian mathematical texts; and which in Sumerian was called Shar-Gal. Plato regarded it as the number of the days of the earth's lifetime, which he called the "geometrical number" (*γεωμετρικός*). Several fragments of similar texts have been published, for which the list of the divisors and quotients has been restored.¹ The present text, however, is complete. The opening lines read:

1 (i. e., 12,960,000)	$\frac{2}{3}$ -bi (i. e., its two-thirds =)	8,640,000 á m
š ú -ri -a -	bi (i. e., its half =)	6,480,000
igi -3 -gal -	bi (i. e., its third =)	4,320,000 etc.

As heretofore observed only the divisors of this number, namely $\frac{2}{3}$, $\frac{1}{2}$, $\frac{1}{3}$, etc., with their quotients, are given, up to $\frac{1}{81}$; but the next divisor in the texts is not 72, but it is 81. Even the published text upon which the supposed 72 is based, is to be read 81.² The present text, as well as YBC 7303, shows this. Why the divisors 72 and 80 are omitted in all these texts is not clear. The last divisor given in all of them is 81.

Nos. 38-42. MATHEMATICAL TEXTS.

No. 38 is a 10×1 multiplication table, dated in the 28th year of Samsu-iluna; No. 39 is a 16×1 table. Nos. 40 and 41 are metrological tables; and No. 42 gives the squares of numbers from 20 upwards.

¹ See Hilprecht *BE* XX, 20, 21, 22, and 25; and Pinches *H A V*, p. 72.

² See *BE* XX 20 Rev. Col. IV, 28.

NO. 43. BRONZE CANEPHOUS STATUE OF UR-ENGUR.

This bronze statue was first presented in a little monograph entitled *Ur-Engur, a Bronze of the Fourth Millennium in the Library of J. Pierpont Morgan*, by C. H. W. Johns, Litt.D. It is not only the oldest of such statues, but it is the largest and finest known. It stands 33 cm. high. The inscription reads: "Ur-Engur, king of Ur, king of Sumer and Akkad, who built the temple of Enlil." Ur-Engur, we now know, ruled at Ur from about 2474 to 2456 B. C. The Collection also possesses the stone tablet bearing the same inscription, such as have usually been found with these statues. They were discovered at Nippur. Nothing has been found at that site to compare with the statue as a work of art.

NO. 44. VOTIVE TABLET OF UR-ENGUR.

The inscription of this stone votive tablet reads: "To Innina the mistress of Eanna, his goddess, Ur-Engur the mighty hero, king of Ur, king of Sumer, and Akkad, her temple he built and restored."

NO. 45. ONYX BOWL DEDICATED ON THE BIRTH OF A PRINCE.

The greenish onyx bowl containing this inscription was found at Warka. It was dedicated to the god on the occasion of a prince being born to Lugal Kisalsi, apparently the King of Erech, who ruled about 3100 B. C. The inscription reads: "To the god Urra, by the priest Abu-hadu, for a son of Lugal-Kisalsi, born of his wife Muharsagni, has been presented."¹

NO. 46. FRAGMENT OF A JAR DEDICATED TO THE GODDESS NISABA.

This inscription is on a part of the rim of a large pottery jar, which measured about fifteen inches in diameter. The dedicatory inscription of the jar reads: "to Nisaba, the loyal lady, the gracious lady, the magnificent lady, the beloved of the god Anu, the lustrous one of the lands, the lady with sevenfold intelligence (?), seven hands (?), fourteen² intelligent (?) ears, exalted scribe of Anu, the . . . of Enlil, . . ."

¹ See Banks *Amer. Jour. of Sem. Lang.* XXI 62f.

² It was published by Scheil *OLZ* VII, 254 f., since which time it has suffered considerably from disintegration, and instead of "eighteen" it seems to appear to read "fourteen."

NO. 47. INSCRIBED VOTIVE OBJECT OF KURIGALZU.

In the dark center of the agate cameo, the following inscription appears: "En-lil lugal-a-ni-ir Ku-ri-gal-zu a-mu-ru "To Enlil, his lord, Kurigalzu has presented." Kurigalzu lived about 1300 B. C. It probably was found at Nippur at the time excavations were conducted at that site. Fragments of two other specimens of the same ruler were found, and are now preserved in the Ottoman Museum, in Constantinople.¹

NO. 48. INSCRIBED VOTIVE OBJECT OF NEBUCHADNEZZAR II.

Encircling the dark center of an agate cameo there is engraved the following inscription of Nebuchadnezzar (604-561 B. C.): *Ana "Marduk bēli-šu "Nabû-kudurri-ušur šar Bâbili^{ki} mâr. "Nabû-apal-ušur ana balâti-šu iqîš* "To Marduk, his lord, Nebuchadnezzar, king of Babylon, son of Nabopolassar, presented for his life."

The object presumably was found at Babylon, the patron god of which city was Marduk. This idea is supported by the fact that a similar one, though smaller, and not so symmetrical, was found by the expedition under Koldewey in the ruins of that city.²

NO. 49. ANNALS OF ARIK-DÊN-ILU.

This fragment contains the earliest annals from Assyria at present known, and the only historical record of the Assyrian king Arik-dên-ilu, who ruled about 1300 B. C. Besides it, there are known a short dedicatory inscription on a limestone cylinder,³ and an inscribed brick⁴ of this king. The present fragment, which is a part of a large tablet, may prove of great value when other fragments of the same text are found.⁵

NO. 50. A CHARTER OF SIN-SHUM-LÎSHIR.

The deed or charter which is represented by this fragment has been regarded as having been granted by Sin-shar-ishkun, one of the last

¹ See Hilprecht *OBI*, Nos. 134 and 135.

² See Koldewey *Die Tempel von Babylon und Borsippa*, Abb. 76.

³ See King *Annals of Assyrian Kings* I, p3.

⁴ See Lenormant *Choir de Textes Cuneiformes* No. 72 169f.

⁵ The text is here published for the first time; the transliteration was published by Scheil *OLZ*, VII 216f.

kings of Assyria.¹ On this fragment has been based the claim that Sin-shar-ishkun was a son of Ashurbanipal, and a brother of Ashur-etil-ilâni, who succeeded Ashurbanipal; but the traces preserved of the second and third elements of the name point rather to another ruler, whose name is known at present only from the date of a single contract tablet which is in the Metropolitan Museum, namely Sin-shum-lishir² king of Assyria. It has been assumed that the brief reign³ of this ruler, Sin-shum-lishir, followed that of Ashur-etil-ilâni, because the name of the only other known ruler, before the fall of Nineveh, that of Sin-shar-ishkun, is identified with the Greek Sarakos, whom Abydenus tells us was the last king of Assyria.

According to the improved reading of the name in the text, as here offered, namely Sin-shum-lishir, the son of Ashurbanipal, the necessity disappears for regarding the ruler fourth removed from that great king as his son. The importance of this fragment is confined to these facts, since little more of the document is preserved than enough to determine its general character.

NO. 51. BUILDING INSCRIPTION OF NABOPOLASSAR.

The inscription refers to the building operations of Nabopolassar (625-604 B. C.) at Babylon. It was baked too long, which resulted in the cylinder losing its symmetrical shape, and in the injury of some of the text. It is written in the monumental script, as are other inscriptions of this ruler. The transliteration and translation follow:

- 1 *Na-bi-um-apal-[u-su-ur]* Nabopolassar,
šarru dannu [šar Bâbili^{ki}] the mighty king,
šar^{ma}[¹Su-me-eri-im u Ak-ka-di-i^{ki}] king of Sumer and Akkad,
ša [pa-la-ah Ilu u Ištar] who reverences Ilu and Ishtar
 5 *ru[bam na²-dam ti-r]i-iš ga-at* the exalted prince, directed by
 the hand of
Na-bi-um i [⁴Marduk] a-na-ku Nabû and Marduk, am I.
ni-nu-um il[i(NI-NI) r]a-be-u-tim When the great gods

¹ The name has thus been read by Scheil, who published the text and translation, *Z.A.* XI, 47 ff. With the exception of a few minor points besides the reading of the name here discussed the text does not differ from that previously published.

² Clay, *B. E.*, VIII, 141.

³ The Tablet is dated on the 13th day of the accession year. Unfortunately the month is not given.

2 of BP. 1, 309;
 Stephens GNT. 18 N. 84

<i>a-na be-lu-ut ma-a-ti šu-ma-am</i>	pronounced the lofty name for	
<i>ši-ri-im</i>	the	
<i>ib-bu-u ha-aṭ-ṭa pi-ri-ik-ti</i>	lordship of the land, entrusted to	
	me a despotic sceptre	
10 <i>a-na ri-te-id-di-e ni-ši-ia</i>	to govern my people,	
<i>i-qi-pu-u-ni ¹⁸uš-pa-ri-im ši-ri-im</i>	and placed in my hands the exal-	
	ted reins ¹	
<i>[a-]na ku-nu-uš la ma-gi-ri-im</i>	for the subjugation of	
<i>u-ša-at-mi-iḫ ga-tu-u-a</i>	of the refractory,	
<i>in ū-mi-šu-ma na-ap-ḫa-ar</i>	In that day, upon all my work-	
<i>um-ma-ni-ia</i>	men	
15 <i>tu-up-ši-ik-ku lu e-mi-id</i>	I placed the <i>tupšikku</i> .	
<i>¹⁸al-lu ¹⁸ma-ri-im lu u-ša-aš-ši-im</i>	The hoe and spade I caused to be	— <i>mar</i>
	borne by	
<i>ni-ši ma-a-ti e-li-ti ū ša-ap-li-tim</i>	the people of the upper and nether	
	land,	
<i>ša ¹⁸Na-bi-um ū ¹⁸Marduk</i>	with which forces Nebo and Mar-	/s
<i>ši-ri-ḫi-na</i>	duk	
<i>a-na ga-ti-ia ū-ma-al-lu-ū</i>	filled my hand.	
20 <i>¹⁸Ur-ra be-li-.....li-.....</i>	Ur-ra, the lord of.	
<i>im-ni-ia ra-bi-.....sa</i>	on my right.	
II <i>.....be-a</i>	.....
<i>.....ki-.....</i>	.....
<i>.....um-ma-.....</i>	.....
25 <i>.....¹⁸Marduk ra-be-a-.....</i>	....Marduk the great	
<i>.....a-na im-ṭab-ba-.....</i>	.....to _____	<i>Tab. - Dec 4 Hansen</i>
<i>ni-ni ū-mi-šu ni-mit-ti-¹⁸[Bel]</i>	When in that day, Nimitti-Bêl	
<i>e-iš-ši-iš lu ab-ni-ma a-na</i>	Verily I built anew; and for	
<i>¹⁸Marduk be-li-ia</i>	Marduk, my lord,	
<i>ki-ma ū-mi-im lu-u-na-mi-ir</i>	verily I made shine like the day.	
30 <i>ma-aš-ša-ar-ti E-sag-ila u</i>	The guarding of Esagila and	
<i>Bâb-ilim^{meš}</i>	Babylon	
<i>lu u-da-ni-in mârê^{meš} Ba-bi-lam^{ki}</i>	truly I strengthened. The sons	
	of Babylon	
<i>šu-ub-ti ne-eḫ-ti lu u-še-ši-ib</i>	in a restful dwelling place, truly	
	I made dwell.	

¹ Cf. Jensen *K B*, VI p. 440.

2	Ba-bi-lam ^{ki} ma-ḥa-aš bēli ra-be-im	Babylon, the city of the great lord
	^a Marduk	Marduk,
	ki-ma ša ū-mu-um u-ul-lu-tim	as in former times,
35	a-na ta-na-da-a-ti lu aš-ta-ka-an	for magnificence, verily I established.
	^a Marduk ^a En-lil ili (NI-NI)	May Marduk, the Enlil of the gods,
	a-ši-ir ki-ib-ra-a-tim	the director of the quarters,
	e-ib-ši-ti-ia da-am-ga-a-tim	upon my pious deeds
	ḥa-di-iš na-ap-li-is-ma ḥa-at-ṭa	joyfully look; and a righteous
	i-ša-ar-tim ^{akku} qatā-	sceptre, improved arms, an established
	šū-ur-šū-da	reign for the future,
40	pa-li-e ū-mu-um ri-e-qu-tim	in the four quarters,
	in ki-ib-ra-tim ar-ba'-im	exalted in the full joy of heaven,
	in ri-ša šamē (=r) LAL -A-tim	
	ši-ta-ad-du-mi	
	in qi-be-ti-ka ši-ir[im]	by thy lofty command,
45	[a-na] ši-ri-iq-tim šar-ru-tu[-ia]	[as] a gift to [my] kingship,
1a/a	[šū-ur-qi-ṭm]	[present]

No. 52. MARRIAGE CONTRACT FROM MESOPOTAMIA.

Owing to the fact that excavations have not been conducted in the middle Mesopotamian region, only five cuneiform inscriptions that have been published have come from that district. The exact provenance of the present document, one of the five,¹ which teems with interest and important data, is not known; yet it is safe to say that it was found in the land, called in ancient times Ḥana, the home of the gods Dagan, Shamash, and Itur-Mer, near the river Ḥabur. It was written in the reign of Hammu-rabi'.² Whether this ruler is to be identified with the great law-giver of the First dynasty of Babylon, or with another bearing that name, who lived perhaps in the Cassite period, cannot definitely be determined. The seal impression, however, as

¹ See Clay *Empire of the Amorites* 111 ff, on the other four inscriptions.

² On the reading *Hammu-rabi'* instead of *Hammu-rabiḥ* (-rawi, -rawiḥ or -rafi) see Clay *Empire of the Amorites*, 113 ff. In spite of the fact that Albright considers it now "absolutely certain" that Luckenbill's 'Ammurawiḥ, and the meaning of the name "the clan is wide" are correct (*Jour. Pal. Or. Soc.* I: 70), it would seem that he will need to furnish a little more data besides finding that a form of that root, not in a personal name, was used in So. Arabic. If *Reḥab-'am* means "he has extended the tribe," does *Reḥab-Jahu* mean "he has extended Jahu"? In the Cassite period and that of the First Dynasty the *ah*, *ih*, sign is frequently used for the breathing.

far as known to the writer, is peculiar to the Cassite period. The fact that the name of the Cassite god Bugash is found on the tablet, in the name of the canal Habur-ibal-Bugash, seems also to point to the time of Cassite influence.

The text which has been published and translated¹ is here republished with some modifications. It should be noted that the names of the two cities in the date formula, which have been read and frequently reproduced, as *Zakku-Isharlim* and *Zakku Igitlim*, should be read *Dûr Isharlim* and *Dûr Igitlim*.

- | | |
|--|--|
| <p>"<i>Ki-ik-ki-nu mâr "A-ba-ia</i>
 <i>i-na bu-ul-ti-šû ši-im-ti ša</i>
 <i>'Bi-ti-"Da-gan</i>
 <i>aššati-šû i-ši-mu</i>
 <i>"Ki-ik-ki-nu mût-za</i>
 5 <i>'Bi-it-ti-"Da-gan aššat-zu</i>
 <i>šum-ma "Ki-ik-ki-nu mût-za</i>
 <i>a-na 'Bi-it-ti-"Da-gan aššati-šû</i>
 <i>ú-ul aššati-mi at-ti i-qa-ab-bi</i>
 <i>ri-qu-zu i-na bîti-šû ú-ši</i>
 10 <i>a-na alpê^{meš} ekalli u-tar-hu-šû</i>
 <i>ú šum-ma 'Bi-it-ti-"Da-gan aššat-zu</i>
 <i>a-na Ki-ik-ki-nu mûti-ša</i>
 <i>ú-ul mûti-mi at-ta i-qa-ab-bi</i>
 <i>c-ri-ši-ša ú-ši a-na bît</i>
 <i>ru-uk-ba-at</i>
 15 <i>ekalli ú-šc-il-lu-ši</i>
 <i>marê^{meš} 'Bi-it-ti-"Da-gan</i></p> | <p>Kikkinu, the son of Abaia,
 by his generosity, the lot of Bitti-
 Dagan,
 his wife, determined:
 Kikkinu is her husband;
 Bitti-Dagan is his wife.
 If Kikkinu, her husband,
 to Bitti-Dagan, his wife,
 shall say: 'thou art not my wife,'
 empty handed she shall leave his
 house;
 with the oxen of the palace he
 shall herd <u>her</u>.
 And if Bitti-Dagan, his wife
 to Kikkinu, her husband,
 shall say: 'thou art not my hus-
 band,'
 she shall leave her <u>bed</u>; to the
 carriage house of the
 palace, he shall cause her to go.
 The children of Bitti-Dagan,</p> |
|--|--|

¹ See Johns *PSBA* 1907, 177 ff.

2 Probably *bultišu* is to be identified with the Hebrew בִּשְׁתִּי.

5 Bitti-Dagan probably means "Daughter (בת) of Dagan."

10 The word *u-tar-hu-šû* is Amorite from the root אָרַח to wander, go, cf. Job 34 : 8. Cf. also מֶלֶךְ "meal, food;" see *A Hebrew Deluge Story*, p. 62.

14 *Erišti* seems to be an Amorite word from the same root as *eršû* "bed," cf. עֶרְשָׁה "marriage couch," Cant. 1 : 16.

<i>ša a-na Ki-ik-ki-nu mûti-ša</i>	which to Kikkinu, her husband,
<i>û-ul-[lid]</i>	she bore,
<i>zitti i-na bîti "Ki-ik-ki-ni</i>	a share in the house of Kikkinu,
<i>[mûti-ša]</i>	[her husband]
<i>i-ka-lu "Ki-ik-k[i-nu mûti-ša]</i>	shall enjoy. Kikkinu, [her husband]
20 <i>"Apil-^aAdad....</i>	Apil-Adad.....
<i>a-na "Bi-it-[ti-^aDa-gan]....</i>	to Bitti-Dagan.....
<i>a-na ma-ri ik.....</i>	to.....
(two lines erased)	
25 .....	.....
<i>ša-da-.....</i>	.....
<i>da-ba- [bi.....</i>	complaint.....
<i>nîš ili û [šarri it-mu]</i>	By the god and [the king they swore].
<i>maḥar Pa-gi-rum</i>	Before Pagirum.
30 <i>^{arhu}Bi-ri-iš-ša-ar-ru ûmu 17^{kan}</i>	The month Biriššarru, day 17th,
<i>šattu "Ha-am-mu-ra-bi-²* šarru</i>	the year when Ḥammurabi', the king,
<i>^{na}Ḥa-bur-i-ba-al-Bu-ga-aš</i>	dug the canal Ḥabur-ibal-Bugash
<i>iš-tu ^aDûr I-šar-li-im</i>	from the city Dûr-Išharlim
<i>a-na ^aDûr I-gi-it-li-im</i>	to the city
<i>iṣ-tu-û</i>	Dûr-Igitlim,

NO. 53. LIST OF CITIES.

The importance of this inscription is in the large number of towns named in it. It belonged to the temple administrative archives of a temple, probably of Lagash. The text was previously published in the conventional Assyrian character.¹ It is here presented with some modifications, and in the script of the tablet. The cities are listed in the Index of Names.

NOS. 54 TO 57. BULLAE OF THE GREEK PERIOD.

Several thousands of more or less round clay objects, containing seal impressions, but uninscribed, have been found by the Arabs at Warka. The seal impressions on them indicate that they all belong to the Greek period. Every one of the several thousand seen by the

¹ See Scheil *RT*, 20, 68 ff.

writer is baked. They can be said to belong to the class of objects which have been termed "bullae"; and correspond to the many that have been found, although of a different shape, belonging to other periods, especially the Ur dynasty.

Most of these bullae are literally covered with seal impressions. The smallest contains two or three, while the largest contains many. One reproduced on Plate VI contains no less than forty impressions, every one of which is different. Unquestionably this means that forty different individuals are represented on the object by the impressions of their seals, which are equivalent to their signatures. On some of the larger bullae there is an irregular line composed of little circles running between the seal impressions (see Plate VI). In one instance there are ten of these little circles composing the line, which were apparently made by a minute tube, perhaps a small reed. This line doubtless was made to show where the impressions begin and end; for on the one side of it the impressions are more scattered than on the other, indicating apparently where they begin; while on the other side of the line, where they end, the impressions are considerably crowded together.

These bullae appear to have been used like those, published and discussed by Dr. Keiser, in Part III, of this series, belonging to the Ur Dynasty, two thousand years earlier. They were lumps of clay which had been pressed upon a light cord, encircling some reed like object; and in some instances a heavier cord or rope. After they had served their purpose as bullae, they were baked and preserved as a record. The large bulla with forty impressions, described above, has a round hole 3.15 centimetres in diameter.

The motifs of many of these seal impressions are Babylonian and Persian; yet some found among them are Grecian. Of special interest are several of the latter here presented which bear Greek inscriptions. (See also Plate VI.)

No. 54. The centre of this seal contains an emblem or design. The inscription reads ΑΛΙΚΗ ΟΡΧΩΝ "The salt-works of Erech". This reading and interpretation seems reasonable because of the fact that business transactions in salt frequently occur in the contracts and letters from Erech.¹

¹ See Clay *Neo-Babylonian Letters from Erech*. I am indebted to my colleague, Professor Torrey, for assistance in deciphering the faintly preserved Greek words.

No. 55. This seal contains a standing figure leaning upon a stand and touching what is probably an altar with a wand or spit. The inscription reads ΧΡΕΟΦΥΛΑΚ[ΟΣ] ΟΡΧΩΝ "The public accountant of Erech".¹

No. 56. The impression of this seal is very indistinct. It has also a standing figure with an inscription of a similar character; but the office is different. It reads [?]ΧΟ[?]ΦΥΛΑΚ[ΟΣ] ΟΡΧΩΝ

No. 57. This seal contains a well executed head, encircled with a garland. It is inscribed on the left side, ΕΝ ΟΡΧΟΙΣ "in Erech." The right side of the impression is incomplete; it doubtless contained the office. The head is probably of one of the Seleucid kings.

NO. 58. GREEK INSCRIPTION ON A JAR-COVER.

The exact provenance of this terra-cotta jar-cover is not known; but presumably it was found at Erech. The inscription reads: ΑΡΙΣΤΕΑΣ ΩΙ ΑΛΛΟ ΟΝΟΜΑ ΑΡΔΙΒΗΛΤΕΙΟΣ "Aristeas, whose other name was Ardi-Bêlti." In Part II of the present series, several persons were quoted as having assumed a second name; for example, we find, *Nanâ-iddina ša šumišu šanû* "Dimetiria" "Nanâ-iddin whose other name was Demetrios." It seems in this period the custom of changing even one Babylonian name to another was also practised.²

¹ Speleers has published a similar inscription which he reads Χρεοφύλακκος(sic) Ὁρχῶν "du comptable public des Orchoéniens." *Catalogue des Intailles et Empreintes Orientales des Musées Royaux du Cinquantenaire*, p. 234.

² See Clay *BRM* II p. 16.

NAME INDICES

NAME INDICES

Abbreviations

anc.	ancestor	f.	father
b.	brother	gf.	grandfather
BRM.	Babylonian Records in the Library of Mr. J. Pierpont Morgan	hus.	husband
		MLC.	Morgan Library Collection
d.	daughter	s.	son
		wi.	wife

Personal Names

- A-ba-ia*, f. of *Kikkinu*, 52:1.
A-bu-ha-du, 45:2.
A-da-pa, 3:16.
Am-mi-za-du-ga, 1:445.
An-ti'-ku-su, 7:48 | 8:38 | 11:34.
^a*Anu-ah-ušabši*(šī),
 1. s. of *Ina-qibit-Anu*, gs. of *Ekur-zâkir*, 13:81.
 2. s. of *Kidin-Anu*, gs. of *Ekur-zâkir*, 7:43 | 8:36.
 3. f. of *Anu-balâtsu-iqbi*.
^a*Anu-balât-su-iqbi*, s. of *Anu-ah-ušabši*(šī), 7:45.
^a*Anu-bêl-šu-nu*, s. of *Nidintum-Anu*, gs. of *Sin-lâqi-uninnu*, f. of *Nidintum-Anu*, 11:32 | 13:80.
^a*Anu-uballit*, f. of *Nidintum-Anu*, s. of *Sin-lâqi-uninnu*, 21:26.
^a*Anu-ušallim*, s. of *Anu-ah-ušabši*, 8:37.
Apil-^a*Adad*, 52:20.
Ardi-Bêlti (Ἀρδιβηλτειος), whose other name was *Aristeas*, 58.
Aristeas (Ἀριστεας), whose other name was *Ardi-Bêlti*, 58.
Arik-dên-ilu, 49:6, etc.
A-si-ni, 49:32.
^a*Aš-šur-apal*...., 50:4.
^a*Ashur-bâni-apal*, f. of *Sin-šum-[lišir]*, 50:2.
At-ra-am-ha-si-is, *At-ra-ha-si-sa*, 1:438 | 2:8.
Azag-^a*Aja*, 1:443.
^f*Bi-it-ti*-^a*Da-gan*, 52:2, etc.
E-kur-za-kir, anc. of *Kidin-Anu*, *Anu-ah-ušabši*, and *Ina-qibit-Anu*, 7:43 | 8:36 | 13:81.
E-si-ni, 49:10.
E-ta-na, ^a*E-ta-na*, 2:49, 52 | 13:33.
Gimil-^a*Nin-Šubur*, hus. of *Šaggamu*, 5:2.
^a*Ha-am-mu-ra-bi*?, 52:31.
^a*Humbaba* (^a*Hum-Hum*), 13:65.
Ili-ma-ah-u, 15:32.
Ina-qi-bit-Anu, s. of *Ekur-zâkir*, f. of *Anu-ah-ušabši*, 13:81.
Iqīša(ša), s. of *Innin-šum-êreš*, gs. of *Ekur-zâkir*, 20:79.
Ki-din-Anu, s. of *Ekur-zâkir*, f. of *Anu-ah-ušabši*, 7:43 | 8:36.

- Ki-ik-ki-nu*, s. of *Abaia*, 52:1, etc.
Ku-ri-gal-zu, 47:3.
Lugal-kisal-si, 45:3.
⁽¹⁾*Mu-ḥar-sag-ni*, wi. of *Lugal-kisal-si*, 45:6.
^a*Na-bi-um-apal-u-ṣu-ur*, 51:1.
^a*Nabû-apal-iddina*, 50:3.
^a*Nabû-apal-uṣur*, f. of *Nabû-kudurri-uṣur*, 48:1.
^a*Nabû-kudurri-uṣur*, s. of *Nabû-apal-uṣur*, 48:1.
Na-ram-^aSin, 13:17, 34, 35, 55.
Nidintum-^aAnu,
 1. s. of *Anu-bêlṣunu*, gs. of *Sin-lâqi-uninnu*, 11:33 | 13:80.
 2. s. of *Anu-uballit*, gs. of *Sin-lâqi-uninnu*, 21:26.
 3. s. of *Sin-lâqi-uninnu*, f. of *Anu-bêlṣunu*, 11:32 | 13:80.
Pa-gi-rum, 52:29.
E-ri-ṣu, 14:8.
Sa-am-ṣu-i-lu-na, 26:27 | 29:22 | 38:28.
Si-lu-ku 21:27.
^a*Sin-lâqi-uninnu*, anc. of *Anu-bêlṣunu*, *Anu-uballit*, and *Nidintum-Anu*, 11:32 | 13:80 | 21:36.
^a*Sin-mu-uṣ-ta-al*, 53:44.
^a*Sin-shum-[liṣir]*, 50:2.
⁽¹⁾*Sag-ga-mu*, wi. of *Gimil-^aNin-Ṣubur*, 5:1.
^a*Ša-ru-ki-in*, 4:1.
Tab-ṣilli, 16:30.
Ur-^aEn-gur, 43:1 | 44:4.
Ur-^aNin-ki . . . , 28:1.
Ur-^aNin-Lul-Di, 28:1.

Names of Gods

- ^a*Adad*(^a*IM*), 1:11 | 13:6.
^a*Adad-Meš*, 25:20.
^a*Amurru*(^a*Mar-Tu*), 25:21.
^a*Anu-^aA-num*, ^a*A-ni-im*, *An-na*, 2:12 | 6:9, 34 | 8:7 | 7:1, etc., | 32:11 | 46:5, 11.
An-tum, 7:43, 47 | 8:35, 36, 37, 39 | 13:80, 81.
^a*A-nu-ni-tum*, ^a*ṣarrat Sippar^{ki} ṣa Bâbil^{ki}*, 25:37.
^a*Aṣ-^ara-tum E-ḥi-li-kalam-ma*, 25:38.
^a*Aṣ-ṣur*, 14:2, 8.
^a*Bêl*, 25:6(?), 51.
^a*Be-lit*, 7:33.
^a*Bêlit Akkad^{ki} E-maš-da-ri*, 25:40.
^a*Bêlit BAD-ŠUL ṣa E-ḥar-sag* . . . , 25:52.
^a*Bêlit Bit-il^{ki} ^aKâr-bêl-mâtâti*, 25:24.
^a*Bêlit E-an-na Gû-Pâ*, 25:22.
^a*Bêlit Ninua^{ki}*, 25:19.
^a*Di-Qud*, 25:37.
^a*Ea*(^a*En-Ki*), ^a*E-a*, 1:386, 387 | 3:6, 17 | 7:33 | 18:8, 17.
^a*En-Lil* (also written ^a*BE*), 6:9, 34 | 7:33 | 13:23, 61 | 14:1, 2, 3, 9 | 36:54 | 43:4 | 46:14 | 47:1.
^a*En-Lil-Meš*, 25:20.
^a*Enurta E-ḥar-sag-ti-la*, 25:21.
^a*Enurta ṣa ^aGAR-^aDIR-IM(?)*, 25:51.
^a*Gu-[la]*, 25:31.
^a*Il- ṣa ^aGAR-^aDIR-IM(?)*, 25:39.
I-lu, 1:6, 441.
^a*Innina*, 38:3 | 44:1.
^a*Innin-âl-Dûr-Kurigalzu*, 25:19.
^a*I-ṣim*, 25:35.
^a*Iṣtar*, 4:2 | 9:35 | 10:34 | 13:52.
^a*Iṣtar Akkad^{ki}*, 25:23.
^a*Iṣtar Bâbil^{ki}*, 25:35.
^a*Iṣtar Uruk^{ki}*, 25:23.
^a*J-ṣum*, 13:77.
^a*Kaš-ṣi-ti ṣa E-ḥar-sag-an-ki-a*, 25:45.

- ^dLugal-^{ki}A-TU-GAB-LIŠ, 25:26.
^dLugal-Marad-da, 25:47.
^dLugal-Mar-da Kullab^{ki}, 25:25.
^dLugal-Ur-ra, 32:2.
^dMarduk, 18:8, 17, 25 | 25:18 | 48:1, etc.
^dMe-ir-me-ir, 6:48, 51.
^dMi-šar-rum ^dHa-ra-ra-ti, 25:45.
^dNabû, ^dNa-bi-um, 25:6, 43, 52 | 51:6, 18.
^dNabû Barsip^{ki}, 25:41.
^dNabû ^dBil-^dIštar, 25:43.
^dNa-na(?) -a(?) E-šar-šab-ba, 25:48.
^dNa-na-a E-me-ri-ri, 25:48.
^dNannar, 50:16.
^dNâru, 32:13 | 42:12, 13.
^dNergal, 7:35.
^dNergal Kûtu^{ki}, 25:49.
^dNin-Gal, 6:3, 4.
^d[Nin]-Lil, 9:35.
^dNin-Lil Barsip^{ki}, 25:35.
^dNin-Lil E-šar-sag-kalam-ma, 25:34.
^dNin-Nam-Ur(?), 14:5.
^dNisaba, 1:19, 74 | 46:1.
^dSu-ti-ti bu-kur ^dIštar, 25:44.
^dSibi, 7:35.
^dSin, 6:14, etc., | 7:34 | 10:8 | 25:21 | 50:16.
^dSamaš, 6:31 | 7:34 | 8:33 | 10:4, 10 | 12:42 | 17:20 | 25:14.
^dŠar-ri, 42:10.
^dSi-Du-Upi(Kes)^{ki}, 25:50.
^dŠar-pa-ni-tum, 25:18.
^dTur(?) -Meš, 25:6.
^dUraš, 25:46.
^dUr-ra, ^dUr-ra(Bil-Lil), 45:1 | 51:20.
^dUš-pi-ia, 14:7.
^dZa-ba-ba, 25:12.

Names of Places

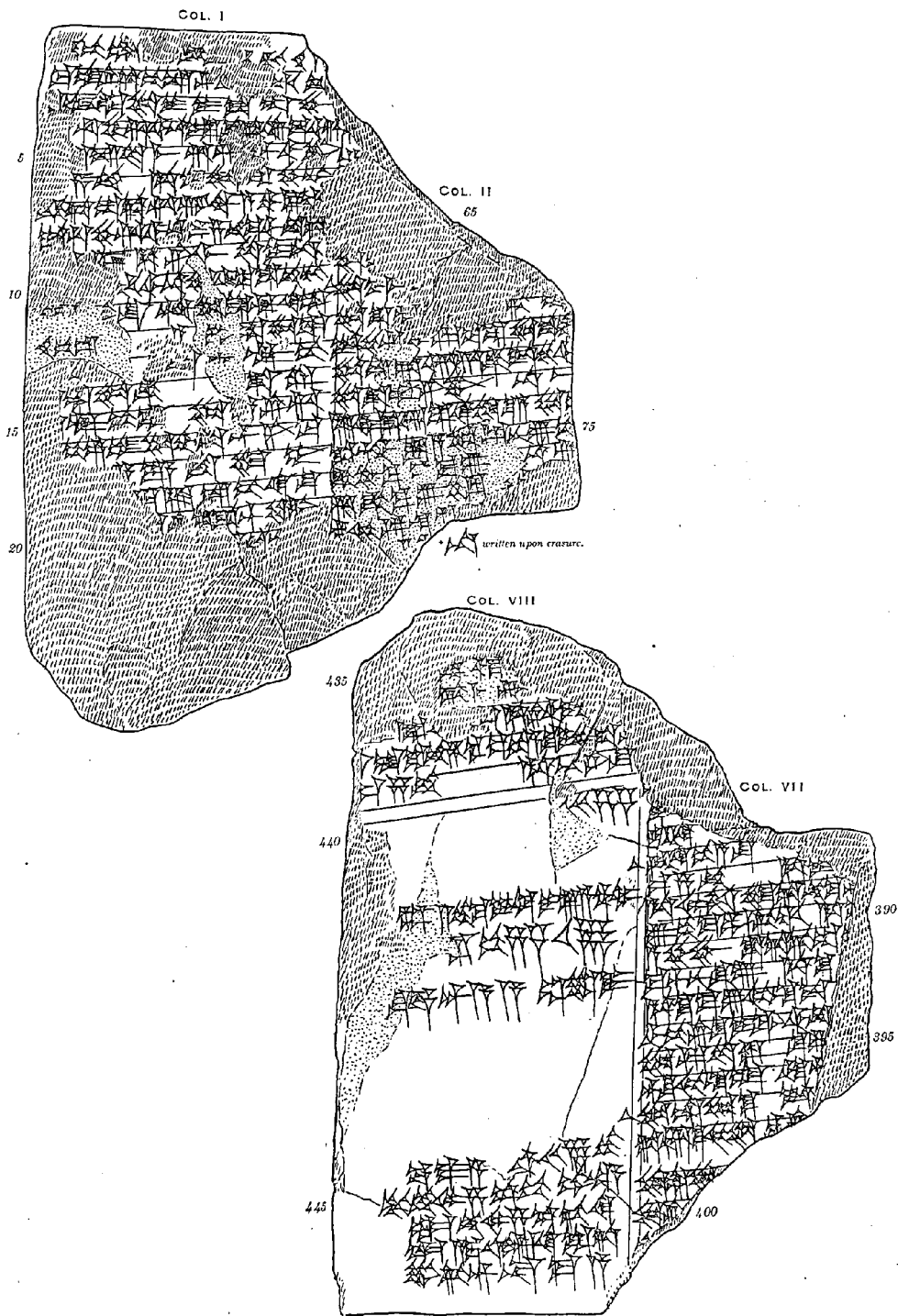
- ^dAd-da(?) -Meš^{ki}, 53:39, 40.
^dAkkad(BUR-BUR, A-Ga-De)^{ki}, 13:22 | 25:23, 40.
^dAn-za-kar-a-hu-ni^{ki}, 53:64.
^dAn-za-kar-lâb-silla(-la)-šû, 53:20.
^dA-pi-rak, 13:17.
^dAr-nu-ni, 49:14.
^dA-šur, 49:4, 31.
^dA-ta-šum (or ^dad)^{ki}, 53:67.
^damēl Bā'iru^{ki}, 53:62.
^dBa-(?) -ba-al^{ki}, 53:70.
^dBâbil^{ki}, 25:36, 37 | 48:1 | 51:30, 31, 33.
^dBa-na-pi-i^{ki}, 53:54.
^dBar-sip^{ki}, 25:35, 41.
^dBi-bur^{ki}, 53:51.
^dDa-ak-la-a^{ki}, 53:66.
^dDûr-Am-mi-za-du-ga^{ki}, 1:446.
^dDûr-I-gi-it-li-im, 52:34.
^dDûr-ilu^{ki}, 18:27.
^dDûr-I-šar-li-im, 52:33.
^dDûr-Ku-ri-gal-zu, 25:19.
^dDûr Su-um-mu-ug-ri^{ki}, 53:41.
^dEridu, 3:5, 11, 12, 15, 16, 18.
^dGAR-DIR-IM, 25:39, 51.
^dGu-ub-ri^{ki}, 53:29, 48.
^dGu-ub-ba-tum^{ki} eššû, 53:69.
^dGu-ub-ba-tum^{ki} lâbiru, 53:71.
^dHa-la-ši, 49:28.
^dHa-ra-ra-ti, 25:45.
^dHa-zu-ru-ša, 49:19.
^dHi-iš-na-nu-um^{ki}, 53:25.
^dIa-en-ku-û^{ki}, 53:23.
^dIa-ku-du-um^{ki}, 53:47.
^dIa-zi-lum^{ki}, 53:38.
^dI-la-li-ia^{ki}, 53:75.
^dIn-bu-ku-um^{ki}, 53:61.
^dIs-na-ga^{ki}, 53:74.
^dI-šar-ku-bi^{ki}, 53:55.
^dIš-ku-un-^dDumu-zi^{ki}, 53:21.
^dIš-ra-bu-ru-û^{ki}, 53:65.
^dIš-ta-ba-li^{ki}, 53:63.
^dKa-an^{ki} (perhaps for Bâb-il^{ki}), 53:22.

^{d1}*Kâr-bêl-mâtâti*(*Kur-Kur-ra*), 25:24.
Kâr-Nannar(*Ud-Sar*), 3:19.
Kîš^{ki}, 25:12.
Kullab^{ki}, 25:25.
^{d1}*Ku-di-na*, 49:21.
^{d1}*Ku-ti-la*, 49:20, 22.
Kûtu^{ki}, 25:49.
^{d1}*La-ba-^{d1}I-gî-gî*, 53:73.
Lagaš^{ki}, 53:30.
La-ku-šî-ra^{ki}, 53:50.
^{d1}*Ma-a-šum* (or *ád*), 53:68.
^{d1}*Me-Azag-ga^{ki}*, 53:18.
^{d1}*Mi-lu-um^{ki}*, 53:57.
Na-ad-ra-ru^{ki}, 53:49.
^{d1}*Na-gab-bil-ḫi*, 49:26.
^{d1}*Nam-dum^{ki}*, 53:28.
^{d1}*Na-kar-ru^{ki}*, 53:72.
Ninua(*Ni-Ná-a*)^{ki}, 25:19 | 53:25.
^m*Pa-ni-pa^{ki}* in *Mâr* ^m*Pa-na-pa^{ki}*, 53:40.
^{d1}*Pa-i-ru-a^{ki}*, 53:46.
^{d1}*Pa-ar-šû-um^{ki}*, 53:60.
Pa-Še^{ki}, 25:17.
Pi(or *Wa*)-*aš*(or *ku*)-*da-nu^{ki}*, 53:58.
^{d1}*Ra-zu*(?)*-um^{ki}*, 53:59.
^{d1}*Siparru*(*Ud-Ka-Bar*)-*Lu^{ki}*, 53:53.
Sip-par^{ki}, 25:37.
^{d1}*Sin-ád-ku-da*(?)^{ki}, 53:19.
^{d1}*Ša-at-^{d1}Na-na-a^{ki}*, 53:52.
^{d1}*Tar-bi*(?)*-šî*, 49:21.
^{d1}*Tir-an-na^{ki}*, 6:23, 27, 38, 40.
^{d1}*Ū-ba-ri-su^{ki}*, 53:37.
Upi(*Keš^{ki}*), 25:50.
Ur-giš(?)*-pa-ud*(?)*-du*(?)^{ki}, 53:27.
Uruk^{ki}, *U-ruk*, *Ορχων*, 8:32, 38, 38 |
6:22, 26, 39 | 10:38 | 21:27 |
25:11, 23 | 54, 55, 56.
^{d1}*Wa-qar-tum^{ki}*, 53:26.
Zi-ma-na-tum^{ki}, 53:17.

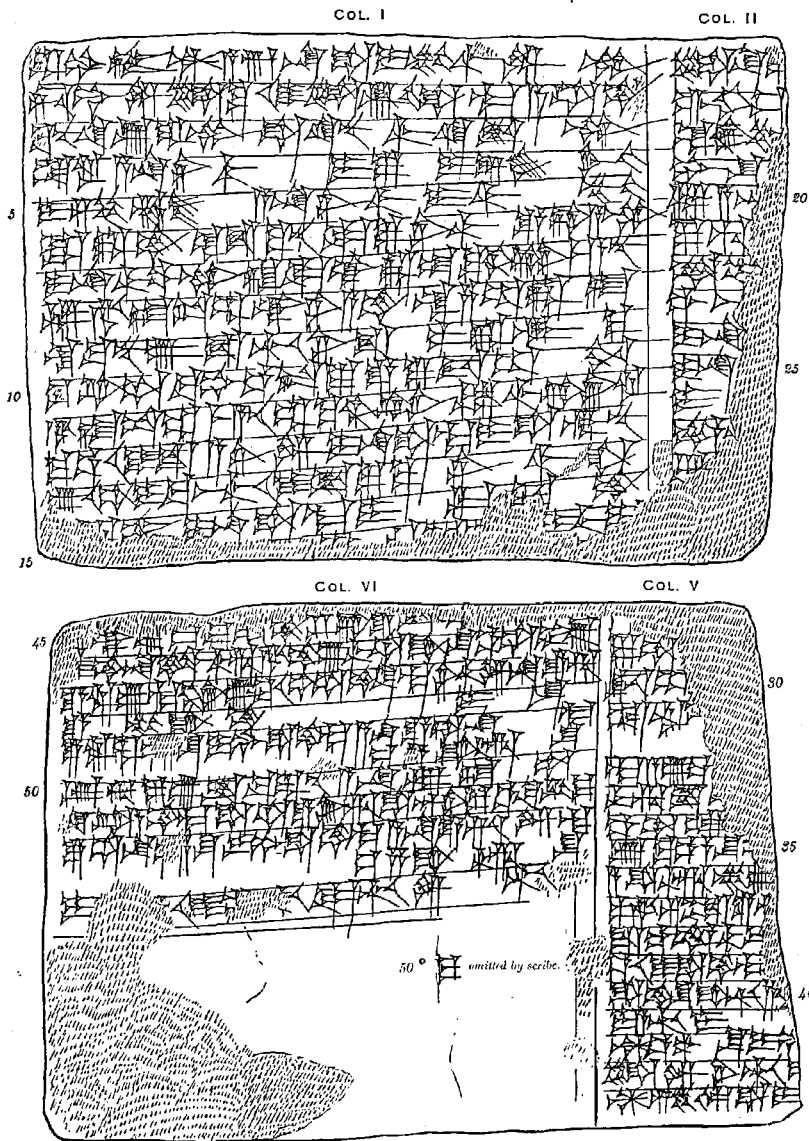
Names of Temples

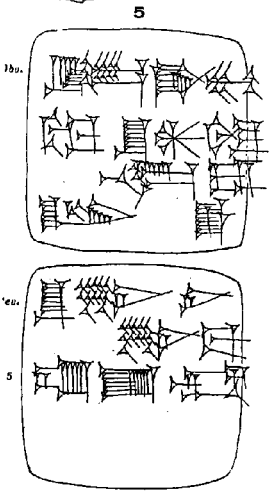
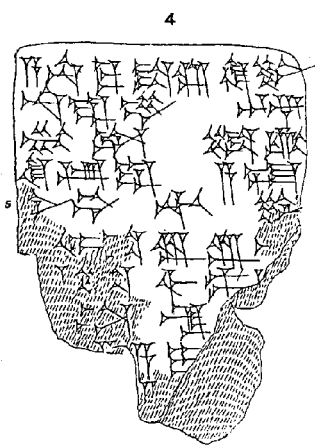
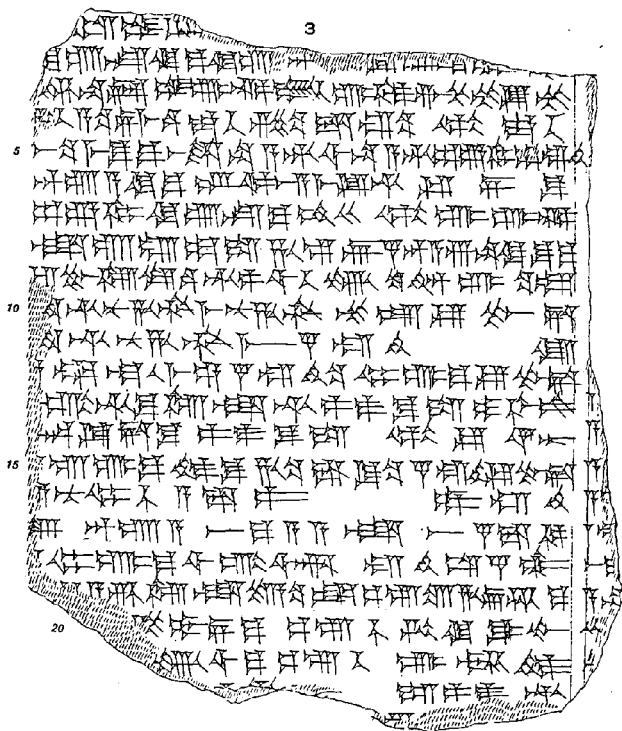
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E-an-na, 6:22, 26, 40 | 8:15, 16 | 25:22 |
44:8.
E-di-qud-kalam-ma, 25:7.
E-ēš-gal, *Eš-gal*, 6:22, 26, 39 | 8:13.
E-giš-sig-an-ki-a, 8:17, 18.
E-ḫar-sag-an-ki, 25:45.
E-ḫar-sag-kalam-ma, 25:34.
E-ḫar-sag-kur-kur-ra, 14:6.
E-ḫar-sag-ti-[la], 25:21.
E-ḫar-šab-ba, 25:48.
E-ḫi-li-kalam-ma, 25:38.
E-ka-an-kalam-ma, 25:9.
E-kur, 50:18.
E-maš-da-ri, 25:40.
E-me-ri-ri, 25:48.
E-nam-en-na, 7:1 | 8:9, 10.
E-nam-ḫe, 25:6.
E-ri-ēš, *Bît-rêš*, 8:9 | 6:22, 26, 39 | 8:37.
E-sa-bad, 25:17.
E-sag-ila, 25:9 | 51:30.
E-šár-ra, 8:11, 12.
E-te-me-na-an-ki, 25:18.
E-tur-nun-na, 6:33.
E-ul-maš, 8:15, 16.

AUTOGRAPHED TEXTS



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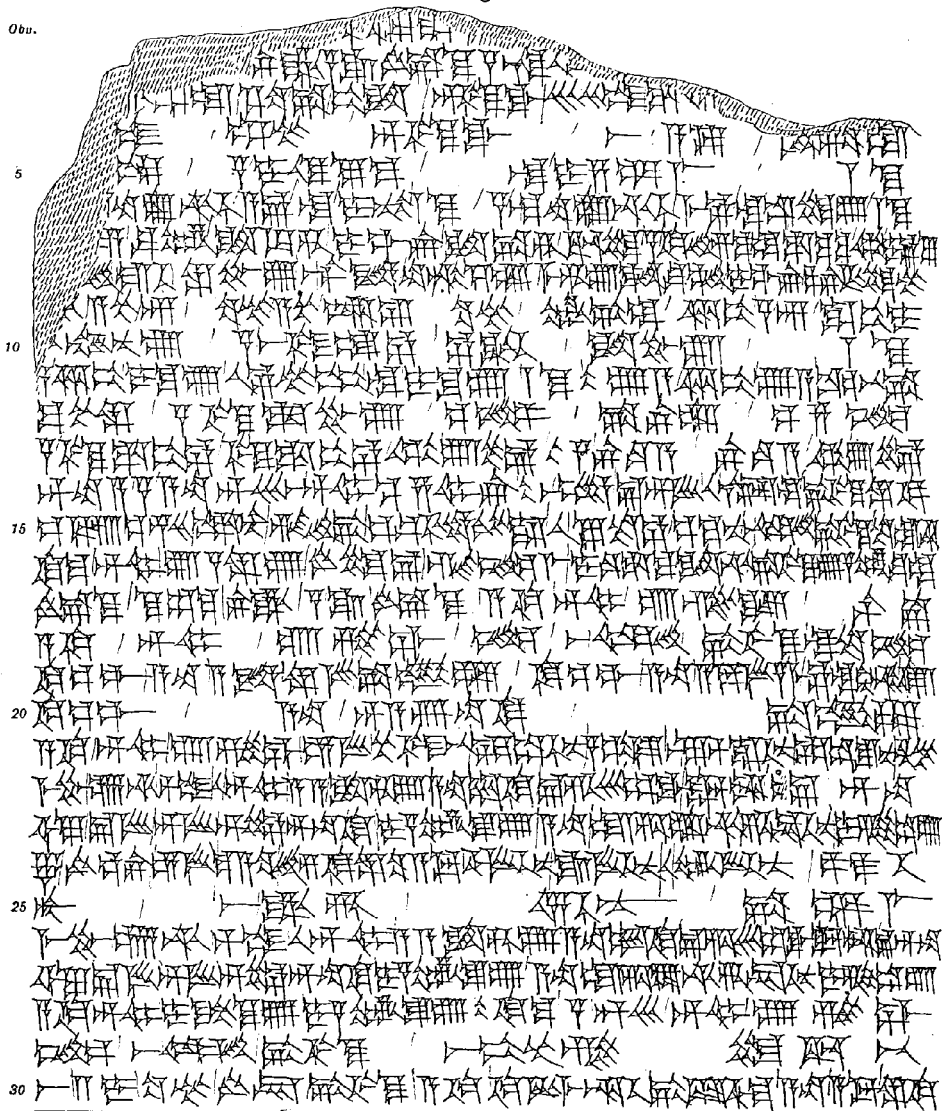






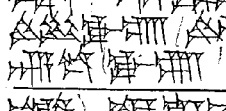
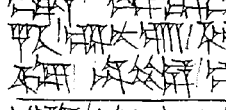
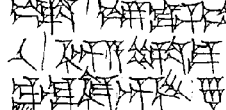
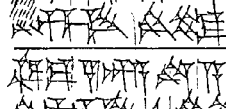
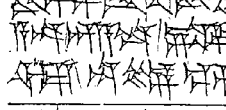
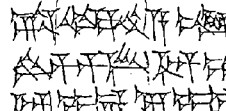
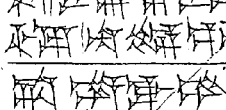
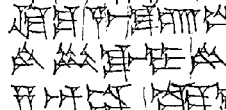
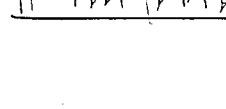





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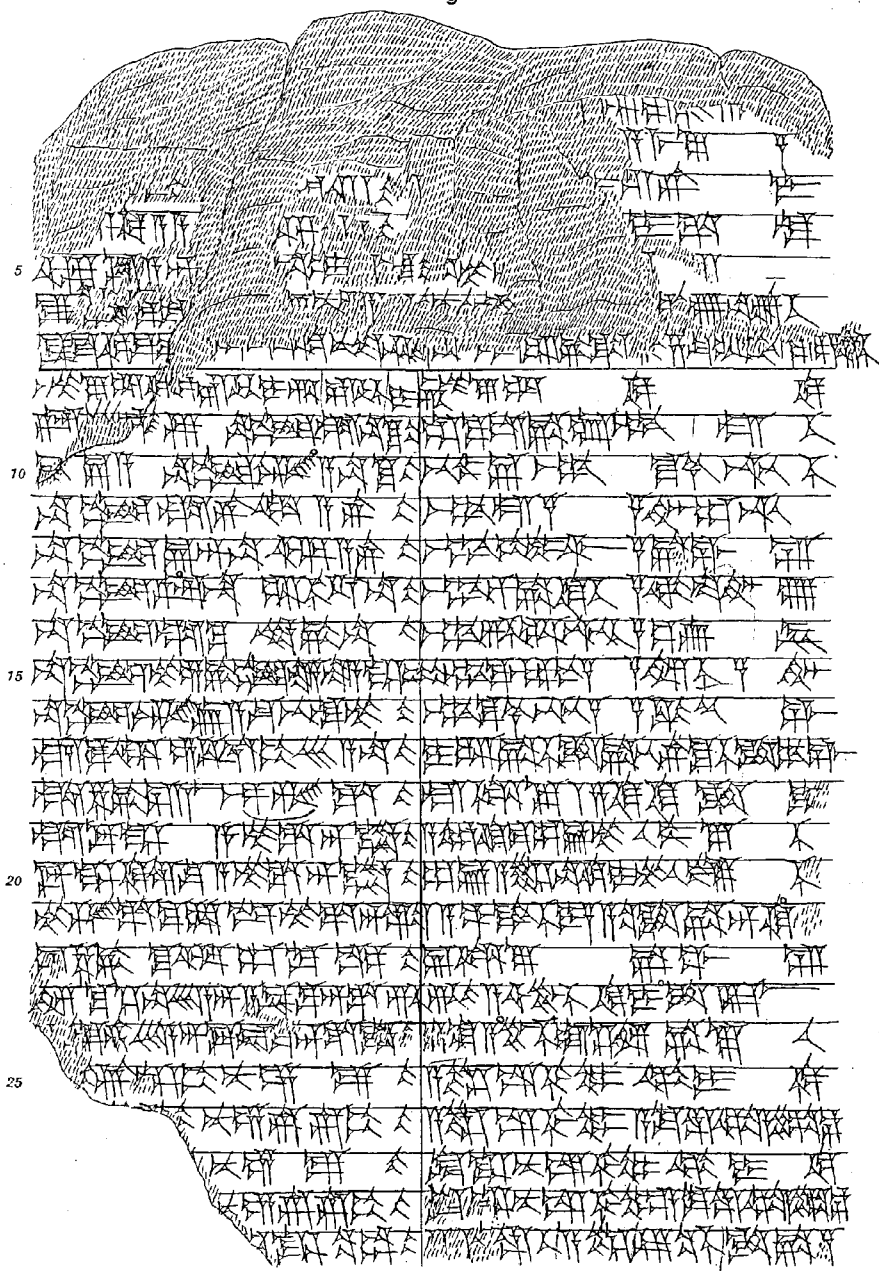
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
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

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
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

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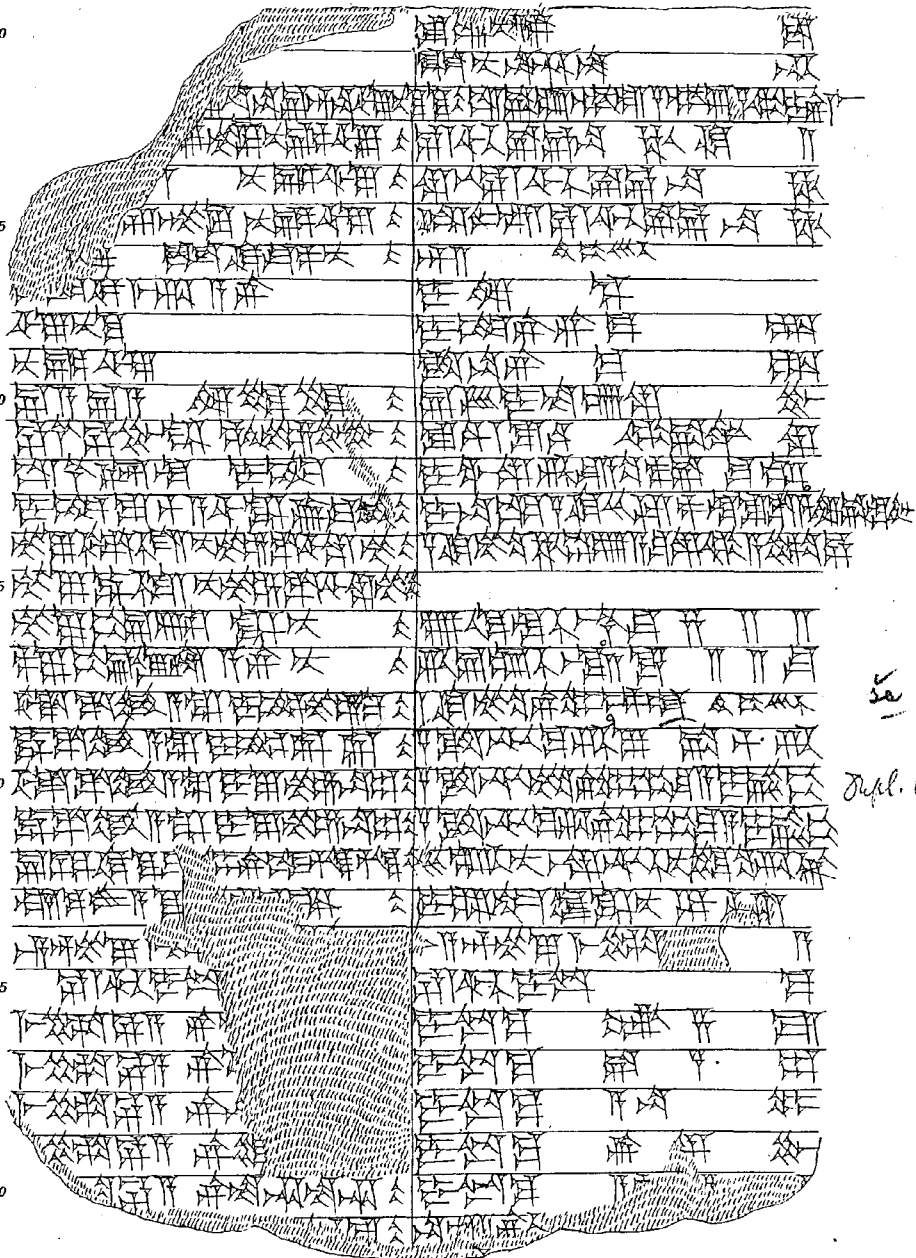
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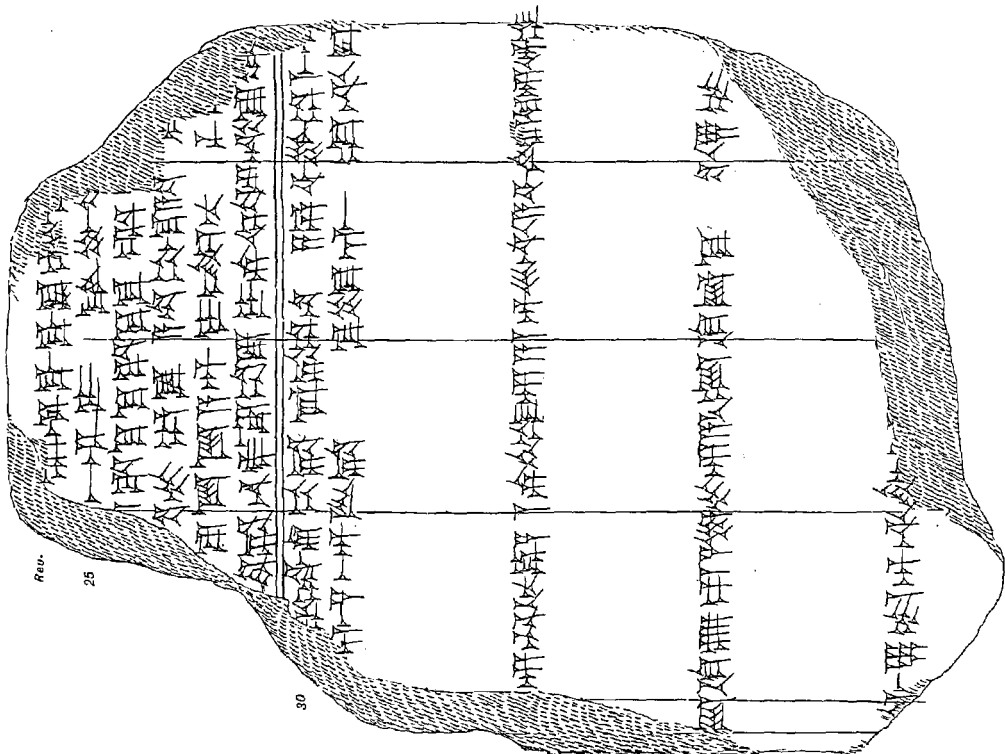
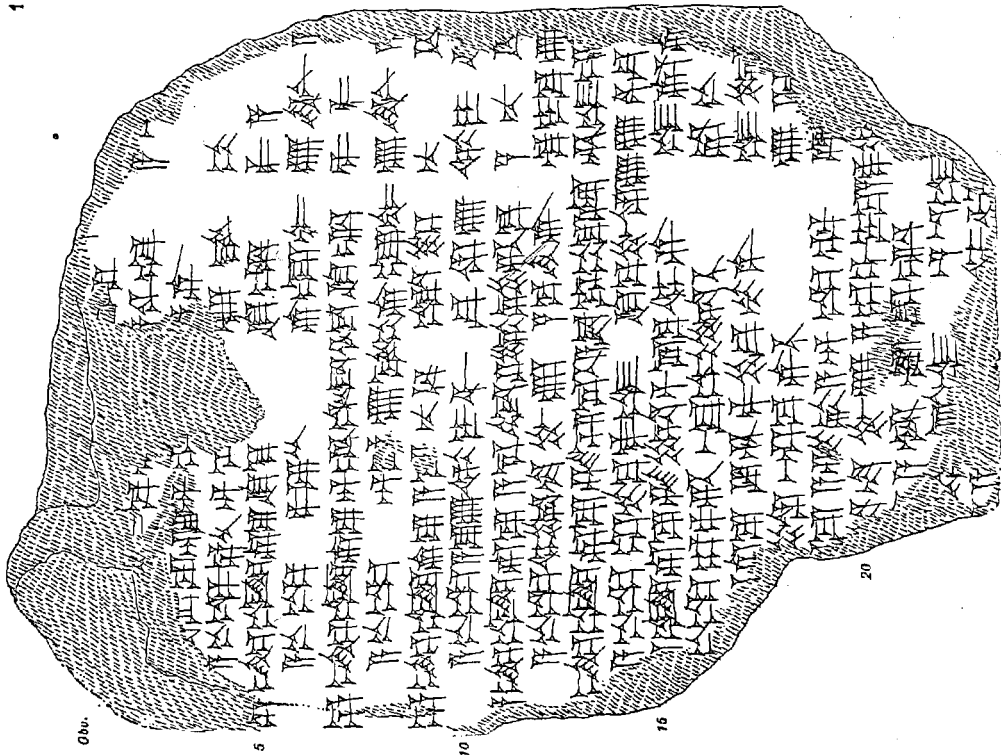
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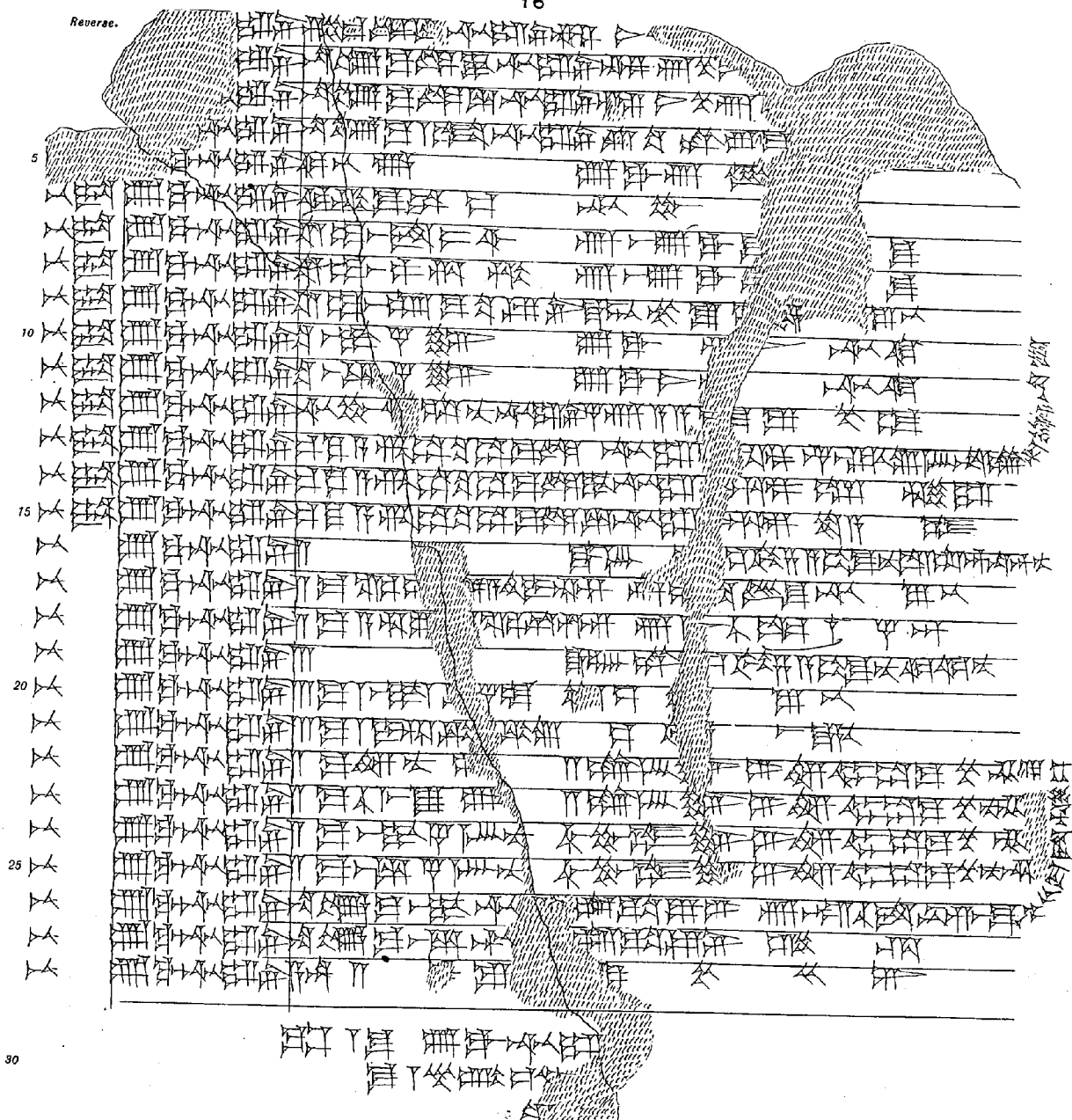
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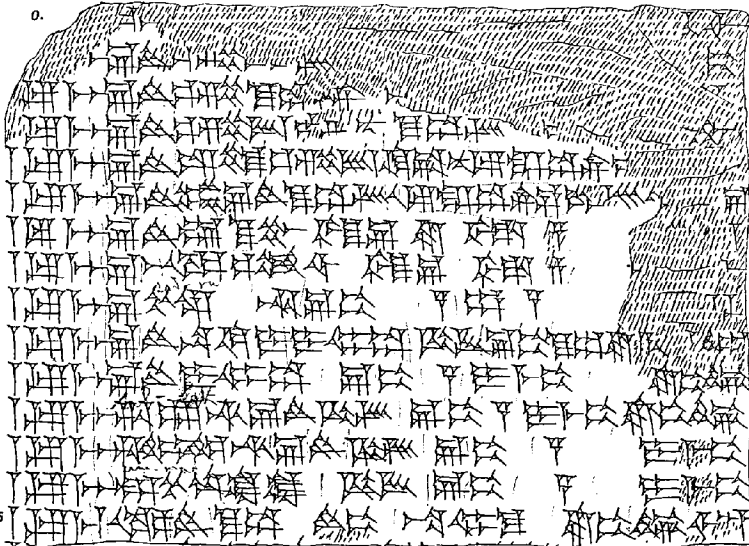
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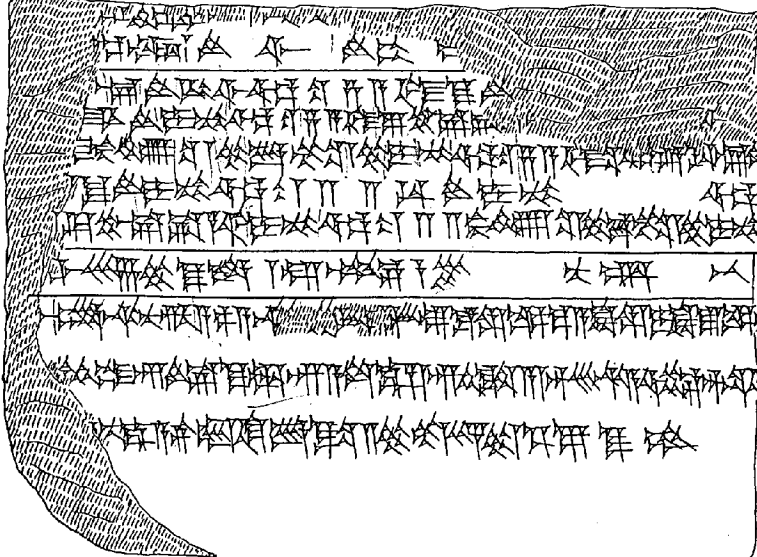
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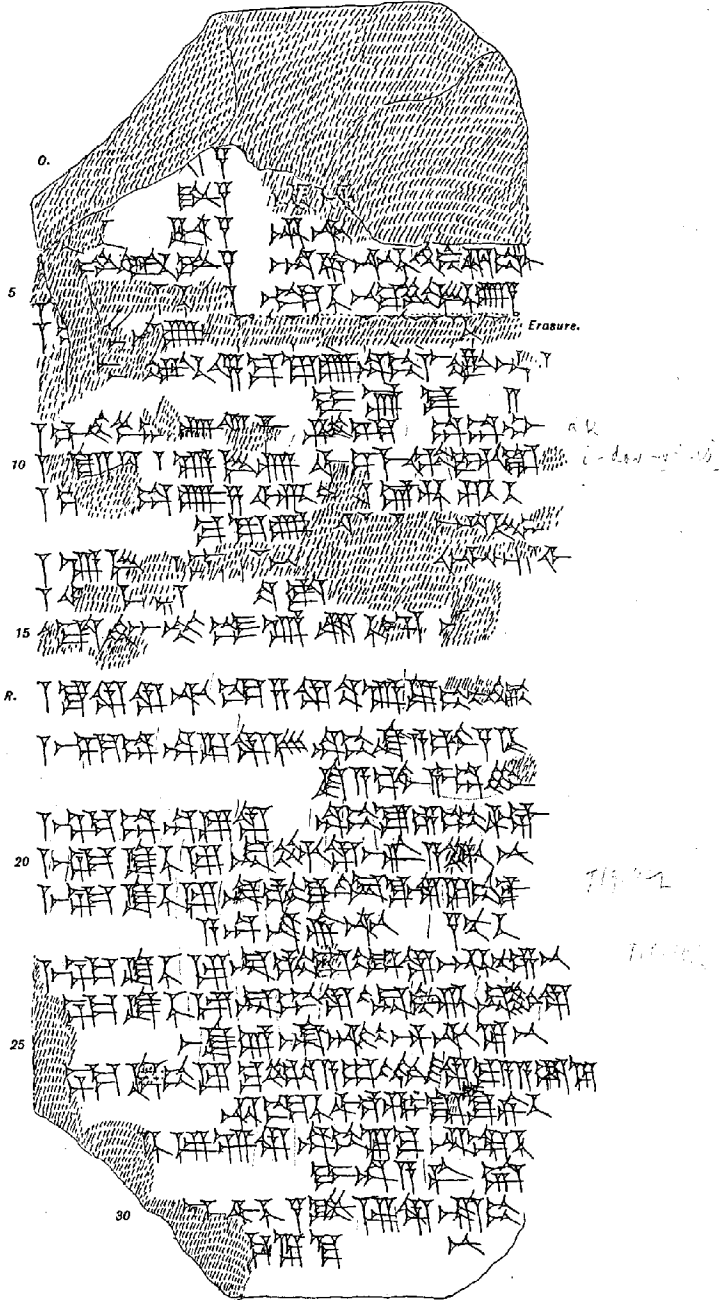
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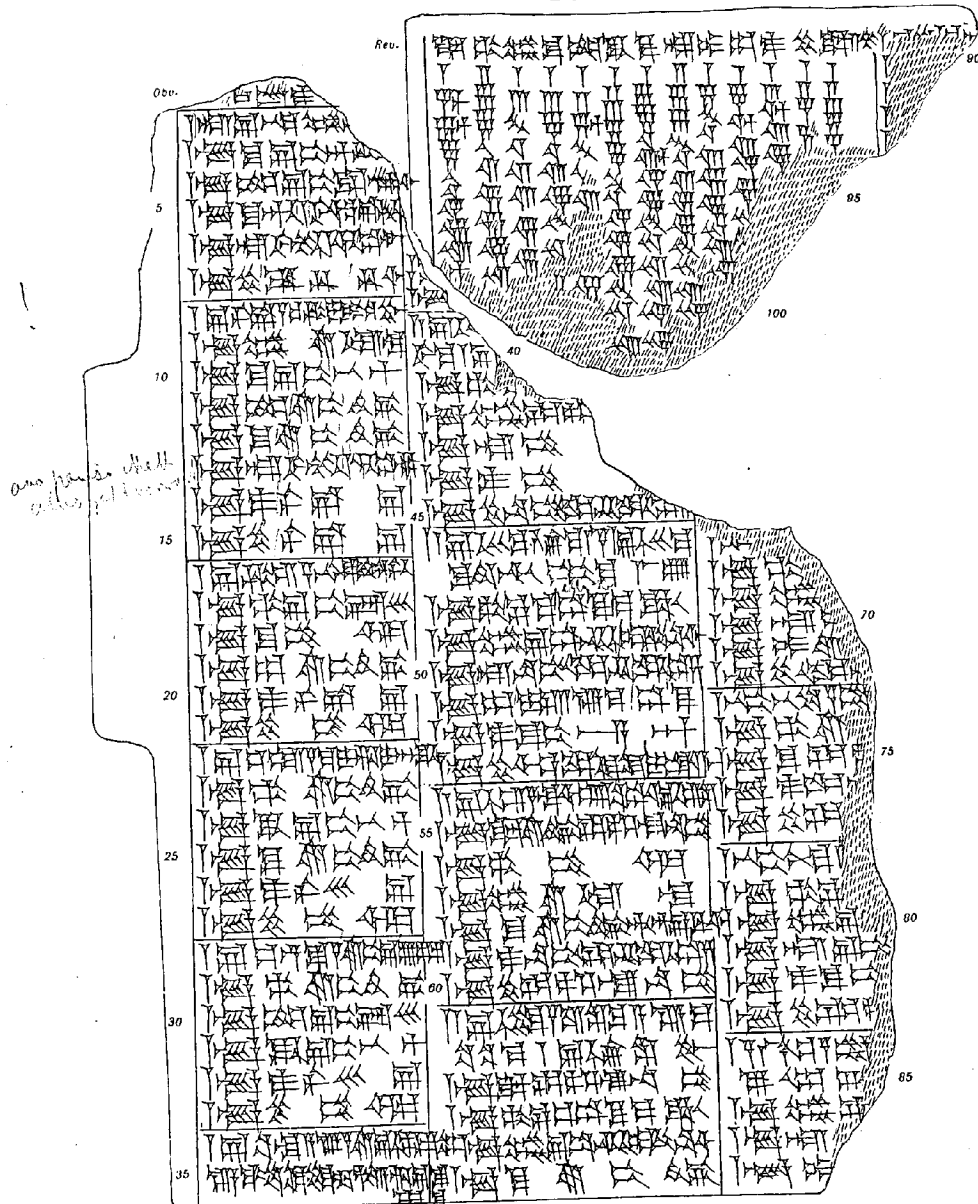
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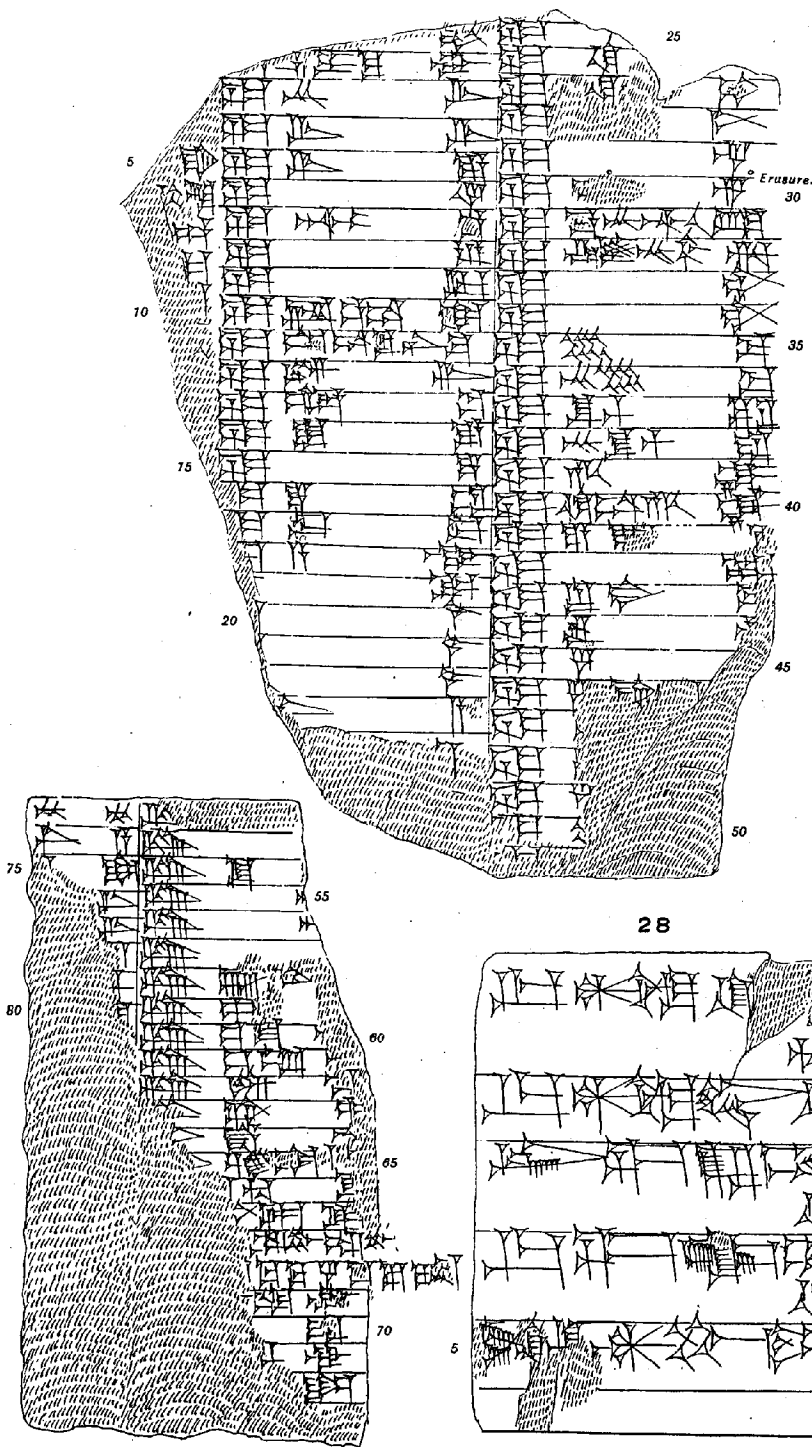
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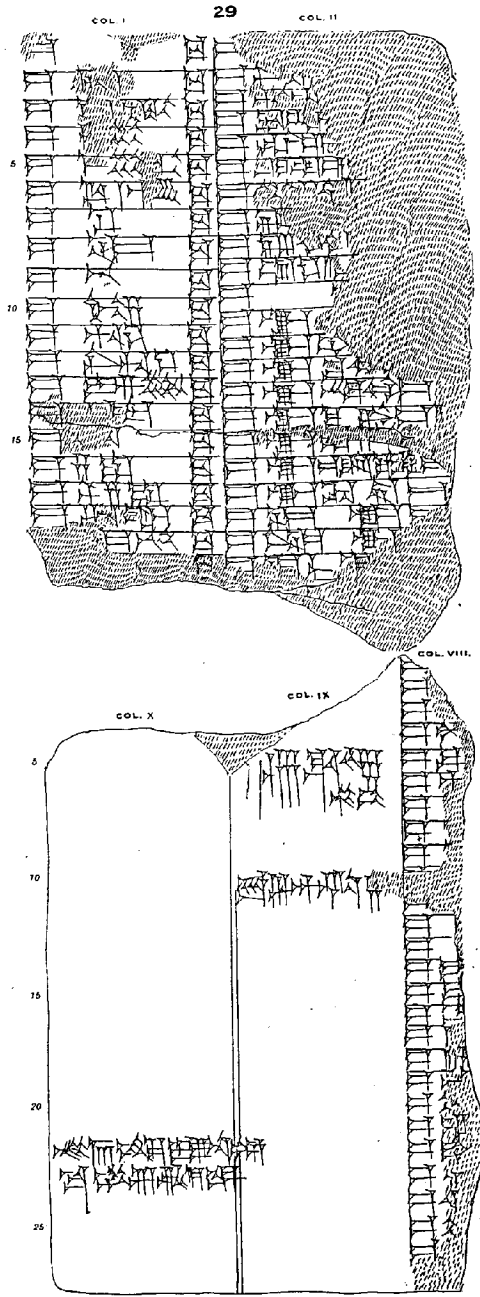
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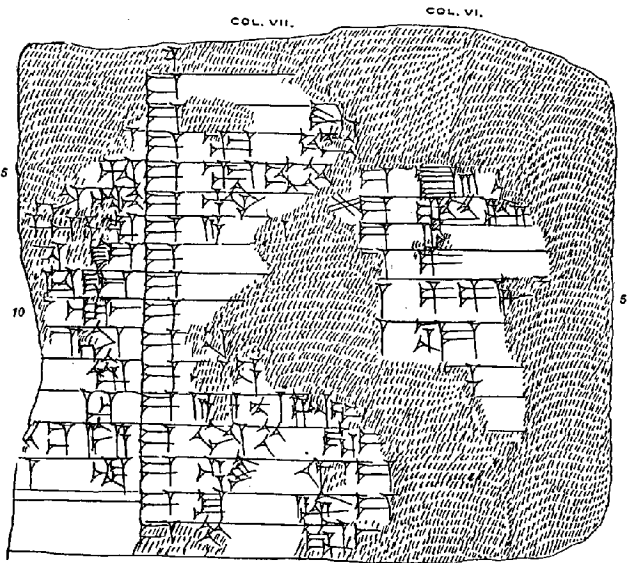
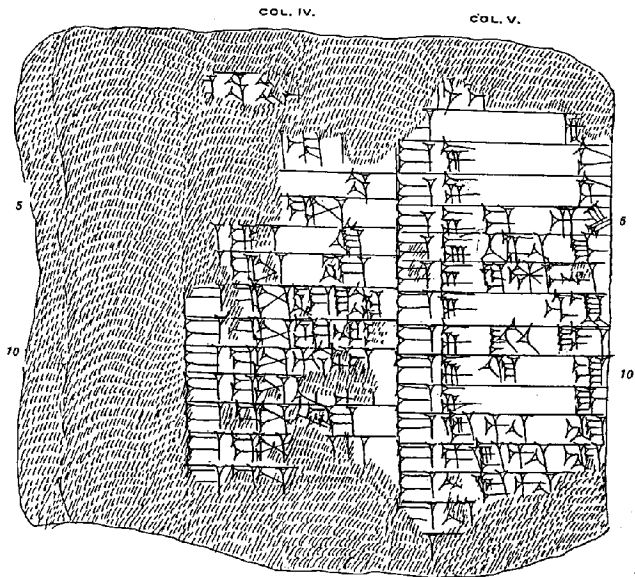
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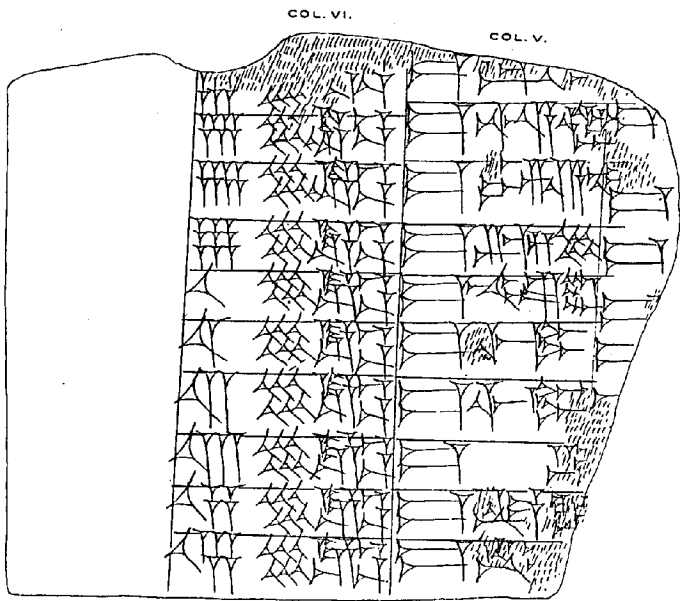
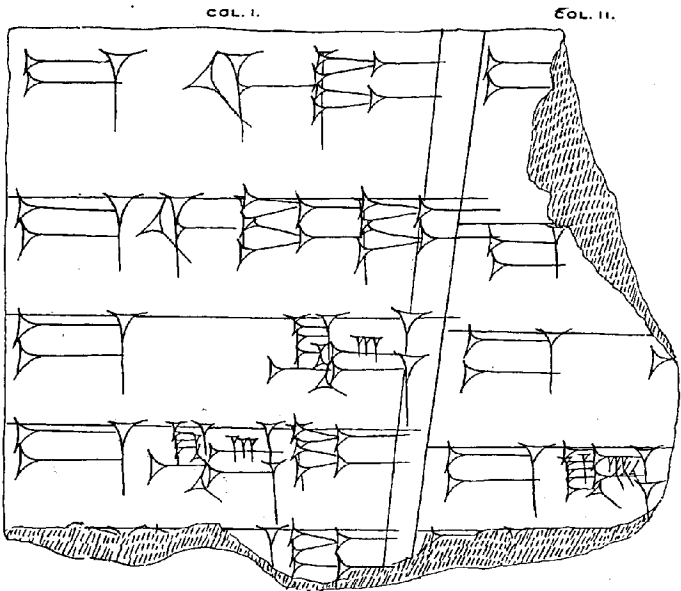
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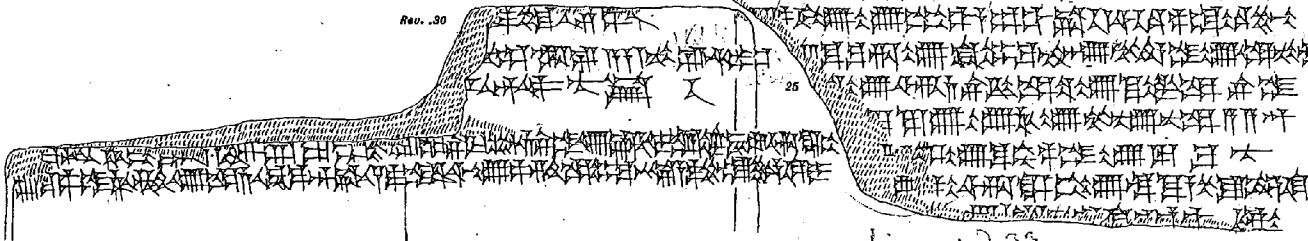
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7. K. 4152 (cf. 51444)



anah, am 7.33

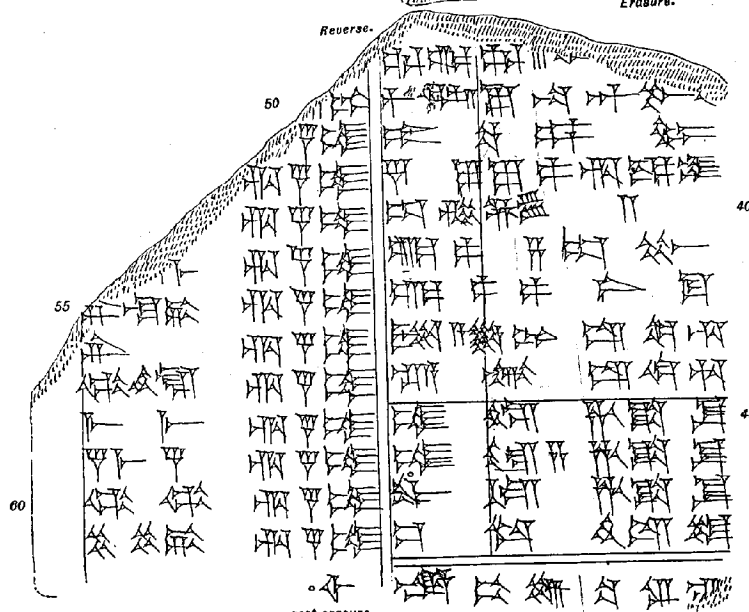
PLATE 37

RA. 16, 201, 52



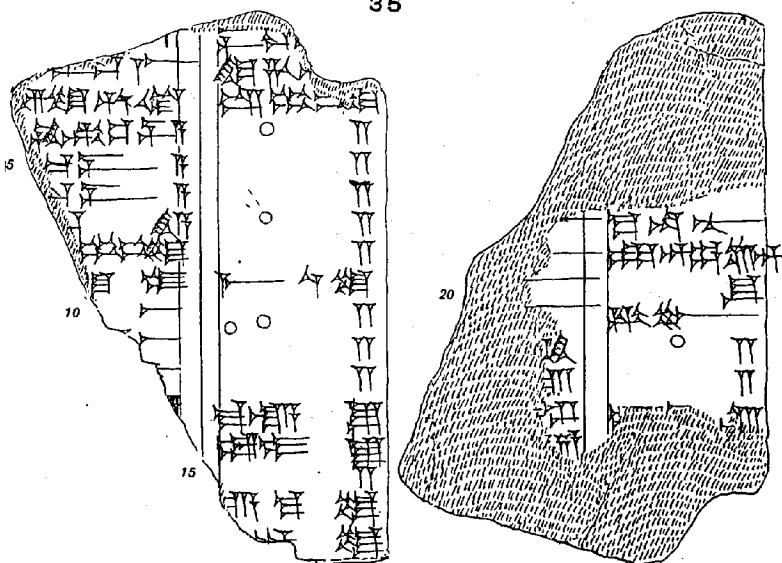
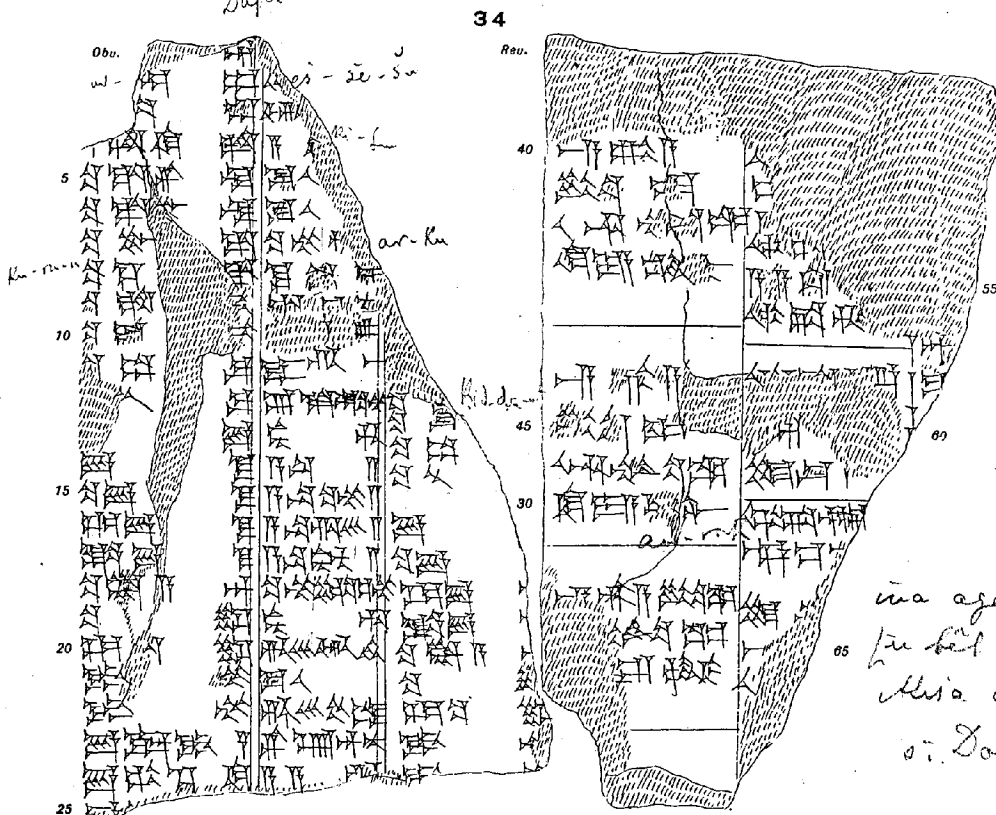
Reverse.

Erasure.

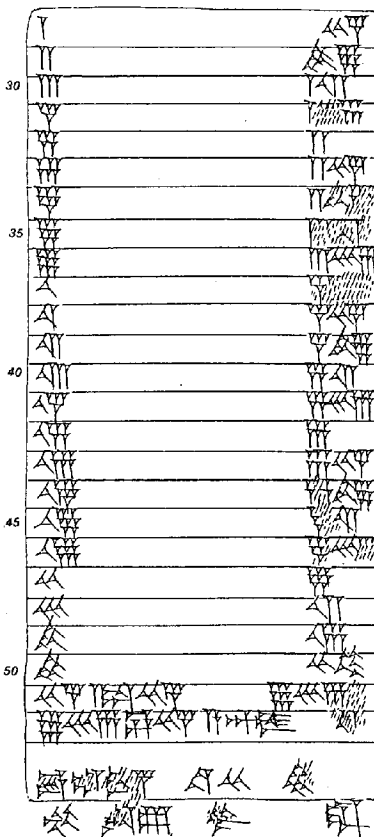
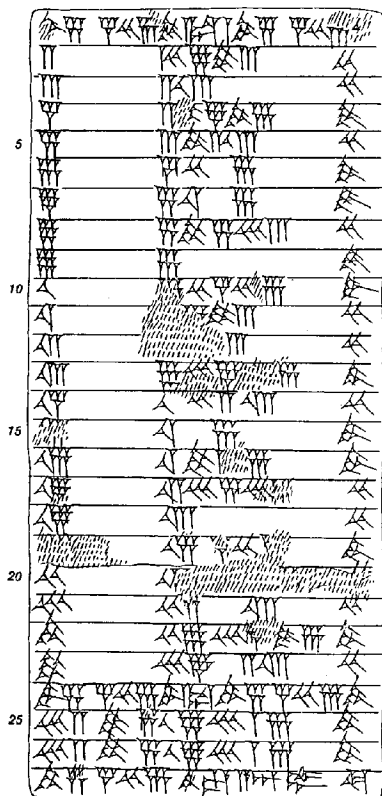


RT. 36, 187.
RA. 16, 201.

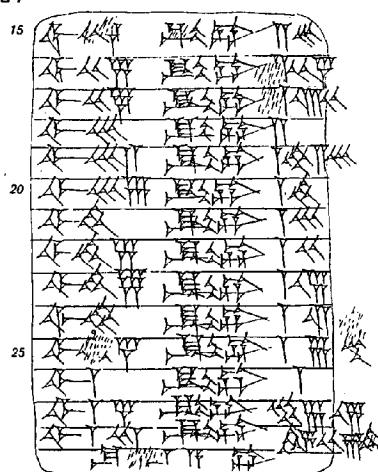
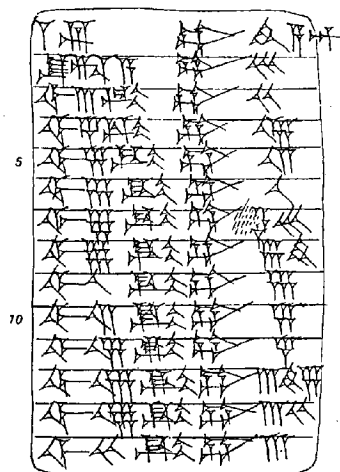
Dupl. h. 6012



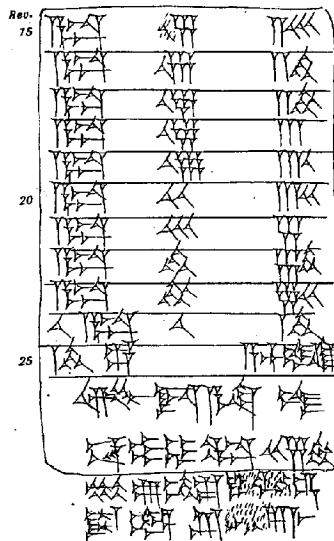
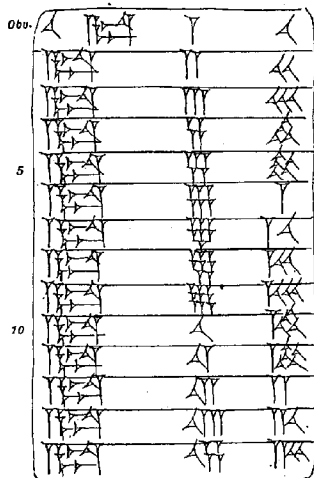
36



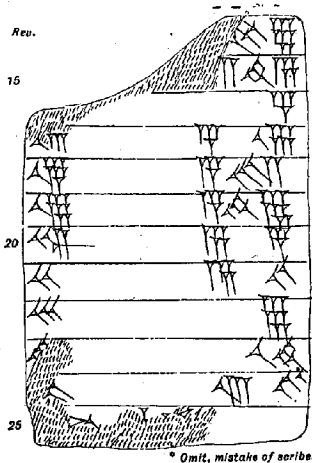
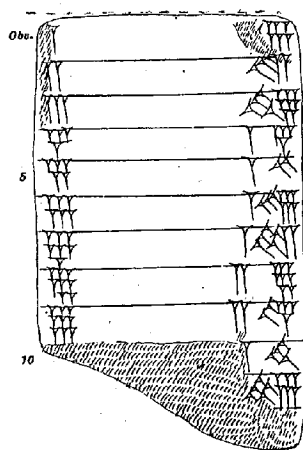
37



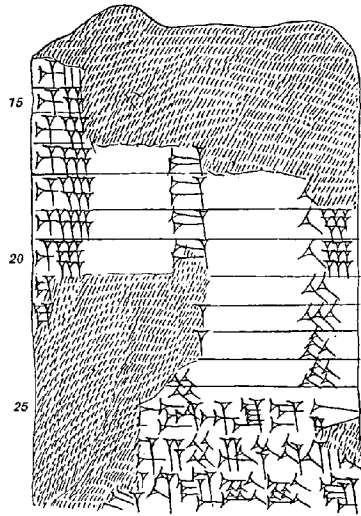
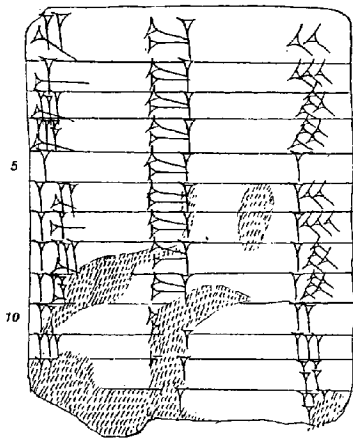
38



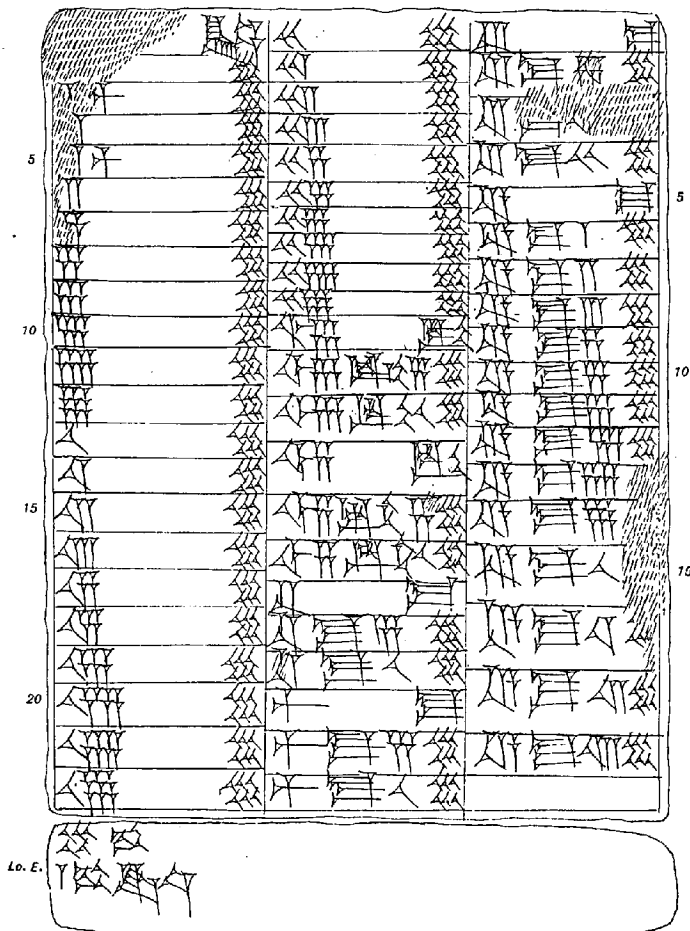
39



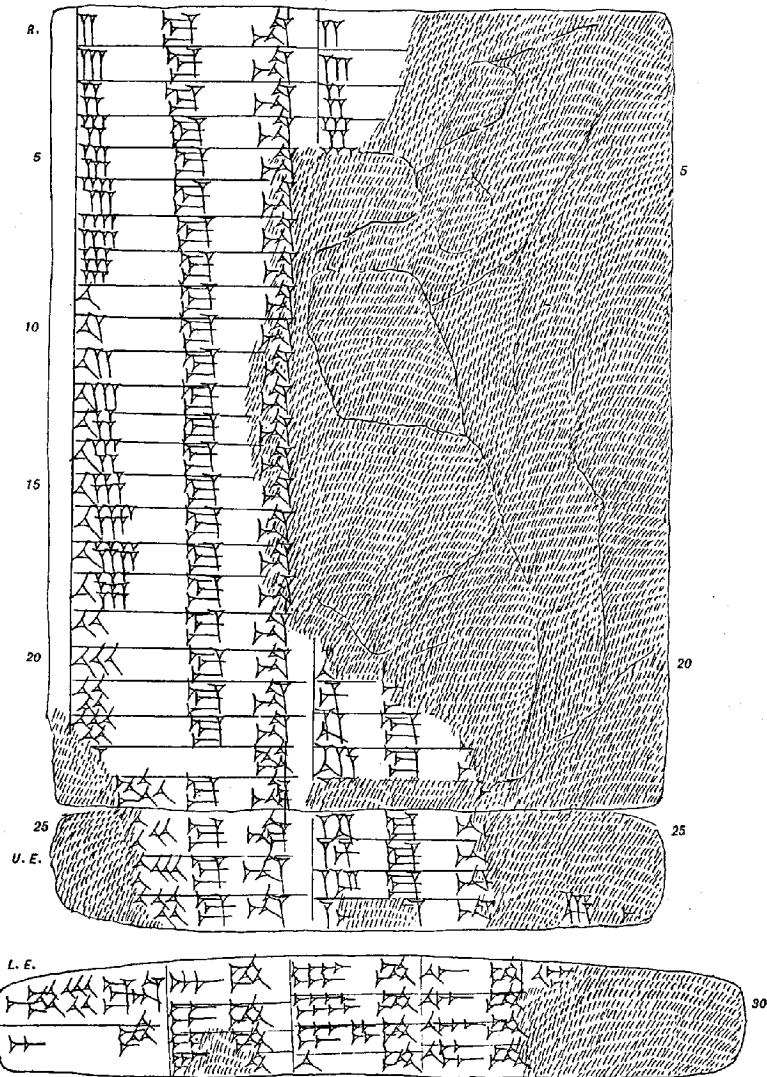
40



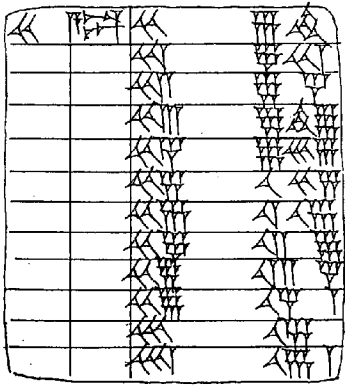
41



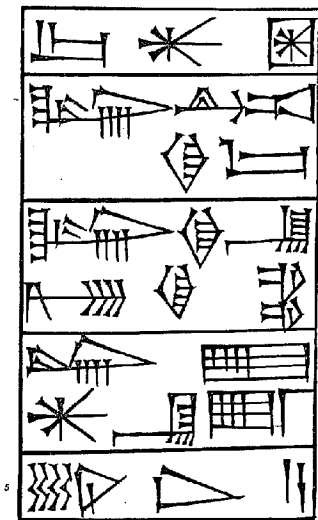
41 CONTINUED



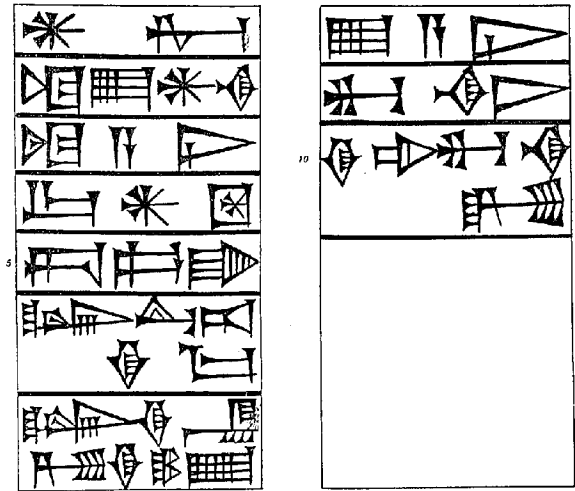
42

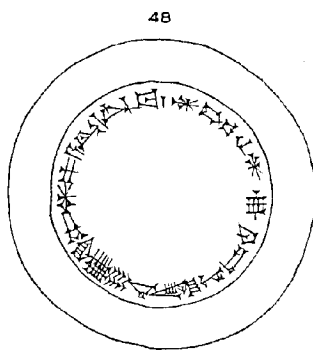
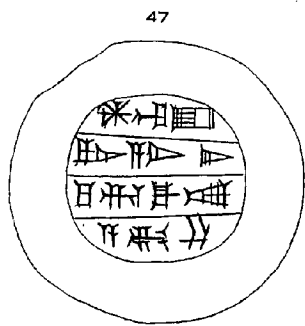
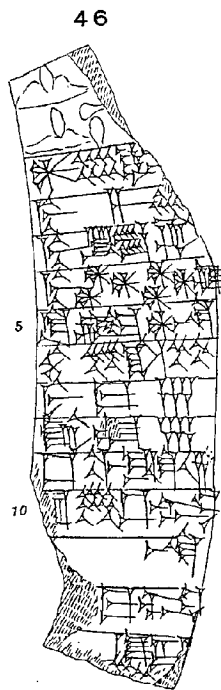
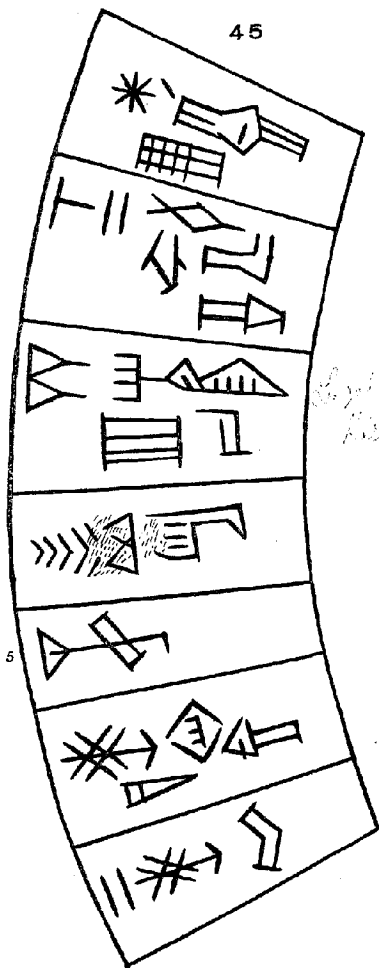


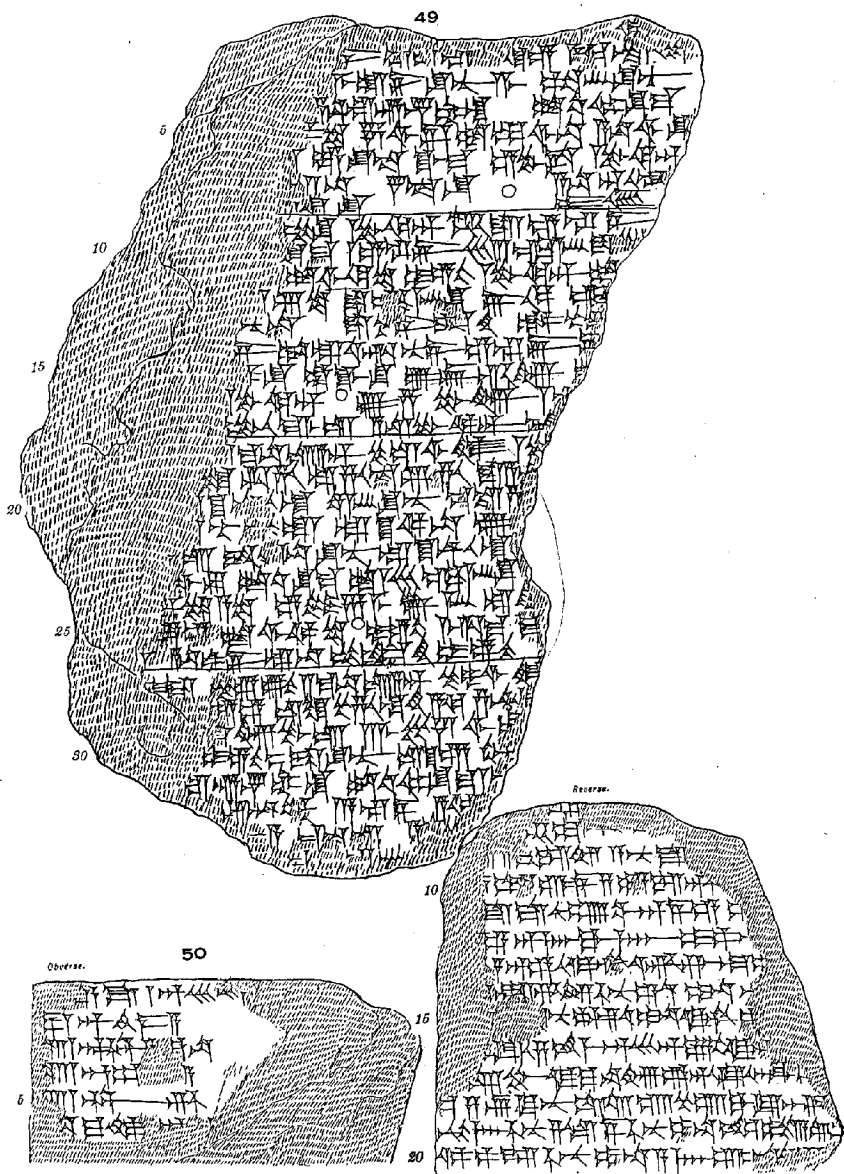
43



44

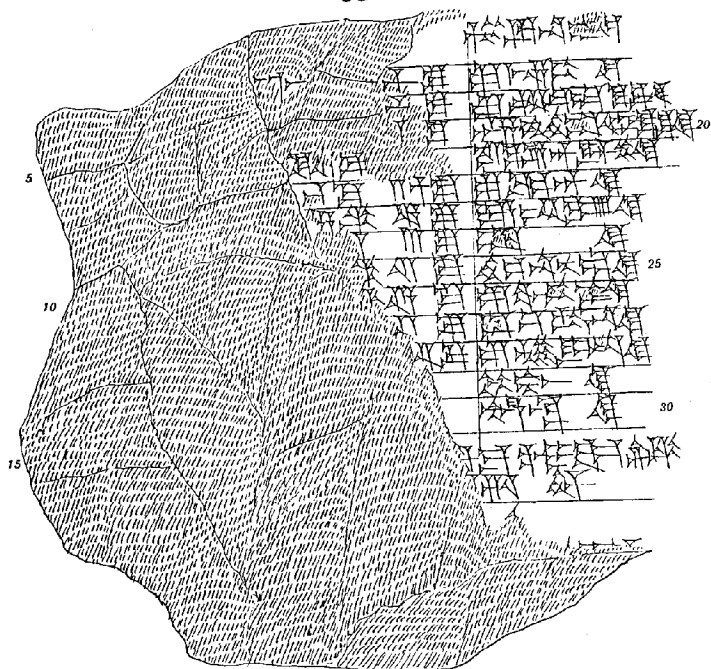






[illegible]

53



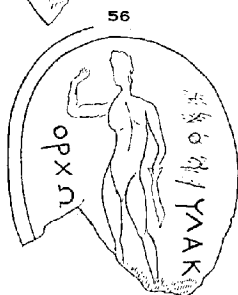
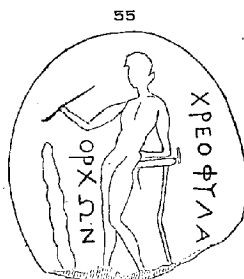
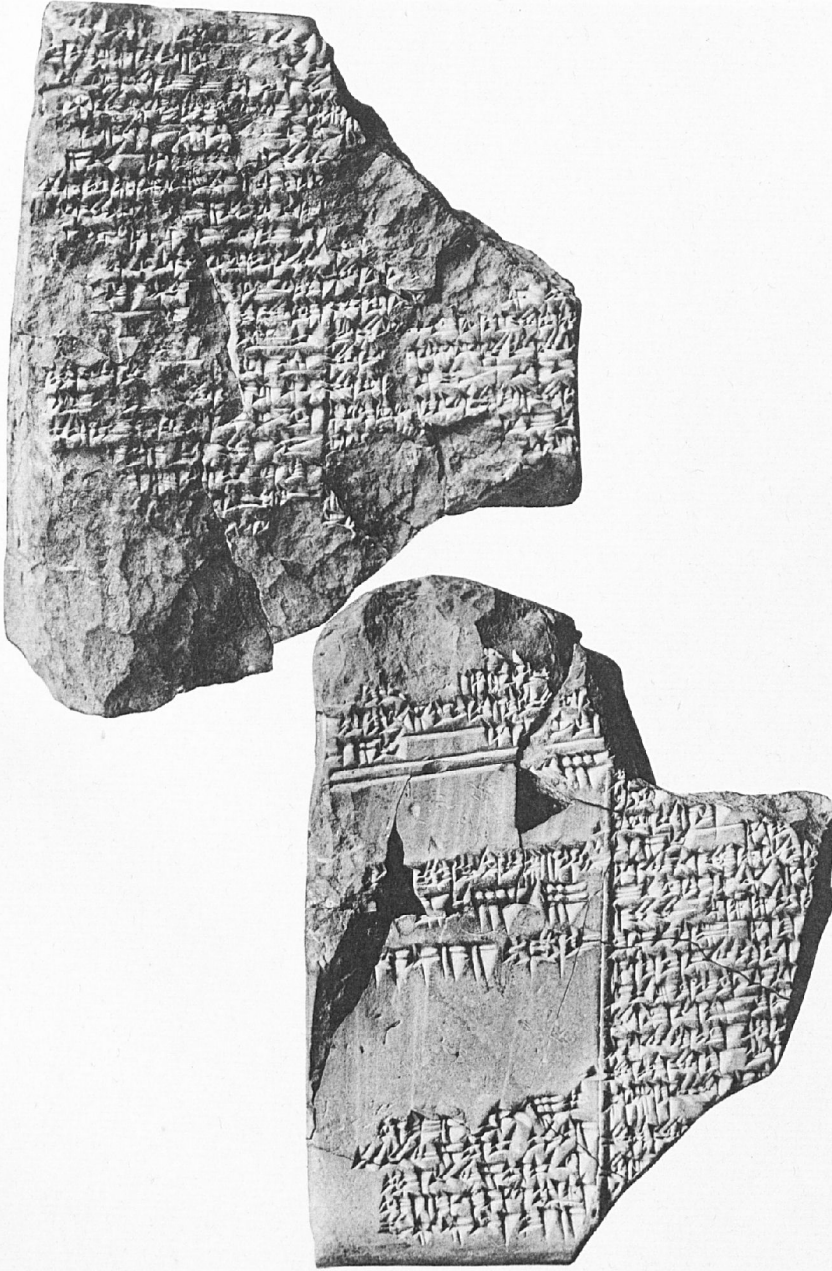


PLATE I



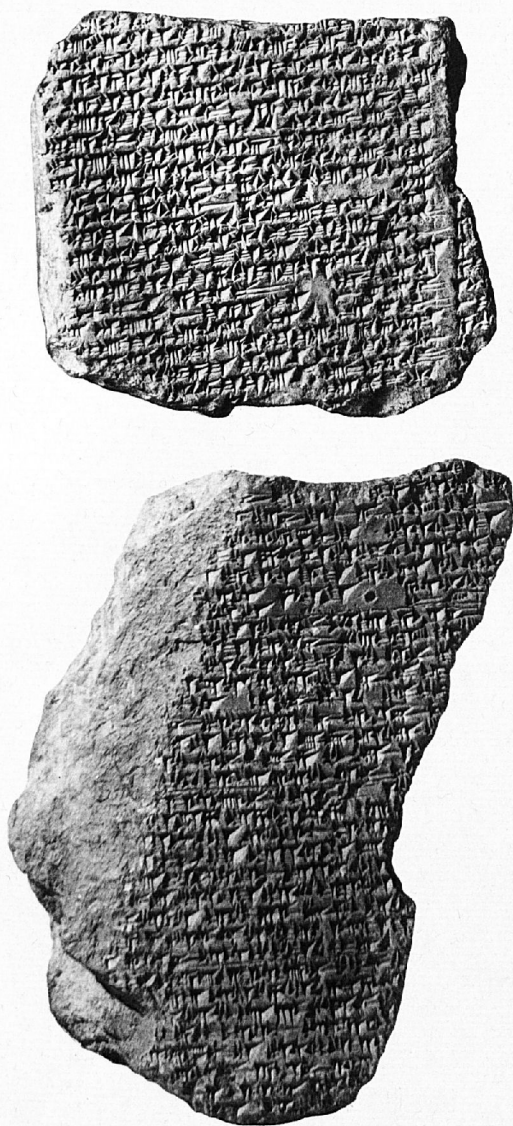
BRONZE STATUETTE OF UR-ENGUR
(HEIGHT 33 CM)



A HEBREW DELUGE STORY IN CUNEIFORM



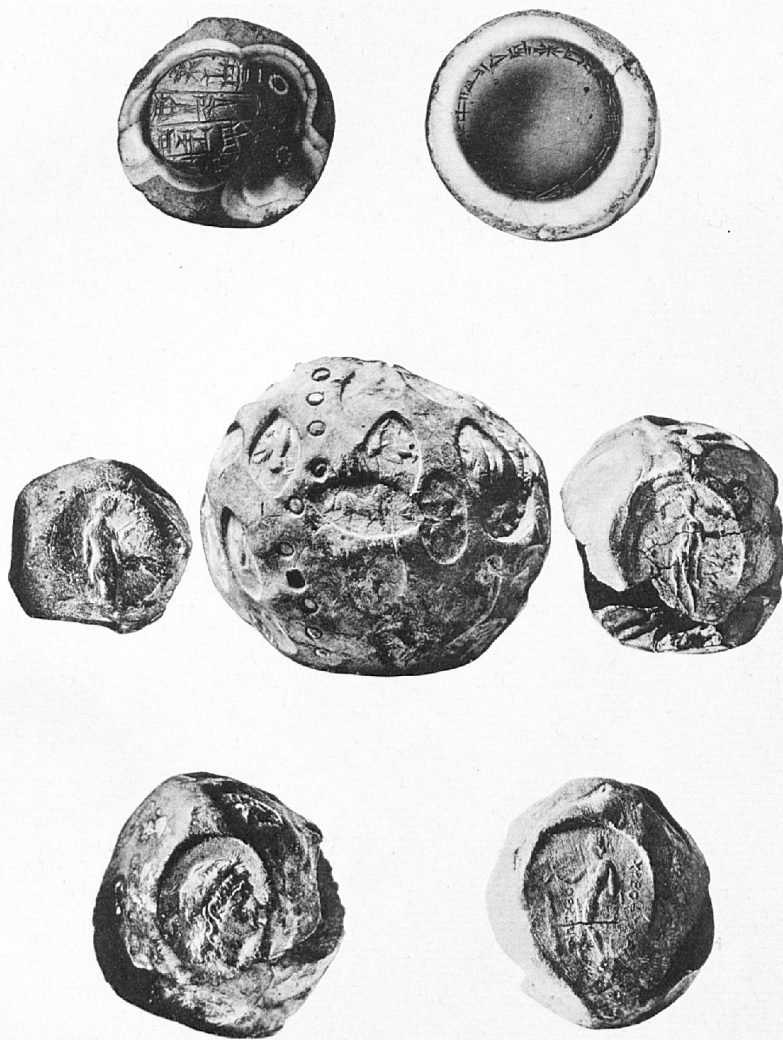
ANCIENT VERSION OF THE ETANA LEGEND
(SIZE OF ORIGINAL)



UPPER: ADAPA LEGEND
LOWER: CHRONICLE OF ARIK-DEN-ILU
(SIZE OF ORIGINALS)



SUMERO-AKKADIAN EXPLANATORY LISTS
(SIZE OF ORIGINALS, TEXTS NOS. 32 AND 33)



UPPER ROW: VOTIVE OBJECTS OF KURIGALZU AND NEBUCHADNEZZAR
 FIVE TERRA-COTTA BULLÆ OF THE GREEK PERIOD
 (SIZE OF ORIGINALS)