

## Edition of *BAM* 3

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*This article is dedicated to James and Helen Kinnier Wilson*

Recent years have witnessed a considerable regeneration in the edition of Mesopotamian therapeutic medical prescriptions, with several monographs appearing: Cadelli on the *su'ālu* series (unpublished PhD thesis, 2000), Geller on renal and rectal diseases (*BAM* VII, 2005), Scurlock on ghost-induced illnesses (*AMD* III, 2006). These publications, and others in preparation, choose which prescriptions to edit according to a thematic focus. The heuristic desirability of such thematic foci is obvious, and yet it would be a pity if they led to the neglect of the logic which governed the internal composition of tablets. The study of individual tablets should, in the long run, prove highly informative about the manner and context in which tablets were compiled and transmitted. Particularly in the case of better-preserved exemplars, it is possible to detect the importation of recipes from different sources, to identify the logic underlying how recipes were ordered and grouped, to gauge the competence of ancient scribes, and to clarify the process of textual transmission (copying vs. dictation).

We here present an edition of a previously unedited Neo-Assyrian tablet from Assur, dealing mostly with complaints of the head (including throbbing temporal arteries, constant tear flow, sun stroke, various skin conditions, hair loss, tinnitus, fever). According to the colophon it was copied or excerpted (*nasāhu*)<sup>1</sup> from an 'Akkadian' (i.e. Babylonian)<sup>2</sup> writing-board (*le'ū*). The colophon suggests it is part of a series, possibly ordered *a capite ad calcem*. In several places it duplicates recipes in the canonical series *šumma awīlu muḥḥašu umma ukāl*. It includes only one incantation, and a very simple one at that (ii.18-19), though at iii.5 and iii.6 one is directed to recite an incantation the text of which is not supplied. The actual efficacy of several of the prescriptions has been discussed by Martha Haussperger, a fully qualified medical doctor.<sup>3</sup>

The tablet has a number of features of interest. In one place, it differs from a duplicate over the gender of a patient (see lines ii.24-26 with note). In another, one can identify a switch in sources (see iii.20-25 with note). At several junctures the scribe seems to have misread his *Vorlage* (also true of a duplicate tablet from Nimrud, see note to iv.28). A subsection of the tablet is ordered *a capite ad calcem* (see iii.42-v.11 with note). The tablet also enables a restoration in a Neo-Assyrian scholarly letter (see iii.5 with note). Its unusually good state of preservation (as photographed) may lend it added interest in the eyes of those who are new to cuneiform medical literature and their teachers.

Thanks to the good offices of Dr Joachim Marzahn (Vorderasiatisches Museum, Berlin) it was possible to collate the tablet. Köcher's copy in *BAM* is based on the excavation photograph, taken before the First World War. The condition of the tablet has deteriorated considerably since the photo was taken. Many signs pristine as photographed/copied are now damaged, some beyond recognition, and a few flakes bearing several signs are missing altogether. The deterioration has been worst where the tablet was damaged already, so that precisely the spots which one would have liked to collate are now mostly illegible. It did not seem profitable to list the cases of damage vis-à-vis Köcher's copy, and where deterioration has taken place the transliteration below follows the copy. The excavation photograph will be published in a future issue of this journal. The tablet measures approximately 19.0 cm (height) by 13.2 cm (width).

Köcher tacitly regularised the layout of the tablet. The lines are not, *contra* the copy, all parallel: lower down the columns they tend to curve. The ends of the lines are not all as neatly aligned as copied. Thus, in col. iv, *min* in line 11, *gúr.gúr* in line 14, *dùg.ga* in 17, *-an* in 19, *-ru* in 20, and *bi.iz*<sup>17</sup> in 23 are

<sup>1</sup> See J. Black, "*nasāhu* 'to copy'", *RA* 79 (1985), 92-93.

<sup>2</sup> Note SAA X 101:8-9 where 'Akkadian' (i.e. Babylonian) writing-boards are complementary to Assyrian ones: [giš.z]u.meš uri.ki-ú-ti [xxxxx] <sup>2</sup> [giš.zu].meš aš-šur.ki-ú-ti [xxxxx]. See also Fincke, *AfO* 50 (2003/4) p. 127 nn. 132-133.

<sup>3</sup> "Behandlung der Krankheiten des Kopfes im alten Mesopotamien. Medizinische Anmerkungen zum Keilschrift-Text *BAM* 3", *Würzburger medizinhistorische Mitteilungen* 18 (1999), 133-48 and "Einige medizinische Anmerkungen zum Text *BAM* 3", in S. Graziani (ed.), *Studi sul Vicino Oriente Antico dedicati alla memoria di Luigi Cagni* (2000), 439-50.

all written to the right of the vertical line which is supposed to mark the right-hand edge of the recipes in that column.

It is a pleasure to thank a number of scholars for their assistance. I had the benefit of discussing *BAM* 3 with Irving Finkel. Marten Stol very kindly read an early draft of the edition and made many useful and detailed suggestions. Farouk Al-Rawi helped me collate K. 54 in the British Museum. Nicholas Postgate and Eleanor Robson have been unfailingly supportive and helpful. Annie Attia and Gilles Buisson once again exercised minute, insightful and indefatigable editorial vigilance, saving me from ungainly slips and inconsistencies, alerting me to additional duplicates, and generously putting at my disposal their transliteration of the relevant passages of *CTN* IV 113. I am particularly grateful to them for their thorough revision of the index.

Perhaps my profoundest debt is to James Kinnier Wilson, who first encouraged my interest in cuneiform medicine, suggested an edition of *UGU* 1 (now published in *JMC* 5, 2005) as the nucleus of my MPhil thesis, and fostered my work from its beginning, always being ready to offer advice, erudition and wisdom. To him and Helen I owe many hours of warm and ever delicious hospitality, stimulating conversation, and ongoing encouragement with my little endeavours in cuneiform medicine. To both of them this edition is dedicated, in friendship and gratitude.

#### List of manuscripts:

A = *BAM* 3; B = *BAM* 480 (*UGU* 1, see *JMC* 5 (2005), 6-43); C = *BAM* 494 (K. 6224+, includes *AMT* 1,2); D = *BAM* 497 (K. 54); E = *BAM* 152 (VAT 10170); F = Sm. 950 (*UGU* 4); G = *BAM* 155 (VAT 13779); H = *BAM* 499 (*AMT* 3,2 // K. 2416+); I = *BAM* 469 (K. 3243+); J = *BAM* 472 (*AMT* 100,2+); K = *BAM* 482 (*UGU* 2, see *JMC* 1 (2003), 1-24); L = *BAM* 503 (*AMT* 33,1+); M = *BAM* 410 (VAT 14531); N = AO 11447 (see Labat, *RA* 53 (1959), 1 ff); O = *AMT* 96,1 (K. 4054); P = *BAM* 217 (VAT 13778+); Q = *BAM* 34 (AO 7482); R = IM 132670 (see Heeßel and Al-Rawi, *Iraq* 45 (2003) 221-39); S = *CTN* IV 113 (ND 4390/IM 67604); T = *BAM* 33; U = *BAM* 564; V = *BAM* 495; W = K. 4957+ (formerly *AMT* 82,1+, now *BAM* VII no. 9, plate 4); X = Finkel, *Studies Lambert*, Text 23 (BM 42298).

The alleged duplicate *AMT* 3,5 iv 8-9 (now *BAM* 494 ii 75-76) was not judged sufficiently similar to merit inclusion.

#### Transliteration

A <sub>11</sub>	DIŠ na ugu-šú kúm dib-al sa [sag.ki]-šú zi.[zi <sup>2</sup> -bi <sup>2</sup> ]
A <sub>12</sub>	igi <sup>ii</sup> -šú i <sup>1</sup> -dak igi <sup>ii</sup> -šú bir-rat i <sup>1</sup> -p <sup>1</sup> [i-tam] [i]-ši-tam mur-din-n[a]
A <sub>13</sub>	qu-[q]a-na <a-šá-a> <sup>1</sup> u <sup>1</sup> ér šub <sup>mes</sup> -a [bu <sup>2</sup> -tu <sup>2</sup> -tam <sup>2</sup> ] 1/3 sila saḫ-lé-e
A <sub>14</sub>	ina <sup>na4</sup> ur <sup>5</sup> àra-en sim sag-ka ú-qa <sup>1</sup> -a-a ina šá 3 sila
A <sub>15</sub>	saḫ-lé-e s <sup>1</sup> e <sup>1</sup> s 4 [sil]a saḫ-lé-e te <sup>4</sup> -ne-ti tuš-ta-bal ina a <sup>mes</sup>
A <sub>16</sub>	gazi <sup>sar</sup> sila <sub>11</sub> sag.du-su SAR-ab lál-su-ma 3 u <sub>4</sub> -me nu duḫ
A <sub>17</sub>	im.saḫar.na <sub>4</sub> .kur.ra im.saḫar.ge <sub>6</sub> .kur.ra ina i.udu ur.A ḫi.ḫi igi <sup>ii</sup> -šú
A <sub>18</sub>	mar <sup>mes</sup> -ma ti-u[f]
(for duplicates of this recipe see <i>JMC</i> 5 (2005) 7, 1-4)	
A <sub>19</sub>	DIŠ ki.min 1/3 sila saḫ-lé-e 1/3 sila zi še.sa.a tuš-ta-bal ina a <sup>mes</sup>
A <sub>110</sub>	gazi <sup>sar</sup> sila <sub>11</sub> sag.du-su SAR-ab lál-su-ma 3 u <sub>4</sub> -me nu duḫ
A <sub>111</sub>	šim <sup>ses</sup> mun eme-sal-la ina i.udu súd igi <sup>ii</sup> -šú mar <sup>mes</sup> -ma tin-uṭ
A <sub>112</sub>	DIŠ ki.min 1/3 sila saḫ-lé-e te <sup>4</sup> -e'-ne-te 1/3 sila šika ninindu sumun 4 gín im.babbar
A <sub>113</sub>	gaz tuš-ta-bal ina a <sup>mes</sup> gazi <sup>sar</sup> sila <sub>11</sub> sag.du-su SAR-ab
A <sub>114</sub>	lál-su-ma 3 u <sub>4</sub> -me nu duḫ úḫ <sup>d</sup> <sub>17</sub> ina i súd igi <sup>ii</sup> -šú mar <sup>mes</sup> -ma tin
A <sub>115</sub>	UD-ma lál <sup>mes</sup> an-na-ti lál-uš 10 gín saḫ-lé-e šá ka
A <sub>116</sub>	<sup>na4</sup> ur-ši šá ḫul-qa nu šub a.geštin.na nu šul-pu-tú
A <sub>117</sub>	5 gín saḫ-lé-e ina ninda AŠ.AN.NA kúm tab-ma gu <sub>7</sub> 5 gín
A <sub>118</sub>	saḫ-lé-e ki 1/2 sila kaš gaz nag-šú ú-Za-Ka-ma

A <sub>119</sub>	<i>i-par-ra lál<sup>mes</sup> saḥ-lé-e šá igi<sup>ii</sup></i>
A <sub>120</sub>	DIŠ na ugu-šú ud.da tab-ma igi <sup>ii</sup> -šú <i>i-bar-ru-ra</i> [xx]x[x]
B <sub>119a</sub>	[DIŠ n]a ugu-šú ud.da ta[b ...]
A <sub>121</sub>	duḥ še.gi <sub>6</sub> .gá <sup>sim</sup> <sub>1</sub> <sup>sim</sup> GAM.ma <sup>sim</sup> buluḥ <i>saḥ-lé-e</i>
B <sub>119b</sub>	[ g]á <sup>sim</sup> <sub>1</sub> <sup>sim</sup> gúr.gúr <sup>20</sup> [š <sup>i</sup> ]m <sup>buluḥ</sup> <i>saḥ-lé-e</i>
A <sub>122</sub>	duḥ.še.gi <sub>8</sub> .i <sup>u</sup> <i>si-lu ina</i> ga sila <sub>11</sub> -aš min
B <sub>120b</sub>	duḥ.š[e ] SAR-ab ki.min
A <sub>123</sub>	[DIŠ ki.min] 1 sila <sup>u</sup> [ <sup>g</sup> iš <sup>ere</sup> n 1 sila <sup>sim</sup> <sub>1</sub>
B <sub>123a</sub>	[1/3 sila <sup>?</sup> zà.ḥ]i.li 1/3 sila zì <sup>giš</sup> e[re]n 1/3 sila <sup>sim</sup> <sub>1</sub>
A <sub>124</sub>	1 sila <sup>sim</sup> <sub>MAN.DU</sub> 1 sila [ <sup>giš</sup> i <sup>l</sup> -ḥu <argannu> <sup>u</sup> ba-ri-rat 2 sila duḥ.še.gi <sub>8</sub> .i
B <sub>123b</sub>	1/3 sila [x]PA <sup>?</sup> 1/3 sila <sup>giš</sup> si-lu 1/2 sil[a ár <sup>?</sup> -ga]n-nu <sup>24</sup> [n sila barīrātu (n sila) duḥ.š]e.gi <sub>8</sub> .i
A <sub>125</sub>	gú.gal KU munu <sub>5</sub> x[x ṭe <sup>?</sup> ]-ne-ti sag-ka ú-kal ina šà 2 sila ti min
B <sub>124b</sub>	zì [gú].gal K[U mun]u <sub>5</sub> <sup>kaš</sup> dida še.g <sub>6</sub> .gá [xx š]u.ti <sup>25</sup> [...]x šu.ti ina a gazi <sup>sar</sup> sila <sub>11</sub> -aš SAR-ab [(ki).]min
A <sub>126</sub>	DIŠ na ra-a'-šá-nu dib-su sag-su pa-nu-šú su <sub>6</sub> <sup>mes</sup> -šú
A <sub>127</sub>	[nu <sup>?</sup> -up <sup>?</sup> ]-pu-ḥa ana ti-šú <sup>sim</sup> gúr.gúr <sup>sim</sup> <sub>1</sub> <sup>u</sup> KUR.KUR šu-ḥat
A <sub>128</sub>	x[x] níg.ki gu <sub>7</sub> -šú <sup>u</sup> AB.GAB saḥ-lé-e bil-te gazi <sup>sar</sup>
A <sub>129</sub>	qa-lu-ti-ma zì še.sa.a [ni-ki]p-tam 9 ú <sup>hi.a</sup> ŠEŠ 1-niš súd
A <sub>130</sub>	ina a gazi <sup>sar</sup> sila <sub>11</sub> sag.du [s]ar i.nun sumun eš <sup>mes</sup> lál-su-ma ti
A <sub>131</sub>	DIŠ na sag.du-su ra-a'-šá-nu <sup>l</sup> dib <sup>l</sup> -it ina zi-ka ḥar-piš
A <sub>132</sub>	ba-lu pa-tan ina a na-al-p[at <sup>l</sup> -l]e šá <sup>lu</sup> báḥar šu <sup>ii</sup> -ka
A <sub>133</sub>	ta-šap-pu saḥar kun <sub>4</sub> šá <sup>na4</sup> pi <sup>l</sup> [e]-e šá é sumun 7-šú u 7-šú
A <sub>134</sub>	a <sup>mes</sup> šú-nu-tú šés saḥar <sup>hi.a</sup> š[ú-nu-l]ú ana ugu mar lál-su-ma tin-uṭ
A <sub>135</sub>	DIŠ na sag.du-su a-šú-ú m[ut-tap-r]i-šú <sup>l</sup> dib <sup>sim</sup> gúr.gúr
A <sub>136</sub>	gazi <sup>sar</sup> mun 1-niš súd ina a sag.du-su šés <sup>mes</sup> -ma tin-uṭ
A <sub>137</sub>	DIŠ na a-šú-ú dib-su <sup>sim</sup> ḥab illu <sup>sim</sup> buluḥ <sup>u</sup> kur-ka-nu
C <sub>1129a</sub>	[ <sup>sim</sup> ]ḥab illu <sup>sim</sup> buluḥ <sup>u</sup> kur.gi.rín.na
D <sub>114</sub>	[ ] dib-it <sup>sim</sup> ḥab illu <sup>sim</sup> buluḥ <sup>u</sup> kur.gi.rín.na
V <sub>1177</sub>	[DIŠ n]a a-šú-ú dib-su <sup>sim</sup> ḥab i[llu ...]
A <sub>138</sub>	ana igi NE šub-di mú-ší qut-ru ana ka-šú u na-ḥi-ri-šú ku <sub>4</sub> -ub
D <sub>114b</sub>	ana igi NE šub <sup>15</sup> [x(x) na-ḥ]i-ri-šú SAR qut-ra ana ka-šú u na-ḥi-ri-šú ku <sub>4</sub> -ub
C <sub>1129b</sub>	ina NE šub na-ḥi-ri-šú tu-qat-tar i+giš KA.K[A xxx] SAR-ma ti
V <sub>117b</sub>	... ] <sup>g</sup> [(x)]x-šú u na-ḥi-ri-šú tu-qat-ta[r ...]
A <sub>139</sub>	egir-šú i ḥal-ša ina <sup>gi</sup> sag.kud ana na-ḥi-ri-šú mú-ma tin-uṭ
D <sub>116</sub>	[egi]r-šú i ḥal-ša ina <sup>gi</sup> sag.kud a-na na-ḥi-ri-šú bún-ma tin-uṭ
V <sub>119</sub>	[egir]-[šú] i ḥal-ša ina <sup>g</sup> [i sag.kud ...] <sup>10</sup> [xx] o <sup>u</sup> kur.kur x[...] <sup>11</sup> [xx]xx[...]
A <sub>140</sub>	DIŠ na a-šú-ú dib-su <sup>kaš</sup> dida sig <sub>5</sub> .ga saḥ-lé-e qa-lu-tú
A <sub>141</sub>	ina NE tu-šá-ḥa-an sag.du-su SAR-ab lal-id saḥ-lé-e
A <sub>142</sub>	pa-ša <sup>l</sup> -ti ina kaš nag-šú ina ga-ap-p <sup>l</sup> tu-šap-ra-šum-ma
A <sub>143</sub>	illu <sup>sim</sup> buluḥ ana na-ḥi-ri-šú gar-ma [(x)] ti-uṭ
A <sub>144</sub>	DIŠ na sag.du-su GIR.GIG dib-it <sup>u</sup> ḤA <sup>u</sup> igi[.x <sup>u</sup> ] úkuš.LAGAB
A <sub>145</sub>	<sup>u</sup> ḥab Ú.KUR.RA sig <sub>7</sub> -su-nu ina a pú <sup>l</sup> (text: gigir) úš-er <sup>giš</sup> [x(x) l]uḥ-se
A <sub>146</sub>	na <sub>4</sub> úkuš.LAGAB súd ina i <sup>giš</sup> eren ḥi.ḥi šés-su ana u[g]u <sup>?</sup> mar <sup>mes</sup>
A <sub>147</sub>	lál-su-ma tin-uṭ
A <sub>148</sub>	DIŠ na GIR.GIG gig i.nun šés ú babbar súd ana muḥ-ḥi [mar-ma ti]n
N <sub>1042</sub>	DIŠ na GIR.GIG gig i.nun [...]
A <sub>149</sub>	DIŠ na sag.du-su ku-ra-ra u ri-šik-ta gig mun naga si
E <sub>114</sub>	[DIŠ na sa]g.du-su GIR.GIG u ri-šik-ta gig mun <sup>12</sup> [ s]i
A <sub>150</sub>	<sup>u</sup> ḤA Ú.KUR.RA saḥ-lé-e <súd> kaš anše a.geštin.na kala.ga
E <sub>115b</sub>	<sup>u</sup> tál.tál Ú.KUR.RA saḥ-lé-e súd <sup>16</sup> [ an]še u a.geštin.na kala.ga

A <sub>151</sub>	[u <sup>2</sup> ] geštin.bil.lá tara-bak lál-id <numun> <sup>u</sup> kuł-ti kúm.ma igi ri-šik-tú
E <sub>116b</sub>	geštin.bil.lá <sup>12'</sup> [numun <sup>2</sup> kuł <sup>2</sup> -t]i šeg <sub>6</sub> -li igi ri-šik-te
A <sub>152</sub>	[t]a <sub>1</sub> -kar ina i.giš ta-šá-ḫat ú babbar súd ina ugu mar
E <sub>117b</sub>	ta-k[a]r ina i.giš [SUR <sup>2</sup> ] <sup>18'</sup> [ m]ar
A <sub>153</sub>	[ ] <sup>meš</sup> an-na-ta lál <sup>meš</sup> -su-ma ti-uṭ
E <sub>118b</sub>	lál <sup>meš</sup> an-na-tu lál-su-ma min
A <sub>154</sub>	[DIŠ na sa]g.du-su gu-ub-bu-uḫ gazi <sup>sar u</sup> zi-bu-ú
A <sub>155</sub>	[...]x 1-niš súd ina i.giš u lál ḫi.ḫi ina NE tu-šá-ḫa-an
A <sub>156</sub>	[lu ina ku]š lu ina <sup>tug</sup> gada SUR sag.du-su SAR-ab lál-su-ma
A <sub>157</sub>	[ud n kam nu du]ḫ en ti lál-su-ma ti-uṭ
A <sub>ii1</sub>	[... x ... x ... x]
A <sub>ii2</sub>	[xxx] i.giš šés a.gar(coll.).gar maš.dà lál ana ugu mar-[ma t]i-uṭ
A <sub>ii3</sub>	DIŠ na sag.du-su ek-ke-tam u ri-šu-tam diri piš <sub>10</sub> . <sup>d</sup> [i <sub>7</sub> ]
C <sub>133a</sub>	DIŠ n <sup>a</sup> a sag <sup>1</sup> .[du-s]u ek-ke-ta u ri-šu-ta diri piš <sub>10</sub> . <sup>d</sup> i <sub>7</sub>
T <sub>19</sub>	[DIŠ na sag.d]u-su ek-ke-ta u ri-šu-ta diri
A <sub>ii4</sub>	súd ina i <sup>giš</sup> eren ḫi.ḫi šés-su-ma tin-uṭ
C <sub>133b</sub>	súd ina i <sup>giš</sup> e-re-ni ḫi.ḫi eš <sup>meš</sup> -su
A <sub>ii5</sub>	DIŠ na ek-ke-tam gig naga si súd ina i.giš kúm-am ugu gig
A <sub>ii6</sub>	ta-kar <sup>u</sup> AB.GAB <sup>na4</sup> ga-bu-u <sup>u</sup> gamun.ge <sub>6</sub> súd ina lál lál-su-ma tin
A <sub>ii7</sub>	DIŠ na sag.du-su a <sup>meš</sup> dib-al murub <sub>4</sub> sag.du-šú u sag.ki <sup>ii</sup> -šú tag <sup>meš</sup> -šú
B <sub>iv5a</sub>	DIŠ na sag.du-su a ú-kal
A <sub>ii8</sub>	ugu da-da-ni-šú ti-ik-ki-šú NE gar-ma tin
B <sub>iv5b</sub>	e-le-nu da-ḏa-ni-šú ti-ik-ki-šú <sup>6</sup> [ <sup>giš</sup> e ]r[e]n <sub>1</sub> ḫum-tám gar-an-ma a-šú ub-bal
A <sub>ii9</sub>	DIŠ na sag.du-su gig <sup>meš</sup> ku <sub>7</sub> .ku <sub>7</sub> diri <sup>meš</sup> saḫ-lé-e súd
F <sub>12a</sub>	[ ] sag.du-su gig ku <sub>7</sub> .k[u <sub>7</sub> di]ri sag.du-su SAR-ab saḫ-lé-e súd
A <sub>ii10</sub>	10 gín <sup>sim</sup> buluḫ 5 <gín> <sup>sim</sup> ḫab 10 gín naga si <sup>sim</sup> gúr.gúr
F <sub>12b</sub>	10 gín ill[u ...] <sup>sim</sup> [ <sup>13</sup> ] naga si <sup>sim</sup> gúr.gúr
A <sub>ii11</sub>	<sup>sim</sup> li ana šà šub ina a.geštin.na ḫi.ḫi 5 <gín> KUG.GAN lál-su-ma [ti(n-uṭ)]
F <sub>13b</sub>	<sup>sim</sup> li ana lib-bi šub-di ina a.geštin.na ḫi.ḫi [ ] lál-ma ti
A <sub>ii12</sub>	DIS na sag.du-su gig <sup>meš</sup> k[u <sub>7</sub> .ku <sub>7</sub> ] diri <sup>meš</sup> sag<.du <sup>2</sup> >-su sa[r-ab]
G <sub>ii9</sub>	DIŠ na sag.du-su gig ku <sub>7</sub> .ku <sub>7</sub> diri [...]
A <sub>ii13</sub>	i <sup>giš</sup> er[en <sup>giš</sup> er]en súd ana ugu mar <sup>meš</sup> -ma t <sup>i</sup> [-(-uṭ)]
E <sub>15</sub>	DIŠ min i+giš eren eš <sup>meš</sup> <sup>giš</sup> eren súd [...]
A <sub>ii14a</sub>	[šumma awīlu šārassu? išaḫḫuḫ?]x <sup>u</sup> ak-tam <sup>u</sup> ši-ma-ḫa ina a kúm[(.ma/meš)]
A <sub>ii15</sub>	x[xx]x[xx s]ú <sup>2</sup> numun <sup>giš</sup> bi-ni numun <sup>u</sup> kam-ka-du numun <sup>u</sup> x(x)
A <sub>ii16</sub>	<sup>u</sup> níg.gidru sipa šika nunuz ga.nu <sub>11</sub> <sup>mušen</sup> gaz si[m]
A <sub>ii17</sub>	ina i.giš ḫi.ḫi sag.du-su šés-ma sík gub-a[z] (for duplicates of this recipe see JMC 5 (2005) 12, 155'-158')
A <sub>ii18</sub>	én m[un]šub kala.ga munšub kala.ga
A <sub>ii19</sub>	munšub mú.da munšub mú.da tu <sub>6</sub> .én (for duplicates of this incantation see JMC 5 (2005) 12, 159'-160')
A <sub>ii20</sub>	dù.dù.bi <sup>na4</sup> gug <sup>na4</sup> za.gin <sup>na4</sup> d[u]ḫ.ši.a <sup>na4</sup> nír
A <sub>ii21</sub>	<sup>na4</sup> babbar.min <sub>5</sub> <sup>na4</sup> igi ku <sub>6</sub> <sup>na4</sup> muš.Gír <sup>na4</sup> aš.gì.gì <sup>na4</sup> ugu.aš.gì.gì
A <sub>ii22</sub>	<sup>na4</sup> kur-nu dib <sup>na4</sup> šuba <sup>na4</sup> šuba á.zi.da <sup>na4</sup> šuba á.gùb.bu
A <sub>ii23</sub>	ina <sup>sík</sup> ḫé.med è ina sík-šú kešda sík min (for duplicates of this recipe see JMC 5 (2005) 12, 162'-164')
A <sub>ii24</sub>	DIŠ ki.min mu-šá-ti-šú ti-qé ku-niš-tam ta-šap-par ur-ṭe-e
H <sub>ii'8a</sub>	ak.ak.bi mu-šá-ti-šá ti-qé ku-niš-tam ta-šap-par ur-ṭe-e
A <sub>ii25</sub>	<sup>giš</sup> gišimmar šá igi tu <sub>15</sub> si.sá zap-pi an[še.k]ur.ra pu-ḫa-li babbar 7 u 7

H <sub>ii</sub> <sup>8b</sup>	KU <sup>giš</sup> gišimmar šá <ina nu> tu <sub>15</sub> si.sá <sup>2'</sup> <<[i]na nu>> zap-pi anše.kur.ra	babbar 7 u 7
A <sub>ii26</sub>	KA.kešda kešda ina sík-šú kešda-as én [7-šú] šid-nu	
H <sub>ii</sub> <sup>9b</sup>	KA.kešda kešda ina sík-šá kešda én 7-šú šid-nu	
H <sub>ii10</sub>	[x]xxx ud 3 kam ti-ik-ka-šá gu <sub>7</sub> -ši a-di sík-šá gub-zu nu duḥ	
A <sub>ii27</sub>	DIŠ na ud.da tab-ma x sík sag.du-šú i-šaḫ <sup>1</sup> -ḫu-uḫ	
A <sub>ii28</sub>	zi sag.ki tuku.tuku sag.du-su SAR-ab l gín	
A <sub>ii29</sub>	u <sub>5</sub> argab <sup>mušen</sup> ina i.giš súd sag.du-su šed <sub>7</sub> -ma tin (for duplicates of this recipe see JMC 5 (2005) 11, 141'-142')	
A <sub>ii30</sub>	DIŠ ki.min numun <sup>ú</sup> tar-muš <sub>8</sub> 1/2 sila ḫád.a gaz sim ki zì.kum ḫi.ḫi ina a gazi <sup>sa</sup> [ <sup>r</sup> sila <sub>11</sub> ]	
A <sub>ii31</sub>	sag.du-su SAR-ab i.giš šés lal-su-ma ud 3 kám nu duḥ ti[n]	
A <sub>ii32</sub>	DIŠ na sag.du-su gur-ru-ud saḫ-lé-e si-ka-ti sag.du-su X[V <sup>2</sup> xxx lal]	
Q <sub>12a</sub>	DIŠ na sag.du-su gur-ru-ud saḫ-lé-e si-ke-[ti ...]	
A <sub>ii33</sub>	ud 3 kam nu duḫ-ár ina 4 u <sub>4</sub> -me sag.du-su SAR-ab ina <sup>ú</sup> naga sag.du-[su luḫ-si]	
Q <sub>12b</sub>	[...] <sup>13'</sup> [i]na a naga.si sag.du-su luḫ-si	
A <sub>ii34</sub>	i.giš šés <sup>giš</sup> eren <sup>giš</sup> šur.mìn gaz ina i.giš <sup>giš</sup> eren ḫi.ḫi 3 u <sub>4</sub> -me sag.du-su šés ti-uṭ	
Q <sub>13b</sub>	i+giš eš <sup>meš</sup> [...]	
A <sub>ii35</sub>	DIŠ ki.min <sup>ú</sup> ḫab súd mar <sup>1</sup> <sup>ú</sup> za.ba.lam lal-su	
A <sub>ii36</sub>	DIŠ na sag.du-su kúm dib-al ana kúm sag.du zi-ḫi	
A <sub>ii37</sub>	šika ninindu sumun zì.kum ina a gazi <sup>sar</sup> sila <sub>11</sub> sag.du-su [lal <sup>?</sup> (xx)] (for duplicates to this recipe see JMC 5 (2005) 10-11, 128')	
A <sub>ii38</sub>	saḫ-lé-e bu-tu-ut-ta ina a gazi <sup>sar</sup> sila <sub>11</sub> lal-id	
A <sub>ii39</sub>	saḫ-lé-e <sup>šim</sup> li <sup>šim</sup> gúr.gúr ina a gazi <sup>sar</sup> sila <sub>11</sub> lal	
A <sub>ii40</sub>	<sup>ú</sup> qud-ra UD MIN MIN <sup>ú</sup> ḫal-tap-pa-na <sup>giš</sup> maš. <sup>ḫuš</sup> sila <sub>11</sub> lal	
A <sub>ii41</sub>	<sup>ú</sup> geštin ka <sub>5</sub> .a ina a gazi <sup>sar</sup> sila <sub>11</sub> lal <sup>ú</sup> má.eriš.má-lá-e min	
A <sub>ii42</sub>	<sup>ú</sup> la-ḫa-ga ina a gazi <sup>sar</sup> sila <sub>11</sub> lal (for duplicates to ii.38-39 see JMC 5 (2005) 11, 129')	
A <sub>ii43</sub>	DIŠ na sag.du-su dugud ana tin-šú <sup>šim</sup> gúr.gúr <sup>šim</sup> li <sup>ú</sup> KUR.KUR	
A <sub>ii44</sub>	<sup>šim</sup> ses Ú.KUR.RA 1-niš súd ki illu <sup>šim</sup> buluḫ u i.udu	
A <sub>ii45</sub>	gu <sub>4</sub> ḫi.ḫi ina kuš.edin SUR 5 u <sub>4</sub> -me lal-su sag.du-su	
A <sub>ii46</sub>	SAR-ab rib-ki ina a gazi <sup>sar</sup> kúm sila <sub>11</sub> lal-id (for duplicates to this recipe see JMC 5 (2005) 14, 223'-224')	
A <sub>ii47</sub>	DIŠ na sag.du-su i-šag-gúm <sup>ú</sup> ḪAR.LUM.BA.ŠIR <sup>ú</sup> ak-tam	
A <sub>ii48</sub>	KA tam-tim <sup>šim</sup> gúr.gúr <sup>šim</sup> li <sup>giš</sup> eren <sup>giš</sup> šur.mìn	
A <sub>ii49</sub>	<sup>ú</sup> KUR.KUR <sup>ú</sup> kur-ka-nu <sup>ú</sup> ša-šu-un-tú <sup>ú</sup> si-i <sup>2</sup> -ḫa <sup>2</sup>	
A <sub>ii50</sub>	<sup>ú</sup> ar-gan-nu <sup>ú</sup> ba-ri-rat <sup>ú</sup> dili [súd]	
A <sub>ii51</sub>	ina i.giš du <sub>8</sub> .lál ḫi.ḫi ina kuš SUR-re lal-ma [ti(n-uḫ)]	
A <sub>ii52</sub>	DIŠ na ina dib-it [g]idim <sup>1</sup> sag.ki <sup>ii</sup> -šú <sup>ú</sup> zā <sup>2</sup> -qa <sup>2</sup> ]-x [xxx]	
I <sub>ob38</sub>	DIŠ ki.min (i.e. na gidim ugu-šú mar <sup>1</sup> -ru)	
A <sub>iii1</sub>	piš <sub>10</sub> . <sup>d</sup> i <sub>7</sub> <sup>šim</sup> dmaš gul-gu <sup>1</sup> -lat nam.l[ <sup>ú</sup> .u <sub>18</sub> .lu]	
I <sub>ob38</sub>	piš <sub>10</sub> . <sup>d</sup> i <sub>7</sub> <sup>ú</sup> KUR.KUR <sup>šim</sup> dmaš si dāra.bar šika gul-gu[l nam.lú.u <sub>18</sub> .lu]	
J <sub>4a</sub>	[ nam.lú.]u <sub>18</sub> .lu	
A <sub>iii2</sub>	illu li.tar i.udu éllag gu <sub>4</sub> ge <sub>6</sub> šá 2,30 <sup>ú</sup> [si-ḫu]	
I <sub>ob</sub> 39a	illu li.dur i.udu éllag gu <sub>4</sub> ge <sub>6</sub> šá gùb <sup>giš</sup> si-ḫa	
J <sub>4b</sub>	illu li.tar <sup>šim</sup> buluḫ [ <sup>5'</sup> ]	
A <sub>iii3-4a</sub>	<sup>ú</sup> ár-gan-na <sup>ú</sup> ba-ri-rat a.gar.gar maš.dà [uzu] <sup>4</sup> nam.lú.u <sub>18</sub> .lu uzu maš.dà	
I <sub>ob</sub> 39b	<sup>gi</sup> [ <sup>š</sup> ár-gan-na] <sup>40'</sup> <sup>giš</sup> ba-ri-ra-tam a.gar.gar maš.dà uz[u maš.dà] <sup>41'</sup> uzu nam.lú.u <sub>18</sub> .lu	
J <sub>5b</sub>	[ n]a <sup>ú</sup> ba-ri-rat a.gar.gar maš.dà uzu maš.dà [(xx)] <sup>6</sup> [uzu nam.lú.u <sub>18</sub> .lu]	
A <sub>iii4b</sub>	mun <sup>1</sup> ku-PAD si dār[a.bar]	
I <sub>ob</sub> 41b	mun eme-sal-lim : m[un <sup>?</sup> ku <sup>?</sup> -PAD <sup>?</sup> ]	

J<sub>6b</sub>\* [ s]i dàra.bar  
 A<sub>iii5</sub> 14 ú<sup>més</sup> ŠEŠ 1-niš gaz qu<sub>5</sub>-gur šá <šu.gidim.ma> én dup-pir lem-nu  
 I<sub>ob</sub>. 42\* pap 14 ú<sup>hi.a</sup> qu-ta-ri šá š[u.gidim.ma (xx)]  
 J<sub>6b</sub>\* 14 ú<sup>més</sup> [qu<sub>5</sub>-gur<sup>?</sup> 2' šá šu<sup>?</sup>.gidim<sup>?</sup>.m]a<sup>?</sup> : én<sup>1</sup> dup-pir lem-nu<sup>1</sup>  
 A<sub>iii6</sub> én mu-šal-lim é.kur.ra ana ugu šid-ma SAR-šú  
 J<sub>7b</sub>\* [é]n [m]u-šal-lim é.kur ana ugu šid-nu [ ]

A<sub>iii7</sub> DIŠ na sag.ki.dib.ba ina nu a-dan-ni-šú uš-šú u mim-ma  
 A<sub>iii8</sub> ina kal uzu<sup>més</sup>-šú tag.tag-su šu gidim<sub>7</sub>.ma šá-né-e  
 A<sub>iii9</sub> <sup>d</sup>iš-tar ana tin-šú <sup>u</sup>si-l<sup>i</sup> <sup>u</sup>ár-gan-na <sup>u</sup>ba-ri-rat  
 A<sub>iii10</sub> 1 gín úh<sub>7</sub>.<sup>d</sup><sub>17</sub> <sup>u</sup>AŠ.BAD gi šul.<sub>7</sub><sup>i</sup>  
 A<sub>iii11</sub> ina zì.kum u kaš.sag tara-bak lal-id  
 (for duplicates to this recipe see JMC 1 (2003) 7, 126'-128a')

A<sub>iii12</sub> DIŠ ki.min šur-šum-mi kaš šur-šum-mi a.geštin.na kala.ga  
 A<sub>iii13</sub> šur-šum-mi <kaš.sag> zú.lum.ma NI.TUK<sup>ki</sup> (x) 1 gí[n] i.udu  
 A<sub>iii14</sub> <sup>sim</sup>gig ina i.nun súd mar  
 (for duplicates to this recipe see JMC 1 (2003) 7, 128b'-129')

A<sub>iii15</sub> DIŠ na sa sag.ki-šú dib-su-ma igi<sup>ii</sup>-šú múd ú-kal-la  
 A<sub>iii16</sub> <sup>sim</sup>gúr.gúr <sup>sim</sup>li zi še.sa.a duh.še.giš.<sub>1</sub>  
 A<sub>iii17</sub> hād.du gaz sim ina kaš tara-bak lal  
 A<sub>iii18</sub> DIŠ na sa sag.ki-šú gig <sup>sim</sup>li <sup>sim</sup>gúr.gúr a.gar.gar maš.dà  
 A<sub>iii19</sub> zi gig 1-niš ina kaš tara-bak lal-ma ti-uṭ  
 (for duplicates to this recipe see JMC 1 (2003) 6, 70)

A<sub>iii20</sub> DIŠ na sa sag.ki XV-šú zi<sup>1</sup>-ma igi XV-šú ér ú-kal  
 A<sub>iii21</sub> saḫ-lé-e bil-ti <sup>u</sup>HAR.HAR gazi<sup>sar</sup> <sup>u</sup>eme.ur.gi<sub>7</sub>  
 A<sub>iii22</sub> ina a gazi<sup>sar</sup> tara-bak zi še.sa.a ana igi ta-šap-aḫ<sup>1</sup>  
 A<sub>iii23</sub> sag.du-su SAR-ab lal-ma ti-uṭ  
 (for duplicates to this recipe see JMC 1 (2003) 7, 100'-101')

A<sub>iii24</sub> DIŠ na sa sag.ki 2,30-šú zi<sup>1</sup>-ma igi 2,30-šú ér ú-kal níg.lal min  
 (for duplicates to this recipe see JMC 1 (2003) 7, 102')

A<sub>iii25</sub> DIŠ na sa sag.ki xv-šú u 2,30-šú zi<sup>1</sup>-ma igi<sup>ii</sup>-šú [k]<sup>1</sup>-lal-an  
 A<sub>iii26</sub> ér ú-kal-la saḫ-lé-e bil-ti šum<sub>4</sub>-ma ina kaš  
 A<sub>iii27</sub> šum<sub>4</sub>-ma ina ga ùz tara-bak sag.du-su SAR lal-ma [ti(n)]  
 (for duplicates to this recipe see JMC 1 (2003) 7, 103'-104')

A<sub>iii28</sub> DIŠ na sag.ki xv-šú dib-su-ma igi xv-šú múd ú-kal  
 A<sub>iii29</sub> saḫ-lé-e <sup>u</sup>HAR.HAR im.babbar <sup>u</sup>kiši<sub>16</sub>.hab<sup>?</sup> zi še.sa.a ba.ba.za mun[u<sub>5</sub> (x)]  
 A<sub>iii30</sub> 1-niš hi.hi ina a.geštin.na tara-bak ki.min  
 (for duplicates to this recipe see JMC 1 (2003) 6, 90'-91')

A<sub>iii31</sub> DIŠ na sag.ki 2,30-šú dib-su-ma igi 2,30-šú múd ú-kal  
 A<sub>iii32</sub> <sup>u</sup>KI.KAL.hi.rí <sup>u</sup>su.an.dar.ra <sup>sim</sup>MUG 1-niš gaz  
 A<sub>iii33</sub> sim ina ga u a.geštin.na tara-bak ki.min  
 (for duplicates to this recipe see JMC 1 (2003) 6-7, 92'-93')

A<sub>iii34</sub> DIŠ na sag.ki<sup>més</sup>-šú dib<sup>més</sup>-šú-ma igi<sup>ii</sup>-šú múd ú-kal-la  
 A<sub>iii35</sub> <sup>sim</sup>gúr.gúr <sup>sim</sup>li zi še.sa.a duh.še.giš.<sub>1</sub>  
 A<sub>iii36</sub> ša-bu-lu-tú gaz sim ki zì.kum hi.hi ina kaš sila<sub>11</sub> lal-[ma ti(n)]  
 (for duplicates to this recipe see JMC 1 (2003) 7, 94'-95')

A<sub>iii37</sub> DIŠ na gig-ma gig-su ana sag.du-šú ip-pu-uš ana ti-<sup>1</sup>šú<sup>1</sup>  
 A<sub>iii38</sub> [<sup>sim</sup>gúr.gúr <sup>sim</sup>li [n]umun <sup>u</sup>ÁB.GAB <sup>u</sup>ša-šu-un-tam  
 A<sub>iii39</sub> <sup>1</sup>ú<sup>1</sup> xxxx še<sup>1</sup>-e-ni 5 ú<sup>més</sup> ŠEŠ 1-niš súd

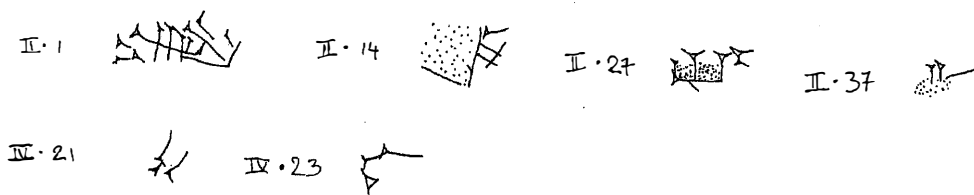
A <sub>III40</sub>	<i>ina</i> ì.giš ò.ò.ò <i>ina</i> NE kúm- <i>am</i> sag.du- <i>su</i> SAR- <i>ab</i>
A <sub>III41</sub>	šéš- <i>su-ma</i> tin- <i>u</i>
A <sub>III42</sub>	DIŠ na <i>ina</i> líl-šú kúm <i>ana</i> sag.du-šú <i>ip-pu-uš-ma</i> sag.du- <i>su</i> dugud- <i>ma</i>
A <sub>III43</sub>	<i>ina</i> zi-šú sag.du- <i>su</i> <i>ana</i> igi-šú gíd.[d]a- <i>su</i>
A <sub>III44</sub>	<i>ana</i> tin-šú <sup>sim</sup> li <sup>u</sup> <i>mar-gu-ša</i> <sup>u</sup> <i>ur-nu-q[a ina<sup>na4</sup> (?)</i> ur- <i>ša</i> súd
A <sub>III45</sub>	<i>ina</i> líl ì.sumun šub sag.du- <i>su</i> šéš- <i>ma</i> kúm sag.du <i>i-te</i> l[ <i>l</i> ]i (for duplicates to this recipe see JMC 5 (2005) 14, 227'-229')
A <sub>III46</sub>	[diš] min <sup>sim</sup> gúr.gúr <sup>sim</sup> li numun <sup>u</sup> ÁB.GAB <sup>l</sup> (text: DAH) súd <i>ina</i> ì.sumun ò.ò.ò min
A <sub>III47</sub>	DIŠ na <i>ina</i> líl-šú kúm <i>ana</i> igi <sup>ii</sup> -šú <i>ip-pu-uš-ma</i> igi <sup>ii</sup> -šú <i>bar-ra</i>
A <sub>III48</sub>	[i] <sup>sim</sup> li <i>gi-na-a</i> <i>ana</i> sag.ki-šú <i>tu-qar-ár</i>
A <sub>III49</sub>	[kúm igi] <sup>ii</sup> -šú <i>i-te-el-li</i>
A <sub>III50</sub>	[DIŠ na <i>ina</i> ] líl-šú kúm <i>ana</i> šà geštu <sup>ii</sup> -šú <i>ip-pu-uš-ma</i> geštu <sup>ii</sup> -šú dugud
L <sub>III61a</sub>	DIŠ na <i>ina</i> si-li-i'-ti-šú kúm <i>ana</i> šà geštu <sup>ii</sup> -šú <i>ip-pu-uš-ma</i> geštu <sup>ii</sup> -šú dugud
A <sub>III51</sub>	[i] kur.gi <sup>m</sup> [ <sup>u</sup> še] <sup>n</sup> <i>ana</i> šà geštu <sup>ii</sup> -šú šub- <i>ma</i> neš-mu-šú <i>i-qal-lil</i>
L <sub>III61b</sub>	ì kur.gi <sup>mu</sup> [ <sup>u</sup> še] <sup>n</sup> 62' <i>ana</i> šà geštu <sup>ii</sup> -šú šub- <i>ma</i> neš-mu-šú <i>i-qal-lil</i>
A <sub>III52</sub>	[su <sup>u</sup> š gi]š.nam[.tar ní]ta <i>tu-ħas-sa</i> <i>ana</i> šà geštu <sup>ii</sup> -šú šub- <i>ma</i> <i>ina-eš</i>
L <sub>III62b</sub>	su <sup>u</sup> š gi[š.n]am.tar níta <i>tu-pa-aš</i> <i>ana</i> šà geštu <sup>ii</sup> -šú šub- <i>ma</i> <i>ina-[eš]</i>
A <sub>IV1</sub>	[DIŠ na <i>ina</i> líl-šú kú]m <i>ana</i> gú-šú <i>ip-pu-uš</i> lag mun
A <sub>IV2</sub>	[...] gú- <i>su</i> lal- <i>ma</i> <i>ina-eš</i>
A <sub>IV3</sub>	[DIŠ na <i>ina</i> líl-šú kúm] <i>ana</i> šà-šú <i>ip-pu-uš</i> geštin sur.ra
A <sub>IV4</sub>	[...]x ma a.gar.gar maš.dà še <sub>10</sub> argab <sup>l</sup> (IB:NIG) <sup>mušen</sup> še <sub>10</sub> tu <sup>mušen</sup>
A <sub>IV5</sub>	[...] pa <sup>giš</sup> MI.pàr 1- <i>niš</i> gaz sim <i>ina</i> ì.udu ò.ò.ò <i>ina</i> ùmmu <sup>l</sup> (text: kuš <sup>u</sup> a.edin.<lal>) SUR
A <sub>IV6</sub>	[xxx]x šà-šú lal- <i>ma</i> tin- <i>u</i>
A <sub>IV7</sub>	[DIŠ] na <i>ina</i> líl-šú kúm <i>ana</i> em-ši-šú <i>ip-pu-uš</i> <sup>giš</sup> GAM.ma
A <sub>IV8</sub>	<sup>u</sup> eme.ur.gi <sub>7</sub> 1- <i>niš</i> súd <i>ina</i> kaš šeg <sub>6</sub> -šal lal- <i>su-ma</i> tin- <i>u</i>
A <sub>IV9</sub>	DIŠ na <i>ina</i> líl-šú kúm <i>ina</i> murub <sub>4</sub> -šú <i>ip-pu-uš</i> al.ús.sa šeg <sub>6</sub> -šal lal- <i>su-ma</i> tin- <i>u</i>
A <sub>IV10</sub>	DIŠ na <i>ina</i> líl-šú kúm <i>ina</i> giš-šú <i>ip-pu-uš</i> <sup>sim</sup> ses súd <i>ina</i> ì ħal- <i>ša</i> <i>ana</i> giš-šú kešda- <i>ma</i> tin- <i>u</i>
W <sub>II45</sub>	[DIŠ na <i>ina</i> líl-šú kúm <i>ana</i> š]a <sup>?</sup> giš-šú <i>ip-pu-uš</i> <sup>sim</sup> ses s[úd ...]
A <sub>IV11</sub>	DIŠ na <i>ina</i> líl-šú kúm <i>ina</i> ġir-šú <i>ip-pu-uš</i> šika ninindu gaz sim <i>ina</i> zì ġig ò.ò.ò <i>ina</i> a gazi <sup>sar</sup> sila <sub>11</sub> ġir <sup>ii</sup> -šú min
A <sub>IV12</sub>	DIŠ na <i>ina</i> šà geštu <sup>ii</sup> -šú ġim šu.ġidim.ma ġu <sub>7</sub> -šú <i>u</i> siġ.siġ- <i>su</i> -[m]a <ġ> <sup>sim</sup> ġig ì ġi dūġ.ga
R <sub>130</sub>	DIŠ na šà geštu <sup>ii</sup> -šú ġim šu.ġidim.ma ġu <sub>7</sub> -šú 31 <i>u</i> siġ <sup>meš</sup> - <i>su</i> ì <sup>sim</sup> ġig ì ġi dūġ.ga
L <sub>II63</sub>	DIŠ na geštu <sup>ii</sup> -šú ġim ša šu.ġidim.ma ġu <sub>7</sub> <sup>meš</sup> -šú [u] siġ <sup>meš</sup> -šú i+giš <sup>sim</sup> ġig i+giš ġi dūġ.g[a]
N <sub>r18</sub>	DIŠ na šà geštu <sup>ii</sup> -šú ġim šu.ġi[dim.ma ġ]u <sub>7</sub> <sup>meš</sup> -šú u siġ.siġ- <i>su</i> ì [siġ]ġi[ġ] 19 ì ġi dūġ.ga
A <sub>IV13a</sub>	ì <sup>giš</sup> li <i>a-ħe-e tu-raq-qa</i> 1- <i>niš</i> ò.ò.ò <i>ana</i> šà geštu <sup>ii</sup> -šú ġar- <i>an</i> lag mun <i>ina</i> sik <sup>u</sup> aka nigin- <i>me</i>
R <sub>132</sub>	ì <sup>sim</sup> li <i>a-ħe-e tu-raq-qa</i> 1- <i>niš</i> ò.ò.ò 33 <i>ana</i> šà geštu <sup>ii</sup> -šú ġar- <i>an</i> lag mun <i>ina</i> sik <sup>u</sup> aka nigin- <i>mi</i>
L <sub>II64</sub>	i+giš <sup>sim</sup> li <i>a-ħe-e tu-raq-qa</i> 1- <i>niš</i> ò.ò.ò <i>ana</i> šà geštu <sup>ii</sup> -šú šub lag mun <i>eme-sal-lim</i> [ina] 65' sik <sup>u</sup> aka nigin
N <sub>r19b</sub>	ì <sup>sim</sup> li [a-ħe-e tu]- <i>raq-qa</i> 1- <i>niš</i> ò.ò.ò <i>ana</i> šà geštu <sup>ii</sup> -šú [ġar-a]n lag m[un] [ ]
A <sub>IV13b</sub>	<i>ana</i> šà geštu <sup>ii</sup> -šú ġar
R <sub>134a</sub>	<i>ana</i> šà geštu <sup>ii</sup> -šú ġar- <i>an</i>
L <sub>II65b</sub>	<i>ana</i> šà geštu <sup>ii</sup> -šú ġar
N <sub>20</sub>	<i>ana</i> šà geštu <sup>ii</sup> -šú ġar- <i>an</i>
R <sub>134b</sub>	kaš dida siġ <sub>5</sub> zì ġú.gal 35 zì ġú.tur zì ÁŠ.AN.NA zì gazi <sup>sar</sup> mál'- <i>ma-liš</i> 26 <i>ina</i> i+giš eren ò.ò.ò
L <sub>II65c</sub>	kaš dida siġ <sub>5</sub> zì ġú.gal zì ġú.tur zì ÁŠ.A.AN 66' zì gazi <sup>sar</sup> zì <sup>giš</sup> eri- <i>ni</i>
N <sub>20b</sub>	kaš dida s[ig <sub>5</sub> ]- <i>t</i> i zì ġú.gal zì ġú.tur zì ÁŠ.A.AN.N[A zì gazi <sup>sar</sup> ] 21 mál'- <i>ma-liš</i> <i>ina</i> ì <sup>giš</sup> e[r]en ò.ò.ò
R <sub>134c</sub>	<i>ina</i> kaš <i>tara-bak</i> lal
L <sub>II66b</sub>	<i>ina</i> kaš <i>tara-bak</i> [lal] ti- <i>u</i>
N <sub>21b</sub>	<i>ina</i> kaš <i>tara-bak</i> lal- <i>su</i> [ ]
A <sub>IV14a</sub>	DIŠ na geštu <sup>ii</sup> -šú ġig- <i>ma</i> šà geštu <sup>ii</sup> -šú bi- <i>iš</i> siġ.siġ- <i>su</i>
L <sub>II67</sub>	DIŠ na geštu <sup>ii</sup> -šú ġi[ġ- <i>ma</i> šà geš]tu <sup>ii</sup> -šú bi- <i>iš</i> siġ <sup>meš</sup> - <i>su</i> ĠÍR.ĠÍR-s[u xxx] °ú ra x

A <sub>iv14b</sub>	u gu <sub>7</sub> -šú-ma la nú-lal <sup>šim<sub>1</sub>i šim</sup> gúr.gúr				
L <sub>ii68a</sub>	gu <sub>7</sub> -šú-ma la n[ú-lal <sup>šim<sub>1</sub>i šim</sup> gúr.gúr <sup>šim<sub>1</sub>GÍR</sup>				
A <sub>iv15a</sub>	<sup>šim<sub>1</sub>MUG</sup>	<sup>im<sub>1</sub>kal.gug</sup>	ana NE	šub	geštu <sup>ii</sup> -šú SAR
L <sub>ii68b</sub>	<sup>šim<sub>1</sub>BAL</sup> <sup>šim<sub>1</sub>MUG</sup> [x] <sup>sar</sup> im.kal.l[a] <sup>69</sup> <sup>im<sub>1</sub>kal<sup>1</sup>.gug</sup> [pap <sup>?</sup> an <sup>?</sup> -n]am ina NE <sup>giš<sub>1</sub>kiš<sub>16</sub></sup> šà geštu <sup>ii</sup> -šú SAR-ár				
A <sub>iv15b</sub>	ana šà geštu <sup>ii</sup> -šú gar-an				
L <sub>ii70</sub>	[ana <sup>?</sup> šà <sup>?</sup> geštu <sup>ii</sup> -šú <sup>?</sup> gar-an <sup>?</sup> ud 3] kám an-nam d[ù-u]š-ma ina ud 4 kám šà geštu <sup>ii</sup> -šú ta-kap-par-ma <sup>71</sup> [...]x taq <sup>?</sup> -qa <sup>?</sup> -ru <sup>?</sup>				
A <sub>iv15c</sub>	im.saḥar.na <sub>4</sub> .kur.ra	<sup>16</sup> ana šà geštu <sup>ii</sup> -šú mú-aḥ			
L <sub>ii71b</sub>	im.saḥar.na <sub>4</sub> .kur.ra súd ina <sup>gi</sup> sag.kud ana <sup>[šim<sub>1</sub>]</sup> šà geštu <sup>ii</sup> -šú mú-aḥ				
A <sub>iv17a</sub>		<sup>šim<sub>1</sub>gúr.gúr</sup> <sup>šim<sub>1</sub>i</sup>	<sup>šim<sub>1</sub>GAM.ma</sup> <sup>šim<sub>1</sub>d</sup> maš		
R <sub>37</sub>		[ <sup>šim<sub>1</sub>gúr</sup> ].gúr <sup>šim<sub>1</sub>i</sup>	<sup>šim<sub>1</sub>GAM.ma</sup> <sup>šim<sub>1</sub>d</sup> maš		
N <sub>rev22</sub>	DIŠ na šà geštu <sup>ii</sup> -šú gim šu.gidim.ma	[g]u <sub>7</sub> -šú <sup>šim<sub>1</sub>i</sup>	<sup>šim<sub>1</sub>gúr.gúr</sup> <sup>šim<sub>1</sub>xxx</sup> xx[x]		
S <sub>ii23</sub>		[ <sup>šim<sub>1</sub>i</sup> gúr.gúr] <sup>šim<sub>1</sub>i</sup>	<sup>šim<sub>1</sub>GAM.me</sup> <sup>šim<sub>1</sub>gig</sup>		
A <sub>iv17b</sub>	<sup>šim<sub>1</sub>GÍR</sup> <sup>šim<sub>1</sub>MUG</sup> <sup>šim<sub>1</sub>buluḥ</sup> gi dūg.ga				
R <sub>38</sub>	[ <sup>šim<sub>1</sub></sup> ] <sup>šim<sub>1</sub>MUG</sup> <sup>šim<sub>1</sub>buluḥ</sup> gi dūg.ga				
N <sub>rev23a</sub>	šim.šal <sup>šim<sub>1</sub>MUG</sup> gi dūg.ga				
S <sub>ii24</sub>	[ <sup>šim<sub>1</sub>ses</sup> <sup>šim<sub>1</sub>GÍR</sup> <sup>šim<sub>1</sub>BAL</sup> <sup>šim<sub>1</sub>buluḥ</sup> <sup>25</sup> gi <sup>1</sup> dūg.ga				
A <sub>iv18</sub>	úKUR.KUR úmaš.tab.ba <sup>im<sub>1</sub>kal.gug</sup> gazi <sup>sar</sup> úkur-ka-nu-u			šim.šal	
R <sub>39</sub>	[ú]maš.tab.ba <sup>im<sub>1</sub>kal.gug</sup> gazi <sup>sar</sup> <sup>40</sup> [úkur-k]a <sup>1</sup> -nu-ú			šim.šal	
N <sub>rev23b</sub>	úKUR.KUR úmaš.tab.ba [xxx]xxx[xx]				
S <sub>ii25b</sub>	úKUR.KUR úmaš.tab.ba gazi <sup>sar</sup> <sup>26</sup> im <sub>1</sub> kal.gug úkur-ka-nu-u <sup>šim<sub>1</sub>MAN.DU</sup> <sup>27</sup> šim.šal				
A <sub>iv19</sub>	<sup>giš<sub>1</sub>eren</sup> <sup>15</sup> ú <sup>hi.a</sup> líp-pi ša šu.gid[i]m.ma múd <sup>giš<sub>1</sub>eren</sup> sud ana šà geštu <sup>ii</sup> -šú gar-an				
R <sub>40b</sub>	<sup>giš<sub>1</sub>eren</sup> <sup>41</sup> [14] ú <sup>hi.a</sup> líp-pi šu.gidim.ma <sup>42</sup> [múd <sup>giš<sub>1</sub>eren</sup> ] sud ana šà geštu <sup>ii</sup> -šú gar-an				
N <sub>rev24</sub>	<sup>šim<sub>1</sub>buluḥ</sup> <sup>giš<sub>1</sub>eren</sup> [n ú] <sup>meš</sup> líp-pi šu.[gidi] <sup>1</sup> m.ma <sup>1</sup> múd [ <sup>giš<sub>1</sub>eren</sup> ] sud ana šà geštu <sup>ii</sup> -šú gar-an				
S <sub>ii27b</sub>	<sup>giš<sub>1</sub>eren</sup> pap <sup>17</sup> ú <sup>hi.a</sup> NU <sup>meš</sup> <sup>28</sup> šá geštu <sup>ii</sup> <sup>meš</sup> gig <sup>meš</sup>				
A <sub>iv20</sub>	DIŠ na geštu <sup>ii</sup> -šú lugud ú-ka <sup>1</sup> -la ana ti-šú <sup>šim<sub>1</sub>ses</sup> <sup>giš<sub>1</sub>eren</sup> .BAD gazi <sup>sar</sup> a-nu-ḥa-ru				
N <sub>rev25</sub>	DIŠ na geštu <sup>ii</sup> -šú lugud ú-k[al-la ana ti-šú] [ <sup>šim<sub>1</sub>ses</sup> <sup>giš<sub>1</sub>eren</sup> .BAD gazi <sup>sar</sup> an-nu-ḥa-ra				
M <sub>ob5</sub>	[. . . . .] °ú-ka <sup>1</sup> -la ana ti-šú <sup>šim<sub>1</sub>ses</sup> <sup>gi</sup> [. . . . .] <sup>6</sup> [. . . . .]				
R <sub>448</sub>	[DIŠ na geštu <sup>ii</sup> -šú lugud ú-ka <sup>1</sup> -la ana ti-šú <sup>49</sup> [. . . . .] an-nu-ḥa-ra				
S <sub>ii16</sub>	DIŠ na geštu <sup>ii</sup> -šú lugud ú-ka <sup>1</sup> -la ana ti-šú <sup>17</sup> <sup>šim<sub>1</sub>ses</sup> <sup>giš<sub>1</sub>eren</sup> .BAD gazi <sup>sar</sup> an-nu-ḥa-ra				
A <sub>iv21</sub>	im.babbar ú <sup>hi.a</sup> ḤAR.ḤAR ú babbar 7 ú <sup>hi.a</sup> àra-en líp-pi tála-pap ana šà geštu <sup>ii</sup> -šú gar-an				
N <sub>rev25b</sub>	[. . . . .] <sup>26</sup> [ú <sup>hi.a</sup> ḤAR.ḤAR ú [7] ú <sup>meš</sup> ] [šE[š] àra-en sim líp-pi tála-pap ana šà geštu <sup>ii</sup> -šú gar-an				
M <sub>ob6b</sub>	im.babbar ú <sup>hi.a</sup> ḤAR.ḤAR ú babbar 7 ú <sup>hi.a</sup> [...] <sup>7</sup> [. . . . .] šà geštu <sup>ii</sup> -šú gar-an				
R <sub>450</sub>	im.babbar ú <sup>hi.a</sup> ḤAR.ḤAR ú babbar 7 ú <sup>hi.a</sup> àra-en				
S <sub>ii18</sub>	im.babbar ú <sup>hi.a</sup> ḤAR.ḤAR ú babbar <7> °ú <sup>hi.a</sup> <sup>19</sup> 1-niš àra <sup>1</sup> -en sim líp-pu tála-pap [ana šà geštu <sup>ii</sup> ] <sup>ii?</sup> -šú gar				
A <sub>iv22</sub>	líp-pi lat-ku-x				
N <sub>rev26b</sub>	líp-[pi . . . . .]				
M <sub>ob7b</sub>	líp-pi lat-ku [...] <sup>2</sup> [...] x šeš <sup>?</sup> [...]				
S <sub>ii20</sub>	[l]p-pu [la <sup>?</sup> -ku <sup>?</sup> ]				
A <sub>iv23</sub>	DIŠ na ana šà geštu <sup>ii</sup> -šú múd du-ak a <sup>giš<sub>1</sub>nu.úr.ma</sup> ì ḥal-ša ì <sup>giš<sub>1</sub>eren</sup> ḥi.ḥi ana šà geštu <sup>ii</sup> -šú bi.iz				
S <sub>ii21</sub>	[DIŠ n]a múd ina geštu <sup>ii</sup> -šú du-ak a <sup>giš<sub>1</sub>nu.úr.ma</sup> <sup>22</sup> [i] bára.ga ì <sup>giš<sub>1</sub>eren</sup> ḥi.ḥi ana šà geštu <sup>ii</sup> -šú b <sup>1</sup> [i.iz]				
A <sub>iv24</sub>	ì <sup>giš<sub>1</sub></sup> <sup>šim<sub>1</sub>d</sup> maš kuš bil.za.za ana šà geštu <sup>ii</sup> -šú bi.iz ì <sup>giš<sub>1</sub></sup> šaḥ 1-niš ana šà geštu <sup>ii</sup> -šú min				
A <sub>iv25</sub>	DIŠ na geštu <sup>ii</sup> -šú iš-ta-na-sa-a <sup>šim<sub>1</sub>i</sup> <sup>šim<sub>1</sub>gúr.gúr</sup> <sup>šim<sub>1</sub>MUG</sup> gaz sim <sup>kaš</sup> dida				
N <sub>rev31</sub>	DIŠ na geštu <sup>ii</sup> -šú gù.dé <sup>meš</sup> <sup>šim<sub>1</sub>i</sup> <sup>šim<sub>1</sub>gúr.gúr</sup> <sup>šim<sub>1</sub>MUG</sup> úak-[am] <sup>32</sup> <sup>kaš</sup> dida sig <sub>5</sub> -tim				
A <sub>iv26</sub>	úak-tam ina kaš šeg <sub>6</sub> -šal ba-aḥ-ru-us-su lal-id ì.udu <sup>šim<sub>1</sub>i</sup>				
N <sub>rev32b</sub>	ina kaš šeg <sub>6</sub> -šal NE-su lal-id bul-ṭu				
A <sub>iv27</sub>	ina sag.du-šú šub ud 5 kám gur.gur-ma tin-uṭ				
A <sub>iv28</sub>	DIŠ na geštu <sup>ii</sup> -šú dugud 1 gín a <sup>giš<sub>1</sub>nu.úr.ma</sup> 1 gín a <sup>šim<sub>1</sub>gig</sup> ina <sup>sik</sup> àka sud				
L <sub>iv29a</sub>	DIŠ na geštu <sup>ii</sup> -šú dugud 1 gín a <sup>giš<sub>1</sub></sup> ]				



S <sub>ii1</sub>	(see note)	<i>a-du nu.úr.ma 1 gín a &lt;<sup>šim</sup>&gt;gig<sup>12</sup> [ina<sup>si</sup>]àka sud</i>				
A <sub>iv29a</sub>	<i>ana šà geštu<sup>ii</sup>-šú gar-an</i>	<i>an-nam dù.dù-uš</i>	<i>ina ud 4 kám</i>	<i>geštu<sup>ii</sup>-šú</i>	<i>ta-kap-pár</i>	
L <sub>iv29b</sub>	<i>[ana] šà geštu<sup>ii</sup>-šú gar</i>	<sup>30</sup> <i>3 u<sub>4</sub>-me an-na-a dù.dù-uš</i>	<i>[(...)] ina ud 4 kám</i>	<i>šà geštu<sup>ii</sup>]-šú</i>	<i>ta-kap-pár</i>	
S <sub>ii12</sub>	<i>ana šà geštu<sup>ii</sup>-šú gar-an</i>	<sup>13</sup> <i>ud 3 kám an-nam [d]ù-uš</i>	<i>ina ud 4 kám</i>	<sup>14</sup> <i>šà geštu<sup>ii</sup>-šú</i>	<i>tu'-kap-p[a]r</i>	
L <sub>ii70'</sub>	<i>[ana šà geštu<sup>ii</sup>-šú gar-an</i>	<i>ud 3] kám an-nam d[ù-u]š-ma</i>	<i>ina ud 4 kám</i>	<i>šà geštu<sup>ii</sup>-šú</i>	<i>ta-kap-par-ma</i>	
L <sub>ii71a'</sub>	<i>[xxx]x taq<sup>2</sup>-qa<sup>2</sup>-ru<sup>2</sup></i>					
A <sub>iv29b</sub>	<i>im.saḥar.<sup>30(sic!)</sup>na<sub>4</sub>.kur.ra súd</i>	<i>ana šà</i>	<i>geštu<sup>ii</sup>-šú</i>	<i>mú-aḥ</i>		
L <sub>iv31</sub>	<i>im.saḥar.na<sub>4</sub>.kur.ra</i>	<i>súd x[(...)]</i>	<i>ana šà]</i>	<i>geštu<sup>ii</sup>-šú</i>	<i>mú-aḥ</i>	
S <sub>ii14b</sub>	<i>im.saḥar.na<sub>4</sub>.kur.[r]a</i>	<i>súd</i>	<i>ana šà &lt;geštu<sup>ii</sup>&gt;-šú</i>	<i>[m]ú</i>		
L <sub>ii71b'</sub>	<i>im.saḥar.na<sub>4</sub>.kur.ra</i>	<i>súd</i>	<i>ina<sup>gi</sup>sag.kud ana<sup>1</sup>šà</i>	<i>geštu<sup>ii</sup>-šú</i>	<i>mú-aḥ</i>	
A <sub>iv31</sub>	<i>DIŠ na geštu<sup>ii</sup>-šú [l<sup>2</sup>-f]a[r<sup>2</sup>-k]a-a i.udu éllag GU<sub>4</sub>.NÍTA a.gar.gar maš.dà</i>					
A <sub>iv32</sub>	<i>[<sup>u</sup>kur-ka-n][u-u (xxx)]x KU.KU<sup>giš</sup>TÚG ina NE SAR-šú</i>					
A <sub>iv33</sub>	<i>[DIŠ ki.min?<sup>š</sup>]im<sub>1</sub>gúr.gúr<sup>šim<sub>1</sub>li</sup> <sup>šim<sub>1</sub>ses</sup> <sup>šim<sub>1</sub>MUG</sup> <sup>giš</sup>eren gi &lt;dùg.&gt;ga</i>					
R <sub>ii43</sub>	<i>[<sup>šim<sub>1</sub>gúr.g</sup>ú<sup>r</sup> <sup>šim<sub>1</sub>li</sup> <sup>šim<sub>1</sub>ses</sup> <sup>šim<sub>1</sub>MUG</sup> <sup>44</sup> [<sup>giš</sup>eren g]i dùg.ga</i>					
L <sub>ii31a'</sub>	<i><sup>šim<sub>1</sub>gúr.gúr</sup> <sup>šim<sub>1</sub>li</sup> <sup>šim<sub>1</sub>ses</sup> <sup>giš</sup>eren gi dùg.ga <sup>šim<sub>1</sub>MUG</sup></i>					
A <sub>iv34</sub>	<i><sup>šim<sub>1</sub>MAN.DU</sup> gazi<sup>sar</sup></i>	<i>im<sub>1</sub>kal.gug</i>	<i>9 qu<sub>5</sub>-gi</i>	<i>šá geštu<sup>ii</sup>-šú [na NE <sup>giš<sub>1</sub>ki</sup>]ši<sub>16</sub></i>	<i>SAR-šú</i>	
R <sub>ii44b</sub>	<i><sup>šim<sub>1</sub>MAN.DU</sup> gazi<sup>sar</sup></i>	<sup>45</sup> <i>[im<sub>1</sub>kal.g]ug<sup>1</sup></i>	<i>9 ú<sup>hi.a</sup> qu<sub>5</sub>-gi</i>	<i>šá geštu<sup>ii</sup></i>		
L <sub>ii31b'</sub>	<i>gazi<sup>sar</sup></i>	<i>im<sub>1</sub>kal.gug</i>	<sup>32'</sup> <i>8 ú<sup>hi.a</sup> qu<sub>5</sub>-gur</i>	<i>ša geštu<sup>ii</sup></i>	<i>ina NE šà geštu<sup>ii</sup>-šú SAR</i>	
A <sub>iv35</sub>	<i>ana</i>	<i>na-aš-mad</i>	<i>dí-ik-ši</i>	<i>lu</i>	<i>šá XV lu [šá] 2,30 zú.lum.ma tap-pi-iš munu<sub>5</sub></i>	
P <sub>5</sub>	<i>ana</i>	<i>n[a]-a[š-mat-t]i</i>	<i>dí-ik-še</i>	<i>lu</i>	<i>šá zag lu šá gùb<sup>6</sup> [z]ú.l[um.ma tap-pi]-iš munu<sub>5</sub></i>	
O <sub>1</sub>	<i>ana</i>	<i>na-aš-mat-ti</i>	<i>dí-ik-ši</i>	<i>lu &lt;&lt;šú&gt;&gt; šá z[ag</i>	<sup>2</sup> <i>zú.lum.ma tap-pi-iš munu<sub>5</sub></i>	
U <sub>iii6'</sub>	<i>[ za]g lu-ú šá gùb<sup>7'</sup> [ ]</i>					
X <sub>4</sub>	<i>[a(-)na]<sup>1</sup>na<sup>1</sup>-[aš-mat dí-ik]-[š<sup>1</sup>i] lu šá zag lu šá 2,30 [ta<sup>1</sup>]-[pi<sup>2</sup>-iš]<sup>2</sup> [<sup>h</sup>e<sup>2</sup>-pi<sup>2</sup>]</i>					
A <sub>iv36</sub>	<i>sa-ḥi-in-du</i>	<sup>šim<sub>1</sub>MUG</sup>	<i>numun</i>	<sup>u</sup> <i>ak-tam [<sup>kaš</sup>]dida sig<sub>5</sub></i>	<i>a-ḥe-e súd</i>	
P <sub>6b</sub>	<i>sa-ḥi-in-du</i>	<sup>šim<sub>1</sub>BAL</sup>	<sup>7</sup> <i>[ . . . x . . . ]-tam</i>	<sup>kaš</sup> <i>dida sig<sub>5</sub>.ga</i>	<i>a-ḥe-e súd</i>	
O <sub>2b</sub>	<i>sa-[ ]</i>	<sup>3</sup> <sup>šim<sub>1</sub>MUG</sup>	<i>numun gada</i>	<sup>u</sup> <i>ak-tam <sup>kaš</sup>di[da</i>	<sup>4</sup> <i>a-ḥe-e súd</i>	
U <sub>iii7b'</sub>	<i>sa-ḥi-i]n-da</i>	<sup>šim<sub>1</sub>MUG</sup>	<sup>8'</sup> <i>[ ]</i>	<i>a-ḥe-e</i>	<i>súd</i>	
X <sub>4b</sub>	<i>[...] <sup>5</sup> [numun <sup>u</sup>ak]-tam <sup>kaš</sup>x sig<sub>5</sub><sup>?</sup> a-ḥe-e &lt;súd&gt;</i>					
A <sub>iv37</sub>	<i>ina i</i>	<i>1-niš ḥi.ḥi</i>	<i>ina NE šeg<sub>6</sub></i>	<i>ina kuš</i>	<i>SUR-re lal g[i]m ta-[ap-ta-aṭ-r]u</i>	
P <sub>8</sub>	<i>[ sa]g</i>	<i>ḥi.ḥi</i>	<i>ina NE šeg<sub>6</sub>-šal</i>	<i>ina túg</i>	<i>SUR-re NE-su lal<sup>2</sup> gim tap-ta-aṭ-ru</i>	
O <sub>4b</sub>	<i>ina kaš.sag</i>	<i>1-niš [ ]</i>	<sup>5</sup> <i>ina NE šeg<sub>6</sub>-šal</i>	<i>ina túg : ina kuš [ ]</i>	<sup>6</sup> <i>NE-su lal gim tap-ta-[aṭ-ru]</i>	
U <sub>iii9'</sub>	<i>[ N]E-su lal<sup>10'</sup> [ ]</i>					
X <sub>5b</sub>	<i>&lt;ina<sup>?</sup> ...?<sup>?</sup>&gt;</i>	<i>1-niš ḥi.ḥi</i>	<i>šeg<sub>6</sub>-šal</i>	<i>ina kuš</i>	<i>SUR NE-su lal gim duḥ</i>	
A <sub>iv38a</sub>	<i>ina a</i>	<sup>giš</sup> <i>še.nu</i>	<i>RA<sup>meš</sup>-su</i>			
P <sub>9b</sub>	<i>ina a</i>	<sup>giš</sup> <i>še.nú.a</i>	<i>RA-su</i>			
O <sub>7</sub>	<i>ina a<sup>meš</sup></i>	<sup>giš</sup> <i>še.nu</i>	<i>R[A-su]</i>			
U <sub>10b'</sub>	<i>[ ]<sup>o</sup>a RA-su</i>					
X <sub>5c</sub>	<i>[<sup>a</sup>]<sup>?</sup> [<sup>hi</sup>?-p]<sup>?</sup></i>					
A <sub>iv38b</sub>	<i><sup>giš</sup>eren.BAD</i>	<sup>giš</sup> <i>x<sup>1</sup>[x]</i>	<i><sup>giš</sup>šur.mìn</i>			
A <sub>iv39</sub>	<i>gi dùg.ga</i>	<sup>šim<sub>1</sub>GIR</sup>	<sup>šim<sub>1</sub>MUG</sup>	<i>šim<sub>1</sub>šal <sup>šim<sub>1</sub>ses</sup> <sup>šim<sub>1</sub>li</sup>[x]x</i>		
A <sub>iv40</sub>	<i><sup>giš</sup>gúr.gúr</i>	<sup>šim<sub>1</sub>GAM.ma</sup>	<sup>šim<sub>1</sub>li</sup>	<sup>šim<sub>1</sub>MAN.DU</sup>	<sup>šim<sub>1</sub>buluḥ</sup> <sup>u</sup> <i>kur-ka-nu-u</i>	
A <sub>iv41</sub>	<i><sup>šim<sub>1</sub>d</sup>maš</i>	<sup>giš</sup> <i>si-ḥi</i>	<sup>giš</sup> <i>ár-gan-nu</i>	<sup>giš</sup> <i>ba-ri-rat</i>	<sup>giš</sup> <i>šú-šu x[x.x]x</i>	
A <sub>iv42</sub>	<i>Ú.KUR.RA gazi</i>	<sup>sar</sup> <sup>u</sup> <i>ḤAR.ḤAR</i>	<sup>u</sup> <i>nu-ḥur-tam</i>	<sup>u</sup> <i>úr-né-[e]</i>		
A <sub>iv43</sub>	<i><sup>u</sup>ti-át</i>	<sup>u</sup> <i>ḤAR.SAG</i>	<sup>u</sup> <i>sumun.dar</i>	<sup>u</sup> <i>sa-mid</i>		
A <sub>iv44</sub>	<i>gag lagab munu<sub>5</sub> níg.ār.ra gig zú.lum 35 ú<sup>meš</sup></i>					
A <sub>iv45</sub>	<i>mar-ḥaš ina kaš šeg<sub>6</sub>-šal ana dúr-šú dub</i>					
colo-phon	<i>DIŠ na igi<sup>ii</sup>-šú gissu ár-ma egir-šú [xx]</i>					
	<i>ina pu-ut giš.zu akkad<sup>ki</sup> zi-ḥa</i>					
	(traces)					

## Collations



## Translation

NB the *apparatus criticus* only registers lacunae as variants to *BAM3* if it is impossible to restore them after duplicate manuscripts.

- i.1 If the crown of a man's head is feverish, his t[em]p[oral] arteries [*constantly*] throb, it affects (lit. 'kills') his eyes, his eyes <are clouded by> *birratu*, *ipītu*, *išītu*, *murdinnu*, *qūqānu*, and constantly shed tears, grind [terebinth<sup>?</sup>] (and) 1/3 litre of cress<sup>?</sup> on a lower millstone, sift; have it ready (lit. 'it awaits your attention'), stir in (i.e. add) 3 litres of *unsweetened* cress<sup>?</sup>, four litres of ground cress<sup>?</sup>; knead in *kasû*-water, shave his head, bind onto him, and do not untie for three days. Mix alum (and) black paste in 'lion fat', daub repeatedly onto his eyes, and he will recover.  
(For variants to this recipe see *JMC* 5 (2005) 15, 1-4)
- i.9 If ditto, stir in (i.e. add) 1/3 litre of cress<sup>?</sup>, 1/3 litre of flour of parched corn, knead in *kasû*-water, shave his head, bind onto him, and do not untie for three days. Pulverise myrrh (and) *emesalla* salt in fat, daub repeatedly onto his eyes, and he will recover.
- i.12 If ditto, crush (and) stir in (i.e. add) 1/3 litre of ground cress<sup>?</sup>, 1/3 litre of shard from an old oven, 4 shekels of gypsum, knead in *kasû*-water, shave his head, bind onto him, and do not untie for three days. Pound yellow sulphur in oil, daub repeatedly onto his eyes, and he will recover.
- i.15 When you have bound these bandages onto him, gather up with warm emmer bread 10 shekels of cress<sup>?</sup> from the mouth of a mortar which has not discarded broken shards (into the cress<sup>?</sup>) or come into contact with vinegar, (and) 5 shekels of cress<sup>?</sup>, and give him it to eat. Crush 5 shekels of cress<sup>?</sup> with ½ litre of beer, give him it to drink, he will *bring it up* and vomit. Cress<sup>?</sup> bandages for the eyes.
- i.20 If the crown of a man's head burns with *šētu* fever and his eyes are *dim*, [...] knead [...] boiled left-overs, juniper, †*šumlalūt*,<sup>4</sup> *baluḥḥu*, cress<sup>?</sup>, (sesame) bran (and) wormwood in milk, (B: shave) ditto.
- i.23 [If ditto], have ready (lit: 'there awaits your attention') 1 litre of [cress<sup>?</sup>, 1 litre] of cedar [flour], 1 litre of juniper, 1 litre of sedge<sup>?</sup>-(tubers<sup>?</sup>), 1 litre of wormwood<sup>?</sup>, *Sagapenum*<sup>?</sup>, two litres of (sesame) bran, (chick<sup>?</sup>) peas, malt powder, [*gr*]ound [...], take two litres, ditto.<sup>5</sup>
- i.26 If a man has been seized by *ra'sānu* (and) his head, his face, his lips are swollen, to cure him pulverise *kukuru*, juniper, *atā'īšu*, ..., *kammantu*, roast cress<sup>?</sup>, roast *kasû*, flour of parched corn, [Euph]orbia<sup>?</sup> – these nine ingredients – together, knead in *kasû*-water, shave the head, anoint thoroughly with old butter, bandage onto him, and he will recover.
- i.31 If a man's head has been seized by *ra'sānu*, when you rise, early, on an empty stomach, soak your hands in fluid from a potter's bowl, smear this fluid onto the dust from a li[me]stone threshold slab from an old house seven times and seven, daub this (now moistened) dust on, bandage him, and he shall recover.
- i.35 If a man's head has been seized by 'flying *ašû*-disease', pulverise together *kukuru*, *kasû* (and) salt, anoint his head thoroughly (with these substances) in water, and he will recover.

<sup>4</sup> B: †*kukuru*†.

<sup>5</sup> B (entire recipe): [xx] take [1/3 litre cre]ss, 1/3 litre c[ed]ar flour, 1/3 litre juniper, 1/3 litre ..., 1/3 litre wormwood<sup>?</sup>, 1/2 litr[e *argannu*, n litre *Sagapenum*<sup>?</sup>], [s]esame [bran], flour of (chick<sup>?</sup>) peas, [malt pow]der, boiled *billatu* [...] take [...], knead in *kasû*-water, shave, ditto.

- i.37 If a man has been seized by *ašû*, lay down opopanax<sup>?</sup>, *baluḥḥu* resin, (and) *kurkanû* †on†<sup>6</sup> embers, †blow at them†<sup>7</sup>, (C+D: fumigate his nostrils) †(so that) the smoke enters his mouth and his nostrils; afterwards, †blow filtered oil into his nostrils using a pipette, and he will recover†<sup>8</sup>.†<sup>9</sup>
- i.40 If a man has been seized by *ašû*, heat up sweet *billatu* (and) roasted cress<sup>?</sup> over embers, *fumigate* his head, bandage on; let him drink *ground*<sup>?</sup> cress<sup>?</sup> in beer; induce him to vomit using a feather, place *baluḥḥu* resin in his nostrils, and [(x)] he will recover.
- i.44 If a man's head has been seized by *kurāru*, heat up fennel<sup>?</sup>, [...], colocynth<sup>?</sup>, *būšānu*, (and) Ammi<sup>?</sup> while fresh in the water of a well, [w]ash with ...-plant, pulverise colocynth<sup>?</sup> stone, mix in cedar oil, anoint him, daub on thoroughly, bandage him, and he will recover.
- i.48 If a man is troubled by *kurāru*, anoint him with butter, pulverise 'white plant', [daub] on, and he will reco]ver.
- i.49 If a man's head is troubled by *kurāru* and dryness, <pound> salt, Salicornia<sup>?</sup>, fennel<sup>?</sup>, Ammi<sup>?</sup>, cress<sup>?</sup>, boil down donkey urine, strong vinegar, †[or]†<sup>10</sup> vinegar, bind on; [ru]b <seed<sup>?</sup> of> †hot†<sup>11</sup> *kuštu*-grass onto the dryness, smear with oil; pulverise 'white plant', daub on; bind him with these [poultices], and he will recover.
- i.54 [If a man]'s head is bald, pulverise together *kasû*, black cumin [...], mix in oil or honey, heat over embers, rub in [with either leath]er or a cloth, shave his head, bandage onto him, and [do not remov]e [for *n* days]; bandage him (thus) until he is recovered, and he will recover.
- ii.1 [If ...] anoint in oil, daub on gazelle droppings (and) honey, [and he will re]cover.
- ii.3 If a man's head is full of *scabies* or reddening,†<sup>12</sup> pulverise sulphu[r], mix in cedar oil, anoint him (C: thoroughly), †and he will recover†.<sup>13</sup>
- ii.5 If a man is troubled by *scabies*, pulverise Salicornia<sup>?</sup>, heat in oil, rub onto the sore; pulverise *kammanu*, alum (and) black cumin, bandage on with honey, and he will recover.
- ii.7 If a man's head *is watery* †and the middle of his head and his temples hurt him,†<sup>14</sup> place †embers†<sup>15</sup> above his neck tendons and neck, and †he will recover†.<sup>16</sup>
- ii.9 If a man's head is †completely†<sup>17</sup> full of 'sweet sores', (F: shave his head,) pulverise cress<sup>?</sup>, add ten shekels of *baluḥḥu*, five <shekels> of opopanax<sup>?</sup>, ten shekels of Salicornia<sup>?</sup>, *kukuru*, (and) juniper, mix in vinegar, bind on five <shekels> of slag<sup>?</sup>, and [he will recover].
- ii.12 †If a man's head is completely full of 'sweet' sores, sha[ve] his head,†<sup>18</sup> [anoint thoroughly] with ce[dar] oil, pulverise [cedar], daub on thoroughly, and he will recover.
- ii.14 [If a man's hair is loose], [...] *aktam* (and) boxthorn<sup>?</sup> in hot water [... *p*]ound [...], crush and si[ft] seed of tamarisk, seed of *kamkadu*, seed of [...], 'shepherd's staff' plant, (and) shard of ostrich egg, mix in oil, anoint his head, and the hair will stay firm.  
(For variants to this recipe see *JMC* 5 (2005) 20, 155'-158')
- ii.18 Charm: the hair is strong, the hair is strong, the hair will grow, the hair will grow. Recital of the charm.  
(For variants to this recipe see *JMC* 5 (2005) 20, 159'-160')
- ii.20 Its ritual: thread carnelian, lapis lazuli, quartz, calchedony<sup>?</sup>, *papparmīnu*, 'fish eye' stone, serpentine<sup>?</sup>, arsenic<sup>?</sup>, turquoise<sup>?</sup>, magnetic iron ore, *šubû*, *šubû* of the right (and) *šubû* of the left, on a red woolen thread, tie onto his hair, the hair ditto.

<sup>6</sup> C: †onto†.

<sup>7</sup> C: omits. D †[...] him†.

<sup>8</sup> V: †[blow] filtered oil [into his nostrils?] using a pi[pette], [...] *atā'īšu* [...]†.

<sup>9</sup> C: †[...] oil ... [...] fumigate, and he will recover†.

<sup>10</sup> E: omits.

<sup>11</sup> E: †boiled†.

<sup>12</sup> T: ceases here.

<sup>13</sup> C: omits.

<sup>14</sup> B: omits.

<sup>15</sup> B: †scorching cedar†.

<sup>16</sup> B: †it will remove the fluid†.

<sup>17</sup> F: omits.

<sup>18</sup> E: †if ditto†.

(For variants to this recipe see *JMC* 5 (2005) 20, 162'-164')

- ii.24 If ditto, take his<sup>19</sup> hair which came away on combing, press it into a woollen-like ball; *fibre* of date-palm which †leans against the wind (lit.: goes towards the wind)†<sup>20</sup>, (and) a tuft of †stud†<sup>21</sup> horse's hair: tie (herewith) seven knots and seven, tie to his hair; recite the charm seven times. (H: ... for three days her neck hurts her, do not untie until the hair says firm.)
- ii.27 If a man burns with *šētu* fever, (x) the hair on his head falls out, (and) he constantly gets a throbbing sensation in his temples, shave his head, pulverise one shekel of bat *spur* in oil, cool his head, and he will recover.  
(For variants to this recipe see *JMC* 5 (2005) 19, 141'-142')
- ii.30 If ditto, dry, crush (and) sift seed of lupin – ½ litre –, mix with coarse flour, [knead] in *kasû*-water, shave his head, anoint with oil, bind onto him, and do not untie for three days; he will recover.
- ii.32 If a man's head (hair) is falling out in tufts, pulverised cress<sup>?</sup> [...] his head *on the right*[t..., bandage], (and) do not untie for three days; on the fourth day shave his head and [wash his] head with †potash†<sup>22</sup>, anoint (Q: thoroughly) with cedar oil, crush cedar (and) cypress, mix in cedar oil, anoint his head for three days, (and) he will recover.
- ii.35 If ditto pulverise *būšānu*, daub on, (and) bind him with juniper.
- ii.36 If a man's head is feverish, to eradicate the head fever: knead shard of an old oven (and) coarse flour in *kasû*-water, [bind] his head.  
(For variants to this recipe see *JMC* 5 (2005) 19, 128')
- ii.38 Knead cress<sup>?</sup> (and) terebinth<sup>?</sup> in *kasû*-water, bind on.  
Knead cress<sup>?</sup>, juniper (and) *kukuru* in *kasû*-water, bind on.  
Knead *qudru*, ..., *ḥaltappānu*, (and) *kalbānu*, bind on.  
Knead fox grapes in *kasû*-water, bind on, ditto rosemary<sup>?</sup>.  
Knead *lahagu* in *kasû*-water, bind on.  
(For variants to the first two lines above see *JMC* 5 (2005) 19, 129')
- ii.43 If a man's head is heavy, to cure him pulverise together *kukuru*, juniper, *atā'īšu*, myrrh, (and) Ammi<sup>?</sup>, mix with *baluḥḥu* resin or bull fat, rub in with *leather*, bandage him for five days, shave his head, knead an infusion in hot *kasû*-water, bind on.  
(For variants to this recipe see *JMC* 5 (2005) 22, 223'-224')
- ii.47 If a man's head buzzes, [pound] *ḥarmunu*, *aktam*, *coral*, *kukuru*, juniper, cedar, cypress, *atā'īšu*, *kurkanû*, *šašumtu*-lichen, wormwood<sup>?</sup>, *argannu*, *Sagapenum*<sup>?</sup>, (and) lone plant<sup>?</sup>, mix in oil (and) wax, rub in with leather, bind on, and [he will recover].
- ii.52 †If through seizure by a ghost a man's temples sting [him ...]†<sup>23</sup> †crush†<sup>24</sup> sulphur, (I: *atā'īšu*), spurge, (I: hartshorn, shard of) hu[man] skull, sap of *abukkātu*, fat from the left kidney of a black bull, [wormwood<sup>?</sup>], *argannu*, *Sagapenum*<sup>?</sup>, gazelle droppings, †human [flesh], gazelle flesh†<sup>25</sup>, †lumpy salt†<sup>26</sup> †hartshorn†<sup>27</sup> – †these†<sup>28</sup> fourteen ingredients – †together†<sup>29</sup> fumigants for <the hand of a ghost>; †recite the charms 'Depart, evil!' and 'Preserver of the Ekur' over him and fumigate him.†<sup>30</sup>
- iii.7 If a man is prematurely bothered (lit. 'pursued') by 'seizure of the temples', and everything in his entire body (lit. flesh) hurts him: hand of a ghost, *deputy* of Ištar. To cure him, boil down wormwood<sup>?</sup>, *argannu*, *Sagapenum*<sup>?</sup>, one shekel of yellow sulphur, *maštaka*, (and) *šalālu*-reed in

<sup>19</sup> On MS H the pronouns in this recipe are feminine.

<sup>20</sup> H: †which *leans* when there is no wind†.

<sup>21</sup> H: omits.

<sup>22</sup> Q: †water of *Salicornia*†.

<sup>23</sup> I: †If a ghost *prevails* over a man†.

<sup>24</sup> I, J: omit.

<sup>25</sup> I, J: †gazelle flesh, human flesh†.

<sup>26</sup> I: †*emesallim* salt : †*lumpy* salt†.

<sup>27</sup> I: omits.

<sup>28</sup> I: †in total†, J: omits.

<sup>29</sup> I, J: omit.

<sup>30</sup> I: omits.

- coarse flour and beer, bind on.  
(For variants to this recipe see *JMC* 1 (2003) 14, 126'-128a')
- iii.12 If ditto, pulverise beer dregs, dregs of strong vinegar, dregs of <beer of> Dilmun dates, (and) one [sh]ek[el] of *kanaktu* fat in butter, daub on.  
(For variants to this recipe see *JMC* 1 (2003) 14, 128b'-129')
- iii.15 If a man has been 'seized' by his temporal arteries and his eyes are bloodshot, dry, crush and sift *kukuru*, juniper, flour of parched corn, (and) (sesame) bran, boil down in beer, bind on.
- iii.18 If the temporal arteries in a man's temples are sore, boil down juniper, *kukuru*, gazelle droppings (and) wheat flour together in beer, bind on, and he will recover.  
(For variants to this recipe see *JMC* 1 (2003) 13, 70)
- iii.20 If the temporal artery in a man's right temple throbs and his right eye waters, boil down roast cress<sup>?</sup>, thyme<sup>?</sup>, *kasû*, (and) 'dog's tongue' plant in *kasû*-water, sprinkle flour of parched corn in front (of him), shave his head, bind on, and he will recover.  
(For variants to this recipe see *JMC* 1 (2003) 13, 100'-101')
- iii.24 If the temporal artery in a man's left temple throbs and his left eye waters, (for) a bandage: ditto.  
(For variants to this recipe see *JMC* 1 (2003) 13, 102')
- iii.25 If the temporal arteries in a man's right and left temple throb, and both his eyes water, boil down roast cress<sup>?</sup> in either beer or goat's milk, shave his head, bind on, and [he will recover].  
(For variants to this recipe see *JMC* 1 (2003) 13, 103'-104')
- iii.28 If a man has been 'seized' by his right temple and his right eye is bloodshot, mix together cress<sup>?</sup>, thyme<sup>?</sup>, gypsum, *dadānu*, flour of parched corn, (and) mal[t] gruel, boil down in vinegar, ditto.  
(For variants to this recipe see *JMC* 1 (2003) 13, 90'-91')
- iii.31 If a man has been 'seized' by his left temple and his left eye is bloodshot, crush together *laradu*, beetroot<sup>?</sup>, (and) *ballukku*, sift, boil down in milk or vinegar, ditto.  
(For variants to this recipe see *JMC* 1 (2003) 13, 92'-93')
- iii.34 If a man has been 'seized' by his temples and his eyes are bloodshot, crush *kukuru*, juniper, flour of parched grain, (and) dried (sesame) bran, sift, mix with coarse flour, knead in beer, bind on, [and he will recover].  
(For variants to this recipe see *JMC* 1 (2003) 13, 94'-95')
- iii.37 If a man is ill and the disease *affects him* in the head, to cure him pulverise *kukuru*, juniper, seed of *kammantu*, *šašuntu*-lichen, 'sheep's ... plant' – these five ingredients – together, mix in oil, heat over embers, *fumigate* his head, anoint him, and he will be cured.
- iii.42 If during a man's sickness an inflammation *affects him* in the head and his head is heavy, and when he stands up (he feels that) his head draws him forwards, to cure him pulverise juniper, *margūšu* (and) *urnuqq[u in a m]ortar*, pour *anointing oil* onto the disease(d area), anoint his head, and the fever of the head will go up and away.  
(For variants to this recipe see *JMC* 5 (2005) 22, 227'-229')
- iii.46 [If] ditto, pulverise *kukuru*, juniper, (and) seed of *kammantu*, mix in *anointing oil*, ditto.
- iii.47 If during a man's sickness an inflammation *affects him* in the eyes and his eyes are *dim*, constantly drip juniper [oil] onto his brow, (and) [the inflammation of] his [e]yes will go up and away.
- iii.50 [If during a man's] sickness an inflammation *affects him* inside his ears and his ears are heavy (i.e. have difficulty hearing), pour [oil] of *kurkanû* into his ears, and his hearing will become lighter (i.e. he will not have difficulty hearing); crush root of ma[le] [ma]ndra[ke]<sup>?</sup>, insert into his ears, and he will get better.
- iv.1 [If during a man's sickness an inflamma]tion *affects him* in his neck, [...] a lump of salt [...], bind his neck, and he will get better.
- iv.3 [If during a man's sickness an inflammation] *affects him* in his midriff, crush together pressed grapes [...] ... gazelle droppings, bat dung, dove dung [...] (and) foliage of *lipāru*, sift, mix in fat, rub in with a (water)-skin [...] bind his midriff, and he will recover.
- iv.7 [If] during a man's sickness an inflammation *affects him* in his lower abdomen, pulverise together *šumlalû* (and) 'dog's tongue' plant, boil in beer, bind onto him, and he will recover.

- iv.9 If during a man's sickness an inflammation *affects him* in the groin, boil *šiqqu*-sauce, bind onto him, and he will recover.
- iv.10 If during a man's sickness an inflammation *affects him* in his penis, pulverise myrrh, bind onto his penis in filtered oil, and he will recover.
- iv.11 If during a man's sickness an inflammation *affects him* in the foot, crush and sift an oven shard, mix in wheat flour, knead in *kasû*-water, his feet ditto.
- iv.12 †If it hurts and stings a man in his ears†<sup>31</sup> like the 'hand of a ghost', perfume <oil of> *kanaktu*, oil of sweet reed, (and) oil of juniper separately, mix together, †place†<sup>32</sup> in his ears; wrap a lump of (L: *emesallim*)-salt in woollen fleece, place in his ears. (L, N, R: sweet *billatu*, (chick?) pea flour, lentil? flour, emmer flour, *kasû* flour: †mix (all these) in cedar oil in equal parts,†<sup>33</sup> boil down in beer, bind on (N: -to him, L: and he will recover)).
- iv.14 If a man's ears are diseased and the inside of his ears smells, stings him (L: pricks him [...] ...) and hurts him, and he cannot (comfortably) recline, †throw juniper, *kukuru*, *ballukku* (and) *kalgukku* onto embers, fumigate his ears†<sup>34</sup> and place inside his ears; (L: do this for three days, and on the fourth day wipe his ears and [...] when?) ... *fumigated*) †blow alum into the interior of his ears†.<sup>35</sup>
- iv.17 (N: If the interior of a man's ears hurts him like 'hand of a ghost') †*kukuru*, juniper†,<sup>36</sup> *šumlalû*, †Euphorbia†,<sup>37</sup> (S: myrrh,) myrtle, *ballukku*, *baluhhu*, sweet reed, †*atā'isu*†,<sup>38</sup> *māštu*†, †*kalgukku*, *kasû*†,<sup>39</sup> *kurkanû*, (S: sedge?-(tubers?)) box-tree?, (N: *baluhhu*), cedar: †fifteen†<sup>40</sup> substances as †tampons†<sup>41</sup> †for 'hand of a ghost'; sprinkle with cedar blood, place in his ears.†<sup>42</sup>
- iv.20 If a man's ears discharge (lit. 'have') pus, to cure him grind (S: together) myrrh, *old cedar*, *kasû*, *annuharu*, gypsum, thyme?, (and) 'white plant' – (N: these) seven substances –, (N,S: sift,) roll into †tampons†,<sup>43</sup> place inside his ears. †Tested tampons†.<sup>44</sup> (M: [...] ... [...].)
- iv.23 If blood flows from a man's ears, mix pomegranate juice, filtered oil (and) cedar oil, trickle into his ears; trickle oil of Euphorbia? and 'frog skin' into his ears; pig fat *together* into his ears ditto.
- iv.25 If a man's ears constantly *ring*, †crush juniper, *kukuru*, *ballukku*, sift; boil *billatu* (and) *aktam* in beer, bind on while hot; spread juniper oil on his head, repeat constantly for five days, and he will recover†.<sup>45</sup>
- iv.28 If a man's ears are heavy (i.e. have difficulty hearing), sprinkle one shekel of pomegranate †juice†<sup>46</sup> and one shekel of *kanaktu* juice onto a tuft of wool, insert into his ears, do this †regularly†<sup>47</sup> (L<sub>iv</sub>, S, L<sub>ii</sub>: for three days); on the fourth day wipe his ears clean (L<sub>iv</sub> [...] when?) *fumigated*), pound alum powder, blow into his ears (L<sub>ii</sub>: with a pipette).
- iv.31 If a man's ears *pulsate*, fumigate him over embers with fat from a bull's kidney, gazelle droppings, *kurkan[û (...)]* (and) boxwood powder.

<sup>31</sup> L, R, N: †If (R, N: the interior of) a man's ears hurt(s) him and sting(s) him†.

<sup>32</sup> L: †pour†.

<sup>33</sup> L: †cedar flour†.

<sup>34</sup> L: †fumigate the interior of his ears with juniper, *kukuru*, myrtle, *ballukku*, *nukkatu*, ..., yellow ochre, *kalgukku*, [*all th*]is on embers of camelthorn†.

<sup>35</sup> L: †pulverise alum, blow into his ears with a pipette†.

<sup>36</sup> N: †juniper, *kukuru*†.

<sup>37</sup> S: †*kanaktu*†.

<sup>38</sup> R: omits.

<sup>39</sup> S: †*kasû*, *kalgukku*†.

<sup>40</sup> N: †[*n*]†, R: †[14]†, S: †altogether 17†.

<sup>41</sup> S: †NU<sup>mes</sup>† (probably corrupt, see note).

<sup>42</sup> S: †for sick ears†.

<sup>43</sup> S: †a tampon†.

<sup>44</sup> S: †[*tested ta*]mpon†.

<sup>45</sup> N: †boil juniper, *kukuru*, *ballukku*, *aktam*, sweet *billatu* in beer, bind on while hot; remedy†.

<sup>46</sup> S: †*a-du*† (probably corrupt for a <sup>gis</sup>, see note).

<sup>47</sup> S: omits (i.e. uses G stem instead of Gtn).

- iv.33 †[If ditto]†<sup>48</sup> †fumigate him with†<sup>49</sup> *kukuru*, juniper, myrrh, †*ballukku*, cedar, <swe>et reed,†<sup>50</sup> †(sedge<sup>?</sup>)-tubers†, <sup>51</sup> *kasû*, *kalgukku* – †9†<sup>52</sup> (L, R: substances), fumigants for †his†<sup>53</sup> ears – †[over embers †of camel]thorn†<sup>54</sup>†.<sup>55</sup>
- iv.35 As a bandage for a swelling, whether on (lit. 'of') the right side or the left, pulverise separately †dates†, <sup>56</sup> crushed malt, yeast<sup>?</sup>, *ballukku*, †seed of *aktam*†, <sup>57</sup> (and) sweet *billatu*, mix †together†<sup>58</sup> †in oil†, <sup>59</sup> boil †over embers†, <sup>60</sup> rub in †with leather†, <sup>61</sup> bind on (P, O, U: while hot); w[he]n you [have unboun]d, bathe him †thoroughly†<sup>62</sup> with water of 'chaste tree'; †pulverise *old* cedar, [...], cypress, sweet reed, myrtle, *ballukku*, box tree, myrrh, [...], *kukuru*, *šumlalû*, juniper, sedge(-tubers<sup>?</sup>), *baluḥḥu*, *kurkanû*, Euphorbia<sup>?</sup>, wormwood<sup>?</sup>, *argannu*, (and) Sagapenum<sup>?</sup>, liquorice<sup>?</sup>, [...], Ammi<sup>?</sup>, *kasû*, thyme<sup>?</sup>, asafoetida, mint<sup>?</sup>, *tīyatu*, saffron, beetroot<sup>?</sup>, soapwort<sup>?</sup>, yeast, a lump of malt, *mundu*-flour, wheat, dates – thirty five substances for a rinse – boil in beer, pour into his rectum†.<sup>63</sup>
- catch- If a man's eyes are covered with shadow, afterwards [...]  
line  
colo- Copied/excerpted from a writing board from Akkad (i.e. Babylonia).  
phon  
... [...]

### Notes

- i.1 kûm // *ummu*: on the evidence of the scholarly letters to the king published by Parpola, SAA X, the word used by Assyrian scholars for 'fever' was *ḥunṭu* not *ummu* (cf. especially X 328.17-8 *ḥu-un-ṭu* ... *kullu*). Accordingly, it is possible that Assyrian scribes read kûm aloud as *ḥunṭu* (as opposed to Babylonian *ummu*).
- i.2 On the disease *iṣṭu* see Scurlock, *AfO* 48-49, 242-244.
- i.3 <a-šá-a>: in the absence of this emendation (stative of *ešû* 'to confuse', see *JMC* 2 (2005) 23 ad 2) the text would read 'if ... his eyes shed *birratu*, *ipītu*, *iṣṭu*, *murdinnu*, *qūqānu* and tears'. However, these entities are not, except for tears, normally shed (*nadû*), so the emendation is requisite.
- i.4 Reading *ú-qa'-a* with *CAD* K 517b.
- i.5 ses // *marru*: *marru* normally means 'bitter'. The translation 'unsweetened' supposes a contrast with *zà.ḥi.li ṭu-ub-ba-a-ti* 'sweetened *saḥlû*' (Zimmern, *BBR* 1-20:34, see *CAD* S 64b). *saḥlê ṭe-ne-ti* (f. pl.): note the different gender at i.40: *saḥlê qa-lu-tû* (m. pl) (recipes originating from different sources?).
- i.7 Though it occurs without gloss or paraphrase in the *Practical Vocabulary of Assur* (Landsberger and Gurney, *AfO* 18 (1957-58), 329:138), 'lion fat' here is almost certainly a cover name.<sup>64</sup> *Uruanna* I 266-7

<sup>48</sup> L, R: omit.

<sup>49</sup> R: omits.

<sup>50</sup> L: †cedar, sweet reed, *ballukku*†.

<sup>51</sup> L: omits.

<sup>52</sup> L: †8†.

<sup>53</sup> L, R: omit.

<sup>54</sup> L: omits.

<sup>55</sup> R: omits.

<sup>56</sup> W: probably omits.

<sup>57</sup> O: †seed of flax, *aktam*†, P: more substances would fit in the lacuna.

<sup>58</sup> P: omits.

<sup>59</sup> O, P: †in (first draft) beer†, W omits (erroneously? Cf. note to iv.36-37 on the necessity of the emendation <sûd>).

<sup>60</sup> W: omits.

<sup>61</sup> P: †with a cloth†, O: †with a cloth : with leather†.

<sup>62</sup> P, O, U: omit (i.e. use G stem instead of Gtn).

<sup>63</sup> P, O, U: omit.

<sup>64</sup> The most authoritative recent statement on cover (or: secret) names is that of Köcher, "Ein Text medizinischen Inhalts aus dem neubabylonischen Grab 405", in Böhlmer et al., Uruk: Die Gräber (AUWE 10), Mainz, 1995, esp. 204 (and see the comments by Kinnier Wilson, *JNES* 64/1 (2005), 48-50). Conclusions very similar to Köcher's were reached over half a century earlier by Campbell Thompson, *A Dictionary of Assyrian Chemistry and Geology*, Oxford 1936, xii-xiii: "We find ... that same queer use of bizarre synonyms of which the medieval scholars were so fond: the Assyrian was as ready to call what was almost certainly opium by the name of 'lion fat' (*lipî nêšî*) or 'human fat' (*lipî amelûti*), or castor oil as 'the blood of a black snake' (*dâmi šîri šalmi*) (*CT* xiv, 21, viii, 26, 30: 22,

(cited CAD I-J 182b) equates ‘lion fat’ (*lipî nēši*) and ‘fat from a lion ki[lled] in sport’ (*lipî nēši ša ina mēlulti id[điku]*) with the plant *irrû* (colocynth<sup>2</sup>). Note also *Uruanna* III 111 (cited CAD S 383b) equating the plant *saḫlānu* with ‘fat from a lion which is spotted with red’ (*lipî nēši ša sūma ballu*).

i.9-14 For the suggestion that the second and third recipes on the tablet are alternatives to the second half of the first recipe (not to the whole of it), see JMC 2 (2003), 8.

i.11 *emesallim* salt is described in a Neo-Babylonian commentary (BRM 4 32:13, cited AHW 214a) as *mun šā ina ša-bi id* ‘salt which (is found) in the river’.

i.12 *im.babbar* // *gaššu* ‘gypsum’: on a possible reading *illūr pāni* ‘red make-up for the face’ see Attia and Buisson, JMC 1 (2003) 16 ad 218’.

i.14 *ūḫ.đid* // *ru’tītu*: ‘yellow’ sulphur in contrast to white and black varieties. A Neo-Babylonian commentary (BRM 4 32:12) gives the following equivalences: *kibrītu ru’tītu* = *kibrītu aruqtu*, *kibrītu agargarītu* = *kibrītu šalimdu*, *kibrītu pappasītu* = *kibrītu pešītu* ‘*ru’tītu*-sulphur = yellow sulphur, *agargarītu*-sulphur = black sulphur, *pappasītu*-sulphur = white sulphur’. The medical recipe it is commenting on has *ru’tītu*, *agargarītu*, *pappasītu* without *kibrītu*, showing that the commentator regarded these three substances as abbreviations for *kibrītu ru’tītu*, *agargarītu kibrītu*, and *kibrītu pappasītu*.

i.18 *nag*: as is common, the recipe does not specify in what quantity the potion is to be drunk. A Neo-Assyrian scholarly letter to the king (SAA X 336) instructs that for ‘any potion’ (*maš-qit me-me-[ni]*) one should take three drops, diluted in specially prepared water (the exact description of the water is unfortunately obscure), before eating.

i.18-19 *ú-Za-Ka*: this is one of a number of forms occurring in medical recipes which are problematic both in derivation and meaning. The dictionaries disagree on both counts. CAD Z 29a assigned a number of the forms to the D stem of *zakû* ‘to become clean, pure’, while CAD S 84b-85a reassigned them to the D stem of *sāku* ‘to grind’. Of the instances cited by the two CAD volumes, AHW assigned one (AMT 85,3:4) to *sāku* D (1013a), and the others to *zakû* D (1506b). As to meaning, AHW grouped the *zakû* D forms under the meaning ‘let (liquids) settle, render clear’, while CAD S grouped its forms into two different meanings, ‘to bring up, to vomit’ and ‘to strain, or the like’.

In one case, derivation and meaning can be established with confidence: [*šumma awīlu tīnāšu m]aršā-ma ūmē ma’dūti lā iqattī<sup>2</sup>(til) ina ummi qaqqadišu tīnāšu š[illa<sup>46</sup> diri-]u<sup>47</sup> qaqqassu tugallab ina ūme 3-šu līša tukašša maštakal<sup>48</sup> turrar<sup>49</sup> [ina ḫimēti i]qūru tašāk teqqe mē šizbu temessi kasē eli tīnāšu tašakkan adi ú-za-ku-ú tattanār* ‘[If a man’s eyes are] diseased and for many days (the disease) does not end, owing to a fever of his head his eyes are full of shadow. Shave his head, each day cool down three times with dough, parch *maštakal*, pound (into) an ointment with butter, daub on, wash with water (and) milk, place *kasû* on his eyes, continue repeating this until he *uzakkû*’ (BAM 515 ii.45-47).<sup>65</sup> The plene spelling argues strongly in favour of a derivation from a III-weak root, thus *zakû* D not *sāku* D. As to meaning, no drugs are administered orally and the ailment has no gastric dimension, so vomiting does not fit the context. However, the adjective *zakû* meaning ‘clear’ is often paired (contrasted) with *dalḫu* ‘blurred’, which is used to describe pathologies of the eye. Accordingly, this is a factitive D stem of the related verb *zakû* used intransitively, meaning ‘to become clear’ and here referring to an improvement in vision.<sup>66</sup>

Another passage unequivocally includes a III-weak root (thus *zakû* D not *sāku* D): [... *ina*] *šizib* (ga) *imēri* (anše) *ištēniš* (1-niš) *tuballal* (ḫi.ḫi) ud 7 kām ud 10 kām *adi* (en) *ú-za-ki-u ištānatti/taštānaqqi* (nag.meš) ‘mix together [... in] donkey milk, he should drink it / give him it to drink for 7 to 10 days until he *uzakki’u*’ (AMT 91,5:3). If the understanding of the temporal indication as an approximate period of time is correct, then ‘until he becomes clear (i.e. gets better)’ fits better than ‘until he vomits’: in the

vi, 44: A[ssyrian]H[erbal].46, 190, 251) as the later alchemists were to give ridiculous synonyms for mercury, cinnabar, cadmia, and such.” Campbell Thompson regarded such usages on a par with the frequent use of logograms (as opposed to syllabic spellings) as expressions of “professional jealousy ... intended to conceal ... professional knowledge from the layman”. Though Campbell Thompson recognised the principle, Köcher (apparently unaware of Campbell Thompson) was able to lend it a wider application.

<sup>65</sup> Symptoms edited and duplicates collected by Fincke, *Augenleiden*, 206 fn. 1546. Instead of *til(iqattī)* one could read *bad(ipetti)*, ‘(for many days he has not) opened (his eyes)’ (thus Böck, NABU 2004/2, 38). What was translated as a diagnosis (following Fincke) could (with Böck and others) be a continuation of the symptoms. The beginning of line 46 is difficult, as one would expect *malā* not *malī*.

<sup>66</sup> See Kouwenberg, *Gemination in the Akkadian Verb*, Assen, 1997, 262-65 for other examples. Kouwenberg notes that D *zakû* is used intransitively in astronomical texts with eclipses as subject. The instance above can be added to those collected by him.



former case, the temporal latitude (7-10 days) reflects an estimate of how quickly different patients can usually be expected to recover, and makes good sense; in the latter case, by contrast, the difference between 7 and 10 days would be entirely arbitrary.

A commentary to *Šumma ālu* XXX (CT 41, 26, 31, cited CAD P 208a)<sup>67</sup> explains *nag-ma ú-zak* as *nag-ma i-par-ri* (recalling the close association between the two verbs in *BAM* 3). Though in principle one could read *ú-zak* as *ú-zaka* (*uzakkā*), the orthography is awkward for a form of *zakû* (III-weak), and fits a II-weak root better, hence probably *sāku* D, according to the commentary synonymous with *parû* 'to vomit'.

On the (scant) evidence currently available, it thus seems as if two distinct medical usages existed, *zakû* D 'to become clear, ≈ to recover' and *sāku* D '≈ to vomit' (cf. the use of the D stem of *tabāku* 'to pour' meaning 'to excrete').<sup>68</sup> Of the two, the latter better seems to fit the context in *BAM* 3 (the spelling *ú-Za-ka* representing either *uzāk*, with CV-CV for CVC, or *uzakka*, with ventive ending), hence the translation 'bring it up'.

*iparrā* 'he will vomit': on von Soden's idea (expressed in extremely concentrated fashion in *AHw* 1506b) that the vomited matter is to be used for the bandages, see Attia and Buisson, *JMC* 2 (2003), 22, with an ethnographic parallel from Dhofar.

i.20 *barāru*: meaning unclear. See Fincke, *Augenleiden*, 86-91.

i.23-25 The disagreement over quantities (1 vs. 1/3) between MSS A and B is noteworthy, as is 1/2 (contra 1/3 for previous ingredients) in MS B.

i.26-34 Additional prescriptions to treat *rāšānu* have been published in a veritable treasure-trove of an article by Finkel, *Studies Lambert*, 149-51 (Text 1).

i.24 The omission of *argannu* between *šūu* and *barīrātu* is surprising and probably erroneous (particularly as *argannu* can confidently be restored on MS B).

i.26 According to Borger, *MesZL* 259, *su<sub>6</sub>* (*ziqnu* 'beard') and *nundum* (*šaptu* 'lip') are (contra the dictionaries) not used interchangeably. Here, however, *šaptu* 'lip' gives a better sense (with CAD N i 268b), so *su<sub>6</sub>* is perhaps best emended to *nundum*. The mistake, if such it is, probably originated in a misreading by the scribe.

i.27 Restoration [*nu-up*]-*pu-ḥa* 'are swollen' (with CAD N i 268b and *AHw* 732b). [*gu-ub*]-*bu-ḥa* 'are hairless' also possible (thus Biggs, *RIA* VI 211a).

i.27-8 As nine ingredients are said to be listed, and eight are otherwise accounted for (*kukuru*, *burāšu*, *atā'īšu*, *kammantu*, *sahlê qalûte*, *kasê qalûti*, *qēm qalûti*, *nikiptu*), the signs from *šu-ḥat* in line 27 to *gu<sub>7</sub>-šû* in line 28, inclusive, must write a single ingredient (represented by ... in the translation).<sup>69</sup> Attia and Buisson suggest an attractive reading *šuḥat* x [*ša*] *nammaššû/zērmandu*(nig.ki) *ikkalu*(gu<sub>7</sub>)-*šu* 'verdigris of ... which wild animals (or: *zērmandu*-bugs) eat'.<sup>70</sup>

i.30 Not enough space for [-*su* s]ar, though this is surprising.

i.33 Cf. *BAM* 494 i.38', read *eper askuppati ša pūli ša bīt amē[li]* 'dust from a limestone threshold slab of the house of the ma[n] (i.e. patient)' by Köcher, *AUWE* 10, 211a. Attia and Buisson observe that on the strength of *BAM* 3 one might read *sum[un](labīri)* instead of *n[a](amēli)* in *BAM* 494. In support of this suggestion, the pharmacological topos of dust from an old threshold is standard, cf. CAD A/ii 335b.

i.35 The restoration *muttaprišu* 'flying (i.e. vanishing?)' is certain. The disease *ašû muttaprišu* ('flying *ašû*') is thus described in the Diagnostic Handbook: *šumma gig(muršu? simmu?) šikinšu kīma nišik kalmati-ma pagaršu mali ašû m[utta]prišu šumšu* '[If] the look of the disease is that it is like bug-bites and his body is full (of them), it is called *ašû muttaprišu*' (see Scurlock and Andersen, *Diagnoses* 226). Kinnier Wilson, *JMC* 6 (2005) 15-16, proposes an identification with measles.

<sup>67</sup> According to CAD P 208a lex., a Late Babylonian commentary (Hunger, *SpTU* I 33 r2) explains *nag-ma ú-zák* 'he will drink and *ú-zák*' in tablet VII of the Diagnostic Handbook as [*libbašu ana*] *arê ittanaššâ* 'his stomach constantly lifts itself to vomit', *libbašu ana parê* [*išaq*]qâ 'his stomach rises to vomit'. However, *nag-ma ú-zák* does not appear in the commentary, and it seems rather (with Hunger) as if the commentary is explaining the phrase *libbašu ana arê ittanaššâ*. The full text of tablet VII of the DH is not yet available, but the phrase *libbašu ana arê ittanaššâ* is attested on other tablets, e.g. XXII (see Heeßel, *Diagnostik*, 253:26, and 266 ad 25-26 on the identity of the verb).

<sup>68</sup> Vomiting bearing an obvious relation to emptiness, one wonders what connection, if any, exists with van Soldt, *AbB* 12 180:9 *qātīza-ka-at*, where (with van Soldt ad loc.) context suggests the translation 'my hand is empty'.

<sup>69</sup> If *šu-ḥat* were to be read *qat-pa* 'plucked' (i.e. plucked *atā'īšu*), the name of the mystery ingredient would begin at the start of line 28. This is unlikely, however, as 'plucked *atā'īšu*' would be unparalleled.

<sup>70</sup> On *zērmandu* see recently Attia and Buisson, *JMC* 6 (2005) 42.

- i.36 ... súd *ina* a sag.du-su šéš<sup>més</sup>: translation ‘pound ..., anoint him thoroughly with the juice’ also possible.
- i.37 On *hīl baluḥḥi* as a resin specially prepared for medical therapy (as noted also by Heeßel and Al-Rawi, *Iraq* 65 (2003), 237 ad i.21) see note to iii.2. On *kurkanû* (perhaps a fern) see Kinnier Wilson, *JMC* 6 (2005) 12-13.
- i.38 The verb concealed by the logogram SAR is uncertain (the phrase is *hapax*). *CAD* Q 326b (ref. courtesy M. Stol) assigns it to *qutturu* (*tuqattar-ši*), translating ‘cause it to fume (or: light it)’. The likely sense is, as recognised by *CAD*, that the therapist should blow on the embers to produce smoke, so perhaps *napāḥu* ‘to blow’ (*tanappaḥ-ši*) fits best.
- qut-ra ana pīšu u naḥīrīšu* ku<sub>4</sub>-ub (MS D): since ku<sub>4</sub>-ub must represent the G stem and not the Š stem of *erēbu* ‘to enter’, *qut-ra* must be the subject, and so the triptotic accusative ending -a on *qutra* is unexpected. This may be a Sandhi writing resulting from vocalic elision and crasis: /qutru ana/ > /qutrana/ written *qut-ra-ana*.
- i.40 *sahlê qa-lu-tú* (m. pl): note the contrast with *sahlê te-ne-ti* (f. pl.) at i.5.
- i.41 In the frequently occurring phrase sag.du-su SAR, SAR is normally taken to represent *tugallab* ‘you shave’, but here the embers and the similarity with the previous recipe perhaps render *tuqattar* ‘you fumigate’ more appropriate. One wonders whether this is sometimes the correct reading of SAR in the same phrase even when embers are not mentioned, and whether confusion might occasionally have arisen in antiquity.
- i.43 *ana naḥīrīšu tašakkan* ‘place in his nostrils’: the Neo-Assyrian scholar Urad-Nanaya complains in a letter to the king (SAA X 322) that an unspecified third party has treated a patient with nosebleed incorrectly, pressing nasal tampons against the cartilage (*ina muḥḥi naḥnaḥte ummudū*) instead of blocking up the nostrils with them (*pī naḥīrī liškunū*). It is understandable that Urad-Nanaya recommended blocking up the nose in the case of a nosebleed, to staunch the flow of blood. The intention to block fluids running from the nose is voiced explicitly in a Late Babylonian recipe: [... *ša ištu ap*]pīšu illaku ana kalê šamna ḥalša ana naḥīrīšu tattanamdi ‘To hold back the [...] which flow(s) [from his no]se, constantly pour filtered oil into his nostrils’ (Hunger, *SpTU* I, 45: 19). However, in cases where the nose does not seem to be bleeding or running, as with this recipe, the intention was probably that the patient should sustainedly breathe in the smell of the substance applied, so blocking up the nostrils would be counter-productive. It seems that the practitioner criticised by Urad-Nanaya was confusing the function (and hence mode of application) of the tampons (*lippī*) intended to stop bleeding with that of substances to be smelled, such as resin of *baluḥḥu* in *BAM* 3 i.43.
- i.44-47 Cf. the edition by Böck, *AuOr* 21 (2003) 168-69. Böck has conducted an extensive study of the disease *kurāru*.
- i.44 <sup>u</sup>HA: though this is thought normally to represent *šimru* or *urijānu* (the reading which the duplicate supports here), the Neo-Babylonian commentary *BRM* 32:26 (cited *CAD* N/ii 336b) explains <sup>u</sup>HA as *šam-mu nu-ú-nu* ‘fish plant’.
- i.45 The signs a gigir(LAGAB\*BAD) ‘water of chariot’ require emendation. That tacitly adopted by *CAD* N ii 241b, normalising *arqūssunu ina tinūri tessekkir* ‘while they are fresh you heat in an oven’, is rather energetic: a gigir(LAGAB\*BAD) ‘water of chariot’ > LAGAB\*NÍG ‘oven’, requiring deletion of the sign A. In view of *temessi* ‘you wash’ at the end of the line and since none of the ingredients previously mentioned in the recipe are liquids, however, it makes sense to read A as *mû* ‘water’, emending a gigir(LAGAB\*BAD) ‘water of chariot’ to a pû(LAGAB\*U) ‘water from a well’ (thus tacitly Herrero, *Thérapeutique*, 59 and Böck, *AuOr* 21 (2003) 168). In the lacuna, another possible restoration is è°(UD[.DU]) (Akk. *tušēšamma*) ‘take out’ (*wašû* often being used after *sekēru*).
- i.46 A reading of na<sub>4</sub> as a logogram in its own right, not as a determinative, is encouraged by cases such as úkuš.ḥab na<sub>4</sub> úkuš.ḥab and úkuš.ḥab na<sub>4</sub> min (see *CAD* I-J 183a).
- i.48 For the restoration cf. ii.2.
- i.49-53 Cf. the edition by Böck, *AuOr* 21 (2003) 169-70.
- i.50 súd on MS E: omission in *BAM* 3 probably erroneous.
- i.51 <sup>u</sup>kul-ti kúm.ma (*BAM* 3) // [xx-ḫ]i šeg<sub>6</sub>-li (MS E): problematic. *CAD* R 377b leaves the substance untranslated. On MS E the ending -li (genitive) encourages the restoration [*zēr kult*]i bašli ‘seed of boiled *kuštu*-grass’ (cf. *zēr* <sup>u</sup>kuš-ti ‘seed of *kuštu*-grass’ in *BAM* 311:7’). The ending i in *kulti* on *BAM* 3 is unexpected in context, but becomes explicable through the emendation <*zēr*(numun)> <sup>u</sup>kul-ti emmi (kúm)

‘seed of hot *kuštu*-grass’. Both manuscripts would then agree, and these solutions were adopted in the transliteration and translation.<sup>71</sup>

kúm.ma (MS A) vs. šeg<sub>6</sub>-*li* (MS E): providing the readings are correct, the variants suggest that an ancestor manuscript had NE, which was variously read as kúm (*emēmu* ‘to be hot’ and derivatives), resulting in the addition of .ma, and as šeg<sub>6</sub> (*bašālu* ‘to boil’ and derivatives), resulting in the addition of -*li*.

The ending -*tú* in *pān ri-šik-tú* (genitive *rišikti/e* expected) probably reflects the graphic merging of TÚ and TE in Neo-Assyrian script (on which see Parpola, *LAS* II 71 n. 139 and Luukko, *SAAS* 16, 22)

ii.3 A Mari letter concerning treatment for *ekketu* was recently published by Marti in *JMC* 5 (2005), 1-3.

ii.9 gig: probably to be read *simmu* (not *muršu*) in the light of syllabic writings *si-mu ma-at-qum* etc. in two Old Babylonian incantations (Goetze, *JCS* 9 (1955) 8 A6 and B4, 10 A26 and B22). However, on the generality of both words and their close association see Attia and Buisson, *JMC* 6 (2005) 42 *sub a*).

ku<sub>7</sub>.ku<sub>7</sub> // *matqu* ‘sweet’: since ‘sweet’ sores are enumerated among skin complaints in the OB incantations, the only body part they are connected with in medical literature is the head, and there are even attestations of *kalmatu matuqtu* (also on the head),<sup>72</sup> it is likely that there is a connection between *simmu matqu* ‘sweet sore’ and *mutqu* ‘head-lice’, the former being perhaps a synonym of the latter. Indeed, a Late Babylonian medical commentary (Hunger, *SpTU* 51 rs. 1) explains *kal-ma-tu ma-tuq-ta* as *mut-[qu]* ‘head-lice’. Cf. Köcher *apud* Borger, *MesZL* 389, reported to the effect that *matuqtu* ≈ *kalmatu*.

ii.9-18 Damage continues round right edge of tablet, with space for several more signs than on copy.

ii.13 On the possible reading of mar as *zarû* ‘to sprinkle’ (not *eqû* ‘to daub on’) with powders see Böck, *AuOr* 21 (2003) 169, though, as she notes, the Gtn stem of this verb (corresponding perhaps to mar<sup>mes</sup>) is not yet attested in syllabic writings.

ii.21 na<sub>4</sub> igi ku<sub>6</sub> // *aban in nūni*: note the explanation in *STT* 108:28 (cited *CAD* N/ii 340b): *abnu šikinšu kīma in nūni aban in nūni [šumšu]* ‘the stone whose appearance is like the eye of a fish: [its name] (is) “fish eye stone”’.

ii.22 According to *Uruanna* III 56 (ú mun *eme-sal-lim* : na<sub>4</sub> ka.gi.na.dib.ba, cited *CAD* E 148b) “magnetic iron ore” is a cover name for *emesallim*-salt. It is difficult to know which substance is meant here.

ii.24-26 A curious difference between *BAM* 3 and *BAM* 499 (=MS H) is that the possessive pronouns referring to the patient are masculine in the former, feminine in the latter. Indeed, the incantation rubric preceding the ritual on *BAM* 499 (line 7’) is: ka.inim.ma sik sag.du munus *i-šaḥ-ḥu-uh* ‘Incantation (for when) the hair on a woman’s head is loose’. The default grammatical gender of the patient in non-gynaecological Mesopotamian medical literature is masculine, but ‘man’ probably often means ‘man (or woman)’. Accordingly, it is not difficult to envisage the subsumption of originally female-specific recipes (other than for gynaecological conditions) under the more general, conventional rubric ‘male’.

ii.25 (MS H): the scribe erroneously changed the position of *ina lā*. Cf. *UGU* 2 (Attia and Buisson, *JMC* 1 (2003) i.21: *gišimmaru ša ina lā šāri inanzizu* ‘palm which swishes when there is no wind’.

ii.26 *riksa rakāsu*: the literal meaning ‘to tie a knot’ fits the context better than ‘to set up a ritual arrangement’.

ii.27 x: more traces than copied (see collation), TUKU unlikely. Probably rather an abortive writing of ŠIK, ineffectually erased.

ii.32 Traces as copied, and not consistent with the restoration še[d<sub>7</sub>] // *tukašša* ‘you cool’ proposed in *CAD* S 64b. Owing to an idiosyncrasy of the scribe they resemble xv // *imittu* as at iv.35. The translation adopts this reading over t[ak<sub>4</sub>] // *ekēku* ‘to scratch’, which is equally plausible orthographically, but perhaps less likely in context.

ii.35 The sign MAR includes an extra vertical, so that the first part looks like GIŠ.

ii.36-37 Heeßel and Al-Rawi have observed that, while not a duplicate, this recipe resembles the first recipe on IM 132670, published by them in *Iraq* 65 (2003), 221-39.

<sup>71</sup> It deserves mention, however, that *BAM* 3 recalls an entry in the pharmacological handbook (*BAM* 1.iii.30-31, cited *CAD* R 377b): *uš-šu-ul-tú šammi* (ú) *šīr* (uzu.meš) *ša ri-šik-ta iraššū* (tuku-ú) *ina šikari* (kaš.sag) *se-ke-ru ina šammi* (i.giš) *pašāšu* (šēš) ‘*uššultu*: plant for flesh which has got *rišiktu*: heat in beer, anoint in oil’. *BAM* 3 and the pharmacological handbook treat *rišiktu* with like-sounding remedies /ukultu/ and /uššultu/, both of which are applied hot. It is, accordingly, possible that the writing on *BAM* 3 originated with an aural error or misreading of ŠU-UL as KU-UL, in which case we would have to reserve judgement about what to restore on MS E.

<sup>72</sup> *BAM* 494 i 30’; Labat, *RA* 53 (1959) 8, 35. *CAD* M i 413b translates “sweet” lice’, but note Labat’s rendering “poux (et) lentes”, “lice and nits”.

- ii.40 Difficult. CAD Q 323<sup>b</sup> reads ‘*qut-ra-tú* among other materia medica’, leaving the two MIN signs unexplained. The text may be corrupt.
- ii.41 The writing *geštin lul.la* on an advanced Late Babylonian school tablet (Finkel, *Studies Lambert*, 219 62:3) shows that *ka<sub>5</sub>* was sometimes pronounced *lul*.
- ii.47 On *imbû tâmti* as ‘coral’ (not ‘algae’) see recently Kinnier Wilson, *JMC* 6 (2005), 19.
- ii.49 On *šašumtu* as a lichen see Kinnier Wilson, *JMC* 6 (2005) 4 (ibid. 14-15 on medical usages). At the end of the line one expects to be able to restore a form of *sīhu* in view of the following two ingredients (cf. *JMC* 5, note to UGU 1 line 214’).
- ii.50 In a medical commentary <sup>u</sup>*dili* is described as being *kīma hallā summati* ‘like dove’s dung’ (see CAD S 380b), this possibly being a way of saying that ‘dove’s dung’ is a cover name for it (another two being ‘human bone’ and ‘shame’, see CAD E 38a).
- ii.51 *du<sub>8</sub>.lāl*: Finkel, *Studies Lambert*, 137-223 transliterates *tu<sub>x</sub>-lāl*, implicitly suggesting that this logogram became accadianised as *tūlalu*, *tullalu* or similar (see the comment by Schwemer, *Bi.Or.* 59 1/2 (2002), p. 101 n. 2). See now also Kinnier Wilson, *JMC* 6 (2005) 5 on *tuhulu*. It is also possible that *du<sub>8</sub>.lāl* should be read *iškūr dišpi* (see Durand, FM VII, 116 sub c, on a spelling [u]s-ka-ra-at *lāl* at Mari; ref. courtesy Attia and Buisson).
- ii.52 Emendation [a]l-kat to [g]idim<sup>l</sup> with AHw 264a and CAD E 401a.
- iii.2 MS J glosses *illu(hīl) li.tar(abukkatu)* as (*hīl*) *šim.buluḥ(baluḥḥi)*, i.e. “resin of *abukkatu*” as “(resin of) *baluḥḥi*”. These two substances are listed separately in the pharmacological shelf list KADP 36 (iv.37-38), and they receive different explanations in the Neo-Babylonian commentary BRM 4 32, 13b-14 (cited CAD H 189a and A/i 81b): *illu* <sup>sim</sup>*buluḥ* *hī-i-lu šá a-na* <sup>lu</sup>*a-su-tum in-né-ep-pu-uš*; *illu li.dur* <sup>14</sup>*ki-ma e-pe-ri a-sur-re-e* “*baluḥḥi* resin: resin which is (specially) prepared for *asūtu* (i.e. medicine); *abukkatu* resin: it is (like) toilet dust”.<sup>73</sup> Accordingly, the function of the gloss is probably not to record an alternate (or cover) reading of *li.tar*, but rather to suggest that *hīl baluḥḥi* may be substituted for *hīl abukkati*.
- iii.3 The line ended with something governing the following *amēlūti* ‘of humanity (i.e. human)’. Possibilities include *ešmet* ‘bone’ and *gulgul* ‘skull’.
- iii.5 On the reading of *ša.gidim.ma* as *šagidimmakku* (the disease, distinct from *šu gidim* // *qāt eṭemmi*, cause of the disease) see Heeßel, *Babylonisch-assyrische Diagnostik*, Münster, 2000, 51 (but cf. below note to iii.8). On the charm *duppir lemmu* ‘Depart, evil!’ see Geller, *Studies Lambert*, 238 note to iii 3’. Its occurrence on BAM 3 in a context involving ghosts (which were thought to be responsible for buzzing of the ears) encourages the restoration of the same charm in a fragmentary letter of the scholar Urad-Nanaya to Esarhaddon (SAA X 327):

- r.12 xxx ...
- r.13 *i-ma-ta nap-šal-[a-ti]* ‘he will die. Salves,’
- r.14 *qu-ta-ri maš-qí-[a-ti]* ‘fumigants, poti[ons]’
- r.15 *šá šu-gu-mi-[e geštu<sup>ii</sup>]* ‘against buzzin[g ears],’
- r.16 [*q*]u-ta-ri šá én um-[xx] ‘fumigants to go with the incantation ...’

Line r.16 could be read [*q*]u-ta-ri šá én *du[p-pir lem-nu]* ‘fumigants to go with the incantation *duppir lemmu*’

- iii.7 The reading *uš (ireddi)-šú* ‘pursues him’ follows CAD A/I 101a and S 25b. The form was not booked by CAD R 233b-234a or AHw 966a.
- iii.8 *šá-né-e*: CAD Š/i 398a-b assigned this passage and similar ones to *šanū* ‘deputy’ (lit. ‘second’), but with the proviso ‘meaning uncertain’. On deputies see Stol, *Epilepsy*, Groningen, 1993, 6 with the comment by Scurlock, *AfO* 42/43, 250b. A reading *qāt eṭemmi šanē Ištar* ‘hand of ghost, deputy of Ištar’ seems preferable to *šugidimmakku šanē Ištar* ‘hand-of-ghost-disease, deputy of Ištar’. Accordingly, the passage is an exception to the principle identified by Heeßel, *Diagnostik*, 51, that the presence of .ma after ŠU GIDIM indicates the reading *šugidimmakku* (instead of *qāt eṭemmi*).
- iii.13 *šuršummē* <kaš.sag>: *šuršummū* ‘dregs’ are otherwise attested only for non-liquid substances. CAD Š/iii 365b interprets the entire sign group *zú.lum.ma.NI.TUK<sup>ki</sup>* as a logogram for *asnū*, which it translates

<sup>73</sup> On the translation of *asurrū* as “toilet” see most recently M.J. Geller, *BAM* VII, 78 fn. 1. Rather than simply stating a resemblance between *abukkatu* resin and “toilet dust”, the commentary is more likely indicating that the latter is a secret name for the former. *eper asurrē* “toilet dust” is also a cover name for *kurkanū* (see Köcher in Böhmer et al., *Uruk: Die Gräber* (=AUWE 10), 204b).

‘Telmun-date beer’, and accordingly does not regard emendation as necessary (*šuršummē asnē* = dregs of Telmun-date beer). However, writings such as *zú.lum.ma as-né-e* (YOS 6, 139:1, cited AHW 75a) argue that the sign group *zú.lum.ma* NI.TUK<sup>ki</sup> should be read *suluppī asnē* ‘Dilmun-dates’. An emendation therefore commends itself, to procure a liquid substance after *šuršummē*. Köcher’s suggestion <kaš.sag> (BAM I xii) is supported by UGU 2 (see Attia and Buisson, JMC 1 (2003)) ii.65.

iii.13-14 *lipī (i.udu) kanakti* ‘fat of *kanaktu*’: Köcher, AUWE 10, 212b, observed that BAM 523:5’ specifies in full *lipī kanakti ša šamna ukallu* ‘fat of *kanaktu* that contains oil (i.e. probably ‘fat of oily *kanaktu*’), and that this phrase is explained in a Late Babylonian commentary (Hunger, SpTU I 47:12): *lipī kanakti ša šamna ukallu : kanakta tasâk adi šamna ušša* ‘fat of *kanaktu* that contains oil: crush *kanaktu* until oil emerges’. Note also Uruanna II 542 (cited CAD Š/iii 334b), *ú šu-uq-lu: ú* (var. *ú i.udu*) *ša libbi kanakti* ‘*šuqlu*: the substance (var. the fat) from inside *kanaktu*’.

iii.22 *ta-šap-aḥ*: non-standard syllabification also at iii.48 and iii.25.

iii.20-27 In these lines the sign ZI is thrice written NAM. Since ZI is otherwise correctly written on the tablet (i.1, i.31, 1.54, ii.22, ii.28, ii.36, iii.43, iv.47), it is likely that the difference in sign forms reflects the use of different sources. Apparently, the scribe of BAM 3 had difficulty recognizing the form of ZI on the source for lines iii.20-27, or recognised the oddity but chose not to correct it.

iii.20-36 It is interesting that the treatment for the condition treated in iii.20-27 (sore temple and watery eye) is the same for both sides of the head when they are affected singly, but changes (becoming simpler) when both sides are affected together. By contrast in iii.28-36, where a different condition (sore temple and bloodshot eye) is treated, different remedies are prescribed for the left side, right side, and both sides.

iii.25 *ki-lal-an*: non-standard syllabification also at iii.22 and iii.48.

iii.37 *ip-pu-uš*: both dictionaries initially took this as a present form of *epēšu* in the sense ‘to be active, of a fever’ (AHw 224a, CAD E 195a-196b), but von Soden subsequently changed his mind, and interpreted it as a preterite form of *napāšu* (AHw 1578a).<sup>74</sup> In favour of this interpretation is the fact that the relevant usage of *epēšu* would be extremely rare,<sup>75</sup> while *napāšu* is attested in conjunction with diseases elsewhere (note especially the lexical equivalence *su.è.a* = ([*na-pa-šu*]) *šá mu-ur-ši-im* ‘(Sumerian) *su.è.a* = (Akkadian) *napāšu*, (said) of a disease’ (*Nabnītu* (Finkel, MSL XVI) A 67). On the other hand, the question next arises of what *napāšu* would mean. The context in BAM 3 seems to require some sort of negative meaning (i.e. one of harm for the patient), and indeed von Soden (AHw 1578a) assigned the attestations in BAM 3 to the meaning ‘be protracted’ (‘sich ausdehnen’). CAD N i 288a-289b draws attention to an Old Babylonian letter (*AbB* 5 255), suggesting implicitly that *ummu* there is ‘fever’ rather than (as edited by Kraus) ‘mother’. If this were the case, *pace* CAD N a negative meaning for *napāšu* would perhaps fit the context better: *ištu inanna ud 10 kam šumma um-ma-ki it-ta-pu-uš allakakkim mimma lā tanakkudī* ‘In ten days’ time, if your fever has *napāšu*-ed I will come to you, do not worry at all.’ However, the dictionaries (CAD N i 288b, AHw 736b) cite two OB oil omens in which *napāšu* in connection with disease seems to have a positive meaning (i.e. one of well being for the patient). Indeed, on the strength of a third, similar OB omen the phrase *murussu inappussu* ‘his disease will *napāšu* for him’ seems to be synonymous with *iballuṭ* ‘he will recover’:

*šumma šamnum šulmam iddi-ma eli ummatišu biršam išu maršum murussu i-na-pu-su-ma išannišu-ma imât ana ḥarrānim nipḥū* ‘If the oil emits a bubble and has a *sheen* over its main body, a sick person’s disease will *napāšu* for him, then return to him again, and he will die; for an expedition (this means) a quarrel’ (Pettinato, Ölwahrsagung II, 23: 63).

[*inūma šamnum*] *ana šīt šamši ipṭur šuḥmam iddi-ma eli ummatišu biršam [išu m]urussu i-na-pu-sú-ma iš[annišu-ma imar]raš-ma imât ana ḥarrānim x [...]* ‘[If the oil] dissolves towards the west, [emits] a bubble and has a *sheen* over its main body, his [di]sease will *napāšu* for him, he will become sick again, and die; for an expedition (this means) [...]’ (Pettinato, Ölwahrsagung II, 47:14’).

*šumma šamnum šulmam iddi’am-ma eli ummatim biršam išu maršum iballuṭ-ma itâr imarraš-ma imât* ‘If the oil emits a bubble and has a *sheen* over (its) main body, a sick person will recover, but then fall sick again, and die’ (Pettinato, Ölwahrsagung II, 63: 30).

<sup>74</sup> For preterites in *šumma* clauses with the sense of English presents see GAG § 161d, though the usage is not common in medical texts.

<sup>75</sup> With the possible exception of the fragmentary passage AMT 87,6:4’ cited by CAD E 196a, the usage would be confined to the recipes transmitted on BAM 3 and duplicates.

Thus, if *ip-pu-uš* in *BAM* 3 derives from *napāšu*, this verb would, surprisingly exhibit both a positive and a negative meaning in conjunction with diseases. For the present it is perhaps better to reserve judgment.

iii.39 As five ingredients are said to be listed, and four (*kukuru*, *hurāšu*, *zēr kammanti*, *šašuntu*-lichen) are already accounted for, the first half of line iii.39 up to *še<sup>2</sup>-e-ni* inclusive must be the name of a single ingredient. The translation 'sheep's ... plant' (otherwise unattested)<sup>76</sup> relies on a tentative reading '... *še-e-ni*.'

iii.43 Köcher compares *BAM* 578.i.46 *qaqqassu ana pānī ištānadassu* 'his head constantly drags him forward'. The restoration and reading [*ina* <sup>na4</sup>*u*]*r-ša* '[in a m]ortar' is strongly supported by the Jastrow duplicate, which has <sup>na4</sup>*zà.hi.li* // *uršu*, but the ending *-a* is unexpected after *ina*.

iii.45 By analogy with the following recipe (in which *i.sumun* // *lušū* 'anointing oil' acts as a carrier for the other ingredients), and given that the scribe seems to have been guilty of other misreadings, one might wonder whether *ina sili'ti* (*lil*) *lušā* (*i.sumun*) *tanaddi* (*šub*) 'you pour anointing oil onto the inflammation' is not a corruption of *ina himēti* (*nun*) *lušē* (*i.sumun*) *talāš* (*silā<sub>11</sub>*) 'knead in butter (and/or) anointing oil'.

iii.48 *tu-qar-ār*: non-standard syllabification also at iii.22 and iii.25.

iii.52 On *hesû* D see Stol, *Fs. Borger*. The writing of *hesû* with *has* (KUD) attested here is, so far, unique (see Stol p. 345).

iii.42-v.11 These recipes, whose symptoms are introduced with the formula '*šumma awīlu ina sili'tišu ummu ana ...-šu ippuš*' 'If during a man's illness an inflammation affects him in the ...', are ordered *a capite ad calcem*. The sequence is *qaqqadu* 'head', *inā* 'eyes', *uznā* 'ears', *kišādu* 'neck', *libbu* 'midriff', *emšu* 'lower abdomen', *qablu* 'groin', *išaru* 'penis', *šēpā* 'feet'. The sequence shows that *qablu* must mean 'groin' (not 'abdomen') here.

iii.50-51 Note the opposition *kabātu* 'to be heavy' and *qalālu* 'to be light', the verbs respectively being used to express the pathology (difficulty with hearing) and the improvement (ease of hearing).

iv.9 *al.ūs.sa* // *šīqr*: *šīqr* is a pungent fish sauce; a Late Babylonian medical commentary (Hunger, *SpTU* I 48: 17) glosses *al.ūs.sa* as *ši-iq* and *ta-ba-a-tū* (*tābātu* vinegar).

iv.10 Note the change in the verb for 'to bind': *šamādu* (objects: *kišādu* 'neck', iv.2; *libbu*, iv.6; *emšu*, iv.8; *qablu* 'groin', iv.9) – *rakāsu* (object: *išaru* 'penis', iv.10).

iv.15 (MS L) <sup>im</sup>*kal.la* // *kalû*: this is attested as a cover-name for the plant *ašqulālu* (*Uruanna* iii.51, cited *CAD* K 95a). On the translation of *kalû* as 'yellow ochre' see Stol, *Fs Borger*, 347-348.

(MS L): the reading *taq-qat-ru* is possible and  $\sqrt{qtr}$  would fit the context, but an N stem of  $\sqrt{qtr}$  is otherwise unattested.

iv.17 (MS S ii.23): the writing *GAM.me* for *GAM.ma* // *šumlalû* is rare outside lexical texts. See *CAD* S 245a and *AHW* 1112a, citing *AMT* 58,8:5 and *Iraq* 31, 29, 21 (both medical, latter Middle Assyrian).

iv.19 *līp-pi* 'tampons' // (MS S ii.27) *NU<sup>meš</sup>*: *NU* is not otherwise attested as a logogram of *lippu*, and the words which *NU* normally represents logographically (*ul/lā* 'not', *lipištu* 'sperm', *šalmu* 'statue') do not yield good sense here. As there are indications elsewhere on the tablet that the scribe had difficulty reading his *Vorlage* (probably owing in part to damage), it is possible that *NU<sup>meš</sup>* derives from a damaged PI, thus [*līp*]-*pi* read as (x) *NU<sup>meš</sup>* by the scribe of MS S. If this were the case, he must have had scant acquaintance with the idiom of medical texts. Cf. the notes to iv.21 and iv.28, also those to *UGU* 1, 68', 141', 162', 229' and 237' in *JMC* 5 (2005).

iv.21 Instead of *āra* (*ḪAR*)-*en*, MS S ii.19 reads *ḪIDU<sup>2</sup>-en*. *ḪIDU* probably reflects a misreading of *ḪAR* on a (damaged?) *Vorlage* (cf. the notes to iv.19 and iv.28) by a scribe possessing little acquaintance with medical literature.

iv.22 *līp-pi lat-ku-x*: *x* unclear (see collation), one would expect *-ti*, *-te* or *-tū*. The wedges look like the first half of *-te*. Combined with the oddity at iv.23 (see note), they suggest that perhaps at some point a damaged *Vorlage* was copied as seen, without restoration.

iv.23 *bi.iz<sup>17</sup>*: the wedges do not match a full *bi.iz* (see collation), but could conceivably derive from *bi.iz* on a damaged *Vorlage*. (Cf. previous note.)

iv.24 *l-niš* 'together' is unexpected after only one ingredient (pig fat), and if this were supposed to be poured in alongside the others it is hard to see why they were not all listed as a single group. The text is probably corrupt.

iv.24 *nikiptu*-oil is dripped into the ear for therapeutic purposes also in a NA scholarly letter (*SAA* X 323.e15, see *LAS* II 250-51). *mašak muša''irāni* 'frog skin' is probably a cover name (on *muša''irānu* as a cover name for *kuk(u)ru* see Kinnier Wilson, *JNES* 64 (2005), 48).

<sup>76</sup> But see *BAM* 497:9' *sa-ar-a' še-e-ni lāl-ma* 'bind him with sheep fat' (see *CAD* S 175b disc.).

iv.25 gù.dé on duplicate could represent both *šasû* 'to call' and *šagāmu* 'to roar' (cf. Farber, *BID*, 75 ad 6, though syllabic writings of *šasû* are now attested, see *CAD* Š/ii 151b).

iv.28 (MS S ii.11'): the beginning of the recipe on MS S differs substantially from the other MSS, with different symptomatology and ingredients. The text is fragmentary and difficult, and only a provisional rendering can be offered here: [DIŠ na geš]tu gùb-šû dugud<sup>sim</sup> ses ina li-še súd<sup>10'</sup> [xx ana' ge]štu'-šû bi'.iz'(text: NE) i+giš<sup>giš</sup> eren šu' 11' [x] lú' sar' a-du nu.úr.mu '[If a man's] left [e]ar is heavy (i.e. has difficulty hearing), knead myrrh in dough, trickle [xx] [into] his [e]ar, [...] cedar oil, ... together with pomegranate'. NE for bi.iz // *tanattuk* 'you drip (into his ear)' (corresponding to *gar-an* 'you place (into his ear)' in the previous recipe on the same tablet, line 5') probably reflect a misreading by the scribe (cf. the notes to iv.19 and iv.21). Accordingly, *a-du nu.úr.mu* 'together with pomegranate', corresponding to a <sup>giš</sup>nu.úr.mu 'juice of pomegranate' on the other manuscripts, is suspect, and probably reflects a misreading of GIŠ as DU. Again on the strength of the duplicates, the fragmentary sign which precedes *a-du* (not GÍN as copied) might be derive from a misreading of GÍN. In the circumstances, it is provisionally wisest not to attempt restoration at the start of line 11'.

*mē kanakti* (<sup>sim</sup>gig) on *BAM* 3 is rare, and MS S omits šim. Is the text corrupt?

iv.29 The inclusion of MS L<sub>ii</sub> commends itself here even though it was also cited as a duplicate to iv.14-15 above.

iv.29-30 It is extremely rare for a logogram to be split across lines. The division of im.sahar.na<sub>4</sub>.kur.ra // *gabû* 'alum' on *BAM* 3 (im.sahar.<sup>30</sup>na<sub>4</sub>.kur.ra) perhaps suggests that the scribe misunderstood the sign group as embodying two different ingredients (*ep<sub>ru</sub>* (<sup>im</sup>sahar) *aban šadī* (na<sub>4</sub>.kur.ra) '(clay) dust, mountain stone') or at least two different words (*eper aban šadī* 'dust of mountain stone').

iv.30 The absence of ša on MS S is suspect, doubly so in view of errors elsewhere on the tablet (see the notes to iv.19, iv.21 and iv.28).

iv.34 The (rebus) writing kù.gi for *qutāru* (*qu<sub>5</sub>-tāru*) occurs also in an early Neo-Babylonian letter (S. Cole, *The Early Neo-Babylonian Governor's Archive from Nippur* (1996), no. 70). The writing is, on the evidence currently available, confined to magico-medical documents (though attestations of the word *qutāru*, however spelled, are admittedly sparse outside magic and medicine). This suggests that the author of the letter was acquainted with the genre. What then becomes noteworthy is that the purpose of the same letter is to request fumigants from another city, to cure badly buzzing ears. Apparently, even though he had access to medical literature (and knew that buzzing ears were cured by fumigation), the author of the letter did not regard himself capable of preparing the necessary substances. At the same time, there is no suggestion that he required the services of an imported practitioner. Thus it seems that the fumigation was going to be performed by someone local (perhaps even himself) who could not, however, prepare the ingredients.

iv.36 MS W offers *he-pi* 'broken' at the end of all lines whose end is legible. As observed by Finkel, *Studies Lambert* 180, this indicates that it was copied from a source whose right-hand edge was damaged. Accordingly, although there is not enough space to restore [munu<sub>5</sub> sa-*hi-in-du* <sup>sim</sup>mug] at the end of W line 4 or [<sup>giš</sup>še.nú.a RA-su] at the end of W line 5, this is not *bona fide* evidence of a shorter variant. The question is rather how much was lost on the right-hand edge of the source from which W was copied, and this is at present difficult to determine.

iv.36-37 *a-he-e l-niš* 'separately together' on MS W is obviously corrupt and justifies at least the emendation <súd>.

iv.44 *gag* is normally used for *sikkatu* 'peg'. Here it is probably a rebus writing for the homophone 'yeast'.

## Index and glossary

Square brackets mean the word is partly damaged; an underlining means the word is lost or absent on *BAM* 3 but fully preserved on at least one duplicate tablet; an underlining within square brackets means the word is lost on *BAM* 3, and only partially preserved on the duplicates.

Note: providing at least some of a word is damaged on *BAM* 3, an attestation in square brackets appears in the index even if the word is fully preserved in a duplicate passage. Numbers and 'ditto' are not indexed separately.

<i>abālu</i> D	hād.a, hād.du	to make dry	ii.30, iii.17
<i>abnu</i>	na <sub>4</sub>	stone	i.46( <i>irru</i> ), ii.21(fish eye)
<i>abukkatu</i>	li.tar, <u>li.dur</u>	<a plant>	iii.2(resin)
<i>adannu</i>		fixed period, appointed time	iii.7( <i>ina lā</i> , i.e. prematurely)
<i>adi</i>	en	until	i.57, <u>ii.26</u>
<i>agusīgu</i>	na <sub>4</sub> .ugu.aš.gi.gi	turquoise?	ii.21(see Schuster, <i>NABU</i> 2001/2 n.39)
<i>aḫē</i>		separately	iv.13, iv.36
<i>ajjalū</i>	dāra.bar	deer	see <i>qaran ajjali</i>
<i>akalu</i>	ninda	bread	i.17(emmer)
<i>akālu</i>	gu <sub>7</sub>	(i) eat / (ii) hurt	i.17, i.28 <sup>7</sup> / <u>ii.26</u> , iv.12, iv.14, [ <u>iv.17</u> ]
<i>aktam</i>		<a plant>	ii.14, ii.47, iv.26 ( <u>iv.25</u> ), iv.36(seed, <u>Ø</u> )
<i>alāku</i>	du	to flow	iv.23
<i>alpu</i>	gu <sub>4</sub> (nita)	bull (or : ox)	ii.45(fat), iv.31(nita)(kidney fat)
<i>amē/wīlu</i>	na	a man	passim in <i>šumma amēlu</i>
<i>amē/wīlūtu</i>	nam.lū.u <sub>18</sub> .lu	humanity	[iii.1](skull <u>shard</u> ), iii.4(flesh)
<i>annū</i>	ŠEŠ	this	bandages: i.15, i.53, substances: i.29, iii.5, iii.39, [ <u>iv.21</u> ]; do this: <u>iv.15</u> , iv.29; [ <u>iv.15</u> ]( <i>lall</i> <sup>7</sup> th)is)
<i>annuḥaru</i>	(im.saḥar.babbar.kur.ra)	<a mineral>	iv.20
<i>arānu</i>		to cover	catch-line
<i>arg/kabu</i>	argab <sup>musen</sup>	bat	ii.29 ( <i>rikbu</i> ), iv.4(dung)
<i>argānu</i>		<a plant>	see <i>siḫu</i>
<i>arka</i>	egir	after	i.39, catch-line
<i>arqūssu</i>	sig <sub>7</sub> -su (=arqūt +šū)	while it is fresh	i.45(-nu)
<i>askuppatu</i>	kun <sub>4</sub>	threshold slab	i.33 (limestone, dust of)
<i>asnū</i>	NITUK <sup>ki</sup> (dilmun <sup>ki</sup> )	(dates) from Dilmun	iii.13 (see note)
<i>asu</i>	šim.GIR	myrtle	<u>iv.14</u> , iv.17, iv.39
<i>ašāgu</i>	giš.kiši <sub>16</sub> (=U.GIR)	camelthorn <sup>7</sup>	<u>iv.15</u> (embers), [ <u>iv.34</u> ](embers)]
<i>ašgiḡu</i>	na <sub>4</sub> .aš.gi.gi	arsenic <sup>7</sup>	ii.21
<i>ašquḫū</i>	ū.LAL	<a marine plant>	see note to iv.15
<i>ašū</i>		<a disease>	i.37, i.40
<i>ašū muttaprišu</i>		flying <i>ašū</i> (<a disease>)	[i.35]
<i>atā'īšu</i>	ū.KUR.KUR	<a plant>	i.27, <u>i.39</u> , ii.43, ii.49, <u>iii.1</u> , iv.18
<i>azupīru</i>	ū. ḤAR.SAG	saffron	iv.43
<i>baḫrūssu</i>	NE-su (=baḫrūt +šū)	while hot	iv.26, <u>iv.37</u>
<i>balālu</i> D	ḫi.ḫi	to mix	i.7, i.46, i.55, ii.4, ii.11, ii.17, ii.30, ii.34, ii.51, iii.30, iii.36, iii.40, iii.46, iv.5, iv.11, iv.13, <u>iv.13</u> <sup>+</sup> , iv.23, iv.37
<i>balāpu</i>	ti(n)	to recover	<u>ti</u> : [i.8], 30, 38, 43, 53, 57(untill), 57, [ii.2], <u>11</u> , [13], 34, iii.19, 23, <u>iv.13</u> <sup>+</sup> ; <u>tin</u> : i.11, 14, 34, 36, 39, 47, [48], ii.4, 6, 8, 29, [31], iii.41, iv.6, 8, 9, 10, 27; <u>ti(n)</u> : [ii.51?], [iii.27], [36]
<i>balāpu</i> D	ti, tin	to cure	<i>ana bulluṭīšu</i> . (ti) i.27, iii.37, iv.20; (tin): ii.43, iii.9, iii.44
<i>ballukku</i>	šim.MUG, šim.BAL	<aromatic plant/subst.>	iii.32, iv.15(2), iv.17, iv.25, iv.33, iv.36, iv.39
<i>balu</i>		without	see <i>patānu</i>
<i>baluḫḫu</i>	šim.buluḫ	<aromatic plant>	i.21, ii.10, iv.17, ( <u>iv.19</u> ), iv.40; see also <i>ḫīlu</i>
<i>barāru</i>		to be dim?	i.20(see note), iii.47
<i>barīrātu</i>		Sagapenum <sup>7</sup>	see <i>siḫu</i>
<i>bašālu</i> Š	šeg <sub>6</sub>	to cook, to heat	iv.8, iv.9, iv.26, iv.37, iv.45
<i>bašlu</i>	šeg <sub>6</sub> (gá)	boiled, cooked	i.21(gá), <u>i.25</u> ( <i>billatu</i> ), <u>i.51</u> ( <i>ku</i> ] <i>tu</i> [seed])
<i>be'ēšu</i>		to smell bad	iv.14
<i>billatu</i>	(kaš).dida(=BLÚ.SA), kaš.dída(=BLÚS.SA)	<a beer product>	i.25(boiled), i.40(sweet), <u>iv.13</u> <sup>+</sup> (sweet), iv.25( <u>sweet</u> ), [iv.36](sweet)
<i>bīnu</i>	giš.šinig	tamarisk	ii.15(seed)
<i>bīrratu</i>		<an eye disease>	i.2
<i>bītu</i>	é	house	i.33(old)
<i>buḫtu</i>		remedy	<u>iv.26</u>
<i>buḫlu</i>	munu <sub>5</sub> (=ŠE.BULUG)	malt	i.25(KU, see <i>JMC</i> 5 ad 88'), [iii.29](gruel), iv.35(crushed), 44(lump)
<i>burāšu</i>	šim.li, giš.li	<a> juniper	i.21, 23, 27, ii.11, 39, 43, 48, iii.16, 18, 35, 38, 44, 46, 48(oil), iv.13(oil; giš, <u>šim</u> ), 14, 17, 25, 26(fat), 33, 40
<i>būrtu</i>	pú	well	i.45(water of) (see note)
<i>būšānu</i>	ū.ḫab	<a plant>	i.45, ii.35
<i>buḫu(m)tu</i>		terebinth <sup>7</sup>	[i.3], ii.38
<i>dadānu</i>	ū.kiši <sub>16</sub> .ḫab <sup>7</sup>	<a spiny plant>	iii.29
<i>dādānū</i>		tendon of the neck	ii.8
<i>dāku</i>		to affect, to trouble	i.2
<i>damqu</i>	sig <sub>2</sub> (.ga)	sweet	<i>billatu</i> : i.40, <u>iv.13</u> <sup>+</sup> , <u>iv.25</u> , iv.36 (.ga)
<i>dānu/ū</i>	mud	blood	iii.15, iii.28, iii.31, iii.34, iv.19(cedar), iv.23
<i>danānu</i>	kala.ga	to be strong	ii.18(hair, Sum. incantation)
<i>dannu</i>	kala.ga	strong	i.50(vinegar), iii.12(vinegar)



<i>dapāru</i> D		to depart	iii.5(in name of charm)
<i>dikšu</i>		swelling	iv.35
<i>dimtu</i>	ér(A.IGI)	tear	i.3, iii.20, iii.24, iii.26
<i>dišpu</i>	lāl	honey, date syrup	i.55, ii.2, ii.6 (and see note to ii.51)
<i>duḥṣu</i>	na <sub>4</sub> .duḥ.ši.a	quartz	[ii.20]
<i>ēdu</i>			see <i>šammu ēdu</i>
<i>ekēku</i>	tak <sub>4</sub>	to scratch	see note to ii.32
<i>ekketu</i>		scabies?	ii.3, ii.5
<i>ekur</i>	é.kur	Ekur (name of Enlil's temple in Nippur)	iii.6
<i>eḫnu</i>		over	<u>ii.8</u>
<i>elī</i>	ugu	on, over	ii.5, ii.8
<i>elū</i> Gt		to go up and away	[iii.45], iii.49
<i>emēmu</i> D	kúm	to heat	ii.5, iii.40
<i>emmu</i>	kúm	hot	i.17(emmer bread), i.51( <i>kultu</i> <seed>), ii.14(water), 46( <i>kasū</i> water)
<i>emšu</i>		lower abdomen	iv.7
<i>enūma</i>		when	i.15
<i>enzu</i>	ūz	she-goat	iii.27(milk)
<i>ep(e)ru</i>	saḥar	dust	i.33(from limestone threshold slab), i.34
<i>epēšu</i>	dū	to make, to do	do this: <u>iv.15</u> , <u>[iv.29]</u> ; see also note to iii.37: iii.37, iii.42, iii.47, iii.50, iv.1, iv.3, iv.7, iv.9, iv.10, iv.11 ( <i>ip-pu-uš</i> )
<i>epēšu</i> Gtn	dū.dū	to do regularly	iv.29
<i>epuštašu</i>	dū.dū.bi, ak.ak.bi	its ritual	ii.20, <u>ii.24</u>
<i>eqū</i>	mar	to daub on, apply	ii.35, iii.14; <i>ana muḫḫi</i> : i.34, i.52, ii.2
<i>eqū</i> Gtn	mar.meš/méš	to daub on, apply, repeatedly, thoroughly	eyes: i.7-8, i.11, i.14; <i>ana muḫḫi</i> [i.46], [i.48], ii.13(? see note)
<i>erēbu</i>	ku <sub>4</sub>	enter	i.38(smoke into mouth and nostrils)
<i>erēnu</i>	giš.eren	cedar	[i.23], i.46(oil), ii.4(oil), <u>ii.8</u> (hot), [ii.13](oil), [ii.13], ii.34, ii.34(oil), ii.48, <u>iv.13</u> <sup>+</sup> (oil, flour), iv.19, iv.19(blood), iv.23(oil), iv.33
<i>erū</i>	na <sub>4</sub> .ur <sub>5</sub>	lower millstone	i.4 (grind on)
<i>esēpu</i> , <i>ešēpu</i>	tab	collect, gather	i.17( <i>sahlū</i> in emmer bread)
<i>ešēru</i>	si.sá	to go towards	ii.25
<i>ešū/ašū</i>		to confuse, blur	<i.3>
<i>ešemmu</i>	gidim, gidim <sub>7</sub> (GU <sub>4</sub> )	ghost	ii.52, iii.8(hand), see also <i>šugidimmakku</i>
<i>gabū</i>	im.saḥar.na <sub>4</sub> .kur.ra	alum	i.7, ii.6, iv.15, iv.29-30(!see note)
<i>gappu</i>		feather	i.42
<i>gaššu</i>	im.babbar	gypsum	i.12, iii.29, iv.21
<i>ginā</i>		constantly	iii.48
<i>gišimmaru</i>	giš.gišimmar	date palm	ii.25( <u>powder/flour</u> )
<i>gubbuḫu</i>		to be bald	[i.27](or <i>nuppuḫu</i> , see note), i.54
<i>gulguḫlu</i>		skull	iii.1( <u>shard</u> )
<i>gullubu</i>	SAR	to shave	head: i.6, i.10, i.13, [i.30], i.41, i.56, <u>ii.9</u> , ii.12(sag.<du <sup>7</sup> >), ii.28, ii.31, ii.33, ii.46, iii.23, iii.27, iii.40
<i>gurrudu</i>		to be falling out in tufts	ii.32
<i>ḫallūru</i>	gú.gal	chick <sup>7</sup> peas	i.25( <u>flour</u> ), <u>iv.13</u> <sup>+</sup> (flour)
<i>ḫaḷṣu</i>	bára.ga	filtered	oil: i.39, iv.10, iv.23
<i>ḫaltappānu</i>		<a plant>	ii.40
<i>ḫamāḫu</i>	tab	to burn with (a fever)	i.20, ii.27
<i>ḫarmumu</i>	ḪAR.LUM.BA.ŠIR	<a plant>	ii.47
<i>ḫarpiš</i>		early	i.31
<i>ḫa/esū</i> D		crush	iii.52
<i>ḫašbu</i>	šika	shard	old oven: i.12, ii.37; ii.16(ostrich egg), <u>iii.1</u> (skull), iv.11(oven)
<i>ḫašālu</i>	gaz	to crush	i.13, i.18, ii.16, ii.30, ii.34, iii.5, iii.17, iii.32, iii.36, iv.5, iv.11, iv.25
<i>ḫašū</i>	ū.HAR.ḪAR	thyme <sup>7</sup>	iii.21, iii.29, iv.21, iv.42
<i>ḫaṭṭi rē ṭi</i>	ú.níg.gidru.(sipa)	'shepherd's staff' plant	ii.16
<i>ḫīlu</i>	illu	resin	iii.2( <i>abukkatu</i> , gloss <i>baluḫḫu</i> ); <i>baluḫḫu</i> : i.37, i.43, ii.44
<i>ḫimētu</i>	i.nun	butter, ghee	i.30(old), i.48, iii.14
<i>ḫulālu</i>	na <sub>4</sub> .nir(=ZA.GIN)	chalchedony <sup>7</sup>	ii.20
<i>ḫulqu</i>		'lost bits'	i.16
<i>ḫummuḫu</i>	kúm <sup>7</sup>	heated	<u>ii.8</u>
<i>ḫunḫu</i>	kúm <sup>7</sup>	fever	see note to i.1
<i>illūr pāni</i>	im.babbar ?	red make-up	see note to i.12
<i>imbu<sup>7</sup> tāmti</i>	KA a.ab.ba	algae <sup>7</sup> / coral <sup>7</sup>	ii.48
<i>imēru</i>	anše	donkey	i.50(urine)
<i>imittu</i>	XV	right (opposite of left)	iii.20(temple), iii.20(eye), iii.25(temporal artery), iii.28(temple), iii.28(eye), iv.35(or left, swelling)
<i>imūū</i>	á.zi.da	'of the right'	ii.22( <i>šubū</i> )
<i>īnu</i>	igi	eye	i.2(*2), i.19, i.20, ii.21(fish, stone), iii.15, iii.20(right watery), iii.24(left watery), iii.25(both watery), iii.28(right bloodshot), iii.31(left bloodshot), iii.34(both bloodshot), iii.47(*2), [iii.49], catch-line; see also <i>eqū</i> Gtn
<i>ipītu</i>		clouding over	[i.2] (an eye disease)
<i>irrū</i>	ú.ūkuš.LAGAB	colocynth <sup>7</sup>	i.44, i.46(stone of)
<i>isqūqu</i>	zi.kum	<a coarse flour>	ii.30, ii.37, iii.11, iii.36
<i>išaru</i>	giš	penis	iv.10(*2)
<i>išītu</i>		blurring (an eye disease)	[i.2]
<i>iškūru</i>	du <sub>8</sub> .lāl	wax	ii.51(see note)

<i>ištar</i>		Ištar (name of goddess)	iii.9(deputy of)
<i>ištēniš</i>	1-niš	together	i.29,36,55, ii.44, iii.5,19,30,32,39, iv.5,8,13,21,24,37
<i>itqu</i>	sik.aka	woollen tuft, fleece	iv.13, iv.28
<i>izuzzu</i>	gub	to become firm (of hair)	ii.17, <u>ii.26</u>
<i>kabātu</i>	dugud	to be heavy, to have difficulty	ii.43, iii.42, iii.50, iv.28
<i>kakkū</i>	gú.tur	lentil ?	<u>iv.13</u> +(flour)
<i>kalbānu</i>	giš.maš.huš	<a plant>	ii.40
<i>kalgukku</i>	im.kal.gug	<a red paste>	iv.15, iv.18, iv.34
<i>kalītu</i>	éllag	kidney	iii.2(black bull, left, fat), iv.31(bull, fat)
<i>kalū</i>	im.kal.la	yellow ochre	[ <u>iv.15</u> ]
<i>kalū</i>		all	iii.8
<i>ka(m)mantu</i>	ú.ÁB.GAB	<a plant>	i.28, ii.6, iii.38(seed), iii.46!(seed)
<i>kamkadu</i>		<a plant>	ii.15(seed)
<i>kanaktu</i>	šim.gig	an incense bearing tree	iii.14(fat, see note), iv.12(<oil>), <u>iv.17</u> , iv.28(extract)
<i>kapāru</i>		to wipe	<u>iv.15</u> , <u>iv.29</u>
<i>karānu</i>	ú.geštin	grapes	ii.41(fox), iv.3(pressed, without ú)
<i>kāru</i>		to rub (onto)	[i.52], ii.6
<i>kasū</i>	gazi.sar	<a plant>	i.28(roasted), i.36, i.54, iii.21, <u>iv.13</u> +(flour), iv.18, iv.20, iv.34, iv.42; see also <i>mē kasī</i>
<i>kašū D</i>	šed <sub>7</sub>	to make cool	ii.29
<i>kibrītu</i>	piš <sub>10</sub> (KLA). <sup>d</sup> id	sulphur	ii.3, iii.1
<i>kibtu</i>	gig	wheat	iv.44; flour: iii.19, iv.11
<i>kilallān</i>		both	[iii.25]
<i>kirbānu</i>	lag	lump	salt: iv.1, iv.13
<i>kišādu</i>	gú	neck	iv.1, iv.2
<i>kitū</i>	gada, túg.gada	flax, linen garment	i.56(as cloth), <u>iv.36</u> (as plant, seed)
<i>kuk(u)ru</i>	šim.gúr.gúr	<an aromatic tree>	<u>i.21</u> , 27,35, ii.10,39,43,48, iii.16,18,35,[38],46, iv.14,17,25,[33],40
<i>kullu</i>	dib	to have, to hold, to be ...-y	i.1 ( <i>ummu</i> ), ii.7(head, water), ii.36( <i>ummu</i> ), iii.15, iii.20(right, tears), iii.24(left, tears), iii.26(both, tears), iii.28(right, blood), iii.31(left, blood), iii.34(both, blood), iv.20(pus); see also <i>rešu</i>
<i>kultu</i>		<a grass>	i.51(<seed>)
<i>kunāšu</i>	ÁŠ.AN.NA(=imgaga)	emmer	i.17(bread), <u>iv.13</u> +
<i>kumištu</i>		ball of wool	ii.24
<i>kupsu</i>	duḥ.še.giš.i	(sesame) bran	i.22, i.24, iii.16, iii.35(dried)
<i>kurāru</i>	GIR.GIG	<a disease>	i.44, i.48, i.49
<i>kurkanū</i>	ú.kur.gi.rin.na	<a plant>	i.37, ii.49, iv.18, [iv.32], iv.40
<i>kurkū</i>	kur.gi.mušen	goose	[iii.51]( <i>šamnu</i> )
<i>labīru</i>	sumun	old	i.12(oven shard), i.30( <i>himētu</i> ), i.33(house), ii.37(oven shard)
<i>lahagu</i>		<a plant>	ii.42
<i>lamū</i>	nigin	to wrap	iv.13
<i>lapāpu</i>		to roll	iv.21
<i>lapātu D</i>	tag.meš / tag.tag	to palpate, to rub, to hurt	ii.7 / iii.8
<i>laptu/labtu</i>	še.sa.a	roast grain	see <i>qalītu</i>
<i>lar(a)du</i>	ú.KLKAL.ḫi.ri	<a grass>	iii.32
<i>larū</i>	pa	leaf, foliage	iv.5( <i>lipāru</i> )
<i>lāšu</i>	silā <sub>11</sub>	to knead	i.6,10,13,22,25,30, [ii.30],37,38,39,40,41,42,46, iii.36, iv.11
<i>latāku / latku</i>		to test / tested	iv.22 / [ <u>iv.22</u> ']
<i>lemnu</i>		evil	iii.5(in name of charm)
<i>lequ</i>	ti, šu.ti	to take	i.25, <u>i.25</u> (*2)(šu.ti), ii.24
<i>libbu</i>	ša	middle, midriff	iv.3, iv.6; <i>ana libbi</i> 'thereto': ii.11, <i>ina libbi</i> 'therefrom': i.4, i.25 see also: <i>uznu</i>
<i>lipāru</i>	giš.MI.pār	<a fruit tree>	iv.5(foliage)
<i>lippu</i>		tampon	iv.19, iv.21, iv.22
<i>lipū</i>	i.udu	fat	i.7(lion), i.11, ii.44(bull), iii.2(black bull kidney), iii.13( <i>kanaktu</i> ), iv.5, iv.26( <i>burāšu</i> ), iv.31(bull kidney)
<i>lišān kalbi</i>	ú.eme.ur.gi <sub>7</sub>	'dog's tongue plant'	iii.21, iv.8
<i>lū ... lū</i>		either ... or	[i.56], iv.35
<i>lulū</i>	KUG.GAN	slag?	ii.11
<i>lurmu</i>	ga.nu <sub>11</sub> .mušen	ostrich	ii.16(egg, shard of)
<i>lušū</i>	i.sumun	anointing oil?	iii.45, iii.46
<i>maḥāšu Gtn</i>	sig.sig, sig <sup>meš</sup>	to beat, pound, sting	iv.12, iv.14
<i>malimališ</i>		in equal parts	<u>iv.13</u> +
<i>malū</i>	diri	to be full of	ii.3, ii.9(meš), ii.12(meš)
<i>manū</i>	šid	to recite (a spell)	ii.26, iii.6
<i>marāru</i>		to prevail	<u>ii.52</u> (ghost over patient)
<i>marāšu</i>	gig	to be diseased, sore, ill	i.48, i.49, ii.5, iii.18, iii.37, iv.14
<i>margūšu</i>		<a resinous bush>	iii.44
<i>marḥašu</i>		a bathe, a rinse	iv.45
<i>marru</i>	ses	bitter, <i>unsweetened</i>	i.5 ( <i>saḫlū</i> )
<i>maršu</i>	gig	diseased	<u>iv.19</u> (cars)
<i>mašku</i>	kuš	skin, leather	[i.56], ii.45(.edin), ii.51, iv.24(frog), iv.37
<i>maštakal</i>	ú.AŠ.BAD	<an alkaline plant>	iii.10
<i>māštu ?</i>	ú.māš.tab.ba	<a plant>	iv.18
<i>matqu</i>	ku <sub>7</sub> .ku <sub>7</sub>	sweet	<i>simmur</i> : ii.9, [ii.12]
<i>meriš mar/lū</i>	ú.mā.eriš.mā-lá-e	rosemary?	ii.41
<i>mesū</i>	luḥ	to wash	[i.45](head), [ii.33](head)

<i>mimma</i>		everything	iii.7
<i>mindu</i>		<a plant>	see <i>suādu</i> and note to 87' in <i>JMC</i> 5 (2005) 26.
<i>mū</i>	a.(meš)	water, juice, fluid	i.32(from potter's bowl), i.34(meš)(these), i.36, i.45(from well), ii.7(in head), ii.8(warm cedar will remove), ii.33(horned alkali), iv.28( <i>kanaktu</i> , see note), iv.38( <i>šunū</i> ); pomegranate: iv.23, iv.28 i.5-6(meš), i.9-10([meš]), i.13(meš), i.25, i.30, ii.14(meš)(hot), ii.30, ii.37, ii.38, ii.39, ii.41, ii.42, ii.46(hot), iii.22, iv.11 i.1 (feverish), i.20(burns with <i>šetu</i> ) <i>ana muḥḥi</i> 'thereupon': iii.6, see also <i>eqū</i>
<i>muḥḥu</i>	ugu	crown of the head	iv.44
<i>mundu</i>	níg.ār.ra	<a flour>	[i.2]
<i>murdiannu</i>		<a disease>	i.11, ii.44, iv.10, [iv.17], iv.20, iv.33, iv.39
<i>murru</i>	šim.ses	myrrh	iii.37
<i>muṣu</i>	gig	illness	iv.24
<i>muša''irānu</i>	bil.za.za	frog	iii.6(in name of charm)
<i>mušallīmu</i>		preserver	ii.24
<i>mušālu</i>		hair which became loose	
<i>muššaru</i>	na <sub>4</sub> .muš.GIR	on combing	
<i>muttaprišu</i>		serpentine?	ii.21
<i>nabāsu</i>	sík.ḥé.med	flying	see <i>ašū muttaprišu</i>
<i>nādu</i>	<sup>kuš</sup> ūmmu(A.EDIN.LAL)	red thread	ii.23
<i>nadū</i>	šub	skin water pouch	<iv.5>
<i>nadū Gtn</i>	šub.šub, šub.meš	to throw (and transferred meanings)	i.16(mortar, <i>ḥul-qa</i> ), 38(onto fire), ii.11, iii.45, 51, 52, iv.13, 15, 27
<i>naḥṭru</i>	sag.ki.(ii/meš)	to shed constantly	i.3 (tears)
<i>nakkaptu</i>		nostril	i.38(fumigate), i.38(smoke into), i.39(blow into), i.43 (place into)
<i>nalpattu</i>		temple(s) (anat.)	[i.1] ( <i>šer'an n.</i> ), ii.7, ii.28, ii.52, iii.15, iii.18, iii.20(right), iii.24(left), iii.25(right and left), iii.28(right), iii.31(left), iii.34(both), iii.48
<i>nammaššū</i>	níg.ki	<a bowl>	i.32(potter's, water from)
<i>napāḥu</i>	mú, bún	wild animals	i.28(?), see note
<i>napāḥu D</i>	mú	to blow	i.38(?), i.39(mú), i.39(bún), iv.15(mú), iv.29(mú)
<i>napāšu</i>		stative: be swollen	[i.27]
<i>napḥaru</i>	pap	(see note to iii.37)	iii.37, iii.42, iii.47, iii.50, iv.1, iv.3, iv.7, iv.9, iv.10, iv.11
<i>napū</i>	sim	total	iii.5, [iv.15?], iv.19
<i>nasāḥu</i>	zi	to sieve, to sift	i.4, [ii.16], ii.30, iii.17, iii.33, iii.36, iv.5, iv.11, iv.21, iv.25
<i>našmādu/našmattu</i>	níg.lál	to eradicate	ii.36
<i>nataku D</i>	bi.iz	bandage	i.15, i.19, [i.53], iii.24(níg), iv.35
<i>nešmū</i>		to drip (transitive)	iv.23, iv.24
<i>nēšu</i>	ur.A	sense of sound	iii.51
<i>nī'ašu</i>		lion	i.7 (fat of)
<i>nīkiptu</i>	šim. <sup>d</sup> maš, šim. <sup>d</sup> nin.urta	to get better, recover	iii.52, iv.2
<i>nīnū</i>	Ū.KUR.RA	spurge, Euphorbia?	[i.29], iii.1, iv.17, iv.24(oil), iv.41
<i>nuḥurtu</i>	(ū.nu.LUH.ḥa)	Ammi?	i.45, i.50, ii.44, iv.42
<i>nūnu</i>	ku <sub>6</sub>	<an Asafoetida>	iv.42
<i>nur mū</i>	<sup>si</sup> nu.úr.ma	fish	ii.21(eye stone)
<i>paḥāru</i>	báḥar(=DUG.SILA.BUR)	pomegranate	juice: iv.23, iv.28
<i>pānū</i>	igi	potter	i.32
<i>papparmīnu</i>	na <sub>4</sub> .babbar.min <sub>5</sub>	face, surface	i.26, i.51(of <i>nšiktu</i> ), ii.25(wind); <i>ana igi</i> : i.38, iii.22, iii.43(a. <i>pānīšu</i> )
<i>pappāsu</i>	ba.ba.za	<a semiprecious stone>	ii.21
<i>pari</i>		porridge, gruel	iii.29(malt)
<i>parū Š</i>		vomit	i.19
<i>passu</i>		to induce to vomit	i.42
<i>pāšu</i>		<a reed>	see <i>qanū</i> and note to 214' in <i>JMC</i> 5 (2005) 32.
<i>pāšu</i>		to crush, to grind	iii.52
<i>pašāšu</i>	šéš	crushed, ground	i.42( <i>saḥlū</i> )
<i>pašāšu Gtn</i>	eš.meš, šéš.méš	to anoint, to smear	i.34, i.46, i.48, ii.2, ii.4, ii.17, ii.31, ii.34(*2), iii.41, iii.45
<i>patānu</i>		to anoint thoroughly, repeatedly	i.30, i.36(šéš.méš), ii.4, ii.13, ii.34
<i>paṭāru</i>	duḥ	meal	<i>balu patān</i> 'on an empty stomach' i.32
<i>pelū</i>	nunuz	to unbind, to untie	ii.26(do not), [iv.37]; see also <i>ūrmu</i> .
<i>pēmtu</i>	NE	egg	ii.16(ostrich, shard)
<i>pešū</i>	babbar	embers	i.38, i.41, i.55, ii.8?, iii.40, iv.15( <i>ašāgu</i> ), iv.32, [iv.34]( <i>ašāgu</i> ), iv.37
<i>pillū</i>	giš.nam.tar	white, bright	ii.25(horse); see also <i>šammu pešū</i>
<i>pilū</i>		mandrake?	[iii.52](male, root)
<i>piqqannu</i>	a.gar.gar	limestone	i.33(threshold slab, dust)
<i>pū</i>	ka	droppings	gazelle: [ii.2], iii.3, iii.18, iv.4, iv.31
<i>puḥālu</i>		mouth	i.15(of mortar), i.38(smoke into)
<i>qablu</i>	murub <sub>4</sub>	male (said of an animal)	ii.25
<i>qalālu</i>		middle / groin	ii.7(of head) / iv.9
<i>qalītu</i> (or <i>lap/btu</i> )	še.sa.a	to become light	iii.51(see note)
<i>qalū</i>	bil	roast, parched corn	flour : i.9, i.29, iii.16, iii.22, iii.29, iii.35
<i>qan šalāli</i>	gi.šul.ḥi	roasted	i.28( <i>saḥlū</i> ), i.29( <i>kasū</i> ), i.40( <i>saḥlū</i> ), iii.21( <i>saḥlū</i> ), iii.26( <i>saḥlū</i> )
<i>qanū ṭābu</i>	gi dūg.ga	a type of reed	iii.10
<i>qaqqadu</i>	sag.du	sweet reed	iv.12(oil), iv.17, iv.33(<dūg>.ga), iv.39
<i>qarāru D</i>		head	i.31, 35, 44, 45, 49, [54], ii.3, 7(*2), 9, 12, 17, 27, 29, 32(*2), 34, 36(*2), 37, 43, 47, iii.37, 42, 43, 45(*2), iv.27; see also <i>gullubu</i>
<i>qaran ajjali</i>	si dāra.bar	to drip (transitive), horn of deer, hartshorn	iii.48
			iii.1, [iii.4]

<i>qarnānū</i>	si	horned	see <i>uḥūlu</i>
<i>qatāru</i> D	SAR	to fumigate	iii.6, iv.15, iv.32, iv.34
<i>qatāru</i> N		to be fumigated?	see note to iv.15, <i>iv.29</i> <sup>7</sup>
<i>qātu</i>	šu	hand	i.32(soak in potter's fluid), iii.8(ghost, see note)
<i>qēmu</i>	zi(KU)	flour	<i>qatru</i> : i.9, i.29, iii.16, iii.22, iii.29, iii.35; <i>kibtu</i> : iii.19, iv.11; [i.23]( <i>erēnu</i> ), i.25( <i>hallūru</i> ), <i>ii.25</i> <sup>7</sup> ( <i>gišimmaru</i> ), <i>iv.13</i> <sup>7</sup> ( <i>*5</i> )( <i>hallūru</i> , <i>kakkū</i> , <i>kunāšu</i> , <i>kasū</i> , <i>erēnu</i> ); see also <i>buḡlu</i> i.7
<i>qitmu</i>	im.saḥar.ge <sub>6</sub> .kur.ra	<a black paste>	i.7
<i>qū</i>	sila	litre	1/2 i.18, <i>i.24</i> , ii.30; 1/3: i.3, i.9(*2), i.12(*2), <i>i.23</i> ([*3]), <i>i.24</i> (*2); 1: i.23(*2), i.24(*2); 2: i.24, i.25; 3: i.4; 4: [i.5]; ii.40(see note)
<i>quḍru</i>	ū.KI.AN.NIM	<a plant>	[i.3]
<i>qūqānu</i>		<a disease of the eyes>	iii.5, iv.34
<i>qutāru</i>	kū( <i>quš</i> )-gi/gur( <i>tāru</i> )	fumigant	i.38
<i>qutru</i>	(i.bī)	smoke	<i>i.38</i> (*2),
<i>qutturu</i>	sar	to fumigate	i.4 ( <i>rēška uqa''ā</i> )
<i>qu''ū</i>		to await	i.51, iii.11, iii.17, iii.19, iii.22, iii.27, iii.30, iii.33, <i>iv.13</i> <sup>+</sup>
<i>rabāku</i>		to boil down, to decoct	<i>iv.38</i>
<i>raḥāšu</i>	ra	to bathe (transitive)	iv.38
<i>raḥāšu</i> Gtn	ra.meš	to bathe (tr.) thoroughly	ii.23, ii.26(see note), ii.26, iv.10
<i>rakāsu</i>	kešda	to tie, to bind	i.26, i.31
<i>ra''šānu</i>		<a skin complaint>	ii.28
<i>rašū</i> Gtn	tuku.tuku	to get constantly	iii.7
<i>redū</i>	uš	to pursue	i.26, ii.12(or sag.<du>, i.e. <i>qaqqadu</i> ?)
<i>rēšu</i>	sag	head	i.4( <i>qu''ū</i> ), i.25( <i>kullu</i> )
<i>rēška qu''ū/kullu</i>		'it awaits your attention'	ii.46
<i>ribku</i>		infusion	ii.29
<i>rikib(tu) argabi</i>	uš argab.mušen	bat spur <sup>7</sup> (or bat dung?)	ii.26(see note)
<i>riksu</i>	K.A.kešda	knot	i.49, i.51
<i>rišiktu</i>		redness <sup>7</sup>	ii.3
<i>rišūtu</i>		reddening	iv.13
<i>ruqqū</i>		to perfume	i.14(see note), iii.10
<i>ru''itū</i>	ūḥ. <sup>d</sup> id	yellow sulphur	iii.7
<i>sag/nkidibbū</i>	sag.ki.dib.ba	'seized temples'	iv.36
<i>saḥindu</i>		yeast <sup>7</sup>	i.3, i.5 ( <i>bitter</i> ), i.5 (ground), i.9, i.12(ground), i.15(from the mouth of a mortar), i.17, i.18, i.19, i.21, [i.23], , i.41( <i>pa-ša-ti</i> ), i.50, ii.9, ii.32(pulverised), ii.38, ii.39, , iii.29; roasted: i.28, i.40, iii.21, iii.26
<i>saḥlū</i>	zā.ḥi.li	cross <sup>7</sup>	i.11,14,29,36,46,48,<50>,52,55,ii.4,5,6,9,13,[15],29,35,44,[50], iii.14, 39,44,46, iv.8,10,15,29,36
<i>sāku</i>	sūd	to pound, to pulverise	see note to i.18-19
<i>sāku</i> D		to vomit <sup>7</sup>	iv.19, iv.28
<i>salāḥu</i>	sud	sprinkle	iv.43
<i>samīdu</i>		<a soapwort>	ii.20
<i>sāmtu</i>	na <sub>4</sub> .gug	camelian	i.45
<i>sekēru</i>	uš	to heat	see <i>lapātu</i>
<i>sēru</i> Gtn	tag.tag	to rub energetically	i.22; <i>sīḥu argannu barīrātu</i> : <i.24>, ii.49-50, [iii.2-3], iii.9, iv.41
<i>sīḥu</i>		wormwood <sup>7</sup>	iv.44
<i>sikkatu</i>	gag (rebus-writing)	yeast	ii.32
<i>sīku</i>		pounded, pulverised	iii.42, iii.45, iii.47, iii.50, [iv.1], [iv.3], iv.7, iv.9, iv.10, iv.11
<i>sili''tu</i>	līl	sickness	ii.5, ii.9('sweet', see note), ii.12('sweet')
<i>simmu</i>	gig	wound, sore	ii.25(hair)
<i>sīšū</i>	anše.kur.ra	horse	i.24, <i>iv.18</i> , iv.34, iv.40
<i>su''ādu</i>	šim.MAN.DU	sedge(-tubers) <sup>7</sup>	iii.13(from Dilmun, beer), iv.35, iv.44
<i>suluppu</i>	zū.lum.(ma)	date(s)	iv.4(dung)
<i>summatu</i>	tu.mušen	dove	ii.35
<i>supālu</i>	ū.za.ba.lam	(a) juniper	iv.20, iv.38
<i>supuḥru</i>	giš.eren.BAD	<a type of cedar>	i.26, i.31, i.35, i.37, i.40, i.44, iii.15, iii.28, iii.31, iii.34(meš)
<i>šabātu</i>	dīb (or dab)	to seize	droppings: ii.2, iii.3, iii.18, iv.4, iv.31; flesh: iii.4
<i>šabītu</i>	maš.dā	gazelle	iv.3(grapes)
<i>šaḥtu</i>	sur.ra	squeezed, pressed out	iv.14
<i>šalālu</i>	nū	to lie, to recline	iii.2(bull, kidney fat)
<i>šalnu</i>	ge <sub>6</sub>	black	i.6,10,14,15,30,34,41,47,51,53(meš),56,57, ii.6,11,31,[32],35,[37],38, 39,40,41,42,45,46,51,iii.11,17,19,23,27,36, iv.2,6,8,9,13 <sup>7</sup> ,26,37
<i>šamādu</i>	lal, lāl	to bind (on), to bandage (on)	ii.24
<i>šapāru</i>		to press	i.33(hands in potter's fluid)
<i>šapū</i>		to soak	ii.49, iii.38
<i>šašumtu</i>		<a lichen>	iii.39(? see note)
<i>šēnu</i>		sheep	i.20, ii.27
<i>šētu</i>	ud.da	<i>šētu</i> -fever (=sunstroke <sup>7</sup> )	ii.52(ghost); see also <i>sagkidibbū</i>
<i>šibtu</i>	dīb	seizure	catch-line
<i>šillu</i>	gissu	shade	<i>iv.37</i>
<i>šubātu</i>	tūg	cloth	i.21, iv.7, iv.17(.me), iv.40
<i>šumlalū</i>	šim.GAM.ma/me	<a spice plant>	iii.35(sesame bran)
<i>šābulu</i>		dried	[iii.43]
<i>šadādu</i>	gīd.da	to draw, to pull	ii.22
<i>šadānu šābitu</i>	na <sub>4</sub> .kur.-nu dib	magnetic iron ore	ii.47
<i>šagāmu</i>		buzz <sup>7</sup>	[ii.14], ii.27
<i>šaḥāḥu</i>		to become loose, fall out	

<i>šaḥānu</i> D		to heat up	i.41, i.55
<i>šaḥātu</i>		wash, smear	i.52
<i>šaḥū</i>	šaḥ	pig	iv.24(fat)
<i>šakāku</i>	ē	to thread	ii.23
<i>šakānu</i>	gar	to put, to place, to insert	i.43(in nostrils), ii.8(on neck); into ears: iv.13(*2), 15, 19, 21, 29
<i>šalālu</i>	šul.lū	<a type of reed>	see <i>qanū</i>
<i>šammu</i>	ū(meš/h)a	herb, substance	i.29, iii.5, iii.39, iv.19, iv.21, <u>iv.34</u> , iv.44
<i>šammu ēdu</i>	ū.dili	'lone plant'	ii.50
<i>šammu pešū</i>	ū babbar	'white plant'	i.48, i.52, iv.21
<i>šamou</i>	i / i.giš	oil, fat	i.14, <u>i.38</u> , i.52, i.55, ii.2, ii.5, ii.17, ii.29, ii.31, ii.34, ii.51, iii.40, [iii.48](juniper), [iii.51](goose), iv.12(*2)( <i>kanaktu</i> , sweet reed), iv.13( <i>burāšu</i> ), iv.24(pig), iv.24( <i>nikiptu</i> ), iv.37; cedar: i.46, ii.4, ii.13, ii.34, <u>iv.13</u> <sup>+</sup> , iv.23; <b>filtered</b> : i.39, iv.10, iv.23
(i.giš also possibly <i>ellu</i> )			iii.8
<i>šanū</i>		deputy	iii.22
<i>šapāhu</i>		to sprinkle	iv.45
<i>šapāku</i>	dub	to pour	i.26 (see note)
<i>šāptu</i>	nundum	lip	i.18, i.42
<i>šaḡū</i>	nag	to give to drink	iv.20
<i>šarku</i>	lugud	pus	[ii.14], ii.17, ii.18(munšub)(*2), ii.19(munšub)(*2), ii.23(*2 <sup>2</sup> ), ii.26, <u>ii.26</u> , ii.27(of the head)
<i>šārtu</i>	sik, munšub	hair	ii.25
<i>šāru</i>	tu <sub>15</sub>	wind	iv.25
<i>šasū</i> Gtn	gū.dē.meš	to call out, to ring?	ii.41(grapes)
<i>šēlebu</i>	ka <sub>5</sub> .a	fox	iv.11
<i>šēpu</i>	gir	foot	<i>šer'an nakkapti</i> i.1, iii.15, iii.18, iii.20(right), iii.24(left), iii.25(right and left)
<i>šer'anū</i>	sa	muscle, tendon, nerve, blood-vessel	iv.44(malt)
<i>šibirtu</i>	lagab	lump	i.18, i.42, iii.11(sag), iii.12(dregs), <iii.13>(see note), iii.17, iii.19, iii.26, iii.36, iv.8, <u>iv.13</u> <sup>+</sup> , iv.26, <u>iv.37</u> , iv.45
<i>šikaru</i>	kaš(meš), kaš.sag	beer	ii.14
<i>šimāhu</i>		boxthorn?	<u>iv.17</u> , iv.18, iv.39
<i>šim(eš)šalū</i>	šim.sal	box-tree?	i.50(donkey)
<i>šimātu</i>	kāš	urine	ii.18, ii.19(recital of), ii.26, iii.5, iii.6
<i>šiptu</i>	ēn	spell, charm, incantation	i.12(four), i.15(ten), i.17(*2)(five), ii.10(*2)(ten), <ii.10>(five), <ii.11>(five), ii.28(one), iii.10(one), [iii.13](one), iv.28(*2)(one)
<i>šiqḷu</i>	gín	shekel	iv.9
<i>šīqqu</i>	al.ūs.sa	a sauce	[iii.4](human), iii.4(gazelle), iii.8(all)
<i>šīru</i>	uzu	flesh	i.22, iii.27(goat), iii.33
<i>šizbu</i>	ga	milk	ii.22, ii.22(of right), ii.22(of left)
<i>šubū</i>	na <sub>4</sub> .šuba(=ZA.MUŠ)	<a stone>	iv.45
<i>šuburru</i>	dūr	rectum	<iii.5>, iv.12, <u>iv.17</u> , [iv.19]
<i>šugidimmakku</i>	šu.gidim.ma	'hand of ghost disease'	i.27(see note)
<i>šuhṭu</i>	(IŠ.URUDU)	patina, rust, verdigris	i.16
<i>šulputu</i>		to bring into contact with	iii.2(black bull kidney), iii.24(temporal artery), iii.24(eye), iii.25(right and left temporal arteries), iii.31(temple), iii.31(eye bloodshot), iv.35(or right, swelling)
<i>šumēlu</i>	2,30/gūb	left	ii.22( <i>šubū</i> )
<i>šumēlū</i>	á.gūb.bu	'of the left'	<i>passim</i> in symptoms; iii.26-7( <i>šumma ... šumma</i> 'either ... or')
<i>šumma</i>		if	iii.32, iv.43
<i>šumuttu</i>	ū.su.an.dar.ra, ū.sumun.dar	beetroot?	iv.38( <u>a</u> )
<i>šunū</i>	si <sup>18</sup> še.nu.(a)	chaste tree	see note to iii.13-14
<i>šuḡlu</i>		<a plant substance>	ii.34, ii.48, iv.38
<i>šurmēnu</i>	giš.šur.min	cypress	[iii.52]([mandrake?])
<i>šuršu</i>	suḡuš	root	iii.12(beer), iii.12(strong vinegar), iii.13(<beer> of Dilmun dates)
<i>šuršummā</i>		dregs	iv.41
<i>šūšu</i>		liquorice	i.39, <u>iv.15</u> , <u>iv.29</u>
<i>takkussu</i>	gi.sag.kud	pipette	iv.35(crushed malt)
<i>tappīšu</i>		crushed substance	[iv.31](ears)
<i>tarāku</i>		to pulsate?	ii.30(seed)
<i>tarnuš</i>		lupin?	iv.27
<i>tāru</i>	gur	(in hendiadys:) to repeat	iv.32(powder)
<i>taskarinnu</i>	giš.TÚG	boxwood	i.31(when you rise), iii.20(right temporal artery), iii.24(left temporal artery), iii.25(left and right temporal artery), iii.43(when he rises)
<i>tebū</i>	zi	to rise, throb, stand up	[i.1]
<i>tebū</i> Gtn		to rise, throb constantly	iv.43
<i>tiātu</i>		<a plant>	ii.28( <i>nakkaptu</i> )
<i>ūbu</i>	zi	'rising' (i.e. throbbing sensation)	ii.8, <u>ii.26</u>
<i>tikku</i>		<a part of the neck>	i.12(old, shard), ii.37(old, shard), iv.11(shard)
<i>tinūru</i>	ninindu	oven	ii.19
<i>tū šipti</i>	tu <sub>6</sub> ēn	recital of the charm	i.21(boiled)
<i>tuhḡu</i>	duḡ	(sesame) residue	see note to ii.51
<i>tulālu</i>			i.16( <i>saḡlū</i> undefiled by), i.50(strong), i.51(bil, <u>bíl</u> ), ii.11, iii.12(strong, dregs), iii.30, iii.33
<i>ṭabātu</i>	a.geštin.na, geštin.bil/bíl.lá	vinegar	i.11(see note), <u>iii.4</u> , <u>iv.13</u>
<i>ṭabat emesallim</i>	mun <i>eme-sal-lim</i> etc.	<i>emesallim</i> -salt	

<i>ṭābat ku-PAD</i>		<a variety of salt>	iii.4
<i>ṭābtu</i>	mun	salt	i.36, i.49, iv.1(lump), iv.13
<i>ṭābu</i>	dùg.ga	sweet	see <i>qanū ṭābu</i>
<i>ṭēnu</i>	āra	to grind	i.4, iv.21
<i>ṭēnu</i>	āra	ground	i.5 ( <i>sahlū</i> ), i.12 ( <i>sahlū</i> ), [i.25]
<i>ṭerū</i>	SUR	rub in	[i.52 <sup>7</sup> ], i.56, ii.45, ii.51, iv.5, iv.37
<i>ṭūru</i>	šim.hab	opopanax <sup>7</sup>	i.37, ii.10
<i>uḫūlu</i>	naga	alkali, potash <sup>7</sup> , salicornia <sup>7</sup>	ii.33; <i>qarnānū</i> : i.49, ii.5, ii.10, <u>ii.33</u> ('water')
<i>ummu</i>	kūm	inflammation, fever	i.1, ii.36(*2), iii.42, iii.45, iii.47, [iii.49], iii.50, [iv.1], [iv.3], iv.7, iv.9, iv.10, iv.11; see also <i>ḫunṭu</i>
<i>ūmu</i>	ud	day	ii.33(4th), ii.45(for five), <u>iv.15</u> (on fourth), iv.29(on fourth)
	ud 3 kam/kám	for 3 day(s)	<u>ii.26</u> , ii.34, [iv.15], iv.27(for five), <u>iv.29</u>
	3 ūmē lā tapaṭṭar	do not untie for 3 days	i.6, i.10, i.14, [i.57]([3 <sup>7</sup> ]), ii.31, ii.33
<i>uqnū</i>	na <sub>4</sub> .za.gin	lapis lazuli	ii.20
<i>ur(ij)ānu</i>	ū.HA, ū.tál.tál	fennel <sup>7</sup>	i.44, i.50, <u>i.50</u> (ū.tál.tál)
<i>urnū</i>		<a plant>	[iv.42]
<i>urnuqqu</i>		<a plant>	[iii.44]
<i>uršu</i>	(na <sub>4</sub> .zā.li.li)	mortar	i.16(mouth of), [iii.44]
<i>urṭū</i>		palm fibre	ii.24
<i>uznu</i>	geštu	ear	<i>libbu</i> : iii.50, iii.51, iii.52, iv.12, iv.13(*2), iv.14, iv.15(*3)(2*, 3*), iv.17, iv.19, iv.21, iv.23(*2), iv.24(*2), iv.29(*2), <u>iv.34</u> ; iii.50, iv.14, <u>iv.19</u> , iv.20, iv.25, iv.28, iv.29, iv.31, iv.34
<i>(w)abālu</i>		remove	<u>ii.8</u> (fluid)
<i>(w)abālu Št</i>		to add while stirring	i.5, i.9, i.13
<i>zakū</i>		see note to i.18-19	
<i>zappu</i>		tuft of hair	ii.25(horse)
<i>zaqātu D</i>	GİR.GİR	to sting	ii.52, <u>iv.14</u>
<i>zarū Gtn</i>	mar.meš	to sprinkle (powder)	ii.13(? see note)
<i>zērmandu</i>	níg.ki	<a type of bug>	i.28(? see note)
<i>zēru</i>	numun	seed	<i.51>( <i>kulu</i> ), ii.15(*3)( <i>bīnu</i> , <i>kamkadu</i> , x), ii.30( <i>tarmuš</i> ), [iii.38]( <i>kammantu</i> ), iii.46( <i>kammantu</i> ), iv.36( <i>aktam</i> , <i>kitū</i> )
<i>zibū</i>	ū.gamun.ge <sub>6</sub>	black cumin	i.54, ii.6
<i>zikaru</i>	níta	male	[iii.52]([mandrake <sup>7</sup> root])
<i>ziqnu</i>	su <sub>6</sub>	beard	i.26(but probably emend to nundum, see note)
<i>zū</i>	še <sub>10</sub> (=KU)	dung / refuse	iv.4(dove), iv.4(bat) / see <i>buqlu</i>
?	K.A.K[A ...]	?	<u>i.38</u>
?	KU. KU	powder	iv.32( <i>taskarinnu</i> )
?	mú.da	is growing	ii.19(*2)
?	NU.meš	?	<u>iv.19</u> (see note)

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