<table>
<thead>
<tr>
<th>TEXT NO.</th>
<th>SUBJECT</th>
<th>CATALOGUE NO.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>An Early Dated Version of the Deluge Story</td>
<td>1889</td>
<td>9</td>
</tr>
<tr>
<td>2</td>
<td>An Ancient Version of the Etana Legend</td>
<td>1363</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>The Legend of Adapa</td>
<td>1296</td>
<td>10</td>
</tr>
<tr>
<td>4</td>
<td>Inscription of Sargon</td>
<td>641</td>
<td>11</td>
</tr>
<tr>
<td>5</td>
<td>A Label Which Accompanied a Royal Gift</td>
<td>1844</td>
<td>11</td>
</tr>
<tr>
<td>6</td>
<td>Ritual for the Observance of Eclipses</td>
<td>1872</td>
<td>12</td>
</tr>
<tr>
<td>7</td>
<td>Ritual for Reciting Incantations and Prayers</td>
<td>1873</td>
<td>17</td>
</tr>
<tr>
<td>8</td>
<td>Bilingual Hymn to the God Anu</td>
<td>1877</td>
<td>22</td>
</tr>
<tr>
<td>9</td>
<td>Bilingual Babylonian Lamentation</td>
<td>1879</td>
<td>24</td>
</tr>
<tr>
<td>10</td>
<td>Bilingual Hymn to Ishtar</td>
<td>1881</td>
<td>29</td>
</tr>
<tr>
<td>11</td>
<td>Lamentation Addressed to the Word of Enlil</td>
<td>1857</td>
<td>30</td>
</tr>
<tr>
<td>12</td>
<td>Divination by Hepatoscopy</td>
<td>1865</td>
<td>30</td>
</tr>
<tr>
<td>13</td>
<td>Divination by Means of the Viscera</td>
<td>1874</td>
<td>30</td>
</tr>
<tr>
<td>14</td>
<td>Fragment of an Early Assyrian Building Inscription</td>
<td>1303</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Divination by Means of the Viscera</td>
<td>2614</td>
<td>37</td>
</tr>
<tr>
<td>16</td>
<td>Divination by Means of the Viscera</td>
<td>2615</td>
<td>37</td>
</tr>
<tr>
<td>17</td>
<td>Sumerian Incantation for an Evil Tongue</td>
<td>1906</td>
<td>41</td>
</tr>
<tr>
<td>18</td>
<td>Semitic Incantation for an Evil Spell</td>
<td>2609</td>
<td>44</td>
</tr>
<tr>
<td>19</td>
<td>Astrological Observations</td>
<td>1886</td>
<td>44</td>
</tr>
<tr>
<td>20</td>
<td>Formula for Horoscopic Forecasts</td>
<td>1859</td>
<td>44</td>
</tr>
<tr>
<td>21</td>
<td>Omen Text</td>
<td>1867</td>
<td>44</td>
</tr>
<tr>
<td>22</td>
<td>Omen Text</td>
<td>1869</td>
<td>44</td>
</tr>
<tr>
<td>23</td>
<td>Omen Text</td>
<td>1882</td>
<td>44</td>
</tr>
<tr>
<td>24</td>
<td>Hemerology for the Erection of Buildings</td>
<td>2627</td>
<td>44</td>
</tr>
<tr>
<td>25</td>
<td>Hemerology for Observances at Shrines</td>
<td>2608</td>
<td>44</td>
</tr>
<tr>
<td>26</td>
<td>List of Names of Officers</td>
<td>653</td>
<td>44</td>
</tr>
<tr>
<td>27</td>
<td>List of Words and Names of Officers</td>
<td>1856</td>
<td>44</td>
</tr>
<tr>
<td>TEXT NO.</td>
<td>SUBJECT</td>
<td>CATALOGUE NO.</td>
<td>PAGE</td>
</tr>
<tr>
<td>----------</td>
<td>---------</td>
<td>---------------</td>
<td>------</td>
</tr>
<tr>
<td>28</td>
<td>List of Personal Names</td>
<td>1453</td>
<td>44</td>
</tr>
<tr>
<td>29</td>
<td>Syllabary</td>
<td>1454</td>
<td>44</td>
</tr>
<tr>
<td>30</td>
<td>Syllabary</td>
<td>1455</td>
<td>44</td>
</tr>
<tr>
<td>31</td>
<td>Syllabary and Metrological Exercise</td>
<td>1878</td>
<td>44</td>
</tr>
<tr>
<td>32</td>
<td>Explanatory Text of Plants and Other Terms</td>
<td>1863</td>
<td>44</td>
</tr>
<tr>
<td>33</td>
<td>Syllabary</td>
<td>2626</td>
<td>44</td>
</tr>
<tr>
<td>34</td>
<td>Syllabary</td>
<td>1536</td>
<td>44</td>
</tr>
<tr>
<td>35</td>
<td>Syllabary</td>
<td>1309</td>
<td>44</td>
</tr>
<tr>
<td>36</td>
<td>Multiplication Table $160,000 \times 1$ and $24 \times 1$</td>
<td>646</td>
<td>44</td>
</tr>
<tr>
<td>37</td>
<td>Divisors of the $\text{Shar-Gal}$</td>
<td>1670</td>
<td>45</td>
</tr>
<tr>
<td>38</td>
<td>Multiplication Table $10 \times 1$</td>
<td>117</td>
<td>45</td>
</tr>
<tr>
<td>39</td>
<td>Multiplication Table $16 \times 1$</td>
<td>1619</td>
<td>45</td>
</tr>
<tr>
<td>40</td>
<td>Metrological Text</td>
<td>1531</td>
<td>45</td>
</tr>
<tr>
<td>41</td>
<td>Metrological Text</td>
<td>1854</td>
<td>45</td>
</tr>
<tr>
<td>42</td>
<td>Numbers Squared</td>
<td>1660</td>
<td>45</td>
</tr>
<tr>
<td>43</td>
<td>Inscription on the Statuette of Ur-Engur</td>
<td>2628</td>
<td>46</td>
</tr>
<tr>
<td>44</td>
<td>Votive Tablet of Ur-Engur</td>
<td>2629</td>
<td>46</td>
</tr>
<tr>
<td>45</td>
<td>Onyx Bowl Dedicated at the Birth of a Prince</td>
<td>2630</td>
<td>46</td>
</tr>
<tr>
<td>46</td>
<td>Fragment of a Jar Dedicated to the Goddess Nisaba</td>
<td>1823</td>
<td>46</td>
</tr>
<tr>
<td>47</td>
<td>Votive Inscription of Kuri-galzu</td>
<td>2625</td>
<td>47</td>
</tr>
<tr>
<td>48</td>
<td>Votive Object of Nebuchadnezzar II</td>
<td>2644</td>
<td>47</td>
</tr>
<tr>
<td>49</td>
<td>Fragment of the Annals of Arik-den-ilu</td>
<td>1300</td>
<td>47</td>
</tr>
<tr>
<td>50</td>
<td>Charter of Sin-shum-lishir</td>
<td>1302</td>
<td>47</td>
</tr>
<tr>
<td>51</td>
<td>Building Inscription of Nabopolassar</td>
<td>2631</td>
<td>48</td>
</tr>
<tr>
<td>52</td>
<td>Marriage Contract from Mesopotamia</td>
<td>613</td>
<td>50</td>
</tr>
<tr>
<td>53</td>
<td>Lists of Cities</td>
<td>1321</td>
<td>52</td>
</tr>
<tr>
<td>54</td>
<td>Bulla with Greek Inscriptions</td>
<td>2633</td>
<td>52</td>
</tr>
<tr>
<td>55</td>
<td>Bulla with Greek Inscriptions</td>
<td>2634</td>
<td>54</td>
</tr>
<tr>
<td>56</td>
<td>Bulla with Greek Inscriptions</td>
<td>2635</td>
<td>54</td>
</tr>
<tr>
<td>57</td>
<td>Bulla with Greek Inscriptions</td>
<td>2636</td>
<td>54</td>
</tr>
<tr>
<td>58</td>
<td>Greek Inscription on Jar Cover</td>
<td>2632</td>
<td>54</td>
</tr>
</tbody>
</table>
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. 1. 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. On further study it proves to be an ancient version of a Hebrew or Amorite deluge story, or what might be called The Atra-basis Epic. The so-called Ea and Atra-basis 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 30 (1898), 35 ff.; Jensen KB VI 1 288 ff.; Dhorme Recueil de Textes Religieux Assyro-Babyloniens 120 ff.; Ungnad ATR 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-tu a-še-išu* "When God, man."  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.)


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. 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. 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 i-tu a-še-išu* "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, 444 ff. and 503 ff.; *Jastrow BA* III, 379 ff. and *AJSL* 30, 146 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 582 ff. See also Frank *Studien zur Babylonischen Religion* 105 ff.
Ashurbanipal, including the present text, and upon one that was found among the Egyptian archives of Amenophis III and IV, of the fourteenth century B. C. 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.

A-na-ku Sa-ru-ki-in
I Sargon,
na-ra-am “lltar
the beloved of Ishtar,
mu-te-li-ik
the ruler (?)
ki-iI-ra-at
of the four
ir-bi-iti-in
quarters,
...... mi(t)-la-ru-ru
......

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:

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

1 See K. 8219, published by Strong PSBA 16, 274 ff.; and K. 8741, published by Jensen KB VI 1, XVII ff.
2 This text and its translation were originally published by Scheil, Recueil de Travaux 20 (1909), 127 ff. Zimmern from a photograph, in Gunckel 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.; Rogner Genesisform Parallels 67 ff.; Barton Archaeology and the Bible 265 ff.; and Langdon UMBS X 1, 38 ff.
3 See Winckler and Abel Tontafeln von El-Amarna No. 249; and Schöder VS 12, 194. For the transliteration and translation see Knudtzon Die El-Amarna Tafeln No. 556, p. 964 ff.
4 The name of Sargon has been written Sarr-ru-ki-in (Scheil C.R. 1911, 606 ff.); Sar-ru-ki-in(GL) (Pechet JTV 1 p. 187); Sarrumu-ki-in(GL) ibid. p. 176; Sarru-uki-in (GL-na, GIV) King Chron II p. 2, 25, etc.; and the above. A translation of this text first appeared in the writer’s Amarna p. 194.

II
No. 6. RITUAL FOR THE OBSERVANCE OF ECLIPSES.

Among the multitude of reports of the magicians and astrologers discovered in the Library of Ashurbanipal, as well as omens, it is ascertained that eclipses figured prominently in the prognostications of the Babylonian seer. Among the forecasts in the event of eclipses occurring at certain times, famines, plagues, inundations, etc., were supposed to ensue. The present text belonged to the temple ritual, and contains directions for the proper observance of eclipses. The colophon is wanting; but it presumably belonged to the temple ritual at Erech; and was written in the Seleucid era.\footnote{I am indebted to my former colleague, the late Professor Jastrow, for a number of suggestions in connection with this and several texts which follow.}

TRANSLITERATION.

\begin{verbatim}
[\ldots]\ldots
[\ldots]
[\ldots]
[\ldots]
[\ldots]
\end{verbatim}
TRANSLATION.

[the kalû priest at the place] for the service by the hand of the kalû, the writing . . . .

... from the temple of Nikkal the wife of [Sin] . . . .

... mother, Nikkal from the city went forth;

thy [servant] who works, and does not rest, am I;

[who in] his resting place, ate no food, am I; who in his resting place, 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 lutū, 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 kalū priest, at the place for the service by the hand of the kalū,
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-rēš, 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 dwell-
ing, 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-rēš, 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.

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-gallatu 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.

53 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-rēš, Eshgal, 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-dūb of the god, like at the eclipse of the moon are repeated; the kalā 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 *dububu* garments in front of the *lilisu*, in the *kusurru*, thou shalt place.

One jar of *binu dimsi*, holy water for the purification of their three *dububu* garments, in the *kusurru*, for steadying (?) the hand of the *kalu* 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-*hul-*am ir meze-ma* (shall be repeated). If 2 rings (?) are a feature of the eclipse, the halo of Mermer shall consume the *ZI*.

50 *u-ud-a a-sag-zu gar-an* and *a-zu-ub-mu mu-un-*hul-*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-ë-a*, which is also written in Semitic, *Sharru ittaså* “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 Jdkitum. 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-ab-ushabshi; but by another son, named, Anu-balatsu-iqbi.

Transliteration.

\[
\begin{align*}
3\text{a} & \; "A-num \; i\text{-}\text{tu} \; E\text{-}\text{nam}\text{-}\text{en-na} \; \text{bi} \; \text{pa}\text{-}\text{pa}\text{-}\text{ha} \; \text{ii}\text{-}\text{to}\text{-}\text{za}\text{-}a" \\
\ldots & \; "\text{Ka}\text{-}\text{ma}\text{-}\text{ab} \; \text{KUR}\text{-}\text{AD} \; \text{"} \text{ma}\text{-}\text{ma}\text{-}\text{la}\text{-}\text{z} \text{"} \; \text{gab}\text{-}\text{bi} \; \text{ji}\text{-}\text{pi} \; \text{ja}\text{-}\text{ra} \; \text{ii}\text{-}\text{za}\text{-}a" \\
3\text{a} & \; \text{nu} \; \text{ima}\text{-}\text{nu}(\text{nu}\text{-}u) \\
\text{"} & \; \text{"} \text{ma}\text{-}\text{ma}\text{-}\text{la}\text{-}\text{z} \text{"} \; \text{iz}\text{-}\text{al}\text{-}\text{lu}\text{-}\text{zi} \; \text{ma} \; \text{"} \text{urigal} \text{lu}\text{-}\text{u} \; \text{"} \text{ma}\text{-}\text{ma}\text{-}\text{la}\text{-}\text{z} \text{"} \\
\text{ui} & \; \text{"} \text{Tu}\text{-}\text{E} \text{"} \; \text{ui} \; \text{"} \text{ma}\text{-}\text{la} \text{"} (\text{BL}\text{-}\text{KI}) \text{"} \text{za} \text{"} \text{ist}\text{-}\text{al}\text{-}\text{lu} \; \text{za}\text{-}\text{an}\text{-}\text{du} \\
5 & \; "A\text{-}\text{num} \; \text{ra}\text{-}\text{bu}\text{-}\text{u} \; \text{za} \text{"} \; \text{ez}\text{-}\text{ti} \text{"} \; \text{li} \text{-} \text{ku}\text{-}\text{ru}\text{-}\text{ku} \; \text{a}\text{-}\text{na} \; "A\text{-}\text{num} \; i\text{-}\text{kar}\text{-}\text{ra} \text{b} \text{a} \text{-} \text{nu} \text{a} \text{-} \text{nu} \text{-} \text{zu} "
\end{align*}
\]
arku ka-ra-bi  

arku ka-ra-bi ina su-ga ilâni  

arku ka-ra-bi  

ki-ma ša "A-num an-na múh-ši a-ram-mu ša "Mā-an-na ik-tal-šu  

ištu múh-ši a-ram-mu ša Kar-azag-ga a-di abulli šarri  

ištu abulli šarri a-di bit de-ki-tûm bit ik-biša "mašmašémosi
Translation.

. . . . of Anu, from E-nam-enna, the shrine-house, goes forth,
. . . . Ka-maḫ . . . all the magicians, the incantation, Sharru ittasā shall recite three times,
the magicians shall burn; and after that, the urigallū, 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 ittasā upon the street of the gods four times.
The urigallū, 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 incantation Lugal-e an-ki-a lugal ta-ē-a shall recite four times. The incantation they shall burn; and the urigallū, 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-ma-anna, the road of the gods, seven times shall recite. The incantation they shall burn, and the urigallū, 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-ma-anna approaches, the magicians, and the TU-E priests, the incantation Giš-ma-kas-sig mu-uu-el (?) šu-il-lá-gē, to Anu shall lift up. After this the urigallū, 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 high rampart of the Kar-azagga, as far as the gate of the king, the magicians, the incantation, Lugal-ta-ê 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 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 E azagga ê dingirrene, the incantation Dingir lugal muša dugga-zu-šu, the incantation Unu-kin-sig an-na-ge, the incantation Me-te bara-maḫ, the incantation U-ru-līl-ē, and the incantation Šubtuḫ ša išāni 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. 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 urigallu, the magicians, the TU-E priests, and the bearers of the tallu, are silent, from Bit Rēsh unto Bit Idkitum, he shall pray to Anu seven times.

"The incantation Sharru ittasā, 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-ab-ushabshi, son of Kidin-Anu, the descendant of Ekur-zākir, the magician of Anu and Antum,

The urigallu of Bit Rēsh, the Erechian, by the hand of Anu-balatsū-qibi, his son, for the sake (?) of his fate, length of his days, the life of the soul, and to establish his foundations, it is written, and in Erech in the Bit Rēsh, the house of his lordship, he placed. He reverences Anu and Antum in the ways (?) of his life.

Erech, the month Tammuz, 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-ab-ushabshi, a descendant of the well known Erechian family Ekur-zākir, 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.

<table>
<thead>
<tr>
<th>Sumerian</th>
<th>Akkadian Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>An-na</td>
<td>An-na za-e mah-me-en</td>
</tr>
<tr>
<td>ina Jamē(-e)</td>
<td>ina Jamē(-e) at-ta zi-ri</td>
</tr>
<tr>
<td>ki-i</td>
<td>ki-i za-e mah-me-en</td>
</tr>
<tr>
<td>ina irsitu</td>
<td>ina irsitu at-ta zi-ri</td>
</tr>
<tr>
<td>5</td>
<td>5 za-e mah-me-en</td>
</tr>
<tr>
<td>ina Jamē(-e)</td>
<td>an-an za-e mah-me-en</td>
</tr>
<tr>
<td></td>
<td>ina Jamē(-e) at-ta zi-ri</td>
</tr>
<tr>
<td>umun An-gal-e</td>
<td>umun An-gal-e za-e mah-me-en</td>
</tr>
<tr>
<td></td>
<td>z e-ru-lu &quot;Anu rahu-ū&quot; at-ta zi-ri-at</td>
</tr>
<tr>
<td>umun Un-si</td>
<td>umun Un-si za-e mah-me-en</td>
</tr>
<tr>
<td></td>
<td>z e-ru-lu U-ruk at-ta zi-ri-at</td>
</tr>
<tr>
<td>umun E-rī-es</td>
<td>umun E-rī-es za-e mah-me-en</td>
</tr>
<tr>
<td></td>
<td>umun E-nam-en-na za-e mah-me-en</td>
</tr>
</tbody>
</table>
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. ap-su-u is a scribal error for ap-su-um.
9-10 Lord of E-resh, 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-gis-sig-an-ki-a, thou art exalted.
19 Thou art king, thou art exalted.
20-21 When thou raiseth thy countenance, who does not go forth?
22 When thou withdraweth thyself, who does not prostrate himself?
23 From thy right hand, the enemy will not escape.
24 From thy left side, the evil doer will not slip away.
25 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-a 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-ab-ushabshi, son of Kidin-Anu, descendant Ekur-
   zákir, the magician of Anu and Antum,
37 the uriggálú of Bit Rēsh, 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 over-
thrown 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 Erec. 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. The character sa apparently is omitted, cf. line 10.
12. The text reads ta-mar-til, but perhaps the scribe should have written asplil or as-pi-el; cf. also li. 22.
13. The scribe apparently wrote asama wrongly, instead of the sign MAL+DU = ma.taku, cf. B. 5488. Note pi-el-la = a7a; cf. pi-el-la B. 7977.
14. The root of ri-jit is ra-dadu.
15. The character sa in as-su-ta seems to be superfluous. For kar-kar = ma.ta', cf. SAI 5759.
17. Here sa-gul = abatu, cf. sa-gul-la = ma.taku, DISG 1. p. 109, and gul = abatu, li. 11 above. hub-hi-eš = ik-mar, cf. BD V, 533:25, and SAI 1767. Since hub-hi-eš here also is singular perhaps eš is part of the ideogram.
I'm uruk-gal-aš sig-ge-da šālu el-šu ana za-gi-gi it-tur
20 uruk engur-ra a mu-da-an-dé : ēdum ša ki-ma ap-par mu-u ub-šu-šu
mu-gi ma-al izi mu-da-an-šub ana a-pi rap-šu it-ta-an-di
ē azag-ga šu-hul ab-ba (or um-ma) : KA t bit ša el-šu ud-pi-ši
šu-rin-na éš-šam a-dim ba-an-da-ri-ši a ši-bu-šu ki-i [me] ir-iš-lal
ši-rim in-tad-ilu-
.................................................................ra-ē . . . . ru-šaš šar ip-par-šu it-ta-šu (ša)
30 ........................................ su ..............
............................ dub nu-te-en-te-en
ēš-tum biti-ša ul ē-tal-lal
35 [azag Nin]-līl as mu-šu nu-kuš-ū : e-lū šar e-šiš-ši-šu uš-tan-na-ha
[......] dūb ki ba-pa-nu : ilu KI-MIN kib-iš-šu
[nu-al]-di-ši me-ri-a-ni i-ni-i
u-nu-ku i-dē-ni ni-ma-al
nu-kuš-ū ēna ni-ma-al
40 ē-a ē-a im-tu-tu : bi-lišša i-te-nir-ru-bu

18. sig-ge-da = dirur.
19. Engur = appur. Like sug, it has this value as well as apša.
23. Ri-ri = ḫalāšu. cf. ri = ḫalāšu. B. 277b. 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. ma-mi-kalāš 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 šu; but ša seems to be necessary.
33. Here nu-kuš-u = anšu; but cf. la anšu B. 200b.
41. E-siL=sig, is new.

42. It would seem na is a mistake for it. Even so the form a=a-la-ra appears to be a conundrum.

43. Cf. i=de-bar-raq=sa tappalasi (R. 4010). Here nād apparently = malat. Note that a=a-nar-ra is an example of I.15.

44. In personal names da = 'an "to be able" cf. Tallqvist, Nub. Namen., and Clay PN. It would seem that a-bar-raq was originally a-ma-na; cf. pad-dātā (B. 9412) and amaru (B. 9411); see also lines 26 and 28; in fact the scribe seems to have altered his writing, being uncertain of his reading.

45. The scribe mistook mit for qatu, and wrote that character.

46. The Babyloniian text was injured (bibelus); and the scribe apparently could not read the verbal element in the Sumerian, for he has made something which is indistinct, and which is by no means intelligible.

47. The scribe omitted taš in the Akkadian. 1.gi... gā=barā cf. DISC I p. 20.

48. This is construed as having the infix nāb, since bi=gabā and nabā, B. 5124. Apparently ab also = gabā, cf. BA V 676:25 and perhaps also 711:10. It is to be noted that nā as well as nāb is an infix with dative signification (see DISC 166). Unless the scribe in lines 50 and 51 omitted the verbal element bā it would seem that the verbal element is ab and in the passage quoted above a b-bi. Cf. also 8ab-ba = 8abā.

49. The scribe omitted taš in the Akkadian. 1.gi... gā=barā cf. DISC I p. 20.
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. 1c. 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. The present text was very probably found at Erech, and may also have been written in the Greek era.

1 See Delitzsch Assy. Lit. 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 25, 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 Urugaluga (Ja aša šulpušu) “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. It was designated Ud-dam ki-ām-ūš (Ja kim ašu šurūtum) “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 ubānu (i.e. omens concerning the ubānu, the finger shaped appendix of the liver, called processus pyramidalis), and it is the fifty-fifth tablet of the bārītu 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 ubānu, a finger is marked; the prince shall seize booty”.


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 tirāni (i.e. omens beginning with these words), and the seventh tablet of the bārītu 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 tirāni is like an eagle; it is the omen of Etana the king who ascended to heaven.” In the

1 See Reisner Sumerisch-Babylonische Hymnen i-3; Banks ibid., etc.
dynastic list recently published, 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 Narām-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. In lines 34, 35, and 55, the forecast simply reads: “omen of Narām-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 tirāni is like the face of Ḫum-Ḫum; 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), the third of which reads: “If the tirāni is like the face of Ḫum-ba-ba,” etc. This shows that the ideogram Ḫum-Ḫum is to be read Ḫumbaba.

As the writer has shown, Ḫumbaba, 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. Following is a transliteration and translation of this text.

**Transliteration.**

Summa tirānu Ḫīma

S. t. k. šip-pi pīt-īi pale māti isahhīr lu-ub-nu ina māti iβalāti.-iīīu

i-šu šarru ina ūmanni-īīi ittīti ma itti ūmanni

(-nī) šu inakīr-īī

3. t. k. askāru umānni-īīi rubi māhira la īši-īīi

3. t. k. pīt-pa-nu DAG-GAB pīrišu-īī šarru ūmanni

5 3. t. k. gam-līm kīšūtīnum-īī

3. t. k. “gašnu ana inni rubī illātāw-ū-īī ūbbalkatāw-ū-īī ūma u-šam-

qat-īī

1 Poebel Historical Texts p. 73.
2 See King Chronicles I, p. 23 f.
3 Boissier Choix de Textes Relatifs à la Divination, p. 91.
4 Ḫum-Ḫum occurs in names of the Neo-Babylonian period, cf. Ḫum-Ḫum-ab-nāṣur, etc.
5 See Tallqvist, Namenbuch, p. 249; also see SAI 8382.
6 Clay Empire of the Amorites 87 f; and A Hebrew Deluge Story in Cuneiform, p. 49 f.
Š. t. k. "qālu ana ūmērir nakru iššā-nū-su ippūkaššu-anum 3u-ša-ma qaś-šu

1 7. t. k. irātu 3ir eli qurātan-anum (-e) šu pu-u-tu imaqtu(-ut)
2 7. t. k. ri'umu ippēnuma ippēnuma ēqām(-qam)
3 7. t. k. ippēnuma ippēnuma ēqām(-qam)
4 7. t. k. gamlimma ēqām(-qam)
5 7. t. k. ippēnuma ippēnuma ēqām(-qam)
6 7. t. k. ippēnuma ippēnuma ēqām(-qam)
7 7. t. k. ēqām(-qam)
8 7. t. k. ēqām(-qam)
9 7. t. k. ēqām(-qam)
10 7. t. k. ēqām(-qam)
11 7. t. k. ēqām(-qam)
12 7. t. k. ēqām(-qam)
13 7. t. k. ēqām(-qam)
14 7. t. k. ēqām(-qam)
15 7. t. k. ēqām(-qam)
16 7. t. k. ēqām(-qam)
17 7. t. k. ēqām(-qam)
18 7. t. k. ēqām(-qam)
19 7. t. k. ēqām(-qam)
20 7. t. k. ēqām(-qam)
21 7. t. k. ēqām(-qam)
22 7. t. k. ēqām(-qam)
23 7. t. k. ēqām(-qam)
24 7. t. k. ēqām(-qam)
25 7. t. k. ēqām(-qam)
26 7. t. k. ēqām(-qam)
27 7. t. k. ēqām(-qam)
28 7. t. k. ēqām(-qam)
29 7. t. k. ēqām(-qam)
30 7. t. k. ēqām(-qam)
31 7. t. k. ēqām(-qam)
32 7. t. k. ēqām(-qam)
33 7. t. k. ēqām(-qam)
34 7. t. k. ēqām(-qam)
35 7. t. k. ēqām(-qam)
36 7. t. k. ēqām(-qam)
37 7. t. k. ēqām(-qam)
38 7. t. k. ēqām(-qam)
39 7. t. k. ēqām(-qam)
40 7. t. k. ēqām(-qam)
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 tirāni are like
"cl-lam Pu-Ui-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 Naram-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.
"Pep; thy capital will succeed against the capital of thy enemy.
"a star; the army of the prince will not have a rival.
30 "a hallū; 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 Naram-Sin.
35 "a shield; the omen of Naram-Sin.
"a flame; the king will be strong, and will not have a rival.
"a taniitu 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 ṭumutum; the prince's cities will be estranged from him on account of duplicity.
40 "an iḫaru stone; the prince will enter his capital for a conflict.
"a pululuḫu stone; the enemy will enter his capital for a conflict.
If the tirāni are like
" a thin-double pulukku; the weapon of the king is true.
" a kuppatu ribīnu; the prince will elevate his capital, and...
" a kuppatu ribīnu 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 mašatu; 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 barharri; 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 līlisi; according to one mouth, the land will dwell.
" a šišītu; the (land) will dwell in security and in safety.
55 " a dagger on a belt; the omen of Narām-Sīn.
" 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-Miš; 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-Maḥ; a king of hosts will be in the land.
" a kusarīgu; a second of his land will sit on the throne.
" Gud-Gud-Ne, fighting bull, and extends to the right; the forces of the king and his army will say:
'a soldier of the king' and they shall march; he will not have a rival.

If the tirāni are like

"Gud-Gud-Nā, 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 škatammu, the Uš who in his army for a......will not fall(?)

"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 šuma ti-rāni; tablet 7 of the bārūta 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.

Tablet of Nidintum-Anu, son of Anu-belshunu, family of Ekur-zākir, the magician of Anu and Antu; by the hand of Anu-abushshā, son of İna-qibit-Anu, son of Ekur-zākir, the magician of Anu and Antum. Erech, month Airu, day 7th, year 139th of Antiochus.


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 İli-ma-āhu, the seer, and the other by Tāb-sili-

Transliteration.

Šumma ina ekalli ti-ra-ni

İ. t. e. t. zi-ma eli ti-ra-ni ir-kab rubā māti.............
The duplicate text (see line 1), has nakru instead of rubā.

7. The other text, li. 5, uses the ideogram S.A. It is unfortunate that zi-iš is not complete.

7. The variant text has sigiš, which may have been repeated. This ideogram has the value halī“to go to ruin, be destroyed,” naqī“to pour out,” etc. Dúb, which means rubā, also means laqātu, tabātu šarātu (S 35 ff.) “to pour out,” cf. šapāteka, Ezek. 32: 6. Cf. the palace shall be dissolved (namāg), Nahum 2: 7.


11. For taq-ma-atī the variant text reads BE.MU.SU. That this is probably an ideogram for taq-uma appears reasonable when it is considered that BE has such values as laqātu, naqāru, šagāmu, etc.


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

21. Instead of limutti (ili) erti-bu-lu, the duplicate text reads S.A.S.A-ru, which is to be read erti-um-lu, cf. S.A = Eannu B. 9939, and Jastrow Religion II 848. Sannu in ll has the meaning "to rival, combat, fight." Cf. also S.A.S.A = dālu "to slander," dābūnu "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 prince of the land...
"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 intestine and is brilliant, and fall; the servant of the king...
"a hanging weapon come out and ride over the right of the intestine; food is possessed.
"a hanging weapon come out and ride over the left of the intestine; 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 jajkistum 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 summa tirānī, by the hand of Ili-ma-abu, [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 े "house" is written a "water," and ú "vegetable" is written ü "day." Apparently the Assyrian scribe wrote the tablet from a dictation.

1 See Zimmern Shurpu (AB 12), 44 ff.
En 𒆠šīnig 𒌋dil dingir edin-na
pa-uzu an-šū úr-zu ki-šū
pa-uzu an-šū giš bur-bur-ra
úr-zu ki-šū te-me-en šig-ga
5 ša-bi-zu dingir-ri-e,-ne
pa-bi sag-bi sag-šu tām
ka lū-gal-lu mu-ûn-el-la mu-un-lāh-lāh-ga
ka(eme) hul-gal bar-šū ḫe-im-ta-gub

En úin-nu-uš ūcl abzu-ta sar-a
10 an-šū pa-uzu ki-šū úr sag
an-šū pa-uzu ki-šū ne-in-tāg
ki-šū úr-zu ki-šū mu-un-el
ša-bi pa-uzu šakan ḫe-ši-in-lāh-lāh-ga
pa-bi sag-ba sag-ba ē tū-ām
15 ka l-ūgāl-lu mu-un-el-la mu-un-lāh-lāh-ga
eme huł-gal bar-šū ḫe-im-ta-gub

En gi-azag gi-el gi-sāg-ga sar-a
an-ta ba-mul ki-ta ba-mul
an-ta ki-ta mul-mul ne-[ib-si]
20 an-ta šū-si-di ki 𒆠[Balbar-ge]
ki-ta šū-luḫ šū-dū 𒆠En-[k]-[ga-ge]
sag-ge ē tū-am giš-bur-bur-[ra]
lūgāl-lu sag-ge ē tū-ām ka-bi a-ra-an-bi
ka lū-gāl-lu mu-un-el-la
25 eme huł bar-šū ḫe-im-ta-gub

4. The variant reconstructed text reads sig-ga “green” foundation. See Zimmern Surpu IX.
7. The sign  słucha is apparently intended for gāš.
8. The first sign is apparently intended for eme; cf. the variant text Surpu p. XVII.
14. Also 22, 23, and 31. The word ṣī (bitu) is written instead of a (me); 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 ē.
25. Apparently gāš was omitted by the scribe.
En elteg-si ka lug-ga azag-azag-ga
"ukūš sag gar-si-si sīg-ga
cā-bar ka-azag nam-ta-ri
ome te-bi im-mi-in-(?)-dū-bu
30 eme te-bi im-mi-in-te-en-te-en
lū-gāl-lu- sag-ga ē tū-am ka-bi a-ra-an-bi
ka lū-gāl-lu mu-un-elu mu-un-lāb-lāb-ga
dū-bu
eme ḫūl-gāl bar-šū he-im-ta-gub

Incantation: O tamarisk, the divine dīl 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,

27. The variant text instead of ū, reads ū; which it would seem was a mistake
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 cltcg-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 formula 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.

No. 36. Multiplication Table 160,000 X 1.

This tablet contains the multiplication table 160,000 X 1 on the obverse, and 24 X 1 on the reverse. In the former table, the number is written five times thus 𒈗𒈗𒈗𒈗𒈗. This would equal 9,736,000. Either 𒈗 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 X 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 X 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 ám ib-di: i. e., "24 X 24 = 576; 576 is the square of 24." The tablet is dated mu "En-lil gir-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" (γωμετρικός). Several fragments of similar texts have been published, for which the list of the divisors and quotients has been restored. The present text, however, is complete. The opening lines read:

1 (i. e., 12,960,000) ¾-bi (i. e., its two-thirds =) 8,640,000 ám
šú-ri-a- bii (i. e., its half =) 6,480,000
igi-3-gal- bii (i. e., its third =) 4,320,000 etc.

As heretofore observed only the divisors of this number, namely 2/3, 2/5, 3/5, etc., with their quotients, are given, up to 2/3; 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. 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 X 1 multiplication table, dated in the 28th year of Samsu-iluna; No. 39 is a 16 X 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 23, and Pinches H A IV, p. 72.
2 See BE XX 20 Rev. Col. IV, 28.
No. 43. **Bronze Canephorous 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-badu, for a son of Lugal-Kisalsi, born of his wife Mubarsagni, has been presented."

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 (?), fourteen? intelligent (?) ears, exalted scribe of Anu, the . . . of Enlil, . . . .

---

1 See Banks *Amer. Jour. of Sem. Lang.* XXI 624.
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. Inscríbed 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. Inscríbed 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 bēl-šu *Nabī-kudurri-usur šar Bābiliš mār, "Nabī-apal-usur ana bālāti-šu igīš "To Marduk, his lord, Nebuchadnezzar, 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


This fragment contains the earliest annals from Assyria at present known, and the only historical record of the Assyrian king Arik-dēn-īlu, 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


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 OB1, Nos. 134 and 135.
2 See Koldewey Die Tempel von Babylon und Borsippa, Abb. 76.
3 See King Annals of Assyrian Kings I, 93.
4 See Lenormant Chaîre de Textes Cunéiformes 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. On this fragment has been based the claim that Sin-shar-ishkun was a son of Ashurbanipal, and a brother of Ashur-etil-ilani, 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-lishir a king of Assyria. It has been assumed that the brief reign of this ruler, Sin-shum-lishir, followed that of Ashur-etil-ilani, 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-apat-[a-su-ur] Nabopolassar,
Jarru dannu [Jār Bābili] the mighty king,
Jar "[Su-me-eri-im ụ Ak-ku-di-is] king of Sumer and Akkad,

2 In [padašak Išu ụ Ištar] who reverences Išu and Ištar,
5 rin [ban na-dam ti-ša-iš ga-at] the exalted prince, directed by

4 "Na-bi-um ụ [Marduql] a-na-kun Nabū and Marduk, am I.
Ni-nu-um il[i(NI-NI) ri-be-ni-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 Chay, B. E., VIII, 141.
3 The Tablet is dated on the 13th day of the accession year. Unfortunately the month is not given.
pronounced the lofty name for the lordship of the land, entrusted to me a despotic sceptre to govern my people, and placed in my hands the exalted reins for the subjugation of the refractory, In that day, upon all my workmen I placed the tupšikku. The hoe and spade I caused to be borne by the people of the upper and nether land, with which forces Nebo and Marduk filled my hand.

Urra, the lord of ... on my right ...

... Marduk the great... to

When in that day, Nimitti-Bēl verily I built anew; and for Marduk, my lord, verily I made shine like the day.
The guarding of Esagila and Babylon truly I strengthened. The sons of Babylon in a restful dwelling place, truly I made dwell.

The city of Babylon, as former times, for May Marduk, the Enlil of the gods, the director of the quarters, upon my pious deeds joyfully look; and a righteous sceptre, improved arms, an established reign for the future, in the four quarters, exalted in the full joy of heaven, by thy lofty command, as a gift to [my] kingship, [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 Hanah, the home of the gods Dagan, Shamash, and Itur-Mer, near the river Habar. It was written in the reign of Hammurabi.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 Hammurabi¹ instead of Hammurabi² (ra-mi, ra-mi8 or -ra-mi) see Clay Empire of the Amorites, 113 ff. In spite of the fact that Altobrig considers it now "absolutely certain" that Luckenbill's 'Ammu-rabibi, and the meaning of the name "the clan is wide" are correct (Jour. Pal. Or. Soc. 1: 70), it would seem that he will need to furnish a little more data besides finding a form of that root, not in a personal name, was used in So. Arabic. If Rehabam means "he has extended the tribe," does Rehab-Jahu mean "he has extended Jahu"? In the Cassite period and that of the First Dynasty the åb, åb, 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 translated 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 Dür Isharlim and Dür Igitlim.

"Ki-ik-ki-nu mār "A-ba-ia
i-na hu-ul-ti-šu Ỉi-im-ti ša
'Bi-til-Da-gan
aššat-šu i-i-mu
"Ki-ik-ki-nu mūt-ša
šum-ma "Ki-ik-ki-nu mūt-ša
a-na 'Bi-it-ši Da-gan aššat-šu
šu-ši aššat-mi at-ši i-na bit-ši ii-ši
Ki-ik-ki-nu, 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 oxc of the palace he
shall herd her.
And if Bitti-Dagan, his wife
to Kikkinu, her husband,
shall say: 'thou art not my hus-
band,'
she shall leave her bed; to the
carriage house of the
palace, he shall cause her to go.
The children of Bitti-Dagan,

"Ki-ik-ki-nu mār "A-ba-ia
i-na hu-ul-ti-šu Ỉi-im-ti ša
'Bi-til-Da-gan
aššat-šu i-i-mu
"Ki-ik-ki-nu mūt-ša
šum-ma "Ki-ik-ki-nu mūt-ša
a-na 'Bi-it-ši Da-gan aššat-šu
šu-ši aššat-mi at-ši i-na bit-ši ii-ši
Ki-ik-ki-nu, 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 oxc of the palace he
shall herd her.
And if Bitti-Dagan, his wife
to Kikkinu, her husband,
shall say: 'thou art not my hus-
band,'
she shall leave her bed; to the
carriage house of the
palace, he shall cause her to go.
The children of Bitti-Dagan,

"Ki-ik-ki-nu mār "A-ba-ia
i-na hu-ul-ti-šu 缏i-im-ti ša
'Bi-til-Da-gan
aššat-šu i-i-mu
"Ki-ik-ki-nu mūt-ša
šum-ma "Ki-ik-ki-nu mūt-ša
a-na 'Bi-it-ši Da-gan aššat-šu
šu-ši aššat-mi at-ši i-na bit-ši ii-ši
Ki-ik-ki-nu, 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 oxc of the palace he
shall herd her.
And if Bitti-Dagan, his wife
to Kikkinu, her husband,
shall say: 'thou art not my hus-
band,'
she shall leave her bed; to the
carriage house of the
palace, he shall cause her to go.
The children of Bitti-Dagan,

"Ki-ik-ki-nu mār "A-ba-ia
i-na hu-ul-ti-šu 缏i-im-ti ša
'Bi-til-Da-gan
aššat-šu i-i-mu
"Ki-ik-ki-nu mūt-ša
šum-ma "Ki-ik-ki-nu mūt-ša
a-na 'Bi-it-ši Da-gan aššat-šu
šu-ši aššat-mi at-ši i-na bit-ši ii-ši
Ki-ik-ki-nu, 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 oxc of the palace he
shall herd her.
And if Bitti-Dagan, his wife
to Kikkinu, her husband,
shall say: 'thou art not my hus-
band,'
she shall leave her bed; to the
carriage house of the
palace, he shall cause her to go.
The children of Bitti-Dagan,

"Ki-ik-ki-nu mār "A-ba-ia
i-na hu-ul-ti-šu 缏i-im-ti ša
'Bi-til-Da-gan
aššat-šu i-i-mu
"Ki-ik-ki-nu mūt-ša
šum-ma "Ki-ik-ki-nu mūt-ša
a-na 'Bi-it-ši Da-gan aššat-šu
šu-ši aššat-mi at-ši i-na bit-ši ii-ši
Ki-ik-ki-nu, 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 oxc of the palace he
shall herd her.
And if Bitti-Dagan, his wife
to Kikkinu, her husband,
shall say: 'thou art not my hus-
band,'
she shall leave her bed: to the
carriage house of the
palace, he shall cause her to go.
The children of Bitti-Dagan,

"Ki-ik-ki-nu mār "A-ba-ia
i-na hu-ul-ti-šu 缏i-im-ti ša
'Bi-til-Da-gan
aššat-šu i-i-mu
"Ki-ik-ki-nu mūt-ša
šum-ma "Ki-ik-ki-nu mūt-ša
a-na 'Bi-it-ši Da-gan aššat-šu
šu-ši aššat-mi at-ši i-na bit-ši ii-ši
Ki-ik-ki-nu, 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 oxc of the palace he
shall herd her.
And if Bitti-Dagan, his wife
to Kikkinu, her husband,
shall say: 'thou art not my hus-
band,'
she shall leave her bed: to the
carriage house of the
palace, he shall cause her to go.
The children of Bitti-Dagan,

"Ki-ik-ki-nu mār "A-ba-ia
i-na hu-ul-ti-šu 缏i-im-ti ša
'Bi-til-Da-gan
aššat-šu i-i-mu
"Ki-ik-ki-nu mūt-ša
šum-ma "Ki-ik-ki-nu mūt-ša
a-na 'Bi-it-ši Da-gan aššat-šu
šu-ši aššat-mi at-ši i-na bit-ši ii-ši
Ki-ik-ki-nu, 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 oxc of the palace he
shall herd her.
And if Bitti-Dagan, his wife
to Kikkinu, her husband,
shall say: 'thou art not my hus-
band,'
she shall leave her bed: to the
carriage house of the
palace, he shall cause her to go.
The children of Bitti-Dagan,
which to Kikkinu, her husband, she bore.
a share in the house of Kikkinu, [her husband]
shall enjoy. Kikkinu, [her husband]

20  "Apil-Adad....
   a-na  'Bi-it-[ti-Da-gan]....
   a-na  ma-ri  ik.....
   (two lines erased)

30  "Ha-bur-ibu-al-Bu-ga-a3
   iš-in  "Dūr  I-šar-li-im
   a-na  "Dūr  I-gi-it-li-im
   ip-tu-št

by the god and [the king they swore].

30  "Ha-am-mu-ra-bi-št
   ūmu  irri  mu-ša-ba-ša
   mu-an-nu  197
   ūmu  irri  mu-ša-ba-ša
   mu-an-nu  197

30  "Ha-am-mu-ra-bi-št
   ūmu  irri  mu-ša-ba-ša
   mu-an-nu  197
   ūmu  irri  mu-ša-ba-ša
   mu-an-nu  197

By the god and [the king they swore].

Before Pagirum.
The month Birissaru, day 17th,
the year when Hammurabi, the king,
dug the canal Habur-ibal-Bugash
from the city Dūr-Isharlim
to the city Dūr-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. 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, 50, 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 ΛΙΚΗ 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

¹See 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 ΧΡΕΟΦΤΑΛΑΚΌΣ ΟΡΧΩΝ “The public accountant of Erech.”

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[?]ΦΙΑΛΑΚΌΣ ΟΡΧΩΝ

No. 57. This seal contains a well executed head, encircled with a garland. It is inscribed on the left side, ΕΝ ΟΡΧΩΙΣ “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 ΟΙ ΑΛΛΟ ΟΝΟΜΑ ΑΡΔΙΒΙΑΤΕΙΟΣ “Aristeas, whose other name was Ardi-Belti.” In Part II of the present series, several persons were quoted as having assumed a second name; for example, we find, ΝΑΝΑ-ΙΔΙΝΑ ΤΑ ΙΤΙΜΙΟ ΙΤΙΝΑ “Dimetiria “Nana-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 Χρεοφταλακος (sic) Ορχων “du comptable public des Orchoïmiers.” Catalogue des Inscriptions et Épreuves Orientales des Musées Royaux du Cinquantenaire, p. 254.

² See Clay BRM II p. 16.
NAME INDICES
NAME INDICES

Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>anc.</td>
<td>ancestor</td>
</tr>
<tr>
<td>h.</td>
<td>brother</td>
</tr>
<tr>
<td>d.</td>
<td>daughter</td>
</tr>
<tr>
<td>BRM.</td>
<td>Babylonian Records in the Library of Mr. J. Pierpont Morgan</td>
</tr>
<tr>
<td>MLC.</td>
<td>Morgan Library Collection</td>
</tr>
<tr>
<td>f.</td>
<td>father</td>
</tr>
<tr>
<td>gf.</td>
<td>grandfather</td>
</tr>
<tr>
<td>hus.</td>
<td>husband</td>
</tr>
<tr>
<td>s.</td>
<td>son</td>
</tr>
<tr>
<td>wi.</td>
<td>wife</td>
</tr>
</tbody>
</table>

Personal Names

<table>
<thead>
<tr>
<th>Name</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-ba-ia, f. of Kikkin, 52:11</td>
<td></td>
</tr>
<tr>
<td>A-bu-bu-da, 45:2</td>
<td></td>
</tr>
<tr>
<td>A-da-pa, 3:16</td>
<td></td>
</tr>
<tr>
<td>An-ni-za-da-ga, 1:445</td>
<td></td>
</tr>
<tr>
<td>*Anu-ab-ilabi(Ji), 1. s. of Ina-qibit-Anu, gs. of Ekur-sakir, 13:31</td>
<td></td>
</tr>
<tr>
<td>*Anu-ab-ilabi(Ji), 2. s. of Kidin-Anu, gs. of Ekur-sakir, 7:43</td>
<td>8:36</td>
</tr>
<tr>
<td>*Anu-ab-ilabi(Ji), 3. f. of Anu-balatu-iqui</td>
<td></td>
</tr>
<tr>
<td>*Anu-balatu-iqui, s. of Anu-ab-ilabi(Ji), 7:45</td>
<td></td>
</tr>
<tr>
<td>*Anu-balatu-iqui, s. of Nidintum-Anu, gs. of Sin-lagi-aminnu, f. of Nidintum-Anu, 11:32</td>
<td>13:80</td>
</tr>
<tr>
<td>*Anu-ab-ilabi, f. of Nidintum-Anu, s. of Sin-lagi-aminnu, 21:26</td>
<td></td>
</tr>
<tr>
<td>*Anu-ab-ilabi, s. of Anu-ab-ilabi, 5:27:38</td>
<td></td>
</tr>
<tr>
<td>*Anu-ab-ilabi, 5:27:38</td>
<td></td>
</tr>
<tr>
<td>Ardi-Belti, (Ἀρδιβέλτης), whose other name was Aristeas, 58</td>
<td></td>
</tr>
<tr>
<td>Aristeas (Ἀρίστεας), whose other name was Ardi-Belti, 58</td>
<td></td>
</tr>
<tr>
<td>*Arik-dē-rini, 49:6, etc.</td>
<td></td>
</tr>
<tr>
<td>*Ar-ru-ni, 49:32</td>
<td></td>
</tr>
<tr>
<td>A-si-ni, 49:32</td>
<td></td>
</tr>
<tr>
<td>*Ašur-apal..., 50:4</td>
<td></td>
</tr>
<tr>
<td>*Ašur-bani-apal, f. of Sin-Jum-[lihir], 50:2</td>
<td></td>
</tr>
<tr>
<td>At-ra-am-ba-si-is, At-ra-ba-si-sa, 1:438</td>
<td>2:8</td>
</tr>
<tr>
<td>At-ra-am-ba-si-is, At-ra-ba-si-sa, 1:438</td>
<td>2:8</td>
</tr>
<tr>
<td>*Atu-zi-il-zi-un, 52:2, etc.</td>
<td></td>
</tr>
<tr>
<td>E-si-ni, 49:10</td>
<td></td>
</tr>
<tr>
<td>Gimil-Nin-Subur, hus. of Saggamun, 5:2</td>
<td></td>
</tr>
<tr>
<td>Ḥe-am-mu-ra-bi', 52:31</td>
<td></td>
</tr>
<tr>
<td>Ḫum-baba ('Ḫum-Ḫum), 13:65</td>
<td></td>
</tr>
<tr>
<td>Ḫi-na-ah, 15:32</td>
<td></td>
</tr>
<tr>
<td>Ina-qibit-Anu, s. of Ekur-sakir, f. of Anu-ab-ilabi, 13:81</td>
<td></td>
</tr>
<tr>
<td>Iqišt(a), s. of Imini-[um]-ša, gs. of Ekur-sakir, 20:79</td>
<td></td>
</tr>
<tr>
<td>Kidin-Anu, s. of Ekur-sakir, f. of Anu-ab-ilabi, 7:43</td>
<td>8:36</td>
</tr>
</tbody>
</table>

57
Names of Gods

Ki-ik-ki-us, s. of Ahaia, 52:11, etc.
Ki-ri-gal-zu, 473.
Lugal-kisal-si, 45:3.
1) Mu-her-sag-ni, wi. of Lugal-kisal-si, 45:36.
2) Na-ki-an-apal-us-su-si, 51:11.
Nabu-apal-siddina, 50:3.
Nabu-kudurri-usur, s. of Nabu-apal-usur, 48:1.
Na-ram-Sin, 13:17, 34, 55.
Nidintum-Anu, f.

Pa-ji-rum, 52:29.
E-ri-su, 14:9.
Si-lu-ka, 21:27.
Sin-ub-su-al, 53:44.
Sîn-kirmu-[iir], B 50:2.
(2) Sa-ga-mu, wi. of Gimil-Nin-Šubur, 51:1.
Sa-ru-ki-in, 4:1.
Tab-bilu, 15:30.
Ur-Sa-qua, 14:8.
Ur-Si-ni-ku, 28:1.
Ur-Si-Nin-Lul-Di, 28:1.

69, 34 | 8:7 | 7:31, etc., 52:11.
465, 11.
3)As-lur, 14:2, 8.
4)Bi-lu, 25:56(7), 51.
5)Bi-ti, 7:33.
6)Bilu Akkad in E-mal-dairi, 25:40.
13)En-Lil (also written 'BE), 6:9, 34.
22)Ina, 39:3 | 44:1.
29)I-Jum, 13:77.

58
An-sa-kar-aka-kunte?, 53:64.
Ad-tu, 49:14.
Ad-ur, 49:4, 11.
Ad-tum (or ad)?, 53:67.
Ba(?)-ke-war?i?, 53:70.
Ba-na-pu-ti?, 53:54.
Bar-štri?, 52:35, 41.
Bé-bé-šá?i, 53:15.
Dá-ak-ší(?), 53:66.
Dár-um-zi-ad-dár?i?, 1:446.
Dár-úš-ší-sá-dár?, 52:34.
Dár-shú?, 18:27.
Dá-su-bú-mu(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Da-su-bú-ma(?), 53:47.
Kūr-Nannar (Ud-Sar), 3:19.
Kištī, 25:12.
Kullākī, 25:25.
Kur-ša-ka, 49:20, 22.
La-ba-ya-erī, 53:73.
Lagašī, 53:30.
Lak-su-eri-ra, 53:50.
Ma-šaš (or ād), 53:68.
Ma-Ašag-ga, 53:18.
Ma-šaš-ga, 53:57.
Na-ad-ra-ra, 53:40.
Na-dumūn, 53:28.
Na-kar-ra, 53:71.
Pa-ne-pa in Mār "Pa-ne-pa", 53:40.
Pa-ra-a, 53:46.
Pa-ar-šum, 53:60.
Pa-Sī, 25:12.
Pa-ša-Šī, 53:58.
Pa-so-so-so-so, 53:59.
Sīgarru (Ud-Ka-Bar)-La, 53:53.
Ša-ati-Na-na-a, 53:52.
Ša-bi(?)-ri, 49:21.
Šīr-an-na, 6:22, 27, 38, 40.
Šu-ba-ra, 53:37.
Zi-ma-na-tum, 53:17.

Names of Temples

E-an-ka-gē, 8:17, 18.
E-an-na, 6:22, 26, 40 | 8:15, 16 | 25:22 | 44:8.
E-gīg-gal, E-gal, 6:22, 26, 39 | 8:13.
E-gīl-sig-an-ē-a, 8:17, 18.
E-ha-ras-an-kī, 25:45.
E-ha-ras-kalam-ma, 25:34.
E-kāl-kalam-ma, 25:38.
E-ša-kur, 50:18.
E-ma-ba-erī, 25:40.
E-nam-ē-Šu, 8:9.
E-reš, Bi-taššū, 8:9 | 622, 26, 39 | 8:37.
E-ta-ra, 8:11, 12.
E-ul-ē, 8:15, 16.
AUTOGRAPHED TEXTS
CONTINUED

48° northwest.

49. o'miUed

Mistakes of scribe.

49. * omitted by scribe.

Mistake of scribe for 印
20 CONTINUED

Plate 28

---

[Text content not legible due to the nature of the handwriting and image quality.]

---

(Handwritten notes and diagrams on the right side of the page.)

---

(Additional handwritten content not legible due to the nature of the handwriting and image quality.)
ΑΡΙΣΤΕΑΣ ΣΙΑΜΟΝΟΜΑ
ΑΡΘΡΗΤΕΙΟΣ

ΧΡΕΟΦΥΛΑ

ΠΟΚΩΝ

ΑΛΙΚΗ

54
55
56
57
BRONZE STATUETTE OF UR-ENGUR
(HEIGHT 33 CM)
PLATE III

ANCIENT VERSION OF THE ETANA LEGEND
(SIZE OF ORIGINAL)
UPPER: ADAPA LEGEND
LOWER: CHRONICLE OF ARIK-DEN-ILU
(SIZE OF ORIGINALS)
UPPER ROW: VOTIVE OBJECTS OF KURIGALZU AND NEBUCHADNEZZAR
FIVE TERRA-COTTA BULLAE OF THE GREEK PERIOD
(SIZE OF ORIGINALS)