

Edition of UGU 1 (=BAM 480 etc.)

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This article presents an edition of the first tablet of the UGU series, the second having been edited by Attia and Buisson in *JMC* 1 (2003). The text was collated, and is published with the gracious consent of the trustees of the British Museum.

Being the first instalment of a series ordered *a capite ad calcem*, the text is logically enough given over to complaints of the head. The ailments include fever, hair loss, and some quite complex combinations of symptoms. Treatments include rituals, incantations, fumigations, and pharmacological remedies, and there is one (difficult) surgical passage.

The principal manuscript for UGU 1 is the tablet K. 2354+, first copied by R. Campbell Thompson in *Cuneiform Texts in the British Museum* XXIII (1906), plates 23-38, and subsequently by Franz Köcher in *Die babylonisch-assyrische Medizin* V (1980), 480. Another manuscript of UGU 1, published in cuneiform copy as *BAM* 4, is much less well preserved, being only a large fragment. A significant number of the recipes from UGU 1 appear also on non-canonical tablets, especially *BAM* 3 and the text first published by Jastrow in the *Transactions of the College of Physicians of Philadelphia* 15 (1913) now available in the welcome new transliteration of Scurlock, "Collation of the Jastrow", *Le Journal des Médecines Cunéiformes* 2 (2003), 16-17. These are of great assistance in reconstructing the text of UGU 1 where the canonical manuscripts are broken.

Though this is not the place for a detailed study of the palaeography of *BAM* 480, it is worth noting several features of interest kindly brought to my attention by Irving Finkel. Sometimes signs are squashed, probably so as to make fit a text copied from a tablet with wider columns. In several places, tell-tale traces indicate that a word or line has been re-written. Unusually for a Kuyunjik tablet, two entire lines (179-80' = iii.46-7) have been deliberately erased by scratching the surface, apparently when already dry, with an implement which produced furrows several millimetres wide and deep. Traces survive above and below the edges of the furrows, which at present are illegible.

A translation of UGU 1 and the duplicates then available was published by Campbell Thompson in the *American Journal of Semitic Languages and Literatures* 54 (1937), but without transliteration. While this is the first full edition of the text, my debt to Campbell Thompson is great. The edition has benefited greatly from the scrutiny of a number of scholars who gave patiently and generously of their time and learning at various stages in its development. I would like to thank: Nicholas Postgate, Irving Finkel, James Kinnier Wilson, Marten Stol and Mark Geller. The edition also owes much to the patience, thoroughness and critical acumen of the editors of this journal, Annie Attia and Gilles Buisson, who saved me from a multitude of inconsistencies, and contributed valuable suggestions. Responsibility for any errors remaining is my own.

The only major departure from Köcher's reconstruction of the text was the decision to exclude the fragment K. 13417 from *BAM* 480, which Köcher joined to K. 2354+, column i lines 11-17. The exclusion was decided on because it is difficult to reconcile the text of K. 13417 with that of the duplicates B and D (i.e. *BAM* 3 and 4) in lines 11 and 12 of the tablet. It is, of course, possible that K. 13417 should be joined to K. 2354+ elsewhere. The fragment is transliterated here separately:

- 1' [...] 1/3 sil[a ...]
- 2' [...] SAR-*ab* lal-*ma* ud 3 [kam ...]
- 3' [...] *ina* i.udu ur.mah súd [...]
- 4' [...] x ^uza.ba.lam 1/3 sila [...]
- 5' [...] s]ila₁₁-*aš* SAR-*ab* lal-*ma* ud [n kam ...]
- 6' [...] gaz sim *ina* a ga[zi^{sar} ...]
- 7' [...]

The alleged duplicates *AMT* 5,3 i 4'-7' (cf. UGU 1 ii 12-15), *AMT* 76,6, 4'-11' (cf. UGU 1 iii 36-38) were not judged sufficiently similar to merit inclusion.

UGU 1 in transliteration

List of Manuscripts:

A = BAM 480; B = BAM 3; C = BAM 156; D = BAM 4; E = BAM 12; F = AMT 5,3; G = BAM 9; H = BAM 481; I = AMT 76,6; J = Jastrow (text after Scurlock 2003); K = AMT 64,4; L = BAM 482; M = ND 4405/16 (=Wiseman and Black 1996 (CTN4) 123).

A distinction is made between 𒀭 and 𒀬 for all manuscripts except J, for which (no reliable cuneiform text being available) 𒀭 only is given, following Scurlock's transliteration.

In lines 25(=UGU 1 54'), 42(=UGU 1 57'), 29 (=UGU 1 126'), and 37(=UGU 1 132') the recipes in MS E (BAM 12) routinely continue past the text of UGU, and these additions are not noted here, being represented by A full edition of BAM 12 is forthcoming in this journal.

1	A ₁₁	DIŠ na ugu-šú kúm ú-kal sa zi sag.ki tuku-ma igi ^{II} -šú i-dak
	J ^{ob} ₁	[] ugu-šú kúm ú-kal []
	B ₁₁	DIŠ na ugu-šú kúm dab-al sa s[a]g ² [.ki ²]-šú zi [xxx] ² igi ^{II} -šú i-dak
2	A ₁₂	igi ^{II} -šú bir-ra-tam i-pi-tam i-ši-tam mur-din-na qu-qa-na a-ša-a
	J ^{ob} ₂	[igi ^{II} -šú bir]-[ra]-tam i-pi-tam i-ši-tam [tam mur]-din-na qu-qa-[na a-ša-a]
	B ₁₂	igi ^{II} -šú bir-rat i-p[i-tam] [i]-ši-tam mur-din-n[a] ² qu-[q]a-na <a-ša-a>
3	A ₁₃	ù ér šub.šub-a 1/3 sila zà.ḫi.li bu-tu-tam ina ^{na4} ur ₅ àra-en sim
	J ^{ob} ₃	[ù] ér šub.šub-a 2 sila zà.ḫ[i.li]i [bu-tu-tam] ina ^{na4} ur ₅ àr-en] ⁴ sim
	B ₁₃	[ù] ér šub ^{meš} -a [bu ² -tu-tam ²] 1/3 sila saḫ-lé-e ⁴ ina ^{na4} ur ₅ àra-en sim
4	A ₁₄	sag-ka ú-kal ina šà 1/3 sila ti-qé ina a gazi ^{sar} sila ₁₁ -aš SAR-ab lal-ma ud 3 kam nu duḫ
	D ₁₄	[ti-qé]
	J ^{ob} ₄	sag-ka ú-kal ina šà 1/3 sila [ti-qé ina] [a] gazi ^{sar} [sila ₁₁ -aš] sag.du ¹ -su SAR-ab lal-[ma] ud 3 kam nu duḫ
	B ₁₄	sag-ka ú-qa'-a-a ina šà 3 sila ² saḫ-lé-e š[e]š 4 [sil]a saḫ-lé-e te-ne-ti tuš-ta-bal ina a ^{meš}
	B ₁₆	gazi ^{sar} sila ₁₁ sag.du-su SAR-ab lal-su-ma 3 u ₄ -me nu duḫ
5	A ₁₅	1/3 sila saḫ-lé-e 1/3 sila zi še.sa.a ina a gazi ^{sar} sila ₁₁ -aš SAR-ab lal-ma ud 3 kam nu duḫ
	D ₁₅	[] a ina a gazi ^{sar} []
	J ^{ob} ₅	1/3 sila zà.ḫi.li 1/3 sila še.sa.a ina a [] sila ₁₁ -aš SAR-ab lal-ma ud [3 kam]
	B ₁₅	diš kimin 1/3 sila saḫ-lé-e 1/3 sila zi še.sa.a tuš-ta-bal ina a [(x)] ¹⁰ gazi ^{sar} sila ₁₁ sag.du-su SAR-ab lal-su-ma 3 u ₄ -me nu duḫ
6	A ₁₆	saḫ-lé-e àra-ti ^{sim} gúr.gúr naga si ina kaš sila ₁₁ -aš ki.min
	D ₁₆	[] ^{sim} gúr.gúr na[ga si]
7	A ₁₇	^{sim} ses mun eme-sal-lim mál-ma-liš ḫe.ḫe ina ì.nun súd igi ^{II} -šú [e-qé]
	D ₁₇	[em]e-sal-lim mál-ma-liš ḫe.ḫe [na]
	B ₁₁₁	^{sim} ses mun eme-sal-la ina ì.udu súd igi ^{II} -šú mar ^{meš} -ma tin-ut
8	A ₁₈	1/3 sila zà.ḫi.li 1/3 sila šika im.šu.rin.na 10 gín ḫi-qa-t[e ...]
	D ₁₈	[zà.ḫi.]li 1/3 sila šika im.šu.rin.na 10 gín [n]
9	A ₁₉	ina a gazi ^{sar} sila ₁₁ -aš SAR-ab lal-ma [ud 3(+n)] [kam ...]
	D ₁₉	[] ^{sar} sila ₁₁ -aš lal-ma ud 3 k[am]
10	A ₁₁₀	egir na-aš-ma-da-ti an-na-ti 10 gín zà.ḫi.li šá ka [ur-ši] []
	D ₁₇	[egir na]-aš-ma-da-te an-na-ti 10 gín zà.ḫi.li šá ⁸ k[a]-qu ana šà nu šub-ú
	B ₁₁₅	ud-ma lál ^{meš} an-na-ti lál-uš 10 gín saḫ-lé-e šá ka ¹⁶ na ⁴ ur-ši šá ḫul-qa nu šub
11	A ₁₁₁	mun a.geštin.na nu tag.tag ina ninda iṣ-šip-ma gu ₇ 5 [gí][n]
	D ₁₈	mun a.geštin.na [nu] [²] gu ₇ 5 gín ¹ zà.ḫi.li àra-ti
	B ₁₁₆	a.geštin.na nu šul-pu-tú ¹⁷ 5 gín saḫ-lé-e ina ninda imgaga kúm tab-ma gu ₇ 5 gín ¹⁸ saḫ-lé-e
12	A ₁₁₂	ina kaš.sag sig-aš-ma nag-šú [...]
	D ₁₉	ina kaš sig-aš-ma [nag]-šú [ú ²]-[...]
	B ₁₁₈	ki 1/2 sila kaš gaz nag-šú ú-sá-ka-ma ¹⁹ i-par-ra lál ^{meš} saḫ-lé-e šá igi ^{II}
13	A ₁₁₃	ud 1 kam an.zaḫ s[úd ...]

	D _{10'}	[a]n.zah _J súd [...]
14	A ₁₁₄	10 gín gurun ^{giš} maš.huš [...]
	D _{11'}	[... z]a.ba.lam _J 1/3 sila ^u [...]
15	A ₁₁₅	gaz sim <i>ina</i> a gaz[i] ^{[sar} ...]
	D _{12'}	[...]- <i>ma</i> ud 3 [kam nu du _h]
16	A ₁₁₆	šim.bi _J [i.da ...]
17	A ₁₁₇	[...]
18	A ₁₁₈	gaz si[m ...]
19	A ₁₁₉	10 gín zì du _h .še.giš.ì ^h [ád.du ...]
20	A ₁₂₀	10 gín zì du _h .še.giš.ì hād.du [...]
21	A ₁₂₁	ud 1 kam gaba- <i>su</i> lal sag.du- <i>s</i> [<i>u</i> ...]
22	A ₁₂₂	<i>ana</i> sag.du-šú dub- <i>aq</i> <i>ina</i> [é] [...]
23	A ₁₂₃	1 gín u ₅ argab ^{mušen} 1/2 gí[n ...]
24	A ₁₂₄	1/3 sila numun babbar.h ₁ ^{[sar} 1/3 sila numun lu.[úb ^{7 sar?} ...]
25	A ₁₂₅	1/3 sila zì.kum 1[0 g]ín [bar z] _J [ú.lum.(ma) ...]
26-8	A ₁₂₆₋₈	[...]
29	A ₁₂₉	im x[...]
30	A ₁₃₀	1/3 sila pa ^{giš} pè[š ...]
	E _{11'}	DİŠ ki.min 1/3 sila pa ^{giš} pèš ¹ ša i+na ^{iti} bár.zag.gar kud pa x[...] ^{12'} sag- <i>su tu-gal-lab</i> lal [...]
31	A ₁₃₁	gur- <i>ma</i> hād.a ^s [im ...]
32	A ₁₃₂	1/3 sila ^u hab 1/3 sil'a ¹ nu[mun ...]
	E _{14'}	DİŠ ki.min 1/3 sila gaz ^{lu} hab 1/3 sila gaz numun ^u KI.AN.IM [...] ^{15'} sag- <i>su tu-gal-lab</i> lal- <i>su-ma</i> [...]
33	A ₁₃₃	naga s _J i _J [...]
34	A ₁₃₄	[1/3] [...]
35-9	A ₁₃₅₋₉	[...]
40'	A _{140'}	[...] súd ^r te ^r [-qé]
41'	A _{141'}	[...] SAR- <i>ab</i> lal- <i>ma</i> t[in]
42'	A _{142'}	[...]a gaz sim <i>ina</i> a gazi ^{[sar} sila ₁₁ - <i>aš</i> SAR- <i>ab</i> lal- <i>ma</i> k[i.min]
43'	A _{143'}	[... gir.pad.]da gíd.da súd mar
	M _{5'}	[... ina a gazi ^{[sar} sila ₁₁ ina i.udu gir.pad.DU gíd.da <súd> mar x[...]
44'	A _{144'}	[...]a ^u še ₁₀ ¹ (text collated: KI) maš.dà súd <i>te-qé</i>
45'	A _{145'}	[... sil] _J [a ₁₁]- <i>aš</i> SAR- <i>ab</i> lal- <i>ma</i> ud 3 kam nu du _h
46'	A _{146'}	[...]x lu _h [SA] ^r R ^r - <i>ab</i> lal- <i>ma</i>
47'	A _{147'}	[...] x [(x) l]àl kur- <i>i šu-hat</i> KUG.GI súd mar
	M _{8'}	[...] l]àl kur- <i>i šu-hat</i> KUG.GI súd <i>te-qé</i>
48'	A _{148'}	[...]x <i>ina</i> a gazi ^{[sar} sila ₁₁ - <i>aš</i> SAR- <i>ab</i> lal- <i>ma</i> ud 3 kam nu du _h
	M _{9'}	[...] ^s ar sila ₁₁ SAR- <i>ab</i> lal- <i>ma</i> ud n+2 kam nu du _h x[...]
49'	A _{149'}	[...] [:] <i>ina šur-šum-mi</i> kaš šeg ₆ .gá sila ₁₁ - <i>aš</i> SAR- <i>ab</i> lal- <i>ma</i> ud 3 kam nu du _h
50'	A _{150'}	[...]x <i>du-muq-ši-na ta-tab-bal</i> <i>ina</i> lal súd <i>te-qé</i>
51'	A _{151'}	[DİŠ [?] ki [?] .min [?] <i>du-muq-ši</i>]- <i>na</i> gaz sim <i>ina</i> a gazi ^{[sar} sila ₁₁ - <i>aš</i> SAR- <i>ab</i> lal- <i>ma</i> ud 3 kam nu du _h
52'	A _{152'}	[xx ú.s]a ₅ [?] gaz sim <i>ina</i> a gazi ^{[sar} sila ₁₁ - <i>aš</i> SAR- <i>ab</i> lal- <i>ma</i> ud 3 kam nu du _h
53'	A _{153'}	u ₅ [argab ^{mu} šen <i>ina</i> lal súd <i>te-qé</i>
54'	A _{154'a}	1/3 sila pa ^{giš} m[á.eri]š.má.ra gaz sim <i>ina</i> a gazi ^{[sar} sila ₁₁ -(<i>aš</i>) [S]AR- <i>ab</i> lal[- <i>ma</i>]
	E _{24'}	DİŠ ki.min 1/3 sila pa ^u má.eriš.má-lá hād.du gaz sim [] ^{25'} sag- <i>su tu-gal-lab</i> lal- <i>su-ma</i>
	A _{154'b}	ud 3 kam nu du _h
	E _{25'}	3 ud ^{meš} nu du _h ...
55'	A _{155'}	im.babbar <i>ba-aš-la</i> <i>ina</i> i <i>sír-di</i> sila ₁₁ - <i>aš</i> SAR- <i>ab</i> [(...)] lal- <i>ma</i> ki.min

E ₃₈ *	DIŠ ki.min im.babbar šeg ₆ .gá gaz sim ki i.giš ù x[<i>tuballa</i>] ²⁹ sag-su tu-gal-lab lal [...]
56*	A ₁₅₆ * š[ika] i.gu.la <i>ša kib-šam</i> tuku-ú ina i iš.[urudu] súd te-qé
57*	A ₁₅₇ * ^a ^ú za.ba.lam <i>saḫ-lé-e</i> ga ₇ z[s]im ina <i>šur-šum-mi</i> kaš s[ag sila ₁₁ -aš] E ₄₁ * DIŠ ki.min ^ú ḫab ^[sar] (text: ^é nigin ^[sar]) <i>saḫ-lé-e</i> ḫád.du gaz sim [...] A ₁₅₇ * ^b [S]AR-ab lal-ma ud 3 kam nu duḫ E ₄₂ * sag-su tu-gal-lab [lal ...] ...
58*	A ₁₅₈ * ^a ^ú ḫal-tap-pa-nam ^{giš} maš.ḫuš ga ₇ z[si]m ¹ ina <i>šur-šum-mi</i> kaš kur[un.n]a sila ₁₁ -aš E ₄₄ * DIŠ ki.min ^ú ḫal-tap-a-na ¹ (text: <i>ba</i>) gurun ^{giš} kaḫ-ba-ni ḫád.d[u] A ₁₅₈ * ^b SAR-ab lal-ma ud 3 kam nu duḫ E ₄₄ * ^b sag-su tu-gal-lab [lal ...]
59*	A ₁₅₉ * ^a ^{šim} l _i ^{šim} gúr.gúr ^{šim} buluḫ zà.ḫi. ¹ [i n]aga si sú[d lu]ḫ-si ina ga sila ₁₁ -aš SAR-ab lal-ma ud 3 kam nu duḫ
60*	A ₁₆₀ * iš.urudu [(xxx) ina l]ál súd te-qé
61*	A ₁₆₁ * 1/3 sila zà.ḫi.li 1/3 sila di[da ...] sila ₁₁ -aš SAR-ab lal-ma ud 3 kam nu duḫ
62*	A ₁₆₂ * 1/3 sila zà.ḫi.l[i ... s]ila ₁₁ -aš SAR-ab lal-ma ud 3 kam nu duḫ
63*	A ₁₆₃ * KUG.GAN an.[zah ⁷ ... s]úd mar
64*	A ₁₆₄ * 1/3 sila zi g[ú.tur/gal ... lal-m]a ud 3 kam nu duḫ
65*	A ₁₆₅ * ^a gaz[i ^[sar]] gibil dab gaz ¹ sim ina <i>šur-šum-mi</i> kaš sila ₁₁ -aš SAR-ab lal-ma ud 3 kam nu duḫ
66*	A ₁₆₆ * ^a numun [^ú e]me ur.gi ₇ sig ₇ -su tu-ḫás-sá a-šú ana ^{duḫ} bur.zi sur-at adi ḫád.du gar-an
67*	A ₁₆₇ * ^a ud-[m]a i-tab-lu ina i iš.urudu súd mar
68*	A ₁₆₈ * ^a [ú] babbar u ₅ argab ^{mušen} i.udu ^{šim} gig ^{šim} GAM.ma numun ^ú si.sá ka-mun ^{giš} šinig numun ^ú in.nu.UŠ J ^{ob} ₉ [ú] babbar u ₅ argab ^{mušen} ina i[.u]du ^{šim} gig [^{šim} GAM.ma numun ^ú si.sá ¹⁰ [ka]- ¹ mun] numun gada naga si ^ú in.nu.UŠ
69*	A ₁₆₉ * ^a [^ú eme.u]r.gi ₇ pa ^{giš} šinig mun <i>eme-sa-lim</i> Ú.KUR.RA ^ú gamun.ge ₆ ma-la ni-iš igi ^{II} -ka šu.ti J ^{ob} ₁₀ e[me]. ¹ ur ¹ .gi ₇ pa ^ú šinig mun <i>eme-sa-lim</i> ¹¹ [Ú.KU]R.RA [^ú gamun ¹ .ge ₆ ^{sa} [¹ m]a-la ni-iš] igi ^{II} -ka šu.ti
70*	A ₁₇₀ * ^a [¹ ḫa-pa-aš ina i súd igi ^{II} -šú ina naga si luḫ-si adi ér kud-su te-qé ud-ma lal-šú te-qé egir-šú J ^{ob} ₁₁ ta-pa-aš ¹² ina [i] súd [é]r k[ud-s]u te-qé ud-ma lal-šú te-qé []
71*	A ₁₇₁ * ^a [ina b]ára nu duḫ-šú a ^{giš} še.nú.a šeg ₆ -šal ana ^{duḫ} kan sáḫar te-sip ina ul tuš-bat ina še-rim sag.du-su J ^{ob} ₁₃ [^{giš} še].nú.a [šeg ₆]-šal ana ^{duḫ} kan sáḫar te-sip ¹⁴ []-su
72*	A ₁₇₂ * ^a [š]éš a ^{giš} še.nú.a šeg ₆ .gá ana sag.du-šú tu-qar-ra-ár sag.du-su sud ^ú sig.ga.ríg.ag.a kešda J ^{ob} ₁₄ šéš a ^{giš} še.nú.[a šeg ₆].gá ¹⁵ [] sag.du-su sud ^ú sig.ga.ríg.a]g ^s [^{ar}]
73*	A ₁₇₃ * ^a [(x) sil]a i.giš ana sag.du-šú dub ina é šá ta-ra-nam tuku-ú tuš-šú ud 3 kam an-nam dù.dù-uš J ^{ob} ₁₆ [¹ ta]-ar-ra-nam tuku-ú ¹⁷ [¹ tuš]-šú ¹⁷ [] dù.dù- ¹ uš ¹
74*	A ₁₇₄ * ^a [DIŠ na u]gu-šú kúm.kúm-im im.babbar naga si IN.DAR kib-rit gir.pad.da naga si i.ḫul u i.ku ₆
75*	A ₁₇₅ * ^a [1-niš ²] ḫe.ḫe ina NE ^{giš} kiši ₁₆ sag.du-su tu-qat-tar
76*	A ₁₇₆ * ^a [DIŠ na sag.du-s]u kúm tuku-ma igi ^{II} -šú i-bar-ru-ra múd ú-kaḫ-la 1/3 sila zà.ḫi.li gaz sim
77*	A ₁₇₇ * ^a [¹ ḫa-na ¹ a ¹] [gazi ^s]ar sila ₁₁ -aš sag.du-su SAR-ab lal-ma ud 3 kam nu duḫ
78*	A ₁₇₈ * ^a 1/3 sila z ¹ à.ḫi.l[i] 1/3 sila zi.kum ina a.geštin.na sila ₁₁ -aš sag.du-su SAR-ab lal-ma ud 3 kam nu duḫ
79*	A ₁₇₉ * ^a 1/3 sila pa ^{giš} pèš ina [¹ ga ¹] sila ₁₁ -aš xxx : DIŠ ki.min] 1/3 sila ^ú ḫab ina ga sila ₁₁ -aš SAR-ab ki.min
80*	A ₁₈₀ * ^a 1/3 sila ^ú u ₅ -[ra-nu ...] ina ga sila ₁₁ -aš SAR-ab ki.min
81*	A ₁₈₁ * ^a 1/3 sila ^ú ša-da-n[a ... in]a ga sila ₁₁ -aš SAR-ab ki.min
82*	A ₁₈₂ * ^a ^ú sa-ma-nam [...] sila ₁₁ -aš SAR-ab ki.min
83*	A ₁₈₃ * ^a [DIŠ n]a ugu-šú ud.da ta[b-ma g]á ^{šim} l _i ^{šim} gúr.gúr B ₁₂₀ DIŠ na ugu-šú ud.da tab-ma igi ^{II} -šú i-bar-ru-ra [xxx]x[xx] ²¹ duḫ šeg ₆ .gá ^{šim} l _i ^{šim} GAM.ma F ₁₈ * [igi ^{II} -šú i-bar-ru-ra ²] ^{šim} l _i ^{šim} GAM.ma
84*	A ₁₈₄ * ^a [^{šim} buluḫ saḫ-lé-e duḫ.š[e.giš.ì ...] SAR-ab ki.min B ₁₂₁ ^{šim} buluḫ saḫ-lé-e ²² duḫ.še.giš.ì ^ú si-ḫu ina ga sila ₁₁ -aš min F ₁₉ * ^a ^{šim} buluḫ ¹⁰ [¹ ta]-ar-ra-nam tuku-ú ¹⁷ [¹ tuš]-šú ¹⁷ [] dù.dù- ¹ uš ¹

85*	A ₈₂₁	[DİŞ na u]gu-šú ud.da tab-m ^a [igi ^{II} -šú i-bar-r]u-ra ù múd diri-a x[...] ^{lú} nu.LU _U .ha
86*	A ₈₂₂	[xx]x sah-lé-e ^{giš} m ^a [á.eriš.]má.ra 1-niš gaz sim ina dida he. ^{he} ^l ^s [AR(-ab)?] [lal]-id
87*	A ₈₂₃	[1/3 sila ^a zà.h]i.li 1/3 sila zi ^{giš} e[re]n 1/3 sila ^{šim} li 1/3 sila [x]PA ^a 1/3 sila ^{giš} š ^a -hu 1/2 sil[a] x-nu
	B ₈₂₃	[DİŞ ki.min] 1 sila ^ú [... ^{giš} eren 1 sila ^{šim} li 24 1 sila ^{šim} MAN.DU 1 sila ^ú š ^a -hu ^ú ba-ri-rat
88*	A ₈₂₄	[... duh.š]e.giš.ì zi [gú].gal K[U mun]u ₅ dida šeg ₆ .gá [xx š]u.ti
	B ₈₂₄	2 sila duh.še.giš.ì ²⁵ gú.gal KU munu ₅ x[te ^a]-né-ti sag-ka ú-kal ina ša 2 sila ti min
89*	A ₈₂₅	[...]x šu.ti ina a gazi ^{sar} sila ₁₁ -aš SAR-ab [(ki.)]min
90*	A ₈₂₆	[... t]áb.táb-su síg sag.du-šú gub.gub-za ^{giš} gúr.gúr ^{giš} [xxx]
91*	A ₈₂₇	[...] súd ina ^{urudu} šen.tur tu-ba-har sag.du-su [xxx]
92*	A ₈₂₈	[...]x ì.nun.na ina izi šeg ₆ -šal [xxx]
93*	A ₈₂₉	[... i]š ₁ urudu ^{šim} ses kaš tí-tí ì.nun.na ina izi šeg ₆ [xxx]
94*	A ₈₃₀	[... k]b-rít gír.pad.DU lú.u ₁₈ .lu gír.pad.DU an[še ^a xx]
95*	A ₈₃₁	[...]na NE ^{giš} kiš ₁₆ sag.du-su [tuqattar]
96*	A ₈₃₂	[én ...] gi i.bí ì i.bí hé-[en-xx]
97*	A ₈₃₃	[... u]b.bi hé.e ⁿ x[xx]
98*	A ₈₃₄	[... mu-u]n-na-mul-la [tu ₆ én]
99*	A ₈₃₅	[ka.inim.ma šumma amēlu ...]x-šú ú-zaq-qat-[su (x)]
100*	A ₈₃₆	[...]x šid-nu ugu [xxx]
101*	A ₈₃₇	[...]x u _h me kù ga [xxx]
102*	A ₈₃₈	[...]x gi ₄ gi ₄ [xxx]
103*	A ₈₃₉	[...]x ka šu NE [(x)] x [xxx]
104*	A ₈₄₀	[...]ana ^a murub ₄ ug[u-šú] š[id-(nu) (x)]
105*	A ₈₄₁	[xxx]x [xxx]x Ú KUR[.RA ^a /KUR ^a]
106*	A ₈₄₂	[... lal]-ma ud 3 kam nu [duh]
107*	A ₈₄₃	DİŞ [ki.]min ... ina a gazi ^{sar} sila ₁₁ -aš lál-su-ma [x]
108*	A ₈₄₄	DİŞ ki.min ^ú [... -n]u su-pa-lam ina kaš ta-lá-aš [š (x)]
109*	A ₈₄₅	DİŞ ki.min sah-lé-e [... ni-ki]p-tam zi še.sa.a 1-niš gaz sim ina kaš [sila ₁₁ -aš]
110*	A ₈₄₆	DİŞ ki.min 1/3 sila sah-[lé-e ... sil]a ₁₁ -aš SAR-ab [xx]
111*	A ₈₄₇	DİŞ ki.min 1/2 sila [...] sila ₁₁ -aš SAR-ab [xx]
112*	A ₈₄₈	DİŞ ki.min 1/3 si[la ... g]az sim ina a gazi ^{sar} sila ₁₁ -aš SAR-ab [xx]
113*	A ₈₄₉	DİŞ ki.min ^{šim} [...] ina a gazi ^{sar} sila ₁₁ -aš [xx]
114*	A ₈₅₀	DİŞ ki.min [...] ina kaš sila ₁₁ -aš SAR-ab [xx]
115*	A ₈₅₁	[...]na a gazi ^{sar} sila ₁₁ -aš SAR-ab [xx]
116*	A ₈₅₂	[...] ina a gazi ^{sar} sila ₁₁ -aš SAR-ab [xx]
117*	A ₈₅₃	[...] ina a gazi ^{sar} sila ₁₁ -aš SAR-ab [xx]
118*	A ₈₅₄	[...] ina šur-šum-mi kaš sila ₁₁ -aš SAR-ab [xx]
119*	A ₈₅₅	[...]x Ú.KUR ina a gazi ^{sar} lu _h -sí 1/3 sila ^{giš} maš.h[uš]
120*	A ₈₅₆	x[...] ga]z sim ina a gazi ^{sar} sila ₁₁ -aš sag.du-su u gaba-su lal- ^l i ^a [d]
121*	A ₈₅₇	DİŞ k[i.min ... z]i.kum he.he ina a gazi ^{sar} sila ₁₁ -aš lal-id
122*	A ₈₅₈	DİŞ k[i.min ... z]i ^l .kum ina a gazi ^{sar} ta-lá-aš SAR-ab lal-ma ud 3 kam nu duh
123*	A ₈₅₉	DİŞ k[i.min xx ba(ł)-ł]u-ku 2 sila ^{ta.ám} he.he ina a gazi ^{sar} u kaš sila ₁₁ -aš ki.min
124*	A ₈₆₀	DİŞ k[i.min xx] ^{lú} su-pa-lu ina ì sír-di u a gazi ^{sar} sila ₁₁ -aš ki.min
125*	A ₈₆₁	DİŞ na [sag.du]-su kúm.kúm-im SAR-ab zi ímgaga ina a gazi ^{sar} sila ₁₁ -aš ud 15 kam lál
126*	A ₈₆₂	DİŞ k[i.min im.gú ud.da sá.sá gaz sim ina a gazi ^{sar} sila ₁₁ -aš ud 3 kam : ud 5 kam lál
	E ₂₈	DİŞ ki.min im.gú ša ina ud.da dí-kát gaz [] ²⁹ lal-su-ma 3 ud ^{meš} nu duh ...
127*	A ₈₆₃	DİŞ [na ina ^a qer ^a -b]it sag ^l .du-šú ^l ^{murub4} sag.du-šú ú-ba-[a]n tu-uš-ša rib-ki ina a gazi ^{sar} sila ₁₁ -aš ina ì eš ^{meš} lál
128*	A _{864a}	[ana kúm sa]g.du šu-ut-bi-i šika [i]m ₁ .šu.rin.na zi.kum

B ₃₆	DIŠ na sag.du-su kúm dab- <i>al ana</i> kúm sag.du zi- <i>hi</i>	³⁷ šika ninindu sumun zi.kum
A _{64b}	<i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> sag.du-su lal	
B ₃₇	<i>ina</i> a gazi ^{sar} sila ₁₁ sag.du-su [x(x)]	
129'	A _{65a} [<i>saḥ-lé</i>]- <i>e bu-ṭu-tam</i> zi še.sa.a <i>ina</i> [a gaz ⁱ sila ₁₁ - <i>aš</i> lal : DIŠ ki.min <i>saḥ-lé-e</i> ^{šim} li <i>ina</i> a gazi ^{sar}	
B ₃₈	<i>saḥ-lé-e bu-ṭu-ut-ta</i> <i>ina</i> a gazi ^{sar} sila ₁₁ lal- <i>id</i> ³² <i>saḥ-lé-e</i> ^{šim} li ^{šim} gúr.gúr <i>ina</i> a gazi ^{sar}	
A _{65b}	sila ₁₁ - <i>aš</i> lal	
B ₃₉	sila ₁₁ lal	
130'	A ₆₆ [xx]x ḥád.du gaz sim <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
131'	A ₆₇ [dè <i>šar</i>]- <i>ba-te ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal : DIŠ ki.mi[n ^u ḥa]- <i>tap-pa-nam</i> gurun ^{giš} maš.ḥuš <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
B ₄₀	^u qud-ra babbar min min ^u ḥa-tap-pa-na ^{giš} maš.ḥuš sila ₁₁ lal	
132'	A ₆₈ [^u geštin sig ₇].a ḥád.a súd <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal [:DIŠ ki.min] [^u má.eriš.má.ra <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
B ₄₁	^u geštin sig ₇ .a <i>ina</i> a gazi ^{sar} sila ₁₁ lal ^u má.eriš.má- <i>lá-e</i> min	
B _{36'}	DIŠ ki.min ^u geštin sig ₇ .a ḥád.du gaz sim <i>ina</i> a gazi ^{sar} [^r ta-la-aš] ^{37'} lal-su-ma 3 ud ^{meš} nu duḥ ...	
133'	A ₆₉ [...] ^x za. b [a.lam xx] <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
134'	A ₇₁ DIŠ [...] dè <i>šar-ba-te ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
135'	A ₇₂ DIŠ [...] ^{šim} gúr.gúr <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
136'	A ₇₃ DIŠ [...] zì.ku]m [?] ḥe.ḥe <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
137'	A ₇₄ DIŠ [...] zì.kum ḥe.ḥe <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
138'	A ₇₅ DIŠ [...] <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal : DIŠ ki.min K.I.KAL <i>še-el-le-bé-nu ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
139'	A ₇₆ DIŠ [...] dè <i>šar-ba-te ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
140'	A ₇₇ [...] <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> lal	
141'	A ₇₈ DIŠ [na ()] sag.du-šú <i>i-šah-ḥu-uḥ</i> zi sag.ki tuku.tuku	
B ₂₇	DIŠ na ud.da tab- <i>ma</i> <<tuku>> síg sag.du-šú <i>i-šah-ḥu-uḥ</i> ²⁸ zi sag.ki tuku.tuku	
J ^{ob} ₁₈	[] tab- <i>ma</i> ⁷ síg ta <i>raš</i> sag.du-šú <i>i-šah-ḥu-uḥ</i> ¹⁹ []	
G ₂₃	[sag].du-su ud.da tab- <i>ma</i> síg ugu-šú <i>i-šah-ḥu-ḥu</i> [²⁴]- <i>ši</i>	
142'	A _{79a} <i>ana</i> x[...] sag.du-su SAR- <i>ab</i>	
B ₂₈	sag.du-su SAR- <i>ab</i> 1 gín ²⁹ u ₅ argab ^{mušen} <i>ina</i> i.giš súd sag.du-su	
J ^{ob} ₁₉	[gí]n u ₅ argab ^{mušen} <i>ina</i> i súd sag.du-su [SAR]- <i>ab</i>	
G ₂₄	sag.du-su SAR- <i>ab</i> 1 gín u ₅ ar[gab ²⁵ sa]g [?] -su	
A _{79b}	<i>tu-kaš-ša</i> lal- <i>ma</i> ud 3 kam nu duḥ	
B ₂₉	šed ₇ - <i>ma</i> tin	
J ^{ob} ₂₀	[] [lal]- <i>ma</i> ud 3 kam nu duḥ	
G ₂₅	<i>tu-kaš-ša</i> lal- <i>ma</i> ud 3 kam ^v nu [duḥ ...]	
143'	A ₈₀ DIŠ ki.mi[n 10 gín] zì ^{giš} šur.mìn 10 gín zì ^{giš} MAN.DU 10 gín zì ^{šim} li 10 gín zì ^{šim} gúr.gúr	
J ^{ob} ₂₁	[] 10 gín zì ^{giš} šur-mìn-nu 10 gín [zì] ^{šim} MAN.DU ²² [^{šim} gúr.gúr]	
G ₂₆	[(x) 10 gín] KU [(xx) ^{giš}]e ^{ren} 10 gín zì ^{giš} šur.mìn 10 gín [] ²⁷ [x x]x 10 gín KU ^{šim} BA[L [?]] 10 []	
144'	A ₈₁ 10 gín zi x[z] ⁱ g ^u .gal 10 gín zì gú.tur 10 gín bar zú.lum.ma 10 gín zà.ḥi.li	
J ^{ob} ₂₂	10 gín zì gazi ^{sar} 10 gín zì gú.gal ²³ [] bar [?] zú.lum.ma 10 gín zà.ḥi. [li]	
G ₂₇	[²⁸]x 10 gín qí-líp zú.lum.ma 10 gín []	
145'	A ₈₂ 10 gín dida sig ₅ 10 gín KU munu ₅ 1- <i>niš</i> ḥe.ḥe <i>ina</i> kaš sila ₁₁ - <i>aš</i> gur- <i>ma</i> ḥád.a gaz sim	
J ^{ob} ₂₄	[10 gín] KU mu[nu ₅] 1- <i>niš</i> ḥe.ḥe <i>ina</i> kaš sila ₁₁ - <i>aš</i> ²⁵ [] ^{sim}	
G ₂₈	[²⁹] 1- <i>niš</i> gaz sim <i>ina</i> kaš[(.sag) ḏa-la]- <i>aš</i> []	
146'	A ₈₃ [sag-ka ú-kal <i>ina</i> šà 1/3 sila ti-qé <i>ina</i> a gazi ^{sar} sila ₁₁ - <i>aš</i> SAR- <i>ab</i> lal- <i>ma</i> ki.min	
J ^{ob} ₂₅	s[a]g-ka ú-kal <i>ina</i> šà 1/3 sila ti-qé ²⁶ [] sila ₁₁ - <i>aš</i> [S]AR- <i>ab</i> lal- <i>ma</i> [ki.min]	
G ₃₀	[sag-k]a ú-kal <i>ina</i> šà 1/3 sila ti-qé ²⁷ [xx] xx [...]	
147'	A ₈₄ [DIŠ k]i.min zà.ḥi.li àra-ti ^{šim} gúr.gúr naga si 1- <i>niš</i> súd <i>ina</i> kaš sila ₁₁ - <i>aš</i> SAR- <i>ab</i> ki.min	

148'	A _{15a} f _{33a} A _{15b} G _{33b}	[DIŠ ki.m]in ^{šim} gúr.gúr ^{šim} li šim. ^d nin.urta numun ^ú AB.GAB KA a.ab.ba ^{šim} ses 1-niš súd ina kaš sila ₁₁ -aš [šim ^m gúr.gúr ^{šim} li šim. ^d maš numun ^ú [] ³⁴ [ta-]sák ina kaš ^{meš} ta-la-aš
149'	A ₁₁₆	[DIŠ ki.min ^{šim} gúr.gúr ^{šim} li illu ^{šim} buluḥ zú.lum i.udu éllag udu.níta 1-niš súd ina kuš SUR-re SAR-ab ki.min
150'	A ₁₁₇ H ⁶ _{6'}	[DIŠ na sag.d]u-su ud.da tab-ma u kuš-šú gu ₇ -šú sag.du-su nu-pu-uḥ pa ^{giš} mes.má.kan.na DIŠ na sag.du-su ud.da tab-ma u kuš-šú gu ₇ -šú []
151'	A ₁₁₈ H ⁶ _{7'}	[hád.du gaz s]im zì gú.gal zì gú.tur dabin in.nu.ḪA 1-niš ina šur-šum-mi kaš sila ₁₁ -aš SAR-ab ki.min hád.du gaz sim zì gú.gal zì gú.tur dab[in] ^{8'} ina šur-šum-mu kaš sila ₁₁ -aš [xxx]
152'	A ₁₁₉ H ⁶ _{9'}	[duḥ.še.giš.]i hád.a-ti ^{šim} gúr.gúr ^{šim} li zì.kum ina šur-šum-mi kaš sila ₁₁ -aš SAR-ab ki.min DIŠ ki.<min> duḥ.še.giš.i hád.du-ti ^{šim} gúr.gúr ^{šim} li k[i [?] .min [?]]
153'	A ₁₂₀	DIŠ ki.min [(x)] ^{[ú]?} ḪAR.ḪAR ^{šim} gúr.gúr ^{šim} li zì.kum ina kaš sila ₁₁ -aš SAR-a[b ki.min]
154'	A ₁₂₁	DIŠ ki.min ^ú LAL hád.a ^{meš} ina a šed ₇ sila ₁₁ -aš SAR-a[b ki.min]
155'	A ₁₂₂	DIŠ na sag.du-su kúm-ma s[ig s]ag.du-šú i-šaḥ-ḫu-uḥ ana kúm sag.du[-šú zi [?] -ḫi [?]]
156'	A ₁₂₃ B ₁₄	u síg du-tam gub-zi ^[ú] [ak-ḫ]am ^ú šī-ma-ḫa ú babbar 1-niš súd ina a ḫe.ḫe sag.du-su te-sír [...] ^x ak-tam ^ú šī-ma-ḫa ina a kúm [] ¹⁵ x[xx]x
157'	A ₁₂₄ B ₁₅	ud 2 kam ina sag.du-šú i-mít-ti x x sag.du-su luḥ-si numun ^{giš} bi-ni ^ú kám-ka-da [xx m]ar [?] numun ^{giš} bi-nu numun ^ú kam-ka-du
158'	A ₁₂₅ B ₁₅	ú níg.gán.gán ^ú níg.gidru šika n[unuz ga.nu ₁₁ ^{muš}] ^{en} 1-niš súd ina i ḫe.ḫe sag.du-su šésš-aš numun ^ú [] ¹⁶ níg.gidru sipa šika nunuz ga.nu ₁₁ ^{mušen} gaz si[m] ¹⁷ ina i.giš ḫe.ḫe sag.du-su šésš-ma sí gub-a[z (x)]
159'	A ₁₂₆ B ₁₈	én múnšub al.dúb.b[a] múnšub al.kala.ga én m[un]šub kala.ga munšub kala.ga
160'	A ₁₂₇ B ₁₉	múnšub al.mú.da mú.da [m]únšub níg.gub.ba tu ₆ én munšub mú.da mú.da tu ₆ én
161'	A ₁₂₈	ka.inim.ma síg sag.d[u] níg.gub.ba mú.da.kam
162'	A ₁₂₉ J ₂₇ B ₂₀	dù.dù.bi ^{na4} duḥ.ši.a ^{na4} gug ^{na4} za.gìn ⁿ [^{na4}] ^{na4} igi.ku ₆ ^{na4} šuba d[ù.dù.bi] ^{na4} duḥ.ši.a ^{na4} gug ^{na4} za.gìn ^{na4} nír ^{na4} babbar.<min ₅ > ²⁸ ^{na4} [igi.ku] ₆ ^{na4} šuba dù.dù.bi ^{na4} gug ^{na4} za.gìn ^{na4} d[u]ḥ.ši.a ^{na4} nír
163'	A ₁₃₀ J ₂₈ B ₂₁	^{na4} šuba á.zi.da ^{na4} šuba á.gùb.b[u] ^{na4} kur-nu dab ⁿ [^{na4} muš.GÍR ^{na4} aš.gì.gì ^{na4} ugu.aš.gì.gì ^{na4} šuba zi.da ^{na4} šuba gùb.bu ²⁹ [^{na4}]kur-nu dab ^{na4} muš[.GÍR] ^{na4} aš.gì.gì ^{na4} ugu.aš.gì.gì ^{na4} babbar.min ₅ ^{na4} igi.ku ₆ ^{na4} muš.GÍR ^{na4} aš.gì.gì ^{na4} ugu.aš.gì.gì ²² ^{na4} kur-nu dab ^{na4} šuba ^{na4} šuba á.zi.da
164'	A ₁₃₁ J ₂₉ B ₂₃	13 nī-bi an-nu-ti ina ^{síg} ḫé.me.da è-ak []x-ma síg du-tú ik-ka-l-la 13 nī-bi an-nu-te ³⁰ [ina ^{sí} ḫé.me.da è-ak ina síg kešda ^(da) -ma [síg] du-tú ik-ka-l-la ina ^{síg} ḫé.med è ina síg-šú kešda síg min
165'	A ₁₃₂	én at ta ba ra an gi zi ba an [x x x z]i im ba ra uz mi ia aš
166'	A ₁₃₃	pa at ri un da kur ra ḫé-e[n]-x ḫ[é-en] x [x x] tu ₆ én
167'	A ₁₃₄	kid.kid.bi 7 ḫa-ru-bé-e šá IM.si.sá ti-qé ina izi ur-ba-te tur-ár ina i ḫe.ḫe én 7-šú
168'	A ₁₃₅	šid-nu 3-šú šésš-su 3-šú ta-ḫal-ḫa-s[u e-nu-ma ta-ḫal-la-ḫu-šú én 3-šú ana ugu sag.du-šú šid-nu
169'	A ₁₃₆	én i-bi gi i-bi x[]ḫi [?] sag.ki.zí sag.ki.zí ḫé.en.zálag.ge sag.ki GIš sag.ki GIš
170'	A ₁₃₇	ḫé.en.zálag.g[e]x ma.al.lal i.di mu.ra.an.gub ḫul.bi ḫul.ḫul én
171'	A ₁₃₈	kid.kid[.bi ...] sag.du ígira ^{mušen} sag.du buru ₅ .ḫabrud.da níta ^{giš} u ₄ .ḫi.in ^{giš} gišimmar [(x)]
172'	A ₁₃₉	[...] én 3-šú ana ša šid-nu eš ^{meš} -su-ma síg du-tú ik-ka-l-la lu šá níta lu [šá munus]
173'	A ₁₄₀	[én ...]x GI LIL šu.gi.e.dè šu.gi
174'	A ₁₄₁	[kid.kid.bi xx ḫa-ru-b]é-e šá IM.si.sá ti ina izi tur-ár ina i ^{giš} sur.mìn múd ^{giš} eren ḫe.ḫe eš ^{meš} -su-ma si.sá-šar ₅

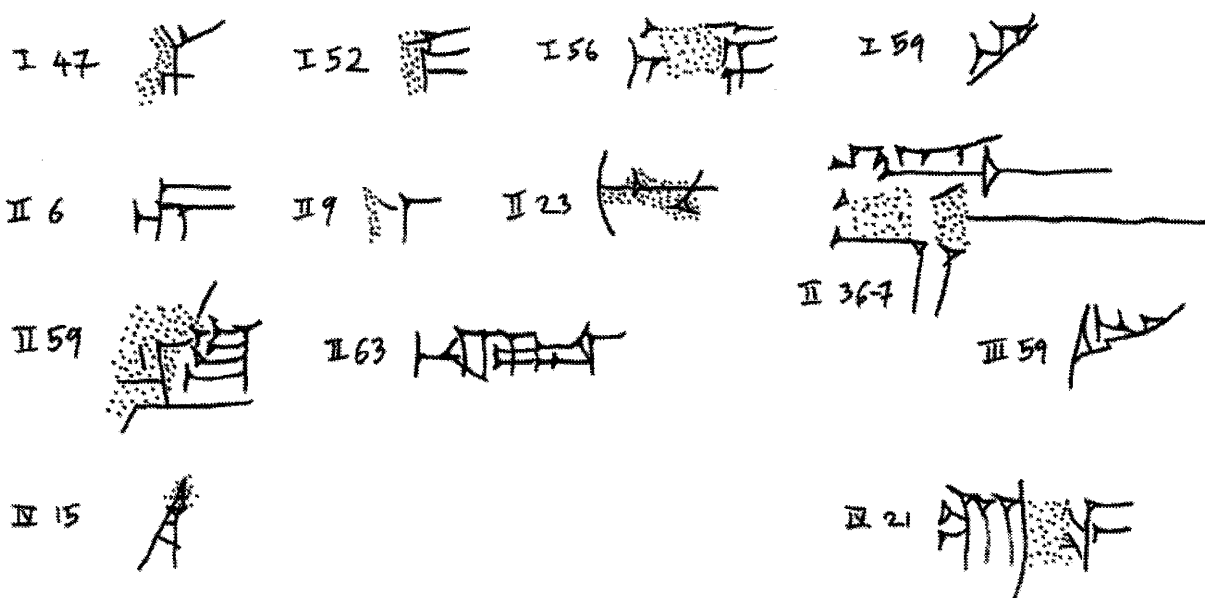
175'	A _{iii42}	[én xxx] ħul.a níg.nam-[x]-ma an[(x)]-zé-er-ta
176'	A _{iii43}	[... n]i ⁷ ħa ba ri eš ma ni ir ra an ni ħal ħal la ta la gu gim ma ti.la.šè
177'	A _{iii44}	[...]x wa du ru na aš ħu ri na aĥ mu un di ħu na ħa at tu ug tu ₆ én
178'	A _{iii45}	[ka.inim.m]a síg mú.da.kám
179'-80'	A _{iii46-7}	<erased>
181'	A _{iii48}	DIŠ na síg te ^{meš} -šú <i>ma-gal i-šaĥ-ĥu-uĥ</i> na bi dingir-šú ^d ištár-šú ki-šú <i>ze-nu-u</i>
182'	A _{iii49}	kid.kid.bi <i>ana</i> igi mul <i>maĥ-ī[e]-e</i> kešda kešda zú.lum.ma ^{zi} eša dub-aq ninda.i.dé.a lál i ₁ nun.na ₁ gar-an
183'	A _{iii50}	^{udu} siskur dù-uš ^u zag ^u me.[ĥé ^{uz}] ^u KA.NE <i>tu-ṭaĥ-ĥa</i> kaš bal-qí GIŠ.GAN ^{giš} m ₁ á. ¹ eriš ¹ -eš-má-le-e
184'	A _{iii51}	u ₅ argab ^{mušen} ^u igi.niš ^[u] [š] ^[e] ₁₀ má. ₁ laĥ ₅ ki i ĥe.ĥe <i>ina</i> igi mul gar-an én <i>an-ni-tam 3-šú šid-nu</i>
185'	A _{iii52}	<i>at-ta</i> mul <i>mu-nam-mir</i> [... <i>ina</i>] <i>qé-reb an-e ĥa-iṭ</i> ub ^{meš}
186'	A _{iii53}	<i>ana-ku</i> nenni a nenni <i>ina</i> ge ₆ <i>an-né-e</i> igi-ka <i>kam-sa-ku di-ni di-in</i> eš.bar-a-a kud-us
187'	A _{iii54}	^u bi.a ¹ ŠEŠ ^{meš} <i>lip-si¹ su¹</i> <i>lum-ni</i> á.gú.zi.ga babbar-ma te ^{meš} -šú <i>ta-kar</i>
188'	A _{iii55}	DIŠ ki.min GIŠ.GAN ^{giš} lú-a-nu ^[u] <i>eli-kul-la</i> ^u <i>kur-ka-na-a</i> DIŠ xx[x síg] ¹ mí.áš.gar ¹ giš.nu.zu <i>ina</i> gú-šú gar-an
189'	A _{iii56}	6 ka.inim.[m]a síg mú.da.kam
190'	A _{iii57}	DIŠ na ugu-šú a [ú]-[kal i]na šu.si-ka gal-ti a-šar a ^{meš} <i>ú-kal-lu</i> tag.tag-at šum-ma ^u GIŠ-šú
191'	A _{iii58}	<i>be-e'-š[at a⁷ gul-g]ul-lí-šú it-tar-du</i> bad-ma <i>gul-gul-la-šú te-ser</i> LAGAB A ša <i>gul-gul-lí-šú</i>
192'	A _{iii59}	<i>ṭ[u⁷ šé⁷-lam⁷-ma⁷ túg⁷ sig⁷ a⁷ l]uĥ-si¹ i.giš sud</i> <i>ana</i> ugu gig gar-an KU.KU giš.kín zi báĥar súd <i>ana</i> ugu gig
193'	A _{iii60}	[gar-an ud n kam lal duĥ ⁷ -m]a túg sig ¹ a luĥ-si ¹ i.giš sud <i>ana</i> ugu gig gar-an ^{túg} <i>na-al-ti-ip-ti</i>
194'	A _{iii61}	[... ud] n+2 kam lal duĥ-ma túg sig ¹ a luĥ-si ¹ i.giš sud <i>ana</i> ugu gig gar-an
195'	A _{iii62}	[... -ṭi] gazi ^{sar} gibil-ti ki zi še.sa.a ĥe.ĥe <i>ana</i> ugu gig mar ud 1 kam lal duĥ-ma
196'	A _{iii63}	[xxx ^{si}]m ¹ li gaz ki zi.kum ĥe.ĥe <i>ina</i> a gazi ^{sar} sila ₁₁ -aš lal igi gig <i>tu-gal-lab adi</i> ti.la lál
197'	A _{iii64}	<i>ṭ[u-la]p-pat-ma šum-ma</i> ^u GIŠ-šú <i>la be-e'-šat</i> <i>ana li-mit</i> sag.du-šú NE na ₄ ^{meš} gar-an
198'	A _{iii65}	én <i>u[r-b]a-tum ur-ba-tum ur-ba-tum sa-am-tum</i> zi-am-ma <i>ur-pa-ta</i> sa ₅ <i>ik-tum</i> IM.šèg sa ₅
199'	A _{iii66}	zi-[m]a ki-tam sa ₅ -tum <i>ir-ĥu</i> a.zi.ga sa ₅ zi-ma íd sa ₅ -tum <i>im-la</i> ^{lu} engar sa ₅
200'	A _{iii67}	^{giš} [ma]r sa ₅ ^{giš} dusu sa ₅ íl-šr ¹ m ¹ a a ^{meš} sa ₅ ^{meš} <i>li-is-kir</i> ^{giš} ig-ma sa ₅ ^{giš} sag.kul-mi sa ₅
201'	A _{iii68}	k ¹ á ¹ -šú-nu <i>it-tu man-nu-um-ma šá i-pe-et-ta-ku-nu-ši i-ri-iš</i> <i>ma-ra i-ri-iš</i> <i>ma-ra</i> tu ₆ én
202'	A _{iv1}	ka.in[im.ma (šumma) amēlu ⁷ mē ⁷ gulgullišu ⁷] <i>la ik-kal-lu-ú</i>
203'	A _{iv2}	dù.dù.bi <i>ĥal-lu¹ ta-na¹-a šá</i> gír è[me](MUNUS.[ANŠE]) nigin-mi <i>ana šá ĥi-pe-e-ti</i> gar-an
204'	A _{iv3}	én 7-šú šid-nu <i>ina</i> túg <i>ta-ĥad-di-iq</i> [...]x-nu 7 KA.kešda kešda <i>e-ma</i> kešda
205'	A _{iv4}	én šid-nu <i>ina</i> sag.ki-šú x[xxx] <i>ina-eš</i>
206'	A _{iv5a}	DIŠ na sag.du-su a <i>ú-kal</i> <i>e-le-nu da-d[a-ni-šú]</i>
	B _{iv7}	DIŠ na sag.du-su a ^{meš} <i>dab-al</i> murub ₄ sag.du-šú u sag.ki ^{II} -šú tag ^{meš} -šú ^š ugu <i>da-da-ni-šú ti-ik-ki-šú</i>
	A _{iv5b}	[^{giš} e][r][e][n] <i>ĥum-ṭám</i> gar-an-ma a-šú ub-bal
	B _{iv8}	kúm gar-ma tin
207'	A _{iv6}	DIŠ na <i>ab-bu-ut-ta-šú</i> a <i>ú-kal kal</i> u[d ... i]na ud 7 kam lal
208'	A _{iv7}	<i>ina</i> ud 8 kam <i>ab-bu-ut-ta-šú 3-šú te</i> [...]x-na-am lál
209'	A _{iv8}	DIŠ na sag.du-su <i>še-ĥa ú-kal</i> []xx ud ⁷ gar-an
210'	A _{iv9}	DIŠ na sag.du-su <i>it-te-né-ba-aš-šum</i> [-ma xxx ^{na4} mu]š.GÍR ^{na4} dag.gaz ^{na4} gug.mar.ĥa.ši
211'	A _{iv10}	^{na4} zú ge ₆ ^{na4} nír ^{na4} an.za[gu] ¹ l.m ¹ e xx ^{na4} a]maš.pa.è 8 na ₄ ^{meš}
212'	A _{iv11}	<i>an-nu-ti ina</i> ^{siš} ĥé.me.da síg babbar NU.NU [xxx <i>ana</i>] sag.ki ^{II} -šú <i>tara-kás-ma ina-eš</i>
213'	A _{iv12}	DIŠ na [sag.du-su] <i>em</i> [-ma ik ² -ta ²]-na-aš-sa ^{šim} gúr.gúr ^{šim} [im ¹]i ^{šim} MAN.DU šim.šal ^{šim} BAL
214'	A _{iv13}	[^{giš}]eren.BAD ^{giš} <i>si-ĥu</i> ^{giš} ṭ[r-ga]-nu ^u <i>ba-ri-ra-tam</i> gi dùg
215'	A _{iv14}	[...]x <i>ina</i> i.udu éllag udu.níta <i>šá</i> mun nu šub-u <i>ina</i> múd ^g [e]ren súd <i>ina</i> kuš SUR-re sag.du-su lal
216'	A _{iv15}	[...]x-tum ^{šim} buluĥ ^u <i>kur-ka-nu-u</i> [(x) q] ₁ u-ta ₁ -ru <i>šá</i> sag.du
217'	A _{iv16}	[<i>nap-šal-ti</i> sa]g.du piš ₁₀ . ^d itu ₅ babbar u ge ₆ <i>ni-kip-ta</i> níta u munus ^{na4} <i>mu-ša¹</i> [K] ₁ A a.ab.jba
	C ₄₁	<i>nap-šal-tu</i> sag.du piš ₁₀ . ^d itu ₅ babbar ge ₆ <i>ni-kip-tam</i> níta u munus ⁴² ^{na4} <i>mu-ša</i> ^{na4} zálag ^{na4} AN.NE KA <i>tam-tim</i>
	K ₇	<i>nap-šal-ti</i> sag.du pi[š ₁₀ . ^d itu ₅] ^š [K] ₁ A a.ab.ba

218'	A _{iv17}	[	<i>bī-n]</i> i si dāra.bar	<i>gul-gul</i> nam.lú.u ₁₈ .lu	ú ^{hi.a}	<i>an-nu-ti</i>	ur.bi [...]				
	C ₄₂	numun	^{giš} <i>bī-ni</i>	⁴³ <i>gul-gul</i> nam.lú.u ₁₈ .lu	si dāra.bar	ú ^{meš} šEŠ	1- <i>niš</i> súd					
	K ₈	numun	^{giš}[			^{2'}	1- <i>n]</i> _l š] <i>ta-sāk</i> [...]		
219'	A _{iv18}	[			sag.ki ^{meš} -šú [...]				
	C ₄₄	<i>ina</i> ì u múd	^{giš} <i>eri-īni</i> he.he- <i>ma</i>	sag.ki ^{meš} -šú	<i>tu-lap-pat</i>							
220'	A _{iv19}	[	s]ag.du	úKUR.KUR piš ₁₀ . ^d itu ₅	ú <i>kur-ka-nam</i>	<i>ni-^lki^lp-^la</i>	níta u munus]				
	C ₄₅	<i>qu₅-tār₅</i>	sag.du	úKUR.KUR <i>kib-rít</i>	ú <i>kur-ka-nam</i>	⁴⁶ <i>ni-kip-tu</i>	níta u munus					
	G ₁₂	[		piš ₁₀ . ^d itu ₅	ú <i>kur-k[a-nam]</i>	¹³[	ní]ta u munus		
221'	A _{iv20}	[1- <i>niš tu-d]</i>	<i>ak-kak</i>	<i>ina</i> múd	^{giš} eren he.he	<i>ina</i> NE <i>tu-^lqat-tar-šú]</i>						
	C ₄₆	1- <i>niš tu-dak-kak</i> ⁴⁷	[	mú]d	^{giš} <i>eri-īni</i> he.he- <i>ma</i>	<i>ina</i> NE SAR-šú					
	G ₁₃	1- <i>niš tu-dāk-kak</i>	<i>ina</i> múd	^{giš} eren he.he	[xxx]							
222'	A _{iv21}	[DIŠ na sag.d]	u-su gig	ú <i>ša-šu-um-tam</i>	úmur.dù.dù	[ú] [p]i mu.un.zer						
223'	A _{iv22}	[xx]x-su	1- <i>niš</i> súd	<i>ina</i> a gazi ^{sar}	silā ₁₁ - <i>aš</i> sag.du-su	SAR- <i>ab</i> lal- <i>ma</i> ud 3 kam nu duḥ						
224'	A _{iv23}	[DIŠ na sag.du-s]	u dugud	^{šim} gúr.gúr	^{šim} li	úKUR.KUR	^{šim} ses [e]si ^{šim} buluḥ					
	B _{ii43}	DIŠ na sag.du-su	dugud	<i>ana</i> tin-šú	^{šim} gúr.gúr	^{šim} li	úKUR.KUR ⁴⁴ ^{šim} ses Ú.KUR.RA					
225'	A _{iv24}	[		ì.udu	él]ag gu ₄	he.he	<i>ina</i> kuš SUR- <i>re</i> sa[r- <i>ab</i> ud] n+4 kam lál			
	B _{ii44}	1- <i>niš</i> súd ki illu	^{šim} buluḥ	u ì.udu	⁴⁵ gu ₄	he.he	<i>ina</i> kuš.edin SUR 5 <i>u₄-me</i> lal-su					
	B _{ii45}	sag.du-su	⁴⁶ SAR- <i>ab</i> rib-ki	<i>ina</i> a gazi ^{sar}	kúm silā ₁₁	lal- <i>id</i>						
226'	A _{iv25}	[...]	x [15] u 2,30 3	TA.ÀM [te]-x[	<i>ina</i> a gazi ^{sar}	silā ₁₁ <i>ina</i> ì šéš lal					
227'	A _{iv26}	[					-m]a <i>ina</i> zi-šú sag.du-su
	J ^{ob} ₃₁	[DIŠ na	<i>ina</i> si-li-'-ti-šú	kúm	<i>ina</i> sag.du- ^l šú ip]-pu-uš- <i>ma</i>	³² [sag] du-su dugud- <i>ma</i>	<i>ina</i> zi-šú [sag.du-s] u					
	B _{ii42}	DIŠ na	<i>ina</i> líl-šú	kúm	<i>ana</i> sag.du-šú ip-pu-uš- <i>ma</i>	sag.du-su dugud- <i>ma</i>	⁴³ <i>ina</i> zi-šú sag.du-su					
228'	A _{iv27}	[					^{na4} n]a.zà.ḫi.li súd
	J ^{ob} ₃₂	<i>ana</i> igi-šú	gíd.da-su	³³	[^{šim} li] ^{šim} <i>mar-gu-šú</i>	^{šim} ses	úur ^l (text: šu)-nu-qu [ina] ³⁴ ^{na4} na.zà.ḫi.li súd					
	B _{ii43}	<i>ana</i> igi-šú	gíd.[d]a-su	⁴⁴ <i>ana</i> tin-šú	^{šim} li	ú <i>mar-gu-ša</i>	úur-nu-q[a <i>ina</i> (na4)]ur-ša súd					
229'	A _{iv28}	[					x-šú i-teḫ-li
	J ^{ob} ₃₄	<i>ana</i> šà ì u	kaš šub	sag.du-su	eš ^{meš} - <i>ma</i> kúm	<i>ana</i> sag.du-šú i-teḫ-li						
	B _{ii45}	<i>ina</i> líl ì.sumun	šub	sag.du-su	šéš- <i>ma</i> kúm	sag.du i-teḫ-[l]i						
230'	A _{iv29}	[...]	x sag.du-su	eš ^{meš}								
231'	A _{iv30}	DIŠ na [...]	im	ḥád.a	gaz							
232'	A _{iv31}	sim KI	x[...]	x-ma	ud 3 kam nu duḥ							
233'	A _{iv32}	DIŠ na sag.d[u-su				<i>ana</i> igi]- ^l šú	gíd.da-su					
	J ^{ob} ₃₅	[			[sag.d] u-su	<i>pa-nu-šú</i> igi ^{II} -šú	g[i]r ^{II} -šú su ₆ -šú mú ^{meš} -ḫu ³⁶ sa[g.du-su] <i>ana</i> igi-šú gíd-su		
234'	A _{iv33}	šu ^{II} -šú	u	gìr ^{II} - ^l šú	[<i>šim-m]</i> a-tam	tuku	<i>ana</i> t[i-šú (x)]	^{šim} gúr.gúr		
	J ^{ob} ₃₆	šu ^{II} meš-šú	u	gìr ^{II} -šú	gu ₇ -šú	³⁷ <i>mī-na-tu-šú</i> tab-ka	su-šú <i>šim-m]</i> a-tam	tuku ^{meš}	<i>ana</i> ti-šú	³⁸ ^{šim} gúr.gúr		
235'	A _{iv34}	^{šim} li	[ú]				^{giš} ildag	gazi ^{sar}	z]i	še.sa.a	
	J ^{ob} ₃₇	^{šim} li	úKUR.KUR	numun	úAB.GAB	³⁸ [s]aḫ-lé-e	àra-ti	pa	^{giš} ildag	gazi ^{sar}	zì	še.sa.a
236'	A _{iv35}	^{kaš} l	dída	si[g ₅								
	J ^{ob} ₄₀	^{kaš} l	dída	sig ₅	^{šim} maš	^{šim} si.sá	1- <i>niš</i> gaz	sim	⁴¹ <i>ina</i> a.gazi ^{sar}	silā ₁₁ - <i>aš</i>		
237'	A _{iv36}	sag.du-s]	u	SAR- <i>ab</i>						lál-m]a	ud 7 kam nu duḥ	
	J ^{ob} ₄₁	sag.du-su	SAR- ^l ab	⁴²	suḫuš ^l (text ì.giš)	šú-šì	sag.du-su	šéš lál- <i>ma</i>	ud 7 kam nu duḥ			
238'	A _{iv37}	DIŠ ki.min	ú[...]	^{meš} - <i>ma</i>	<i>ina-eš</i>							
239'	A _{iv38}	[DIŠ na		murub ₄	sag[.du-šú					<i>l]-ta-na-aḫ</i>	gaz šà	
	J ^{ob} ₄₃	DIŠ na	murub ₄	sag.du-šú	ú-zaq-qa- ^l su	<i>bīr-ka-šu</i>	dugud	ú-ta-b[<i>a-ka]</i>	⁴⁴ [e]-ta-na-aḫ	gaz šà		
240'	A _{iv39}	tuku ^{meš} -šì	él[lag-šu									
	J ^{ob} ₄₄	tuku ^{meš}	é[ll]ag-šu	e-ta-na-ba ^l	⁴⁵ [<i>i-ša-nam-mu</i>	<i>ik-ka-šu</i>	<i>ik-te-né-[er-ru]</i>	
241'	A _{iv40}	<i>ana</i> gig	z[i [?] -ḫi [?]						^{kaš} l	did]a	<i>ina</i> a gazi ^{sar}	

J ^{IV} 1'	[	] gi dùg ^ú KUR.KUR [] ^{giš} še.nú.[a] 2' [^{kaš}]dida ina a gazi ^{sar}
242' A _{IV41}	zi še.s[a.a	silal ₁₁ -aš ¹ lal]-id
J ^{IV} 2'	zi [	] ^ú níg.gidru 2' [ina] utu hád.a gaz sim ina a gazi ^{sar} silal ₁₁ -aš ¹ lal-ma
243'ff A _{IV42f}	[...]	
249'' A _{IV48}	[... num]un ¹ ^{giš} gada numun ^ú x[]
250'' A _{IV49}	[	ina k]aš sag lu ina geštin nag [xxx]
D _{IV1} '	[ZI]B ² ¹ lu-ú ina kaš sag ¹ []
251'' A _{IV50}	[DIŠ na sag.k]i.dab.ba tuku.tuku numun ^ú ku.š.LAGAB	
D _{IV2}'	[	sa]g.ki.dab.ba tuku.tuku
252'' A _{IV51}	[dub 1] kam DIŠ na ugu-šú kúm ú-kal	
D _{IV3}'	[	]-šú kúm []
253''-9'' A _{IV52'-9'}	Standard Aššurbanipal Colophon, type 9 (see Hunger 1968, n. 329+)	

Collations

I 7 At the end of the line 7 the lacuna includes more space than the copy suggests



UGU 1 in translation¹

- 1 If the crown of a man's head is feverish, †he gets a throbbing sensation in his temporal arteries†,² and it affects (lit. 'kills') his eyes, with his eyes †being clouded by†³ (any one of) *birratu*, *ipītu*, *išītu*, *murdinnu*, *qūqānu*, and/or constantly shedding tears, then grind †1/3 of a litre of cress⁴ and terebinth (nuts)⁵†⁴ on the lower millstone, and sieve; the preparation awaits your attention: †take from it 1/3 litre†,⁵ knead (it) in *kasû*-water, shave (J, B: his head), and bind on; do not untie for three days.
- 5 †Knead 1/3 of a litre of cress and 1/3 of a litre of ††flour of††⁶ parched corn in *kasû*-water†,⁷ shave (B: his head), bind on, and not untie for three days.

¹ Italics indicate uncertainty.

² B: †his t[em]p[oral] arteries throb, [...]†.

³ B: omits (probably unintentionally, see note to line 2).

⁴ J: †2 litres of cress² and terebinth (nuts)²†; B: † [1/3² litre² terebinth² (nuts²)] and cress†.

⁵ B: †stir in 3 litres of cress², myrrh, and four litres of ground cress† or †stir myrrh and four litres of ground cress² into 3 litres of the cress²; the preparation awaits your attention†.

⁶ J: omits.

⁷ B: †If ditto stir in 1/3 of a litre of cress and 1/3 of a litre of flour of parched corn, knead in *kasû*-water†.

6	Knead ground cress ⁷ , <i>kukru</i> , “horned” alkali in beer, ditto.
7	†Mix myrrh and <i>emesallim</i> -salt in equal proportions, pound in butter†, ⁸ da[ub onto] his eyes, [and he will recover].
8	Knead 1/3 litre of cress ⁷ , 1/3 litre of oven-sherd, 10 shekels of diluted be[er ...] in <i>kasû</i> -water, shave, bind on, and [do not untie] for ? days.
10	After these poultices, he shall gather up with (B: warm emmer) bread 10 shekels of cress ⁷ from the mouth of a mor[<i>tar</i> which has not discarded sher]ds (B: into the cress) and has not come into contact with †salt or† ⁹ vinegar, (B: as well as five shekels of cress) (and) he shall eat (it); †beat 5 sh[ekels of ground cress ⁷] in beer†, ¹⁰ give him it to drink, [he will bring it up and vomit. Cress bandages for the eyes.]
13	On the first day, po[und ...] <i>anzaḥḥu</i> [...]
14	Pound and sieve 10 shekels of fruit of <i>kalbānu</i> , [...], juniper, 1/3 litre [...], [knead] (it) in <i>kas[û]</i> -water, [shave, bind on; do not untie for] three days.
16	Ko[hl ...]
17	[...] crush and si[eve ...]
19	[...] ten shekels of flour of d[ried] sesame residue [...]
20	Ten shekels of flour of dried sesame residue [...] bind his breast for one day; his head [...] sprinkle onto his head; in a hou[se ...]
23	1 shekel of spur of bat, 1/2 sh[ekel of ...]
24	1/3 litre of seed of purslane ⁷ , 1/3 litre of seed of tur[nip ⁷ ...]
25	1/3 litre of coarse flour, 1[0 she]kels of d[ate]-skins [...]
26-29	[...]
30	(E: If ditto) 1/3 litre of branch of f[ig which was cut in the month of Nisan ... shave his head, bind on ...], dry again [...]
32	(E: If ditto) 1/3 litre of (E: powder of) <i>būšānu</i> , 1/3 litre of (E: powder of) seed of <i>quḏru</i> [...]
33	‘horned’ alkali [...]
34	1/3 [litre ...]
35-34	[...]
40'	[...] pound and ru[b in].
41'	[...] shave, bind on, he will recover.
42'	[...] ..., crush, sieve, knead in <i>kasû</i> -water; shave, bind on, di[tto].
43'	[...] †knead† ¹¹ in fat from a long [bone] [...]†pound†, ¹² daub on †† ¹³ .
44'	[...] pound [...] and gazelle dung, daub on.
45'	[...] [kne]ad, shave and bind on; do not untie for three days.
46'	[...] wash [...] [sha]ve, bind on; ditto.
47'	[...] pound [...] in mountain [ho]ney, gold patina, daub on.
48'	[...] knead [...] in <i>kasû</i> -water, shave, bind on; do not untie for three days.
49'	[...] knead [...] in ... o[r] in boiled beer-dregs, shave, bind on; do not untie for three days
50'	[...] remove their best part, pound in honey, rub in.
51'	[If ditto] crush, sieve <i>th[eir best pa]rt</i> , knead in <i>kasû</i> -water, shave, and bind on; do not untie for three days.
52'	Crush, sieve, and knead [... re]d [plant] in <i>kasû</i> -water; do not untie for three days.

⁸ B: †Pound myrrh and *emesallim*-salt in butter†.

⁹ B: omits.

¹⁰ B: †crush 5 shekels of cress with 1/2 litre of beer†.

¹¹ M: omits

¹² M: omits (probably erroneously).

¹³ M: †x[...]†.

53'	Pound spur of bat in honey, daub it on.
54'	(E: If ditto dry,) crush, sieve, and [knead] 1/3 litre of twigs of r[ose]mary ⁷ in <i>kasû</i> -water, [sh]ave (E: his head), bind on; do not untie for three days.
55'	(E: If ditto) †knead boiled gypsum in olive oil†, ¹⁴ shave (E: his head), bind on, ditto.
56'	Pound sh[erd] and fine anointing oil which has fungal mould in oil and pat[ina ...], daub on.
57'	(E: If ditto) crush, sieve, and [knead] †juniper†, ¹⁵ (E: dried) cress ⁷ in beer dregs, [sh]ave (E: his head), and bind on; do not untie for three days ††. ¹⁶
58'	(E: If ditto) crush and [sie]ve <i>hāṭappānu</i> and (E: dried fruit of) <i>kalbānu</i> , knead in dregs of beer and <i>kurunnu</i> -beer, shave (E: his head), and bind on; do not untie for three days.
59'	Pou[nd] juniper, <i>kukru</i> , <i>baluḥḥu</i> , cress ⁷ , (and) “horned” alkali, [wa]sh, knead in milk, shave, bind on; do not untie for three days.
60'	Pound patina [(...) in ho]ney, daub on.
61'	[...] knead 1/3 litre of cress ⁷ , 1/3 litre of <i>bi[latu ...]</i> , shave, and bind on; do not untie for three days.
62'	[... k]nead 1/3 litre of cress ⁷ [...], shave, and bind on; do not untie for three days.
63'	[po]und slag ⁷ , <i>an[zahḥu ...]</i> , daub on.
64'	[...] 1/3 litre of flour of le[ntils] (or: ch[ick peas]) [... bind on]; do not untie for three days.
65' (ii.1)	Take, crush, and sieve fresh <i>kasû</i> , knead in beer-dregs, shave, and bind on; do not untie for three days.
66' (ii.2)	Squeeze out fresh ‘dog’s tongue’ seed, press its juice into a porous bowl, leave it until it is dry; when it has dried, pound in oil and patina, daub on.
68' (ii.4)	Take as much as looks right to you of ‘white plant’, spur of bat, (J: in) ¹⁷ fat of <i>kanaktu</i> , <i>ṣumlalû</i> , seed of <i>šurdunû</i> , †tamarisk fungus, seed of <i>maštaka</i> , ¹⁸ † ‘dog’s tongue’, branches of tamarisk, <i>emesallim</i> salt, ammi ⁷ , black cumin, crush, pound in oil, wash his eyes in “horned” alkali, daub on until he has finished crying; <i>while you bandage him, daub it on</i> . Afterwards do not release him [from] his sea[t]; boil juice of ‘chaste tree’, collect (it) up into a porous pot, let (it) stand overnight under the stars; in the morning [an]oint his head, drip the boiled juice of ‘chaste tree’ onto his head, sprinkle his head, tie a bandage of carded wool, pour [... lit]re of oil onto his head, lodge him in a house which offers shelter. Do this for three days.
74' (ii.10)	[If the crown of a man’s h]ead is continually hot, mix [<i>together</i>] gypsum, “horned” alkali, IN.DAR, sulphur, bone, “horned” alkali, rancid oil, fish oil, (and) fumigate his head over embers of camelthorn ⁷ .
76' (ii.12)	[If a man’s head] gets a fever, and his eyes become dim (and) contain blood, pound and sieve 1/3 litre of cress ⁷ , knead in <i>kasû</i> -water, shave his head, bind on; do not untie for three days.
78' (ii.14)	Knead 1/3 litre of cress ⁷ , 1/3 litre of coarse flour in vinegar, shave his head, bind on; do not untie for three days.
79' (ii.15)	[Knead] 1/3 litre of fig branches in milk [... If ditto] knead 1/3 litre of <i>būšānu</i> branches in milk, shave ditto (i.e. his head, bind on, do not untie for three days).
80' (ii.16)	[...] knead 1/3 litre of fe[nnel] ⁷ [...] in milk, shave ditto.
81' (ii.17)	[...] knead 1/3 litre of <i>ṣadāru</i> [...] in milk, shave ditto.
82' (ii.18)	[...] knead <i>samannu</i> [...], shave ditto.

¹⁴ E: †crush and sift boiled gypsum, [mix] with oil and [...]†.

¹⁵ E: †*būšānu*†.

¹⁶ E: †[...] *saḥlû* and ‘white plant’ in water [...]†.

¹⁷ Corrupt. See note to 68’.

¹⁸ J: †fungus, seed of flax, “horned” alkali, *maštaka*† (probably a misreading, see note).

- 83' (ii.19) [If] the crown of a ma[n's] head bur[ns] with *ṣētu*-fever [and his eyes flicker], knead [...] boiled leftovers, juniper, †*kukru*†,¹⁹ *baluḥḥu*, cress[?], se[same] residue, wormwood[?] in milk, †shave ditto†.²⁰
- 85' (ii.21) [If the cro]wn [of a man's head] is inflamed with *ṣētu*-fever and [his eyes flick]er and are full of blood, crush together [...] asa-foetida, [...], cress[?], rosemary[?], sift, mix in *billatu*, shave [(...) b]ind on.
- 87' (ii.23) [...1/3 litre of cre]ss[?], 1/3 litre of flour of cedar, 1/3 litre of juniper, 1/3 litre of [...] 1/3 litre of wormwood, 1/2 litre of [...], [2] litres of [s]esame [residue], †flour of†²¹ chick-peas[?], †pulv[erised]†²² mal]t, †boiled *billatu*, [the preparation awaits your attention...], take [2 litres].
[...] take [...], knead in *kasû*-water, shave, [di]tto.
- 90' (ii.26) [If ...] causes him stinging pain (and) the hair of his head stands upright, [...] pound [...] *kukru*, [...], heat in a small cooking vessel, [...] his head [...]
- 92' (ii.28) [...] cook [...] butter over a fire [...]
- 93' (ii.29) [...] cook [...] pa]tina, myrrh, *fītu* beer, butter, over a fire [...]
- 94' (ii.30) [...] su]lphur, human bone, don[key]-bone, [...] fumigate] his head over embers of camelthorn.
- 96' (ii.32) [Charm[?]] may the incense reed and the incense oil [...]...[...it will] shine for him [recital of the charm].
- 99' (ii.35) [Incantation: If a man]'s [...] causes him stinging pain.
- 100' (ii.36) [...] you will recite [...], the crown of his head ... [...]
- 101' (ii.37) (fragmentary Sumerian incantation)
- 103' (ii.39) [...] *his mouth ... an inflammation* [...]
- 104' (ii.40) [...] you will re[cite the incantation... *ā*]o the middle of his head [...]
- 105' (ii.41) [...] *atā'ī[šū]* ... and bind on]; do not [untie] for three days.
- 107' (ii.43) If ditto, knead [...] in *kasû*-wat]er, and bind him [...]
- 108' (ii.44) If ditto, [...] kne[ad ...] juniper in beer [...].
- 109' (ii.45) If ditto, crush together and sieve cress[?], [... *euph*]orbia, flour of parched grain, [knead] in beer.
- 110' (ii.46) If ditto, [kne]ad 1/3 litre of cre[ss[?] ...], shave [...]
- 111' (ii.47) If ditto, knead 1/2 litre[...], shave, [...]
- 112' (ii.48) If ditto, crush and sift 1/3 li[tre of ...], knead in *kasû*-water, shave, [...]
- 113' (ii.49) If ditto, knead [...] in *kasû*-water, [...]
- 114' (ii.50) If ditto, knead [...] in beer, shave, [...]
- 115' (ii.51) [...] knead [...] in *kasû*-water, shave, [...]
- 116' (ii.52) [...] knead [...] in *kasû*-water, shave [...]
[...] knead [...] in *kasû*-water, shave [...]
[...] knead [...] in beer-dregs, shave [...]
- 119' (ii.55) [...] wash [...] ammi[?] in *kasû*-water, [...] cru]sh and sift, 1/3 litre *kalbānu*, [...], knead in *kasû*-water, bind his head and his breast.
- 121' (ii.57) If d[itto], mix and knead [...], pa]rched corn in *kasû*-water, bind on.
- 122' (ii.58) If d[itto], mix and knead [...], parch]ed corn in *kasû*-water, shave, and bind on; do not untie for three days.
- 123' (ii.59) If d[itto], mix two litres each of [...] (and) [*ba*]luku, knead in *kasû*-water and beer, ditto.
- 124' (ii.60) If d[itto], knead [...], juniper in olive-oil and *kasû*-water, ditto.

¹⁹ F: †*sumlalū*†.

²⁰ F: †bind on, and he will live†; B: †ditto†.

²¹ B: omits.

²² B: †[gr]ound†.

- 125' (ii.61) If a man's [head] continually has a temperature, shave, knead emmer in *kasû*-water, bind for 15 days.
- 126' (ii.62) If d[itto], crush, sieve, and knead silt †which has been exposed to the open air†²³ in *kasû*-water, †bind for 3 or 5 days†.²⁴
[If] a *protuberance* comes forth [from the *ce]ntre* : from the middle of [a man]'s head, knead an *infusion* in *kasû*-water, anoint in oil, bind on.
- 128' (ii.64) (B: If a man's head is feverish,) to †unseat†²⁵ an inflammation of his head: knead (B: old) [o]ven-sherd and coarse flour in *kasû*-water, bind his head.
- 129' (ii.65) Knead [cre]ss²⁶, terebinth, †flour of†²⁶ parched grain, in *kasû*-water, bind on. †If ditto†,²⁷ knead cress²⁷, juniper (B: *kukru*) in *kasû*-water, bind on.
- 130' (ii.66) [...] dry, crush (and) sieve [...] in *kasû*-water, bind on.
- 131' (ii.67) Knead [*ash of* po]plar in *kasû*-water, bind on. If ditt[o], knead *haltappānu* and fruit of *kalbānu* in *kasû*-water, bind on.
- 132' (ii.68) (E: If ditto,) †dry and ††pound††²⁸ [fre]sh [grapes], knead in *kasû*-water†,²⁹ bind on. †[If ditto], knead rosemary²⁹ in *kasû*-water, bind on†³⁰ (E: do not untie for three days. (If ditto,) [...] seed of camelthorn²⁹ [...].)
- 133' (ii.69) [...] knead jun[i]per [...] in *kasû*-water, bind on.
- 134' (iii.1) If [...] knead [...] ash of poplar in *kasû*-water, bind on.
- 135' (iii.2) If [...] knead [...] *kukru* in *kasû*-water, bind on.
- 136' (iii.3) If [...] mix [...] coarse fl[our], knead in *kasû*-water, bind on.
- 137' (iii.4) If [...] mix [...] coarse flour, knead in *kasû*-water, bind on.
- 138' (iii.5) If [...] knead [...] in *kasû*-[water], bind on. †If ditto, knead grass and *šellebēnu*-grass in *kasû*-water, bind on.
- 139' (iii.6) If [...], knead [...] *ash of* po]plar in *kasû*-water, bind on.
- 140' (iii.7) [...] [...] knead [...] in *kasû*-water, bind on.
- 141' (iii.8) If [a man †'s head†³¹ burns with *šētu*-fever and †the hair] of (G: the crown of) his head falls out†³² and he repeatedly suffers pulsating arteries in the temples, †to [cure him ...]†³³ shave his head, pound one shekel of bat spur in oil, (J: shave and) cool down his head, and †bind on; do not untie for three days†.³⁴
- 143' (iii.10) If di[tto], †mix together†³⁵ [10 shekels of flour of cedar], 10 shekels of flour of cypress, 10 shekels †of flour of sedge(-tubers)²⁹, 10 shekels of flour of juniper, 10 shekels of flour of *kukru*, 10 shekels of flour of [*kasû*], [10 shekels of] (pulverised²⁹) peas, 10 shekels of flour of lentils†,³⁶ 10 shekels of date-skins, 10 shekels of cress²⁹, 10 shekels of good *billatu*, 10 shekels of malt, knead in beer, dry (it) again, pound, sieve; the preparation awaits our attention: take from it 1/3 litre, knead in *kasû*-water, shave, and bind on, ditto.
- 147' (iii.14) [If di]tto, pound together ground cress²⁹, *kukru*, and 'horned' alkali, knead in beer, shave, ditto.

²³ E: †which has been removed from (exposure to) the open air†. I owe this translation to Mark Geller.

²⁴ E: †bind him, and do not untie for three days. (If ditto) pound lupin²⁹, [...] in water [...]†.

²⁵ B: †remove†.

²⁶ B: omits.

²⁷ B: omits.

²⁸ E: ††crush and sieve††.

²⁹ B: †knead fresh grapes in *kasû*-water†.

³⁰ B: †rosemary²⁹ ditto†.

³¹ G: present; B: absent.

³² J: †hair falls out from the top of his head† (corrupt? see note).

³³ G and B: omit.

³⁴ B: he will recover.

³⁵ G: †crush and sieve†.

³⁶ G: † [...] 10 shekels of flour²⁹ of *ballukku*²⁹ [...]†.

- 148' (iii.15) †[If dit]to†,³⁷ pound together *kukru*, juniper, spurge[?], seed of *kammantu*, algae, myrrh, knead in *kasû*-water, shave, ditto.
-
- 149' (iii.16) [If ditto], pound together *kukru*, juniper, *buluhhu*-resin, date, fat of male sheep's kidney, rub in with leather, shave, ditto
-
- 150' (iii.17) [If a man's he]ad burns with *šētu*-fever and his skin hurts him, his head being swollen, [dry, crush, sie]ve branches of Magan-tree, knead flour of chick peas, flour of lentils, *tappinnu*-flour, *ennenu*-cereal together in beer dregs, shave, ditto.
-
- 152' (iii.19) [If ditto ...] knead [...] dried [*sesam*]e [*residue*], *kukru*, juniper and coarse flour in beer-dregs, shave, ditto.
-
- 153' (iii.20) If ditto, knead [...] thyme[?], *kukru*, juniper and coarse flour in beer-dregs, shav[e, ditto].
-
- 154' (iii.21) If ditto, dry *ašqulālu*, knead in cold water, shav[e, ditto].
-
- 155' (iii.22) If a man's head is inflamed and the ha[ir of his he]ad falls out, to [remove] the inflammation of his head and cause the falling hair to remain attached, †pound together [*akt*]am, boxthorn, and 'white plant', mix in water, smear his head, on the second day [...] on his head on the right [...] wash [...] his head†,³⁸ †pound together†³⁹ seed of tamarisk, (B: seed of) *kamkadu*, (B: seed of) *egemgirû*, 'shepherd's staff plant', shell of [ostrich] e[gg], mix in oil, anoint his head (B: and the hair will stay in place).
-
- 159' (iii.26) Charm. The hair is mighty, the hair is strong, the hair is growing, the fallen hair is growing (back). Charm.
-
- 161' (iii.28) Incantation for making fallen head-hair grow back.
-
- 162' (iii.29) Its ritual: string †quartz, carnelian, lapis-lazuli, [*hulālu*-stone, ††*papparmīnu*-stone††⁴⁰], 'fish-eye'-stone, *šubû*, 'šubû of the right', 'šubû of the lef[t', magnetic iron ore,], serpentine[?], arsenic[?], *uguašgigir*,⁴¹ †these 13 *small pieces*†⁴² on red wool, [tie onto †his†⁴³ hair] and the falling hair †will be stayed†.⁴⁴
-
- 165' (iii.32) (Abracadabra incantation)
-
- 167' (iii.34) Its ritual procedure: take seven carob trees of the north, parch (them) over a fire of rushes, mix in oil; recite the incantation seven times, anoint him three times, comb him three times; while you are combing him recite the incantation over his head three times.
-
- 169' (iii.36) Charm. *Smoke*, reed, *smoke*, ... [...] ... your temples, your temples, it will brighten; the temples, the temples are well, the temples are well, it will brighten, [the illness] will diminish for me, the *furious one* will stand there for you, its (the disease's) evil shall be obliterated. Charm.
-
- 171' (iii.38) Its ritual proced[ure]: [...] head of heron, head of male rock-partridge[?], fresh dates from a date-palm [...], recite the incantation three times over the heart, anoint him, and the falling hair will be held back, whether of man or of woman [...]
-
- 173' (iii.40) [...] ... *must be grey, is grey*
-
- 174' (iii.41) [Its ritual procedure:] take [*seven* car]ob trees of the North, parch over a fire, mix in cypress oil and cedar 'blood', and anoint him; he will be well.
-
- 175' (iii.42) (Abracadabra incantation, part Sumerian)
-
- 178' (iii.45) [Incantati]on to make hair grow.
-
- 179'-80' <erased>
-

³⁷ G: omits.

³⁸ B: †[...] *aktam* and boxthorn in hot water [...]†.

³⁹ B: †crush and sift†.

⁴⁰ Emending J to ^{na4}babbar.<min>. See note to 162'.

⁴¹ B: same ingredients as J (and presumably A) but in a different order: †carnelian, lapis-lazuli, quartz, *hulālu*-stone, *papparmīnu*-stone, 'fish-eye'-stone, serpentine[?], arsenic[?], *ugu.aš.gi.gi*, magnetic iron ore, *šubû*, 'šubû of the right', 'šubû of the left'†.

⁴² B: omits.

⁴³ J: omits.

⁴⁴ B: †ditto†.

- 181' (iii.48) If the hair on a man's cheeks is very loose, this man's god and goddess are angry with him.
-
- 182' (iii.49) Its ritual: set up a ritual arrangement before the 'foremost' star, strew dates and *saskû* flour, lay down a *mersu*-cake, honey, and butter, make a sacrifice: offer a shoulder, fatty tissue, and roast meat, libate beer, mix GIŠ.GAN, rosemary[?], spur of bat, *imḥur-cšrâ* (and) 'sailor's dung plant' with oil, set it before the star, recite this incantation three times:
-
- 185' (iii.52) 'You, O star, who illuminate [...], who inspect the (world's) edges [from] inside heaven. I, so-and-so son of so-and-so, am bowed down before you on this night. Pass my verdict, take the decisions concerning me! May these herbs cancel my misery.' (When) morning is bright rub (the preparation) on his cheeks.
-
- 188' (iii.55) If ditto, [...] GIŠ.GAN, *amīlānu*, *elikulla*, *kurkanû*, [...], place [... hair] of virgin female kid on his neck.
-
- 189' (iii.56) Six incantations to make hair grow.
-
- 190' (iii.57) If the crown of a man's head is watery, palpate the watery spot with your thumb. If his ear smells bad (and) his skull's [*fluids*] have descended, open (i. e. make an incision) and rub his skull; *remove* all the fluid of his skull [...]; [w]ash [a thin bandage] in water, sprinkle (it) with oil, place (it) on the wound; pound powder of *kiškanû*-tree (and) potter's dross, (and) [place] (them) on the wound, bind on for [*n*] days, untie, wash a(nother) thin bandage in water, sprinkle (it) with oil, and place (it) on the wound; the bandage of [...] you bind on for *n*+2 days, remove; wash a(nother) thin bandage sprinkle (it) with oil, and place (it) on the wound; [...] mix [...] (and) fresh *kasû* with flour of parched corn, daub onto the wound, bind on for one day, and untie; crush [...] (and) juniper, mix with coarse flour, knead in *kasû*-water, shave the sick place, bind on until he recovers, p[alp]ate (again) and, if the ear does not smell bad, you place *hot stones* all around his head.
-
- 198' (iii.65) Charm: a w[o]rm, a worm, a red worm has risen and covered the red cloud. Red rain has risen and inseminated the red earth. Red high water has risen and filled the red river. A red farmer has risen carrying a red [spa]de and a red hod so that he may dam the red waters, saying '(I obstruct them with) red door and red bolt'. *What sign is their gate?* The one who will open (it[?]) for you wants a spade, wants a spade. Recital of the charm.
-
- 202' (iv.1) Incan[tation: (if) *a man's skull fluids*] are not retained.
-
- 203' (iv.2) Its ritual: wrap up tuft(s) of black hair from a female [donkey]'s leg, and place it on the *troubled spot*. Recite the incantation seven times, press (it) in the cloth, [...] set up seven ritual arrangements, and each time you set one up recite the incantation. You [...] on his temples, [...] he will recover.
-
- 206' (iv.5) If a man's head is watery, (B: rub the middle of his head and temples thoroughly), place †hot [ce]dar†⁴⁵ above his ne[ck], and †it will remove his water†.⁴⁶
-
- 207' (iv.6) If a man's forelock is watery, each d[ay ...] on the seventh day bind on; on the eighth day, you sha[ll ...] his forelock three times, [...] ... bind on.
-
- 209' (iv.8) If a man's head is 'windy', [...] place [...]
-
- 210' (iv.9) If a man's head constantly throbs [... ser]pentine[?], a small block of stone, carnelian from Marhash, black obsidian, chalcedony, anza[gulme, ... *a*] *bašmû*-stone spin these eight stones onto a red thread and a white thread, [...] and bind onto his temple, and he will recover.
-
- 213' (iv.13) If a man's head is hot, [and then becomes c]old all over [...] *kukru*, j[unipe]r sedge-tubers[?], box-tree, *ballukku*-substance, [...] old cedar, wormwood, *a[rgān]u*, sagapenum[?], sweet reed.
-
- 215' (iv.14) [...] pound [...] in fat of male sheeps' kidney which has not been preserved in salt, and in cedar 'blood', rub in with leather, bind on.
-
- 216' (iv.15) [...] *baluḥḥu*, *kurkanû*, [...] fu]migrants of the head.
-

⁴⁵ B: †embers†.

⁴⁶ B: †he will recover†.

- 217' (iv.16) [Salve for the h]ead: sulphur black and white, euphorbia male and female, *muša*-stone, [*zalāqu*-stone, saltpeter], sea [al]gae, [seed of tamarisk], †horn of stag, human skull†.⁴⁷ crush these ingredients together, mix in oil and cedar 'blood', smear onto his temples.
-
- 220' (iv.19) [Fumigant for the h]ead: crush together *atā'īšu*, sulphur, *kurkanû*, euphorbia male and female, mix in cedar resin, fumigate him over a *fire*.
-
- 222' (iv.21) If a man's head is diseased, pound together *šašumtu*, *murdudû*, *supālu* [...] knead in *kasû*-water, shave his head and bind on; do not untie for three days.
-
- 224' (iv.23) [If a man's head] is heavy, (B: to cure him) [pound together] *kukru*, juniper, *atā'īšu*, myrrh, †ebony, *baluḥḥur†*,⁴⁸ mix with *baluḥḥu* resin and ox †kidney†⁴⁹ fat, rub in with †leather†,⁵⁰ †shave†,⁵¹ bind on for ? days, (B: shave his head, knead an infusion in cold *kasû*-water, bind on).
-
- 226' (iv.25) [...] right and left, three each, [...] knead [in *kasû*-water]r, anoint with oil, bind on.
-
- 227' (iv.26) If through a man's infection an inflammation spreads to his head, his head is heavy, and when he gets up his head draws him forwards, to cure him pound juniper, *margūšu*, and *urnuqqu* in a mortar, throw on oil and beer, anoint his head, and †the inflammation of his head will depart†.⁵²
-
- 230' (iv.29) [...] anoint his head.
-
- 231' (iv.30) If a man [...] dry [...] ..., crush, sieve, [*mix*] with [...]; do not untie for three days.
-
- 233' (iv.32) If a man's head, face, eyes, feet, (and) *chin* are swollen, his head draws him forwards, his hands and feet hurt him, his limbs are flat out and his body gets paralysis, to he[al him] you crush together *kukru*, juniper, *atā'īšu*, seed of *kammantu*, ground cress, branches of *adāru*, *kasû*, parched corn, sweet *billatu*, spurge[?], *šurdunû*, sieve, knead in *kasû*-water, shave his head, anoint his head with liquorice †root†,⁵³ bind on, and do not untie for seven days.
-
- 238' (iv.37) If ditto, [...] and [...]; he will recover.
-
- 239' (iv.38) If the middle of a man's head causes him stinging pain, his lap is heavy, he excretes a lot, he is constantly tired, he repeatedly has 'heartbreak', and it constantly affects his kidneys [...] he is constantly thirsty, he is short of breath, to [remove] the illness, [knead] sweet reed, *atā'īšu* [...] 'chaste tree', [...] *billatu* in *kasû*-water with par[ched grain], blanch [...] 'shepherd's staff plant' in the sun, crush, sieve, knead in *kasû*-water, bind on.
-
- 243'-8' [...]
-
- 249' (iv.48') [...seed of] flax, seed of [...]
[...] he will drink [...] in] [b]eer or in wine [...]
-
- 251' (iv.50') If a man constantly has 'seizure of the temples', ...
[1st] tablet (of the series) 'If the crown of a man's head holds fever ...'

⁴⁷ C: †human skull, horn of stag†.

⁴⁸ B: †*Ammi*†.

⁴⁹ B: omits.

⁵⁰ B: †the skin of a wild ass†.

⁵¹ B: omits.

⁵² J: see note.

⁵³ Emending J's text 'oil'. See note.

Notes (by cumulative line number)

1-3 The string of eye-symptoms would be remarkably particularised if they were all supposed to affect the patient simultaneously, and accordingly, they should be interpreted as a chain of alternate possibilities.⁵⁴ Thus the symptoms in the first prescription are: fever, throbbing sensation in the temples, and eye-trouble, the latter consisting in visual impairment and/or weeping.

1 *umma ukâl*: the phrase is also used of other body parts, including the stomach (*libbu*), the penis (*išaru*), the epigastrium (*rēš libbi*) (see for these Heeßel 2000:252 14 and 254 31), and the feet (see *BAM* 120 iii 1: *šumma awīlu šēpāšu um-ma ú-kal-la-ma* ‘if a man’s feet are feverish’). It is not yet clear what difference, if any, there is between *umma kullu* and *umma rašū* (for which expression see *CAD* R 201^a). On *muḥḥu* as ‘crown of the head’ see *JMC* 2 (2003):2¹ and George 2003:855. For the translation ‘to be feverish’ see Kinnier Wilson 1965:142, followed by Heeßel 2000:265.

šer’ān(sa) tīb(zi) nakkapti(sag.ki): the constructions *šer’ānū(sa) nakkapti(sag.ki)-šū magal tebū* (Ebeling 1922-23:64 35*) and...-*šū tīb(zi)* (*BAM* 6:1 and 7) would lead one to expect *tīb šer’ān nakkapti* (as in *BAM* 11:20, *ana ti-ib šer’ān(sa) nakkapti(sag.ki)*⁵⁵) rather than the attested *šer’ān tīb nakkapti*, though *tīb(zi) nakkapti(sag.ki)* is attested as a phrase in its own right (e.g. Labat 1959:10,14). Note that in the text published by Labat 1956, the verbal endings reveal that the logogram *sa* stands for the plural *šer’ānū* (see especially rev. 10 and 12).

For the likelihood that *tīb nakkapti* ‘rising of the temples’ was an idiom for the quickening of the pulse in the temporal arteries, see Oppenheim 1962, Kinnier Wilson 1962:60-2 and 1996:135, Stol 1989:163-4, and Fincke 2000:91⁷⁰⁰ and 139. Haussperger (2000:441) suggests ingeniously that medical texts’ insistence on the temples as the seat of headache has less to do with the fact that headaches in the temples were particularly frequent than with the universal habit of indicating headache by clasping a hand to the temples or forehead. This view is however somewhat undermined by *BAM* 6 (edition forthcoming in this journal), which deals with pulsing arteries in the right and left temples separately, prescribing different treatments for them.

2 On the eye conditions mentioned (*birratu*, *ipītu*, *išītu*, *murdinnu*, *quqānu*) see now Fincke 2000 (on *amurdinnu* see also Haussperger 2000:442-5, and on *quqānu* cf. Stol 1998:344).

a-šá-a: as noted by Fincke (2000:96), this spelling and related ones are polysemous. *a-šá-a* could represent: (a) the feminine plural stative of *ešū* ‘to confuse’, with the foregoing illnesses as internal accusatives, and the patient’s eyes as subject; (b) the infinitive of the same verb, in the accusative, as object of *ittanaddā*, with the foregoing diseases being objects of the same verb.⁵⁶ Fincke (see footnote 54) interprets the form as (b) infinitive accusative, object of *ittanaddā*. However, as *nadū* in connection with tears means ‘to secrete, shed’, it would be awkward for it to take any of the other foregoing words as objects, and *a-šá-a* is perhaps better interpreted as (a), stative. Admittedly, if the scribe of *BAM* 3 omitted *a-šá-a* deliberately, then he cannot have regarded it as stative, but a careless omission is perhaps at least as likely.

murdinnu: this word appears both with and (as here) without an initial *a*. The loss of an initial vowel or syllable (‘aphesis’, ‘aphairesis’) is a phenomenon well attested cross-linguistically, but rare in Akkadian words with a parent verb (*GAG* §14a), because given the economy of Semitic morphology, the loss of a root modifier would severely reduce one’s ability to identify a word. Nonetheless, Akkadian does offer not few examples of aphaesis/aphairesis in loanwords, and as plant words are often lacking an Akkadian etymology, aphaesis/aphairesis is common in plant names. Some examples of this were collected by Köcher (1995:211^b). To these we might add: *abiyāru* &

⁵⁴ Thus also Fincke (2000:91), translating the passage as follows: ‘Wenn eines Menschen obere Kopfpartie *ummu*-Fieber festhält, das ‘Sich-Erheben der Adern’ seine Schläfe erhalten hat und (die Krankheit) seine Augen (folgendermaßen) ‘geschlagen hat’: Seine Augen sind durch *birratu*, *ipītu*, *išītu*, *murdinnu* (‘Rose’) und/oder *quqānu* *ešū* sowie von Tränen(fluß) befallen.’

⁵⁵ On the relation of *tīb šer’ān nakkapti* and *tīb nakkapti* see Stol 1989:163 and Attia and Buisson 2003:16 note to 66.

⁵⁶ The accusative of the disease *ašū* (for which see Fincke 2000:99-102), as object of *ittanaddā*, is ruled out by the context: it would be exceptional for the disease *ašū* to affect the eyes exclusively (and the difficulty explained above would apply additionally).

bi'āru (?), *(a)bulīlu*, *(a)darānu*,⁵⁷ *(a)kuṣīmānu*, *(a)ladiru*, *(a)lappānu*, *(al)lu'tu* (?),⁵⁸ *(a)murrānu*, *(a)naniḫu*, *(a)suṣimtu*, *(a)šarmadu*, *(e)gemgirū*.

4 The identity of the plant *kašū(ga)zi*^{sar} is debated. See the recent discussions by Geller 2000 and Heeßel and Al-Rawi 2003:236. A culinary text edited by Bottéro (1995:42-3) includes a recipe for *mê kašī* (a meat broth). Bottéro *ad loc.* and Köcher (1995:211^a) are sceptical that this is the same as *mê kašī* of medical texts, which Köcher believes to have been a cold extract ('extract' is also the translation of *CAD K 250^a*).

On the idiom *rēša kullu* (lit. 'to hold the head') see Wilcke 1987:83. Emendation to *ú-qa'*(KAL)-*a-a* on Manuscript B (*BAM 3*) with *CAD K 517^b* and Q 331^b.

6 On the plant name *gūr.gūr* // *kukru* see now Kinnier Wilson 2005:48, who discovers a connection with an onomatopoeic word similar to English 'croak' in the association with *mušārānu* 'frog' in a botanical text.

9 The cadence (*qaqqassu*) *tugallab tarakkas/tašammid*, 'shave and bind (his head)', appears frequently in this and other therapeutic medical texts. Note the similarity with a Neo-Assyrian letter (Parpola 1993, *SAA X 335*) describing a treatment which has been effected:

2' *ma-a sag.d[u-su]* 'his head
3' *nu-gal-lī-[īb xx]* we shaved [...]
4' *ši-in-dī [xxx]* a bandage [...]
5' *nī-ir-k[u-us]* we bound on'

10-12 I have interpreted *ḫul-qu* on *BAM 3* (Manuscript B) as a *purs-* form from *ḫalāqu*, the context suggesting it is a collective noun meaning 'lost (i.e. chipped) bits' (of the mortar). *AHW 1433^a* emends *ḫul* to *ār* (*ar'-qa-nu nadū*), which one could also change into *ar'-qa lā(nu) nadū* (I owe this suggestion to M. Stol). *sahlū* was often mentioned, used, roasted and stored together with salt (see *CAD S 62^a-65^a*), so the specification that the *sahlū* should not have come into contact with salt is understandable.

tab, which normally stands for *eṣēpu* 'to add' is used in *BAM 3* i 17 as a rebus writing for *eṣēpu* 'skim off, decant, scrape, gather up', which has an allomorph *eṣēpu* (*CAD E 330^b*).

12 Stol (1994:161-4) has shown that in certain contexts *kaš* and *kaš.sag* were used interchangeably, and that *kaš.sag* (which can be read *šikaru rēštū* 'prime beer') could stand simply for *šikaru* 'beer'. A Neo-Assyrian scholar quoting a ritual to the king glosses *kaš.sag* as *ši-ka-ru* (Parpola 1993, *SAA X 74:15*). This, together with the presence of *kaš* (not *kaš.sag*) on manuscripts B and D, suggests that *šikaru* is the reading of *kaš.sag* here.

At the end of the line there does not seem to be sufficient space to restore the full text of MS B, but the traces at the end of MS D are compatible with *ú*, so perhaps the text of UGU 1 should be restored [*ú-za-ka i-par-ra-ma ti*].

16 The restoration *šim.bi.r[ri]i.da ...* is also possible. For a hypothesis about the connection between *Ú.KUR.RA* and *šim.bi.ri.da* (which are both logograms for Akkadian *nīnū*) see Kinnier Wilson 2005:50f.

22 For the end of the line cf. line 73' (house offering shelter); or perhaps *AMT 88,2:6 ud 3 kam ina é ašīb*, 'let him remain indoors for three days'.

41' The traces at the end of the line would also fit *k[i.min]*, but 'ditto' would not give good sense here.

43' For *u₅ argab*^{mušen} see the discussions by Biggs (1967:25f.), Civil (1984:5-9) and Finkel (2000:151). Cf. also Heeßel and Al-Rawi 2003:237 *ad ii 10*.

44' The text of *BAM 480* (collated) reads *itt(ki) šabīti(maš.dà)*, 'with gazelle'. However, 'gazelle' with no closer specification is unusual as an ingredient, *KI* is better read as *u* and *še₁₀* written close together, giving the more satisfactory *u zē šabīti* 'and gazelle dung'.

50' On *dišpu* (perhaps 'date syrup' rather than 'honey') see recently Heeßel and Al-Rawi 2003:238 *ad ii 38*.

⁵⁷ The dictionaries do not recognise the identity of the two forms, but a relation should be considered.

⁵⁸ Unsure. *allu'tu* is so far attested as a plant name, *lu'tu* as a disease, and the two words are entered separately in the dictionaries. Since, however, plants and diseases often have related names (see provisionally Stol 1998:344), the two words may be connected.

51' The reason for suggesting the restoration [*dumuqšī*]na is that the ingredients in this tablet have a tendency to occur in groups, and in this case *dumuqšina* occurs in the preceding line.

52' For the reading [S]A₅ see the collated copy and compare the copies in *AMT* 2,2 Rev. 10 with *BAM* 480 i 52. For ú.sa₅ see *BAM* 578 iv 14, *CAD* S 128^a, and 377^a (Ú.SA₅ = ú zú.lum.ma).

55' The restoration [... *tuballa*] is suggested because in therapeutic texts the preposition *ittī*(ki) is normally followed by *bullulu* 'to mix' (though see 11-12 B: *itti 1/2 qa šikari taḥšaššal* 'crush with 1/2 litre of beer').

56' *kipšam* 'husks' and *kibšam* 'dung' are other possible, but much less likely, readings. For the restoration iš.[urudu] (Akkadian *šuḫtu*) compare lines 60' and 67'.

57' For ú babbar (*šammu pešū* 'white plant') see the *Practical Vocabulary of Assur* (Landsberger and Gurney 1957-8:329) line 109, equating it with *ḫīl šarbate*, and likewise *Uruanna* I 225 ff: ú *a-ri-ḫu*, ú babbar, ú *šá-mu pe-šu-ú*: ú illu *šar-be-te* (both cited *CAD* S 108^a, lex. section).

The erased vertical wedge after *šur-šum-* suggests that the scribe had begun to write *-me* (*šur-šum-me*), but decided to switch to *-mi* (*šur-šum-mi*), a historically 'purer' form, instead.

58' The restoration kaš [šeg₆.g]á // *šikari bašli* 'boiled beer' is also possible (cf. line 49').

63' The restoration an.[zaḥ ...] has in its favour that it is a kind of glass, and that the preceding ingredient (kù.kan) is glass-related. Other possibilities include AN.[NE] (saltpetre) and an.[daḥ.šum^{sar}](a plant).

68' (ii.4) A Late Babylonian commentary makes it clear that *kamūn bīni* 'kamūnu of tamarisk' is a single ingredient (see Kinnier Wilson forthcoming in this journal). This was, however, apparently not clear to the Jastrow scribe, who turned the signs giš šinig (šinig = gad naga) numun into numun gad naga si. Probably he was copying from a damaged *Vorlage* (a hypothesis consistent with the puzzling presence of *ina* in the same line of UGU, J ob. 9), but the failure to read the traces as giš šinig after *ka-mun* and the misreading which led to the insertion of *ina* suggest he was not au fait with the phrase, which in turn suggests that he was not expert in cuneiform medical literature (see also the notes to 141', 162', 229' and 237'). I owe the suggestion to interpret *pušikku* as a bandage to Mark Geller.

69' (ii.5) Campbell Thompson's translation (1937:224) 'as much as the glance of thine eyes will take', makes 'the glance of thine eyes' subject of the verb. Following *CAD* M i 148^b and N ii 296^b, however, the construction should be taken as analogous to *mala libbika*. Note similarly the use of *mala šibūtika* in medical texts (*AHW* 1099^{a-b}).

According to *Uruanna* III 9 (Ú *bu-šá-nur*: Aš eme.ur.gi₇, cited *CAD* B 350^b), 'dog's tongue' is a cover name for the plant *būšānu*; according to *Uruanna* III 39 (Ú *ni-kip-ti*: Aš še₁₀.ur.gi₇ eme.ur.gi₇ gir.pad.DU.ur.gi₇, cited *CAD* L 209^a) it is, along with 'dog's excrement' and 'dog bone' a cover name for the plant *nikiptu*.

70' (ii.6) Collation confirms Köcher's copy *ina* i súd against Campbell Thompson's *sa-rat*. Later in the same line, the text is not fully satisfactory, and a reading of *te-qé ud-ma* as *te-qí-tam-ma* 'ointment' does not seem to help. The translation (which presumes a reading *adi bakā(ér)* *parsu(tar^{su}) teqqe inūma tašammidu(lal)šu teqqe*) is tentative and provisional. The text may be corrupt.

71' (ii.7) The restoration [*ina*] *parakkī* [b]ára *lā(nu) tapaṭṭar(duh)-šú* 'you shall not release him from his seat' follows Scurlock (2003:16 line 13).

72' (ii.8) The difference between my translation and Campbell Thompson's reflects the differences between the copies in *CT* and *BAM*, confirmed by collation. The determinative ú on *síg.ga.rig.ag.a* // *pušikku* is unexpected. Possibly it originated with a misreading of *tarakkas*(kešda=SAR) as the herb determinative sar by a scribe who was unfamiliar with the logogram for *pušikku*, though this does not fully account for its presence on both manuscripts (A and J).

74' (ii.10) Campbell Thompson observed (1937:224) that the ingredient *uḫūlu(naga) qarnānū(si)* is repeated, and regarded this as mistake (erroneous repetitions are rare in medical texts, but nonetheless attested, e.g. *BAM* 494 i 63' (edited by Kinnier Wilson 1994:113), where a repeated occurrence of *sahar še.giš.i* 'sesame powder' has been partly erased by the scribe. However, the first occurrence of *naga si* in our passage is followed by the obscure signs IN.DAR, and it is possible that *naga si* IN.DAR belongs together as a phrase. This hypothesis would have the attraction of eliminating the repetition.

75' (ii.11) As shown by Stol (1998:350f), in view of syllabic spellings such as *i-na pe-en-ti ašāgā*^{giš} (kiši₁₆) a reading NE (abbreviation of NE.SI.A) // *pēmtu* is preferable to *izi* // *išātu* 'fire' (thus Campbell Thompson 1937:224) and *dē* // *ṭikmēnu* 'ashes'. Cf. however the notes to 131' (*šarbatu*) and 167' (*urbatu*).

76'-77' (ii.12-13) The symptoms described in this entry are a drastically abbreviated version of the complex symptomatology described in the first entry, treatments for which seem to take up most of the first column of the tablet. It is, therefore, logical enough that the remedy prescribed (the application onto the shaven head of a bandage of *sahlû* crushed, sifted, and kneaded in water of *kasû*) should use the ingredient which occurs most frequently in the first column, i.e. *sahlû*. On abbreviation cf. the note to 206'.

80' (ii.16) The writing with U₅ is standard. ^UU₅ [...] also possible; cf. Civil 1984, *MSL* XIV:292.

83' (ii.19) For literature on the disease *ḫimīt šēti* see Heeßel (2000:186-7).

85' (ii.21) M. Stol pointed out the desirability of a restoration which makes *-ra* the end of a dual or feminine plural stative (parallel with *diri-a* // *malâ* 'are full'), and nothing better occurs to me. Though admittedly space is short ([igi]^{II} <šû> is not a satisfactory solution), this still seems preferable to reading [*ku-r*]a-ra u *dāma*(mūd) *mal*(*diri.a*) '(his head) is full of *kurāru*-boils and blood': *kurāru* is not otherwise attested as an object of *malû* 'to be full', and 'to be full of blood' is a standard symptom for eyes (see Fincke 2000:126-8), but not for the head.

87' (ii.23) Here and elsewhere (143' = iii.10, 213' = iv.12) the signs MAN.DU // *su'ādu* could conceivably be read as Akkadian *min.du*, a plant name which is only once written unequivocally (see *CAD* M ii 86^a).

88' (ii.22) The reading of KU in KU *buqlī*(munu_{3,4,5}) is uncertain. *AHW* 1535^b maintains that KU *buqlī* as a drug in medical texts mostly stands for *qēm buqlī* 'flour of malt', an opinion tacitly supported by the reference to *BAM* 547:8' in Stol 1998:328^b. The discussions in *CADI* 194^b and Z 151^b, on the other hand, argue on the strength of the *Practical Vocabulary of Assur* (Landsberger and Gurney 1957-8:330) 196, še₁₀ munu₄^{mes} = *ze-e min* (*bu-qu-lu*), that when preceding *buqlī* in rituals and medical texts KU should be read še₁₀ // *zû* (literally: 'excrement', i.e.) 'refuse', a view further supported by the evidence of Köcher 1955: 8 i 14, [še₁₀].munu₄ = *ze-e buqlī*(munu₄) (cited *CAD* Z 151^b, *AHW* 1535^b).

94' (ii.30) 'Human bone' is a cover name for the plant *ḫaṭṭi rē'i* 'shepherd's staff' (Köcher 1995:204b).

96'-98' (ii.32-34) I owe the interpretation of this incantation to Mark Geller.

99' (ii.35) For an example of incantation rubrics beginning 'ka.inim.ma *šumma*' see *AMT* 93,3:12 (ka.inim.ma *šum-ma amēlu*(lû) *idi šumēli-šû i-šam-ma-am-šû* 'incantation: if a man's left side is paralysed' — I owe this translation to M. Stol). Such rubrics could incorporate symptoms from therapeutic texts verbatim: compare ka.inim.ma *šumma*(diš) *amēlu*(na) *uznāšu i-šag-gu-[ma]* 'incantation: if a man's ears roar' (*AMT* 38,2:8) with *šumma amēlu uznāšu i-šag-gu-ma* 'if a man's ears roar' (*AMT* 33,1:38 and 40); and ka.inim.ma *šumma*(diš) *amēlu*(na) *mi-šit-ti lēti*(te) *irašši* 'incantation: if a man gets paralysis of the cheek' (*AMT* 76,5:4) with the symptom on line 9 of the same tablet: *šumma amēlu mi-šit-ti lēti maruṣ* 'if a man is ill with paralysis of the cheek'.

108' (ii.44) For reading and restoration *ta-lā-[aš]* cf. 122'.

119' (ii.55) Ú.KUR is the reading of *CAD* N ii 241^b. [...*zūta ṭu-šam-maṭ* 'wipe away [the sweat]' is unlikely.

120-21' (ii.56-57) The edition follows the copies. Collation reveals that, the tablet edge having eroded slightly, part of *lal* and all of *-id* is now lost in both these lines.

123' (ii.59) The edition follows the copies. Collation reveals that the initial *lu* is now lost. For *ta.ām* corresponding in Akkadian to a status absolutus see George 2003: 209 and 212.

125' (ii.60) *BAM* 480 is overwhelmingly fond of writing *tašammid* as *lal* (not *lál*), and prescribing that bindings should be kept on for three days. This entry differs in both respects, by using *lál* instead of *lal* and prescribing that the binding should be kept for 15 days. This suggests that the compiler of UGU 1 switched sources at this point.

126' (ii.62) Cf *CAD* Š 152^b.

127' (ii.63) The interpretation of this line is extremely tentative. Nonetheless, the restoration [*ger-b*]it *qaqqadi* 'centre of the head' is supported by the gloss *murub*₄ (Akk. *qablu*), as *qablu* and *qerbīlu* are near synonyms, and *qabal qaqqadi* 'middle of the head' is a standard phrase in medical texts.

ubānu ‘finger’ is used in transferred senses to describe parts of the liver and lungs (see *AHW* 1339^a), and so here it could represent some sort of protuberance. (*w*)*ašû* ‘to come out, stick out’ is used of body parts (*AHW* 1477^b). Though *qerbīt qaqqadi* might suggest that the protuberance protrudes from inside the interior of the head, the phrase *qabal qaqqadi* is unequivocally attested as designating an external area, perhaps the top flat part of the head (see the references in *CAD* Q 8^b). If the reading *ubān(u) tušša* is correct, this is a noteworthy occurrence of the Assyrian 3rd fem. sing. verbal prefix, rare in medical texts. For another Assyrianism in *BAM* 480 see line 174’ with note.

131’ (ii.67) This line and 139’ are restored on the strength of 134’. The reading *dè // tīkmēnu* seems preferable to *NE // pēmtu* here as it is easier to imagine ashes being kneaded than hot embers.

141’ (iii.8) As noted by Campbell Thompson (1937:230⁷⁰), the text of *BAM* 3 ii 27 (*šumma awīlu šēta*(ud.da) *hamī*(tab)-*ma irašši*(tuku), ‘if a man burns with *šētu* fever and gets’) is corrupt, for *irašši* ‘he gets’ lacks an object. Deleting *tuku* is the simplest solution, as it does not figure on the duplicates (*BAM* 9 and Jastrow), though in principle one could emend *tab-ma* to *kúm*¹, giving: *šumma amē/īlu šēta u/emma irašši* ‘if a man gets *šētu* fever and an inflammation’, or less plausibly ‘if a man gets hot *šētu* fever’.

The phrase *rāš* (i.e. *rēš*) *qaqqadi*(sag.du)-*šû* ‘top of his head’ on Manuscript J (Jastrow) is suspect. *rēšu* is regularly used with the meaning ‘top’ in connection with several body parts, but the dictionaries cite only one other instance of *rēš qaqqadi* ‘top of the head’, in a physiognomic text: *ina rēš*(sag) *qaqqadi*(sag.du)-*šû* (Kraus 1939 number 44:8 cited *CAD* R 284^b). A duplicate to this text has instead *ina uruḥ*(dilib)⁵⁹ *qaqqadi*(sag.du)-*šû* ‘on the hair of his head’ (Kraus 1939 number 63 Obv. 5’), so the physiognomic text may be corrupt. If this were the case, the Jastrow attestation would be hapax and, given the scribe’s apparent inexpertise in medical literature (on which see the notes to 68’, 162’, 229’ and 237’) should perhaps be emended (possibly to *murub₄ qablu* ‘middle’).

143’ (iii.10) *zì* ^{sim}GÍ[R] is also possible instead of *KU* ^{sim}BA[L].

144’ (iii.11) On a point of historical interest, this is the passage where comparison of duplicates first enabled Köcher to determine that *KI.KAL* in medical texts should be read *qí-líp* (see Köcher 1963).

149’ (iii.16) On *hīl baluḥḥi* see Heeßel and Al-Rawi 2003:237 *ad* i 21.

157’ (iii.24) I owe the suggestion to read *i-mīt-ti* to M. Stol.

158’ (iii.25) The author of a Neo-Assyrian letter (Dietrich 2003, *SAA* XVII 147) has been asked by a correspondent who is ill to dispatch ostrich eggs to him. Since, as this passage itself shows, ostrich eggs are used as *materia medica*, it is attractive to suppose that the sufferer requested them to be sent because he required them for treatment.

160’ (iii.27) I owe the reading of *SAR* as *mú* ‘to grow’ (Akkadian equivalent uncertain) here and in similar contexts to M. Stol.

162’ (iii.29) The text of *UGU* 1 is unfortunately broken at the relevant point, but *BAM* 3 (Manuscript B) suggest that *NA₄ UD* written by the Jastrow scribe corresponds to an original ^{na₄}*babbar.min₅(NA₄.UD.AŠ.AŠ)*. The omission of *min₅* could simply be due to carelessness, but since *papparmīnu* is a relatively rare ingredient and the Jastrow scribe seems not to have been an expert in medical matters (cf. the notes to 68’, 141’, 229’ and 237’), he may deliberately have suppressed *min₅* as signs he did not understand, and written *na₄ babbar* thinking of ‘white stone’.

167’ (iii.34) While the reading *NE // pēmtu* ‘coals, embers’ is preferable with other ingredients (see the note to 75’), a syllabic writing in a bilingual incantation suggests that in connection with *urbatu* ‘rushes’ *NE* should be read *izi // išātu* ‘fire’: *ki-ma i-šat ur-ba-te bi-li-ti ina ra-ma-ni-šû lib-li* ‘like an extinguished brush fire, may it be spontaneously extinguished’ (Lambert 1970:44 15).

169’f (iii.36f) The translation ‘your temples’ follows a suggestion by Irving Finkel that *ZÍ* could stand phonetically for Sumerian *-zu* ‘your’. The translation ‘the furious one’ supposes that *I.DI* might stand phonetically for *idim* (Akkadian *ekdu*).

172’ (iii.39) The specification that the treatment will be effective for both men and women deserves comparison with the incantation rubrics on the obverse of *AMT* 3,2, which specify that the treatment is intended specifically for women: *ka.inim.ma šāra*(síg) *qaqqad*(sag.du) *sinništ*(munus) *i-šah-ḥu-uh* ‘incantation (for when) the hair of a woman’s head is loose’ (line 6) and [*ka.inim.ma ana šāra*(s)ig]

⁵⁹ Kraus reads *DILIB*, and it is not immediately clear from his discussion (page 12, note 5) what sign this represents. Unfortunately, the text in question was not made available in cuneiform copy. In the index, however, he cross-refers between *uruḥḥu* and *DILIB*, which suggests that he has in mind *SAG*ŠID*, read today as *dilib*.

qaqqad(sag.du) *sinništā*(munus) *ka-le-e* '[incantation for] preventing the hair of a woman's head from falling out' (line 15).⁶⁰ For an example of gender-specific treatment of ailments other than premature whitening of the hair, see the instruction which appears at the end of a recipe for a disease of the airways: *ana zikarī*(nita) *teppuš*(dù-uš) *ana sinništā*(munus) *lā*(nu) *teppuš*(dù-uš) 'do it to a man, (but) do not do it to a woman' (*BAM* 555 ii 14).

173' (iii.40) *šu.gi* is a logogram for words connected to *ši'ābu* 'to become old'. In the context of treatments for hair, it suggests that the incantation, most of which is now lost, was supposed to prevent premature whitening of the hair, and probably stands for *šibtu* 'greyness'. Compare a recipe which begins [*šumma amēlu ina še-eḥ*]-*ru-ti-šú* sag.du-su *še-bé-te* [*malī*] '[If while a man is y]oung his head [is full of] greyness' (*AMT* 4,1:7),⁶¹ and another later on the same tablet which ends *šes^{mes}-su-ma šib-tum lā*(nu) *ibaššā*(gál) 'anoint him thoroughly, and there will be no greyness' (*AMT* 4,1:25).

174' (iii.41) For the restoration cf. line 167'. *si.sá-šar*(IM) i.e. *eššar* 'he will get well' is an Assyrian form (equivalent to Babylonian *eššir*). Cf. note to line 127'. On the reading of NE see note to 221'.

176' (iii.43) I owe the reading *ti.la.šè* // *ana bulluṭi/balāṭi* 'to cure him/that he may live' to Irving Finkel.

182' (iii.49) The restoration *maḥ-r[e]-e* and translation follow Reiner (1995:58). Collation suggests that *r[e]* is slightly more likely than *s[e]*, but the latter is not excluded, and I here record a suggestion alternative to Reiner's which may (or not) be validated by future textual finds. Our passage shares important similarities with Biggs 1967 no. 11: in both there is talk of stars (*Ištar kakkabī* in Biggs 1967); in both an ^{udu}*siskur* 'sacrifice' is offered for which it is prescribed that you *kaš*(sag) *bal-qí* 'libate (prime) beer', ^{uzu}*zag* ^{uzu}*me.ḥé* ^{uzu}*KA.NE tu-ṭaḥ-ḥa* 'offer shoulder, fatty tissue, roast meat' (breaks ignored in transliteration); in both, the address to the star culminates in an unusual appeal that herbs might dispel the suppliant's trouble (*lipsisū lumnī & liṭrudū ruḥēja*). Given these similarities, we might well expect an equivalent in our passage of a *niknakku*(nig.na) 'censer' which figures in Biggs's text. This would appear if one read *maḥ-s[e]-e tušarra*(sar.sar) 'you shall set (the contents of) a *maḥsū* alight', *maḥsū* being a rare word for a metallic cup, attested in ritual use (see Dossin 1938:2 i 35).

183' (iii.50) *GIŠ.GAN* (also in line 188') is difficult. M. Stol kindly supplied me with the additional attestations in *AMT* 91,1 rev. 5 and 92,4:10, where it occurs after *ú.ḪAR.LUM.BA.ŠIR*. The former passage is a treatment for *šimmat zuqāqīpi* 'paralysis produced (as if³) by a scorpion (sting)'. The latter is broken, but enough is preserved to suggest that the two passages may be duplicates.

GIŠ.GAN may simply be an extremely rare ingredient whose Akkadian reading we cannot yet hope to penetrate. Alternately, it could be an abbreviated writing of the much better-known *kiškanū*, mixing the logographic and syllabic spellings (*giš.kin* and, inter alia, *kiš-kan-nu-ū*). Another possibility is that, since *giš.gan* normally stands for *kannu* 'pot (stand)', and in Neo-Assyrian vernacular this could well have become *ka'(')u*, it is possible that *giš.gan* is a rebus writing for the plant name *ka'u* (itself possibly deriving from *kammu* 'truffle') listed in *Uruanna* III 337 (cited *CAD* K 409^a). A reading ^{giš}*šita* i.e. *kakku* 'thorn' encounters the difficulties that such a writing is not otherwise attested in monolingual Akkadian texts (Borger 2004:327); and it would leave unexplained *AMT* 91,1 rev. 5 (where it is followed by *ka tam-tim*).

187' (iii.54) Compare *šammū u napšaltu ša ina pānīka kunnū lipsisū arnūja* 'may the herbs and salve which are set up before you cancel my sin' (King 1896:12 rev. 76, edited by Ebeling 1953:80).

188' (iii.55) *šārat*(sig) *unīqā*(munus.āš.gar) *lā petītu*(giš.nu.zu) 'hair of virgin kid' may be a cover name for *šašumtu*. Compare the equation ^{giš}*ša-šu-un-tú* : *AŠ šārat laḥri*²(u₈) *lā petīti* 'šašumtu : cover name for hair of virgin female sheep' cited by *CAD* S 116^a, lex. section. For *GIŠ.GAN* see note to 183'.

189' (iii.56) The six foregoing incantations mentioned in the rubric are probably: (1) 159'-60' (iii.26-27), with following rubric and ritual; (2) 165'-66' (iii.32-33), with following ritual; (3) 169'-

⁶⁰ The *AMT* texts dealing with hair mentioned in the notes to 172' and 173' were translated, but not transliterated, by Campbell Thompson 1924.

⁶¹ Restored on the strength of *AMT* 5,1:5 which reads *šumma awīlu ina šeḥērī*(tur)-*šú qaqqad*(sag.du)-*su še-bé-tū malī*(diri) *ana šārtī*(sig) *šalimū*²(ge₆) [xxx] 'if while a man is young his head becomes full of greyness, for [...] black(ening?) hair ...'.

70' (iii.36-37), with following ritual; (4) 173' (iii.40), with following ritual; (5) 175'-77' (iii.42-44), with following rubric and ritual; (6) 185'-87' (iii.52-54). The uneven distribution of rubrics across the six incantations suggests that the compiler of UGU 1 (or of an intermediate text) excerpted them from different tablets, importing the rubrics from the tablets when they were present, but not supplying them when they were not.

190'-7' (iii.57-64) These important and difficult lines are one of a small number of surgical prescriptions preserved in the medical corpus.⁶² Campbell Thompson's translation was much improved on by Labat (1954:212-14), whose persuasive interpretation of the passage was that it directs the practitioner to scrape the skull bone in the case of an abscess which has attacked it. I suggest minor changes in points of detail, but they do not alter the overall sense as conceived by Labat. The passage has also been tackled by Stol 2004:75-6.

190' (iii.57) For the translation 'be watery' (literally: 'to have water') see Kinnier Wilson 1956:265, followed by Heeßel 2000:359. 'Wateriness' is a condition associated with skin diseases and with *ṣētu*-fever, cf. Heeßel 2000:353 14ff. *ubānu rabītu* 'big finger' was translated 'thumb' following *AHW* 1398^b, *CAD* L 91^b and *CAD* R 30^a in preference to the older translation 'index finger' of *CAD* B 4^b.

UZU GIŠ ŠÚ: Thompson read *šīru*(uzu) *giš-šú*, translating 'touched flesh'. This was effectively discredited by Labat (1954:213¹), who proposed instead ^{uzu}*giš-šú* 'protuberance'. *giššu/giššu* is now however known to mean 'hip' rather than 'protuberance' (*CAD* G 73), and while this meaning was applied to the passage by *AHW* (94^a, 288^b), it does not yield good sense. The better reading is that of *CAD* B 4^b: ^{uzu}GIŠ-šú 'his ear', which is corroborated by similar passages, and enjoys lexical support (*CT* 12, 29b ii 15, cited *AHW* 1447^b). GIŠ presumably stands for *geštug*, perhaps as an abbreviation.

191' (iii.58) Campbell Thompson read the line thus:

be-e'-[at ina gul-g]ul-li-šú iṭ-ṭar-du dāmū(múd)-ma gul-gul-la-šú te-ser būšān(lagab) mē(a) ša gul-gul-li-šú

...if the touched flesh 'smells evil, [and from] his skull blood is expelled, then thou shall bind his skull; the "foetor of the water of his skull..."

Labat instead read:

be-e'-[at šarku(lugud) ina gul-g]ul-li-šú iṭ-ṭar-du tepette(bad)-ma gul-gul-la-šú te-ser-rim mē(a) ša gul-gul-li-šú¹⁹² [u-še-lam-ma]

...if, the protuberance giving way (under the pressure of the finger), [pus] is expelled from the skull, make an incision, scrape, and [puncture] out the liquid⁶³

Labat derived *be-e'-[at* from *bēšu* 'to remove oneself, depart', but now that the subject is known to be the ear, Campbell Thompson's derivation from *ba'āšu* 'to be malodorous' is more convincing.⁶⁴

Labat argued for his reading *tepette-ma ... teserrim ... [ušelamma]* on the strength of *AMT* 44 ii 13 (now = *BAM* 580' iii' 25'), which contains the same three verbs in the same sequence. He proposed that, while the normal sense of *sarāmu* is 'to cut', here it should be a technical term for the treatment of bones with the sense of 'to scrape' ('rogner, racler').

Labat's reading of *bad-ma* as *tepette-ma* is more convincing than Campbell Thompson's *dāmū(múd)-ma* 'blood', as the word order envisaged by Campbell Thompson [*ina g]ulgullišu iṭṭardū dāmū* 'blood is expelled from his skull' would be unusual.

The reading *iṭ-ṭar-du* (*warādu* perfect) is, with *CAD* (G 127^b and S 172^a) preferable to Labat and Campbell Thompson's *iṭ-ṭar-du* (*ṭarādu* N preterite). For another example of *warādu* being used with *mū* 'water' in a medical context, compare the symptom *mē(a) lā(nu) u-še-rid* (*š warādu*) literally '(if ...) he does not 'send down' 'water' (probably urine; cf. Heeßel's note on page 168')' (Heeßel 2000:153 51').

Labat's proposal *te-ser-rim* has had a mixed reception in the dictionaries. *CAD* G 127^b accepted the reading but translated *gulgullašu teserrim* as 'you cut (into) his skull', retaining the usual meaning of

⁶² On surgery in Mesopotamia see Labat 1954, Majno 1975:52f, Fincke 2000:294-98. The evidence for caesarean sections is now discredited; see Stol 2000:127f.

⁶³ 'Si, la protubérance cédant (alors sous le doigt), [du pus] est chassé hors du crâne, tu inciseras, tu racleras le crâne et tu en [ponctionneras] le liquide' (Labat 1954:212-3; his transliteration appears on page 213 note 2).

⁶⁴ The verb *bēšu* also has a specialised sense of 'to fork, to divide', amply attested of body parts (see *CAD* B 214^b), but that does not seem appropriate here.

the verb.⁶⁵ More recently, Campbell Thompson's reading *te-ser* (from *sêru*) has also found favour, though his translation 'bind' has now given way to 'smear'. Curiously, *CAD S* cites the passage under both *sarāmu* 'to cut' and *sêru* (pp. 172^a and 229^a) without cross-reference, and *AHW* does the same (1028^a and 1038^b). *CAD Q* 102^a opts for *sêru*, referring to *Nabnītu* VII (Finkel 1982:112) 262ff: sag.du.tag.tag.ga, sag.du.ti.ti.ak.a, sag.du.šu.ak.a = min (=se-e-ru) ša qaq-qa-di which establishes the meaning 'to rub'.

While Labat's adduction of *AMT* 44 (*BAM* 580) is pertinent and alluring, if one reads *te-ser* in line 191' an even closer parallel to the passage may be found in *BAM* 3 ii 7f (edited as Manuscript B of UGU 1: 206') (cf. Stol 2004:76). The symptoms in the two passages are very similar, 'If (*BAM* 3: the crown of) a man's head is watery'. Lines 190'-97' of *BAM* 480 first instruct the practitioner to rub the watery spot and ascertain whether the patient's ear smells bad, which *BAM* 3 omits, but then, reading *gulgullašu te-ser*, to rub his skull; rubbing the skull corresponds to *qaqqassu u nakkaptašu tulappataššu* (tag^{mes}-šū) 'rub his head and temples thoroughly' in *BAM* 3. *BAM* 480 proceeds to give complicated directions for applying successive dressings, which *BAM* 3 again omits, and then prescribes the placing of a 'fire of stones' *ana limīt qaqqadišu* 'all around his head'. Both these expressions are unusual and their precise import is unclear, but it is obvious that they have their counterparts in *BAM* 3: 'fire of stones' corresponds to NE 'embers', and *ana limīt qaqqadišu* to *eli dādānīšu tikkišu* 'on his neck-tendons and neck'. Thus, with the reading *te-ser* the structure of both recipes is identical: symptom = water on head, treatment (1) = rubbing, followed by treatment (2) = heat on neck/around head.

The similarity is such that one might be tempted to regard the recipe in *BAM* 3 as directly derivative of that preserved on UGU 1 lines 190'-97', perhaps constituting a conscious attempt to simplify it in both language and procedure (the unusual *eli dādānīšu tikkišu* is less perplexing if it represents a paraphrase of the obscure *ana limīt qaqqadišu*). Be that as it may (for in the present state of the evidence the genealogical connections between the recipes must remain speculative), the neat parallel produced by the reading *te-ser* argues strongly in favour of that reading against *te-ser-rim*.

This is far, however, from signifying that Labat's overall interpretation of the passage is discredited. Having brought *sarāmu* into play, he then had to go out of his way to assign it the *hapax* meaning of 'scrape', which is close to that of 'to rub' demonstrated for *sêru* by *Nabnītu*, to fit in with his interpretation. Thus the reading *te-ser*, which produces the required meaning without special pleading, actually strengthens Labat's interpretation. *petū* 'to open' can, therefore, retain Labat's *ad hoc* meaning of 'to make an incision',⁶⁶ and indeed the complexity of the medications following the rubbing is such that it is hard to eschew a surgical reading of the passage.

This leaves one wondering how to deal (and how the authors of the dictionary entries reading *sêru* dealt) with the following difficult LAGAB A *ša gulgullišu*. Campbell Thompson interpreted LAGAB A as *būšān*(HAB) *mē*(a), giving "'foetor of the water" of his skull', but this is not fully convincing. The transliteration follows a suggestion by Irving Finkel that LAGAB (read nigin) could stand for *napharu* 'totality'. I tentatively record an alternative suggestion whose validation must await future textual finds. According to *Nabnītu* XIV (Finkel 1982:135) 78, LAGAB*A (=SUG, i.e. *umun*₁₁) can stand for *hammu* 'pond'. *hammu* is also the name of a disease known from the *Therapeutic Vademecum* (*BAM* 1 i 44: ū ku-si-bu [ū] ha-am-me súd ina i.giš šéš 'kusību : plant for the *hammu*-disease; grind and anoint the patient with it in oil'), and *CAD H* 69^b had already wondered whether this might be the same word as *hammu* 'swamp'. Given that the ailment in our passage involves the head 'having water', it would be quite fitting for the *hammu*- or swamp-disease to be involved. Accordingly, one might read *hamma*(*umun*_x=LAGAB.A) *ša gulgullišu [tušelāmma²]* 'you will [drain away²] the 'swamp' of his skull.

⁶⁵ Trepanation would certainly not be inconceivable a priori. It was successfully practised since at least 10,000 BC (references in Lisowski 1967 and Majno 1975:24-28; on the history of trepanation see recently the collection of essays edited by Arnott et al. 2003) and a trepanned skull has been recovered from early 2nd millennium Syria (see Wolska 1994).

⁶⁶ The exact nuance may be 'to expose' (the bone to be rubbed). For this meaning see particularly Lambert 1969:40 43, where *petū* is paired (i.e. contrasted) with *katāmu* 'to cover' (though *AHW* 464^a questions this), and compare *ira(gaba)-su iptenette* (bad.bad-te) (Heeßel 2000:200 54), which with Heeßel's note *ad loc.* (p. 214) must mean 'he constantly bares his breast' (i.e. exposes it by removing his clothes).

193' (iii.60) Labat saw that the group of signs which Campbell Thompson had read *túg hab* a 'the bandage of the foetor of the water' could instead be read *lubāru(túg) qatnu(sig)* 'thin bandage', with *mē(a)* 'water' as an internal accusative of the verb. Labat's reading was followed in the transliteration, and translation. The word *naltiptu/naštiptu* is not otherwise attested in medical texts, and excepting a Neo-Babylonian letter cited *AHw* 1577^b, outside lexical texts. *AHw* 725^a reads *subā(túg) na-al-ti-ip-ti*. I have preferred to assume that ^{túg}*naltipti* is a construct form.

197' (iii.64) Previous discussants have supposed that the passage contains two alternative prescriptions, one (the longer and more complex) to be followed if the ear smells, the other (a fumigation) to be followed if it does not. The strongest case was made by Guido Majno, a fully qualified medical doctor, who read the line of thought as follows: 'If you can feel a collection of pus, then cut: if the abscess is not yet ripe, bring it out with heat' (1975:59). *Ceteris paribus*, this would be convincing enough. In practice, however, this interpretation makes it extremely difficult to restore anything sensible at the beginning of the line 197', where one would expect a verb such as 'he will recover'. It is possible instead that the two treatments are supposed to be sequential: first one palpates and checks whether the ear smells (perhaps as a result of palpation); if it does not, matters end there and the recipe offers no further advice; if it does, one is instructed to give the first treatment, the lengthy and complex set of procedures involving several medications; after this first treatment is finished, and the patient should have recovered, one palpates again, and checks again whether the ear smells: providing it does not, one gives the second treatment, consisting in a fumigation. This idea of sequential treatments allows the restoration *[u-la]p'-pat-ma* and is supported by the parallel with *BAM* 3, but I leave the question open to discussion. The interpretation of NE in *BAM* 3 (MS B) as 'embers' was proposed by Stol 2004:76.

198'-201' (iii.65-68) The incantation has previously been edited by Finkel (2000:81¹⁰), with references to previous literature, and a partial translation appears in *CAD* S 131^b. I follow the overall interpretation of Thompson (1937:235¹⁰⁶): the incantation, its rubric and ritual belong together with the preceding (surgical) treatment. The central problem in both the surgical treatment and the incantation is the non-retention of fluids. Accordingly, actions associated with stoppage of fluids are favourable to the patient and those associated with release unfavourable. Thus, being the original cause of running fluids, the *urbatu* worm in the incantation is the source of the affliction and the patient's enemy, while the 'red farmer' is an ally who seeks to contain the fluids' advance, and shouts 'red door, red bolt' (symbols of stoppage). The last line is difficult, see the note.

199' (iii.66) Köcher (*BAM* V xxv) suggested the emendation *ir-ḫu-ša'*, which has the advantage of producing a regular theme vowel (if the verb is *reḫû* 'to inseminate', one would expect *irḫi* or *irḫe* as opposed to *irḫu*). However, *reḫû* and *tebû* are verbs which sit together well: cf. the Old Babylonian *Gilgameš* passage (OB II, now edited in George 2003:174) *ūmī 7 u 7 muši'ātim* ⁴⁹*en[kidu] ebī-ma* ⁵⁰*ša[mkata]m irḫi* 'for seven days and seven nights Enkidu was erect and coupled with Šamkatum' (cf. Standard Babylonian version I 194). Further, the emended reading *ir-ḫu-ša'* would leave *zi.ga sa; zi-ma*, yielding poor sense (*tību sāmu tīb?*). Accordingly, Köcher's emendation is declined, and the image of the rain moistening the earth may be said to be cast in sexual language. The vowel *u* may reflect an intermediate pronunciation of *i* as /ü/ or the first-millennium ventive ending recently identified by George (2003:441).

201' (iii.68) The reading *ma-ra (marra)* 'spade' is new, and tentative. This line introduces an anonymous third party who wants to undo the red farmer's damming-work (and therefore do the patient harm). The logic of the incantation may be that if the third party is characterised as needing a spade, then the patient is safe, for the natural possessors of spades are farmers, and the farmer in the piece is the patient's ally. The precise import of the beginning of the line eludes me, however. Further discussion of this tricky text is invited.

203' (iv.2) *ana libbi ḫi-pe-e-ti tašakkan* is difficult. *CAD* H 196^a reads *ḫi-pe-e-ti* (f. plur. of *ḫipītu* 'breach, hole', normally used of walls etc.) and assumes a *hapax* meaning 'sherd', translating 'you place it in the sherds(?)'. Given however that *ḫepû* 'to break' is now attested in connection with facial features (GUL : *ḫe-pu-u* : *šá zi-me-šú ḫe-p[u-u]* 'GUL : a 'broken one', i.e. one whose features are "broken"', Civil 1979, *MSL* XIV, 288:3, cited *AHw* 1561^a), the meaning in line 203' could be 'breakage', i.e. 'damaged spot, wound': *ana libbi ḫipēti* (gen. sing. of *ḫipītu*) *tašakkan* 'place it on the damaged spot'.

205' (iv.4) This is the first occurrence on the (preserved portions of the) tablet of the verb *ni'āšu/nēšu*, which like *balātu* has the nuance of recovery. Another text uses both verbs within a single sentence (*BAM* 393: 14-18):

14. *šumma* (360+40) *a-wi-lum ge-er-gi-ša-am ma-li ku-ku-uš-ša-am ša bu-uq-li-im*

15. *i-na hi-il-ši-im ma-la ana ma-la*

16. *tu-uš-te-te-ma ta-ša-ka-an-ma i-ni-aš*

17. *šumma* (360+40) *la ib-lu-uṭ ši-im-tam e-mé-tam ta-ša-k[a-an-m]a i-ni-a-aš*

18. *šumma* (360+40) *la ib-lu-uṭ tu-ḫi em-mu-tim ta-ša-ka-an-ma [i-ni-a-aš]*

'If a man is covered with the red skin complaint *gergiššu*, slowly mix malt flour into filtered oil, and apply it. He will recover (*ni'āšu*). If he does not recover (*balātu*), apply warm paint, and he will recover (*ni'āšu*). If he does not recover (*balātu*), apply warm *tuhhu* (beer dregs), and he will recover (*ni'āšu*).

In this text *ni'āšu* seems to express the more desirable outcome, but whether this desirability is due to greater speed or completeness of recovery, or other factors, is hard to tell. In any case, any attempt to derive a general principle from this text is complicated by the fact that its authenticity (it is ostensibly Old Babylonian) is suspect on orthographic grounds (see Finkel forthcoming).

206' (iv.5) The recipe in *BAM* 3 is startlingly similar to the difficult passage *BAM* 480 190'-97', and helps to elucidate it. Cf. note to 191'. *BAM* 480 206' is more compact than *BAM* 3, omitting the instruction to rub the head and temples.

214' (iv.13) *gi du₁₀* normally stands for *qanû ṭābu* "sweet reed", a phrase found also in biblical Hebrew, though one lexical text (Landsberger 1959, *MSL* VII, 24, 258f, cited *AHW* 839a) equates *gi.du₁₀.ga* with Akkadian *passu* (a type of reed) (see von Schuler 1988:248).

Annie Attia and Gilles Buisson alert me to the fact that the restoration *ā[r-ga]-nu* is almost certain because *sīḫu*, *argānu* and *barirātu* are ingredients which frequently appear together; cf. Kinnier Wilson 2005:47.

217' (iv.16) According to Reiner (1995:34) the *zikaṛ u sinniṣ* 'male and female' distinction refers to different strengths or concentrations, but it can also be interpreted more simply as a designation of botanical gender (see Kinnier Wilson forthcoming in this journal).

221' (iv.20) The reading of NE is uncertain. It is often interpreted as *izi // iṣātu* 'fire', but Stol (1998:350) has suggested that in the phrase *ina NE tuqattaršu* 'fumigate him over NE' it could be NE // *pēmtu* 'hot coals, embers'. The same thought can be entertained for the phrase *ina NE turrar* 'parch over NE' in line 174', though there *izi* is perhaps more likely in the light of the similarity with 167' (see note ad loc.).

222' (iv.21) The sign [p]i has been ineffectually erased. Probably the scribe began by writing *pinzer* but changed his mind to *munzer*. The reading of *munzer* as *supālu* is encouraged by a passage in *ḤAR-ra* = *hubullu* XVII (*MSL* X), where the proximity of *supālu* with *aṣuṣimtu* and *murdudū* recalls our text:

44 *munzer*(Ú.KI.^dNANNA)⁶⁷

su-pa-lu

45 *munzer*(Ú.KI.^dNANNA)

a-ṣu-ši-im-tú

46 ú.mur.dù.dù

mu-ur-du-du-u

47 ú.aš.tál.tál

áš-ta-til-lu

I owe this observation to J. V. Kinnier Wilson.

224' (iv.23) In a recent study of the *kurāru* disease, Barbara Böck (2003:183) has suggested that the pharmaceuticals prescribed for an illness can give clues about its nature: 'die Verwendung der Drogen gibt uns nicht nur Einblick in die Vorstellung von Krankheit und ihrer Behandlung, sondern liefert uns einen wertvollen Hinweis auf ein Symptom, das in den Texten nicht genannt wird'. For instance, she deduces that *kurāru* involves fever because the plant *nīmū*, which elsewhere is said to be a plant for fever, is prescribed for it. This is a new and important idea, and in the long run it is bound to lead to good things. Applied to the duplicate *BAM* 3 ii 43, for instance, it might suggest that fever is a symptom of the 'heavy head' condition. Until it has received extensive evaluation (which cannot happen before the publication of *Uruanna* and related texts) and corroboration, however, the principle should perhaps be treated with caution, for it relies on the assumption of a

⁶⁷ For the reading of Ú.KI.^dNANNA as *munzer* see Civil 1996:123f.

homogeneity in ancient nomenclature, practice, schooling and theory which is better demonstrated than presumed.

225' (iv.24) The translation of Manuscript B as 'with the skin of a wild ass' tentatively follows AHw 1389^a's suggestion that kuš.edin is an abbreviated writing of kuš.anše.edin (cf. *ḪAR-ra* = *hubullu* XI (Landsberger 1959, *MSL* 7:125) 46 kuš.anše.edin.na = min (*ma-šak*) *sér-re-mu*), and stands for *mašak serrēmi*.

229' (iv.28) The Jastrow *ana* is unexpected: one expects *ina* (*ummu ina qaqqadišu itelli* 'the fever will depart from his head) or nothing (*ummi qaqqadišu itelli* 'the fever of his head will depart), and may represent an inexpert interpolation by the scribe (cf. the notes to 68', 141', 162', and 237'). On the merging of the prepositions *ana* and *ina* in Neo-Assyrian see Luukko 2004:173-74.

237' (iv.36) The Jastrow variant *šaman*(i.giš) *šūši* for *išid*(suhuš) *šūši* is surprising ('oil of liquorice' is not otherwise attested, while 'root of liquorice' is standard), and probably represents a misreading by the scribe (perhaps due to damage on the *Vorlage*), suggesting he was not an expert in medical matters (cf. the notes to 68', 141', 162', and 229').

239'-42' (iv.38-41) Jastrow Rev. 3' could also read [*ina*] *ūm* ... 'on the day that ...'.

250'' (iv.49) For the alternatives, cf. *šumma kuššu ina šuršum šikari šumma ummālu ina mē kasī tubaḥḥar* 'heat in beer-dregs if (it is) cold (i.e. winter), in *kasī*-water if (it is) hot (i.e. summer)' (Heeßel and Al-Rawi 2003:225 28-29 // Labat 1959:10 Obv. 12 f., and see Labat's note 1 with further references to season-dependent prescriptions). It is possible that similar considerations would have determined the choice of carrier in UGU 1, but were left unexpressed. Cf. also UGU 2 iii 46' (edited by Attia and Buisson 2003), where the same possibility applies.

Index of words in the text.

Square brackets mean the word is partly damaged; an underlining means the word is lost on *BAM*480 but fully preserved on at least one duplicate tablet; an underlining within square brackets means the word is lost on UGU, and only partially preserved on all the duplicates.

Note: providing at least some of a word is damaged on *BAM*480, an attestation in square brackets appears in the index even if the word is fully preserved in a duplicate passage.

<i>abālu</i> D	ḥád.du, hād.a (.meš)	to make dry	du: 54, 130, 151; a: 31, 132, 145, 154 (méš), 231, 242 (in the sun)
<i>abālu</i>	ḥád.du	to become dry	67
<i>abbuttu</i>		forelock?	207, 208
<i>ablu</i>	hád.du	dried	66 (<i>adi ablu</i>); see also <i>kalbānu</i> , <i>kupsu</i> , <i>sahlū</i>
<i>abnu</i>	na ₄	stone	197 (see note), 211 (these eight)
<i>adāru</i> (or <i>ildakku</i>)	giš.ildag(=A.AM)	<a tree>	235 (foliage)
<i>ajjālu</i>	dāra.bar	deer	see <i>qarnu</i>
<i>akal kunāši</i>	ninda imgaga(=AŠ.AN.NA)	emmer bread	11 (gather up in, warm)
<i>akalu</i>	ninda	bread	11 (gather up in)
<i>akālu</i>	gu ₇	(a) eat (b) hurt	(a) 11 (b) 150 (skin ³), 234 (hands and feet)
<i>aktam, atkam</i>		<a plant>	[156]
<i>aliktu</i>	du-ní / níg.gub.ba	loose, fallen (of hair)	156, 164, 172 / 160, 161
<i>alpu</i>	gu ₄	ox	see <i>lipū</i>
<i>amašpū</i>	na ₄ .amaš.pa.è	<a stone>	[211]
<i>amē/wīlu</i>	na	a man	1, [74 ³], [76 ³], [83], [85 ³], 125, [127 ³], 128, [141], [150], 155, 181 (*2), 190, 206, 207, 209, 210, 213, [222 ³], [224], 227, 231, 233, [239], [251 ³], 252
<i>ana bulluṭišu</i>	<i>ana</i> ti(n)-šú	to cure him	176 (see note), 224, 228, [234] (ti)
<i>ana libbi</i>	<i>ana</i> šā	thereto, thereupon	10, 172, 203, 229
<i>anāḥu</i> Gtn		to be very tired	[239]
<i>annanna</i>	nenni	so-and-so	186 (*2)
<i>anzahḥu</i>	an.zaḥ	<a kind of glass>	13, [63 ³]
<i>arg/kabu</i>	argab ^{mušen}	bat	see <i>rikib argabi</i> bat dung
<i>argānu</i>		<a plant>	[214] (see note)
<i>arka</i>	egir	after	10, 70 (after this)
<i>arku</i>	gid.da	long	see <i>ešemtu</i>
<i>arqānu</i> / <i>arqu</i>		vegetables	(see note to 10-12)
<i>arqūssu</i> (<i>arqūt+šū</i>)	sig ₇ .(a/-su)	while it is fresh	66 (-su), 132 (.a)
<i>asu</i>	šim.gir	myrtle	(see note to 143')
<i>ašābu</i> Š	tuš	to make (s/o) live	73
<i>ašāgu</i>	giš.kiši ₁₆ (=Ú.GIR)	camelthorn?	embers (<i>pēmū</i>) of: 75, 95
<i>ašgiḡū</i>	na ₄ .aš.gi.gi	arsenic?	163

<i>ašqulālu</i>	ú.LAL	<a marine plant>	154
<i>atā'īšu</i>	ú.KUR.KUR	<a plant>	[105 ²], 220, 224, 235, 241
<i>atānu</i>	ème (MUNUS.ANŠE)	female donkey	[203] (tuft of hair from leg of)
<i>aw/mīlānu</i>	giš.lú-a-nu	<a plant>	188
<i>aw/mīlūtu</i>	lú.u ₁₈ .lu, nam.lú.u ₁₈ .lu	human	94, 218 (nam); <construed as dependent genitive>
<i>bābu</i>	ká	gate	[201]
<i>balālu D</i>	he.he	to mix	7, 75, 121, 123, 136, 137, 145, 195, 196, 225; in cedar 'blood': 221; in <i>billatu</i> : [86]; in water: 156 (hot); in oil: 158 (i.giš), 167, 184; in cypress oil and cedar 'blood': 174, 219
<i>balātu</i>	ti.la / tin	recover (see note to 205')	176 (see note), 196 (until) / 7, [41], 84, 142, 206
<i>balātu D</i>	ti.la		see <i>ana bullutišu</i>
<i>ballukku</i>	šim.BAL	<aromatic plant/substance>	[123], 143 ² , 213
<i>baluḥḥu</i>	šim.buluḥ	<aromatic plant>	59, [84], 216, 224 see also <i>ḥīl baluḥḥi</i>
<i>barāru</i>		to flicker	eyes: 76, 83, [85 ²]
<i>barīratu</i>		<i>Sagapenum</i> ²	87, 214
<i>bašālu Š</i>	šeg ₆	to cook, to heat	71, 92, 93
<i>bašlu</i>	šeg ₆ .(gá)	boiled, cooked	49, 55, 72, [83]
<i>be'ēšu</i>		to smell bad	[191], 197
<i>bi'ātu Š</i>		put out for the night	71 (under stars)
<i>bikītu</i>	ér(=A.IGI)	tears	3, 70 (until stopped)
<i>billatu</i>	(kaš).dida(=BI.Ú.SA), kaš.dida(=BI.ÚŠ.SA)	<a beer product>	[61], 86 (mix in), 88 (boiled), [241] sweet: 145, [236] (dida)
<i>bīnu</i>	giš.šinig	tamarisk	68 (<i>kamūnu</i> of), 69 (foliage), [218]; seed: 157, 218
<i>birku</i>		lap, penis	239
<i>birratu</i>		<an eye disease>	2
<i>bītu</i>	é	house	[22 ²], 73 (with shade)
<i>buḥḥuru</i>		to heat	91
<i>buqlu</i>	munu ₅ (=ŠE.BULUG)	malt	powder (on reading of KU see note to 88'): [88], 145
<i>burāšu</i>	šim.li	<a> juniper	59, 83, 87, 129, 143 (powder), 148, 149, 152, 153, [196], [213], 224, 228, 235
<i>bu'su / būšānu</i>	ḥAB	stench	of water of skull (in line 191'' see note to 190'-197')
<i>būšānu</i>	ú.ḥab	<a plant>	32, 57, (see note to 69'), 79
<i>buṭu(m)tu</i>		terebinth ²	3, 129
<i>dadānu</i>		neck tendon	[206]
<i>dakāku D</i>		to crush	[221] (together)
<i>dāku</i>		to affect, to trouble	1
<i>daltu</i>	giš.ig	door	200 (red)
<i>dām erēni</i>	múd giš.eren	<cedar 'blood'>	174, 215, 219, 221
<i>damqu</i>	sig ₅	sweet	see <i>billatu</i>
<i>dāmu/ū</i>	múd	blood	in eyes: 76 (<i>kullū</i>), 85 (<i>malū</i>)
<i>dannu</i>	kala.ga / al.kala.ga	strong	159 / 159
<i>dekū</i>		to remove	126 (silt from open air)
<i>dīna dānu</i>		to make a judgement	186
<i>dišpu</i>	lāl	honey, date syrup	182; pound in: 50, 53, [60]
<i>dišip šadī</i>	lāl kur	mountain honey	[47]
<i>duḥšū</i>	na ₄ .duḥ.si.a	quartz	162
<i>dumqu</i>		'goodness' (of plants)	50, [51 ²]
<i>egemgirū</i>	ú.nig.gán.gán	<i>Eruca sativa</i> ²	158 (seed ²)
<i>ekdu</i>	idim (I.DI ²)	fearsome	170 (see note)
<i>elikulla</i>		<a plant>	188
<i>ellu</i>	i.giš		see <i>šamnu</i>
<i>emēmu Gtn</i>	kúm.kúm	to be hot constantly	74, 125
<i>emēmu</i>	kúm	to be hot	head: 155, [213] (<i>em-ma</i>)
<i>emmu</i>	kúm	hot	11 (bread), 156 (water), 206 (cedar ²), 225 (<i>mē kasī</i>)
<i>epēšu</i>	dù	to make / to be active	183 (sacrifice) / 227 (inflammation)
<i>epēšu Gtn</i>	dù.dù	to make, to do regularly	73
<i>epuštušu</i>	dù.dù.bi	its ritual	162, 203
<i>eqū</i>	mar	to daub on, apply	[71], [40], 43, 44, 47, 50, 53, 56, 60, 63, 67, 70(*2)
<i>eqū Gtn</i>	mar.mēš	do. repeatedly, thoroughly	7
<i>erēnu</i>	giš.eren	cedar	[87] (powder), [143], [206] (hot); see also: <i>dāmu</i>
<i>erēru D</i>		to parch	167 (over embers of poplar), 174
<i>erēšu</i>		to want	201(*2)
<i>eršetu</i>	ki	earth	199 (red)
<i>erū</i>	na ₄ .ur ₅	grindstone	3
<i>ešēpu, ešēpu</i>	tab (see note to 11)	collect, gather	11 (drugs with bread), 71 (liquid into vessel)
<i>ešemtu</i>	gir.pad.da/DU	bone	[43] (long), 74, 94 (human), 94 (donkey ²)
<i>ešēnu</i>	si.sá	to be, to get, in good order	174 (see note)
<i>eššu</i>	gibil	fresh	65, 195 (see <i>kasū</i>)
<i>ešū/ašū</i>		to confuse, blur	2 (see note)
<i>gaššu</i>	im.babbar	gypsum	55 (boiled), 74
<i>gišimmaru</i>	giš.gišimmar	date palm	171 (dates from)

<i>guḥlu</i>	šim.bi.zi.da	kohl	[16 ²]
<i>gulgullu</i>		skull	[191], 191(*2), (see note); human, as ingredient: 218
<i>gullubu</i>	SAR	to shave	<i>tugallab</i> : 125, 196 (affected spot), [225] <i>tugallab</i> [...]: 110, 111, 112, 114, 115, 116, 117, 118 <i>tugallab tašammid</i> : 4, 5, 9, 41, 42, [45], [46], 48, 49, 51, 52, [54], 55, [57], 58, 59, 61, 62, 65, [86 ²], 122, 146, 148, see also 196, 225 <i>qaqqassu tugallab</i> : 142, 225, [237] <i>qaqqassu / rēssu tugallab tašammid</i> : 4, 5, 77, 78, 223/ 30, 32, 54, 55, [57], [58]
<i>ḥadāqu</i>		to press together	204
<i>ḥā'it kibrāti</i>	ḥ. ub.meš	he who scans the four sides (of the world)	185
<i>ḥalāšu</i>		comb out, filter	[168], 168
<i>ḥal'ūru</i>	gú.gal	chick ² peas	flour: [64 ²], [88], [144], 151
<i>ḥal'uranū</i>		tuft of hair	203 (from leg of female donkey)
<i>ḥaltappānu</i>		<a plant>	58, [131]
<i>ḥamātu</i>	tab	to burn with (a fever)	see <i>ṣēta ḥamātu</i>
<i>ḥammu</i>	LAGAB.A ²	'pond'-disease ²	(see note to 191')
<i>ḥarūbu ša iltāni</i>	ḥ ša IM.si.sá	carob tree of the North	167, [174]
<i>ḥa/esū D</i>		squeeze out	66
<i>ḥašbu</i>	šika	shard	[56]
<i>ḥašab pelf lurmi</i>	šika nunuz ga.nu ₁₁ .mušen	shard of ostrich egg	[158]
<i>ḥašab tinūri</i>	šika im.šu.rin.na	oven shard	8, [128] (old)
<i>ḥašālu</i>	gaz	to crush	12, 32 (2*), 196 <i>taḥaššal tanappi</i> : 15, [18], 42, 51, 52, 54, 55, [57], 65, 76, 86, 109, [112], [120], 126, 132, 145, [151], [158], 231, 236, 242
<i>ḥašū</i>	ú.ḤAR.ḤAR	thyme ²	153
<i>ḥatti rē'i</i>	ú.níg.gidru.(sipa)	<a plant>	(see note to line 94'), 158, 158 (sipa), 242
<i>ḥil baluḥḥi</i>	illu šim.buluḥ	<i>baluḥḥu</i> resin	149, 225
<i>ḥinētu</i>	i.nun.(na)	butter, ghee	7 (pound in), 92, 93, [182]
<i>ḥimṣu</i>	uzu.me.ḥé	fatty tissue	[183]
<i>ḥip libbi</i>	gaz ša	'heartbreak'	239
<i>ḥipūtu</i>		sherd ² "break" ²	203 (see note)
<i>ḥiqāte</i>		diluted beer	[8]
<i>ḥulālu</i>	na ₄ .nír(=ZA.GÍŃ)	chalchedony ²	162, 211
<i>ḥulqu</i>		'lost bits'	10 (see note)
<i>ḥumtu</i>	kúm ²	heat, something hot	206
<i>ḥurāšu</i>	KUG.GI	gold	47 (patina of)
<i>igirū</i>	ígira(=KI.SAG.MUNUS).mušen	heron	171 (head of),
<i>igulū</i>	i.gu.la	fine anointing oil	56 ('which has ...')
<i>ikkaru</i>	lú.engar	farmer	199 (red)
<i>ikku</i>		temper	240
<i>ildakku</i>			see <i>adāru</i>
<i>ilu</i>	dingir	(personal) god	181
<i>imbu' tāmti</i>	KA a.ab.ba	algae	148, [217]
<i>imēru</i>	anše	donkey	see <i>ešemtu</i>
<i>imḥur ešrā</i>	ú.igi.niš	'catch twenty' plant	184
<i>imittu</i>	15	right (opposite of left)	157 ² , [226]
<i>imittu</i>	uzu.zag	shoulder	183
<i>immeru</i>	udu.nita(.meš)	(male) sheep	see <i>lipi kalit immeri</i>
<i>imnū</i>	(á).zi.da	'of the right'	see <i>šubū</i>
<i>in nūni</i>	na ₄ .igi.ku ₆	'fish eye' stone	162, 163
<i>ina libbi</i>	ina ša	therefrom	4, 146
<i>ina maški terū</i>	ina kuš SUR	rub in with leather	149, 215, 225 (of <i>onagre</i> ²)
<i>inān</i>	igi.ii	(two) eyes	1, 2, 7, 12 (bandage of), 70, 76, 83, 233; see also <i>nīs īni</i>
<i>inbu</i>	gurun		see <i>kalbānu</i>
<i>inninnu</i>	in.nu.ḤA	<a> cereal	151
<i>inūma</i>	ud-ma	when	10, [67], 70, 168
<i>ipūtu</i>		clouding over (an eye disease)	2
<i>irru</i>	ú.úkuš.LAGAB	colocynth ²	251 (catchline of tablet 2) (seed)
<i>irtu</i>	gaba	breast	21 (bind for one day), 120
<i>isqūqu</i>	zi.kum	<a coarse flour>	25, 78, [121], [122], 128, [136 ²], 137, 152, 153, 196
<i>iššur ḥurri</i>	buru ₅ (=ḤU.ERIM).ḥabrud.da	rock-partridge ²	171 (head of male)
<i>išātu</i>	izi	fire	cook over: 92, 93; parch over: 167 (of rushes) (see note), 174 ² (see note); fumigate over 221 ² (see note)
<i>išid šiši</i>		root of liquorice	237!
<i>išūtu</i>		blurring (an eye disease)	2
<i>iš/tānu</i>	IM.si.sá	the North	carob tree (<i>ḥarūbu</i>) of: 167, [174]
<i>ištar</i>	d.ištar	(personal) goddess	181

<i>išteniš</i>	1- <i>niš</i> , ur.bi	together	crush and sieve: 86, 109, 145, 236; mix: [75?], 145 knead: 151; <i>dakāku</i> D: [221] pound: 147, 148, 149, 156, 158, [218], 223, 225
<i>išū</i>	tuku	to have	56 (oil: fungal mould), 73 (house: shelter)
<i>ittu</i>		sign	201
<i>izuzzu</i>	gub	to stand upright	158, 170 (mu.ra.an.gub)
<i>izuzzu Š</i>	gub	to make stand upright	156
<i>izuzzu Gtn</i>	gub.gub	to stand upright constantly	90
<i>kabātu</i>	dugud	to be heavy	224, 227, 239
<i>kakkabu</i>	mul, mul ₄ (=ul)	star	71, 182, 184, 185 (invocation)
<i>kakkū</i>	gū.tur	lentil ?	flour: [64 ⁴], 144, 151
<i>kalbānu</i>	giš.maš.huš	<a plant>	58, [119], 131; fruit: 14, 58 (dried), 131
<i>kalītu</i>	éllag	kidney	[240]; see also <i>lipi kalīt ...</i>
<i>kalū N</i>		to be held back (hair)	164, 172, 202
<i>kamāsu</i>		to kneel	186
<i>ka(m)mantu</i>	ú.ĀB.GAB	<a plant>	seed: 148, 235
<i>kamkađu</i>		<a plant>	157 (seed)
<i>kamūn bīni</i>		<k. of tamarisk>	68 (see note)
<i>kanaktu</i>	šim.gig	<an incense bearing tree>	68 (fat of)
<i>kannu</i>	GIŠ.GAN	<a pot>	183, 188 (see note to 183')
<i>kannu šaḥarru</i>	dug.kan.sáhar	pourous pot	71
<i>karānu</i>	ú.geštin	grapes	132 (fresh)
<i>karānu</i>	geštin	wine	250 (drink in)
<i>kāru</i>		to rub (onto)	187
<i>karū</i>		to be short (temper)	240 (e vowelizing)
<i>kasū</i>	gazi.sar	<a plant> (see note to l. 4)	144 (powder), [235]; fresh: [65], 195; see also: <i>mē kasī</i>
<i>kašāru</i>	kešda ^(da)	to tie a knot	164, 164 ^(da) , 204(*2)
<i>kašū Gtn</i>		to become cold all over	[213 ¹] (the head)
<i>kašū D</i>	šed ₇	to make cool	142 (the head)
<i>kašū</i>		cold	154 (water)
<i>kašādu</i>	sá.sá	to be exposed to	126 (silt to open air)
<i>katāmu</i>		cover	198
<i>ka'u</i>	giš.gan ?	truffle ?	(see note to 183')
<i>kibrātu</i>	ub.meš	sides, corners (of the earth)	185
<i>kibrītu</i>	piš ₁₀ (=KLA). ^d itu ₅	sulphur	[74], [94], 217 (white and black), 220
<i>kibšu</i>		dung	(see note to 56')
<i>kibšu</i>		fungal mould	56 (had by fine oil)
<i>kikkijitūšu</i>	kid.kid.bi	ritual procedure	167, [171], [174 ³], 182
<i>kipšu</i>		husks	(see note to 56')
<i>kišādu</i>	gū	neck	188 (place hot cedar on)
<i>kiškanū</i>	giš.kin	<a tree>	192 (KU.KU, powder), see also note to 183'
<i>kitū</i>		flax	68 (see note), 249([seed off])
<i>kuk(u)ru</i>	giš/šim.gúr.gúr	<an aromatic tree> (see note to line 6)	6, 59, 83, 90 (giš), 129, [135], 143 (powder), 147, 148, [149], 152, 153, 213, 224, 234
<i>kullu</i>		to have, to hold	see <i>dāma kullu</i> , <i>mū (mē kullu)</i> , <i>rēška ukāl</i> , <i>šēḥa kullu</i> , <i>umma kullu</i>
<i>kunāšu</i>	ĀŠ.AN.NA(=imgaga)	emmer	125 (flour), see also <i>akal kunāši</i>
<i>kupsu</i>	duḥ.še.giš.l	(sesame) bran	[84], [88]; dried: 19 (powder), 20 (powder), [152 ¹]
<i>kurkanū</i>		<a plant>	188, 216, 220
<i>kurunnu</i>	kurun.na	<a beer>	see <i>šuršummī kurunni</i>
<i>lā petītu</i>	giš.nu.zu	virgin	188
<i>lamū</i>	nigin	to wrap	203
<i>lapātu Š</i>	tag.tag ḥul.ḥul	to bring into contact with to destroy	11 170
<i>lapātu D</i>	tag.meš, tag.tag	to palpate, rub / to smear	190, 197, 206 / 219
<i>laptu</i>	lu.úb.sar	turnip	[24 ³] (seed)
<i>laptu/labtu</i>	še.sa.a		see <i>qalītu</i>
<i>larū</i>	pa	leaf, foliage	see: <i>adāru</i> , <i>bīnu</i> , <i>mirišmaru</i> , <i>musukkannu</i> , <i>tittu</i>
<i>lāšu</i>	silal ₁₁	to knead	<i>ina mē kasī</i> 'in <i>kasū</i> -water': 4, 5, 9, [15], 42, [43 ³], 48, 51, 52, [54], [77], 89, [107], 112, 113, 115, 116, 117, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129(*2), 130, 131(*2), 132(*2), 133, 134, 135, 136, 137, 138(*2), 139, 140, 146, 196, 223, 225 (hot), [226 ³], 236, [241?], 242; <i>ina mē kašīti</i> 'in cold water': 154'; <i>ina šikari</i> 'in beer': 6, [108], [109], 114, 123, 145, 147, 148, 153; <i>ina šuršummī šikari</i> 'in dregs of beer': 49 (dregs boiled), 57 (kaš.sag), 58, 65, 118, 151, 152; <i>ina šuršummī kurunni</i> 'in dregs of <i>kurunnu</i> -beer': 58 <i>in šaman sirdi</i> 'in olive oil': 55, 124 <i>ina šizbi</i> 'in milk': 59, [79], 79, 80, 81, 84 <i>ina řābāti</i> 'in vinegar': 78 [(<i>ina ...</i>): 45, 61, [62], 82, [110], 111

<i>leqû</i>	ti, šu.ti	to take	therefrom: 4, 146 69 (as much as your glance), [88], 89, 167, 174
<i>lētān</i>	te.meš	(two) cheeks	187 see also: <i>šārat lēti</i>
<i>libbu</i>	ša		see <i>ina libbi</i> , <i>ana libbi</i> and <i>hīp libbi</i>
<i>linātu</i>		circumference	197 (of head, see note)
<i>lipû</i> <i>lipi alpi</i> <i>lipi kalīt alpi</i> <i>lipi kalīt immeri</i>	i.udu i.udu gu ₄ i.udu éllag gu ₄ i.udu éllag udu.nita	fat ox fat f. from the kidney of an ox ditto of a male sheep	7, 43 (from a long bone), 68 (<i>kanaktu</i>) 225 [225] 149, 215
<i>lišān kalbi</i>	ú.eme.ur.gi ₇	'dog's tongue plant'	[66] (water of seed while fresh), [69]
<i>lubāru</i>	túg	cloth, rag	[192 ⁷], 193, 194 (see note to 190'-7' and cf. <i>naltiptu</i>), 204
<i>lulû</i>	KUG.GAN	slag [?]	63
<i>lumnu</i>	hul	evil	170, 187
<i>lurnu</i>	ga.nu ₁₁ .mušen	ostrich	[158] (egg shard of)
<i>lušû</i>	i.sumun	grease	229
<i>maḥāšu</i>	sig	to beat, to pound	12
<i>mahrû</i>		foremost	182 (star, see note)
<i>maḥsû</i>		<a metal cup>	(see note to 182')
<i>malmališ</i>		in equal parts	7
<i>malû</i>	diri	to be full	85, 199
<i>mannum</i>		who [?]	201
<i>manû</i>	šid	to recite (a spell)	100, 168, 204, 205
<i>marāšu</i>	gig	to be diseased	222 (head)
<i>margûšu</i>		<a resinous bush>	228
<i>māru</i>	a	son	186
<i>marru</i>	giš.mar	spade	[200] (red), 201 (*2)
<i>mašku</i>	kuš	skin	150; for meaning 'a skin', 'leather' see <i>ina maški</i> ...
<i>maštakal</i>	ú.in.nu.UŠ	<an alkaline plant>	68 (seed)
<i>maṭû</i>	(lal) ma.al.lal	grow weaker	170 (in Sumerian incantation)
<i>mersu</i>	ninda.i.dé.a	<a cake>	182
<i>mesû</i>	luḥ	to wash	46, [59], 157, [192], 193, 194 with <i>uḥūlu qarnānû</i> : 70; with <i>mê kasf</i> : 119
<i>mīlu</i>	a.zi.ga	flood	199 (red)
<i>mil'u</i>	na ₄ .AN.NE	saltpetre	217
<i>mīnātu</i>		limbs	234 (in state of being 'poured out')
<i>mindu</i>		<a plant>	(see note to line 87')
<i>mirišmar/lû</i> [?]	ú/giš.má.eriš.má.ra and similar writings	rosemary [?]	[86] (giš), 132 (ú), [183] (giš) foliage: 54
<i>mû</i>	a.(meš)	water	154 (knead in cold), 156 (mix in hot); of <i>zēr lišān kalbi</i> 66; <i>mê šunr</i> : 71, 72 (boiled) <i>mê kasf</i> : knead in, see under <i>lāšur</i> ; wash in: 119 <i>mê kullu</i> 'to have water, be watery' [190] (see note), 190, 206 (meš), 207 191[(*2)] ('water' of the skull), 200 (red), 206 (-šu)
<i>muḥḥu</i>	ugu	crown of the head	1 (being feverish), [74] (being hot), 83 (having <i>šētu</i> fever), [85] (having <i>šētu</i> fever), 100 [?] , 141 (hair of), 190 (being watery), 252 (hair of)
<i>munammir</i> [...]		one who makes ... bright	185
<i>murdinnu</i>		<a disease>	2
<i>murdudû</i>	ú.mur.dù.dù	<a plant>	222
<i>murru</i>	šim.ses	myrrh	7, 93, 148, 224, 228
<i>muṣu</i>	gig	illness	241
<i>musukkannu</i>	giš.mes.má.kan.na	Magan tree	150 (foliage)
<i>muša</i>		<a stone>	217
<i>muššaru</i>	na ₄ .muš.GIR	serpentine [?]	163, [210]
<i>mūšu</i>	ge ₆	night	186
<i>nabāsu</i>	sig.ḥé.me.da, sig.ḥé.med	red thread	164 (me.da), 164 (me.da, med), 212 (me.da)
<i>nabātu</i>	(mul)	to shine, be bright	98 (mu-un-na-mul-la in incantation)
<i>naḍû</i>	šub	to throw, discharge, shed	10, 215, 229
<i>naḍû Gtn</i>	šubšub, šub.meš	to shed constantly	3 (meš) (tears)
<i>nakkaptu</i>	sag.ki.II/meš	temples (anat.)	206, 212, 219 (meš) see also <i>pūtu</i> , <i>sankidabbû</i> , <i>tību</i>
<i>naltiptu</i>	túg [?]	cloth, bandage	[192 ⁷], 193(*2), 194 (see note to 190'-7' and cf. <i>lubāru</i>)
<i>namāru D</i>	(zálag)	to brighten	ḥé.en.zálag.ge (in incantation): 169, 170
<i>napāḥu D</i>	mú	stative: be swollen	150, 233
<i>napharu</i>	nigin	totality	191 (of skull fluids; see note)
<i>napšaltu</i>		salve	217 (of the head)
<i>napû</i>	sim	to sieve, to sift	3 ; see also <i>taḥāššal tanappi</i> under <i>ḥašālu</i>
<i>naqû</i>	bal	to pour, libate	183
<i>nāru</i>	íd	river	199 (red)
<i>nasāḥu</i>	zi	to eradicate	128, [142 ⁷], [155 ⁷], [241 ⁷]
<i>našmattu</i>	lál(.meš)	bandage	10, 12
<i>našû</i>	il	to bear, to carry	200

<i>ni'āšu</i>		to recover (see n. to 205')	205, 212, 238
<i>nību</i>		small piece	164
<i>nikipu</i>	šim. ⁴ maš, šim. ⁴ nin.urta	spurge, <i>Euphorbia</i> ²	(see note to 69'), [109], 148, 236 <i>zīkar sinniš</i> 'male and female': 217, [220]
<i>nīnū</i>	Ú.KUR.RA	<i>Ammi</i> ²	69, [105 ²], 224
<i>nīqu</i>	udu.siskur	offering, libation	183
<i>nīsannu</i>	iti.bār.zag.gar	(month of) Nisan	30
<i>nīš īni</i>		glance (lit. 'raising of the eyes')	69 (as much as your g.)
<i>nuḥurtu</i>	ú.nu.LUḤ.ḥa	<an <i>Asafoetida</i> >	85
<i>nūnu</i>	ku ₆	fish	74 (oil of)
<i>pa'āšu</i>		to crush	[70]
<i>paḥāru</i>	bāhar(=DUG.SILA.BUR)	potter	192 (flour ² of)
<i>pānū</i>	igi	face	233; prepositional meaning not indexed
<i>papparḥū</i>	babbar.ḥi.sar	purslane ²	24 (seed)
<i>papparmīnu</i>	na ₄ .babbar.min ₅	<a semiprecious stone>	<162> (see note), 163
<i>parakku</i>	bāra	seat	[71]
<i>parāsu</i>	kud	to cut, to stop	30, 70 (tears); see also: <i>purussā'a parāsu</i>
<i>parū</i>		vomit	12
<i>pasāsu</i>		cancel	187 NB vowel <i>i</i> not <i>u</i>
<i>passu</i>		<a reed>	(see note to 214')
<i>pašāšu</i>	šéš	to anoint	[72], 158, 168, 226 (in oil), 229, 237
<i>pašāšu Gtn</i>	eš.meš	anoint thoroughly, repeatedly	127 (in oil), 172, 174, 229 (meš), 230
<i>paṭāru</i>	duḥ	to unbind, to release	71 (from seat), [193 ²], 194, 195; see also <i>ūmu</i>
<i>pelū</i>		egg	(see <i>ḥašbu</i>)
<i>pēm̄tu</i>	NE (see note to 75')	ashes, embers	of <i>ašāgur</i> : 75, 95; (on 174 and 221 see note to 221'; on 131, 134 and 139 see note to 131')
<i>pešū</i>	babbar	to be white, bright	187
<i>pešū</i>	babbar	white	131, 212, 217, see <i>šammu pešū</i>
<i>pelū</i>	nunuz	egg	see <i>ḥašab peli lumī</i>
<i>petū</i>	bad	to open	191 ('to incise?' diseased part, see note), 201
<i>pū</i>	ka	'mouth'	10 (of a mortar), 103 ²
<i>purssītu</i>	dug.bur.zi	bowl	66
<i>purussā'a parāsu</i>	eš.bar kud	to make a (legal) decision	186
<i>pušīkku</i>	sīk.ga.rīg.ag.a	carded wool	72 (as a bandage)
<i>pūtu</i>	sag.ki	brow, forehead	169(*4), 205; see also <i>nakkaptu</i> , <i>sankidabbū</i> , <i>tību</i>
<i>qabal muḥḥi</i>	murub ₄ ugu	'middle of the crown of the head'	[104]
<i>qabal qaqqadi</i>	murub ₄ sag.du	'middle of the head'	127 (in gloss to [qer]-bīt qaqqadi), 206, [239]
<i>qadūtu</i>	im.gū	silt	[126] (exposed to open air)
<i>qalītu</i> (or <i>lap/btu</i>)	še.sa.a	roast corn	flour or powder: 5, 109, 129, 195, 235, [242]
<i>qanū / qanū ṭābu</i>	gi / gi dūg.(ga)	reed / sweet reed	96 (incense), 169 / sweet: 214, 241
<i>qaqqadu</i>	sag.du	head	<i>kabātu</i> : [224], 227; kúm: [76], [125], 128, [128], 155, [213], 227, 229; <i>napāḥu</i> : 150, [233]; <i>šētu</i> : [141], [150]; <i>šadādu</i> : [227], [233]; varia: 206 (is watery), 209 (being 'windy'), 210 (<i>tebū</i>), [213?], [222] (<i>maru</i>) sprinkle: 22, 73; anoint: [72], 158, 229, 230, 237; fumigation: 75, [95], [216], [220]; varia: 21, 72(*2), 91, 142, 156, [157], 157(<i>mesū</i>), 168 (<i>manū</i>), 197 (put hot stones) as ingredient, 171(*2) (of birds) see also: <i>gullubu</i> , <i>šamādu</i> , <i>šārat qaqqadi</i> , <i>qabal qaqqadi</i> , <i>qerbīt qaqqadi</i>
<i>qarāru D</i>		to trickle (transitive)	72 (liquid onto head)
<i>qaran ajiāli</i>	si dāra.bar	horn of deer	218
<i>qātān</i>	šu.II.(meš)	(two) hands	234 (II.meš)
<i>qatāru D</i>	SAR	to fumigate	75, [95 ²], 221
<i>qatnu</i>	sig	thin	[192], 193, 194
<i>qēmu</i>	zi (=KU)	flour	see <i>erēnu</i> , <i>ḥallūru</i> , <i>kakkū</i> , <i>kunāšu</i> , <i>kupsu</i> , <i>paḥāru</i> , <i>qalītu</i> , and 143-144, KU is of uncertain reading, see <i>ballukku</i> , <i>buqlu</i> , see also KU.KU
<i>qerbīt qaqqadi</i>		centre ² of the head	[127 ²] (see note and <i>qabal qaqqadi</i>)
<i>qilip suluppi</i>	bar zū.lum.ma	date skins	[25], 144
<i>qū</i>	sila	litre	1/3: 3, 4, 5 (2*), 8 (2*), 14, 24 (*2), 25, 32 (*2), 54, 61 (*2), 62, 64, 76, 78 (*2), 79 (*2), 80, 81, 87 (*5), 110, 112, 119, 146; 1/2: 12, 87, 111; 1: 87 (*4); 2: 3, 88 (*2), 123; 3: 4; 4: 4; x: [73]
<i>quḍru</i>	ú.KI.AN.NIM	<a plant>	32 (seed), 131 (white)
<i>quqānu</i>		<a disease of the eyes>	2
<i>quṭāru</i>		fumigation	of the head: [216], 220
<i>qu''ū</i>			(see <i>rēšu</i>)
<i>raḥāšu</i>	ra	to flood	(see note to 201')

<i>rakāsu</i>	kešda	to tie, to bind	212 (see also <i>riksa rakāsu</i>)
<i>rašū</i> Gtn	tuku.tuku, tuku.meš	to get repeatedly	141 (<i>āb pūtu</i>), 234 (paralysis), 240 (<i>hīp libbi</i>) (meš), 251 (= catch-line of tablet 2) (<i>sankidabbā</i>)
<i>rašū</i>	tuku	to get	1, 76 (inflammation), <<141>> (see n.), 234 (paralysis)
<i>reḥū</i>		inseminate	199
<i>rēšu</i> <i>rēška ukāl / qu''ū</i>	sag	head 'it awaits your attention'	30, 32, 54, 55, 57, 58, [142'] 4, 88, [146] / 4
<i>rēštū</i>	sag	prime (of beer)	(see note to 12)
<i>ribku</i>		infusion	127, 225
<i>rikib argabi</i>	u ₅ argab.mušen	spur of bat	23, [53], 68, 142, 184
<i>saḥlū</i>	zā.ḥi.li	cress	3, 4, 5, 8, 10 (which/of mouth of mortar ...), 11 (*2), 12 ('cress bandage of the eyes'), 57 (<i>dried</i>), [59], 61, [62], 76, [78], 84, 86, [87], 109, [110], [129], 129, 144 ground: 4, 6, 11, 147, 235
<i>sāku</i>	súd	to pound, to pulverise	[13], 40, 44, 47, [59], [63], 91, 132, 147, 148, 149, 156, 158, 192, [218], 223, 225; in ghee: 7; in fat: 7, 43 (from a long bone); in oil: 70, 142; in oil and patina: 56, 67; in honey: 50, 53, 60 in cedar 'blood': 215; in mortar: 228
<i>sāku</i> ? D		to vomit ?	12
<i>salāḥu</i>	sud	sprinkle	72, 192, 193, 194
<i>samānu</i>		<a red plant>	82
<i>sāmtu</i>	na ₄ gug	carnelian	162
<i>sāmu</i>	sa ₅	red	198 (*3), 199 (*4), 200 (*5)
<i>sankidabbū</i>	sag.ki.dab.ba	'seizure' of the temples	251 (= catch-line of tablet 2)
<i>sarāmu, serēmu</i>		to cut	(see note to 191')
<i>sarāqu</i>	dub	pour, sprinkle	22 (...onto head), 73 (liquid onto head), 182
<i>saskū</i>	zì.eša(A.TIR)	<a fine flour>	182
<i>sassatu</i>	KI.KAL	grass	138
<i>sekēru</i>		to block off	200
<i>serēmu</i>	anše.edin	wild ass	(see note to 225')
<i>sēru</i>		to smear, to rub	156, (see note to 191')
<i>sīḥu</i>		wormwood?	84, 87, 214
<i>sikkūru</i>	giš.sag.kul	bolt, lock	200 (red)
<i>siktu</i> ?	GAZ	powder	32 (of <i>būšānu</i> , of seed of <i>quḍru</i>)
<i>sili'tu</i>	lil	infection	227, 229
<i>simmu</i>	gig	wound	192(*2), 193, 194, 195, 196
<i>sinništu</i>	munus	woman, female	[172] (see note); see also <i>zikar u sinniš</i>
<i>sirdu</i>		olive	see <i>šaman sirdi</i>
<i>su'ādu</i>	šim.MAN.DU	sedge(-tubers)?	87, 143 (powder), 213
<i>suluppu</i>	zú.lum.(ma)	date(s)	149, 182; see also <i>qilip suluppi</i>
<i>supālu</i>	ú.za.ba.lam, mu.un.zer	<a> juniper	[14], 57, 108, 124, [133], 222 (mu.un.zer, see note)
<i>supuḥru</i>	giš.eren.BAD	<a type of cedar>	[214]
<i>šabātu</i>	dab/dib	to take (an ingredient)	65
<i>šabītu</i>	maš.dà	gazelle	see <i>qaran šabīti, zē šabīti</i>
<i>šadānu</i>		<a bush>	[81]
<i>saḥātu</i>	sur	squeeze, press out	66
<i>šalmu</i>	ge ₆	black	211, 217
<i>šamādu</i>	lal, lál	to tie, to bind, to bandage	<i>tašammid</i> : 9, 10 (-uš), 70(-šu), 84, [106'], 107 (-su), 121, 125, 126, 127, 129(*2), 130, 131(*2), 132(*2), 133, 134, 135, 136, 137, 138(*2), 139, 140, 142, [193'], 194, 195, 196, 207, 208, 225, 226, 237, [242]; <i>irassu tašammid</i> : 21, 120; <i>qaqqassu tašammid</i> : [21'], 120, 128, 215; see also under <i>gullubu</i>
<i>šamū</i> Gtn		to be constantly thirsty	240
<i>šarbatu</i>		poplar	see <i>fikmēnu</i>
<i>šašumtu</i>		<a plant>	(see note to 188'), 222
<i>šētu</i>	ud.da	<i>šētu</i> -fever (=sunstroke?), open air	<i>šēta ḥamāḥu</i> 'to burn with <i>šētu</i> -fever', <i>muḥḥu</i> : [83], 85; <i>qaqqadu</i> : 141, 150; <i>šēta e/umma rašū</i> (see note to 141') <i>šēta kašādu</i> 'to be exposed to the open air': 126 (of silt)
<i>šumlalū</i>	šim.GAM.ma	<a spice plant>	68 (fat of?), 83
<i>šurru</i>	na ₄ zū	obsidian	211 (black)
<i>šadādu</i>	gíd.(da)	to draw, to pull	228, 233
<i>šadānu sābītu</i>	na ₄ kur-nu dab	magnetic iron ore	163
<i>šaḥāḥu</i>		to become loose, fall out	141, 155, 181
<i>šaḥarru</i>	sāḥar	porous	see <i>kannu</i>
<i>šakāku</i>	ē	to thread	164
<i>šakānu</i>	gar	to put, to place	66 (until dry), 182, 184 (before star), 197 (around head), 209; onto wound: 192, [193'], 193, 194; on neck: 188, 203, 206
<i>šammu</i>	ú(meš/ḥi.a)	herb, ingredient	these ingredients: 187, 218
<i>šammu pešū</i> ?	ú babbar	'white plant'	[68], 156
<i>šamnu</i>	i / i.giš	oil	anoint in: 127, 226; cast into: 229; pour onto: 73 (giš)

(i.giš also possibly <i>el/lu</i>)			pound in: 70, 142, 142 (giš), (+copper dust) 56, 67 mix in / with: 158, 158 (giš) 167, 174 (cypress), 219 / 184 sprinkle: 192 (giš), 193 (giš), 194 (giš) olive, knead in: 55, 124 55 (giš), 74 (bad), 74 (fish), 96 (incense)
<i>šamšu</i>	utu	sun	242
<i>šamū</i>	an	heaven	185
<i>šartu</i> <i>šarat lētī</i> <i>šarat muḥḫi</i> <i>šarat qaqqadi</i> <i>šartu išu irti</i> <adi> qaqqadi	sīg munšub / múnšub sīg te ^{mes} sīg ugu sīg sag.du sīg ta gaba <en> sag.du	hair hair of the cheeks h. of the crown of the head hair of the head hair from the breast to the head	158, 164, 178, 189; loose (<i>aliku</i>): 156, 164, 172 159(*2), 160 / 159(*2), 160(*2) 181 141 90, 141, [155], 161 141
<i>šatū</i>	nag	to drink	12
<i>šēḫa kullu</i>		to have air (in head)	209
<i>šellebēnu</i>		<a grass>	138
<i>šēpān</i>	gīr.II	(two) feet	233, 234; see also <i>hallutanū</i>
<i>šer'ānu</i>	sa	muscle, tendon, nerve, blood-vessel	1
<i>šēru</i>	Á.GÚ.ZI.GA	morning	71, 187
<i>šibtu</i>	šu.gi	greyness (of hair)	173 (see note)
<i>šikaru</i>	kaš(meš) / kaš.sag	beer	kaš: knead in: 6, 108, 109 ⁷ , 114, 125, 145, 147, 148 (meš), 153; 12 (beat in), 12 (crush with), 183 (libate), 229 (throw on) / kaš.sag: 12 (beat in), [250] (drink in) see also <i>šikār fīti</i> , <i>šuršummū</i> , <i>billatu</i> (see note to 12')
<i>šikaru reštū</i>		prime beer	(see note to 12')
<i>šikār fīti</i>		<a type of beer>	93
<i>šināḫu</i>		boxthorn ⁷	156
<i>šim(eš)šalū</i>	šim.šal	box-tree ⁷	213
<i>šimmatu</i>		paralysis	[234]
<i>šipātu</i>	sīg	wool(en thread)	212 (white)
<i>šiptu</i>	én	spell, charm, incantation	[96 ⁷], 159, 165, 169, 170, [173 ⁷], [175 ⁷], 198, 205 <i>šipta manīr</i> : 100, 205; x 3: 168, 172, 184; x 7: 167, 204
<i>šiptu</i>	ka.inim.ma	spell, charm, incantation	[99 ⁷], 161, [178], [189], [202]; (see also <i>tū šipti</i>)
<i>šiqḫu</i>	gin	shekel	1/2: 23; 1: 23, 142; 5: 11 (*2); 10: 8, 10, 14, 19, 20, 143 (*4 or 5), 144 (*4), 145 (*2)
<i>šizbu</i>	ga	milk	knead in: 59, 79, 80, 81, 84; [...] in: [79]
<i>šubū</i>	na ₄ .šuba(=ZA.MUŠ)	<a stone>	162, 163 (of the right), 163 (of the left)
<i>šuhḫu</i>	iš.urudu	patina, rust, verdigris	47 (of gold), 60, [93]; pound in: [56], 67
<i>šumēlu</i>	2,30	left	226
<i>šumēlū</i>	á.gub.bu, gūb.bu	'of the left'	see <i>šubū</i>
<i>šumū</i>	uzu.KA.NE	shoulder	[183]
<i>šunū</i>	giš.še.nú.a	chaste tree ⁷	71 (water of), 72 (water of, boiled), [241]
<i>šurdunū</i>	ú.si.sá	<a plant>	68 (seed), 236 (šim)
<i>šurnēnu</i>	giš.šur.min	cypress	143 (powder), 174 (oil)
<i>šurrū</i>	sar.sar	to start, to set going	(see note to 182')
<i>šuršummū kurunni</i>		dregs of <i>kurunnu</i> -beer	knead in: [58]
<i>šuršummū šikari</i>		beer dregs	knead in: 49 (boiled), [57] (kaš.sag ⁷), 65, 118, 151, 152
<i>šūšu</i>		liquorice	242 (powder), see <i>išid šūši</i>
<i>tabāku</i>		to pour out	234 (stative, of limbs)
<i>tabāku D</i>		to excrete a lot	[239]
<i>tabālu</i>		remove	50
<i>takkassu</i>	na ₄ .dag.gaz	<a stone>	210
<i>tamgussu</i>	urudu.šen.tur	<a copper cooking vessel>	91
<i>tappinnu</i>	dabin(=ŠĒ/ZI.ŠĒ)	<a kind of flour>	151
<i>tarāku</i>	al.dúb.ba	to be dark	159
<i>tarānu</i>		shade	73 (offered by house)
<i>tāru</i>	gur	(in hendiadys:) to repeat	31, 145
<i>tebū</i>	zi	to rise	198, 199(*2)
<i>tebū Gtn</i>		to rise constantly	210
<i>tebū Š</i>		to remove	128
<i>tēqītu</i>		ointment	(see note to line 70')
<i>tību</i>	zi	'rising'	of temples: 1 (see note), 141; of inflammation: 227
<i>tikku</i>		<a part of the neck>	206 (place warm cedar on)
<i>tinūru</i>	ninindu, im.šu.rin.na	oven	in <i>ḫašab tinūri</i> 'oven shard': 8, 128
<i>titu</i>	giš.pēš	fig	foliage: [30], 79
<i>tū šipti</i>	tu ₆ én	recital of the charm	[98], 160, 166, 177, 201
<i>tuhḫu</i>	duḫ	(sesame) residue	83 (boiled)
<i>tupšikku</i>	giš.dusu	brick hod	200 (red)
<i>tābātu</i>	a.geštin.na	vinegar	11 (cress undefiled by), 78 (knead in)
<i>tābtu</i>	mum	salt	11 (cress undefiled by), 215 (fat from ... not stored in)

<i>tābat emesallim</i> ?	mun eme-sal-lim etc.	emesallim-salt	7, 69
<i>tamū</i>	NU.NU	to spin, to thread	212
<i>tarādu</i> N		to be expelled	(see note to 191')
<i>teḥū</i> D		to offer	183 (with a not e vowelless)
<i>tēnu</i>	āra	to grind	3 (in mortar)
<i>ēnu</i>	āra	ground	[88 ³], see <i>sahlū</i>
<i>terū</i>	SUR	rub in	see <i>ina maški terū</i>
<i>ṭikmēnu</i>	dē(=NE)	ashes	<i>ṣarbatu</i> : [131] (see note), 134, [139]
<i>ṭū</i>		mud	see <i>šikār ṭū</i>
<i>ubānu</i>	šu.si	finger	[127] (protuberance ³), 190 ('large' i.e. thumb)
<i>uḥinnu</i>	giš.u ₄ .ḫi.in	fresh dates	171
<i>uḥūlu qarnānū</i>	naga si	'horned' alkali	6, [33], [59], 70 (wash in), 74(*2!), 147; (see note to 68')
<i>ummu</i>	kúm kúm dab kúm tuku	inflammation	128, 155, 227, 229 <i>umma kullu</i> 'to have heat, be feverish' (see note to 1): 1 (<i>muḥḫu</i>), 128 (<i>qaqqadu</i>), 252 (series title) <i>umma rašū</i> 'to get heat, fever' 76
<i>ūmu</i>	ud ud n kam <i>ina</i> ud 7 / 8 kam ud 3 / 7kam nu duḫ	day for n day(s) on the 7th / 8th day you shall not untie for three / seven days	[207] see also <i>šamsū</i> 1: 13, 21, 195; 2: 157; 3: 73; 5: 126 (gloss), 225; 15: 125 <i>ina ūmi</i> 7 / 8: 207 / 208 3 <i>ūmī lā tapaṭṭar</i> : 4, 5, [9], [15 ²], 45, 48, 49, 51, 52, 54, 57, 58, 59, 61, 62, 64, 65, 77, 78, [106], 122, 126, 132, 142, 223, 232 / 7 <i>ūmī lā tapaṭṭar</i> : 237
<i>unīqu</i>	munus.ĀŠ.GAR	female kid	188 (virgin)
<i>uqnū</i>	na ₄ .za.gin	lapis lazuli	162
<i>urbatu</i>		rush (plant)	167 (fire of)
<i>urbatu</i>		worm	[198], 198 (*2) (red)
<i>ur(ij)ānu</i>	ú.tál.tál	fennel ³	80
<i>urnuqu</i>		<a plant>	228
<i>urpatu</i>		cloud	198
<i>uršu</i>	na ⁴ .zā.ḫi.li	mortar	10 (mouth of), [228]
<i>ušū</i>	giš.esi	ebony ³	[224]
<i>uznu</i>	uzu.GIŠ	ear	190 (see note), 197
<i>(w)abālu</i>		remove	206 (water)
<i>(w)abālu</i> Gtn		to trouble ³ constantly	240 (kidney)
<i>(w)abālu</i> Št		to stir	4, 5
<i>(w)arādu</i>		to descend	191 (fluids from skull)
<i>(w)ašū</i>	è	to come/go out, protrude	127 (protuberance)
<i>zalaqu</i>	na ₄ .zálag	<a shiny stone>	217
<i>zaqātu</i> D	táb.táb	to sting	90, [99], [239]
<i>zē buqlī</i>			(see note to 88)
<i>zē malāḫi</i>	ú.še ₁₀ má.laḫ ₅	'sailor's excrement' plant	[184]
<i>zē šabīti</i>	še ₁₀ maš.dā	gazelle dung	44 (see note)
<i>zenū</i>		be angry (<i>jitti</i> with)	181
<i>zē ru</i>	numun	seed	see: <i>bīnu</i> , <i>egemgirū</i> , <i>irrū</i> , <i>kamkadu</i> , <i>kammantu</i> , <i>laptu</i> , <i>lišān</i> <i>kalbi</i> , <i>maštakal</i> , <i>papparḫū</i> , <i>quḍru</i> , <i>šurdunū</i>
<i>zibū</i>	ú.gamun.ge ₆	black cumin	69
<i>zikar u sinniṣ</i>		male and female	217, 220
<i>zikaru</i>	níta	male, man	171, 172
<i>ziqnu</i>	su ₆	beard (i.e. chin)	233
<i>zumru</i>	su	body	234 (getting paralysis)
<i>zunnu</i>	IM.šēg(=A.AN)	rain	198 (red)
? <i>kannu</i> / <i>ka'u</i>	GIŠ.GAN	<a plant>	183, 188
? <i>sāmu</i>	Ú.SA ₅	<a plant>	[52] see CAD S 128 ^a
?	INDAR	?	74 (see note)
?	KU.KU	powder	192
?	kuš.edin	<a piece of leather>	225 (rub in with a kuš.edin, see note)
?	(mú) al.mú.da mú.da / mú.da.kam	(to grow) is growing grows / is for growing	160 160, 160(*2) / 161, 178, 189
?	mu-un-na-mul-la	it will shine for him	
?	na ₄ .an.za.gul.me	<a stone>	[211] see George 2003:867-68
?	na ₄ .gug.mar.ḫa.ši	<a stone>	210
?	na ₄ .ugu.aš.gi.gi	<a stone>	163 see CAD A/ij 427b, DACG 56f
?	NE		103 (infammation ³)

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