

Le Journal Médecines

2011 n°18



Cunéiformes

Plantes Médicinales I

Page 1

Editorial

Page 3

The Pharmacopoeial Handbook *Šammu šikinšu*

An Edition

Henry Stadhouders

Page 52

Quelques plantes présentes en Mésopotamie

Anne-Isabelle Langlois

EDITORIAL

Quand le JMC est né en 2003 dans le sillage et sous l'influence de son modèle NABU, il avait pour fierté d'avoir, contrairement à son aîné, une couverture et un agrafage à cheval. Quelle importance ? Aucune ! Sauf que cela oblige les numéros à avoir un nombre de pages allant par 4. Or, voilà, on compte les pages, $49 + 25 = 74$ pages ! Pas question de resserrer les auteurs de deux pages, pas question non plus de se laisser attraper comme avec le numéro 4 et de voir apparaître deux pages blanches (« c'est ballot ! »), moralité : il a bien fallu se résoudre à infliger aux abonnés un éditorial !

Ce numéro 18 du Journal des Médecines Cunéiformes clôt, certes un peu tardivement, l'année 2011 et sous le titre **Plantes Médicinales I**, il inaugure plusieurs livraisons à venir sur le thème des simples mésopotamiens. Autant prévenir les âmes sensibles, ce numéro, c'est du brutal : il allie deux articles sans concessions. Le premier dû à Henry Stadhouders comporte pour sa première partie la transcription du manuel de pharmacopée *Šammu šikinšu* livré brut de décoffrage « en mésopotamien » et sans images et le second, dû à Anne-Isabelle Langlois établit une liste des végétaux tels qu'ils ont été relevés lors de diverses missions archéologiques. Ce pourraient être les représentants des deux extrêmes d'une chaîne qu'on espère voir un jour solidement constituée et permettre ainsi qu'un nom akkadien puisse être mis sur certaines de ces plantes au nom latin !

Le numéro 19 (**Plantes Médicinales II**) prévu au printemps 2012 sera plus doux : il comportera la fin de l'article de Henry Stadhouders avec c'est promis la traduction, un article sur le monde médical de BAM 1 et un plaidoyer de JoAnn Scurlock pour l'équivalence *kamantu* = henna.

Ces deux numéros font suite au numéro 17 et ce n'est pas qu'une lapalissade, tant ils essaient précisément de réunifier des extrêmes entre lesquels l'auteur du numéro 17 James Kinnier Wilson voyage avec tant d'élégance et de science¹.

« **Plante médicinale**. Le mot est commun, l'adjectif est banal, leur juxtaposition introduit un concept pas toujours aisé à définir. Une plante est dite médicinale lorsque « au moins une partie possède des propriétés médicamenteuses », tel est ce qu'écrit Jean Bruneton². Pourtant, en 1694, date de la première édition du dictionnaire de l'Académie Française, tout était simple. Le simple était défini comme herbe, plante médicinale (c'est-à-dire qui sert de remède), le remède étant : « ce qui sert à guérir un mal, une maladie ».

Dès lors, dans nos textes médicaux, la simple juxtaposition d'un nom de plante avec le nom d'un mal suffit sans doute à illustrer la notion de plante médicinale, ainsi : « plante-*šizbānu* : simple pour extirper la fièvre interne³ » ou à l'inverse : « simple pour la fièvre interne : plante-*šizbānu*⁴ ». On peut aussi avoir la présentation conjointe de plusieurs plantes pour une même indication : « cinq simples pour la mélancolie »⁵.

Tout en restant à ce niveau de base, nos textes ajoutent souvent la façon de préparer et d'administrer le simple, que ce soit pour une plante ou un groupe de plantes : « plante-*šizbānu*, simple pour extirper la fièvre interne, pilier, frictionner à l'huile⁶ », « ail, simple pour

¹ Voir aussi, « On the Cryptogams in the lexical and related texts », JMC 6 (2005) :1-21.

² Dans l'introduction à la deuxième édition (1993) de son ouvrage : « Pharmacognosie, Phytochimie, Plantes médicinales », Technique et Documentation, Paris.

³ Cf. BAM 421 i'31' : ú ga-a-nu [ú šá-m]i min, avec min reprenant à la ligne i' 30' [kú]m lib-bi zi. On notera pour cet éditorial une tendance aux traductions osées, sans toutefois aller ici jusqu'à traduire *šizbānu* par laitue (qui s'appelle ainsi « parce que cette plante abonde en suc laiteux », mot tiré de *šizbu*, lait).

⁴ C'est moins fréquent, cf. KADP 11 i 7 :[ú š]á-mi kúm lib-bi ú ga-a-nu et pourrait suggérer que plante « fièvre interne » puisse être une simple dénomination à l'instar de ú bi ú tab ud.da m[u.ni], cf. infra STT 93 :110'.

⁵ BAM 431 v' 47'-49' :^{47'}ú imhur-lím ú imhur-ešrā ú tar-m[us]^{48'} ú al-lu-zi ú hal-tap-p[a-nu]^{49'} 5 ú šà.[ge₆].

⁶ BAM 1 iii 28 : ú ga-a-nu ú kúm šà níg.zi [súd] ina i.giš šéš.

la strangurie, piler, faire boire dans de l'huile et de la bière⁷ », « six médecines⁸ pour le fondement malade⁹ », « sept simples contre les morsures de serpent, frictionner plusieurs fois avec de l'huile¹⁰ ». Ce faisant nous avons introduit subrepticement les notions contenues dans les termes « pharmacie » (art de préparer et de composer les remèdes pour la guérison des maladies) et « médicament » (remède qui se prend par la bouche ou qui s'applique par dehors pour la guérison), empruntés toujours au dictionnaire de l'Académie Française.

Enfin, certains textes font précéder le nom de la plante de considérations botaniques descriptives ou autres (morphologie, habitat, etc.) : c'est l'essence des paragraphes du Šammu šikinšu : « la plante dont l'aspect est semblable à la plante « raisin de renard » dont le [xxx] est très petit et rouge, cette plante s'appelle « brûlure de chaleur », elle est efficace pour *le mal du même nom*, (dû à) un démon-šēdu alias de Sīn, tu fais sécher, tu piles, tu le frictionnes à l'huile et il guérira¹¹ ».

Le texte se complique : on entre dans de la botanique médicinale, dans de la pharmacognosie végétale, tous termes qui pour en rester à 1694 nous sont interdits¹². Mais il y a plus, on y voit se glisser des considérations étiologiques et se pointer le patient et le soignant, sans parler de l'enseignant¹³ !

Cette complication se fera plus grande quand il s'agira de réfléchir sur l'agencement des textes de base en unités de texte plus grandes. Ne serait-ce que leur donner un titre, pourra nous faire naviguer entre des termes aussi alléchants que : antidotaire, dispensaire, livre de simples, matière médicale, pharmacopée, *practica*, etc. Quand on arrivera au niveau d'une tablette prise comme un tout, alors on ne pourra que constater « wie fließend der Übergang¹⁴ ist » entre toutes ces choses que l'on aurait pu croire séparées et qui pourtant coexistent au sein d'une même tablette : vertus médicinales et vertus omniales des simples (BAM 1), incantation et Šammu šikinšu (CTN 195+196), paragraphes avec et paragraphes sans šumma introductif¹⁵ (BAM 578), etc. On sera alors, bien au-delà du sempiternel débat sur les mérites respectifs de Théophraste et de Dioscoride¹⁶.

Nous approchons du terme de ces deux pages et il est temps de laisser le lecteur herboriser à sa guise, en commençant par exemple par cueillir les noms de plantes pour s'adonner aux délices de l'ethnophytonymie¹⁷.

Honnêtement, avec ce qui va suivre, « c'est malice pure aux malades de continuer de l'être¹⁸ ».

⁷ BAM 1 i 28 : ú sum^{sar} ú ki.min(= *hi-niq bun*) súd *ina* i.giš u kaš sag nag.

⁸ Médecine : à côté de « art qui enseigne les moyens de conserver la santé et de guérir les maladies », notre dictionnaire fétiche mentionne : « mais aussi, potion, breuvage, ou autre chose qu'on prend par la bouche pour se purger ». C'est évidemment ce dernier sens qui est ici retenu.

⁹ BAM 431 v' 7'-10' : ^{7'} numun ^{giš}ha.lu.úb ^úeme ur.gi₇ ^{8'} útar-muš₈ kam-ka-du ^{9'} úhar.har ^úkur-ka-na-ú ^{10'} 6 maš-qit dúr.gig.

¹⁰ RA 15, p. 76, 12'-13' : ^{12'} ú šakir[?] ú eme.ur.gi₇ ú tin.tir ú *ur-ba-tú* ú *imhur-lím* ú *el-pe-tú* ^{13'} ú *kur-ka-nu-u* 7 ú.meš *ni-šik* muš *ina* i.giš eš.meš.

¹¹ STT 93, 110'-111' : ^{110'} [ú gar-šú gim ú gešt]in.ka₅a [x-šú] tur.tur u sa₅ ú bi ú tab ud.da m[u.ni] ^{111'} ana min[?] a.rá] šá-nim^dsin [sig hád.a s]úd[!] *ina* i.giš šéš-su-ma [ti] (courtoisie H. Stadhouders).

¹² Botanique n'apparaît que dans la deuxième édition du dictionnaire de l'Académie Française (1718). Pharmacognosie est absent de l'édition en cours, 1986-, neuvième du nom.

¹³ On est dans le sens premier du terme médecine, cf. note 8.

¹⁴ N. Heeßel, Babylonisch-assyrische Diagnostik, AOAT 43, Münster 2000, p. 5.

¹⁵ T. Genty, JMC 16, p. 9.

¹⁶ Cf. dans des styles différents Jean-Jacques Rousseau (été 1777, septième promenade) et Lucien Plantefol (pp. 157-159 de son article « Histoire de la botanique », in Dictionnaire de la Botanique, Encyclopædia Universalis et Albin Michel, 1999), tous deux infatigables pourfendeurs de la botanique médicinale.

¹⁷ Cf. Jean-Marie Pruvost-Beaurain, « Noms Vernaculaires », pp. 770-777, in Dictionnaire de la Botanique, op. cité supra.

¹⁸ Jean-Jacques Rousseau, (été 1777, septième promenade).

The Pharmacopoeial Handbook Šammu šikinšu - An Edition

Henry Stadhouders - Utrecht University

*So es elc cruud ghenaturt
ende ghescopen ende ghefigurt
want hier in onse menscelichede
dar onse lijf geset es mede
moeten elementen sijn ghemanc
jofste onse lijf ware thant verganc.*¹

Introduction

The edition offered here of a core text in the medical corpus grew out of a contribution I was happy to make to the Corpus of Ancient Mesopotamian Scholarship Project (CAMS) currently in steady progress with E. Robson at its helm.² When the editors of the journal in hand learned of my dealings with the Šammu šikinšu materials, they kindly invited me to publish the results in the present issue, which I have done with great pleasure.³

How the treatise on medicinal plants and drugs Šammu šikinšu would have looked as a fixed series cannot be reconstructed with any certainty at the present state of our knowledge.⁴ Positive proof that at some point in time it came to be transmitted in series format can be inferred from the subscript preserved on tablet A, which labels it as the n-th tablet of Šammu šikinšu. Unfortunately, this is the sole Šammu šikinšu manuscript that may undisputedly be considered a series tablet, as no scribal notes of the kind are extant in any of the other manuscripts, either as a result of damage or just because they have never been there (as exemplified by B). However, should it be supposed that the major text pieces B and C do somehow reflect series tablets, too, it would follow that the series as a whole must have comprised three tablets at the least, mirrored in A, B, and C respectively, since the three of them are mutually exclusive, in so far as no two of them can feasibly be considered complementary parts of the same series tablet filling each other's gaps. Neither can they be believed, on the other hand, to be jointly representing a fixed series, for the obvious reason that there is too

¹ Jacob van Maerlant, *Der naturen bloeme* (Damme, ± 1271), ed. M. Gysseling, <http://www.dbln.org>), ll. 14164-14169: 'So every herb has got its nature and shape and figure, for here with our humanity our body is bound up with elements need to be admixed, or else our body were to perish soon.'

² Namely providing the contents for an online edition of STT 93;
URL: <http://oracc.museum.upenn.edu/cams>.

³ In addition I am greatly indebted to Annie Attia and Gilles Buisson for their detailed advice and suggestions put forward with scholarly prudence and quite a few of which have proven instrumental in establishing the text of the compositions presented here. Also, their keen eyes alerted to me some serious flaws to be remedied.

I am no less pleased to express my gratitude to Mark Geller for his unrelenting willingness to discuss with me these texts thoroughly and in a systematic manner and for sharing with me his expert insights unreservedly.

⁴ B. Böck, in: *Oxford Handbook of Cuneiform Culture*, p. 694.

Basics of Šammu šikinšu and its cognates can be learned through M. Stol, art. "Pflanzenkunde," in: *RIA*, Bd. 10 (2005), pp. 503-506, esp. 4. Medizinale Kräuter, b. A succinct overview by B. Böck describing the 'Pharmakologische Texte' has since appeared in: *Texte zur Heilkunde*, pp. 163-165.

When this article had already entered the editorial process, a master thesis attempting the same job as the one reported on here was brought to my notice by M. Geller: M. Schreiber, *Die Tafelserie šammu šikinšu und ihre Bedeutung für die Erforschung der altorientalischen Pflanzenheilkunde*, MA Hausarbeit, Philosophische Fakultät der westfälischen Wilhelms-Universität, Münster 2011. Since it has not been released for public use in any form, it was decided as a matter of principle to ignore it completely, which, I would like to stress, should in no way be taken for a token of disapproval.

much overlap between them. So long as no new piece of evidence has surfaced to enlighten us on this issue, it would therefore seem wiser to designate the text units that can be outlined with the neutral sigla Text I, II, and III. Whether the minor *Šammu šikinšu* fragments do or do not belong textually in the gaps left in these main representatives is beyond determining, which is why they are referred to in the same fashion.

As a vehicle of pharmacopoeial lore *Šammu šikinšu* is closely akin to the so-called *Therapeutic Vademecum* on the one hand and the major medicinal plant list *Irianna* on the other, so much so that quite a degree of cross-pollination can be observed among them. Consequently, the three manuals should be assumed to be related not just generically but also genetically. The story of their interrelationships cannot yet be told, though, nor can that of how they evolved individually over time. From a purely descriptive viewpoint, however, *Šammu šikinšu* may be said to operate on the interface between *Irianna* and *Therapeutic Vademecum*, articulating through its more narrative style the verbless juxtapositions of the former and the jerky staccato of the latter. The first part of its every section -up to and including the pivotal šumšu phrase- thus reflects the binary scheme of *Irianna* sections in that one plant is being compared to another or, the more usual thing to be observed in both, a number of others. Whereas *Irianna*, basically a coarse list that rarely goes beyond the implicit, will be tacit as to nature, degree and respect of similarity, *Šammu šikinšu* will normally state in which specific regard the plant forming the section's topic resembles any of those it adduces for comparison. By thus bringing the *tertium comparationis* into play it explicates that any similarity between plants is always a partial and limited thing and that no two plants share all of their properties. A salient feature proper to *Šammu šikinšu* and a shibboleth apt to serve for its generic identification, is the combined use of the šikinšu and šumšu formulae. Starting with the šumšu formula *Šammu šikinšu* sections run for their latter half neatly parallel to the mature *Therapeutic Vademecum*,⁵ faithfully mirroring its ternary pattern of plant name, the disease it should cure, and an instruction how to process and administer it. Both manuals are near twins in how they structure their prescriptions, except that *Šammu šikinšu* has the verb in the present tense throughout, whereas the *Therapeutic Vademecum* will normally use the infinitive mood. Unlike the *Therapeutic Vademecum*, *Šammu šikinšu* shows a tendency to digress on the disease's cause by attributing it to a deity's avatar of ill will through the phrase Šēdu šanē DN.⁶ Their kinship is further demonstrated by the circumstance that joint copies of these two handbooks have been identified among the textual artifacts.⁷

⁵ The two-column version of this manual is disregarded here.

⁶ A striking exception to the sketched distribution of these divergences is extant in *BAM* 379, ii, 47sqq., a Late Uruk exemplar of the *Therapeutic Vademecum* which has its prescriptive verbs in the present tense to the near exclusion of the infinitive mood, and which elaborates on the diseases' origins as frequently as *Šammu šikinšu* would and in the very same terms; in addition, the šumšu formula occasionally pops up in it as well. There is a good chance, so it seems, that it merely represents a Uruk idiosyncrasy. See Appendix 1.A.

⁷ As yet two such tablets are known: manuscripts **B** and **E** of the present edition, whose *Šammu šikinšu* portions are duplicates constituting Text II. As they both happen to be Late Uruk exemplars the named concurrence might be a Uruk invention.

The following manuscripts known to scholarship underlie the present edition of *Šammu šikinšu*:

A = *STT* 93;

B = *BAM* 379, i, 1'-ii, 46';

C = *KADP* 33;

D = *CTN* IV, 195 + 196, ii, 12' sqq. and rev. (= col. iii); a fresh hand-copy of the right-hand fragment is provided in Appendix 3 below;⁸

E = *SpTU* III, 106, obv.;

F = *BAM* 327;

G = *YBC* 7114;⁹

H_a = *KADP* 34a; **H_b** = *KADP* 34b;

J = *KADP* 35.

For reference purposes Text sections have been numbered § 1, 2, ...; section lines are counted (1), (2), ..., put before the romanised text-line.

⁸ My thanks are due to M. Geller for checking the *CTN* IV hand-copy of ND 5497/13 (by A. Millard) against the physical artifact in the British Museum, paving the way for me to complete the collating work and create a new copy for this edition.

⁹ G. Beckman and B. Foster, "Assyrian Scholarly Texts in the Yale Babylonian Collection," in: *A Scientific Humanist. Studies in Memory of Abraham Sachs*, Philadelphia 1988, p. 7, nr. 4.

Text I

Text I is well-nigh exclusively known from A, so these two sigla are virtually co-referential. Among Šammu šikinšu text witnesses A is the best preserved of all. Any duplications and parallels that exist have been relegated to the footnotes; the most important ones have been incorporated into the score edition of Text II. As the work on this exemplar proceeded, it became only too obvious that Gurney's hand-copy needs collating in many places. While an inspection of the physical artifact has been out of my reach so far, I was luckily given access to the Sultantepe excavation photos database.¹⁰ Regrettably, these proved not as helpful as one would have wished, so that the most vexing of puzzles had to remain. What scanty corrections to the hand-copy could be achieved are high-lighted by the * symbol.

Transliteration

§ 1

1. [Ú GAR-šú x x x x x ME]Š GIŠ.TUKUL-šú SA₅ Ú [BI Ú.x x x MU.NI]
= (1) [šammu šikinšu x x x x x] x kakkašu sām šammu [šū x x x šumšu]
 2. [x x x x x ina] °Ì+GIŠ! ŠÉŠ-su [x x x x x x]
= (2) [x x x x x ina] šamni tapaššassu [x x x x x x]
-

§ 2

3. [Ú GAR]-šú* GI[M* x x x x M]EŠ GIŠ.TUKUL-šú GIM GIŠ.TUKUL GIŠ°.[ERE]N [š]ur²-šu¹¹-šu[°]
= (1) [šammu šikinšu x x x x x] x kakkašu kīma kakki [erē]ni šuršūšu[?]
 4. [GIM] ^ūmu[r-ra-ni NUMUN-šú GIM G]Ú.GAL x¹² TUR x¹³ °SIG₇ u ŠEŠ Ú BI
= (2) [kīma] mu[rrāni zērūšu kīma h]allūri x şeher x aruq u mār šammu šū
 5. °Ú.AŠ MU.[NI ana x x x Z]I SIG₅ SÍK.ŠID NIGIN ina GÚ NA GAR-an
= (3) ēdu šum[šu ana x x x nas]āhi damiq itqa talammi ina kišād amēli tašakkan
 6. °SÚD ina Ì+GI[Š ŠÉŠ-su MIN ana ÚŠ K]IR₄ TAR-si SIG SÍK.ŠID N[IG]IN ina GÚ NA GAR-an-ma TI-uṭ
= (4) tasâk ina šam[ni tapaššassu min ana dām-ap]pi parāsi damiq itqa talammi ina kišādīšū
tašakkanma iballuṭ
-

§ 3

7. Ú GAR-šú [x x x x GIŠ].TUKUL-šú GIM GIŠ.TUKUL Ú.GÍR SU[H]UŠ-°su° GIM ^ūmur-ra-ni SA₅
= (1) šammu šikinšu [x x x x] kakkašu kīma kakki ašāgi šurussu kīma murrāni sām
 8. NUMUN-šú G[IM NUMUN Ú x x x x] °x¹⁴ GI₆ u ŠEŠ Ú BI Ú.AŠ MU.NI ŠU.BI.DIL.ÀM
= (2) zērūšu kī[ma zēr x x x x] x şalim u mār šammu šū ēdu šumšu šu.bi.dil.àm
-

§ 4

9. Ú G[AR-šú x x x x x ina] GI AMBAR È Ú BI ^ūan-ki-nu-te MU.NI
= (1) šammu ši[kinšu x x x x x ina] qan-appāri aşı šammu šū ankinūte šumšu
 10. [ana x x x A.RÁ šá-nim] ^da-nim[!] SIG HÁD.A SÚD ina Ì+GIŠ ŠÉŠ-su-ma TI-uṭ
= (2) [ana x x x šēdi šanê] Anim damiq tubbal tasâk ina šamni tapaššassuma iballuṭ
 11. i[n a x x x x] NAG
= (3) i[n a x x x x] işatti
-

¹⁰ I am grateful to Eleanor Robson for granting me this privilege.

¹¹ While the hand-copy leaves no doubt about the sign's identity, the photo might rather point to LA.

¹² Perhaps to be read TUR[!]; cf. l. 57'.

¹³ Copy seems to have PI or BABBAR u[!]; not warranted by photo, which might have GU[RUN-š]ú.

¹⁴ Traces suggest either ... SI]G₇ u (cf. l. 85' below), or ... GEŠT]IN.

§ 5

12. Ú GAR°-°šú [x x -šú GIM x x ūsa]ḥ-lé-e x x x x x¹⁵ [G]I AMBAR È

= (1) šammu šikinšu [x x-šu kīma x x sa]ḥlē x x x x qan-appari aşı

13. Ú BI [Ú x x x MU.NI ŠU.B]I.DIL.ĀM

= (2) šammu šū [x x x šumšu šu.b]i.dil.ām

§ 6

14. Ú GAR-šu G[IM x x x x x x x x] °Ú BI Ú.AN°.°KI.NU.SÁ MU.NI [KI.MIN?]

= (1) šammu šikinšu k[īma x x x x x x] šammu šū ašqulālu šumšu [ki.min?]

§ 7

15. Ú GAR-šú G[IM Ú x x PA.ME]Š-šú şur-[ru-şá¹⁶ ina x x x] °È SUHUSH-su ina KI NU um-m[ud]

= (1) šammu šikinšu k[īma x x arā]tūšu şur[ruşā ina x x x] aşı şurussu ina qaqqari ul umm[ud]

16. Ú BI [Ú.AN.KI.N]U.SÁ MU.°N[I x x x] BI° ana AN.TA.ŞUB.BA ZI-ḥi¹ S[IG]

= (2) šammu šū [aşqu]lālu šumş[u x x x] BI ana an.ta.şub.ba nasāhi da[miq]

17. HÁD.A SÚD [ina l+GIŞ].MEŞ [Ş]EŞ-su-ma TI-ut

= (3) tubbal tasâk [ina şam]ni tapaşşassuma iballuṭ

§ 8

18. °Ú° [GAR-šú PA.MEŞ-šú GIM] °PA.MEŞ GIŞ.AS[AL₂ x] x-şú BABBAR GURUN-şú GIM GURUN
G[IŞ].Ú.GÍR GI₆°

= (1) šammu [šikinšu arâtūšu kīma arât şarb[ati x] x-şú peşi inibšu kīma inib aşağı şalim

19. [x x x x] Ú BI° Ú.GEŞT[IN.KA₅.A⁷ MU.NI] ana EN.TE.NA-LÍL.LÁ-e^d ALAD

= (2) [x x x x] šammu šū karā[n-şelebi⁷] şumşu] ana kuşşı-lilē Şedi

20. [şá-nim^dx S]IG HÁD.A SÚD° [ina l+GIŞ Ş]EŞ-su-ma TI-ut°

= (3) [şanê^dx da]miq tubbal tasâk [ina şamni tap]aşşassuma iballuṭ

§ 9

21. [Ú GAR-šú PA.MEŞ-šú] GIM PA.MEŞ [Ú x x x GURUN-şú GIM GU]RUN a-bu-li-li SA₅¹ Ú BI

= (1) [šammu šikinšu arâtūšu] kīma arât [x x inibšu kīma i]nib abulılı sâm šammu šū

22. [Ú. x x] °MU°.°NI ana NE° [SAG.DU¹⁷ SIG HÁD.A SÚD] ina KAŞ SAG NAG.MEŞ

= (2) [x x x] şumşu ana ummi [qaqqadi damiq tubbal tasâk] ina şikari rēstî iştanatti

23. [x x x x] ina KAŞ SAG [x x x x] x-[m]a° TI-[ut]

= (3) [x x x x] ina şikari rēstî [x x x x] x-[m]a iballuṭ

§ 10

24. [Ú GAR-šú GIM] GIŞ.ASAL₂ M[IN] Ú GAR-šú GIM şam-ba-lí[l-tú] x x x x x

= (1) [šammu šikinšu kīma] şarbatı m[in] šammu šikinšu kīma şambali[ltu] x x x x x

25. Ú B[l*? GIŞ?].NIM MU.NI ana ŠU⁷ x x¹⁸ A.RÁ şá-nim^dME[S S]IG HÁD.A SÚD ina [l+GIŞ.MEŞ]

¹⁵ ina °A°.°MEŞ ina °ŞA° = ina mē ina libbi ?

¹⁶ Cf. Text II, § 2': ... PA.MEŞ-šú şur-ru-şá ... ; and see l. 46' below.

¹⁷ Cf. STT 92, iii, 4'-5' and l. 86' below. Alternatively, la-(az-)zi may be suggested as an attribute qualifying NE, if there is an attribute to be assumed here in the first place. An unqualified NE could also be taken for DÈ = pēmtu ‘carbuncle’. In that case, however, we would expect a bandage to be prescribed in the recipe rather than a potion.

¹⁸ Photo shows ‘H’ rather than ‘U’ of hand-copy, so the second x might be actually A°H*; ŠU of copy looks on photo quite like the the ŠU of l. 3 (second-last sign), which might be rather LA. So, to propose LA¹[R]A.A°H* = puşqu ‘dystocia’ seems much to commend it; cf. KADP 1, v, 8.12: two *Therapeutic Vademecum* instances of an Ú-LA.RA.AH, to be read şammi-puşqi. The Nippur commentary on midwifery magic 11N-T3 (*Cow-of-Sin* mainly; to be performed no doubt by a male şabsû impersonating Asarluhi-Marduk: BAM 248, iv, 3) would lend support to the argument: **inim-inim-ma munus la-ra-ah-a-kám : la-ra-ah :** pu-uş-qə dan-na-ti, see M. Civil, “Medical Commentaries from Nippur,” (JNES 33 [1974],

= (2) šammu š[ū⁷] bal]tu šumšu ana qāt x x šēdi šanê Mard[uk da]miq tubbal tasâk ina [šamni]

26. ŠÉŠ.MEŠ ina KAŠ °SAG NU pa-tan NAG.MEŠ-ma° [TI-uṭ]

= (3) taptanaššaš ina šikari rēštî lā patân ištanattima [iballuṭ]

§ 11

27. Ú GAR-šú GIM GIŠ.ASAL₂ PA.MEŠ-šú eb-ba-a NUMUN-šú G[IM] °I?.UDU SA₅ [Ú BI]

= (1) šammu šikinšu kīma şarbatı arâtūšu ebbā zérūšu k[īma] lipi⁹ sām [šammu šū]

28. Ú.LAG-[GANĀ₂ M]U.°NI° a[na] ši-qı TA[R]-°si SIG HÁD.A lu ina [GEŠTIN⁷]u° ina KAŠ SAG
NAG.MEŠ-[ma] TI

= (2) kirbān-[eqli š]umšu a[na] ši-qı parāsi damiq tubbal lū ina [karāni⁷]lū ina šikari rēštî ištanatti[ma] iballuṭ

§ 12

29. Ú GAR-[šú GI]M GIŠ°.[AS]AL₂ GA TUKU-şı NUMUN-šú GUL¹⁹ [Ú BI] °úkám-mì GAN[A¹²⁰ MU].NI

= (1) šammu šikin[šu kī]ma [şar]batı šizba iraşşı zérūšu x [šammu šū] kammi-eq[li šum]šu

30. ana mur°-[r]i-qä-ni [SIG] °GA-šú ana ŞÀ KAŠ SAG ta-x [x x x x] x x x

= (2) ana (a)murriqāni [damiq] šizbūšu ana libbi šikari rēštî ta-x [x x x x] x x x

31. HÁD.A SÚD ina LÀ[L ina KA]Ş SAG SÌG-aş NU p[a-tan NAG.MEŠ-ma T]I

= (3) tubbal tasâk ina diš[pi ina šika]ri rēštî tamahhaş lā p[atân ištanattima ibal]luṭ

§ 13

32. Ú GAR-šú <GIM> GIŠ.ASA[L₂ šá⁷ b]a°?-ma-a-te °KU₇.°.°KU₇ [Ú BI Ú. x x x MU].NI

= (1) šammu šikinšu <kīma> şar[batı sha b]āmāte⁷ matiq [šammu šū x x x sum]šu

33. ana DÚR SIG HÁD.A SÚD [ina I.UDU²¹] H̄I.H̄I [ana DÚR-šú DUB-ak-ma²² T]I

= (2) ana šuburri damiq tubbal tasâk [ina lipi] taballal [ana šuburrišu tašappakma ibal]luṭ

§ 14

34. °Ú° GAR-šú °GIM° GIŠ.[x x x] x ÁŠ x [x x x x x x x x x]

GAP

§ 15^{,23}

35'. [x x x x x x x x x x x] x x [x x x x x x]

36'. [x x x x x x] x x x x [x x x] Ú.ŞAKIR x x [x x x x x]

37^{,24}. [ana ki-is ŞÀ-bi šá] °ANŞE°.KUR.RA SIG HÁD.A SÚD ina GEŠTIN SUR ana na-hir

GÙ[B-šú DUB-ak-ma TI]

= (3) [ana kīs-libbi sha] sisē damiq tubbal tasâk ina karāni taşahhat ana naħir šumē[līšu tašappakma iballuṭ]

§ 16'

38'. [Ú GAR-šú GIM] Ú.KUR.RA.SAR GURUN-šú GIM GUŠKIN té-em²⁵ Ú.ŞA[KIR⁷ šá-k]ín [Ú BI]

= (1) [šammu šikinšu kīma] nīnī inibšu kīma ħurāşı tēm ša[kir⁷ šak]in [šammu šū]

39'. [úta]m-šil₄^{,126} nu-şa-bi MU.NI [KI.MIN⁷]

329-338), p. 332, ll. 26-27. On the other hand, the broken sequence of signs could just as well be interpreted: ŞU [x] °GI*° x. Which demon might be hiding underneath in that case?

¹⁹ Wrongly for GI₆?; cf. l. 68' below; GIM¹ would require more room in the lacuna than it allows for.

²⁰ Or AŞG[AB]¹?

²¹ I+GIŠ = šamni or I.NUN = ħimēti not impossible.

²² Equally possible are GAR-an = tašakkān, ta-kar = takār, or MAR(.MEŠ) = tē(ten)eqqi.

²³ § 15' // Text III, § 11'.

²⁴ Cf. BAM 159, v. 35-36: ... 8 Ú ki-is līb-bi / šá ANŞE.KUR.RA ina GEŠTIN SUR ina na-hir GÙ-B-šú DUB-ak-ma TI.

²⁵ tēm X šakin, ‘has the taste of X.’

= (2) [ta]mšīl-nuṣābi šumšu [**ki.min?**]

§ 17'

40'. Ú GAR-šú GIM Ú.ŠAKIR PA.MEŠ-šú T[U]R.MEŠ-ma* SA₅ Ú BI [x²⁷ Ú.ŠA]KIR¹² MU.[NI]

= (1) šammu šikinšu kīma šakirī arātūšu şehrā-ma sām šammu šū [x-şa]kir̄ šum[šu]

41'. ana be-ni A.RÁ šá-nim ^dsin SIG HÁD.A [S]ÚD ina ɻ+GIŠ.MEŠ ŠÉŠ.MEŠ °MIN° [x] Ú.ŠAKIR MU.[NI]

= (2) ana benni šēdi šanē Sīn damiq tubbal [tas]âk ina šamni taptanaššaš **min** [x]-šakir̄ šum[šu]

42'. ana SA.GIG A.RÁ šá-nim ^dBE SIG₅*? HÁD.A SÚD ina ɻ+GIŠ ŠÉ[Š-su-m]a° T[I]

= (3) ana maškadi šēdi šanē Enlil damiq tubbal tasâk ina šamni tapaš[šassum]a ibal[luṭ]

§ 18'

43'. Ú GAR-šú GIM GI.ZÚ.LUM.MA PA°.[MEŠ]-šú° GIM PA.MEŠ Ú.GIŠ.MA²⁸-GIŠ.GI [x -šú
GIM GA].RAŠ.SAR°

= (1) šammu šikinšu kīma kūri ar[ātū]šu kīma arāt titti-api [x-şa kīma ka]raši

44'. ÚS-šú GIM URU-TI.LA GI₆ x° x UR²⁹ TUR.MEŠ [Ú BI Ú. x x x] MU.NI

= (2) dāmšu kīma ḥarūbi şalim x x UR şehrā³⁰ [šammu šū x x x] šumšu

45'. ana UŠ₁₁.BURU₂.DA SIG₅ ina U₄.NÁ³¹.ÀM I[GI².ME]Š NA [ul-lu]-lum³²

= (3) ana ušburrudē damiq ina ūm-bubbuli¹ p[ānī?] amēli [ullu]lum

§ 19'

46'. Ú [GAR-šú] PA.MEŠ-šú GIM GI.ḤAŠHUR-GIŠ.GI şur-[ru]-ra³³ GU[RUN]-šú GIM
G[URUN Ú.x x x x x x]

= (1) šammu [šikinšu] arātūšu kīma ḥašhūr-api şur[ru]rā in[ib]šu kīma i[nib x x x x x x]

47'. °Ú °BI Ú.SIKIL MU.NI Ú te-lil-t[ú³⁴ Ú U]Š₁₁°? BÚR ina U₄.°N[Á.ÀM KI.MIN²] ³⁵

= (2) šammu šū sikillu šumšu šammi tēlilt[u šammi kişp̄] paşāri ina ūm-b[ubbuli **ki.min?**]

§ 20'

48'. °Ú GAR-š[ú GI]M nam-ḥa-ri la x³⁶ NU šá-kín pe-qé-e³⁷ su un NUMUN-šú GIM x° [x x x x]

= (1) šammu šikinš[u k]īma namḥarī la x ul šakin peqē² su un zērūšu kīma x [x x x x]

49'. [SU]ḤUŠ-su ŠE[Š G]ÍD.DA¹² u şe-píl Ú BI Ú.I[GI-2]0³⁸ MU-šú ana şī-ni-<it> té°-[mi³⁹ A.RÁ]

²⁶ See Borger, *MZL*, p. 382 for LIŠ = šil₄; room is too restricted to have possibly contained: [Ú.a-a-ár KÙ.BAB]BAR.

²⁷ On the assumption that Ú.ŠAKIR does indeed follow, the name of a part of the plant must be restored, such as NUMUN or SUHŪŠ, and so must be done in the next line.

²⁸ To be corrected into ḥAŠHUR¹?

²⁹ IB according to hand-copy; the photo, however, shows just one final vertical, suggesting UR or °NIG.

³⁰ A subject <PA.MEŠ-šú> may have been left out, unless we should read UR.TUR.MEŠ = mīrānū.

³¹ Copy: GIG; photo has unmistakably NÁ; it must have been miscopied as GIG inadvertently.

³² An exceptional case of the prescription being patterned after the *Therapeutic Vademecum*, using the infinitive mood instead of the present tense; see Text II, § 24' for what the normal thing would have looked like.

For the phrase ina ūm-bubbuli amēla + infinitive see *KADP* 1, v, 18.19.23.24.27-30.31; *BAM* 1, i, 17, all of them being *Therapeutic Vademecum* (which by contrast may sometimes abandon its predilected infinitive mood for the present tense, e.g. *BAM* 1, iii, 21).

³³ Corruption of -şa?; cf. Text II, § 2, 1: ... PA.MEŠ-šú şur-ru-şá ... ;

³⁴ Or rather -t[e']?

³⁵ Restoration based on *KADP* 1, v, 29-30: (29) Ú.SIKIL : Ú SIKIL.E.DÈ (= tēlilti) ina U₄.NÁ.A NA u[l-lu-lu] (30) Ú.NUMUN-SIKIL : Ú UŠ₁₁.BURU₂.DA.KE₄ ina U₄.NÁ.A NA ū[u-ku-lu].

³⁶ The copied sign does not quite look like UD on photo; the preceding sign is definitely LA. What we would expect here is the name of a part of the plant; the same thing would seem to be recorded in l. 51'; with much hesitation la-na' may be suggested, cf. Text IIIa, § 7, 2.

³⁷ Whereas PI is clearly visible on photo, KI E are questionable; so is the SU following, which may be actually ZU, yielding zu-un, possibly for zu"un 'is adorned with.' Can plants have ears -PI = GEŠTUG- of some sort?

³⁸ Proposal courtesy A. Attia & G. Buisson, not contradicted by photo, although the lacuna is on the spacious side for it.

- = (2) [šu]russu mā[r a]rik³⁹ u šepil šammu šū [x x] šumšu ana šinīt-tē[mi šēdi]
 50'. [šá]-nim ^dm[ard]uk SIG HÁD.A SÚD ina ĩ+GIŠ ŠÉŠ-s[u-ma TI]
 = (3) [ša]nê M[ard]uk damiq tubbal tasâk ina šamni tapašass[uma iballuṭ]
-

§ 21'

- 51'. [Ú] °GAR°-°š[ú x] x⁴⁰ NU šá-°k[í]n° x x SUHŪŠ-su GIM SUHŪŠ Ú.L[I?/TU? x x x]
 = (1) [šammu] šikinš[u x] ud ul šakin x x šurussu kīma šuruš x [x x x]
 52'. [Ú] BI ūšar-na-°-g[i] MU.NI ana DAB ŠÀ SIG [x x x x x]
 = (2) [šammu] šū šarnag[i] šumšu ana šibit-libbi damiq [x x x x x]
 53'. [HÁD.A SÚD ina KAŠ SA]G⁴¹ NU pa-tan NAG.MEŠ ana GIG DÙ.A.BI [SIG]
 = (3) [tubbal tasâk ina x x] tamahhaṣ lā patān ištanatti ana simmi kalâma [damiq]
 54'. [x ū]šar-na-gi SUHŪŠ* Ú.HAL-le-e⁴² HÁD.A SÚD ina ĩ+GIŠ DUH.LÀL H̄I.H̄I [x x x]
 = (4) [x] šarnagi x² h̄alli-lê tubbal tasâk ina šamni iškūri taballal [x x x]
 55'. [IG]I¹⁷-GIG [L]A¹⁷-ma [TI]
 = (5) [pā]n⁷ simmi [taşam]midma⁷ [iballuṭ]
-

§ 22'

- 56'. °Ú GAR-šú GIM ūš[a]r-na-gi PA.MEŠ-šú TU[R].MEŠ GIŠ.TUKUL-šú <GIM GIŠ.TUKUL> ūšar-na-gi
 S[UHŪŠ-su]⁷
 = (1) šammu šikinšu kīma šarnagi arâtūšu şehrâ kakkašu <kīma kakki> šarnagi š[urussu]
 57'. GIM ūšar-na-gi-ma u TUR.TUR té-em x x °LÁ⁴³ [šá-kí]n °Ú BI Ú.HAL-le-e [MU.NI]
 = (2) kīma šarnagima u şehher tēm x x x [šaki]n šammu šū h̄alli-lê [šumšu]⁴⁴
-

§ 23'

- 58'. Ú GAR-šú GIM Ú.UKUŠ₂.HAB ana IGI KI DU-ak ŠÈR.ZI.MEŠ-šú G[I]M UKUŠ₂ PA.MEŠ-šú GIM
 Ú.[x]
 = (1) šammu šikinšu kīma errî ana pān qaqqari illak şarūršu kīma qiššê arâtūšu kīma x [x]
 59'. DU₈.MEŠ NUMUN-šú GIM NUMUN GIŠ.HAB SUHŪŠ-su ŠEŠ u na-°-rù-ub Ú BI Ú.IGI.LIM MU.[NI]
 = (2) petâ zérüšu kīma zér h̄urâti şurussu mār u narub šammu šū imhur-lim šum[šu]
 60'. ana ez-zi A°.[RÁ] ūš[a]-n]im ^diškur SIG HÁD.A SÚD ina ĩ+GIŠ ŠÉŠ-[su]
 = (3) ana ezzi ūš[ēdi] ūš[an]ê Adad damiq tubbal tasâk ina šamni tapašas[su]
 61'. ana GIG.MEŠ DÙ¹.A.BI° °SIG SÚD ina ĩ+GIŠ ŠÉŠ-su-ma TI-[ut]
-

³⁹ Alternatively lem-ni-i[m] = Lemni[m], ‘Evil One’ would make perfect sense; the -im would be a rare orthography to be practised in a late text like this, though. Equally meaningful but still less likely is lem-ni T[U₁₅] = lemni šā[ri], ‘evil wind.’

⁴⁰ See l. 48' above.

⁴¹ Or rather ... ina x x] SÌG; SÌG short for SÌG-aş = tamahhaṣ (see ll. 31 and 100')?

⁴² Copy has GANA₂; in view of l. 57', and since h̄alli-eqli would seem to be meaningless GANA₂ has been emended into -e¹.

⁴³ °U[KU]Ş₂.LÁ or °U[KU]Ş₂.MEŠ¹ = qiššû ?

⁴⁴ An instructive section dealing with the šarnagu/i plant is contained in the *Therapeutical Vadecum* exemplar STT 92, iii, 24'-27'. Unlike its other occurrences this one is not on record in the dictionaries s.v. **šarnagu**. It reads as follows: (24') Ú.SU[H]UŠ-šar-na-gi-i ūaş-li A.ŞÀ ana G[I]G DÙ.A°.BI SIG (25') 1-niš SÚD ina ĩ+GIŠ DUH.LÀL H̄I.H̄I ſEG₆-ſal GIG LÁ-ma TI-ut <DIŠ> NA GIG ina SU¹-šú GUB-az¹ (26') NU TI IGI GIG ĩ.NUN EŠ.MEŠ IM.BABBAR ba-aş-la NA₄ ga-bi-i iš-te-niš SÚD (27') ana UGU MAR.MEŠ-ma SILIM-im

= šuruš-šarnagî aşli-eqli ana simmi kalâma damiq ištēniš tasâk ina šamni iškūri taballal tuşabşal simma taşammidma iballuṭ <şumma> amēlu simmu ina zumrišu izzaz lā iballuṭ pān-simmi h̄imēta taptanaşşa gaşşa başla aban-gabî ištēniš tasâk ana muh̄hi tēteneqqima išallim:

‘Root of šarnagu and field’s-rush, they are effective against every kind of ulcer; you pound them together, mix them with oil and wax, you heat up (the mixture), put it as a bandage on the sore spot and he will be cured. <If>, however, the ulcer remains in the man’s body and he fails to recover, you rub the sore spot repeatedly with ghee, pound together burnt gypsum and pumice, smear (the mixture) on, then he will get well.’

The remarkable plene writing na-gi-i might point to a folk-etymology trying to explain the name as ‘king of the district.’

= (4) ana simmī kalāma damiq tasâk ina šamni tapaššassuma ibal[luṭ]

§ 24⁴⁵

62'. °Ú GAR-šú GIM °Š[È]R°.°ZI.MEŠ šá SI.M[E]Š °È°-su ru-šat Ú BI Ú.IGI.LIM MU.N[I]
= (1) šammu šikinšu kīma š[ar]ūri ša qarnī⁴⁶ aṣiṣsu ruššat šammu šū imḥur-lim šumš[u]

§ 25'

63'. [Ú GAR-šú GIM] °Ú.UKUŠ₂.HAB ana IGI °KI DU-°ak° PA.MEŠ-šú GIM Ú.ŠAKIR GURUN-šú SA₅
°Ú B[I]

= (1) [šammu šikinšu kīma] errā ana pān qaqqari illak arātūšu kīma šakirī inibšu sām š[am]mu š[ū]

64'. [Ú. x] x-ḥu⁴⁷ MU.NI ana šim-ma-[t]e ZI SIG HÁD.A SÚD ina ḥ+GIŠ ŠÉŠ-[su]

= (2) [Ú. x] x-ḥu šumšu ana šimmate nasāḥi damiq tubbal tasâk ina šamni tapaššas[su]

65'. [x x x x] SIG₇-su tu-ḥa-sa ina KAŠ °SAG° ŠE₆*.GÁ⁴⁸ ina ḥ+GIŠ tal-tap-pat-[ma TI]

= (3) [x x x x] arqūssu tuḥassa ina šikari rēštī [baš]li ina šamni taltappat[ma iballuṭ]

66'. [x x x x x GI]M Ú.UKUŠ₂.MEŠ ana IGI⁴⁹ [D]U-°ak PA.MEŠ-šú DU₈.MEŠ a-a-°ár° [K]Ù^{!?}.BAB[BAR][?]

= (4) [x x x x x kī]ma qīšē ana pāni [il]lak arātūšu petā ajjar[?]-[k]as[pi]?

67'. [x x x x Ú B]l^o Ú.UKUŠ₂.HAB °M[U.NI] ana DÚR es-°li [S]IG HÁD.A SÚD KI ḥ+GIŠ ḥI.HI
ana DÚR-šú GAR.GAR-an-m[a TI]

= (5) [x x x x šammu šū errū š[umšu] ana šuburri esli [da]miq tubbal tasâk itti šamni taballal
ana šuburrišu taštanakkān[m[a iballuṭ]

§ 26'

68'. [Ú GAR-šú GIM Ú.x x PA.MEŠ]-šú DAGAL.MEŠ [G]URUN-šú GI₆⁵⁰ u ŠE[Š.M]EŠ⁵¹
ŠÈR.ZI.GÚ⁵² TUKU Ú B[I]

= (1) [šammu šikinšu kīma x x arātū]su rapšā [i]nibšu şalim u mā[r] şarūra irašši šammu šū

69'. [Ú.x x MU.NI ana x x] x x⁵³ [Z]I SIG ina[?] U₄[?] x x [x lu] ina GEŠTIN SUR lu° [G]A lu

GEŠ[TI]N N[AG]

= (2) [x x x šumšu ana x x] x x [na]sāḥi damiq ina[?] ūmi[?] x x [x lū] ina karāni şah̄ti lū [šiz]bi lū ka[rā]ni iša[tti]

§ 27'

70'. [Ú GAR-šú x x x x x x] x x ma TUR.[TUR/MEŠ ina[?] GIŠ[?]].TIR È^{!?} Ú B[I]

= (1) [šammu šikinšu x x x x x x] x x ma şeh[her/rā ina[?] qīš]ti[?] aṣi[?] šammu šū]

71'. [Ú. x x x MU.NI ana ŠÀ].ZI.GA° [SIG ina KA]Š [S]AG M[IN]

= (2) [x x x šumšu ana šà].zi.ga [damiq ina šikar]i [rē]štī m[in]

⁴⁵ Cf. Text II, § 14.

⁴⁶ The ‘radiance of horns/cusps’ to which the reddish offshoots are compared is to be interpreted as the astral phenomenon, *CAD*, Q, p. 137f., s.v. **qarnu**, 3. ‘horn, cusp of the moon and other celestial bodies,’ esp. d), quoting a commentary that associates SI : qarnu : şarūru. This is corroborated by *BRM IV*, 32, 7: Ú.IGI-20 ki-ma šá-ru-ru^dXV (šá-niš Ú.IGI-20 ki-ma Ú^dUTU ...); associating the plant with the ‘radiance of Venus’ this commentary bears out the astral import of the comparison. [This famous commentary has recently been re-edited by M. Geller, *Ancient Babylonian Medicine*, Appendix pp. 168ff.; šá-ru-ru^dXV is there rendered ‘lunar radiance.’]

⁴⁷ Traces do not suggest ‘ta]r-muš₈ = t]armuš; there exists a pair of plants ending in MUŠEN: Ú.SIPA-MUŠEN and Ú.TU.UL.MUŠEN, *KADP* 36, vi, 8-9; see Text V, § 5, 3' below. Theoretically any of the medicinal plants of Hurrite (?) origin ending in -ḥu, such as ḥabšallurḥu, kinarḥu, sagalluḥu cannot be excluded.

⁴⁸ Reading ŠE₆ warranted by traces on photo.

⁴⁹ <KI> = qaqqari to be inserted?

⁵⁰ Copy looks like GU[L].

⁵¹ The [M]EŠ seems rather misplaced.

⁵² Can this GÚ somehow be reflecting ḥanābu ‘to grow abundantly, to be radiant’?

⁵³ Traces look compatible with [G]A°Z °Š[À] = [ḥ]ip-li[bbi].

§ 28'

72'. [Ú GAR-šú x x x x x x] x GURUN-[šú x x x x x x] x x [x x x]
= (1) [šammu šikinšu x x x x x x] x inib[šu x x x x x x] x x [x x x]

§ 29'

73'. [Ú GAR-šú x x -šú GIM Ú. x x]-ri BABBAR x [x x x x x] x [x x x x x x]
= (1) [šammu šikinšu x x-šu kīma x x]ri peši x [x x x x x] x [x x x x x x]
74'. [x x x x x x Ú BI Ú]. x x MU.NI ana [x x x x x x x x]
= (2) [x x x x x x šammu šū] x x šumšu ana [x x x x x x x x]
75'. [x x x x x x x x x x x x] ana x SIG HÁD.A [SÚD x x x x x x x x]
= (3) [x x x x x x x x x x x x] ana x damiq tubbal [tasâk x x x x x x x x]

GAP

§ 30'

76'. [x x x x x x x x x x x x x x x x x x] x x [x x x x x x x x x x]
77'. [x x x x x x x x x x x x x x x x x x] Ú BI x x [x x x x x x]
78'. [x x x x x x x x x x x x x x x x] ina ɻ+GIŠ.SAG.GÁ ŠÉ[Š-su-ma TI-ut]
= (3) [x x x x x x x x x x x x x x x x] ina rūšti tapaš[šassuma iballuṭ]

§ 31,⁵⁴

79'. [Ú GAR-šú GIM ši-kin GIŠ.HAŠHUR ina ni-síh A.A]B.BA KI GI AMBAR u Ú.HI.A⁵⁵ l[a
GÁL.MEŠ ina IGİ A.MEŠ ɻ]
= (1) [šammu šikinšu kīma šikin hašhūri ina nisil̄ tâ]mti ašar qān-appāri u šammū l[ā ibaššu ina pān mē aşı]
80'. [ina UG]U-°šú [as⁷-qú-du ra-bi-iş⁵⁶] Ú BI Ú.LAL MU-šú ana GIG šu-°-[ru-up-pé-e TAB.UD.DA]
= (2) [ina muh]l̄j̄šu [asqūdu rabiş] šammu šū ašqulālu šumšu ana muruş šu[ruppê ɻimit-şeti]
81'. [u U]Š₁₁.BÚ[R.RU.DA⁵⁷ SIG HÁD].°A SÚD ina ɻ+GIŠ ŠÉŠ.[M]EŠ⁵⁸-[su-ma TI-ut]
= (3) [u u]šbu[rrudê damiq tub]bal tasâk ina šamni taptanaššas[suma iballuṭ]

§ 32'

82'. [Ú] GAR-šú GIM GA[ZI.SAR x x ina IGİ] °A°.ME[Š] °È Ú BI Ú.LAL MU.[NI ana x x x]
= (1) [šammu] šikinšu kīma k[asē x x ina pān] mē aşı šammu šū ašqulālu šum[šu ana x x x]
83'. [x] ZI SIG HÁD.A SÚD [ina ɻ+GIŠ] ŠÉ[Š-su-ma TI]
= (2) [x] nasâhi damiq tubbal tasâk [ina šamni] tapašš[assuma iballuṭ]

§ 33'

84'. [Ú GAR-šú GIM GÚ.GAL SIG₇ [ina IGİ A.MEŠ] °È Ú BI Ú.LAL M[U.NI x x x x]
= (1) [šammu šikinšu] kīma hallūri aruq [ina pān mē aşı] šammu šū ašqulālu šu[müş x x x x]

§ 34'

85'. [Ú] GAR-[šú] GIM ūan-ki-n[u]-°te GURUN-šú SIG₇ u GI₆⁵⁹ SUHŪŠ NU TUKU [x x x x x]
= (1) [šammu] šikin[šu] kīma ankin[ū]te inibšu aruq u şalim şurşa ul iraşşı [x x x x x]
86'. [Ú BI] Ú.LAL MU-šú a-na °NE ina °SU NA ZI SIG HÁD.A SÚD ina ɻ°[+GIŠ ŠÉŠ-su-ma TI]
= (2) [šammu šū] ašqulālu šumšu ana ummi ina zumur ameli nasâhi damiq tubbal tasâk ina š[amni
tapaššassuma iballuṭ]

⁵⁴ Restorations based on // Text II, § 19; cf. BRM IV, 32, 18.

⁵⁵ Text II, § 19, 1-2 (**B**): a-šar šam-°mu⁸ [u GIŠ].GI = ašar šammū u apu.

⁵⁶ For this type of feature see KADP 2, v, 36-46, edited below Appendix 1.B.

⁵⁷ Text II, § 19, 4 (**B**): u U[Š₁₁ Z]I°-°ɻ[i] = u kiş[pī na]sâh[i].

⁵⁸ The reference to this line CAD, A-II, 453, ašqulālu 3b wrongly reads šaman erēni [...].

⁵⁹ u GI₆ not discernible on photo. The vertical wedge might reflect a rudimentary -<m>a.

87'. °a°*-°na°* SAMAG-te ù lam-şa-te ZI SIG SIG₇-su [SÚD x x x x x x x x]⁶⁰
= (3) ana umşate u lamşate nasāhi damiq arqūssu [tasâk x x x x x x]

§ 35⁶¹

88'. Ú GAR-šú GIM °Ú°.[Š]È°.°M[Á.L]AH₅ PA.MEŠ-šú šu-ḥ[a ina A.AB.BA LÚ IGI-ma i-teb-bi]
= (1) šammu šikinšu kima [z]ē-m[al]āḥi arātūšu šuh[ḥā ina tâmti amēlu imḥurma itebbi]

89'. Ú BI Ú.LÚ°-°a-nu⁶² M[U].NI ana SAG°.KI.DAB.BA [SIG ina SAG.K]I* °NA* KÉ[Š*-ma TI]⁶³
= (2) šammu šū amīlānu š[um]šu ana sagkidabbê [damiq ina nakkap]ti amēli tarak[kasma iballuṭ]

§ 36'

90'. °Ú° GAR-šú GIM ūlu-lum-[t]a NUMUN-šú GIM ka-se-e° [x x x] °Ú BI Ú°. [x x]

= (1) šammu šikinšu kîma lulum[t]a zérūšu kîma kasê [x x x] šammu šū [x x]

91'. [M]U.NI ana SAG.KI.DAB.[B]A SI[G ina SA]G°.KI NA KÉŠ-[ma TI]⁶⁴

= (2) [š]umšu ana sagkidab[b]ē dam[iq ina nak]kapti amēli tarakkas[ma iballuṭ]

§ 37⁶⁵

92'. [Ú GAR-šú GIM Ú.EME-UR.GI₇ :⁶⁶ Ú GAR-°šú GIM Ú.[x x] x⁶⁷ PA.MEŠ-šú TUR.MEŠ [x]

= (1) [šammu šikinš]u kîma lišān-kalbi šanîš šammu šikinšu kîma [x x] x arātūšu şehrā [x]

93'. [x iš-t]e-°né- 'e °e'-ma ZI-šú SUHUŠ-su ik-kap*-papma u ina x] x-na-ni È°⁶⁸

= (2) [x išt]ene'e ēma tanassahušu šurussu ikkap[papma u ina x] x-nāni' aşı

94'. [Ú BI ūli]-id*-da*-na-nu⁶⁹ M[U.NI x x x x x x NU] pa-tan NAG.MEŠ-ma T[I]

= (3) [šammu šū l]iddanānu š[umšu x x x x x x lā] patān ištanattima ibal[luṭ]

§ 38'

95'. [Ú GAR-šú GIM] °Ú°. [x x x x x x x x x x] x šu-ma° °Ú BI Ú.AŠ.TÁL.TÁ[L]

= (1) [šammu šikinšu kîma] x [x x x x x x x x x x] x šu-ma šammu šū ardadil[lu]

96'. [MU.NI x x x x x x ina U₄.N]Ā.ĀM LÚ⁷⁰ °NAG.MEŠ-ma [TI]

= (2) [šumšu x x x x x x ina ūm-bub]buli amēli ištanattima [iballuṭ]

⁶⁰ Cf. Text IV, § 7': (1) Ú GAR-šú GIM Ú.ZĀ.[H̄.LI.SAR ... Ú BI Ú. x x] (2) MU.NI ana lam°-[sa-te ZI-ḥi SIG ...].

⁶¹ This section is duplicated by Text II, § 23'.

⁶² On account of the duplicate's reading ūa-mi-[la-nu] (Text II, § 23', 2) the reference to this locus CAD, Š-III, p. 147, s.v. **šizbānu** 2 is to be cancelled.

⁶³ The reading of the final signs is based on the photo; it is corroborated by the next section (l. 91') and Text II, § 23', 3, which has: ina SAG.KI-šú.

⁶⁴ Were it not for the ina SAG.KI-šú referred to in the preceding footnote, one might consider restoring: ... SA]G°.KI NA SAR [LÁ-ma TI] = ... nak]kapti amēli tugallab [taşammidma iballuṭ].

⁶⁵ This section duplicates Text II, § 20, with a number of deviations.

A related *Therapeutic Vademeicum* section is BAM 379, iv, 3-5 (Appendix 1.A below): (3) [Ú. x x] Ú.EME-UR.GI₇, ina mi-ik-ri È ūa-ra-an-tum MU.NI (4) ana gaş-ṣi ^dALAD šá-né-e ^dmarduk u ^dkù-bu (at first miscopied by the scribe as ^dkù-sù and then corrected by an erasure) SIG₅ (5) SÚD ina ī.GIŠ ŠEŠ-su. Cf. CT 14, 38, 4'-5': (4') Ú gaş-ṣi MIN MIN (= ^dALAD šá-né-e) (5') ^dmarduk u kù-bu.

⁶⁶ For MAN = Glossenkeil cf. Text III, § 7, 1; duplicate Text II, § 20, 1 (E, 19) has MIN with the same meaning. By inserting a dividing line behind this MIN, however, the other duplicate (B) has altered its meaning into 'the same (applies as in the preceding section)'.

⁶⁷ Reasonably to be restored Ú.[LU.ÚB.SA]R; on the photo the breach is wider than the hand-copy would indicate, allowing room for three to four signs.

⁶⁸ On the photo the sign immediately after the break looks like HUB, followed by MA or GIŠ; how to read? The last discernable sign looks rather like IGI.

⁶⁹ Hand-copy has to be corrected.

⁷⁰ The LÚ suggested by the hand-copy can by no means be discerned on the photo; it gains strong support, however, from the *Therapeutic Vademeicum* parallels cited in discussing l. 45' above.

§ 39'

- 97'. Ú [GAR-šú GIM Ú. x x x x :] °Ú GAR-šú GIM KUN-KA₅.A °Ú° [BI]
= (1) šammu [šikinšu kīma x x x x šanīš] šammu šikinšu kīma zibbat-šelevi šammu [šū]
98'. Ú.x [x MU.NI ana x x SIG] HÁD.A SÚD IGI GIG MAR LÁL-su-ma T[I]
= (2) x [x šumšu ana x x damiq] tubbal tasâk pān simmi teqqi/tazarru tašammissuma ibal[luṭ]
-

§ 40'

- 99'. Ú GAR-šú GI[M Ú. x x x] x is ina GANA₂ SAHAR È Ú BI Ú.SAG.ÍL MU.NI⁷¹
= (1) [šammu šikinšu kī[ma x x x] x is ina ezel-eperi aşı šammu šū saggilu šumšu
100'. ana IGI.SIG,^{*}S[IG,^{*}ZI-ḥi SIG ina] LÀL KAŠ u ɻ hal-ṣi SÌG-aṣ NU pa-tan NAG
= (2) ana amurri[qāni nasāḥi damiq ina] dišpi šikari u šamni ḥalṣi tamalḥaṣ lā patān išatti
-

§ 41'

- 101'. Ú GAR-š[ú G]I[M Ú. x x] MIN u NU[MUN]-šú GIM Ú.NU.LUH.HA-ma SA₅ Ú BI
ŠIM.GÚR.GÚR MU.NI
= (1) šammu šikinš[u k]ī[ma x x] min u z[ērū]šu kīma nuḥurtima sām šammu šū kukru šumšu
102.' [ana] A.GUB.B[A.A⁷² SIG HÁD.A S]ÚD ina ɻ+GIŠ EŠ.MEŠ ana HAR.MEŠ SIG HÁD.A SÚD
ina GEŠTIN SUR NU pa-tan NAG.ME[Š]
= (2) [ana] agubb[bē damiq tubbal ta]sâk ina šamni taptanaššaš ana ḥaṣe damiq tubbal tasâk ina karāni
ṣalhti lā patān ištanatti
-

§ 42'

- 103'. [Ú GAR-šú GIM Ú.NU.LUH.H]A NUMUN-<šú> GIM Ú.NU.LUH.HA-ma té-em ŠIM.ŠAL šá-kín
Ú B[I]
= (1) [šammu šikinšu kīma nuḥur]ti zērū-<šu> kīma nuḥurtima tēm šimšalî šakin šammu šū
104'. [Ú. x x x MU.NI] HÁD.A SÚD ina KAŠ SAG NU pa-tan NAG-ma TI ana HAR.MEŠ S[IG]
= (2) [x x x šumšu] tubbal tasâk ina šikari rēstî lā patān išattima iballuṭ ana ḥaṣe da[miq]
105'. [lu i]na GEŠTIN! [l]u ina KAŠ SAG NAG-ma TI
= (3) [lū i]na karāni [l]ū ina šikari rēstî išattima iballuṭ
-

§ 43'

- 106'. [Ú GAR-šú GI]M GIŠ.MAŠ*.HUŠ ina GANA₂ SAHA[R] °È Ú BI Ú.HAR.ŠE.RU MU-šú ana
ŠU ra-ⁱ-[bi]
= (1) [šammu šikinšu kīm]a kalbāni ina ezel-epe[ri] aşı šammu šū Ú.HAR.ŠE.RU šumšu ana qāt-ra-ⁱ[bi]
107'. [A.RÁ šá-nim] ^da-nim SIG HÁD.A SÚD ina ɻ+GIŠ ŠÉŠ-su-ma [TI]
= (2) [šēdi šanē] Anim damiq tubbal tasâk ina šamni tapaššassuma [iballuṭ]
-

§ 44'

- 108'. [Ú GAR-šú GIM] Ú.GEŠTIN-KA₅.A PA.MEŠ-[šú D]UH.MEŠ ana [I]GI KI DU-ak : -ka Ú BI
^{ur-n[u-ú/qu]}
= (1) [šammu šikinšu kīma] karān-šelevi arātū[šu p]etâ ana [p]ān qaqqari illak : (illa)kā šammu šū
urn[û/ urnuqqu]
109'. [MU.NI ana x x] x-ni SIG HÁD.A SÚD ina šur-šúm-me KAŠ Š[E]G₆.GÁ GIG LÁ-ma [TI]
= (2) [šumšu ana x x] x-ni damiq tubbal tasâk ina šuršumme šikari baṣli simma tašammadma [iballuṭ]
-

⁷¹ Serious doubts are prompted by the photo about the hand-copy's GANA₂ SAHAR È (cf. l.106'); also, a small horizontal appears before Ú BI.

⁷² [ana] A is unmistakably there on the photo; what comes next is worn off and next to illegible. On the assumption that the hand-copy is reliable the present reading follows a lucid proposal by A. Attia & G. Buisson, who would wish to bring *KADP* 1, v. 18: Ú É.GUB.BA.A to bear upon the matter; the nature of this ill condition is borne out by *CT* 14, Pl. 38, K. 14081, 6': °Ú A.GÚB.BA u šur-up-pe-e. At any rate, A.RÁ = šēdu is inadmissible, since it ought to be followed by šá-nim GN and preceded by the name of a particular disease; neither of these requirements is met in this case.

§ 45'

- 110'. [Ú GAR-šú GIM Ú.GEŠT]IN-KA₅.A [x-šú] TUR.TUR u SA₅ Ú BI Ú.TAB.UD.DA M[U.NI]
= (1) [šammu šikinšu kīma kar]ān-šelebi [x-šu] şehher u sām šammu šū šammi-himiṭ-şēti šu[mšu]
111'. [ana x A.RÁ] °šá-nim ^dsin [SIG HÁD.A S]ÚD' ina l+GIŠ ŠÉŠ-su-ma [TI]
= (2) [ana x⁷³ šēdi] šanē Sîn [damiq tubbal ta]sâk ina šamni tapaššassuma [iballuṭ]
-

§ 46'

- 112'. [Ú GAR-šú GIM] Ú.HAR.HAR GUR[UN-šú x u] °SA₅ °Ú BI [‘]a-la-lu-u MU.NI ana ri-šu-tú S[IG']
= (1) [šammu šikinšu kīma] haşē ini[bšu x u] sām šammu šū alallû šumšu ana rişûtu da[miq]
-

Subscript

- 113'. [DUB x.KÁ]M⁷⁴ Ú GAR-[šú]

⁷³ To be restored MIN ?; if so, it would be meant to stand for himiṭ-şēti.

⁷⁴ Traces on photo are more compatible with [... x].K[Á]M than [... x]-°ú² of hand-copy; a very faint .°MA might be there in addition..

Text II

This text is constituted by **B** and its duplicates **D** and **E**, with a few sections duplicated on **A** (prime witness for Text I) and **C** (prime witness for Text III). The format of **B** has here been chosen as a matrix for editing Text II. **B** as well as **A** and **C** have their individual sections consistently separated by rulings, whereas **D** and **E** omit this lay-out.

Transliteration

§ 1

D ii 12'a. °Ú GAR-šú GIM Ú.TIN.TIR [x x] ^ūmur-ru MU.NI ana šu-sur līb-bi SIG₅ SÚD ina A.ME[Š NAG]
= (1) šammu šikinšu kīma kamūni [x x] murru šumšu ana šūšur libbi damiq tasâk ina mē [išatti]

§ 2

D ii 13'. [Ú G]AR-šú GIM NUNUZ GIŠ.°Ú.GÍR [x x] PA.MEŠ-šú sur-ru-šá ^ūsa-da-nu MU-šú ana
qin-at⁷⁵ ù °D[ÚR]

= (1) [šammu ši]kinšu kīma pir'i ašāgi [x x] arātūšu surrušā šadānu šumšu ana qinnati? u šu[burri?]

D ii 14'. [.....šum₄-]ma* ina ḥu-bu-uš SÚN šum₄-ma⁷⁶ ina šur-šum-mi KAŠ tara⁷⁷-bak L[Á]
= (2) [.....šum]ma ina ḥubuš narṭabi šumma ina šuršummi šikari tarabbak taṣam[mid]

§ 3

B i 1'. [..... M]U.NI

D ii 15'a. [Ú GAR-šú GIM ...] ^ūqul*-qul*-la-nu MU.NI
= (1) [šammu šikinšu kīma ...] qulqullānu šumšu

B i 2'. [.....] NAG

D ii 15'b. ana ŠÀ.SUR TAR.RU.DA SIG₅ SÚD ina A.ME[Š NAG]
= (2) ana nišhi parāsi⁷⁸ damiq tasâk ina mē išatti

§ 4

B i 3'. [.....] GAZI.SAR

D ii 16'a. Ú GAR-šú °GIM GIŠ.TUKUL ŠE.GIŠ.Ì [x x NU]MUN-šú GIM NUMUN*-<<šú>> GAZI.SAR
= (1) šammu šikinšu kīma kakki šamaššammi [xx z]ērūšu kīma zér kasê

B i 4'. [.....] x x

D ii 16'b-17'. ^ūmi-ik-ka-ru-ru [MU.NI] / ana A.M[EŠ] °ŠUB-di in[a A NA]GA-S[I' ki]m-ši-šú
aš-ṭa-a-ti RA.MEŠ tu-maš-šá-a'-š[u]
= (2) mikkarūru [šumšu] ana m[ē] tanaddi in[a mē uḥū]li-qar[nāni k]imšīšu ašṭāti tartanaḥḥas
tumaššaš[u]

⁷⁵ Tablet has definitely AD; as for the deviant orthography *CT* 14, Pl. 38, K. 14081, 6': °Ú A.GÚB.BA u šur-up-pe-e may be adduced for comparison, unless an idiosyncratic pseudo-sumero-gram KIN.AD is the thing envisaged. Or are we to emend and read: kin-ši¹ = kinṣī ‘calves’? A symptom pointing to the calves’ condition is the thing to be expected next, of course, like in § 4 below; also, **D** 17' writes ki]m-ši-. The theme of the sections before and after being intestinal troubles would appear to be in favour of the reading here proposed.

⁷⁶ [... šum₄-m]a (...) šum₄-ma (...) proposal courtesy A. Attia & G. Buisson.

⁷⁷ Tablet has TAB rather than [T]AR.

⁷⁸ A case in point of the ‘cure to stop diarrhea,’ most noteworthy for being the only one to be presently known from a text of medical practice; it did not make it into the dictionaries. There is another mentioning of it, which the dictionaries do quote (s.v. **nišhu**; reference courtesy A. Attia & G. Buisson), in the commentary tablet (22d pirsu Bultī Bīt-Dābibī, on Šumma amēlu qerbūšu ittanān-paḥū) *BAM* 401, 13-14: [Š]À.SUR KU₅.RU.DA.KAM : niš-hu pa-ra-su / ŠÀ.SUR : niš-hu : ŠÀ.SUR : ša-na-hu : KU₅.RU.DA : pa-ra-su. Cf. M. Civil, “Medical Commentaries from Nippur,” (*JNES* 33 [1974], 329-338), p. 336.

§ 5

- D** ii 18'. °Ú° [GAR-šú] GIM Ú.HI.IS° NUMUN-šú G[IM¹] NUMUN el-[l]i°-pu BABBAR
Ú.AŠ.TÁL.TÁL MU.NI ú-ra-nu A.KAL GIŠ.[x]
= (1) šammu [šikinšu] kīma h̄assī zērūšu k[īma zēr ell]ipu peši ardadillu šumšu urānu h̄il-[x]
D ii 19'. Ú.hu² ud Ú.GA°.RAŠ S[Ú]D³ [ina] °A⁴ SAG.DU-su LUH⁵-si ina ī+GIŠ ŠÉŠ-[su]
= (2) Ú.hu² ud karašu ta[sâ]k⁶ [ina m]ē⁷ qaqqassu temessi ina šamni tapaššas[su]
-

§ 6

- B** i 15'. [.....] x
- D** ii 20'a. Ú GAR-šú GIM GIŠ.GEŠTIN-KA₅.A GA [TUKU]-šú
= (1) šammu šikinšu kīma karān-šēlebi šizba iraš]šu
- B** i 16'. [.....] M]U.NI
- D** ii 20'b. Šiz-ba-nu MU.NI
= (2) šizbānu šumšu
- B** i 17'. [.....] NU pa-tan]^{an} NAG
- D** ii 20'c. ana MAR*.GAL ŠUB-e SIG₅° [K]I.[MIN]
= (3) ana urbatı nadē damiq [k]i.[min] (**D**; [... lā pat]ān išatti **B**)
-

§ 7

- B** i 18'. [Ú GAR-šú GIM]
- D** ii 21'a. Ú GAR-šú GIM Ú.KUR.RA
= (1) šammu šikinšu kīma nīnâ
- B** i 19'. [úkam⁷⁹]-ka-du MU.NI ana GIG šá °IR⁸⁰? ⁷⁹ °S[UB-ú SI]G₅° ana IGI GIG ŠUB-di
- D** ii 21'b. úk[am⁷⁹-k]a*-du MU.NI* ana GIG šá IR* ŠUB-ú SIG₅ SÚD ana IGI °GI[G* ŠUB]
= (2) k[am]kadu⁸⁰ šumšu ana simmi ša zu'ta inaddû damiq tasâk (-B) ana pān simmi tanaddi
-

§ 8⁸¹

- B** i 20'. [Ú GAR]-šú GIM Ú.GANA₂,ZI ù SA₅ ūa-zal-[lu]-u MU.NI
- D** ii 22'a. Ú GAR-šú GIM Ú.GANA₂,ZI u SA₅ °Ú°.A.ZAL.LÁ MU.NI
= (1) šammu šikinšu kīma kanašī u sām azallû šumšu
- B** i 21'. [ana] GAZ ŠÀ SIG₅ SÚD ina ī.GIŠ [...]
- D** ii 22'b. ana GAZ ŠÀ SIG₅ SÚD ina ī Š[ÉŠ]
= (2) ana h̄ip-libbi damiq tasâk ina šamni tapa[ššaš]
-

§ 9

- B** i 22'. [Ú GAR-šú GIM] GIŠ°.NÍG.GIDRU-S[IPA⁸²] NUMU]N-šú [x x] ū[e]l°.li°-p[u MU.NI]
- D** ii 23'a. Ú GAR-šú GIM ūsu-pa-li NUMUN¹-šú SA₅* ūel-li-pu MU.NI
- E** 1'. [Ú GAR-šú GIM] ūsu-°p[a-li]]
= (1) šammu šikinšu kīma supāli (haṭṭi-r[ē]r⁷] **B**) zērūšu sām ellipu šumšu
-

⁷⁹ Hand-copy strongly suggests °A° = mē; the unambiguous reading of **D** has here been accepted to overrule it, even though a simmu is reported to discharge ‘water,’ see next footnote.

⁸⁰ Hand-copy of **D** would seem to be more compatible with ūaš-[k]a-du. However, this is an utterly rare plant name of unknown application, quite unlike the kamkadu plant, which among its many uses happens to be on record as a medicament to cure a fluid discharging simmu: *BAM* 32, 5'-6' // *BAM* 417, 4-5: šum₄-ma GIG im-šid-ma SA.MEŠ-šú A.MEŠ ú-šal-la-ku ūkam-ka-du HÁD.DU GAZ SIM ana IGI GIG MAR LÁ-su-ma TI = šumma simmu imšidma šer'ānūšu mē ušallakū kamkadu tubbal taḥaššal tanappi ana pān simmi teqqi taṣammissuma iballuṭ.

⁸¹ Cf. *BRM* IV, 32, 19: ... Ú.A.ZAL.LÁ : ki-ma ūka-na-šu-ú u SA₅ : Ú.A.ZAL.LÁ : Ú ni-is-sat ma-še-e = ... azallû : kīma kanašū u sām : azallû : šammi nissat mašē; azallû is ‘poppy’ (*Papaver somniferum*).

⁸² To emend the hand-copy into ūsu-°pa-°l[u] would be a drastic thing to do; on the other hand, any equation or close relationship connecting the haṭṭi-re' ī and supālu plants is totally lacking from the plant lists.

- B** i 23'. [.....]
D ii 23'b-24'. a-na [x] / ù šim-ma-ti ZI-hi SIG₅ SÚD ina ì+GIŠ Š[É]Š*-su]
E 2'. [x x] x u šim-ma-ti [.....]
= (2) ana [x x] u šimmati nasāhi damiq tasâk ina šamni ta[pa]ššas[su]
-

- § 10⁸³
- B** i 24'. Ú GAR-šú GIM ū[du]h-ni [.....]
D ii 25'a. Ú GAR-šú GIM ūduh-ni ūa-nu-nu-ti* MU*-šú
E 3'. [Ú GAR-šú GI]M ūduh-ni [.....]
= (1) šammu šikinšu kīma duhni anunūti šumšu
B i 25'. ana GEŠTUG^{II} šá LUGUD x [x x x x x ì.GI]Š ana ŠÀ G[EŠTUG^{II}]-šú [Š]UB^{!?}-[di]
D ii 25'b. ana GEŠTUG^{II*}-šú šá LUGUD ŠUB-a SIG₅ SÚD ina ì [x]
E 4'. ana GEŠTUG^{II} šá LUGUD ŠUB-a SIG₅ S[ÚD]
= (2) ana uznē (+ -šu **D**) ša šarka inaddâ damiq tasâk ina šamni ana libbi u[znēšu tan]ad[di?]
-

- § 11
- B** i 26'. Ú GAR-šú GIM GIŠ.Ù.SUH₅ [ti-ri-n]a-[t]i° zu-[u₅?]-°u°-un
C rev. 5'a. Ú GAR-šú GIM GIŠ.Ù.SUH₅ te-ri-né-te zu'-[u-un]
D ii 26'a. Ú GAR-šú GIM GIŠ.Ù.SUH₅ ti-ri°-[i]n*-na-ti zu'-u-un
E 5'a. [Ú] GAR-šú GIM GIŠ.Ù.SUH₅ ti-ri-in-na-ti [...]
= (1) šammu šikinšu kīma ašūhi tirinnāti zu"un⁸⁴
B i 27'. Ú.UD.DA-šu' M[U.NI] [.....]
C rev. 5'b. Ú.UD].DA-š[u] M[U]-šú
D ii 26'b. Ú.UD.DA-š[u]* MU*.NI
E 5'b. [.....]
= (2) Ú.UD.DA-šu⁸⁵ šumšu
C rev. 6'a. ana DÚR SIG SIG₇-su TI-qí 1-šú 2-šú 3-šú ana DÚR-[š]ú GAR-an
C rev. 6'b-7. G[U]R-ma EN ÚŠ.MEŠ È° [šá?]-ni-iš / GUR-ma GAR-an
= (3) ana šuburri damiq arqūssu teleqqi ištiššu šinīšu šalāšišu ana šuburrišu tašakkan
tat[â]rma adi dāmū uşşû [ša]nîš[?] tatârma tašakkan
-

- § 12
- B** i 28'. Ú GAR-šú GIM ZÀ.HI.LI.SAR NUMUN-šú GIM ZÀ.HI.LI.SAR
D ii 27'a. Ú GAR-šú GIM °Z[À].HI.LI NUMUN-[šú GI]M sah-lé-e
E 6'a. Ú GAR-šú GIM ZÀ.HI.LI NUMUN-šú <GIM> NUMUN ZÀ.HI.LI
= (1) šammu šikinšu kīma sahlê zérūšu kīma (+ zér **E**) sahlê
B i 29'. ūsah-la-nu MU.NI ana ŠÀ-SI.SÁ SIG₅ [x x x x x]
D ii 27'b-28'. ūsah-la-°nu MU.°N[I] / ana ŠÀ-SI.SÁ SI[G₅] SÚD ina A.MEŠ NU °p[a-tan NAG]
E 6'b-7'. [.....] / ana ŠÀ-SI.SÁ SIG₅ SÚD ina °A°.°M[EŠ]]
= (2) sahlânu šumšu ana šūšur-libbi damiq tasâk ina mē lā p[atān išatti]
-

- § 13
- B** i 30'. Ú GAR-šú GIM ú-paṭ GIŠ.Ú.GÍR NUMUN-šú GIM HI.IS.SAR
D ii 29'a. Ú GAR-šú GIM ú-paṭ Ú.GÍR NU[MUN-šú] GIM NUMUN HI.IS.S[A]R
-

⁸³ A closely related section is Text IV, § 4'.

⁸⁴ This occurrence of the phrase terinnāti zu"unu has not received attention from CAD, T, 355, s.v. **terinnu**; the pertinent lexical section does, however, mention an interesting parallel from a trilingual list: ašūh šiqqâti ša terinnāti zu"unat.

⁸⁵ How to read?; a reading uṭ-ṭa-tu' would rest on shaky ground; UD = pára-/lilh- ?; Böck, *Texte zur Heilkunde*, p. 167: 'uddašu-Pflanze.'

E 8'a. Ú GAR-šú GIM ú-pat¹ Ú.GÍR NUMUN-šú GIM NUMUN HI.IS.SAR

= (1) šammu šikinšu kīma upāt ašāgi zērūšu kīma zēr ḥassī

B 31'. Ú mat-qu MU.NI ana ŠÀ-SI.SÁ KI.MIN

D ii 29'b. °x° [x MU.NI]

E 8'b. Ú mat-qu MU.NI [.....]

= (2) šammu matqu šumšu ana šūšur-libbi **ki.min**

§ 14⁸⁶

B i 32'. Ú GAR-šú GIM Ú.UKUŠ₂ LÁ È-su ru-uš-šat Ú.IGI-li[m] MU.NI

D ii 30'a. Ú GAR-šú GIM UKUŠ₂ LÁ u È-su °ru°-°uš-šat Ú.IGI-lim [MU.NI]

E 9'a. Ú GAR-šú GIM UKUŠ₂ LÁ È-su ru-uš-šat Ú.IGI-lim MU.NI

= (1) šammu šikinšu kīma qīšshē šuqallul (+ u **D**) ašīssu ruššāt imħur-līm šumšu

B i 33'. ana GIG DÙ.A.BI SIG₅

D ii 30'b. [.....]

E 9'b. ana GIG D[Ù.A.BI SIG₅]

= (2) ana simmi kalāma damiq

§ 15⁸⁷

B i 34'. [Ú] GAR-šú GIM Ú-^dUTU NUMUN-šú GIM ši-gu-uš-ti Ú.IGI-20 MU.NI

D ii 31'a. MIN GAR-šú GIM Ú-^dU[TU NU]MUN-šú GIM ši-g[u-u]š-ti Ú.IGI-20* MU*.NI

E 10'. Ú GAR-šú GIM Ú-^dUTU NUMUN-šú GIM ši-gu-uš-ti Ú.IGI-20 [MU.NI]

= (1) šammu šikinšu kīma šammi-Šamaš zērūšu kīma šiggušti imħur-ešrā šumšu

B i 35'. [ana] GIG la-az-zi SIG₅ ḥÁD.DU SÚD ana IGI GIG ŠUB-di

D ii 31'b-32'. [ana GIG la-az-zi SIG₅ / ḥÁD.DU SÚD] ana IGI [GIG ŠUB-di]

E 11'. ana GIG la-az-zi SIG₅ ḥÁD.DU SÚD ana IGI GI[G ŠUB-di]

= (2) ana simmi lazzi damiq tubbal tasâk ana pān simmi tanaddi

§ 16

B i 36'. [Ú GAR-šú] GIM ti-^{gī}[í]⁸⁸-le-e [.....] x MU.NI

D ii 33'. Ú GAR-šú GIM ^úti-gi-il-[e-e NUMUN]-^úšu* GIM ši-g[u-u]š-ti Ú.AŠ.TÁL.TÁL MU.NI

E 12'. Ú GAR-šú GIM ^úti-gi-il-le-e NUMUN-šu GIM ši-gu-uš-ti Ú.AŠ.TÁL.TÁL [MU.NI]

= (1) šammu šikinšu kīma tigillē zērūšu kīma šiggušti ardadillu šumšu

§ 17

B i 37'. [Ú GAR-šú] GIM ši-kin zap^{o!}-^op[i][!] x x x ^oú^o[e]l-kul^{!-o}la[!] MU.NI ana x x x ^oŠUB

D ii 34'. Ú GAR-šú GIM ši-k[i]n zap-pi^o U[M] ^ox SA₅* ^úe[l-kul-la MU.NI]

E 13'. Ú GAR-šú GIM ši-kin za-ap-pi UM DA SA₅ ^úel-kul-la MU.NI ana IGI^{II} šá šu-[...]

= (1) šammu šikinšu kīma šikin zappi UM DA sām elkulla šumšu ana īnē ša šu-[...]

§ 18

B i 38'. [Ú GAR-šú GI]M ši-kin GIŠ piš-°ri [GI₆ ù UGU-]šú SU ^úas^o-suh₄-lim MU.NI

D ii 35'. Ú GAR-šú GIM^o ši-[kin GI]Š p[iš-ri] UGU* [.....]

E 14'. Ú GAR-šu GIM ši-kin GIŠ piš-ri GI₆ ù UGU-šu SU ^úas^o-[.....]

= (1) šammu šikinšu kīma šikin iš-pišri şalim u elišu SU⁸⁹ assuh₄-lim⁹⁰ šumšu

⁸⁶ Cf. Text I, § 24': °Ú GAR-šú GIM °Š[È]R° °ZI.MEŠ šá SI.M[E]Š °È°-su ru-šat Ú BI Ú.IGI.LIM MU.N[I].

⁸⁷ Cf. BRM IV, 32, 7: Ú.IGI-20 ki-ma šá-ru-ru (cf. Text I, 58', 62', 68') ^dXV šá-niš Ú.IGI-20 ki-ma Ú-^dUTU NUMUN-šú kīma ši-gu-uš-ti: ...

⁸⁸ Reading -gi-^oil^o- instead would require more room than the hand-copy allows; -gīl- is a popular graph to be used in writing down the plant's name, predominantly when written logographically.

- B** i 39'. [ana DAB GI]DIM° [ZI-hi SIG₅ ina KU]Š [DÙ.D]Ù ina GÚ-šú GAR-an
D ii 36'. a-[.....]
E 15'. ana DAB GIDIM ZI-h[i] S[IG₅ ...]
= (2) ana šibit eṭemmi nasāhi da[miq ina maš]ki [tašap]pi ina kišadīšu tašakkan

§ 19⁹¹

- A** 79'a. [Ú GAR-šú GIM ši-kin GIŠ.HAŠHUR ina ni-síh A.A]B.BA KI GI AMBAR
B i 40'. [Ú GAR-šú GI]M ši-kin GIŠ.HAŠHUR ina ni-síh A.AB.BA a-šar šam-m[u]
D ii 37'. Ú G[AR-šú GIM]
E 16'a. Ú GAR-šú GIM ši-kin GIŠ.HAŠHUR ina ni-síh A.AB.[BA]
= (1) šammu šikinšu kīma šikin hašhūri ina nisih tāmti ašar šammū
A 79'b-80'a. u Ú.HI.A l[a GÁL.MEŠ ina IGI A.MEŠ È] / [ina UG]U-°šú
B i 41'. [u GIŠ].GI NU GÁL.ME[Š] ina IGI A.ME[Š] È i-na muh-[hi-šú]
E 16'b-17'a. [.....] / NU GÁL.MEŠ ina IGI A.MEŠ È ina muh-hi-šú
= (2) u [a]pu (ašar qān-appāri u šammū **A**) lā ibaššū ina pān mē aši ina muhjīšu
A 80'b. [as-qú-du ra-bi-iş] Ú BI Ú.LAL MU-šú
B i 42'. [as]-qú-du ra-bi-iş⁹² Ú.LAL MU.NI
E 17'b-18'a. [.....] / Ú.LAL MU.NI
= (3) [as]qūdu rabiş (+ šammu šū **A**) ašqulālu šumšu
A 80'c-81'a. ana GIG šu°-[ru-up-pé-e TAB.UD.DA] / [u U]Š₁₁ BÚ[R-ri SIG]
B i 43'. [ana GIG š]u-ru-[u]p-pé-°e °TAB-UD.DA u U[Š₁₁ Z]i-h[i] SIG₅
E 18'b. ana GIG šu-ru-pé-e TAB-UD.DA u UŠ₁₁ [...]
= (4) ana muruş šuruppē himit-şeti u kişpī [nas]āhi (pašā[ri] **A**) damiq
A 81'b. [HÁD].°A SÚD ina ī+GIŠ ŠÉŠ.[M]EŠ-[su-ma TI-ut]
= (5) [tub]bal tasâk ina šamni taptanašas[suma iballut]

§ 20

- A** 92'a. [Ú GAR-š]ú GIM Ú.EME-UR.GI₇ :
B i 44'. [Ú GAR-šú GIM ši-kin] °Ú.EME-UR.GI₇ MIN⁹³
E 19'a. Ú GAR-šú GIM ši-kin Ú.EME-UR.GI₇ MIN
= (1) šammu šikinšu kīma šikin (-A) lišān-kalbi min
A 92'b-93'a. Ú GAR-šú GIM Ú.[LU.ÚB.SA]R PA.MEŠ-šú TUR.MEŠ [x] / [x iš-t]e-né-’e
B i 45'. [Ú GAR-šú GIM Ú.LU].ÚB.SAR IG[I].MEŠ iš-te-né-’e-e
E 19'b-20'a. Ú GAR-šú GIM Ú.LU.ÚB.SAR ù? [IGI.MEŠ] / iš-te-né-’e
= (2) šammu šikinšu kīma lapti (+ arātūšu şehrā **A**) u (-B) pānī ištene”e
A 93'b. °e'-ma ZI-šú SUHUŠ-su
B i 46'. [ina A.ŞÀ mi-ik]-°r[i] °È°! e'-[m]a° [ZI-š]ú šu-ru-u[s-s]u
E 20'b. ina A.ŞÀ mi-ik-ri È e-ma ZI-šú šu-ru-us°-[su]
= (3) ina eqel-mikri uşşı (-ina ... uşşı **A**) ēma tanassahušu šurussu
A 93'c. ik-kap'-[pap-ma u ina x] x-na-ni È°
B vacat⁹⁴

⁸⁹ On the evidence of the parallels edited in Appendix 1.B an animal name might be expected here; can SU possibly be an abbreviation of SU.TIN.(MUŠEN) = puttinnu ‘bat’?

⁹⁰ Unlike its near-namesakes imħur-lim and ipšur-lim this ‘panacea’ is nowhere recorded in the dictionaries.

⁹¹ Cf. BRM IV, 32, 18-19: (18) Ú.LAL : ki-ma GIŠ.HAŠHUR ina ni-síh tam-tim a-šar šam-mu u GIŠ.GI la ba-šu-ú ina IGI A.MEŠ È ina muh-hi-šú (19) [...].

⁹² For this descriptive element see Appendix 1.B.

⁹³ By inserting a dividing line behind this MIN and thereby starting a new section with l. 45' **B** has altered its meaning from ‘alternatively’ into ‘the same (applies as in the preceding section).’

⁹⁴ Remainder of § 20 must have formed the broken-off beginning of col. ii in **B**.

E 21'a. ik-kap-pap

= (4) ikkappap (+ [-ma u ina x]x-nāni usṣi A)

A 94'. [Ú BI 'li]-id'-da'-na-nu M[U.NI x x x x x NU] pa-tan NAG.MEŠ-ma T[I]

B vacat

E 21'b. úlid-da- ḥe-pí eš-šú x [x]

= (5) [šammu šū] liddanānu š[umšu x x x x x lā] patān ištanattima ibal[luṭ]

§ 21

E 22-23'. Ú GAR-šú GIM Ú.LU.ÚB.SAR NUMUN-šú GIM NUMUN Ú.ŠE.LÚ'.SAR Ú.MUŠ₅.ŠE⁹⁵

ḥe-pí eš¹⁷-šú⁹⁶ ana ŠÀ-SI.SÁ SIG₅S[ÚD] / ina A.MEŠ NU pa-tan NAG

= šammu šikinšu kīma lapti zērūšu kīma zēr kisibirri šegūšu¹ ḥepi eššu ana šūšur-libbi damiq tas[âk] / ina mē lā patān išatti

GAP in **B** and **E**⁹⁷

§ 22'

B ii 1⁹⁸. [.....] x x x [.....]

§ 23'

A 88'a. Ú GAR-šú GIM °Ú°.[Š]È°°M[Á.L]AH₅ PA.MEŠ-šú šu-ḥ[a]

B ii 2'. [Ú GAR]-šú GIM ŠÈ MÁ.LAH₅ PA.MEŠ-šú šu-ḥ[a ina A.AB.BA]

D iii 1'a. [Ú GAR-šú GIM ŠÈ MÁ.LAH₅ PA.MEŠ-šú] šam-ḥa* ina A.AB.BA
= (1) šammu šikinšu kīma zē-malah̄hi arātūšu šuh[ḥā] (šamhā D) ina tāmti

A 88'b. [.....] / Ú BI Ú.LÚ°-°a-nu M[U].NI

B ii 3'. °LÚ IGI-ma i-teb-[bi] 'a-mi-[la-nu MU.NI]

D iii 1'b-2'a. [LÚ IGI-ma i-teb-bi] / ['a-mi-la-nu MU.NI]

= (2) amēlu imhurma iteb[bi] šammu šū amēlānu šumšu

A 89'b. ana SAG°.KI.DAB.BA [SIG ina SAG.K]I' NA' KÉ[Š'-ma TI]

B ii 4'. ana SAG.KI.D[A]B.[BA] ZI-ḥi SIG₅ ina SAG.KI-šú [KÉŠ]

D iii 2'b. [ana SAG.KI.DA]B*.BA* ZI-ḥi SIG₅ ina SA[G*.KI-šú KÉŠ]

= (3) ana sagkidabbē nasāḥi (-A) damiq ina nakkapti (nakkapti amēli A) [tarakkas]

([tarakkasma iballuṭ] A)

§ 24'

B ii 5'. Ú GAR-šú GIM Ú-^dUTU GURUN-šú GIM GURUN GIŠ.Ú.GÍR Ú.LUM.ḤA M[U.NI]

D iii 3'a. [Ú GAR-šú GIM Ú-^dUTU GURUN-šú GIM GURUN GIŠ].°Ú.GÍR Ú.SIKIL MU-šú

= (1) šammu šikinšu kīma šammi-Šamaš inibšu kīma inib ašāgi barīrātu (sikillu D) šumšu

B ii 6'. Ú te-lil-ti LÚ tu-ul-[lal]

D iii 3'b. Ú te-[lil-t]i⁷ K[I.MIN⁷]

= (2) šammi tēlilti amēla tul[lal] (k[i.min⁷] D)

⁹⁵ Obviously for Ú.ŠE.MUŠ₅; there can be traced quite a few more of such reversals in the medical corpus, e.g. *BAM* 3, iv, 4; ŠE-IB.NÍG.MUŠEN instead of ŠE-NÍG.IB.MUŠEN; *BAM* 182, rev. 9': U₅-IB.NÍG.MUŠEN, see *BAM* VII, No. 31, 9' (p. 192).

⁹⁶ Hand-copy has NUMUN-šú; MU'-šú would seem a less likely emendation because this is precisely what the break may be suspected to have contained.

⁹⁷ This is where would have commenced the entirely lost col. ii of **E** continuing *Šammu šikinšu*. Exactly how many lines are missing from **B** -and **D** for that matter-, cannot be determined, but it is clear that they must have been few.

⁹⁸ The copied traces do not look like anything in the second part of § 21 (**E**), so it seems that we need to assume them to reflect a separate section, which then would have been heading col. ii of **E**.

§ 25'

- B** ii 7'. °Ú GAR-šú GIM [GI]Š.°MA.°NU SIG₇.SIG, NUMUN-šú GIM GÚ.GAL BABBAR-°x⁹⁹
D iii 4'-5'a. [Ú GAR-šú GIM ...] x ta na SUHUŠ*-su GIM SUHUŠ* GIŠ.[šu-š]i u SA₅° / [...]
= (1) šammu šikinšu kīma e'ri aruq zērūšu kīma ḥallūri peši
([šammu šikinšu kīma ...] x ta na šurussu kīma šuruš [šu-š]i u sām **D**)
B ii 8'. °Ú.AŠ M[U.NI] Ú ^dDIM₁₁.ME ZI-ḥi
D iii 5'b. °Ú.AŠ MU.NI Ú DIM₉.M[E* ZI-ḥi]
= (2) ēdu šumšu šammi Lamašti nasāḥi
-

§ 26'

- B** ii 9'. [Ú G]AR-šú GIM Ú GÙ[N.GÙ]N° SUHUŠ-su GIM GIŠ.NAM.TAR
D iii 6'a. [Ú GAR-šú GIM Ú GÙN.GÙN° SUHUŠ]-su GIM SUHUŠ GIŠ.NAM.TAR* NITA₂*
= (1) [šammu ši]kinšu kīma šammi bur[rum]i šurussu kīma šuruš (-D) pillē
B ii 10'. ^ūkur-ka-nu-ú MU.NI Ú maš-ka-di °Z[I] ina ḥ.GIŠ ŠEŠ-su
D iii 6'b-7'. ^ūkur-ka*-nu* MU*-šú / [Ú maš-ka-di ZI SIG₇-su?] °ta-pa*-aṣ*-ma ḥ+GIŠ° ŠEŠ-su
= (2) kurkanū šumšu šammi maškadi nasā[hi] (+ [arqūssu?]) tapāṣma **D** ina (-D) šamni tapaṣšassu
-

§ 27'

- B** ii 11'. [Ú GAR]-šú GIM Ú.ḤAR.ḤAR ^ūur-nu-ú MU.NI
D iii 8'a. [Ú GAR-šú GIM Ú.ḤAR.ḤAR ^ūr-nu-ú MU.NI
= (1) [šammu šikin]šu kīma ḥašē urnū šumšu
B ii 12'. a[na] MAR.GAL ŠUB-e SIG₅ SÚD ina A.MEŠ NU pa-tan NAG
D iii 8'b. ana MAR*.GAL* °ŠUB*-e* SIG₅ SÚ[D* ina] °A° NU pa-t[an* NAG]
= (2) ana urbatı nadē damiq tasâk ina mē lā patān išatti
-

§ 28'

- B** ii 13'. Ú GAR-šú GIM Ú.EME-UR.GI₇ PA.MEŠ-šú ne-pel-ka-a
D iii 9'a. [Ú GAR-šú GIM Ú.EME-UR.GI₇ PA.ME]Š*-°šú* ne*-pel-ka-a°
= (1) šammu šikinšu kīma lišān-kalbi arātūšu nepelkâ
B ii 14'. u SA₅ ina IGI A.MEŠ GUB-az EGIR A.MEŠ ina KI.A ^dID È
D iii 9'b-10'a. u* SA₅* ina pa-an A*.MEŠ* G[U]B*-[-az] / [EGIR A.MEŠ ina KI.A ^dID] °È
= (2) u sām ina pān mē izzaz arki mē ina kibir nāri aṣi
B ii 15'. ^ūa-mu-ze-en-na MU.NI ana ŠÀ.ZI.GA ù tab-[ku-te]¹⁰⁰
D iii 10'b-11'a. ^ū[a]-mu*-ze-en-nu* MU*-š[ú]* / [ana ŠÀ.ZI.GA ù tab-ku-te]
= (3) amuzenna šumšu ana šà.zi.ga u tab[kute]
B ii 16'. ZI-ḥi SIG₅ SÚD ina ḥ.GI[Š?] Š[ÉŠ-su]
D iii 11'b. ZI-ḥi SI[G₅ SÚ]D ina ḥ+G[I]Š Š[ÉŠ-su]
= (4) nasāḥi damiq ina šamni tapaš[šassu]
-

§ 29'

- B** ii 17'. [Ú GAR-š]ú GIM GEŠTUG AM PA.MEŠ-šú DAGAL.MEŠ [.....]
D iii 12'a. [Ú GAR-šú GIM GEŠTUG AM PA.MEŠ-šú DAGAL.MEŠ] x ha šu SÍG la aḥ
= (1) [šammu šikin]šu kīma uzun-rīmi arātūšu rapšā x ha šu šipātu la aḥ
-

⁹⁹ Possibly just a scratch or even a ‘fire-hole.’

¹⁰⁰ Presumably short for širī (UZU.MEŠ) tab[kute]. Despite the use of nasāḥu this restoration should prevail over TAB-[UD.DA] = ḥimiṭ-ṣēti because (1) the *Therapeutic Vademeicum* has the very rare amuzennu herb prescribed for širī tabkūte, of all ailments (*BAM* 1, iii, 32), and (2) impotence and flaccid limbs are markedly interrelated conditions sharing symptoms and a common cause in witchcraft; see *CAD*, T, p. 28, s.v. **tabku**, 2, with *Šaziga* references; also Biggs, *Šaziga*, p. 3. It cannot be denied, on the other hand, that ḥimiṭ-ṣēti too is incidentally mentioned as a possible cause of libido loss: Biggs, *Šaziga*, p.3b, quote from *LKA* 109.

- B** ii 18'. [ú]°u₅-ra-an-nu MU.NI Ú gu-r[a-aš-ti]
D iii 12'b-13'a. °u₅-r[a-an-nu MU.NI] / [Ú gu-ra-aš-ti]
= (2) urânnu šumsu šammi gur[ašti]
B ii 19'. [u lam-sa-t]?¹⁰¹ ZI-ḥi ina A.MEŠ SAG.DU-su LUH-si ina ī.G[IŠ ŠEŠ-su]
D iii 13'b-14'. [u x x x] °ZI*-ḥi SIG₅ SÚD ina A.MEŠ SAG.DU-s[u LUH-si] / ina ī EŠ.MEŠ-s[u]
= (3) [u lamşat]i nasāḥi damiq (-D) tasâk (-D) ina mē qaqqassu temessi ina šamni taptanaššass[u]
-

§ 30'

- B** ii 20'. [Ú GAR-šú GIM GAN]A₂°.ZI.SAR °šu-mut-tum [MU.NI]
D iii 15'a. [Ú GAR-šú GIM GANA₂°.ZI.SAR °šu-mu]t*-tum MU.N[I]
= (1) [šammu šikinšu kīma kan]aši šumuttu šumš[u]
B ii 21'. [.....] x x x x [.....]
D iii 15'b-16'. ana °ŠU°*¹⁰² šam-ri ^d[ALAD] / [šá-né-e ^dx x S]IG₅ SÚD x¹⁰³ ina* °ī+GIŠ ŠEŠ-[su]
= (2) ana [q]āt šamri [Šēdi šanê x x da]miq tasâk [ina] šamni tapaššas[su]
-

§ 31,¹⁰⁴

- D** iii 17'!. [Ú GAR-šú GIM Ú.....] SA₅ °ge°-šu-ut KI-ti M[U.NI]
= (1) [šammu šikinšu kīma] sām gešüt-eršeti šu[mšu]
D iii 18'!. [ana x x SIG₅.....] x [x] PA x¹⁰⁵ ana DÚR-šú GAR-a[n]
= (2) [ana x x damiq] x [x] PA x ana šuburrišu tašakka[n]
-

§ 32,¹⁰⁶

- B** ii 27'. ana x [... SIG₅ ...]
= (1') ana x [... damiq ...]
-

§ 33'

- B** ii 28'. Ú GAR-šú GIM Ú.[...]
= (1) šammu šikinšu kīma [...]
B ii 29'. °ge-šu-u[t KI ...]
= (2) gešu[t-eršeti ...]
B ii 30'. PA.MEŠ-šú SIG₇,[MEŠ ...]
= (3) arātūšu arq[ā ...]
-

§ 34'

- B** ii 31'. °Ú° [GAR-šú GIM] Ú°.[...]
= (1) šammu [šikinšu kīma] x [...]
B ii 32'. [...] x [...]
B ii 33'. [...]
-

§ 35'

- B** ii 34'. Ú GAR-š[ú GIM Ú. ...]
= (1) šammu šikinš[u kīma ...]

¹⁰¹ Tentatively so restored in view of *KADP* 1, v, 35.37.

¹⁰² The The copyist erased a sign, possibly DINGIR, and squeezed a ŠU between the erasure and the next line.

¹⁰³ An erasure?

¹⁰⁴ This section was overlooked by A. Millard in his copy of **D**.

Cf. Text III, § 13': Ú GAR-šú GIM Ú.LAG-GANA₂ GURUN-šú SA₅ Ú BI °ge-šu'-ut KI MU-šú / ana DÚR SIG HÁD.A SÚD KI ī.GIŠ ḥI.ḤI ŠU.SI° °DÙ-uš ana DÚR-šú GAR-ma TI° = (1) šammu šikinšu kīma kirbān-eqli inibšu sām šammu šū gešüt-eršeti šumšu (2) ana šuburri damiq tubbal tasâk itti šamni taballal ubānu teppuš ana šuburrišu tašakkan.

¹⁰⁵ [NU] pa-tan or [ta]-pa-şa = [lā] patān resp. [ta]paşa ?

¹⁰⁶ Remaining sections present on **B** only, starting after a gap of an estimated five lines.

B ii 35'. [...]

§ 36'

B ii 36'. Ú° [GAR-šú GIM Ú. ...]

= (1) šammu [šikinšu kīma ...]

B ii 37'. [...] ina ī.GIŠ °ŠU[B-di ...]

= (2) [...] ina šamni tan[addi ...]

§ 37'

B ii 38'. [Ú GA]R-šú GIM °ú sag-[gi-la-ti ...]

= (1) [šammu šik]inšu kīma sag[gilati ...]

§ 38'

B ii 39'. [Ú GAR]-šú GIM Ú.NAM.TAR x [x x] x [x] GURUN-[šú GIM GURUN]

= (1) [šammu šikin]šu kīma pillê x [xx] x [x] inib[šu kīma inib]

B ii 40'. [Ú. ...] x x [...]

B ii 41'. [...] GI[G^{?107} ...] Ú GIM [...]

B ii 42'. [IGI.MEŠ i]š°-te°-[né]-'e-°e TI [...]

= (4) [... pānī i]šte[ne]"e TI [...]

§ 39'

B ii 43'. [Ú GAR]-šú GIM Ú.SIKIL.SAR [GU]RUN-šú GI[M GURUN Ú. x x x x]

= (1) [sammu šikin]šu kīma sikilli [in]ibšu kī[ma inib xxxx]

B ii 44'. AŠ MU.NI Ú °GIG x [x]-ni u qù-[qá-ni ZI-ḥi SIG₅]

= (2) ēdu šumšu šammi m[u]ruš x[x]-ni u qū[qāni nasāḥi damiq]

§ 40'

B ii 45'. Ú [GAR-šú GIM ...] GIG [...]

B ii 46'. [...] x x x KU [...] NAG

Remainder of B is Therapeutic Vademecum, a selection from which is edited in Appendix I.A.

¹⁰⁷ Or: GI₆ x [... ?

Text IIIa

Almost exclusively represented by C, which is why the text here edited coincides with that tablet. What scanty duplications do exist have been relegated to the footnotes.¹⁰⁸

Transliteration

Obv.

§ 1

1. [Ú GAR-š]ú GIM Ú.x [.....]
- = (1) [šammu šikinš]u kīma x [.....]
2. NUMUN-<šú> GIM a-bu-li-li [SA₅?¹⁰⁹ Ú BI Ú.x x MU-šú]¹¹⁰
- = (2) zér<šu> kīma abulīli [sām šammu šū x x šumšu]
3. GIM Ú.LU.ÚB ta-sal-la[q]
- = (3) kīma lapti tasalla[q]

§ 2¹¹¹

4. Ú GAR-šú GIM ūam-ḥa-ri PA.MEŠ-šú TUR.MEŠ GA NU TUKU [..... NUMUN-šú]
- = (1) šammu šikinšu kīma amḥari arātūšu seḥrā šizba ul irašši [..... zérūšu]
5. GIM NUMUN GIŠ.GADA Ú BI ūla-bu-bi-tu [MU-šú]
- = (2) kīma zér kitē šammu šū labubītu [šumšu

§ 3¹¹²

6. Ú GAR-šu GIM ūam-ḥa-ra NUMUN-šú GIM a-bu-li-li °SA₅° Ú BI [Ú. x x MU-šú]
- = (1) šammu šikinšu kīma amḥara zérūšu kīma abulīli sām šammu šū [x x šumšu]
7. ana šim-ma-te ZI¹¹¹³ SIG ḤÁD.A SÚD ina ḥ.GIŠ EŠ-[su]
- = (2) ana šimmate nasāḥi damiq tubbal tasâk ina šamni tapaššas[su]

§ 4¹¹⁴

8. Ú GAR-šú GIM ūam-ḥa-ra GURUN-šú GIM a-bu-li-°li° SA₅ Ú BI ŠIM.Š[EŠ MU-šú]
- = (1) šammu šikinšu kīma amḥara inibšu kīma abulīli sām šammu šū m[urru šumšu]
9. ana DÚR SIG SIG₇-su ana DÚR-šu GAR-an-ma TI°
- = (2) ana šuburri damiq arqūssu ana šuburrišu tašakkanna iballuṭ

§ 5

10. Ú GAR-šú GIM ūr-né-e GURUN-šú GIM GIŠ.Ú.GÍR GI₆ Ú BI ŠIM.ŠEŠ MU-[šú]
- = (1) šammu šikinšu kīma urnē inibšu kīma ašāgi şalim šammu šū murru šum[šu]
11. ana DÚR SIG SIG₇-su ana DÚR-šu GAR-an-ma TI°
- = (2) ana šuburri damiq arqūssu ana šuburrišu tašakkanna iballuṭ

§ 6

12. Ú GAR-šú GIŠ.TUKUL-šú GIM GIŠ.TUKUL ZÀ.ḤI.LI.SAR PA.MEŠ-šú GIM PA.MEŠ ZÀ.ḤI.LI GAL-a
- = (1) šammu šikinšu kakkašu kīma kakki saḥlē arātūšu kīma arāt saḥlē rabā

¹⁰⁸ §§ 5-7 and 12-15 have recently been translated by B. Böck, *Texte zur Heilkunde*, pp. 166-167.

¹⁰⁹ See below ll. 6, 8 and cf. Text I, § 9, 1.

¹¹⁰ // Ha, 2' [... ana x x TA]R-si S[IG ...] = [... ana x x par]āsi da[miq ...] ?

¹¹¹ // Ha, 3'-4' yields nothing noteworthy.

¹¹² // Ha, 5'-6' yields nothing noteworthy except that it seems to have [a-n]a instead of ana before šim-ma-t[e].

¹¹³ Hand-copy: NAM.

¹¹⁴ // Ha, 7'-8' happens to fill the lacuna at the end of this section's first line: (8') [... ŠI]M°.°ŠEŠ [...].

13. Ú BI Ú.NAM.HA.RA MU-šú ša NAG¹¹⁵-šú BA.UG₇
= (2) šammu šū namḥarū šumšu ša išattušu imât

§ 7

14. Ú GAR-šú GIM Ú.EME.UR.GI₇:¹¹⁶ Ú GAR-šú GIM ‘hal-tap-pa-ni PA.MEŠ-šú GÍD.DA

= (1) šammu šikinšu kīma lišān-kalbi : šammu šikinšu kīma ḥaltappāni arātūšu arkā

15. GURUN-šú GIM Ú.UKUŠ₂-dIŠKUR la-na-šu šá-qu NUMUN-šú GIM ‘túb-ba-qi

= (2) inibšu kīma qışşē-Adad lānašu šaqu zérūšu kīma tubbāqi

16. 3-T[A]¹.AM um-mu-ud Ú BI ‘šu-na-a-zi MU-šú tu-ba-qa-nu-°um°.°SAR¹¹⁷

= (3) 3.t[a].am ummud šammu šū šunāzi šumšu tubāqānum

17. i-qab-bi-šú EME ^{kur}ḥat-ti ana SÌG GÍR.[T]AB SIG HÁD.A SÚD ina KAŠ NAG-ma T[I-ut]

= (4) iqabbišu lišān-Hatti ana mihiş zuqaqīpi damiq tubbal tasâk ina šikari išattima ibal[luṭ]

§ 8

18. Ú GAR-šú GIM BABBAR.HI.SAR MIN Ú GAR-šú GIM °Ú.HAB <> IGI KI DAB-al ta-[...]

= (1) šammu šikinšu kīma papparḥē min šammu šikinšu kīma bu'šānu <> pān erşeti ukāl ta-[...]

19. °ta-nu-ka-tu-šú GIM UKUŠ₂-dIŠKUR SUHŪŠ-su ša-píl u pe-ḥ[i? x x x]

= (2) tanūkātūšu kīma qışşē-Adad šurussu şapıl u peḥ[i? x x x]

20. [ina] °x še² šat-pi ŠITA₃, È Ú BI Ú kur me šu di šu di¹¹⁸ MU-[šú x x x]

= (3) [ina] °x še² šatpi rāti aşı šammu šū Ú kur me šu di šu di šum[šu x x x]

§ 9

21. [Ú GAR-šú x x-šú GIM] GIŠ.GIŠIMMAR GIŠ.TUKUL-<šú> šá-qu-ú u x°¹¹⁹ [x x x]

= (1) [šammu šikinšu kīma ...] gišimmarı kakka<šu> šaqû u s[ām² x x x]

22. [x x x x x x x x x x] SUHŪŠ-su GIM GIŠ.G[I]Š[IMMAR x x x x]

= (2) [x x x x x x x x x x] šurussu kīma g[i]š[immari x x x x]

23. [x x x x x x i-qab-bi-šú] EME ^{kur}na-i-ri¹²⁰ [x x x x x]

= (3) [x x x x x x iqabbišu] lišān-Na'iri [x x x x x]

24. [x x x x x x x x x x t]a°/t]u°-kar-rat x [x x x x x x]

= (4) [x x x x x x x x x x t]a/ukarrat x [x x x x x x]

25. [...] x [...]

Rev.

§ 10'

1'. x [...]

§ 11'¹²¹

2'. Ú GAR-šú PA.MEŠ-šú GIM PA°.[MEŠ.....]

= (1) šammu šikinšu arātūšu kīma a[rāt.....]

¹¹⁵ Perhaps to be emended into KÚ in view of § 17' below.

¹¹⁶ Looks quite like MAN on hand-copy; cf. Text I, § 37', 1.

¹¹⁷ Suggested by CAD, T, 445, s.v. tubāqānu.

¹¹⁸ A foreign name, possibly in the Urartian tongue, is likely to underlie this chain of syllables; might we have to read Ú kur me-šu-di-šu-di = šammi-Mešudišudi ? Nothing even remotely like it is on record, though.

¹¹⁹ S[A₅] ?

¹²⁰ I. Diakonoff and S. Kashkai, *Geographical Names According to Urartian Texts* (RGTC, Bd. 9, 1981), p. 60, s.n. **Nairi**: KURna-i-ri ‘stands for Urart. Biainele in the Assyrian Inscriptions of Sardure I, and of Išpu(w)ine and Minuā;’ p. 21: ‘Biainele = The Land of Urarṭu (as empire ...).’

¹²¹ // Text I, § 15: (1) [x x x x x x x x x x [x x [x x x x x x] (2) [x x x x x x] x x x x [x x x] Ú.ŠAKIR x x [x x x x x] (3) [ana ki-is ŠÀ-bi šá] °ANŠE°.KUR.RA SIG HÁD.A SÚD ina GEŠTIN SUR ana na-ḥir GÙ[B-šú DUB-ak-ma TI].

3'. GIM Ú.ŠÀ-°ba-ka-ri [x] x TUK[U]² °Ú° [BI Ú.x x x x MU-šú]
= (2) kīma libbi-bakkari [x] x iraš[ši]⁷ š[am]mu [šū x x x x šumšu]
4'. ana ki-is ŠÀ-bi ša ANŠE.KUR.RA SIG HÁD.A SÚD [ina GEŠTIN SUR an]a na-[h]ir GÙ[B-šú DUB]
= (3) ana kīs-libbi ša sisē damiq tubbal tasâk [ina karāni tašahhat an]a na[h]ir šumē[līšu tatabbak]

§ 12¹²²

5'. Ú GAR-šú GIM GIŠ.Ù.SUH₅ te-ri-né-te zu¹-[u-un Ú.UD].DA-š[ú] M[U]-šú
= (1) šammu šikinšu kīma ašūhi terinnēte zu'[un Ú.UD].DA-š[ú] M[U]-šú
6'. ana DÚR SIG SIG₇-su TI-qí 1-šú 2-šú 3-šú ana DÚR-[š]ú GAR-an G[U]R-ma EN ÚŠ.MEŠ È°
= (2) ana šuburri damiq arqūssu teleqqi ištišu šinīšu šalāšišu ana šuburrišu tašakkan tat[ā]rma adi
dāmū uşşū [ša]nīš²
7'. GUR-ma GAR-an
= (3) tatârma tašakkan

§ 13'

8'. Ú GAR-šú GIM ÚLAG-GANA₂ GURUN-šú SA₅ Ú BI īge-šu¹-ut-KI¹²⁴ MU-šú
= (1) šammu šikinšu kīma kirbān-eqli inibšu sām šammu šū gešüt-erşeti šumšu
9'. ana DÚR SIG HÁD.A SÚD KI Ī.GIŠ H̄I.H̄I ŠU.SI° DÙ-uš ana DÚR-šú GAR-ma TI°
= (2) ana šuburri damiq tubbal tasâk itti šamni taballal ubāna teppuš ana šuburrišu tašakkanma iballuť

§ 14'

10'. Ú GAR-šú GIM ÚLAG-GANA₂ GURUN-šú SA₅ Ú BI Ú-GI.GÍD-DÚR [MU-šú]
= (1) šammu šikinšu kīma kirbān-eqli inibšu sām šammu šū šammi-embüb-šuburri¹²⁵ [šumšu]
11'. °ina° °MUL° tuš-bat ana DÚR-šú šu-[kun]
= (2) ina kakkabi tušbât ana šuburrišu šu[kun]

§ 15'

12'. Ú GAR-šú GIM BABBAR.HI.SAR GI₆ BABBAR Ú BI Ú-NAM.TI.LA MU-šú šá [x x x¹²⁶]
= (1) šammu šikinšu kīma papparhî şalim peşı šammu šū šammi-balāti šumšu ša [x x x]

§ 16'

13'. Ú GAR-šú GIM BABBAR.HI.SAR GI₆ ina UGU tar¹²⁷-bu-u'-tú È Ú B[I Ú.x x MU-šú]

¹²² // Text II, § 11.

¹²³ A reading [i]-né-iš ‘he will be healed’ (Böck, *Texte zur Heilkunde*, p. 167) would be difficult orthographically and make unusual syntax and phraseology. On the analogy of the recurring prescript EN ÚŠ.MEŠ È-ni ta-kar = adi dāmū uşşûni takâr ‘you rub (the diseased limb) until blood comes out,’ a verb of therapeutic action is what we need instead, with a prognostic ‘he will be cured’ optionally added at the very conclusion. The required verb would seem to be supplied here in the final hendiadyoin tatârma tašakkan, for to subordinate the adi clause to the preceding clause would be hardly admissible because of the -ma in between; besides, an adi clause following its main clause would in itself be a most surprising thing to come across. A fitting adverb in -niš modifying the following verb has been searched for in vain. Can È-[u/u']-ni-iš feasibly be an anomalous apocope for uşşûniš(šu, dative suffix), then, as a last resort? It would save the phenomena. If one were to prefer the alternative, however, disregarding the objectionable -ma, [šá]-ni-iš = [ša]nīš would make a far better candidate than [i]-ni-iš. It should then be taken for a gloss to the phrase GAR-an GUR-ma, drawing attention to a reversed order in another original the copyist was having at hand. By following it we would get rid of the awkwardly placed -ma, which is the aptest of elements to have between the verbs that constitute the hendiadyoin after all. The variant reading then is: ‘... you insert (the suppository) into his rectum, and again, and once again, until blood comes out.’

¹²⁴ Following B. Böck, *Advances in Mesopotamian Medicine*, p. 125, n. 85, who omits the exclamation mark after -šu-, though; she renders ‘spittle-from-the-ground.’

¹²⁵ Unattested elsewhere but conceivable as the counterpart of embüb-ḥašē; Böck, *Texte zur Heilkunde*: ‘gib/pukku?-Pflanze.’

¹²⁶ šá [NAG/KÚ-šú TI] ?; a mere conjecture building on obv., l. 13 and rev., l. 14’, each of which has ša, to be sure, not šá.

= (1) šammu šikinšu kīma papparḥī šalim ina muḥḥi tarbu’tu aṣi šammu š[ū Ú.x x šumšu]

§ 17'

14'. Ú GAR-šú GIM EME-UR.GI₇ PA.MEŠ-šú DAGAL.MEŠ ša KÚ-šú [TI-uṭ/BA.UG₇]
= (1) šammu šikinšu kīma lišān-kalbi arātūšu rapšā ša ikkalušu [iballuṭ/imâṭ]

§ 18'

15'. [Ú] GAR-šú GIŠ.TUKUL-šú GIM GIŠ.TUKUL ŠE.LÚ° PA.MEŠ-šú GIM [ŠU]M.GAM.M[E¹²⁷] x.MEŠ [x]

= (1) [šammu] šikinšu kakkašu kīma kakki kisibirri arātūšu kīma [ša]ššār[i]¹²⁷ x x [x]

16'. NUMUN-šú GIM [NU]MUN GAZI.SAR i[na] x x x È Ú BI° ʻkám-x x¹²⁸ [MU-šú]

= (2) zérūšu kīma [z]ēr kasē i[na] x x x aṣi šammu šū kam-x x [šumšu]

17'-20' *too damaged to warrant a transliteration.*

¹²⁷ Hand-copy: NU; tar^l-bu-u'-tú convincingly proposed CAD, T, p. 485, s.v. **turbu'** **tu b.**

¹²⁸ Restorations that deserve consideration are; ʻkám-ºmanº-ºd[u], ʻkám-ºmiº + one of the genitive complements this vocable in the construct state unexceptionally goes with; ʻkám-ºkaº-d[u] does not quite fit the traces.

Text IIIb

This text is represented by the small fragment **Hb** only. According to Köcher, *KADP*, p. 10, ad Nr. 34b, it is part of the same tablet as **Ha** (*KADP*, 34a) without joining it directly, which would make it a partial representative of Text III, too. Yet, the left-hand copy of **Hb** on *KADP* Pl. 76, though unmistakably presented as forming the uppermost part of the fragment's obverse, can by no means represent the initial sections of the obverse of Text III, since in that case **Hb**, l. 5' [l]a-bu-bi-t[u] would be continuing **Ha**, l. 4' (// C, obv. l. 5) with a mere two signs missing in between. However, the rulings of the two fragments clearly do not match and for this reason alone this reconstruction is bound to fail. Even if **Ha** and **Hb** were assumed not to be physically linked, **Hb** cannot so be framed in Text III, for what few clues its 'obverse' supplies is enough to dismiss it as a duplicate of C, §§ 1-2. If **Ha** and **Hb** do indeed belong to the same tablet, obverse and reverse of **Hb** probably need to be reversed so as to fill part of the huge gap Text III has in C missing its lower half entirely.

Transliteration

'Obv.'

§ 1

- 1'. [...] x x [...]
2'. [... t]u-maš-šá-a['-šú ...]
= (2') [... t]umašša[šu ...]

§ 2

- 3'. [...] x bi ūbi-is-[ri? ...]
= (1) [...] x bi bis[ri ...]
4'. [...] A¹²⁹ TUKU ina IDIM/be- x x [...]¹³⁰
= (2) [...] x irašši ina nagbi? x x [...]
5'. [... ūl]a-bu-bi-t[u ...]
= (3) [... l]abubīt[u ...]
6'. [...] ša li^{o?} [...]

GAP

'Rev.'

§ 3'

- 1'. [...] x x¹³¹ [...]
2'. [...] x Ú BI Ú.[x x MU-šú ...]
= (2') [...] x šammu šū x [x šumšu ...]
3'. [...] SÚD ina GEŠTIN [...]
= (3') [...] tasâk ina karani [...]
-

§ 4'

- 4'. [... GI]M° GADA.MEŠ GIŠ.TUKUL-šú GI[M![?] ...]
= (1) [... kī]ma kitê kakkašu kī[ma ...]

¹²⁹ Or ...S]A₅ ?

¹³⁰ A specific biotope for the plant to grow may have been described here; til-l[i ... not intended by hand-copy.

¹³¹ UZ ?; or ... z]i-i[k-... ?

5'. [... ana la-ba]-si⁷ °SIG HÁD.A SÚD i[na ...]
= (2) [... ana labā]si⁷ damiq tubbal tasâk i[na ...]

§ 5'

6'. [... PA].°MEŠ-šú TUR.MEŠ SUHUŠ-s[u ...]
= (1) [... ar]atūšu şehrâ şuruss[u ...]
7'. [... Ú BI Ú. x x] MU-şú ana SÌG-iş GÍR.[TAB SIG ...]
= (2) [... şammu şū x x] şumşu ana mihiş-zuqa[qīpi damiq ...]

§ 6'

8'. [... -ş]ú GIM KUN GÍR.[TAB ...]
= (1) [... -ş]u kīma zibbat-zuqa[qīpi ...]
9'. [... ana x x S]IG HÁD.A SÚD ina [...]
= (2) [... x x dam]iq tubbal tasâk ina [...]

§ 7'

10'. [... PA.MEŠ-ş]ú TUR.MEŠ DUH.MEŠ °SUHUŠ^{o7}-[su ...]
= (1) [... aratūş]u şehrâ petâ şuruss[su ...]
11'. [... Ú] BI Ú x x [MU-şú ...]
= (2) [... şammu] şū x x şumşu ...]
12'. [... ŠÉ]Ş⁷.M[E]Ş-ma [...]
= (3) [... ta]pta[naş]şaşma⁷ [...]

§ 8'

13'. [... ŞUH]UŞ-su GI₆ [...]
= (1) [... şuru]ssu şalim [...]
14'. [...] x LÚ⁷ x¹³² [...]
15'. [... S]ÚD [N]U pa-[tan NAG...]
= (3) [... ta]sâk [l]ā pa[tān işatti ...]

bottom end of tablet

¹³² LÚ.KÚ[R ...] ?, would be quite out of context here; possibly ... ŞI]M.ŞEŞ! ?
¹³² Cf. Text II, § 10.

Text IV = F

Transliteration

Col. I'

§ 1'

- 1'. [... ana x x SIG ... -ma] TI
= (1') [... ana x x damiq ...-ma] iballuṭ
-

§ 2'

- 2'. [Ú GAR-šú GIM Ú. x x Ú.x x] MU.NI
= (1) [šammu šikinšu kīma Ú.x x Ú.x x] šumšu
3'. [ana x x SIG ... ŠEŠ]-su-ma TI
= (2) [ana x x damiq ... tapaššas]suma iballuṭ
-

§ 3'

- 4'. [Ú GAR-šú ...] GIM BABBAR.ḤI.SAR
= (1) [šammu šikinšu ...] kīma papparḥî
5'. [Ú.x x MU.NI ana x x] SIG ḤÁD.A SÚD
= (2) [Ú.x x šumšu ana x x] damiq tubbal tasâk
6'. [... -ma] TI
= (3) [... -ma] iballuṭ
-

§ 4¹³³

- 7'. [Ú GAR-šú GIM Ú. x x Ú.x x MU.NI ana] GEŠTUG ša LUGUD DU°-°ku
= (1) [šammu šikinšu kīma Ú.x x šumšu ana] uzni ša šarka ušallaku
8'. [SIG ... ana] ŠÀ GEŠTUG-šú GAR-an
= (2) [damiq ... ana] libbi uznîšu tašakkan
-

§ 5'

- 9'. [Ú GAR-šú GIM Ú. x x GURUN-šú GIM GU]RUN GIŠ.NU.ÚR.MA
= (1) [šammu šikinšu kīma Ú.x x inibšu kīma i]nib nurmî
10'. [Ú.x x MU.NI ana MURUB^{II}].MEŠ áš-ṭa-te SIG
= (2) [Ú.x x šumšu ana qab]lē ašṭāte damiq
11'. [...] LÁ-ma TI
= (3) [...] tašammidma iballuṭ
-

§ 6'

- 12'. [Ú GAR-šú GIM Ú. x x ... GIM úsa]ḥ-lé-e^{II}
= (1) [šammu šikinšu kīma Ú. x x ... kīma sa]ḥlē
13'. [...] x
-

Col. II'

§ 7'

- 1'. Ú GAR-šú GIM ZÀ.[ḤI.LI.SAR ... Ú.x x]
= (1) šammu šikinšu kīma sa[ḥlē ... Ú.x x]
2'. MU.NI ana lam°-[ṣa-te ZI-ḥi SIG ...]
-

¹³³ Cf. Text II, § 10.

= (2) šumšu ana lam[şate nasāḥi damiq ...]

§ 8'

3'. Ú GAR-šú GIM GIŠ.°LI [... x x-šú]

= (1) šammu šikinšu kīma burāši [... x x-šú]

4'. ḥa-na-[ab[?]] Ú BI x [x MU.NI ...]

= (2) ḥana[b][?] šammu šū x [x šumšu ...]

§ 9'

5'. Ú GAR-šú GIM KUN GÍ[R.TAB ...]¹³⁴

= (1) šammu šikinšu kīma zibbat-zu[qaqīpi ...]

6'. NUMUN-šú GIM GÚ.GAL x [...]

= (2) zērūšu kīma ḥallūri x [...]

7'. ina G[AN]A₂[?] SAHA[R È ... Ú.x x MU.NI]

= (3) ina e[qe]l-epe[ri aşi ... Ú.x x šumšu]

8'. ana mur-r[i-qa-ni SIG ...]

= (4) ana (a)murr[iqāni damiq ...]

§ 10'

9'. Ú GAR-šú GIM [...]

10'. šu x [...]

§ 11'

11'. Ú GAR-šú [...]

¹³⁴ The same curious detail in Text IIIb, § 6', 1; however, §§ 4'-7' of Text IIIb and §§ 7'-10' of Text IV are just too dissimilar in length for these fragments to be seriously considered duplicates.

Text V = G

Transliteration

Obv.

§ 1'

- 1'. [Ú GAR-šú] GIM [.....]
= (1) [šammu šikinšu] kīma [.....]
2'. [x] È! Ú [BI Ú.x x MU-šú]
= (2) [x] asi šammu [šū Ú.x x šumšu]
3'. [x]-šú TI-qí [.....]
= (3) [x]-šu teleqqi [.....]
-

§ 2'

- 4'. Ú GAR-[šú] GIM GEŠTUG-M[ÁŠ]
= (1) šammu šikin[šu] kīma uzun-la[lê]
5'. [x x] x x [.....]
6'. [x] °da/ša an [.....]
-

§ 3'

- 7'. Ú GAR-šú GIM GEŠTUG-MÁŠ [.....]
= (1) šammu šikinšu kīma uzun-lalê [.....]
8'. ana GIG ri-šik-t[e! SIG]
= (2) ana muruş rişikt[e damiq]
-

§ 4'

- 9'. Ú GAR-šú GIM BABBAR.HI.SAR [.....]
= (1) šammu šikinšu kīma papparhî [.....]
10'. ú-a-hu-lap¹³⁵ MU-šú [.....]
= (2) ahulap šumšu [.....]
11'. ana ni-is-sa°-[at ma-še-e]
= (3) ana nissa[t mašê]
-

Rev.

§5'

- 1'. Ú GAR-[šú GIM]
= (1) šammu šikin[šu kīma]
2'. GIM GEŠTIN² NUMUN-šú GIM NUMUN a-mu-[meš-tú]¹³⁶
= (2) kīma karāni² zérūšu kīma zér amu[meštu]
3'. Ú BI ú-tu-ul-MUŠEN¹³⁷ MU-šú [ana x x x]
= (3) šammu šū utul-işşüri šumšu [ana x x x]
4'. ŠUB¹-e SIG SUHUŞ-su [.....]
= (4) nadê damiq šurussu [.....]

¹³⁵ Or Ú a-hu-lap = šammi-ahulap, ‘herb against woe;’ cf. *AHw.*, p.23, s.v. **ahulap** 3.

¹³⁶ a-mu-[ze-nu] also possible.

¹³⁷ Cf. *CAD*, T, p. 464, s.v. **tulhu; on the assumption that *KADP* 36, vi, 8 Ú.SIPA-MUŠEN should be understood ‘rē’i-işşüri (‘rē’i-işşüri is frequently attested as a professional name; *CAD*, R, p. 309, s.v. **rē’û** 2a9’) it stands to reason that the next entry in the group (I.9) Ú TU UL MUŠEN be interpreted utul-işşüri. With no more than just two occurrences in our record of this ‘herdsman of birds’-plant no certainty can be achieved, though.

5'. MUN₅ SÚD <ina> A GAZI.[SAR NU pa-tan NAG-šu]

= (5) tābtu tasâk <ina> mē-kasê [lā patān tašaqqašu]

6'. tu-par-ra-šu¹³⁸ [.....]

= (6) tuparrašu [.....]

§ 6'

7'. Ú GAR-šú GIM tam-šil₄ Ú.[.....]

= (1) šammu šikinšu kīma tamšil x [.....]

8'. Ú ta-ar-[bu-u'-ti¹³⁹ MU-šú

= (2) šam(mi)-tar[bu'ti šumšu

§ 7'

9'. Ú GAR-šú PA.MEŠ-[šú

= (1) šammu šikinšu arātū[šu

10'. Ú [.....]

11'. [.....]

Text VI = J

Tiny as it is, this shred of cuneiform is of some importance in that it would appear to come from the library of Tiglath-pileser I and ought to be valued accordingly as the sole witness that *Šammu šikinšu* texts were in existence well before the turn of the second and first millennia.¹⁴⁰

Transliteration

1'. [...] x x x¹⁴¹ [...]

2'. [Ú GAR-šú GIM ūšu]-ši¹⁴² NUMUN-šú GIM NUMUN [...]

= (1) [šammu šikinšu kīma šū]ši zērūšu kīma zēr [...]

3'. [... Ú.x] x MU.NE ana GIG x [x SIG₅ ...]

= (2) [... Ú.x] x šumšu ana simmi x [x damiq ...]

4'. [... ina URUD]U.ŠEN.TUR ŠEG₆-šal x¹⁴³ [...]

= (3) [... ina t]amgussi tušabšal x [...]

5'. [Ú GAR-šú GIM Ú.x x] PA.MEŠ-šu GIM P[A.MEŠ ...]

6'. [...] x SAG x x [...]

7'. [...] x [...]

¹³⁸ The D stem of parû ‘to vomit’ is not commonly attested; it must be assigned the causative meaning ‘to make vomit’ otherwise conveyed by the Š stem.

¹³⁹ Supposing this is a plant name in the first place; a verb ú-ta-ar not to be excluded.

¹⁴⁰ Which would come as no surprise considering that this date and provenance have been established for the full-fledged *Therapeutic Vademecum*, as transmitted in *KADP* 1, v-vi.

¹⁴¹ [... an]a ŠU ra^{o!}-[i-bi SIG₅ ...] = [... an]a qāt-ra[ib]i damiq ...] ?; cf. Text I, § 43', 1.

¹⁴² Cf. *BAM* 417, 8-10; [... Ú.IGI]-lim may be attempted as an alternative.

¹⁴³ Hand-copy does not exactly suggest Š[ED, ...], t[u-kaš-şa ...]; perhaps U[D-ma ba-áš-la ...] = e[nūma bašla ...] ‘when it is cooked,’ cf. *BAM* 417, 10 // *BAM* 32, 12’.

Appendix 1 - Gleanings from other plant lists relevant to Šammu šikinšu

A. BAM 379, ii, 47 sqq.

The remainder of the tablet edited above as prime witness for Text II is *Therapeutic Vadecum*, whose published exemplars are listed in *BAM* V, p. ix-x, ad Nrs. 421-429. Like *BAM* 381 and 423 this particular manuscript of the triple-column recension has no vertical rulings to highlight its distinct columns.¹⁴⁴ However, while its sister manuscripts clearly mark off their second column from the first throughout, *BAM* 379 does so in a less rigid manner; in fact, only section iii, 17-23 shares this layout with them. Also, and more importantly, the *BAM* 379 exemplar appears to be unique for including a number of lines or even entire sections that run quite unlike the ultra-terse scheme typical of all the rest, using a phraseology reminiscent of Šammu šikinšu by adding more details in a narrative style.¹⁴⁵ What makes this exemplar particularly relevant to our case is its frequent referral to a god's deputy demon as the power responsible for the disease, a pronounced characteristic of Šammu šikinšu Text I but conspicuously absent not only from the chief representative of the *Therapeutic Vademeicum* *BAM* 1, but also from Šammu šikinšu Text II, which precedes the *Therapeutic Vademeicum* part on this very tablet. The portions that make up this *Eigengut* are presented here along with a number of sections that stand out for their use of the šumšu formula, another, formal signal that we are on Šammu šikinšu ground.

Transliteration

Col. II

- 51'. Ú.[t]a²-x¹⁴⁶ [Ú x x ^dALAD šá-né-e] °sin SIG₅ SÚD ina ĩ.GIŠ ŠÉŠ-[su]
 = Ú.[t]a²-x [šammi x x Šedi šanē] Sîn damiq tasâk ina šamni tapaššas[su]
- 52'. Ú.x x Ú [x x ^dALAD šá-né-e] ^dUTU SIG₅ SÚD KI.MIN
 = Ú.x x šammi [x x Šedi šanē] Šamaš damiq tasâk **ki.min**
- 53'. [Ú.x x] °Ú° ši²-°qi²?¹⁴⁷ [TAR-si² SI]G₅ SÚD ina ĩ.GIŠ ŠÉŠ-su
 = [Ú.x x] ° šammi° ši²qi² [parāsi² dam]iq tasâk ina šamni tapaššassu
- 54'. Ú MIN Ú LÚ.TUR x x¹⁴⁸ [SIG₅ S]ÚD ina ĩ.GIŠ ŠÉŠ-su
 = šammu **min** šammi šerri x x [damiq ta]sâk ina šamni tapaššassu
- 55'. Ú.IGI-lim Ú °mi²-°qit² [tè-me²?¹⁴⁹ ^dALAD šá-né]-°e ^diškur SIG₅ KI.MIN
 = iml̄ur-lim šammi miqit² [tēme² Šedi šan]ē Adad damiq **ki.min**
- 56'. Ú.°IGI-20 Ú ši-ni-it tè-me ^d[ALAD šá-né]-°e ^dgu-la SIG₅ KI.MIN
 = iml̄ur-ešrā šammi šinīt-tēme Š[ēdi šan]ē Gula damiq **ki.min**
- 57'. [útar]-muš Ú DIB-ti ^dALAD šá-né-e [^dšul-pa]-°è-a¹⁵⁰ SIG₅ KI.MIN

¹⁴⁴ *KADP* 1, v combines the second and third column into a single column twice as wide as the first one, and separates the two that result by double rulings.

¹⁴⁵ Contrary to standard *Therapeutic Vademeicum* practice it would also seem to prescribe the administering of the medicament in the present tense throughout, with the exception of just two unequivocal instances of the infinitive mood being used, iii, 37'.39'; LÚ šu-ku-lu = amēla šūkulu. At any rate, it has the present tense explicitly marked in the verb tašakkan which is consistently written GAR-an (passim) as opposed to standard GAR-nu = šakānu and in LÁ-id = tašammid (iv. 28-29).

¹⁴⁶ Perhaps Ú.[E]M[E!].[UR.GI, ...] ?

¹⁴⁷ Or H[U]L [ZI-hi] = lemni [nasāhi] ?

¹⁴⁸ Something like HUN.GÁ, nu-hi or šup-šu-hi might be assumed, or else an attribute indicating the baby's condition; traces do indeed suggest GI[G].

¹⁴⁹ °mi²-°qit²-[AN-e] = miqit-[šamē] would also suit the context; miqit-libbi may be suggested as third-best candidate.

= [tar]muš šammi şibti¹⁵¹ Šēdi šanê [Şulpa]e'a damiq **ki.min**
(...)

Col. III

1. Ú.[x x Ú. x x ^dALAD šá-né-e ^dn]in-urta SIG₅ KI.MIN
= Ú.[x x Ú. x x Šēdi šanê N]inurta damiq **ki.min**

2. Ú e x x Ú h̄i-[i]p° Š[À ^dALAD šá-né-e] °^d[U].°GUR SIG₅ KI.MIN
= Ú e x x šammi h̄ip-l[ibbi Šēdi šanê Ner]gal damiq **ki.min**
(...)

6. Ú.KUR.KUR Ú ra-mi u şu-h̄i ^dALAD šá-né-e ^da-nim SIG₅ SÚD
= atā'išu šammi râmi u şuhi Šēdi šanê Anim damiq tasâk

7. ina Ì.GIŠ ŠÉŠ-su
= ina šamni tapaššassu
(...)

11. Ú.ŠIM-^dMAŠ Ú [UR].ME.ME ^dALAD' šá-né-e ^dasar-lú-h̄i SIG₅ K[I.MIN]
= nikiptu šammi [sa]mâni¹⁵² Šēdi šanê Asarluhi damiq **k[i.min]**
(...)

13. Ú. [x x Ú x x] ^dALAD šá-né-e ^dgu-la SIG₅ SÚD ina Ì.GIŠ ŠÉŠ-su
= Ú. [x x Ú x x] Šēdi šanê Gula damiq tasâk ina šamni tapaššassu
(...)

26. Ú.NUMUN GIŠ.HA.LU.ÚB x x [Ú x x ^dALAD
= zér-haluppi x x [šammi x x Šēdi]

27. šá-né-e ^dasar-lú-h̄i SIG₅ SÚD [ina Ì.GIŠ ŠÉŠ-su]
= šanê Asarluhi damiq tasâk [ina šamni tapaššassu]
(...)

33'. Ú.PA-GIŠ.GIŠIMMAR šá ina NU TU₁₅ i-nam-zu-zu Ú SAG-°KI°-[DAB-BA]
= ari-gišimmari ša ina lâ šâri inamzuzu šammi sagki[dabbé]

34'. úka-zal-lu úx-nu¹⁵³ MU.NI [...]
= kazallu x-nu šumšu [...]

35'. Ú ši/pi? ig lu¹⁵⁴ šá-né-e ^da-nim [SIG₅ ina Ì.GI]Š ŠÉŠ-su°
= šammi ? šanê Anim [damiq ina šam]ni tapaššassu
(...)

Col. IV

3. [Ú. x] Ú.EME-UR.GI, ina A.ŞÀ mi-ik-ri È úa-ra-an-tum MU.NI
= [Ú.x] lišān-kalbi ina eqli mikri aşı arantum šumšu

4. ana gaş-şı ^dALAD šá-né-e ^dmarduk u ^dkù-bu¹⁵⁵ SIG₅
= ana gaşşı Šēdi sanê Marduk u Kubu damiq

5. SÚD ina Ì.GIŠ ŠÉŠ-su
= tasâk ina šamni tapaššassu
(...)

¹⁵⁰ Given the available room ^d[şul.pa].è.a seems a much likelier candidate to have been in the breach than ^d[mes.lám.ta].è.a, let alone ^dlugal.amaš.pa].è.a. Meslamta'e'a should be given a fair chance, though, on the evidence of CT 14, Pl. 38, K. 14081, 2': Ú na-ad-ri MIN MIN (= ^dALAD šá-né-e) ^dmes-lam-ta-è.

¹⁵¹ A reading lu-ti = lüti should not be ruled out right away; kimilti, on the other hand, should.

¹⁵² This is to implicate that UR.ME.ME can have reference to the samânu disease proper, too; cf. M. Stol, art. "Samana," in RIA, Bd. 11, p. 610 (*CAD*, **samānu** A, mng. 1); hence *CAD*, S, p. 111, s.v. **samānu** A, heading of lemma needs adjusting accordingly.

¹⁵³ Could it possibly be útilmun'-nu; or else úas'-nu, defectively representing asnû?

¹⁵⁴ With the utmost reservation a reading IGI.GÁL.LU may be ventured, as a distortion of IGI.GU.LÁ = quqānu; an emendation IGI/GEŠTUG.MEŠ'-DAB = şibit-înē/uznē would introduce a disease hitherto unknown.

¹⁵⁵ At first miscopied by the scribe as ^dkù-sù and then corrected by an erasure; cf. CT 14, 38, 4'-5': (4') Ú gaş-şı MIN MIN (= ^dALAD šá-né-e) (5') ^dmarduk u kù-bu.

13. ¹⁵⁶ ūpap[!]-pan[!]-nu^{!157} °SÍG.MEŠ-ÍL ūk[a-da-nu] MU.NI ana DÚR.GIG SIG₅ SIG₇-su
 = pappannu nāš-šipāti k[adānu] šumšu ana muruš-šuburri damiq arqūssu
14. tu-pa-şa ana DÚR-şú GAR-an
 = tupasşa ana šuburrişu taşakkan
 (...)
20. [Ú. x¹⁵⁸ ū]şa-şu-un-ti MU.NI nam-maš-ti ina É LÚ NU GÁL.MEŠ
 = [Ú.x] şasunti šumšu nammaştı ina bīt amēli lā başē
21. ina A.MEŠ ŠUB-di É SUD¹⁵⁹
 = ina mē tanaddi bīta tasallah
 (...)

B. *KADP* 2, v, 36-48

The four entries that make up the lines of text edited below share three features that mark them off as a coherent unit quite distinct from its context: (1) the unorthodox writing of the initial šammu as šam-mu, (2) the šumšu formula, and (3) each plant being defined by naming the particular animal that will be seen resting on it. Its supposed original from which it would have been excerpted clearly manifests itself this way as having been another type of tablet and composition than the source from which the rest of excerpts collected on this tablet derive. While these are largely from the *Irianna* series, the section which the excerpt unit under discussion makes part of (v, 34 - vi, 4) is not; it appears to have more ground in common with *Šammu šikinšu*.¹⁶⁰ A partial duplicate is *KADP* 4, 36-37; these lines have been inserted at their appropriate place and are marked by their line number being put between () brackets.

Transliteration

36. šam-mu ina muh-ḥi-şú a-ri-bu ra-ab-şu
 = šammu ina muhḥişu āribu rabşu
37. ūak-tam <<šam>> MU-şú
 = aktam <<šam>> šumšu
38. a-na E.GAL-KUR.RA¹⁶¹ SIG₅

¹⁵⁶ BAM 379, iv, 12sqq. // SpTU III, 106, rev. 1sqq.

¹⁵⁷ // has ūpap-pa-a-nu.

¹⁵⁸ // has Ú.DAG/KAL?

¹⁵⁹ A near parallel is *KADP* 1, v, 16-17: [Ú.x] Ú° NÍG.KI.A ina É NA NU GÁL za-ku ana °Ş[Ā] / [A.MEŠ ŠUB] É NA su-lu-hu = [Ú.x] šammi zermandu ina bīt amēli lā başē zâku ana l[ibbi] / [mē nadû] bīt amēli sulluḥu.

¹⁶⁰ As already observed by Köcher in his description of *KADP* Nr. 2. (p. 6); ‘mit gewissen Berührungspunkten,’ sc. with *KADP*, Nr. 33 and duplicates.

¹⁶¹ At first sight an entry mentioning the é.gal-ku₄.ra type of magic -written phonetically at that- would seem rather off-topic in a text like this and to deserve a fair degree of skepticism as to its correct transmission at this point; to emend into MAR[!].GAL-KUR.RA ‘worm of the mountain’? might come to one’s mind.’ On closer view, however, the copied reading may claim credibility on the ground that the named kind of magic is mentioned more than once in concomitance with love magic (*ki.ág.gá*, e.g. *STT* 300, 11; an edition by M. Geller of the *Āśipu’s Almanac* is forthcoming: *Look to the Stars: Babylonian medicine, magic, astrology and melothesia*; for the time being see Max-Planck-Institut für Wissenschaftsgeschichte Preprint 401 [2010]), which is related to šà.zi.ga. Moreover, a considerable number of é.gal-ku₄.ra spells betray a strong erotic bias, among other things through their eager use of such amorous words as râmu, şâlu, şûlu, a drug for which is advised in the Šammu šikinšu related section *BAM* 379, iii, 6: Ú.KUR.KUR Ú ra-mi u şu-ḥi ḏALAD šá-né-e ḏa-nim (see Appendix 1.A above; for details of é.gal-ku₄.ra eroticism see my forthcoming essay “A Time to Rejoice,” to appear in the 2010 Barcelona *RAI Proceedings*). Even so, scepsis is in order for want of even a single

= ana **e.gal-kur.ra** damiq

39. SÚD ina ī ŠÉŠ-šú

= tasâk ina šamni tapaššassu

40. šam-mu ina muḥ-ḥi-šú MUŠ.DÍM.GURUN.NA

(36a) Ú ina UGU-šú MUŠ.DÍM.GURUN.NA

= šammu ina muḥḥišu pizalluru

41. ra-ab-ṣu : Ú.NÍG.PA-EME-UR.GI₇ MU-[š]ú

(36b-37a) ir-tab¹-bi¹-ṣ[u Ú].NÍG.PA^{gi-i[d-rū]} šu-me-rù / Ú.EME-UR.GI₇ MU.NI

= rabṣu (v.l. irtabbiṣu) : ḥaṭṭi-lišān-kalbi šum[š]u

42. a-na ŠÀ.ZI.GA SIG SÚD ina ī ŠÉŠ-šú¹⁶²

(37b) ana MUNUS_{sin-niš-tú} NU_{la-}Ù.TU SIG_{da-me-eq}

= ana **šà.zi.ga** damiq tasâk ina šamni tapaššassu (v.l. ana sinništū lā ālitti dameq¹⁶³)

43. šam-mu ina muḥ-ḥi-šú MUŠ ik-ta-na-°a-nu¹⁶⁴

= šammu ina muḥḥišu šerru iktanānu

44. Ú.AŠ¹⁶⁵ ̄pi-in-zí-ir MU-šú

= ettūt-pinzir šumšu

45. a-na pu-luḥ-ti SIG₅ SÚD ina ī ŠÉŠ-šú

= ana puluḥti damiq tasâk ina šamni tapaššassu

46. šam-mu ina muḥ-ḥi-šú MUŠ ra-ab-ṣu

= šammu ina muḥḥišu šerru rabṣu

47. ̄iš-ni A.ŠÀ¹⁶⁶ M[U-š]ú a-na MUNUS

= išni-eqli š[umš]u ana sinništū

48. la° a-lit-ti SI[G₅ SÚD ina] ī ŠÉŠ°-ṣ[ú]

= lā ālitti dam[iq tasâk ina] šamni tapaššass[u]

instance of the *aktam* herb being prescribed for anointing in the sixty-odd spells with rituals that I have collected in preparation to a comprehensive edition of the **é.gal-ku₄.ra** corpus.

¹⁶² The writing -š(ú) instead of the morphologically correct -s(u) indicates that a scribe when copying a tablet would on occasion totally refrain from enunciating things in Akkadian; he would rather have preferred to articulate word signs sumerophonically, as becomes apparent, for example, in the telling error [^dM]EŠ for ^dMES = Marduk, *STT* 95, end of l. 1; see this same text l. 42 for another instance of -šú instead of -su after a sumerographically written verb ending in -s: DIŠ NA GIŠ-<šú> SÌG.SÌG-šú = šumma amēlu išar<šu> imtanaḥḥassu.

¹⁶³ In using the ME sign the gloss may reflect a pronunciation daweq, the intermediate state (*GAG*, § 31d, ‘über w?’) to be postulated between damiq and dêq, still possessing the intervocalic phone of elusive character.

¹⁶⁴ An exceptional case of quantitative metathesis, provided -°a- is really there.

¹⁶⁵ This AŠ has nothing to do with the ēdu plant nor in all likelihood with the AŠ commonly used for equating plants, to be read pirištu ‘cryptonym,’ (*KADP* 12-19 and passim), but is in replacement of AŠ₅ = ettūtū ‘spider.’ The same may underlie *BAM* 379, iii, 42’-43’: Ú.A.KAL-GIŠ.MA.NU Ú AŠ TAR SÚD ina ī.GIŠ ŠÉŠ-su / Ú.A.KAL-GIŠ.NAGA Ú KA AŠ-ti TAR ina GÚ-šú GAR-an = ḥil-e’ri šammi ettūtū parāsi tasâk ina šamni tapaššassu / ḥil-uḥūli šammi nišik ettūtū parāsi ina kišādišu tašakkān.

¹⁶⁶ Obviously for išin-eqli.

Appendix 2 - An edition of *CTN IV*, 72 (ND 4368) and *BAM* 407 (VAT 14534)

The frequent diagnosis of diseases as being the manifestation of malevolent spirits in their capacity of specific gods' deputy powers¹⁶⁷ is a characteristic *Šammu šikinšu* shares with the fascinating Nimrud tablet ND 4368, which J. Kinnier-Wilson edited in *IRAQ* 19 (1957), pp. 40-49. His editio princeps of the cuneiform appeared in *IRAQ* 18 (1956), Pl. XXV and that hand-copy was reprinted unaltered in *CTN IV*, 72 (hereinafter referred to as **A**). The Uruk fragment VAT 14534 neatly duplicating its second column was first published by Falkenstein in 1931 in *LKU* 63; a new hand-copy was provided by Köcher in *BAM* 407 (hereinafter referred to as **B**). Valuable comments since made on this text can be found in Stol, *Epilepsy*, pp. 6, 77, 90, and Heeßel, *BAD*, via Index p. 430; they limit their comments to those lines that give symptoms and diagnoses.

Inasmuch as **B** has turned out to be an exact duplicate of **A** ii, Köcher's remark *BAM* IV, xxxi 'Zum Tenor des Textes vgl. ND 4368' somewhat understates the former's true identity.¹⁶⁸ Since an updated edition of this text would therefore seem to be long overdue it was decided to create one here as an appendix to the *Šammu šikinšu* texts that stand out for much the same peculiarities of phraseology.

Transliteration

A Col. I

§ 1'

A i 1'. [x x x x x x] x x

A i 2'. [x] ana ŠÀ GEŠTUG^{II}-šú GAR-an-ma ḤUL] UGU-šú [ZI]¹⁶⁹

= (2) [x] ana libbi uzn[ēšu tašakkanma Lemun] muḥḥīšu [innassah]

§ 2,¹⁷⁰

A i 3'. [DIŠ NA ina] °E.SÍR ina DU-šú ana IGI-šú Š[UB]-ut IGI^{II}-šú <ip>-pal-ka
= (1) [šumma amēlu ina] sūqi ina alākīšu ana pānišū imqut īnāšu ippalkâ

A i 4'. °ÚH¹⁷¹ NU TUKU ŠU^{II}-šú GÍR^{II}-šú NÍ-šú la ú-na-áš

= (2) r[u't]a lā irašši qātēšu šēpēšu ramānšu lā unāš

A i 5'. NA BI ḤUL DAB-su DÍM¹⁷² ^dan-ta-šub-ba ir-te-né-ḥi-šú

= (3) amēlu šū Lemnu išbassu binūt Antašubba irteneḥhišu

¹⁶⁷ N. Heeßel, *Texte zur Heilkunde*, p. 19, n. 20: 'Die Wendung "Stellvertreter" eines Gottes bezeichnet dämonische Kräfte, die nicht aus eigenem Antrieb, sondern auf Weisung größerer Götter handeln.' This statement is liable to spark off dispute over the question of whether utterances about a demon's machinations that leave the gods unmentioned should be taken as evidence to the contrary. As an *argumentum e silentio* it should not be given much credit, even though Jean Bottéro made a thing quite like it the cornerstone of his theory of Sumero-Semitic philosophy of evil (*La plus vieille religion - En Mésopotamie* [Paris: Gallimard, 1998], pp. 357-358; = *Religion in Mesopotamia*, 186ff.). I shall return to this in the second part of the present study.

¹⁶⁸ How the two fragments actually do relate to one another cannot be gathered from Borger, *HKL* either.

¹⁶⁹ See below ad l. 9'.

¹⁷⁰ The descriptive and diagnostic parts of §§ 2' and 3' reappear in almost identical words in the second section (ll. 14-19) of Tablet 27 in the *Diagnostic Handbook* as the first two entries, albeit in reversed order, of a total of four each diagnosing a patient's symptoms NA BI ḤUL DAB-su: Heeßel, *BAD*, p.298. ll. 16-17 read: [DIŠ N]A ina a-la-ki-šú ana IGI-šú ŠUB-ma IGI^{II}-šú ip-pal-ka-ma tur-ra °la° °i°-da-a / [ŠU]^{II}-šú GÍR^{II}-šú ra-man-šú la ú-na-áš NA BI ḤUL DAB-su DÍM an-ta-šub-ba uš-tar-ri-šú, 'If a man while walking about falls down on his face, his eyes turn open wide and he does not know how to turn them back to normal nor is he able to move his hands and feet of his own volition - an Evil One has seized that man, the creation of Antašubba has managed to impregnate him;' uštarri(šu) should be interpreted as a/erû 'to be/get pregnant,' Štn, pret.

¹⁷¹ Stol, *Epilepsy*, p. 77 suggests 'saliva (?),' apparently restoring °ÚH°; cf. vi, 10' below.

¹⁷² Differently Stol, *Epilepsy*, p. 77: GIM = kīma, '(something) like.' The interpretation here proposed, however, would appear to be in closer concord with the main theme of this text, which is the hierarchy of the powers that cause diseases.

A i 6'. ŠURUN-^{d!}še-riš NAGA.SI HÁD.DU SÚD KI^l GA¹⁷³

= (4) kabūt-Šeriš uħūla qarnāna tubbal tasâk itti šizib

A i 7'. Ú.MUNUS.ZÚG-ti¹⁷⁴ šá ma-[ra] Ù.TU H̄I.H̄I

= (5) musukkati ša mā[ra] uldu taballal

A i 8'. ÉN ana ŠÀ ŠID-nu [Š]ÉŠ.MEŠ-su AN.BAR hu-luh-ha

= (6) šipta ana libbi tamannu taptanašsassu parzilla ħuluhha

A i 9'. ina GÚ°-šú GAR-ma H̄UL UGU-šú ZI-ah¹⁷⁵

= (7) ina kišādišu tašakkanma Lemun muħħišu innassah

§ 3¹⁷⁶

A i 10'. DIŠ NA si-mat IGI.MEŠ-šú KÚR.KÚR-ir IGI^{ll}-šú it-ta-nap-ra-ra

= (1) šumma amēlu simat pānišu ittanakkir īnāšu ittanaprarā

A i 11'. NUNDUM-šú zu-qat-su ú-lap-pat u ÚŠ ina KIR₄-šú DU-ku

= (2) šaptē'šu zuqassu ulappat u dāmū ina appišu illakū

A i 12'. la °i-kal-lu-u NA BI H̄UL DAB-su

= (3) lā ikkallū amēlu šū Lemnu išbassu

A i 13'. °an-ki-nu-te Ú.LAL SÚD

= (4) ankinūte ašqulāla tasâk

A i 14'. °KI Ú[Š T]U¹⁷⁷.MUŠEN H̄I.H̄I ŠÉŠ-su-ma TI-uṭ

= (5) itti dā[m-sum]mati taballal tapašsassuma iballuṭ

§ 4'

A i 15'. [DIŠ NA ina x]-šú SÌG-iš-ma e-li-a-at

= (1) [šumma amēlu ina x]-šu maħiṣma eliāt

¹⁷³ Hand-copy has AŠ KU GIŠ BÚR, which I propose to emend into KI^l GA^l; the subsequent sections (ll. 14' and 21'-22') are using itti complementing balālu, not ina. K.-W. reads ll.6'-7': ina KU GIŠ-BÚR GA^l MUNUS.<Ú>.ZÚG-ti ... H̄I.H̄I = ina sīkti/qēm iš-pišri šizib-musukkati ... taballal.

¹⁷⁴ Apparently for MUNUS.Ú.ZÚG-ti.

¹⁷⁵ Cf. above i, 2'. Since the verb ZI = nasāhu does not normally combine with eli, nor prepositional muħħi for that matter, UGU in both these instances must necessarily represent the noun muħħi, UGU-šú being genitive case: muħħišu. After all, it is the patient's skull/head that is affected ('creation of Antašubba-epilepsy,' l. 5') and his skull area, too, that is being treated (ears internally, 1.2'; neck, 1.9'). Consequently, the H̄UL preceding it must be in the construct state, which would seem to rule out its reading as gallū; at any rate a gallē-muħħišu would represent a less than viable monstrum lexically. Had these lines of *dromena* been given due attention, the aporia among scholars summarized by Heeßel, *BAD*, p. 304, ad 14-15 might not have come into being. The appropriate interpretation then is: Lemun-muħħišu innassah 'the Evil of (= affecting) his skull/head will be eradicated.' Contrary to Heeßel I would wholeheartedly join Stol in his argument that H̄UL in contexts like this should be read lemnū on the evidence provided by AO 7660, iii, 7'-12', a portion of text which has been pointed out by these and previous scholars as being closely related to *CTN IV*, 72, in particular its first column; M. Geller suggested to me that iii, 7'-11' of the former might even be a full duplicate of the last section of the latter (§ 5), where the column breaks off. He is to re-edit the Louvre piece along with its duplicates in a future issue of *JMC* and kindly gave me a preview of his newly-made hand-copy. After a section giving symptoms and diagnosis in the following words: (AO 7660, iii, 7') DIŠ NA DÍM an-ta-šub-ba ir-te-né-hi-šú S[U^{ll}-šú GÌR^{ll}-šú] (8') ra-man-šu la ú-na-áš NA BI H̄UL° [DAB-su] (9') ana KAR-šú ..., the subsequent section, set off by a dividing line, continues (AO 7660, iii, 12') ana lem-nu ana NA NU TE-e ... As the lemnū is not further qualified in any detail it should no doubt be understood to refer to the Antašubba-related H̄UL of the preceding section. Obviously then, ll. 12'-14' constitutes but the first of a series of subsections (running down to l. 20') depending on the main section ll. 7'-11' rather than marking a change of subject, as Heeßel will have it, putting too much weight on there being a dividing line between l. 11' and l. 12'.

Finally, in a therapeutic ritual for the purpose of eradicating Antašubba, Lugalurra and Hand-of -God(dess) the incantation *Lem-nu lem-nu* is prescribed to chase away these evil spirits (*TCL* 6, 34 and //, edited by M. Geller, *Ancient Babylonian Medicine*, p. 173-176).

¹⁷⁶ *Diagnostic Handbook*, Tablet 27, 14'-15' (see ad § 2 above) reads: DIŠ NA si-mat IGI.ME-šú KÚR.KÚR-ir IGI^{ll}-šú °it-ta-nap-ra-ra ° NUNDUM°-šú °su°-°qat°-°su° ú-lap-pat / ÚŠ ina KIR₄-šú DU-ka NU par-su NA BI °H̄UL° DAB-su; mark the phrase lā parsū 'unstoppably' instead of lā ikkallū in the Nimrud parallel.

- A i 16'.** IGI^{II}-šú KÚ^o.°MEŠ-šú LUGUD : ÚŠ ina KIR₄-šú ŠUB.ŠUB
 = (2) īnēšu ikkalāšu šarka : dāma ina pīšu ittanaddi
- A i 17'.** ŠU^{II}-šú GÌR^{II}-[š]ú uš-qá^o-lal-la
 = (3) qātāšu šēpāšu ušqalallā
- A i 18'.** ŠU^{II}-šú GÌR^{II}-šú la ú-na-áš
 = (4) qātēšu šēpēšu lā unāš
- A i 19'.** NA BI ḤUL DAB^o-[su] ana KAR-šú
 = (5) amēlu šū Lemnu išbas[su] ana eṭerīšu
- A i 20'.** KI.A-^dID GÌŠ [BAL].GI.KU₆
 = (6) kibrīta išar [raq]qi
- A i 21'.** ḤÁD.DU SÚD KI ÚŠ NA₄.K[A.G]I.NA-DAB
 = (7) tubbal tasâk itti dām ša[dâ]ni-ṣābiti
- A i 22'.** ḤI.HI UZU.MEŠ-šú DÙ[!].A.BI-šú-nu TAG.TAG
 = (8) taballal šīrīšu kalâšunu tulappat
- A i 23'.** SAG[!] UGA.MUŠEN GI₆ TI-qí
 = (9) qaqqad āribi şalmi teleqqi
- A i 24'.** ina KUŠ.SA PÉŠ.GIŠ.ÙR.RA
 = (10) ina gīd arrabi
- A i 25'.** DÙ.DÙ ina GÚ-šú GAR-ma TI
 = (11) tašappi ina kišādīšu tašakkanma iballuṭ
-

§ 5¹⁷⁷

- A i 26'.** DIŠ NA DÍM ^dan-ta-šub-ba ir-te-né-ḥi-šú
 = (1) šumma amēlu binût Antašubba irteneḥḥišu

A Col. II (not considered by Kinnier-Wilson)

GAP in **A**

§ 6'

- B 1'.** [DIŠ NA ...] x x [...]
 = (1) [šumma amēlu ...] x x [...]

- B 2'.** [x x x NINDA u KAŠ] ŠÀ.BI URU₄.URU₄-iš [NI]N[DA][?] K[Ú KAŠ NAG-ma x x x][?]
 = (2) [x x x x akala u šikara] libbašu¹⁷⁸ ītenerriš [ak]a[la ikkal šikara išattima x x x]

- B 3'.** [ŠU DINGIR na-ad-ru ^dALAD šá-né-e DINGI]R °URU[?]-šú¹⁷⁹ ana ina ŠU DINGIR na-ad-r[u
 KAR-šú x x x]
 = (3) [qāt ili nadru Šēdi šanê il[?]]-ālīšu[?] ana ina qāt ili nadr[u eṭerīšu x x x]

- B 4'.** [x x x x x x] x Ú.ZÀ.ḤI.LI Ú.KUR.RA NA₄.ZA.GÌN [x x x x x x]
 = (4) [x x x x x x] x saḥlē nīnū uqnū [x x x x x x]

- B 5'.** [x x x ina KUŠ DÙ.DÙ-p]í ina GÚ-šú GAR-an Ú.ŠE.LI le-bé-na-tú S[AR¹⁷⁹-šú-ma TI]
 = (5) [x x x ina maški tašapp]i ina kišādīšu tašakkan kikkirānu lebēnatu¹⁸⁰ tuq[attaršuma[?] iballuṭ]

¹⁷⁷ Cf. *Diagnostic Handbook*, Tablet 27, 1.18, which runs identically but that the DÍM is omitted.

¹⁷⁸ Admittedly this normalization of the sequence ŠÀ BI is far out of step with usual orthography; in the present context I cannot make sense of it otherwise; [nīš/hīp/miqit]-ŠÀ-bi, for instance, does not fit the grammar.

¹⁷⁹ A specific deity's name would better fit in with the overall pattern of this phraseology; I cannot think up a nominee whose name ends in -ri or -ar, if this is how the first sign after the break may alternatively be interpreted in the first place.

¹⁸⁰ A variant form of labānatu 'frankincense,' as for grammar it must be taken predicatively: 'you [fumigate? him] with kikkirānu as frankincense' / 'you [fumigate? him] using k. as frankincense.'

§ 7'

- A ii 0-1'a. [.....] / la i°-[.....]
B 6'. [DIŠ NA NINDA u KAŠ ŠÀ-šú]⁷ URU₄.URU₄-iš NINDA u KAŠ la i-mah̄-har A
ma°-[gal⁷ NAG.MEŠ?]
= (1) [šumma amēlu libbašu akala u šikara] ītenerriš akala u šikara la imah̄har mē ma[gal ištanatti]
A ii 1'b-2'a. [.....] / šá-°né-e° [.....]
B 7'. [x x x D]IRI ŠU DINGIR mut-tak-li ^dALAD šá-<né>-e ^dn[in-x x x]
= (2) [x x x D]IRI qāt ili muttakli Šēdi šanē ^dN[in-x x x]
A ii 2'b-3'. [.....] / ī.UDU UR.[GI₇ x x x x x]
B 8'. [ana ina ŠU DINGIR m]ut-tak-li KAR-šú ī.UDU UR.GI₇ GI₆ [ŠÉŠ.MEŠ-su-ma TI]
= (3) [ana ina qāt ili m]uttakli eṭerīšu lipê kalbi şalmi [taptanaššassuma iballuṭ]
-

§ 8'

- A ii 4'. DIŠ MIN-ma a[!]-di[!] i-[de-ek-ku-šu NU ZI-bi]
B 9'a. [DIŠ M]IN-ma a-di i°-de-ek-°ku-šú NU ZI-bi
= (1) šumma min-ma adi idekkûšu lā itebbi
A ii 5'. NINDA u KAŠ [ŠÀ-šú] URU₄.[URU₄-iš ŠU DINGIR ga-áš-ri]
B 9'b-10'a. NINDA u KAŠ ŠÀ-šú [URU₄.URU₄-iš] / [ŠU DINGIR] °ga-áš-ri
= (2) akala u šikara libbašu ī[ten]erriš [qāt ili] gašri
A ii 6'. ^dALAD šá-né-e ^do[U.GUR ana ¹⁸¹ KAR-šú SAG.DU]
B 10'b. ^dALAD šá-<né>-e ^dU.GUR ana ina ŠU DINGIR ga-áš-[ri KAR-šú SAG.DU]
= (3) Šēdi šanē Nergal ana ina qāt ili gaš[ri eṭerīšu qaqqad]
A ii 7'. ŠIR.<BUR>.MUŠEN ina GÚ-šú [GAR-an Ú.SIKIL]
B 11'a. [ŠIR.BUR.MU]ŠEN¹ ina GÚ-šú GAR-an Ú.SIKIL
= (4) āribi[!] ina kišadīšu tašakkan sikilla
A ii 8'. GIŠ.ŠINIG ina ī+GIŠ Š[ÉŠ.MEŠ-su-ma TI]
B 11'b. GIŠ.ŠINIG ina ī.GIŠ [ŠÉŠ.MEŠ-su-ma TI]
= (5) bīna ina šamni tap[tanaššassuma iballuṭ]
-

§ 9'

- A ii 9'. DIŠ NA uš-tan-na-aḥ [É.SIG₄]
B 12'a. [DIŠ NA u]š-tan-na-aḥ É.SIG₄¹⁸²
= (1) šumma amēlu uštannah̄ igāra
A ii 10'. ina ŠU^{II}-šú GÌR^{II}-šú i-[x x x]
B 12'b. ina ŠU^{II}-š[u GÌR^{II}-šú i]-x-x-úr°
= (2) ina qātēšu šēpēšu i[xx]ur¹⁸³
A ii 11'. ur-ra u MI la i°-[ṣal-lal ŠU DINGIR šam-ri]
B 12'c-13'a. [ur-ra u MI] / [la i]-ṣa[l-l]al ŠU DINGIR šam-ri
= (3) urra u mūši lā iṣa[l]al qāt ili šamri
A ii 12'. ^dALAD šá-né-e° [^dx x x x x x]
B 13'b. ^dALA[D šá-né-e ^dx x x x x x]
= (4) Šēdi šanē [x x x x x x]
-

§ 10'

- A ii 13'. DIŠ MIN-ma IGI.MEŠ-[šú x x x x x x]

¹⁸¹ There is hardly enough room for the expected ina ŠU DINGIR ga-áš-ri = ina qāt ili gašri.

¹⁸² In the evident absence of -šú a reading É.GAR₈ = lānu is not very plausible.

¹⁸³ In all likelihood, a *verbum tangendi* is to be restored.

- B** 14'a. [DIŠ MIN-ma IGI.MEŠ-šú x] x x-šú °zum?-bi x-[x x]
 = (1) šumma **min**-ma pānū[šu x] x x šu zumbī? x [x x]
A ii 14'. da-ba-ba [NU ZU GEŠTUG^{II}-šú][?]
B 14'b. [.....]
 = (2) dabāba [lā ile”i uznāšu]
A ii 15'. i-šag-°g[u?-ma? x x x x]
B 15'a. [.....]
 = (3) išagg[umā x x x]
A ii 16'. ŠU DINGIR [x x ^dALAD]
B 15'b. [..... ^dA]LAD
 = (4) qāt ili [x x Šēdi]
A ii 17'. šá-né-e° [^dx x x]
B 15'c. x x [
 = (5) šanē [x x x]
A ii 18'. ana ina ŠU [DINGIR x x KAR-šú]
B 16'a. [.....]
 = (6) ana ina qāt [ili x x eṭērīšu]
A ii 19'. ḥu-lu[ḥ-ḥa x x x x x x x]
B 16'b. [ḥu-l]uḥ-ḥa° [.....]
 = (7) ḥuluḥḥa [x x x x x x x]
A ii 20'. x [x x x x x x x x x x]
B 16'c. [.....]
A ii 21'. ni [x x x x x x x x x x]
A ii 22'. x [x x x x x x x x x x]
A ii 23'. [x x x x x x x x x x]
-

- § 11'
A ii 24'. DIŠ [NA x x x x x x x x x x]

GAP in **A**

- A** Col. V (not considered by Kinnier-Wilson)

- § 12'
A v 1'.¹⁸⁴ x [x x x x x x x x x x]
A v 2'. x [x x x x x x x x x x]
A v 3'. x [x x x x x x x x x x]
-

- § 13'
A v 4'. DIŠ MIN-ma [x x x x x x x x]
 = (1) šumma **min**-ma [x x x x x x x x]
A v 5'. x [x x x x x x x x x x]
A v 6'. da°-[ba-ba NU ZU x x x x x x]
 = (3) da[bāba lā ile”i x x x x x x]
A v 7'. ŠU DINGIR [x x ^dALAD šá-né-e]
 = (4) qāt ili [x x Šēdi šanē]
A v 8'. ^dx [x¹⁸⁵ ana ina ŠU DINGIR x x KAR-šú]

¹⁸⁴ = 1.8' of hand-copy!

- = (5) ^dx [x ana ina qāt ili x x eṭērīšu]
A v 9'. x x [x x x x x x x x x]
A v 10'. NA₄.[x x ...]
A v 11'. ina G[U GADA È-ak x x x x x]
= (8) ina q[ê kitê tašakkak x x x x x]
A v 12'. ù in- [x x x x x x x x]
A v 13'. SÍG GÌR^{II}-šú [x x x x x x]
= (10) šipāti šēpēšu [x x x x x x]
-

- § 14'
A v 14'. DIŠ MIN-ma uš¹⁸⁵-[tan-na-ah[?] x x x x x]
= (1) šumma min-ma uš[tannah[?] x x x x x]
A v 15'. ka[] MI la [i-sal-lal x x x x x]
= (2) kal müši lā [iṣallal x x x x x]
A v 16'. A ina NAG [x x x x x x x x]
= (3) mē ina šatē [x x x x x x x x]
A v 17'. IGI.MEŠ-šú [x x ŠU DINGIR x x ^dALAD]
= (4) pānūšu [x x qāt ili x x Šēdi]
A v 18'. šá-n[é-e ^dx x x x x x]
= (5) šan[ê ^dx x x x x x]
A v 19'. a[na] i[na ŠU DINGIR x x KAR-šú]
= (6) a[na] i[na qāt ili x x eṭērīšu]
A v 20'. [x x x x x x x x x x]
A v 21'. šá [x x x x x x x x x x]
A v 22'. ina GÚ°-[šú GAR-an-ma TI]
= (9) ina kišādī[šu tašakkanma iballuṭ]

GAP in **A**

A Col. VI

- § 15'
A vi 1'. DIŠ GIG-ma KA-šú BAD.BAD-te ŠU^{II}-šú GÌR^{II}-šú
= (1) šumma marušma pâšu iptenette qātāšu šēpāšu
A vi 2'. i-par°-°ru-ra ŠU DINGIR mu-u[n]-<ni>-ši ^dALAD
= (2) iparrurā qāt ili munniši Šēdi
A vi 3'. šá-né-e ^da-nim
= (3) šanē Anim
A vi 4'. ana ina ŠU DINGIR mu-un-ni-ši KAR-[šú]
= (4) ana ina qāt ili munniši eṭērī[šu]
A vi 5'. PA pú-ḥat-ti SI DARA₃.MAŠ
= (5) PA¹⁸⁶ puḥatti qaran ajjali
A vi 6'. “an-ki-nu-te 1-niš SÚD
= (6) ankinūte ištēniš tasâk
A vi 7'. šum-ma NITA 9-šú šum-ma MUNUS 7-šú
= (7) šumma zikar tiššu šumma sinniš sebîšu
-

¹⁸⁵ Traces allow for ^dé°.[a] or ^dGIŠ.[BAR] to be restored.

¹⁸⁶ Kinnier Wilson: PA = SÌG, for SÍG = šipāt-; however, ‘wool’ -or ‘a hair,’ šārat- hardly qualifies for being the object of sâku. Could SÌG here possibly represent a form of šahātu ‘to flay’?

A vi 8'. ŠÉŠ.MEŠ-su-ma TI
= (8) taptanaššassuma iballuṭ

-
- § 16'
- A vi 9'.** DIŠ GIG-ma NE ŠUB.[ŠUB-su]-ma ú-ta-ṣal u
= (1) šumma marušma ummu im[tan]aqqas[su]ma ūtaṣṣal¹⁸⁷ u
- A vi 10'.** °ÚH^o¹⁸⁸ NU [T]UK[U Š]U ^dza-qí-qí ^dALAD
= (2) r[u't]a lā [i]raš[ši] qāt Zāqiqi Šēdi
- A vi 11'.** šá-né-e ^d[x]¹⁸⁹ ana ina ŠU ^dza-qí-qí KAR-šú
= (3) šanē [x] ana ina qāt Zāqiqi etērīšu
- A vi 12'.** x x x -na KA-A.AB.BA
= (4) x x x-na imbû-tâmti
- A vi 13'.** ina GÚ-šú GAR u GEŠTIN-KA₅.A ŠÉŠ.MEŠ-su-ma TI
= (5) ina kišādīšu tašakkan u karān-šēlebi taptanaššassuma iballuṭ

-
- § 17'
- A vi 14'.** DIŠ MIN-ma IR la-ba-ṣi ma-at-tam TUKU.TUKU-ši
= (1) šumma min-ma zu'ti Labāsi māttam irtanašši
- A vi 15'.** u ḥur-ba-šu ŠUB.ŠUB-su ŠU DINGIR aš-ṭi¹⁹⁰
= (2) u ḥurbāšu imtanaqqussu qāt ili ašṭi
- A vi 16'.** ^dALAD šá-né-e ^dé-a ana ina ŠU DINGIR aš-ṭi K[A]R-šú
= (3) Šēdi šanē Ea ana ina qāt ili ašṭi etērīšu
- A vi 17'.** I.UDU a-a-ar-DINGIR da-°li-la šá ŠÀ NA₄.PEŠ₄
= (4) lipê ajjar-ili dālila ša libbi išqillati
- A vi 18'.** tur-ár GIŠ.ŠINIG ESIR.HÁD.A KI.A. ^dID
= (5) turrar bīna kupra kibrīta
- A vi 19'.** °ÚH[!]-^dID MUN eme-sal-lim^o ina GÚ-šú GAR
= (6) rutīta ṭabat-emesallim ina kišādīšu tašakkan
- A vi 20'.** u 'am-ḥa-ra ŠÉŠ.MEŠ-su-ma TI
= (7) u amḥara taptanaššassuma iballuṭ

-
- § 18'
- A vi 21'.** DIŠ MIN-ma ŠÉŠ.MEŠ-[su-m]a ina SU-šú NU TAG₄[!]
= (1) šumma min-ma taptanaššas[sum]a ina zumrīšu lā izzib
- A vi 22'.** [EGI]R^o?-š[ú]? I+GIŠ ú-šar-raḥ^o [I]R^o? NU TUKU-ma TAG₄-š[u]
= (2) [ar]kīš[u][?] šamna ušarrāḥ [zu]ta lā iraššima izzibš[u]
- A vi 23'.** [^dALAD šá-né]-°e Dingir-mah̄
= (3) [Šēdi šan]ē Dingirmah̄
- A vi 24'.** [x x x I.UDU]U[?] A[NŠ]E^{!?}.KUR.RA I.UDU
= (4) [x x x li]pē s[is]ē lipē
- A vi 25'.** [x x x x x] ŠU^{!!?!}-šú^{!?} LU[H[?]-m]a^o? TI
= (5) [x x x x x] qātēšu[?] imes[sim]a[?] iballuṭ
- A vi 26'.** [KI.MIN[?] x x x x x -ma] TI
- A vi 27'.** [KI.MIN[?] x x x x x -ma] TI

¹⁸⁷ A hitherto unrecognized occurrence of the extremely rare Dt stem of the verb ešelu.

¹⁸⁸ On the basis of the traces, restoring Š[Ā.T]I = bulut-libbi might seem to deserve consideration, but that ‘happiness’ is not among the symptoms this kind of medical texts treat. The reading ÚH[!] here and in l. 19' below was proposed to me by M. Geller.

¹⁸⁹ ^d[UTU] or ^d[en-lil] are equally suitable candidates for filling the lacuna.

¹⁹⁰ Stol, Epilepsy, p.6, n.19: ^dAŠ.DI = ^dAŠ.DU = di'u or šuruppū.

§ 19'

A vi 28'. [x x x x x x x x] II-šú

Translation

§ 1'

(1) [...] (2) [... you put] inside [his] ear[s and the Evil] affecting his head [will be eradicated].

§ 2'

(1) [If a man while] walking down the street falls down on his face, his eyes turn open wide, (2) he has no saliva and he cannot move his hands and feet of his own volition¹⁹¹ - (3) an Evil One has seized that man, the creation of Antašubba is inseminating him. (4) Dung-of-Šeriš and salicornia you dry, crush and mix with the milk (5) of a tabooed woman who has given birth to a s[on], (6) you recite the (pertinent) incantation, rub him repeatedly, put (a bead of) smelted iron (7) around his neck and the Evil affecting his head will be eradicated.

§ 3'

(1) If a man's countenance constantly changes, his eyes keep rolling around, (2) he scratches his lips and chin and blood is dripping from his nose (3) and cannot be kept in - an Evil One has seized that man. (4) You crush *ankinūte* and *ašqulālu*, (5) mix it with dove's-blood, rub it on him and he will recover.

§ 4'

(1) [If a man], having been struck [at] his [x], has (2) painful eyelids, is dripping pus : blood from his nose, (3) his hands and feet hang down slack (4) and he cannot move his hands and feet - (5) an Evil One has seized that man. In order to release him (6) you dry and crush sulphur and tortoise's-penis, (7) mix it with hematite blood,¹⁹² (8) and smear it over all his skin; (9) then you take black-crow's-head, (10) wrap it in the tendon of a dormouse, (11) put it around his neck and he will recover.

§ 5'

(1) If the creation of Antašubba is inseminating a man [...]

§ 6'

(1) [If a man ...] (2) his⁷ belly constantly craves for [bread and beer⁷], he ea[ts⁷ bre]ad⁷ [and drinks beer but ...?] - (3) [Hand of the raging deity, Deputy Power of his ci]ty-god⁷. In order to [release him] from the hand of the raging deity [...] (4) [you wrap ...] cress, *nīnū*, lapis lazuli [...] in a leather bag (5) and place it around his neck; (finally) you fu[migate⁷ him] using *kikkirānu* for frankincense [and he will get well.]

§ 7'

(1) [If a man's belly] incessantly craves [for bread and beer], yet fails to digest bread and beer, [he keeps drinking] water [...] (2) [...] - Hand of the tenaceous⁷¹⁹³ deity, Deputy Power of Nin- [...]. (3)

¹⁹¹ ramānšu is subject rather than direct object.

¹⁹² This will denote the reddish fluid which is secreted by iron ore when it has been brought into contact with water, a substance, therefore, comparable to bog ore or limonite.

¹⁹³ CAD, M-II, p. 304, s.v. **muttaklu** suggests 'ravaging' as the most likely meaning of this vocable uniquely known from this section of our text only, connecting it etymologically with the verb akālu. The morphological weakness of this derivation is obvious. AHw., p. 688, s.v. **muttaklu** translates 'dem man vertraut' (takālu N), which is morphologically sound but at the same time a type of name to make the deity so designated the odd man out amongst his fellow demons; unless the epithet were a euphemism. Now M. Geller suggested to me that the form may rather have to be analysed as muttaklū, participle Ntn of kalū, bringing the *hapax* recorded in CAD, K, p. 104, s.v. **kalū** 12: IV/3 'to linger behind' to bear upon this elusive epithet. It is said there of an evil demon 'who lingers behind at the gate of the house' (ša ina bāb bīti ittanaklū; see now W. Schramm, *Beschwörungsserie Sag-ba*, pp. 23, 43, 67 ad I, 49/50). Semantically ša ittanaklū is equivalent to muttaklū. In our medical context the 'lingering about' may have reference to the demon's reluctance to be

[In order to release him from the Hand] of the tenaceous⁷ [deity you repeatedly rub him] with black-dog's-fat [and he will recover].

§ 8'

(1) If ditto and he will not get up until they make him do so¹⁹⁴ (2) [and his belly] inces[santly] craves for bread and beer - Hand of the valiant deity (3) Deputy Power of Nergal. In order to [release him] from the Hand of the valiant deity you put (4) crow's-[head] around his neck, [repeatedly] rub [him] with *sikillu* (5) and tamarisk (processed) in oil [and he will recover].

§ 9'

(1) If a man lies in agony, he ... the wall (2) with his hands and feet, (3) he cannot sleep during daytime nor at night - Hand of the Ferocious deity, (4) Deputy Power [of ...]

§ 10'

(1) If ditto and [his] face and his [...] flies⁷, (2) [he is unable] to talk, [his ears] (3) are buz[zing, ...] - (4) Hand of the [...] deity, (5) [De]puty [Power of ...]. (6) In order to [release him] from the Hand [of the ... deity] (7) [you ...] frit [...] (8-11) [...]

§ 11'

(1) If [a man ...]

§ 12'

(1-3) [...]

§ 13'

(1) If ditto and [...] (2) [...] (3) [he is unable to] ta[lk ...] - (4) Hand of the [x x] deity, [Deputy Power] (5) of x [x . In order to release him from the Hand of the x deity] (6) x x [...] (7) x-stone [...] (8) [you string] on a [linen] thr[ead ...] (9) and x [...] (10) of wool his feet [...]

§ 14'

(1) If ditto and he lies in a[gony ...], (2) all night long he cannot [sleep ...], (3) when drinking water [...] (4) his face [x x - Hand of the x x deity], (5) Depu[ty Power of x x].

(6) In or[der to release him] fr[om the Hand of the x x deity] (7) [...] (8) x [...] (9) [you put] around [his] neck [and he will recover].

§ 15'

(1) If a man in his illness constantly opens his mouth and he loses all the strength (2) in his hands and feet - Hand of the enfeebling deity, Deputy (3) Power of Anum. (4) In order to release him from the Hand of the enfeebling deity (5) you crush together she-lamb's-x, deer's-horn, (6) and *ankinūte*, (7) you rub him nine times if (the patient) is male, seven times if (the patient) is female (8) and he will recover.

§ 16'

(1) If in his illness he experiences [recurrent] attacks of fever, he becomes numb and also (2) has no sa[li]va - Hand of Zāqiqu, Deputy (3) Power of [x]¹⁹⁵. In order to release him from the Hand of Zāqiqu (4) you put x x and coral (5) around his neck; finally, you repeatedly rub him with fox-grape and he will recover.

§ 17'

(1) If ditto and he transpires the sweat caused by the Labāšu-demon excessively (2) and in addition he experiences recurrent attacks of feverish shiver - Hand of the stubborn¹⁹⁶ deity, (3) Deputy Power

expelled from his victim's body. However, the absence of an expected plene writing (*mut-tak-li-i*) in each of its instances cannot fail to make one hesitant in relishing this otherwise attractive solution unreservedly.

¹⁹⁴ Probably meaning 'help him do so,' he being bedridden and unable to get up and go about of his own volition; see § 2.

¹⁹⁵ The context is compatible with Shamash -as the god of mantic arts and revelation, whose nocturnal avatar is the dream- as well as Enlil, being the second member of the Supreme Tetrad, whose other members occupy the rest of this column.

¹⁹⁶ I.e. unwilling to obey the exorcist's orders, cf. § 7, 2 above.

of Ea. In order to release him from the Hand of the stubborn deity (4) you dry with fire chameleon's-fat and a singing (frog) that lives amidst the pebbles (5) and put (them along with) tamarisk, asphalt, black sulphur, (6) yellow sulphur, and salt extracted from woman's-tongue around his neck; (7) finally, you repeatedly rub him with *amħara* and he will recover.

§ 18'

(1) If ditto and despite your repeatedly rubbing [him] it (=disease) does not leave his body¹⁹⁷, (2) [there]af[ter][?], however, he lavishly spends on oil and then he stops transpiring the sweat and it does leave him - (3) [Deputy Power] of Dingirmah. (4) [x x-fa]t, horsefat[?] (5) [...] he shall wash[?] his hands[?] and he will recover. (6) [Alternatively ... and] he will recover; (7) [alternatively ... and] he will recover.

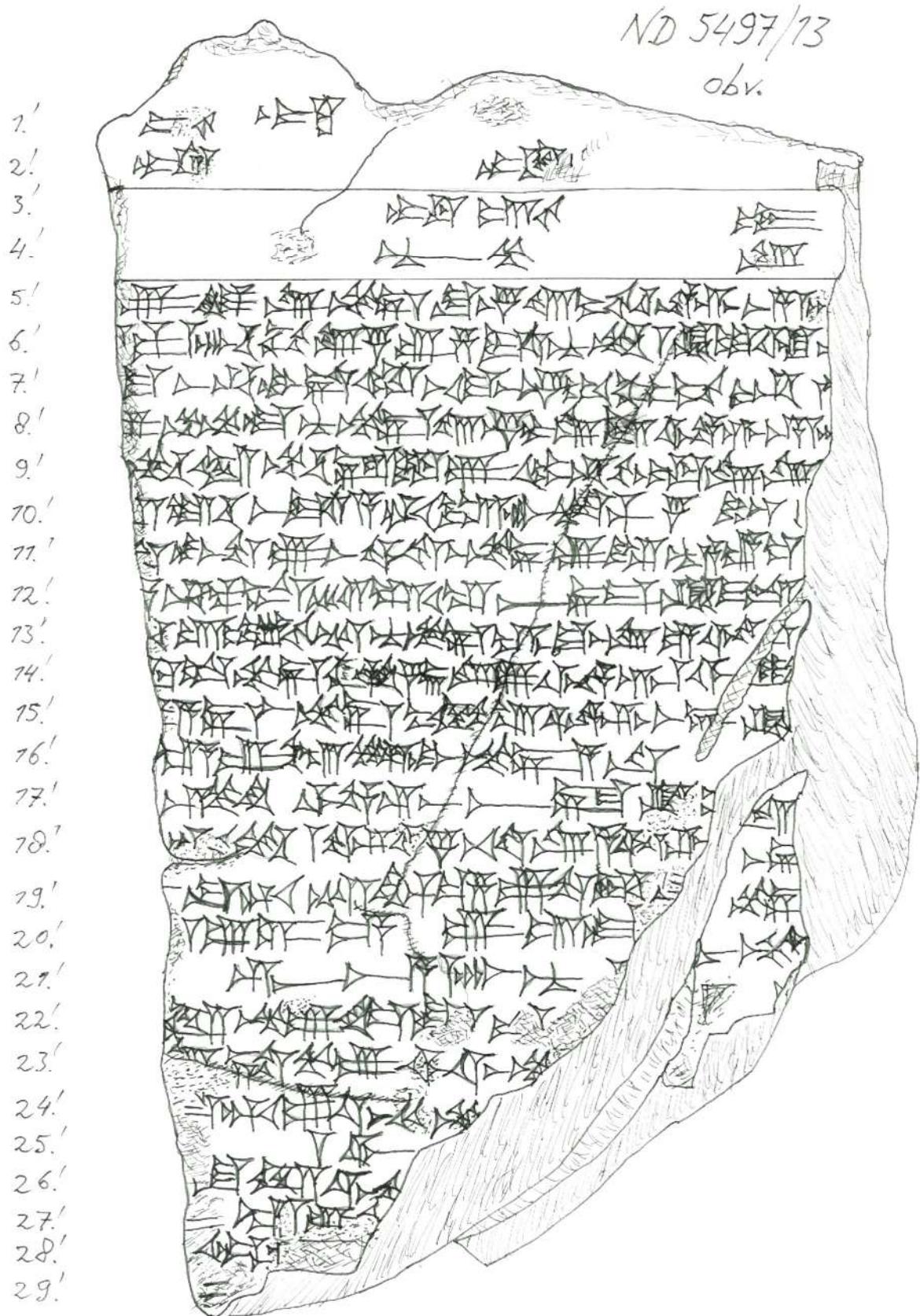
§ 19'

(1) [...] his [x-]s [...]

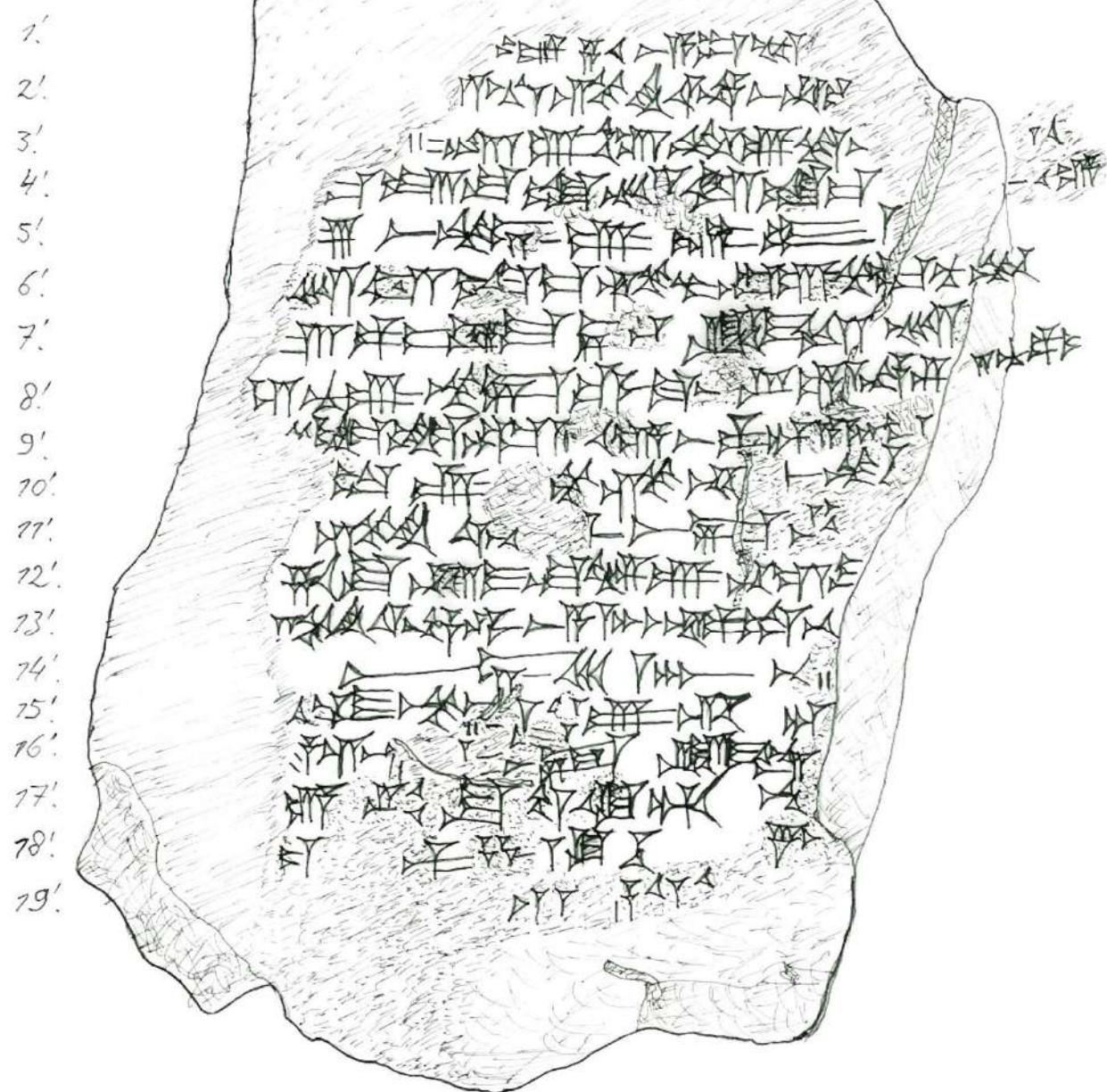
¹⁹⁷ ina is superfluously added.

Appendix 3 - ND 5497/13

(Published by kind permission of the Trustees of the British Museum)



ND 5497/13
rev.



References

The bibliographical abbreviations used in the above article are in conformity with the standards set by *The Chicago Assyrian Dictionary* and W. von Soden, *Akkadisches Handwörterbuch*. Here follows a list of those references that are not on record in either of these.

- A. Attia and G. Buisson (Eds.), *Advances in Mesopotamian Medicine from Hammurabi to Hippocrates* [Cuneiform Monographs 37], Leiden: Brill, 2009.
- B. Böck, “Sourcing, Organizing, and Administering Medicinal Ingredients,” in: K. Radner and E. Robson (Eds.), *The Oxford Handbook of Cuneiform Culture*, Oxford 2011, pp. 690-705.
- M. Geller, *Ancient Babylonian Medicine: Theory and Practice*, Chichester: Wiley-Blackwell, 2010.
- N. Heeßel, *Babylonisch-assyrische Diagnostik* [Alter Orient und Altes Testament 43], Münster, Ugarit-Verlag, 2000.
- M. Stol, *Epilepsy in Babylonia* [Cuneiform Monographs 2], Groningen: Styx Publications, 1993.
- Texte zur Heilkunde* [Texte aus der Umwelt des Alten Testaments, Neue Folge, Bd. 5], Güterloh; Güterloher Verlagshaus, 2010.

Quelques plantes présentes en Mésopotamie¹

Anne-Isabelle Langlois²

Je remercie Gilles Buisson et Annie Attia d'avoir attiré mon attention sur l'utilité pour la communauté scientifique de pouvoir accéder à une liste des plantes retrouvées par les fouilles archéologiques effectuées en Iraq et en Syrie. En me basant sur la précieuse bibliographie archéobotanique des sites du Proche-Orient élaborée par Naomi F. Miller et mise en ligne sur le site <http://www.sas.upenn.edu/~nmiller0/biblio.html>, j'ai examiné les rapports des différentes fouilles afin d'établir la liste suivante.

Cette liste, qui ne se veut pas exhaustive, présente les plantes, selon leur nom latin et par ordre alphabétique, retrouvées lors de fouilles au Proche-Orient. Leur nom anglais, parfois, et la famille à laquelle elles appartiennent selon la classification classique des plantes sont précisés entre parenthèses. Chaque nom de plante est alors suivi par l'inventaire des sites archéologiques, eux-mêmes classés par ordre alphabétique, attestant sa présence.

Abutilon theophrasti (*Malvaceae*) : Cafer Höyük

Acer (Maple, *Aceraceae*) : Khirbet al Umbashi, M'lefaat, Tell al-Rawda

Achillea (*Asteraceae*) : Umm el-Marra

Adonis aestivalis (*Ranunculaceae*) : Cafer Höyük

Adonis dentata (*Ranunculaceae*) : Nimrud, Tell Aswad

Adonis flammea type (*Ranunculaceae*) : M'lefaat, Tell Nebi Mend

Adonis cf. annua (*Ranunculaceae*) : Abu Hureyra, Tell Nebi Mend

Adonis sp.³ (Pheasant's eye, *Ranunculaceae*) : Dja'de, Emar, Jerf el Ahmar, Qatna, Tell Bderi, Tell Halula, Tell Jerablus, Tell Jouweif, Tell Leilan, Tell Mozan, Tell Mureybet, Tell Qara Qūzāq, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra

Aegilops crassa (Goat's-face grass, *Gramineae/Poaceae*) : Cafer Höyük, Choga Mami, Nimrud, Tell Brak, Tell Jerablus, Tell Karrana, Tell Qara Qūzāq, Umm Qseir

¹ Note des éditeurs : article reçu en décembre 2010.

² Doctorante à l'École Pratique des Hautes Études sous la direction de D. Charpin, UMR 7192.

³ sp. Abréviation de *species* qui veut dire espèce. Après un nom de genre, cette abréviation indique qu'il s'agit d'une espèce indéterminée ou quelconque, non précisée.

- Aegilops searsii* (Gramineae/Poaceae) : Tell Qara Qūzāq
- Aegilops* sp. (Goat's-face grass, Gramineae/Poaceae) : Abu Hureyra, Cafer Höyük, Choga Mami, Emar, El Kowm, M'lefaat, Nimrud, Qatna, Tell Aqab, Tell Bderi, Tell Bouqras, Tell Brak, Tell Jouweif, Tell Leilan, Tell Mozan, Tell Nebi Mend, Tell Ramad, Tell al-Raq'a'i, Tell al-Rawda, Tell es-Sawwan, Tell Sheikh Hamad, Umm el-Marra, Umm Qseir
- Aellenia* (Chenopodiaceae) : Tell Jouweif, Tell al-Rawda
- Agrimonia eupatoria* (Rosaceae) : Tell Qara Qūzāq
- Agrostis* sp. (Poaceae) : Tell Leilan
- Aizoon hispanicum* (Aizoaceae) : Abu Hureyra, Emar, Larsa, Tell Bouqras, Tell Ramad, Tell es-Sinn
- Aizoon* sp. (Aizoaceae) : Tell al-Rawda, Umm el-Marra
- Ajuga/teucrium* (Labiatae/Lamiaceae) : Nimrud, Tell Karrana, Tell Mozan, Tell Qara Qūzāq, Tell al-Rawda, Umm el-Marra
- Alcea dissecta* var. *microchiton* (Malvaceae) : Tell Qara Qūzāq
- Alhagi* (Camelthorn, Leguminosae/Fabaceae) : Tell Jouweif, Tell Sheikh Hamad, Umm el-Marra
- Alkanna* (Boraginaceae) : Qatna, Umm el-Marra
- Allium sativum* (Garlic, Liliaceae) : Tell ed-Der
- Allium* sp. (Leek, Liliaceae) : Emar, Tell Bderi
- Alnus* (Alder, Betulaceae) : Abu Hureyra, Emar, Ghoraïfe, Jerf el Ahmar, Tell Mureybet
- Alopecurus* type (Poaceae) : Cafer Höyük, Tell Mozan
- Alyssum* type (Alison, Cruciferae/Brassicaceae) : Abu Hureyra, Erbaba, Tell Bouqras, Tell Mureybet, Tell Sheikh Hamad
- Amaranthus* sp. (Amaranth, Caryophyllaceae) : Cafer Höyük, Tell Mureybet, Tell Qara Qūzāq
- Ammi majus* (Asteraceae) : Larsa, Tell Qara Qūzāq, Tell al-Rawda, Umm el-Marra
- Amygdalus/Prunus* nutshell (Almond, Rosaceae) : Abu Hureyra, Bosra, Dja'de, Ghoraïfe, Jerf el Ahmar, Khirbet al Umbashi, M'lefaat, Tell Aswad, Tell Bderi, Tell Jerablus, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Umm Qseir
- Anagallis coerulea* (Blue pimpernel, Primulaceae) : Nimrud
- Anagallis* sp. (Primulaceae) : Qatna, Tell Mozan
- Andrachne* (Euphorbiaceae) : Tell al-Raq'a'i, Tell Sheikh Hamad
- Androsace maxima* (Androsace, Primulaceae) : Cafer Höyük, Emar, Jerf el Ahmar, El Kowm, Qatna, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Brak, Tell Jouweif, Tell Leilan, Tell Mureybet, Tell Nebi Mend, Tell Ramad, Tell al-Raq'a'i, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra
- Angustifolia* (Agavaceae) : 'Oueili
- Anisantha/Zerna* (Poaceae) : Tell Nebi Mend

Anthemis sp. (Chamomile, *Compositae/Asteraceae*) : Emar, Tell Sheikh Hamad

Anthriscus (Chervil, *Apiaceae*) : Tell Jouweif

Apiaceae : Tell Munbaqa

Arenaria sp. (*Caryophyllaceae*) : Abu Hureyra, Cafer Höyük, El Kowm

Arnebia (*Boraginaceae*) : Dja'de, Jerf el Ahmar, Tell Halula, Tell Jerablus, Tell Jouweif

Arnebia decumbens (Prophet-flower, *Boraginaceae*) : Abu Hureyra, El Kowm, Tell Bderi, Tell Bouqras, Tell Jerablus, Tell Jouweif, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Tell al-Raqa'i, Tell Sheikh Hamad, Umm el-Marra

Arnebia cf. linearifolia (*Boraginaceae*) : Tell Bouqras, Tell Karrana, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Umm el-Marra

Artemisia sp. (*Asteraceae*) : Ghoraïfe, Khirbet al Umbashi, El Kowm, Tell Brak, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Umm el-Marra

Asparagus (*Liliaceae*) : Tell Mureybet, Tell Qara Qūzāq

Asperula arvensis (*Rubiaceae*) : Boşra, Tell Brak

Asphodelus sp. (*Liliaceae*) : Abu Hureyra, Jerf el Ahmar

Astragalus sp. (Milk-vetch, *Leguminosae/Fabaceae*) : Abu Hureyra, Choga Mami, Emar, M'lefaat, Nimrud, Qatna, Tell Aqab, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Brak, Tell Jerablus, Tell Jouweif, Tell Leilan, Tell Mozan, Tell Mureybet, Tell Nebi Mend, Tell Qara Qūzāq, Tell Ramad, Tell al-Raqa'i, Tell al-Rawda, Tell Sheikh Hamad, Tell es-Sinn, Umm el-Marra, Umm Qseir

Atriplex halimus (*Chenopodiaceae*) : Larsa

Atriplex sp. (Melde, *Chenopodiaceae*) : Abu Hureyra, Dja'de, El Kowm, Qatna, Tell Aswad, Tell Halula, Tell Jouweif, Tell Mureybet, Tell al-Rawda, Umm el-Marra

Avena barbata type (*Gramineae/Poaceae*) : Larsa

Avena ludoviciana (Wild oat, *Gramineae/Poaceae*) : Choga Mami, Nimrud

Avena sp. (Oat, *Gramineae/Poaceae*) : Abu Hureyra, Cafer Höyük, Choga Mami, Dja'de, Qantara, Tell Aswad, Tell Brak, Tell Halula, Tell Jerablus, Tell Leilan, Tell Munbaqa, Tell Nebi Mend, Tell Qara Qūzāq, Tell Sheikh Hamad, Umm el-Marra

Avenula sp. (*Poaceae*) : Tell Qara Qūzāq

Bellevalia type (*Liliaceae/Hyacinthaceae*) : Abu Hureyra, M'lefaat, Tell Bderi, Tell ed-Der, Tell Karrana, Tell Mureybet, Tell Qara Qūzāq, Tell al-Rawda, Tell Sheikh Hamad, Umm Qseir

Beta (Beet, *Chenopodiaceae*) : Tell Jerablus, Tell Qara Qūzāq, Tell Sheikh Hamad

Betula (*Betulaceae*) : Tell Mureybet

Biscutella didymus (Buckler mustard, *Brassicaceae*) : Nimrud

Bolboschoenus maritimus type (*Cyperaceae*) : M'lefaat

Boraginaceae (Borage family) : Abu Hureyra

Brassica/Sinapis (Wild relative of mustard, *Cruciferae*) : Abu Hureyra, Cafer Höyük, Dja'de, Tell Brak, Tell Leilan, Umm el-Marra

Bromus danthoniae (*Gramineae/Poaceae*) : Tell Qara Qūzāq, Umm Dabaghiyah

Bromus cf. scoparius (*Gramineae/Poaceae*) : Tell Brak

Bromus cf. sterilis (*Gramineae/Poaceae*) : Tell Qara Qūzāq

Bromus cf. tectorum (*Gramineae/Poaceae*) : Tell Brak

Bromus sp. (Brome grass, *Gramineae/Poaceae*) : Abu Hureyra, Cafer Höyük, Choga Mami, Emar, Jerf el Ahmar, El Kowm, Qatna, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Brak, Tell Halula, Tell Jerablus, Tell Jouweif, Tell Karrana, Tell Leilan, Tell Mozan, Tell Mureybet, Tell Munbaqa, Tell Ramad, Tell al-Raq'a'i, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra, Umm Qseir

Buglossoides incrassata/arvensis (Corn growell, *Boraginaceae*) : Abu Hureyra, El Kowm, Tell Jerablus, Tell Sheikh Hamad, Umm Qseir

Buglossoides tenuiflora (Dwarf gromwell, *Boraginaceae*) : Abu Hureyra, El Kowm, Qatna, Tell Jerablus, Tell Mozan, Tell Nebi Mend

Bupleurum sp. (*Umbelliferae*) : Tell Jerablus, Tell Jouweif, Tell al-Rawda, Umm el-Marra

Bupleurum subovatum type (Hare's ear, *Umbelliferae/Apiaceae*) : Nimrud, Tell Bderi, Tell Qara Qūzāq, Tell al-Raq'a'i, Tell Sheikh Hamad

Calepina irregularis (*Brassicaceae*) : Nimrud

Calycotome villosa (*Fabaceae*) : Tell Qara Qūzāq

Camelina type (*Brassicaceae*) : Abu Hureyra, Dja'de, Tell Bouqras, Tell Hadidi

Camphorosma sp. (*Chenopodiaceae*) : Abu Hureyra, El Kowm

Capparis (Caper, *Capparidaceae*) : Abu Hureyra, Bosra, Choga Mami, Dja'de, Jerf al Ahmar, Nimrud, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Halula, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Tell es-Sawwan, Tell es-Sinn (?)

Capsella sp. (*Brassicaceae*) : Cafer Höyük, Jerf el Ahmar, Tell Bouqras

Cardaminopsis type (*Brassicaceae*) : Emar

Cardaria draba (Hoary cress, *Brassicaceae*) : Nimrud

Carex cf. *divisa* (*Cyperaceae*) : Tell Qara Qūzāq

Carex sp. (Sedge, *Cyperaceae*) : Cafer Höyük, El Kowm, Nimrud, Qatna, Tell Aswad, Tell Bderi, Tell Leilan, Tell Mureybet, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra

Carthamus cf. *tinctorius* (Safflower, *Compositae/Asteraceae*) : Tell Hammam et-Turkman, Tell

Mozan, Tell al-Rawda, Umm el-Marra

***Carthamus* sp.** (*Asteraceae*) : Emar, Larsa, Qatna, Tell Brak

Cedrus (*Pinaceae*) : Emar, Khirbet al Umbashi, Qatna, Tell Mozan, Tell Mureybet

Cedrus cf. libani (*Pinaceae*) : Tell al-Rawda

Celtis cf. caucasica (*Cannabaceae*) : Tell ed-Der

Celtis cf. Malabaila (*Cannabaceae*) : Tell ed-Der

***Celtis* sp.** (*Hackberry, Cannabaceae*) : Cafer Höyük

Celtis tournefortii (*Cannabaceae*) : Abu Hureyra

***Centaurea* type** (Star-thistle, *Compositae/Asteraceae*) : Dja'de, M'lefaat, Nimrud, Qatna, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Brak, Tell Halula, Tell Jouweif, Tell Leilan, Tell Mureybet, Tell Nebi Mend, Tell Qara Qūzāq, Tell al-Raq'a'i, Tell Sheikh Hamad, Umm el-Marra

Cephalaria (*Dipsacaceae*) : Tell Aswad, Tell Bouqras

Cephalaria syriaca (Syrian scabious, *Dipsacaceae*) : Nimrud, Tell Karrana, Tell Qara Qūzāq, Tell Sheikh Hamad

***Cerastium* sp.** (*Caryophyllaceae*) : Qatna, Tell Qara Qūzāq

Ceratocephala (*Ranunculaceae*) : Tell Jouweif, Umm el-Marra

***Chara* sp.** (*Characeae*) : Tell Mozan, Umm el-Marra

Chenopodiaceae (Goosefoot family) : Abu Hureyra, Dja'de, Emar, Jerf el Ahmar, Khirbet al Umbashi, M'lefaat, Qatna, Qermez Dere, Tell Aswad, Tell Bderi, Tell Brak, Tell Halula, Tell Jouweif, Tell Leilan, Tell Mozan, Tell Munbaqa, Tell Mureybet, Tell Qara Qūzāq, Tell es-Sinn, Umm Dabaghiyah, Umm el-Marra, Warka

***Chrysanthemum* type** (*Asteraceae*) : Tell Mozan

Cicer arietinum (Chick-peas, *Fabaceae*) : Boşra, Çayönü, Hacilar, Jericho, Lakish, Nimrud, Tell Bazmosian, Tell Leilan, Tell Mozan, Tell al-Rawda, Umm el-Marra, Umm Qseir, Ur

Citrullus colocynthis (*Cucurbitaceae*) : Abu Hureyra, Larsa

Cladium mariscus (*Cyperaceae*) : El Kowm

***Conifer* indet.** : Emar, Tell Jerablus, Tell Mozan

Convolvulus arvensis (*Convolvulaceae*) : Nimrud

***Convolvulus* type** (*Convolvulaceae*) : Tell Mureybet

Coriandrum (Coriander, *Apiaceae*) : Qantara

Coriandrum sativum (*Apiaceae*) : Larsa, Qatna, Tell ed-Der, Tell Hammam et-Turkman, Umm el-Marra

Coronilla scorpioides (Crown vetch, *Leguminosae/Fabaceae*) : Boşra, Nimrud, Tell Brak, Umm Qseir

Coronilla sp. (Scorpion vetch, *Leguminosae/Fabaceae*) : Emar, Qatna, Tell Bderi, Tell Jerablus, Tell Leilan, Tell Mozan, Tell Munbaqa, Tell Nebi Mend, Tell Qara Qūzāq, Tell al-Rawda, Tell Sheikh Hamad, Tell es-Sinn, Umm el-Marra

Coronopus squamatus (*Brassicaceae*) : Qatna

Corydalis type (*Fumariaceae*) : Cafer Höyük

Corylus (*Betulaceae*) : Tell Mureybet

Crataegus type (Hawthorn, *Rosaceae*) : Tell Aswad, Ur

Crepis sp. (*Asteraceae*) : Tell Mozan

Crucianella sp. (Crosswort, *Rubiaceae*) : El Kowm, Tell Bderi, Tell Qara Qūzāq, Tell al-Raqā'i, Tell al-Rawda, Umm el-Marra

Crypsis sp. (Dwarf Timothy, *Poaceae*) : Abu Hureyra

Cuminum cyminum (Cumin, *Apiaceae*) : Tell ed-Der

Cypressus (*Cupressaceae*) : Emar, Tell Mozan, Tell Mureybet, Warka

Cuscuta epithymum (Flax dodder, *Cuscutaceae*) : Nimrud

Cutandia sp. (*Poaceae*) : Abu Hureyra, Cafer Höyük

Cynodon sp. (*Gramineae/Poaceae*) : Abu Hureyra, El Kowm

Cyperaceae (Sedge family) : Abu Hureyra, Tell Jouweif

Cyperus (*Cyperaceae*) : Qatna, Tell Aswad, Tell Bouqras, Tell Qara Qūzāq, Tell es-Sinn, Warka

Cyperus rotundus (Cypergrass, *Cyperaceae*) : 'Oueili, Tell ed-Der

Dianthus/Petrorhagia type (*Caryophyllaceae*) : Umm el-Marra

Draba type (Whitlow grass, *Brassicaceae*) : Abu Hureyra, Cafer Höyük

Echinaria (*Poaceae*) : Tell Aswad

Echinaria capitata type (*Poaceae*) : Nimrud, Tell Mozan, Umm el-Marra

Echinochloa (*Poaceae*) : Tell Mureybet, Tell Qara Qūzāq

Echium sp. (*Boraginaceae*) : Emar

Eleocharis sp. (Spike-rush, *Cyperaceae*) : Tell Mozan, Tell Qara Qūzāq, Tell Sheikh Hamad, Umm el-Marra

Elymus sp. (*Poaceae*) : Tell Qara Qūzāq

Eragrostis sp. (*Poaceae*) : Cafer Höyük, Qatna, Tell Mozan, Umm el-Marra

Erodium sp. (Cranesbill, *Geraniaceae*) : Abu Hureyra, Umm el-Marra

Eremopyrum bonaepartis/confusum (*Gramineae/Poaceae*) : Tell Brak, Tell Nebi Mend, Tell Qara Qūzāq

Eremopyrun sp. (*Gramineae/Poaceae*) : Emar, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Jouweif, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Tell al-Raqa'i, Tell al-Rawda, Tell Sheikh Hamad, Tell es-Sinn, Umm el-Marra

Euclidium (*Cruciferae/Brassicaceae*) : Abu Hureyra, Tell Sheikh Hamad

Euphorbia (*Euphorbiaceae*) : Tell Qara Qūzāq, Umm el-Marra

Euphorbia falcata type (Spurge, *Euphorbiaceae*) : Tell Sheikh Hamad

Fagus (*Fagaceae*) : Tell Mureybet

Fallopia convolvulus (*Polygonaceae*) : Tell Qara Qūzāq

Ficus sp. (Fig, *Moraceae*) : Boşra, Emar, Horum Höyük, Nimrud, Qantara (?), Qatna, Tell Aswad, Tell Bouqras, Tell Mozan, Tell Mureybet, Tell Nebi Mend, Tell Ramad, Tell al-Rawda, Tell es-Sinn, Tilbesar, Umm el-Marra

Ficus carica (Fig, *Moraceae*) : Emar, El Kowm, Tell Qara Qūzāq, Tell Sheikh Hamad

Fraxinus sp. (Ash, *Oleaceae*) : Abu Hureyra, Emar, Jerf el Ahmar, Khirbet al Umbashi, M'lefaat, Tell Aqab, Tell Jerablus, Tell Karrana, Tell Mozan, Tell Mureybet, Tell al-Rawda

Fraxinus syriaca (*Oleaceae*) : Larsa

Fumaria parviflora (Fumitory, *Fumariaceae/Papaveraceae*) : Choga Mami, Nimrud, Tell Aswad, Tell Brak

Fumaria sp. (Fumitory, *Fumariaceae/Papaveraceae*) : Dja'de, Qatna, Tell Halula, Tell Jerablus, Tell Mozan, Tell Mureybet, Tell Qara Qūzāq, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra

Galium cf. aparine (*Rubiaceae*) : Qatna, Tell Munbaqa

Galium ceratopodium (Swamp bedstraw, *Rubiaceae*) : Choga Mami

Galium tricornutum (Corn bedstraw, *Rubiaceae*) : Choga Mami, Nimrud, Tell Qara Qūzāq

Galium sp. (Bedstraw, *Rubiaceae*) : Abu Hureyra, Boşra, Cafer Höyük, Dja'de, Emar, Jerf el Ahmar, El Kowm, Qantara, Qatna, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Brak, Tell ed-Der, Tell Halula, Tell Jerablus, Tell Jouweif, Tell Karrana, Tell Leilan, Tell Mozan, Tell Mureybet, Tell al-Raqa'i, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra

Garhadiolus hedypnois (*Asteraceae*) : Nimrud

Geranium (Cranesbill, *Geraniaceae*) : Tell Sheikh Hamad

Geranium dissectum (Jagged crane's bill, *Geraniaceae*) : Nimrud

Glaucium type (Horned poppies, *Papaveraceae*) : Abu Hureyra, Dja'de, Emar, Jerf el Ahmar, Tell Halula, Tell Jerablus, Tell Jouweif, Tell Qara Qūzāq, Umm el-Marra

Glycyrrhiza (Licorice, *Leguminosae/Fabaceae*) : Abu Hureyra, Jerf el Ahmar, Tell Sheikh Hamad

Gramineae sp. : Choga Mami, Dja'de, Emar, Jerf el Ahmar, Qatna, Tell Halula, Tell Mureybet

Gundelia tournefortii (*Asteraceae*) : M'lefaat

Gypsophila pilosa type (Hair soap wort, *Caryophyllaceae*) : Abu Hureyra, Cafer Höyük, M'lefaat, Nimrud

Gypsophila sp. (*Caryophyllaceae*) : Abu Hureyra, Emar, Tell Bderi, Tell Bouqras, Tell Brak, Tell Munbaqa, Tell Mureybet, Tell Qara Qūzāq, Tell Sheikh Hamad, Umm el-Marra

Helianthemum aegyptiacum (Egypt. sun-rose, *Cistaceae*) : Nimrud

Helianthemum salicifolium (Willow-lv. sun-rose, *Cistaceae*) : Nimrud

Helianthemum sp. (*Cistaceae*) : El Kowm, Qatna, Tell Bouqras, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Tell al-Raq'a'i, Tell es-Sinn, Umm el-Marra

Heliotropium sp. (*Boraginaceae*) : Abu Hureyra, Cafer Höyük, Dja'de, El Kowm, M'lefaat, Qatna, Tell Bouqras, Tell Jouweif, Tell Mozan, Tell Ramad, Tell es-Sinn, Umm el-Marra

Herniaria sp. (*Caryophyllaceae*) : Tell Qara Qūzāq

Heteranthelium type (*Poaceae*) : Abu Hureyra

Hippocrepis (Horseshoe vetch, *Leguminosae/Fabaceae*) : Nimrud, Qatna, Tell Nebi Mend, Tell Sheikh Hamad

Hordeum distichum (Two-rowed barley, *Gramineae/Poaceae*) : Ali Kosh, Arpachiyah, Can Hasan, Choga Mami, Emar, Guran, Hacilar, Jarmo, Larsa, Matarrah, M'lefaat, Qatna, Qermez Dere, Sabz, Tell Aswad, Tell Bazmosian, Tell Bderi, Tell Bouqras, Tell Brak, Tell Chragh, Tell ed-Der, Tell Hadidi, Tell Karrana, Tell Mozan, Tell Munbaqa, Tell Qara Qūzāq, Tell al-Raq'a'i, Tell al-Rawda, Tell Sabi Abyad, Tell es-Sawwan, Tell Sheikh Hamad, Tell es-Sinn, Tell Yelkhi, Yarim Tepe, Umm Dabaghiyah

Hordeum hexastichum v. *revelatum* (barley six-rowed type, *Gramineae/Poaceae*) : Eridu, Umm el-Marra

Hordeum lagunculiforme (*Gramineae/Poaceae*) : Yarim Tepe

Hordeum murinum (*Gramineae/Poaceae*) : Tell al-Rawda, Umm el-Marra

Hordeum sp. (indet. hulled barley, *GramineaePoaceae*) : Abu Dibis, Abu Hureyra, Aqr Quf, Arpachiyah, Babylone, Bismaya, Cafer Höyük, Choga Mami, Dja'de, Emar, Hassuna, Ishjali, Jemdet Nasr, Jerf el Ahmar, Khafajah, Kish, El Kowm, Larsa, Mefesh, Nimrud, Ninive, Nippur, 'Oueili, Qantara, Qatna, Tell Agrab, Tell Asmar, Tell Bazmosian, Tell Bouqras, Tell Brak, Tell Hadidi, Tell Halaf, Tell Halula, Tell Hammam et-Turkman, Tell Jouweif, Tell Nebi Mend, Tell Qara Qūzāq, Tell al-Rawda, Tell Sheikh Hamad, Tell es-Sinn, Umm Dabaghiyah, Umm el-Marra, Ur, Warka

Hordeum spontaneum (Wild barley, *Gramineae/Poaceae*) : Abu Hureyra, Ali Kosh, Arpachiyah,

Beidha, Cafer Höyük, Çatal Hüyük, Choga Mami, Emar, Dja'de, Guran, Jarmo, Jerf el Ahmar, El Kowm, M'lefaat, Qermez Dere, Tell Aswad, Tell Bazmosian, Tell Brak, Tell Chragh, Tell Halula, Tell Karrana, Tell Mozan, Tell Mureybet, Tell Qara Qūzāq, Tell es-Sawwan, Tell Sheikh Hamad, Tell Yelkhi, Umm Dabaghiyah, Umm el-Marra, Umm Qseir, Yarim Tepe

Hordeum vulgare (hulled 6-rowed barley, *Gramineae/Poaceae*) : Ali Kosh, Arpachiyah, Boşra, Can Hasan, Choga Mami, Emar, Hacilar, Mersin, 'Oueili, Qatna, Sabz, Tell Afis, Tell Aqab, Tell ed-Der, Tell Jerablus, Tell Karrana, Tell Leilan, Tell Magzalija, Tell Sabi Abyad, Tell es-Sawwan, Tell es-Sinn, Tell Taya, Tell Yelkhi, Umm Qseir, Ur, Yarim Tepe

Hordeum vulgare var. nudum (naked six-rowed barley, *Gramineae/Poaceae*) : Arpachiyah, Çatal-Hüyük, Choga Mami, Hacilar, Tell Aswad, Tell Bouqras, Tell Karrana, Tell Magzalija, Tell es-Sawwan, Tell Yelkhi, Umm Dabaghiyah, Ur, Yarim Tepe

Hyoscyamus (*Solanaceae*) : Qatna, Umm el-Marra

Hypecoum pendulum (*Fabaceae*) : Nimrud, Tell es-Sinn

Hypecoum type (*Fabaceae*) : Tell al-Rawda, Umm Qseir

Hypericum (*Clusiaceae*) : Qatna, Umm el-Marra

Indigofera articulata (*Fabaceae*) : Tell Qara Qūzāq

Juglans (Walnut, *Juglandaceae*) : Qantara

Juncus (*Juncaceae*) : Abu Hureyra, Tell Mureybet, Umm el-Marra,

Juncus cf. bufonius (*Juncaceae*) : Tell Mureybet

Juniperus (*Cupressaceae*) : Khirbet al Umbashi, Tell Aqab, Tell Mozan, Tell Qara Qūzāq

Koelpinia linearis (*Asteraceae*) : Tell Qara Qūzāq

Lagonychium farctum (Proposis, *Mimosaceae*) : Choga Mami

Lathyrus sativus (Grass pea, *Leguminosae/Fabaceae*) : Boşra, Cafer Höyük, Choga Mami, Qantara, Qatna, Tell Afis, Tell Bazmosian, Tell Brak, Tell Hammam et-Turkman, Tell Leilan, Tell Mozan, Tell Sheikh Hamad, Tell Taya

Lathyrus sp. (vetchling spp., *Leguminosae/Fabaceae*) : Abu Hureyra, Choga Mami, Emar, M'lefaat, Nimrud, Qantara, Qatna, Tell Aqab, Tell Jerablus, Tell Jouweif, Tell Munbaqa, Tell Nebi Mend, Tell al-Rawda, Umm el-Marra

Lens esculenta (Lentil, *Leguminosae/Fabaceae*) : Choga Mami, Tell Taya

Lens sp. (Lentil, *Leguminosae/Fabaceae*) : Abu Hureyra, Arpachiyah, Boşra, Cafer Höyük, Can

Hasan, Choga Mami, Dja'de, Hacilar, Jarmo, Jerf el Ahmar, Jericho, M'lefaat, Nemrik, Nimrud, Qantara, Qatna, Qermez Dere, Tell Afis, Tell Aqab, Tell Aswad, Tell Bazmosian, Tell Bderi, Tell Bouqras, Tell Brak, Tell ed-Der, Tell Hadidi, Tell Halula, Tell Hammam et-Turkman, Tell Jerablus, Tell Jouweif, Tell Karrana, Tell Leilan, Tell Magzalija, Tell Mozan, Tell Mureybet, Tell Munbaqa, Tell Nebi Mend, Tell Qara Qūzāq, Tell Qurtass, Tell Ramad, Tell al-Rawda, Tell Sheikh Hamad, Tell Yelkhi, Umm el-Marra, Umm Qseir, Warka

Lepidium sp. (Pepperwort, *Cruciferae/Brassicaceae*) : Abu Hureyra, Cafer Höyük, Nimrud, Tell Leilan, Tell Mozan, Tell Qara Qūzāq, Tell Sheikh Hamad

Liliaceae (Lily family) : Abu Hureyra, Tell Qara Qūzāq

Linaria type (*Schrophulariaceae*) : Qatna

Linum mucronatum (*Linaceae*) : Cafer Höyük

Linum usitatissimum (Flax or Linseed, *Linaceae*) : Abu Hureyra, Arpachiyah, Choga Mami, Eridu, Khafajah, Nimrud, 'Oueili, Qatna, Tell Aqab, Tell Aswad, Tell Bouqras, Tell Brak, Tell Halula, Tell Jerablus, Tell Karrana, Tell Mozan, Tell Mureybet, Tell al-Rawda, Tell es-Sawwan, Tell es-Sinn, Umm el-Marra, Ur

Lithospermum cf. arvensis (*Boraginaceae*) : Tell Jerablus, Tell Munbaqa, Tell Qara Qūzāq, Umm el-Marra

Lithospermum cf. tenuiflorum (Gromwell, *Boraginaceae*) : Emar, M'lefaat, Tell Bouqras, Tell Jerablus, Tell Qara Qūzāq, Tell Ramad, Tell Sheikh Hamad, Umm el-Marra

Lithospermum sp. (*Boraginaceae*) : Dja'de, Emar, Jerf el Ahmar, Qatna, Tell Aswad, Tell Halula, Tell es-Sinn

Lolium perenne (*Gramineae/Poaceae*) : M'lefaat, Tell Brak, Tell Karrana, Tell al-Raq'a'i

Lolium persicum (Persian rye grass, *Gramineae/Poaceae*) : Choga Mami, Larsa, 'Oueili

Lolium rigidum (Swiss rye grass, *Gramineae/Poaceae*) : Choga Mami, Larsa, Nimrud, M'lefaat, 'Oueili, Tell Karrana, Tell Qara Qūzāq, Tell al-Raq'a'i

Lolium remotum (*Gramineae/Poaceae*) : Tell al-Rawda

Lolium sp. (Rye grass, *Gramineae/Poaceae*) : Abu Hureyra, Cafer Höyük, Emar, El Kowm, Qantara, Qatna, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Jerablus, Tell Karrana, Tell Leilan, Tell Mozan, Tell Nebi Mend, Tell Ramad, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra

Lolium temulentum (Darnel, *Gramineae/Poaceae*) : Choga Mami, Larsa, Nimrud, Tell Karrana, Tell Qara Qūzāq

Lophochloa indet. (*Poaceae*) : Tell Brak

Lotus sp. (*Fabaceae*) : Tell Qara Qūzāq

Lycium (*Solanaceae*) : Emar

Maloideae : Tell Mozan

Malva (Mallow, Malvaceae) : Boşra, Emar, El Kowm, Qantara, Qatna, Tell Bderi, Tell Bouqras, Tell Brak, Tell Jerablus, Tell Leilan, Tell Mozan, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Tell al-Raqā'i, Tell al-Rawda, Tell Sheikh Hamad

Malva nicaeensis/sylvestris (Malvaceae) : Cafer Höyük, Larsa, Nimrud

Medicago cf. astroites (Fabaceae) : Tell Qara Qūzāq

Medicago (hispida type) (Medick, Fabaceae) : Choga Mami, Nimrud

Medicago indica (Melilot, Fabaceae) : Nimrud

Medicago radiata type (Ray-podded medick, Leguminosae/Fabaceae) : Tell Bderi, Tell al-Raqā'i, Tell al-Rawda, Umm el-Marra

Medicago sp. (Medick, Leguminosae/Fabaceae) : Emar, Qatna, Tell Aqab, Tell Bderi, Tell Bouqras, Tell Brak, Tell Mozan, Tell Mureybet, Tell Nebi Mend, Tell Qara Qūzāq, Tell Ramad, Tell al-Raqā'i, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra

Melilotus/Trifolium (Melilot, Leguminosae/Fabaceae) : Larsa, M'lefaat, Qatna, Tell Aswad, Tell Brak, Tell Leilan, Tell Nebi Mend, Tell Qara Qūzāq, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra

Micromeria type (Lamiaceae) : Tell Bouqras, Tell Mureybet, Tell Qara Qūzāq, Tell es-Sinn

Monocotyledon (Angiospermae) : Emar, Tell Mozan, Warka

Morus sp. (Moraceae) : Tell Qara Qūzāq

Muscari longipes (Grape hyacinth, Liliaceae) : Choga Mami

Muscari sp. (Liliaceae) : Abu Hureyra, El Kowm, Tell Qara Qūzāq

Myrtus (Myrtaceae) : Ghoraïfe

Nepeta sp. (Lamiaceae) : Tell Qara Qūzāq

Neslia (Brassicaceae) : Umm el-Marra

Noea mucronata (Chenopodiaceae) : Tell al-Rawda

Olea (Olive, Oleaceae) : Boşra, Dja'de (?), Emar, Horum Höyük, Nimrud, Qantara, Qatna, Sia, Tell Afis, Tell Mozan, Tell Munbaqa, Tell Nebi Mend, Tell al-Rawda, Tell Taya, Tilbeşar, Umbashi, Umm el-Marra

Onobrychis sp. (Fabaceae) : Abu Hureyra, Cafer Höyük, El Kowm, Tell Jouweif, Tell Qara Qūzāq, Tell al-Rawda

Onopordum sp. (Asteraceae) : Tell Qara Qūzāq

Ornithogalum (Star of Bethlehem, *Liliaceae*) : Abu Hureyra, El Kowm, Tell Bderi, Tell Brak, Tell Karrana, Tell Mozan, Tell Qara Qūzāq, Tell al-Raq'a'i, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra

Oryzopsis cf. holciformis (*Poaceae*) : Abu Hureyra

***Oryzopsis* sp.** (*Poaceae*) : Tell Qara Qūzāq

Ostrya-Carpinus or. (*Betulaceae*) : Tell Mureybet

Panicum (*Gramineae/Poaceae*) : Cafer Höyük, Jemdet Nasr, Nimrud, Qantara, Tell Sheikh Hamad

Panicum miliaceum (Broomcorn millet, *Gramineae/Poaceae*) : Tell mozan, Tell Sheikh Hamad

Papaver rhoeas (*Papaveraceae*) : Tell Brak

***Papaver* sp.** (*Papaveraceae*) : Cafer Höyük, Dja'de, El Kowm, Tell Brak, Tell Halula, Tell Mureybet, Umm el-Marra

Peganum harmala (*Zygophyllaceae*) : Qatna, Tell al-Rawda

***Petasites* type** (*Asteraceae*) : Tell Mozan

Phalaris paradoxa (Canary grass, *Gramineae/Poaceae*) : Choga Mami, Larsa, Tell ed-Der

***Phalaris* sp.** (Canary grass, *Gramineae/Poaceae*) : Emar, Nimrud, Qatna, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Brak, Tell Jouweif, Tell Mozan, Tell Nebi Mend, Tell Qara Qūzāq, Tell Ramad, Tell al-Raq'a'i, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra, Umm Qseir

***Phleum* sp.** (*Poaceae*) : Qatna

Phoenix dactylifera (Date palm, *Arecaceae*) : Jericho, Larsa, Nimrud, Nippur, 'Oueili, Qantara, Tell ed-Der, Tell Karrana, Ur

Phragmites australis (Reed, *Gramineae/Poaceae*) : Abu Hureyra, 'Oueili, Tell Qara Qūzāq

***Phragmites* sp.** (Reed, *Poaceae*) : Abu Hureyra, Emar, Jerf el Ahmar, Tell Bouqras, Tell Karrana, Tell Sheikh Hamad, Warka

***Pinus halepensis*-type** (*Pinaceae*) : Emar, Tell ed-Der, Tell Jerablus, Tell Mozan

Pinus pinea (*Pinaceae*) : Tell Qara Qūzāq

***Piper* sp.** (*Piperaceae*) : Tell Qara Qūzāq

Pistacia (*Anacardiaceae*) : Abu Hureyra, Bosra, Dja'de, Emar, Jerf el Ahmar, Khirbet al Umbashi, M'lefaat, Qermez Dere, Tell Bouqras, Tell Mozan, Tell Mureybet, Tell Nebi Mend, Tell Qara Qūzāq, Tell Ramad, Tell al-Rawda, Tell es-Sinn, Umm Qseir

Pistacia atlantica (Pistachio, *Anacardiaceae*) : Abu Hureyra, Cafer Höyük, Choga Mami, Dja'de, Ghoraïfe, Jerf el Ahmar, Tell ed-Der, Tell Halula, Tell al-Rawda

Pistacia nutshells (*Anacardiaceae*) : Abu Hureyra, M'lefaat, Tell Aswad

Pisum sativum* var. *arvense (Field peas, *Leguminosae/Fabaceae*) : Jarmo, Nimrud, Qatna, Tell Afis,

Tell Bderi, Tell Bouqras, Tell Brak, Tell ed-Der, Tell Hadidi, Tell Hammam et-Turkman, Tell Leilan, Tell Qara Qūzāq, Tell al-Rawda, Tell Sheikh Hamad, Tell Taya, Ur

Pisum sp. (Pea, *Papilionaceae/Fabaceae*) : Abu Hureyra, Arpachiyah, Cafer Höyük, Çatal Hüyük, Choga Mami, Dja'de, Hacilar, Jarmo, Jerf el Ahmar, Jericho, Nemrik, Qantara, Tell Afis, Tell Aswad, Tell Brak, Tell Halula, Tell Mureybet, Tell Qara Qūzāq, Tell al-Rawda, Umm Qseir, Warka

Plantago lagopus-type (*Plantaginaceae*) : Larsa

Plantago cf. squarrosa (*Plantaginaceae*) : Tell Leilan

Plantago sp. (Plantain, *Plantaginaceae*) : Abu Hureyra, Nimrud, Tell Bderi, Tell Bouqras, Tell Jouweif, Tell Mozan, Tell Qara Qūzāq, Tell Ramad, Tell al-Raq'a'i, Tell Sheikh Hamad, Tell es-Sinn

Platanus (*Platanaceae*) : Emar, Jerf el Ahmar, Tell Jerablus, Tell Mozan, Tell al-Rawda

Poa type (*Gramineae/Poaceae*) : Cafer Höyük, Emar, El Kowm, Qatna, Tell Bouqras, Tell Jouweif, Tell Mozan, Tell Munbaqa

Polygonaceae (Dock family) : Abu Hureyra, Dja'de, Emar, Jerf el Ahmar, Qatna, Tell Aswad, Tell Bouqras, Tell Halula, Tell Jerablus, Tell Jouweif, Tell Munbaqa, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Umm el-Marra

Polygonum aviculare type (Knotgrass, *Polygonaceae*) : Tell Sheikh Hamad

Polygonum corrigioloides (Euphrates knotgrass, *Polygonaceae*) : Abu Hureyra, Cafer Höyük, Tell Bderi, Tell Sheikh Hamad

Polygonum lapathifolium type (Pale persicaria, *Polygonaceae*) : Abu Hureyra, Cafer Höyük

Polygonum cf. patulum (Willow weed, *Polygonaceae*) : Nimrud

Polygonum cf. venantianum (*Polygonaceae*) : Tell Mureybet, Tell es-Sinn

Populus euphratica (*Salicaceae*) : Abu Hureyra, Jerf el Ahmar, Larsa, 'Oueili, Tell ed-Der, Warka

Populus/Salix (Poplar/willow, *Salicaceae*) : Abu Hureyra, Emar, Jerf el Ahmar, Tell Jerablus, Tell Jouweif, Tell Karrana, Tell Mozan, Tell Mureybet, Tell al-Rawda, Umm Qseir, Warka

Portulaca oleracea (Purslane, *Caryophyllaceae*) : Abu Hureyra

Portulaca sp. (*Caryophyllaceae*) : Tell Munbaqa, Tell Mureybet, Umm el-Marra, Umm Qseir

Potamogeton sp. (Pondweed, *Potamogetonaceae*) : Tell Qara Qūzāq

Prosopis (*Leguminosae/Fabaceae*) : Nimrud, Qantara, Tell Bderi, Tell Bouqras, Tell Jouweif, Tell Sheikh Hamad, Umm el-Marra, Warka

Prosopis farcta (Oriental mesquite, *Fabaceae*) : Abu Hureyra, Emar, Larsa, 'Oueili, Tell Brak, Tell Jerablus, Tell Leilan, Tell Mozan, Tell Qara Qūzāq

Prosopis stephaniana (*Fabaceae*) : Abu Hureyra, Tell ed-Der, Tell es-Sawwan

Prunus cf. amygdalus (*Rosaceae*) : Tell al-Rawda

Prunus cerasus/Prunus (*Rosaceae*) : Abu Hureyra, Emar, Jerf el Ahmar, Khirbet al Umbashi,

Qantara, Tell Mozan, Tell Sheikh Hamad

Prunus cf. padus (*Rosaceae*) : Qatna

Psilurus incurvus (Awned mat-grass, *Poaceae*) : Abu Hureyra, Nimrud

Punica (Pomegranate, *Punicaceae*) : Qantara, Tell Qara Qūzāq, Tell Sheikh Hamad

Pyrus (*Rosaceae*) : Abu Hureyra, Bosra, Dja'de, Qantara, Sia, Tell Qara Qūzāq, Umbashi

Pyrus malus (crab apples, *Rosaceae*) : Ur

Quercus (Acorn, *Fagaceae*) : Abu Hureyra, Bosra, Dja'de, Emar, Jerf el Ahmar, M'lefaat, Qantara, Sia, Tell Jerablus, Tell Jouweif, Tell Karrana, Tell Mozan, Tell Mureybet, Tell Ramad, Tell al-Rawda

Quercus cf. calliprinos (*Fagaceae*) : Ghoraïfe, Tell Mureybet, Tell al-Rawda

Quercus deciduous (*Fagaceae*) : Bosra, Emar, Khirbet al Umbashi, Sia, Tell Jerablus, Tell Mozan

Ranunculaceae (Buttercup family) : Abu Hureyra

Ranunculus (*Ranunculaceae*) : Dja'de, Tell Jouweif

Ranunculus acris type (*Ranunculaceae*) : Cafer Höyük

Ranunculus arvensis (Hunger weed, *Ranunculaceae*) : Nimrud, Tell Qara Qūzāq

Ranunculus sardous type (Hairy buttercup, *Ranunculaceae*) : Tell Sheikh Hamad

Reseda alba (*Resedaceae*) : Tell al-Raqā'i

Reseda luteola (*Resedaceae*) : Emar

Reseda sp. (*Resedaceae*) : Tell Nebi Mend

Rhamnus (*Rhamnaceae*) : Abu Hureyra, Bosra, Jerf el Ahmar, Khirbet al Umbashi

Rhamnus disperma (*Rhamnaceae*) : Tell Qara Qūzāq

Rhamnus punctata (*Rhamnaceae*) : Tell Qara Qūzāq

Rhinanthus (Rattle, *Scrophulariaceae*) : Tell Sheikh Hamad

Rhus (*Anacardiaceae*) : Bosra, Khirbet al Umbashi

Rosa sp. (*Rosaceae*) : Tell Qara Qūzāq

Rosaceae sp. : Emar

Rubia sp. (Madder, *Rubiaceae*) : Choga Mami (?), Emar, Tell Nebi Mend, Umm Qseir

Rubus (Bramble, *Ranunculaceae*) : Tell Aswad, Tell Jouweif, Tell Qara Qūzāq, Tell Sheikh Hamad

Rumex acetosella type (*Polygonaceae*) : Cafer Höyük

Rumex sp. (Dock, *Polygonaceae*) : Abu Hureyra, Cafer Höyük, Dja'de, Emar, M'lefaat, Nimrud, 'Oueili, Qatna, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Brak, Tell ed-Der, Tell Halula, Tell Leilan, Tell Mozan, Tell Munbaqa, Tell Nebi Mend, Tell Qara Qūzāq, Tell Sheikh Hamad

Salicaceae : M'lefaat

Salsola (Saltwort, *Chenopodiaceae*) : Abu Hureyra, Cafer Höyük, El Kowm, Tell Nebi Mend, Tell al-Rawda, Umm Dabaghiyah, Umm el-Marra

Salvia sp. (Sage, *Lamiaceae*) : Abu Hureyra

Sambucus cf. nigra (*Caprifoliaceae*) : Tell Qara Qūzāq

Sanguisorba (*Rosaceae*) : Umm el-Marra

Sanguisorba minor type (= *Poterium lasiocarpum*) : Tell Jouweif

Schrophularia sp. (*Schrophulariaceae*) : Tell Qara Qūzāq

Scirpus maritimus (Sea club-rush, *Cyperaceae*) : Abu Hureyra, Emar, Larsa, 'Oueili, Tell Bouqras, Tell Brak, Tell ed-Der, Tell Leilan, Tell Mozan, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Tell Sheikh Hamad, Warka

Scirpus sp. (*Cyperaceae*) : El Kowm, Tell Mozan, Tell Nebi Mend, Umm el-Marra

Scirpus tabernaemontani (Clubrush, *Cyperaceae*) : Nimrud

Scirpus tuberosus (Tuberous rush, *Cyperaceae*) : Abu Hureyra, Choga Mami

Scorpiurus (Rye grass, *Fabaceae*) : Qantara, Tell Leilan, Tell al-Rawda, Umm el-Marra

Scorpiurus cf. muricatus (*Fabaceae*) : Qatna, Tell Aqab, Tell Mozan, Tell Nebi Mend, Tell Qara Qūzāq

Scorpiurus cf. sulcata (Caterpillar, *Fabaceae*) : Nimrud

Scrophulariaceae : Cafer Höyük

Secale (*Poaceae*) : Abu Hureyra, Dja'de, Jerf el Ahmar, Tell Jouweif, Tell Mureybet

Secale montanum/vavilovii (Wild-type ryes, *Poaceae*) : Abu Hureyra, Cafer Höyük

Sesamum indicum (Sesame, *Pedaliaceae*) : Tell Sheikh Hamad

Setaria (Foxtail millet, *Gramineae/Poaceae*) : Abu Hureyra, Qantara, Tell Munbaqa

Setaria italica (Foxtail millet, *Gramineae/Poaceae*) : Tell Sheikh Hamad

Setaria sp. (*Gramineae/Poaceae*) : Cafer Höyük, El Kowm, Tell Bouqras, Tell Jouweif, Tell Mureybet, Tell Qara Qūzāq, Tell es-Sinn

Setaria verticillata (Bristle-grass, *Gramineae/Poaceae*) : Tell Mozan, Tell Sheikh Hamad

Sherardia arvensis (Field madder, *Rubiaceae*) : Tell Qara Qūzāq, Tell Sheikh Hamad

Silene (Catchfly, *Caryophyllaceae*) : Dja'de, Emar, Erbaba, Jerf el Ahmar, Nimrud, Qatna, Tell Aqab, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Brak, Tell Halula, Tell Jerablus, Tell Karrana, Tell Leilan, Tell Mozan, Tell Munbaqa, Tell Mureybet, Tell Qara Qūzāq, Tell Ramad, Tell al-Rawda, Tell Sheikh Hamad, Tell es-Sinn, Umm el-Marra

Sinapis arvensis (*Brassicaceae*) : Tell Qara Qūzāq

Sisymbrium type (Rocket, *Brassicaceae*) : Cafer Höyük, Nimrud, Tell Mozan

- Solanum*** (Nightshade, *Solanaceae*) : Abu Hureyra, Qantara (?), Tell Bouqras, Tell Mureybet
- Solanum cf. nigrum*** (*Solanaceae*) : Tell Munbaqa
- Sophora/onobrychis* type** (*Fabaceae*) : Abu Hureyra
- Sorghum vulgare*** (Giant millet, *Poaceae*) : Qantara
- Sparganium* sp.** (Bur-reed, *Thypaceae*) : Tell Nebi Mend
- Spergula* sp.** (*Caryophyllaceae*) : Tell Munbaqa
- Stachys* sp.** (*Lamiaceae*) : Qatna, Tell Qara Qūzāq
- Stellaria*** (*Caryophyllaceae*) : Umm el-Marra
- Stipa* sp.** (Feather-grass, *Gramineae/Poaceae*) : Abu Hureyra, Cafer Höyük, Dja'de, Jerf el Ahmar, El Kowm, Qatna, Tell Jerablus, Tell Mureybet, Tell Qara Qūzāq, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra
- Suaeda cf. fruticosa*** (*Chenopodiaceae*) : Abu Hureyra, Tell es-Sinn
- Suaeda maritima*** (Sea-blite, *Chenopodiaceae*) : Choga Mami, Umm Dabaghiyah
- Suaeda* sp.** (*Chenopodiaceae*) : Abu Hureyra, Emar, El Kowm, Larsa, Tell Bouqras, Tell Mureybet, Umm el-Marra
- Taeniatherum caput-medusae*** (*Poaceae*) : Abu Hureyra, Cafer Höyük, M'lefaat, Umm el-Marra
- Tamarix* sp.** (Tamarisk, *Tamaricaceae*) : Abu Hureyra, Emar, Jerf el Ahmar, Khirbet al Umbashi, Larsa, M'lefaat, 'Oueili, Qermez Dere, Tell ed-Der, Tell Jerablus, Tell Jouweif, Tell Karrana, Tell Mozan, Tell Mureybet, Tell al-Rawda, Ur, Warka
- Teucrium polium*** (*Labiatae/Lamiaceae*) : Tell Brak
- Teucrium* type** (Germander, *Labiatae/Lamiaceae*) : Abu Hureyra, Cafer Höyük, Qatna, Tell Bderi, Tell Jouweif, Tell Mozan, Tell Qara Qūzāq, Tell al-Raq'a'i, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra
- Thlaspi perfoliatum*** (Perf. penny cress, *Brassicaceae*) : Nimrud
- Thymelaea* type** (*Thymelaceae*) : Emar, Erbaba, Qatna, Ras Shamra, Tell Bderi, Tell Bouqras, Tell Jouweif, Tell Mureybet, Tell al-Raq'a'i, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra
- Thymus* type** (Thyme, *Labiatae/Lamiaceae*) : Tell Sheikh Hamad
- Torilis « leptophylla »*** (*Umbelliferae/Apiaceae*) : Umm el-Marra
- Torilis* type** (*Umbelliferae/Apiaceae*) : Tell Bderi, Tell Sheikh Hamad
- Torularia torulosa* type** (*Brassicaceae*) : Abu Hureyra
- Trachynia distachya*** (False-brome grass, *Gramineae/Poaceae*) : Abu Hureyra, Tell Bderi, Tell al-Raq'a'i
- Tribulus terrestris*** (*Zygophyllaceae*) : Tell al-Rawda

***Trifolium* sp.** (Clover, *Leguminosae/Fabaceae*) : Qatna, Tell Aqab, Tell Jouweif, Tell Mozan, Tell Qara Qūzāq, Tell Sheikh Hamad, Umm el-Marra

Trigonella (Rye grass, *Fabaceae*) : Abu Hureyra, Cafer Höyük, Emar, El Kowm, Qantara, Qatna, Tell Aqab, Tell Brak, Tell Jouweif, Tell Leilan, Tell Mozan, Tell Mureybet, Tell Nebi Mend, Tell Qara Qūzāq, Tell al-Rawda, Umm el-Marra, Umm Qseir

Trigonella astroite (Trigonel, *Leguminosae/Fabaceae*) : Qatna, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Mureybet, Tell Ramad, Tell al-Raqa'i, Tell al-Rawda, Tell Sheikh Hamad, Tell es-Sinn, Umm el-Marra

Trigonella cf. aurantiaca (Trigonel, *Fabaceae*) : Nimrud

Trigonella cf. brevidentata (Trigonel, *Fabaceae*) : Nimrud

Trigonella cf. coelesyriaca (*Fabaceae*) : Tell Qara Qūzāq

Trigonella radiata (*Fabaceae*) : Tell Aswad

Triticum boeoticum (Wild einkorn, *Gramineae/Poaceae*) : Abu Hureyra, Ali Kosh, Cafer Höyük, Can Hasan, Choga Mami, Hacilar, Jarmo, M'lefaat, Qermez Dere, Tell Bouqras, Tell Karrana, Tell Mureybet, Tell Ramad, Umm Dabaghiyah

Triticum compactum var globiforme (*Gramineae/Poaceae*) : Eridu, Nimrud, Qantara, Tell Bazmosian, Tell Brak, Tell Harmal

Triticum dicoccoides (*Gramineae/Poaceae*) : Abu Hureyra, Cafer Höyük, Çayönü, Jarmo, Tell Halula

Triticum dicoccum (Emmer wheat, *Gramineae/Poaceae*) : Abu Hureyra, Ali Kosh, 'Amuq, Aqar Quf, Arpachiyah, Beidha, Boşra, Cafer Höyük, Can Hasan, Çatal Hüyük, Choga Mami, Emar, Hacilar, Ishjali, Jarmo, Jemdet Nasr, Jericho, Khafajah, Kish, El Kowm, Matarrah, Nimrud, Nippur, 'Oueili, Qatna, Tell Afis, Tell Aqab, Tell Asmar, Tell Aswad, Tell Bazmosian, Tell Bderi, Tell Bouqras, Tell Brak, Tell Chrakh, Tell ed-Der, Tell Halula, Tell Hammam et-Turkman, Tell Harmal, Tell Jerablus, Tell Jouweif, Tell Karrana, Tell Leilan, Tell Magzalija, Tell Mozan, Tell Munbaqa, Tell Nebi Mend, Tell Qara Qūzāq, Tell Qurtass, Tell Ramad, Tell al-Raqa'i, Tell es-Sawwan, Tell es-Sinn, Tell Sotto, Tell Taya, Tell Yelkhi, Umm Dabaghiyah, Umm Qseir, Ur, Warka, Yarim Tepe

Triticum dicoccum/spelta (*Gramineae/Poaceae*) : Yarim Tepe

Triticum durum/aestivum (Bread wheat, *Gramineae/Poaceae*) : Abu Hureyra, Arpachiyah, Boşra, Choga Mami, El Kowm, Larsa, 'Oueili, Qatna, Tell Aswad, Tell Bazmosian, Tell Bderi, Tell Bouqras, Tell Brak, Tell ed-Der, Tell Hammam et-Turkman, Tell Jerablus, Tell Karrana, Tell Leilan, Tell Magzalija, Tell Mozan, Tell Munbaqa, Tell Qara Qūzāq, Tell al-Raqa'i, Tell al-Rawda, Tell Sabi Abyad, Tell es-Sawwan, Tell Sheikh Hamad, Tell Taya, Tell Yelkhi, Umm el-Marra, Ur, Yarim Tepe

Triticum monococcum (Einkorn wheat, *Gramineae/Poaceae*) : Abu Hureyra, Ali Kosh, Arpachiyah,

Boşra, Cafer Höyük, Can Hasan, Çatal Hüyük, Choga Mami, Hacilar, Jarmo, Jemdet Nasr, Jericho, El Kowm, Larsa, Nimrud, 'Oueili, Qatna, Tell Afis, Tell Aswad, Tell Bderi, Tell Brak, Tell Jerablus, Tell Jouweif, Tell Karrana, Tell Magzalija, Tell Mozan, Tell Munbaqa, Tell Nebi Mend, Tell Ramad, Tell al-Raq'a'i, Tell al-Rawda, Tell es-Sawwan (?), Tell Yelkhi, Umm Dabaghiyah, Yarim Tepe

Triticum sphaerococcum (*Gramineae/Poaceae*) : Eridu

Triticum sp. (Wheat, *Gramineae/Poaceae*) : Abu Hureyra, Cafer Höyük, Dja'de, Jerf el Ahmar, El Kowm, 'Oueili, Qatna, Tell Afis, Tell Bouqras, Tell Brak, Tell Hammam et-Turkman, Tell Jouweif, Tell Mureybet, Tell Nebi Mend, Tell al-Raq'a'i, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra, Ur

Triticum spelta (*Gramineae/Poaceae*) : Tell Brak, Tell Munbaqa, Yarim Tepe

Triticum vulgare (*Gramineae/Poaceae*) : Eridu, Nimrud, Qantara, Tell Bazmosian, Tell Brak, Tell Harmal

Typha (*Typhaceae*) : Tell Bouqras, Tell Karrana, Warka

Typha angustifolia (*Typhaceae*) : Tell ed-Der

Ulmaceae : Tell Jouweif

Ulmus (*Ulmaceae*) : Abu Hureyra, Emar, Tell Mozan, Tell Mureybet

Urtica sp. (*Urticaceae*) : Tell Qara Qūzāq

Vaccaria (Cowherb, *Caryophyllaceae*) : Tell Bderi, Tell Brak, Tell Karrana, Tell al-Rawda, Tell Sheikh Hamad, Umm el-Marra

Vaccaria hispanica (*Caryophyllaceae*) : Tell Qara Qūzāq

Vaccaria pyramidata (*Caryophyllaceae*) : M'lefaat, Tell Aqab, Tell Brak

Vaccaria segetalis (*Caryophyllaceae*) : Nimrud, Tell Aswad

Valerianella coronata type (Crowned cornsalad, *Valerianaceae*) : Tell Jerablus, Tell Jouweif, Tell Qara Qūzāq, Tell Sheikh Hamad, Umm el-Marra

Valerianella cf. dentata (*Valerianaceae*) : Qatna, Tell Qara Qūzāq, Umm el-Marra

Valerianella truncata (Corn salad, *Valerianaceae*) : Nimrud

Valerianella vesicaria type (Tooth-seeded cornsalad, *Valerianaceae*) : Nimrud, Tell Qara Qūzāq, Tell Sheikh Hamad, Umm el-Marra

Valerianella sp. (*Valerianaceae*) : Jerf el Ahmar, Tell Nebi Mend, Tell al-Rawda, Umm el-Marra

Verbascum sp. (Mullein, *Schrophulariaceae*) : Qatna, Tell Bouqras, Tell Mozan, Tell al-Raq'a'i, Tell Sheikh Hamad

Veronica persica (*Scrophulariaceae*) : Emar, Tell Qara Qūzāq

Vicia cf. angustifolia (Narrow-lv. vetch, *Fabaceae*) : Nimrud

Vicia ervilia (Bitter vetch, *Leguminosae/Fabaceae*) : Abu Hureyra, Boşra, Cafer Höyük, Dja'de, Jerf el Ahmar, M'lefaat, Qermez Dere, Tell Afis, Tell Aqab, Tell Halula, Tell Hammam et-Turkman, Tell Leilan, Tell Mozan, Tell Mureybet, Tell Qara Qūzāq, Tell al-Rawda, Tell Sheikh Hamad, Umm Qseir

Vicia faba (Broad bean, *Leguminosae/Fabaceae*) : Boşra, Cafer Höyük, Khafajah, Qantara, Qatna, Tell Bazmosian, Tell Mozan, Tell Nebi Mend, Tell Sheikh Hamad

Vicia cf. monantha (Syrian vetch, *Fabaceae*) : Nimrud

Vicia peregrina (Broad-podded vetch, *Fabaceae*) : Nimrud

Vicia sp. (Vetch/vetchling spp., *Fabaceae*) : Abu Hureyra, Ali Kosh, Beidah, Cafer Höyük, Can Hasan, Çatal Hüyük, Çayönü, Choga Mami, Emar, Hacilar, Jericho, El Kowm, M'lefaat, Nemrik, 'Oueili, Qatna, Tell Aswad, Tell Bderi, Tell Bouqras, Tell Brak, Tell Mozan, Tell Munbaqa, Tell Mureybet, Tell Nebi Mend, Tell Qara Qūzāq, Tell al-Raq'a'i, Tell al-Rawda, Tell Sheikh Hamad

Vicieae (*Fabaceae*) : M'lefaat

Viola sp. () : Tell Qara Qūzāq

Vitis sp. (Grape, *Vitaceae*) : Boşra, Emar, Horum Höyük, Nimrud, Qantara, Sia, Tell Afis, Tell Aswad, Tell Mozan, Tell Nebi Mend, Tell al-Rawda, Tell Sheikh Hamad, Tilbeşar, Umm el-Marra

Vitis sylvestris (Wild grapevine, *Vitaceae*) : Abu Hureyra, Dja'de, Jerf el Ahmar, Tell Bderi, Tell Mozan

Vitis vinifera (Grapevine, *Vitaceae*) : Qatna, Tell Afis, Tell Bderi, Tell Hammam et-Turkman, Tell Mozan, Tell Nebi Mend, Tell Qara Qūzāq, Tell Sheikh Hamad, Tell Taya

Vulpia type (*Gramineae*) : Abu Hureyra, Cafer Höyük, El Kowm

Ziziphora/Lalemantia (*Labiatae/Lamiaceae*) : Jerf el Ahmar, Tell Bderi, Tell Mozan, Tell Mureybet, Tell Qara Qūzāq, Tell al-Raq'a'i, Umm el-Marra

Ziziphus (*Rhamnaceae*) : Bosra, Emar

Bibliographie

Badler V. R., P. E. McGovern et D. L. Glusker, « Chemical Evidence for a Wine Residue from Warka

(Uruk) inside a Late Uruk Period Spouted Jar », *Baghdader Mitteilungen* 27, 1996, p. 39-43.

Bakhteyev F. K. et Z. V. Yanushevich, « Discoveries of Cultivated Plants in the Early Farming Settlements of Yarym-Tepe I and Yarym-Tepe II in Northern Iraq », *Journal of Archaeological Science* 7, 1980, p. 167-178.

Charles M. et A. Bogaard, « Third Millennium BC Charred Plant Remains from Tell Brak », dans *Excavations at Tell Brak Vol. 2: Nagar in the 3rd Millennium BC*, eds. D. Oates, J. Oates et H. McDonald, McDonald Institute for Archaeological Research/British School of Archaeology, Cambridge, 2001, p. 301-326.

Charles M., M. et M. M. Hald, J. Weber et H. T. Wright, « The forecourt of the Niched Building (Brak TWB 18): Preliminary note on an interdisciplinary study », *Iraq* 63, 2001, p. 25-31.

Charles M., M. et M. M. Hald, « Crop Production and Use in 4th Millennium BC Tell Brak », *Iraq* 65, 2003, p. 26-32.

Costantini L. et L. Costantini Biasini, « The Plant Remains », dans *Tell Karrana 3, Tell Jikan, Tell Khirbet Salih*, G. Wilhelm et C. Zaccagnini, *Baghdader Forschungen* 15, 1993, p. 237-250.

Deckers K., « Anthracological Research at the Archaeological Site of Emar on the Middle Euphrates, Syria », *Paléorient* 31 (2), 2005, p. 153-168.

Deckers K. et S. Riehl, « An Evaluation of Botanical Assemblages from the Third to Second Millennium B.C. in Northern Syria », dans *Sociétés humaines et changement climatique à la fin du troisième millénaire : une crise a-t-elle eu lieu en Haute Mésopotamie ?*, éds. C. Kuzucuoğlu et C. Marro, Du Boccard, Paris, 2007, p. 481-502.

Ellison R., J. Renfrew, D. Brothwell et N. Seeley, « Some Food Offerings from Ur, Excavated by Sir Leonard Woolley, and Previously Unpublished », *Journal of Archaeological Science* 5, 1978, p. 167-177.

Field H., « Ancient Wheat and Barley from Kish, Mesopotamia », *American Anthropologist* 34, 1932, p. 303-309.

Gillet J. B., « Botanical Samples », dans *Eridu*, eds. F. Safar et al., Baghdad : Ministry of Culture and Information, 1976, p. 317-318.

Gregor H.-J., « Pflanzliche Reste », dans *Uruk Kampagne 38, 1985, Grabungen in J-K/23 und H/24-25*, R. M. Boehmer, AUWE 1, Mainz am Rhein: Verlag Philipp von Zabern, 1987, p. 81-82.

Hald M. M., « Plant Remains from the 2000 Excavation at Tell Brak, Area TC: Preliminary Results », *Iraq* 63, 2001, p. 40-45.

Hald M. M. et M. Charles, « Brak preliminary archaeobotanical report », dans « Excavations at Tell Brak 2006-2007 », eds. A. McMahon et J. Oates, *Iraq* 69, 2007, p. 166-167.

Helbaek H., « Ecological Effects of Irrigation in Ancient Mesopotamia », *Iraq* 22, 1960, p. 186-196.

Helbaek H., « Early Hassunan Vegetable Remains at es-Sawwan near Samarra », *Sumer* 20, 1965, p. 45-48.

Helbaek H., « The Plant Remains from Nimrud », dans *Nimrud and Its Remains*, M. E. L. Mallowan, Edinburgh, 1966, p. 613-620.

Helbaek H., « Samarran Irrigation Agriculture at Chogha Mami in Iraq », *Iraq* 34, 1972, p. 35-48.

Helbaek H., « Traces of Plant Remains in the Early Ceramic Site of Umm Dabaghiyah », *Iraq* 34, 1972, p. 17-19.

Herveux L., « Étude archéobotanique préliminaire de tell al-Rawda, site de la fin du Bronze ancien en Syrie intérieure », *Akkadica* 125, 2004, p. 79-91.

Herveux L., « La crise de 2100 av. J.-C. a-t-elle eu lieu ? Indices archéobotaniques au Levant nord », dans *Sociétés humaines et changement climatique à la fin du troisième millénaire : une crise a-t-elle eu lieu en Haute Mésopotamie ?*, éds. C. Kuzucuoğlu et C. Marro, Du Boccard, Paris, 2007, p. 549-555.

Hillman G. C., « Abu Hureyra 1: The Epipaleolithic », dans *Village on the Euphrates*, A. M. T. Moore, G. C. Hillman et A. J. Legge, Oxford University Press, Oxford, 2000, p. 327-399.

Jacobsen T., *Salinity and Irrigation Agriculture in Antiquity: Diyala Basin Archaeological Projects: Report on Essential Results 1957-58*, *Bibliotheca Mesopotamica* 14, 1982.

Kozlowski K. S., « Nemrik 9, A PPN Neolithic Site in Northern Iraq », *Paléorient* 15 (1), 1989, p. 25-31.

Küster H., « Bronzezeitliche Pflanzenreste aus Tall Munbaqa », *Mitteilungen der Deutschen Orient-Gesellschaft zu Berlin* 121, 1989, p. 85-91.

Leroi-Gourhan A., « Études palynologiques des derniers 11.000 ans en Syrie sémi-désertique », *Paléorient* 2, 1974, p. 443-451.

Matilla Séiquer G. et D. Rivera Núñez, « Estudio paleoetnobotánico de Tell Qara Quzaq-I » dans *Qara Qūzāq-I, Campañas I-III (1989-1991)*, Emilia Olávarri et al., *Aula Orientalis Supplementa* 4, 1993, p. 151-181.

Matilla Séiquer G., D. Rivera Núñez et C. Obón de Castro, « Estudio paleoetnobotánico de Tell Qara Qūzāq II : las plantas sinantrópicas » dans *Qara Qūzāq-II. Campañas IV-VI (1992 -1994)*, G. del Olmo Lete et al., *Aula Orientalis Supplement* 17, 2001, p. 403-453.

McCorriston J., « The Halaf Environment and Human Activities in the Khabur Drainage, Syria », *Journal of Field Archaeology* 19, 1992, p. 315-333.

McCorriston J. et S. Weisbert, « Spatial and Temporal Variation in Mesopotamian Agricultural Practices in the Khabur Basin, Syrian Jazira », *Journal of Archaeological Science* 29, 2002, p. 485-498.

McCorriston J., « Cultural and Environmental History in Archaeological Charred Woods from the Khabur Drainage, Upper Mesopotamia », dans *Sociétés humaines et changement climatique à la fin du troisième millénaire : une crise a-t-elle eu lieu en Haute Mésopotamie ?*, éds. C. Kuzucuoğlu et C. Marro, Du Boccard, Paris, 2007, p. 503-522.

Miller N. F., « Flotation Samples from the 1992 Excavation at Tell Jouweif », dans *On the Margin of the Euphrates: Settlement and Land Use at Tell es-Sweyhat and in the Upper Lake Assad Area, Syria*, T. J. Wilkinson, Oriental Institute Publication 124, Chicago, 2004, p. 157-165.

Moffett L., « Early Bronze Age Plant Remains from Tell Nebi Mend-A Preliminary Report », *Levant* 21, 1989, p. 29-32.

de Moulins D., *Agricultural Changes at Euphrates and Steppe Sites in the Mid-8th to the 6th Millennium B.C.*, BAR International Series 683, Oxford, 1997.

de Moulins D., « Abu Hureyra 2: Plant Remains from the Neolithic », dans *Village on the Euphrates*, A. M. T. Moore, G. C. Hillman et A. J. Legge, Oxford University Press, Oxford, 2000, p. 399-422.

Neef R., « Plant Remains from Archaeological Sites in Lowland Iraq: Hellenistic and Neobabylonian Larsa », dans *Larsa, travaux de 1985*, J.-L. Huot, Paris : Éditions Recherche sur les Civilisations, 1989, p. 151-161.

Neef R., « Plant Remains from Archaeological Sites in Lowland Iraq: Tell el 'Oueili »), dans *'Oueili, Travaux de 1985*, J.-L. Huot, Paris : Éditions Recherche sur les Civilisations, 1991, p. 321-329.

Peltenburg E., S. Campbell, P. Croft, D. Lunt, M. A. Murray et M. E. Watt, « Jerablus-Tahtani, Syria, 1992-4: Preliminary Report », *Levant* 27, 1995, p. 1-28.

Peltenburg E., D. Bolger, S. Campbell, M. A. Murray et R. Tipping, « Jerablus-Tahtani, Syria, 1995: Preliminary Report », *Levant* 28, 1996, p. 1-25.

Peña-Chocorro L. et M. Rottoli, « Crop Husbandry Practices during the Bronze and Iron Ages in Tell Mishrifeh (Central-Western Syria) » dans *Urban and Natural Landscapes of an Ancient Syrian Capital. Settlement and Environment at Tell Mishrifeh/Qatna and in Central-Western Syria*, ed. D. M. Bonacossi, Studi archeologici su Qatna 1. Forum Udine, 2007, p. 123-143.

Riehl S., « Erste Ergebnisse der archäobotanischen Untersuchungen in der zentralen Oberstadt von Tall Mozan/Urkesh », *Mitteilungen der Deutschen Orient-Gesellschaft zu Berlin* 132, 2000, p. 229-238.

Riehl S., « Vorbericht der archäobotanischen Bestandaufnahme in Emar (Syria) », *Baghdader Mitteilungen* 32, 2001, p. 157-172.

Riehl S., « Preliminary Archaeobotanical Results from the Palace at Qatna (Tell Mishrifeh) » dans *Urban and Natural Landscapes of an Ancient Syrian Capital. Settlement and Environment at Tell Mishrifeh/Qatna and in Central-Western Syria*, ed. D. M. Bonacossi, Studi archeologici su Qatna 1. Forum Udine, 2007, p. 145-152.

Roitel V. et G. Willcox, « Analysis of Charcoal from Abu Hureyra 1 », dans *Village on the Euphrates*, de A. M. T. Moore, G. C. Hillman et A. J. Legge, Oxford University Press, Oxford, 2000, p. 544-547.

Samuel D., « Plant Remains from the Northwest Tell at Busra », *Berytus* 34, 1986, p. 83-96.

Savard M., M. Nesbitt et R. Gale, « Archaeobotanical Evidence for Early Neolithic Diet and Subsistence at M'lefaat (Iraq) », *Paléorient* 29 (1), 2003, p. 93-106.

Savard M., M. Nesbitt et M. K. Jones, « The Role of Wild Grasses in Subsistence and Sedentism: New Evidence from the Northern Fertile Crescent », *World Archaeology* 38 (2), 2006, p. 179-186.

Schwartz G. M., H. H. Curvers, F. A. Gerritsen, J. A. MacCormack, N. F. Miller et J. A. Weber, « Excavation and Survey in the Jabbul Plain, Western Syria: The Umm el-Marra Project 1996-1997 », *American Journal of Archaeology* 104, 2000, p. 419-462.

Schwartz G. M. et N. F. Miller, « The "Crisis" of the Late Third Millennium B.C.: Ecofactual and Artifactual Evidence from Umm el-Marra and the Jabbul Plain », dans *Sociétés humaines et changement climatique à la fin du troisième millénaire : une crise a-t-elle eu lieu en Haute Mésopotamie ?*, éds. C. Kuzucuoğlu et C. Marro, Du Boccard, Paris, 2007, p. 179-201.

van Zeist W., « The Oriental Institute Excavations at Mureybit, Syria: Preliminary Report on the 1965 Campaign. Part III: The Paleobotany », *Journal of Near Eastern Studies* 29, 1970, p. 167-176.

van Zeist W., « Examen des graines de Tell es Sinn », *Anatolica* 7, 1979-80, p. 55-59.

van Zeist W. et J. A. H. Bakker-Heeres, « Some Economic and Ecological Aspects of the Plant Husbandry of Tell Aswad », *Paléorient* 5, 1979, p. 161-169.

van Zeist W. et J. Vynckier, « Palaeobotanical Investigations of Tell ed-Der », dans *Tell ed-Der IV*, ed. L. de Meyer, Leuven : Uitgeverij Peeters, 1984, p. 119-143.

van Zeist W. et W. Waterbolk-van Rooijen, « The Palaeobotany of Tell Bouqras, Eastern Syria », *Paléorient* 11 (2), 1985, p. 131-147.

van Zeist W., « Some Notes on Second Millennium B.C. Plant Cultivation in the Syrian Jazira », dans *Cinquante-deux réflexions sur le proche-orient ancien*, Mesopotamian History and Environment, Occasional Publications 2. Peeters, Leuven, 1994, p. 541-553.

van Zeist W., « Third to First Millennium BC Plant Cultivation on the Khabur, North-Eastern Syria », *Palaeohistoria* 41/42, 2000, p. 111-125.

van Zeist W., « Comments on Plant Cultivation at two Sites on the Khabur, North-eastern Syria », dans *Umwelt und Subsistenz der assyrischen Stadt Dür-Katlimmu am Unteren Hābūr*, herausgegeben von Hartmut Kühne. Wiesbaden: Harrassowitz Verlag. 2008, BATSH 8, p. 133-148.

Wachter-Sarkady C., « Archaeobotanical Investigations », dans *Tell Afis (Syria), Scavi sull'acropoli 1988-1992*, S. M. Ceccini et S. Mazzoni, Edizioni ETS, Pisa, 1998, p. 451-480.

Waines J. G., « Plant Remains from Tell Taya, Iraq », *Iraq* 35, 1973, p. 185-187.

Watkins T., D. Baird et A. Betts, « Qermez Dere and the Early Aceramic of N. Iraq », *Paléorient* 15 (1), 1989, p. 19-24.

Watson P. J., « A Note on the Jarmo Plant Remains », dans *Prehistoric Archaeology along the Zagros Flanks*, eds. L. S. Braidwood, R. J. Braidwood, B. Howe, C. Reed et P. J. Watson, Oriental Institute Publications 105. Chicago : University of Chicago, 1983, p. 501-503.

Wetterstrom W., « Ninevite 5 Period Agriculture at Tell Leilan: Preliminary Results », dans *The Origins of North Mesopotamian Civilization: Ninevite 5 Chronology, Economy, Society*, ed. H. Weiss, 2003, *Subartu* 9, p. 383-400.

Willcox G., « Evidence for Plant Exploitation and Vegetation History from Three Early Neolithic Pre-Pottery Sites on the Euphrates (Syria) », *Vegetation History and Archaeobotany* 5, 1996, p. 143-152.

Willcox G. et S. Fornite, « Impressions of wild cereal chaff in pisé from the 10th millenium uncal B.P. at Jerf el Ahmar and Mureybet: northern Syria », *Vegetation History and Archaeobotany* 8, 1999, p. 21-24.

Willcox G., « Charcoal Analysis and Holocene Vegetation History in Southern Syria », *Quaternary Science Reviews* 18, 1999, p. 711-716.

Willcox G., « Nouvelles données archéobotaniques de Mureybet et la néolithisation du moyen Euphrate », dans Le site néolithique de Tell Mureybet (Syrie du Nord), en hommage à Jacques Cauvin, éd. J. Ibañez, BAR International Series 1843 (1), 2008, p. 103-114.

CONSEILS AUX AUTEURS

Les articles sont publiés sous la responsabilité de leurs auteurs.

Les auteurs peuvent envoyer leur manuscrit sous format A4 accompagné du fichier correspondant sur une disquette. Un fichier au format RTF sera joint par courrier électronique. Il faudra joindre la police utilisée pour que les signes diacritiques puissent être lus.

Les auteurs peuvent rédiger leurs articles dans une langue européenne en étant conscients que l'utilisation des langues de grande diffusion facilitera la compréhension par une majorité de lecteurs.

Les articles peuvent aller de quelques lignes à plusieurs pages. Les articles volumineux pourront faire l'objet d'une parution en un ou plusieurs numéros.

Les manuscrits pour publication sont à envoyer à l'adresse suivante :

Annie Attia, 68 avenue d'Italie, 75013 Paris, France.

e-mail : attia@noos.fr

ABONNEMENTS

Le prix de l'abonnement (deux numéros par an) est de 15 euros par an.

Paiement par chèque, libellé à l'ordre d'AZUGAL :

- en euros, compensable en France,
- en euros, compensable à l'étranger, ajouter 20 euros pour les frais bancaires,
- en devises autres que l'euro, établir la conversion, au taux de change en vigueur, de la somme de 65 euros (prix de l'abonnement, majoré de 50 euros de frais et commissions de banque).

Paiement par virement bancaire, à l'ordre d'AZUGAL sur le compte suivant :

(IBAN) FR76 1820 6004 4339 3711 4300 148, (BIC) AGRIFRPP882.

Paiement par mandat international, à l'ordre d'AZUGAL.

Les chèques et les mandats internationaux doivent être envoyés à l'adresse suivante :

AZUGAL, c/o Dr Gilles Buisson, 14 rue de la Salle, 78100 Saint Germain en Laye, France.

MENTIONS LÉGALES

Le Journal des Médecines Cunéiformes est publié par Azugal, association loi 1901 sans but lucratif, 14 rue de la Salle, 78100 Saint-Germain-En-Laye, représentée par A. Attia. Imprimeur : Cydergies, 9 rue de la Sabotte, 78160 Marly-Le-Roi. Dépôt légal : 01-2012. ISSN 1761-0583. Directrice de la publication : A. Attia, responsable de la rédaction : G. Buisson, secrétaire de rédaction : M. Worthington.