

Magical-medical prescriptions against fever: an edition of BM 42272¹

András Bácskay (Pázmány Péter Catholic University)

Abstract

Containing twenty prescriptions, the Neo- or Late-Babylonian tablet edited here is one of the most comprehensive sources for the phylacteries against fever. Although a duplicate of the whole text is yet unknown to me, several parallels or text variants of the single prescriptions can be identified in the published and unpublished medical tablets from Aššur and Ninive. In the present paper I transliterate and translate the tablet, with special attention to the fever prescriptions and their parallels.²

Introduction

The tablet BM 42272 (81-7-1, 31) belongs to the collection 81-7-1 in the British Museum.³ The uncertainty of the archival context makes exact dating impossible, but the palaeography suggests that it was written during the Neo-Babylonian or Late-Babylonian period.⁴ At first, Franz Köcher identified this tablet as an unpublished parallel to BAM III 315 i 38-41 and BAM II 151 13'-17', but unfortunately he did not indicate the BM number of the tablet.⁵ In 2011, Abusch and Schwemer published six prescriptions from the obverse as duplicates for prescriptions against ušburruda-witchcraft,⁶ in addition to which they described the structure of the tablet, remarking that the remaining part of the obverse and the reverse contain prescriptions against fever.⁷ The fever prescriptions were recently transliterated and translated by JoAnn Scurlock but she did not take all parallels of the single prescriptions into account,

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³ The tablets in this collection originate from the northern Babylonian excavations of Hormuzd Rassam, between 1879 and 1880; for a description of the 81-7-1 collection, see Reade (1986, p. xxxi) and Jursa (1999, 19-22). Both scholars assert that the tablets originate from various north-Babylonian sites, mainly from Babylon, Sippar and Borsippa. Although Böck mentions the tablet as a manuscript from Babylon in the list of incantations of the standard *muššu'u* series (Böck 2007, 37), and Abusch and Schwemer refer to its Babylonian origin (Abusch-Schwemer 2011, 205), the fragmentary colophon of the tablet does not refer to Babylon or any other Babylonian city.

⁴ Abusch and Schwemer date the tablet between the sixth and third centuries BC (Abusch-Schwemer 2011, 205), Böck does not give information about the dating of the tablet.

⁵ „einen unveröffentlichten Text der Babylonian Collection des British Museum” (Köcher BAM III, p. xxv and BAM II, p. xiii).

⁶ Schwemer 2007a, 112 (KAL 2, no. 49); Abusch-Schwemer 2011, 204-245 (CMAR 1, no. 7.10 ms. J.). The authors transliterated and translated one part of the tablet as a duplicate of the text no. 7.10.1 (BAM V 434-436). They discussed the following lines of the obverse of the tablet: 1-2 (their pp. 224 and 238); 3-9 (pp. 216-219 and 234); 21-31 (pp. 224 and 238); 25-27 (pp. 227-228 and 240). Furthermore, lines 8-9 were transliterated and translated earlier by Finkel (Finkel 2000, 142), and Böck discussed lines 21-22 and their parallels (Böck 2007, 46-47). Finally, Scurlock and Andersen referred to lines 23, 25-26 and 28-29 as parallels of prescriptions against sorcery (*kišpū*) (Scurlock-Andersen 2005, 742:6 and 758:237).

⁷ They identified 21 prescriptions against fever but did not refer to the parallel texts and did not make any comments (Abusch-Schwemer 2011, 225).

therefore her transliteration contains several problems.⁸ In this paper I transliterate and translate the whole tablet, with special focus on the fever prescriptions and their parallels. In my work I collected more parallels than Scurlock,⁹ and I offer alternative readings and interpretations for several passages.¹⁰

The study of this tablet was part my recent research into phylacteries against fever. In my work I identify 11 tablets which include phylacteries against ‘heat’ (*ummu*), permanent heat (*ummu lazzu*), ‘strong heat’ (*ummu dannu*) and *li’bu*. The related prescriptions are attested on the following tablets: VAT 13750+ col. i 28-42 (hand-copy by Köcher, BAM III 315); BM 35512 (unpub.); Rm II 256+ col. ii (hand-copy by Thompson, AMT 63,2 + AMT 19,2); the reverse of A 41 (hand-copy by Köcher, BAM II 147; transliteration and translation by Scurlock, 2014, 407-412) // VAT 13927+ reverse (hand-copy by Köcher, BAM II 148); VAT 13757+ obv. 13-24 (hand-copy by Köcher, BAM II 151); K 2581 obverse (hand-copy by K. van der Toorn, 1985, pl. 1-2; transliteration and translation by Scurlock, 2014, 675-676) // K 6732+79-7-8, 202 (transliteration and translation by Scurlock, 2002, 373:30); BM 42431+ (hand-copy and transliteration by Finkel, 2000, text 51A) // F 232 (Finkel, 2000, text 51B); Bo 339/c+ (hand-copy by Ehelolf, 1938, KUB 29 58) + Bo 569/c (Ehelolf, 1938, KUB 29 59) + Bo 167/c (hand-copy by Köcher, 1953, KUB 37 84) col. v 30-vi 7 (translation and transliteration by Meier, 1939); and the tablet here discussed. The importance of our tablet is twofold: firstly it contains the most complete collection of phylacteries against ‘fever’, and secondly the prescriptions of our tablet have several duplicates from different time and places.

Description and content of the tablet

BM 42272 is a single-column horizontal tablet (24 cm high and 12 cm wide) including 12 prescriptions on the obverse, and 18 prescriptions and a colophon on the reverse. As usually, prescriptions are separated by rulings. According to the fragmentary colophon, the tablet is the 30th extract (*pirsu*) of the series ‘If a man’s skull / brain contains heat’ (*šumma amēlu muḥḥašu umma ukāl*, also known as “UGU series”), and was copied from a wax tablet. The name of the scribe and all other information is lost. The poor condition of the wax exemplar is attested to by several *hepi*-notes (lines 38, 41, 42 and 54). The Neo-Assyrian version of the therapeutic UGU series does not refer to any ‘extracts’,¹¹ but the colophon of a Late-Babylonian tablet from Uruk mentions the 9th ‘extract’ of the series.¹² It could be theorized that in the Late-Babylonian period the Neo-Assyrian version of the series was expanded and re-edited, dividing it into sections.¹³ In the state of our present knowledge the reconstruction of this process is not possible and we do not know how many sections were created during the re-edition of the work.

The content of the tablet is as follows:

⁸ Scurlock 2014, 412-417. In connection with our tablet Scurlock identifies the following parallels: BAM II 147 rev. 5’-16’, BAM II 148 rev. 7’-18’, BAM III 315 i 38-41, K 2581 obv. 1’-19’ and BM 35512 obv. 1-3, 14-19.

⁹ For instance, Scurlock rightly identified obv. 1-3 and 14-19 on BM 35512 as parallels but she did not mention that lines 4-13 and 20-26 are also parallel with our text. I identified further parallels on two tablets: Rm II. 256 + 79-07-08, 148 (AMT 63,2+AMT 19,2) ii 12’-13’ and VAT 13757 + 13939 + 13987 (BAM II 151) obv. 13-24

¹⁰ My alternative interpretation can be found in the following prescriptions: 32-36, 37-38, 39-44, 66-67, 68-69 and 82.

¹¹ The manuscripts of the Neo-Assyrian mini-series originate mainly from 7th century Niniveh and Aššur. For the edition of the series, see UGU I (Worthington 2003; Worthington 2005) and UGU II (Attia-Buisson 2003).

¹² SpTU I no. 44 (Hunger 1976).

¹³ The colophon of BM 35512 mentions the 34th extract of the tablet: 34 *nis-ḥu* Diš NA UGU-šú KÚM ú-kal bul-tu GABA.RI É ¹*dà-b*[i-bi ...] = 34th extract from the (series) “If a man’s skull /brain contains heat”, medicines according to the original tablet from the house of Dabi[bi]

Obverse

- 1-2: Fragmentary therapeutic treatment (probably a potion) against witchcraft, using five plants.
3-9: List of 25 plants for mental (lit. internal) well-being (*tūb libbi*), against witchcraft and curse.
10-18: The incantation “I am the Vigil, sister of Marduk” (*anāku nubattu aḫāt Marduk*) and its connected ritual to resolve sorcery and curse.
19-20: List of seven plants against curse.
21-22: Therapeutic treatment (potion) against curse, using four plants and the incantation “Ea cast (the incantation)” (*iddi Ea*).
23-24: Therapeutic treatment (potion) to stop the flow of saliva, using four plants.
25-27: Therapeutic treatment (potion) to stop the constant flow of saliva, using seven plants.
28-31: Therapeutic treatment (ointment) to stop the flow of saliva, using nine plants and *annuharu*-alum.
32-36: Therapeutic treatment (ointment) against fever, using ten plants and a live lizard as well as an incantation “The Sky is destroyed, the Earth is destroyed”.
37-38: Therapeutic treatment (ointment) against fever, using four plants.
39-43: Therapeutic treatment (ointment) against fever, using dust from various places, an amulet and the incantation “Lamaštu, the child of Anu”.

Reverse

- 45-48: Therapeutic treatment (ointment) against fever, using three plants and a phylactery made from various hairs and four plants.
49-53: Therapeutic treatment (ointment) against fever, using a *ḫallulāja*-insect and fumigation with rancid oil and sweat from a horse.
54-63: Therapeutic treatment (ointment) against fever, using dust from various places, plants and a live lizard, as well as an incantation and an amulet (putting a live lizard into a reed tube or reed mat and closing it with black textile).
64-65: Therapeutic treatment (fumigation) against fever, using six drugs.
66-67: Therapeutic treatment (ointment) against fever and phylactery using a specific dust, animal drugs mixed in oil.
68-69: Therapeutic treatment (ointment) and phylactery against fever using animal drugs and one plant.
70-71: Phylactery against fever, using plant, animal drugs and a soiled rag, as well as a fumigation with animal drugs, one plant, a soiled rag and combed hair.
72: Phylactery against fever, using animal hair and ‘human bone’.
73: Phylactery against fever, using animal hair and a plant.
74-75: Phylactery against fever, using animal hair and a plant, and a therapeutic treatment (ointment) using a plant mixed in oil.
76-77: Phylactery against fever, using animal drugs, stones and plants.
78-79: Phylactery against fever, using animal hair, a fumigation with plants over *nikiptu*-coals, and a therapeutic treatment (ointment) used coral mixed in oil.
80: Phylactery against fever, using animal drugs and a plant.
81: Phylactery against fever, using plants.
82: (Fragmentary:) phylactery against fever, phylactery using animal drug and a plant.
83: Phylactery against fever, using plants.
84: Phylactery against fever, using a plant mixed in oil.
85: (Fragmentary:) catchline or prescription using at least one plant against fever
86-88: colophon

We can divide the above content of the tablet into three text units: 1) five therapeutic prescriptions and two incantations to undo witchcraft (*ušburruda*) and curses (*namerimburruda*) (lines 1-22); 2) three therapeutic prescriptions to ‘stop the flow of saliva’ (lines 23-31); 3) twenty one prescriptions against ‘heat’ (*ummu*) (lines 32-85). The flowing saliva could be interpreted as one of the typical symptoms of sorcery (*kišpū*) and the complementary character of witchcraft, curse and sorcery seems clear.¹⁴

On the other hand, formal differences between the three main text units can be observed. The prescriptions to undo witchcraft and curses do not contain any medical rubrics (such as “If somebody has such-and-such symptoms, he is ill with such-and-such” or “in order to release so-and-so”): all these prescriptions are lists of healing plants without any reference to the method of therapy. In contrast, the prescriptions against *kišpū*-sorcery always have a symptom description. The prescriptions against ‘heat’ (*ummu*) start with the incipit (*diš na kúm dab-su* “If somebody has been seized by fever”) or ditto signs. This medical incipit occurs three times on the tablet (lines 32, 49 and 85).¹⁵ The third occurrence of the incipit seems to be a catchline, but the first and the second references formally divide the list of fever prescriptions into two sections: the first section from lines 32 to 48 and the second lines 49-84. The separation of the two fever sections was indicated by double rulings after the first section (between the lines 48 and 49). All of the remaining fever prescriptions start with a ditto sign. The first fever section has four prescriptions and the second has sixteen. The indication of the broken condition of the original tablet (*hepi*) is attested several times in the first section (in lines 38, 41 and 42), but only once (line 54) in the second section. It can also be observed, that the treatments for fever are quite variable, including therapeutic treatments (generally ointments or fumigation) and especially phylacteries. The fever prescriptions mainly use plants and various magical-medical drugs like dust from various places, animals, hair from different animals, etc. The vast majority of the healing procedures involve phylacteries and they are often applied together with an ointment or fumigation.¹⁶

No duplicate of the whole text is known to me, but several parallels or text variants of individual prescriptions can be identified in the published medical tablets from Aššur and Niniveh. Since Abusch and Schwemer collected the parallels of the prescriptions against curse, oath and sorcery,¹⁷ my work focuses on the parallels to the fever prescriptions, with special emphasis on the phylacteries. Most of the parallels occur on two tablets. One of these is the list of phylacteries against fever in BAM III 315 col. i 28-42, which contains a total of eight prescriptions; five of these parallel ones in our tablet. The other is the unpublished BM

¹⁴ Schwemer (2007b, 66; 2011, 429-430). The symptom descriptions of the various types of „magical diseases” were not analysed separately, but Schwemer identified the typical symptom complexes for „magical diseases” as follows: headache, vertigo, pain of limbs, paralysis, deafness, bodily pain, nausea, depression, fear, embarrassment, flow of saliva, bleeding of the mouth, loss of libido and impotence. It can be noted, that the paralysis, deafness, depression, fear and flow of saliva as symptoms can be attested in just all of the symptom descriptions (Schwemer 2007b, 167 and 169-179).

¹⁵ This incipit is attested only in three other therapeutic tablets (BAM II 143 obv. 1, BM 35512 obv. 1 and BAM III 315 i 28), but a similar incipit referring to ‘internal heat’ (*KÚM ŠÀ = ummi libbi*) occurs several times in the *suālu* series (BAM VI 579 i 46; 51; 59; BAM VI 579 i 61 // BAM II 174 rev. 4.; BAM VI 579 ii 1 // BAM II 174 rev. 7) and the catalog of medical texts from Aššur contains this incipit: *DIŠ NA ŠÀ-ŠÚ KÚM DAB-it* (YBC 7146 obv. 14’, Beckman-Foster 1988, 12, no. 9b).

¹⁶ The complementary or auxiliary aspect of the phylactery is attested in the prescriptions and also in some letters of the Neo-Assyrian royal scholars. For example, Urad-Nanaya, the chief physician of Esarhaddon, wrote to the king that he had prepared and sent to the king various therapeutic medicines (lotion, *šilbānu*-medication and ointment) together with a phylactery (Parpola, 1993, SAA 10, no. 315), and Ikkāru, the successor of Urad-Nanaya, likewise wrote a letter mentioning both a therapeutic treatment and a phylactery (Parpola 1993, SAA 10, no. 328).

¹⁷ See note no. 6.

35512, which includes 13 parallel prescriptions. It can be observed that the parallels are not exact duplicates, and some prescriptions have several extant text variants.¹⁸

Transliteration and translation

Obverse

1. ʾÚ.ʾKUR.RA ʾKUR.KUR ʾLAG.ʾA.ŠÀ.GA ʾsah-lʾ[u-ú¹⁹ ...]
2. 5 Ú.MEŠ UŠ₁₁.BÚR.RU ina ʾxʾ[...]
3. ʾtar-muš ʾIGI-lim ʾIGI-ešrā {ú} ʾkur.ʾxʾ²⁰[...]
4. ʾúr-nu-ú ʾti-iáʾ(text: za)-a-ti ʾnuʾ.LUḪ.Ḫ[A ʾsah-lu-ú]²¹
5. GAZI^{sar} ʾakʾ-tam ʾgišGEŠTIN.KA₅.A ʾ<LUḪ.>MAR.TU [...]
6. NUMUN ʾMIN MUN <eme->sal-lim ʾSIKIL ŠINIG NUMUN Š[INIG ^{šim}LI²]
7. NUMUN ^{šim}LI ʾA.ZAL.LÁ NUMUN ʾMIN ʾIN.[NU.U]Š

8. 25 Ú.ḪÁ²² ŠÀ.DU₁₀.GA UŠ₁₁.BÚR.RU.DA u NAM.ʾÉRIMʾ.[BÚ]R.R[E]
9. GABA.RI ir-ni-ni-ni

10. ÉN ana-ku [n]u-bat-ʾtu₄ʾ a-ḫat^dAMAR.UTU^dza-ap-pi i-ra-an-ʾnīʾ
11. ^dbal-lu₄ʾ ʾúʾ-li-dan-ni^dLÚ.ḪUŠ ʾanaʾ li-qu-ti ʾilʾ-qa-an-ni
12. [ana-á]š-ši ŠU.SI.MEŠ.MU ina bi-rit^dza-ap-piʾ u ^dbalʾ-lu₄ ʾú-šeš-šib
13. ʾušʾ-[e-e]š-šib ina IGI.MU^d15 GAŠAN GAL-tu₄ a-pi-lat ʾkiʾ-[m]u-ʾúʾ-a ŠE[Š] ʾ^dAMARʾ.UTU
14. um-m[i] U₄-15-KAM AD-a u₄-mu KI-ia-a-ma lip-šu-ru ka-la [ta-ma]-a-ti
15. ma-mit šá at-tim-mu-ú la ʾú-qar-ra-ab re-mé-nu-ú^dA[MAR.UT]U ʾTU₆.ÉNʾ

16. DÙ.DÙ.BI ina nu-bat-ti ÉN an-ni-ti ana UGU Ú UŠ₁₁.BÚR.ʾRUʾ.DA
17. u N[AM.É]RIM.BÚR.RU.DA ŠID-ma U₄-3-KAM U₄-7-KAM U₄-16-KAM ʾŠUBʾ²-ma
18. ki[š-pu] ʾúʾ NAM.ÉRIM pa-áš-ru

19. Ú.[KUR.RA] ʾúʾḪAR.ḪAR ʾNU.LUḪ.ḪAʾ GAZI^{sar} sah-lu-ú
20. ʾ[LAG.A]ʾšáʾ.GA ʾúr-nu-ú [7] ʾúʾ.[ḪÁʾ] ʾšáʾ NAM.ÉRIM

21. ʾ[IGI-lī]m ʾIGI-ešrā ʾtar-muš ʾSUḪUŠʾ² ʾgišḪAB 4 ʾÚ.ḪÁʾ [šáʾ]
22. NA[M.ÉR]IM.<BÚR.RU>.DA ina KAŠ NAG-šú ÉN id-di^dé-ʾa ŠIDʾ-nu

23. DIŠ NA il-la-tu-šú il-la-ku NU KU₅.MEŠ ana TI-šú ʾIGI-lim
24. ʾtar-muš ʾeli-kul-la NUMUN ʾIN.NU.UŠ ba-lu pa-tan a-ḫe-e NAG

25. DIŠ NA il-la-tu-šú ina KI.NÁ-šú-ma ina kal u₄-mi lu ina kal GE₆ DU.MEŠ-ma
26. NU KU₅.MEŠ ana TI-šú ʾḪAR.ḪAR ʾKUR.KUR ½ GÍN an-nu-ḫa-ra ŠINIG
27. ILLU [š]^{im}BULUḪ ^{šim}GÚR.GÚR ^{šim}LI ina KAŠ NAG-šú

¹⁸ Our analysis of the parallels and text variants for BM 42272 confirms the observation of Mark Geller, who states that the therapeutic prescriptions do not form a canonical composition including duplicates from various archives like the standard magical series. The process of duplicating individual therapeutic prescriptions seems unique and it can be attested in different types of medical tablet (plant lists, amulet lists, excerpt tablets, library tablets etc.) (Geller 2010a, 97-98). We can suppose that the different text variations of the individual prescriptions could have originated from the various text traditions or different scholarly interpretations. In my paper the terms ‘parallel text’ and ‘text variant’ are used with different meanings. By ‘parallel text’ those prescriptions are meant which show only orthographical differences. The term ‘text variant’ means little textual differences between the manuscripts. For instance the order of the healing materials can differ in the various manuscripts or one manuscript can contain more healing material than the other. Another feature of the prescriptions is that the various manuscripts omit or add technical steps in the preparation or application of the medicament.

¹⁹ The restoration of the syllabic writing of *sahlû* (*sah-lu-ú*) is based on line 19.

²⁰ Abusch and Schwemer reconstructed the plant name as ú ú kur ʾbaʾʾ [...] (Abusch-Schwemer 2011, 216 and 234). Based on the parallels, the broken part of the line contains two healing plants (ʾKUR.KUR ʾKUR.RA) but the name of the fragmentary drug remains obscure.

²¹ Contra Abusch-Schwemer: ʾxʾ ʾs[ah-lu-u]. The restoration of the syllabic writing of *sahlû* (*sah-lu-ú*) is based on line 19.

²² Abusch-Schwemer: Ú, but Finkel’s transliteration is correct (Finkel 2000, 142).

28. DIŠ NA [i]l-la-tu-šú DU.MEŠ-ma A.ZU u MAŠ.MAŠ KU₅-sam la i-le- 'i-i
 29. ana T[I-š]ú^úIGI-lim^úIGI-ešrā^útar-muš^úNU.LUḪ.ḪA^úḪAR.ḪAR
 30. ^ú[KUR.K]UR^úEME.UR.GI₇^úIN.NU.UŠ NAGA.SI [a]n-nu-ḫa-ra
 31. [Ú].^úH^ú[Á] ^úšú^ú-nu-tim 1-niš SÚD ina Ì.GIŠ BĀRA.GA LĀL u GEŠTIN N[U p]a-tan NAG-ma DIN
 32. DIŠ NA [KÚ]M DAB-su^úGAMUN^úsar^úkam^ú-man-tú^úkam-ka-[d]u
 33. ^úEME.UR.GI₇ ŠIM.^dMAŠ NITA u MUNUS ŠIM BABBAR^{šim}[L]I^úḪAR.SAG[^s]ar^{giš}GEŠTIN.KA₅.^úA
 SIG₇^ú
 34. KUŠ UZU.DIR.KUR.RA 1-niš¹(text: u) SÚD ina Ì.GIŠ ḪI.ḪI ana^{urudu}ŠEN^ú.TUR DUB-ak EME.ŠID
 35. TI-sa ana ŠĀ ŠUB-di ina DÈ^úŠEG₆^ú-[šal] ^úGIM^ú ip-ta-ru-ú^úE₁₁-ma ta-na-^úsuk^ú
 36. tu-kāš-ša ÉN AN BA.GUL KI BA.^úGUL^ú 3-šú ŠID-ma ŠĒŠ-su-ma DIN
 37. DIŠ KIMIN^úan-ki-nu-tú^{šim}LI^{šim}GÚR.GÚR^{šim}GAM.MA 1-niš^úta-sāk^ú [ina] ^úI^ú ḪI.ḪI
 38. ŠĒŠ-su šum₄-ma EN.[TE].NA ina DÈ tu^{he-pi}
 39. DIŠ KIMIN SAḪAR SILA.LÍM.MA ^úSAḪAR^ú É ĒŠ.DAM.MA SAḪAR KÁ É.GAL¹ (text: É KÁ GAL)
 SAḪAR KÁ É DINGIR
 40. SAḪAR KÁ É^úKURUN.NAM SAḪAR KÁ É^úMUḪALDIN SAḪAR KÁ É^úKA.PÌRIG¹ (text: MUŠ)
 41. SAḪAR^{giš}MÁ.DIRI.GA SAḪAR kar-ri u né-bir ina Ì.ḪI.ḪI Á LÁ.LA^{he-pi}-šá ŠĀ-šá
 42. u BAD-šá TI KEŠDA tara-kas^{he-pi} ina UGU¹ (text: BAD KA) GIŠ.^{he-pi}^úBI^ú ŠID-nu ÉN^dDÌM.ME
 43. DUMU AN.N[A] 7-šú ana IGI^dUTU ana ŠĀ Ì.GIŠ ŠID-nu mé-el-tú ina GÚ-šú GAR-an ù Ì.GIŠ
 an-na-a
 44. ŠĒŠ-su-ma DIN

Reverse

45. DIŠ KIMIN^úša-su-un-tú^úáp-ru-šá^{giš}GEŠTIN.KA₅.A ḪĀD.DU SÚD ina Ì.GIŠ
 46. ḪI.ḪI <ina>^{na4}BUR ALGAMES tu-ba-ḫar-ma ŠĒŠ-su^{sig}ḪÉ.ME.DA SÍG UR.MAḪ
 47. SÍG MUNUS.ÁŠ.GĀR 1-niš DUR NU.NU^úEME.UR.GI₇^úIGI-lim^úLÚ-a-nu
 48. ^úLAL ŠURUN^dŠERIS KI-šú-nu ina DUR NIGIN-mi ina GÚ-šú [GAR-an-m]a ina-eš
 49. DIŠ NA MIN KÚM DAB-su ḫal-^úlu^ú-la-a-a ina Ì ŠĒŠ-su [... ina] DÈ SAR-šú
 50. ANŠE.KUR.RA pu-ḫa-la ina^{giš}GIGIR ana GÙB LĀ-su-ma ^úx^ú[x] šá GÙB
 51. Ì.UDU LIBIR.RA tu-kaš-ša tu-kaš-šad-ma ANŠE.KU[R.RA IR^ú ŠU]B^ú-di-^úma^ú
 52. IR šu-a-ti^úGIG ŠĒŠ Ì.UDU U₄-um DAB-šú ina [DÈ ...] 2-^úšú^ú
 53. 3-šú tu-qat-tar-šú a-ḫu-ú^úú-qat-tar-šu-ma TI [...]
 54. DIŠ KIMIN ina AN.[B]IR₉ SAḪAR GIS[SU] ^úu^ú [U]D.DA TI-qé-ma^{he-pi} ^úx^úx^úx^ú
 55. SAḪAR KU[N₄] IGI-i SAḪAR KI.TA ^úMUNUS^ú šá Ù.TU KU₅-si SAḪAR K[I].M[AḪ] ^úku^ú[R.ZI]^{sar}
 56. SÚD i[na] ^úI^ú BUR ḪI.ḪI^{na4}BUR ALGAMES ina DÈ ŠEG₆-šal EME.ŠID TI-^úsa^ú ana ŠĀ [ŠU]B-^údi^ú
 57. E₁₁-[m]a ta-na-suk ana ŠĀ ki-a-am ŠID-nu ÉN ki-i UD.DA KÚM-im
 58. ki-^úi^ú[GIS]SU lik-ša ki-i ZAG.DU₈¹ (text: GA) ana ZAG.DU₈¹ (text: GA) ^úla^ú i-qer-ru-bu mu[r-
 š]u
 59. NENNI [A NE]NNI a-a iq-rib-šú ki-ma KUN₄¹ (text: ID+LU) [l]i-kab-bi-su-šú-ma ma-am-man
 60. a-a [ir-š]i ^úki^ú-ma pi-sa-an-na ana ur-ri-šú u ti-bi-šú la iz-zi-bu mur-šu
 61. a-a in-né-zi[b ki]-ma mi-tu la i[n]-nu-ú ÉLLAG-su GIG ÉLLAG-su
 62. a-^úa^ú i-ni^úTU₆^ú ÉN ÉN 7-šú ana ŠĀ ŠID-ma ŠĒ[š-s]u EME.ŠID TI-ma
 63. ana š[À-b]i ŠUB-di ina TÚG GE₆ ^úKÁ^ú-š[ú KEŠD]A ina GÚ-šú GAR-ma DIN
 64. DIŠ KI[MIN] Ì.UDU ÉLLAG GU₄ GE₆ A.GAR.^úGAR^ú M[AŠ].DĀ SI DĀRA.MAŠ ĠIR.PAD.DU
 NAM.LÚ.U₁₈.LU
 65. NAGA.[SI] PÍŠ₁₀.^dÍD ina DÈ [t]u-qat-tar-šú-ma TI
 66. DIŠ K[IMIN] ^úIGI-ešrā^ú SAḪAR KI.TA MUNUS ^úšá^ú Ù.TU pár-sat É NIM lab-bi-^úni^ú
 67. ina Ì.GIŠ ina^{sig}AKA
 68. DIŠ KIMIN AŠ ša ^úNIM^ú i-bar-ru ḫal-lu-la-a-a NIM UR.GI₇

69. ^úEME.UR.GI₇ *ina* Ì.GIŠ *ina* KU[Š]

70. DIŠ KIMIN ^ú*u₅-ra-an-nam* É NIM <*lab-bi-ni*> ^{túg}NÍG.ṚDÁRA.ŠU.LÁL^Ṛ *ina* GÚ-ŠÚ BAR MUŠ
71. *um-me* GÍR.TAB ZĀ.ḪI.LI^{sar} ^{túg}NÍG.DÁRA.ŠU.LÁL SÍG.ŠAB *ina* DÈ SAR-ŠÚ

72. DIŠ KIMIN ṚSÍG^Ṛ UGU.DU₆.BI GÌR.PAD.DU NAM.LÚ.U₁₈.LU *ina* KUŠ *ina* GÚ-ŠÚ GAR-*an*

73. DIŠ KIMIN AŠ ša NIM *i-bar-ru* *ina* ^{sig}ÀKA

74. DIŠ KIMIN GE₆ PAP.ḪAL ANŠE GE₆ PAP.ḪAL ANŠE.KUR.RA KUR.RA Ṛšá ^{lú}ṚAŠGAB²³ *ina* KUŠ
DÙ.DÙ
75. *u* ^ú*áp-ru-šá* *ina* Ì.GIŠ

76. DIŠ KIMIN BAR MUŠ GÌR.PAD.DU NAM.LÚ.U₁₈.LU *um-me* GÍR.TAB ^{túg}NÍG.DÁRA.ŠU.LÁL ^{na4}*kut-*
pa-a
77. ^{na4}*mu-ša* ^ú*ša-šu-un-tú* *ina* [KU]Š

78. DIŠ KIMIN SÍG ANŠE.KUR.RA SÍG UR.MAḪ SÍG UR.BAR.RA SÍG UR.GI₇ GE₆ *ina* KU[Š] DÙ.DÙ-*pí*
79. *ina* GÚ-ŠÚ GAR-*an* Ú.KUR.RA *saḫ-lé-e* *ina* DÈ *ni-kip-tú* KA *tam-tim* *ina* Ì.GIŠ [Š]ÉŠ-*su-ma*
[DIN]

80. DIŠ KIMIN PÉŠ.SÌLA.GAZ Ú ^dDÌM.ME *ina* ^{sig}ÀKA NIGIN-*mi* *ina* GÚ-ŠÚ GAR-*a*[*n*]

81. DIŠ KIMIN ^{giš}GEŠTIN.KA₅.A ^úIN.NU.UŠ *ina* KUŠ [...]

82. DIŠ KIMIN SAG.DU SU.TIN¹(text: UD)^{mušen} ^úGÌR.UGA^{mušen} šá 7 SAG.DU.MEŠ Ṛx^Ṛ [...]

83. ṚDIŠ KIMIN^Ṛ ^úLAL ^{šim}LI *ina* ^{sig}ÀKA NIGIN-*mi* [...]

84. ṚDIŠ^Ṛ KIM[IN] PA ^{giš}DÌḪ *ina* Ì.GIŠ [*ina*] Ṛ^{sig}ÀKA^Ṛ [NIGIN[?] ...]

85. [DIŠ N]A KÚM DAB-*su* ^ú*an-ki-nu*-[*tú*[?] ...]

86. 30 *pir-su* DIŠ ṚNA^Ṛ U[GU-ŠÚ KÚM *ú-kal*...]

87. ^{giš}DA Ṛx x^Ṛ [...]
88. SAR-*ir* I[M.GÍD[?].DA[?] ...]

²³ The transliteration and translation of KUR.RA Ṛšá ^{lú}ṚAŠGAB is based on the interpretation of KUR.RA šá ^{lú}AŠGAB = *kammu ša aškāpi* = ‘fungus of leatherworker’ (CAD A2, p. 444 sub *aškāpu*), contra the different interpretation in CAD U (p. 71 sub *ulāpu*): *kurru ša aškāpi* = fuller’s paste.

¹*nīnû*-plant, *atā'īšu*-plant, 'field-clod'-plant, *sahl[û]*-plant, ...-plant]. ²Five plants for undoing witchcraft, in x [...]

³Lupin, 'heals-a-thousand'-plant, 'heals-twenty'-plant, ...- plant [...] ⁴*urnû*-plant, *tīyatu*-plant, *nuḥurtu*-plant, [*sahlû*-plant], ⁵*kasû*-plant, *aktam*-plant, 'fox-vine'-plant, *šibburratu*-plant, [...]

⁶seed of the same plant, *emesallu*-salt, *sikillu*-plant, tamarisk, [tamarisk] seed, [*burāšu*-juniper?] ⁷*burāšu*-juniper seed, *azallû*-plant, seed of the same plant, *maš[takal-soap]*wort.

⁸Twenty five plants for mental (lit. internal) well-being, undoing witchcraft and undoing curse. ⁹Copy by *Ilī-rēm-anni*.

¹⁰Incantation. I am the evening, sister of Marduk. The Pleiades conceived me. ¹¹The god Bālu gave birth me, Luḥušû took me as an adopted child. ¹²[I ra]ise my fingers, I install (them) between the Pleiades and Bālu. ¹³ In front of me I have installed Ištar, the mighty mistress who answers instead of me. (My) brother is Marduk, ¹⁴my mother is the fifteenth day (of the month) (and) my father is the first day (of the month), (they are) with me. May they absolve all [oa]ths! ¹⁵May merciful Marduk not bring near the oath that I swore! Incantation formula.

¹⁶Its ritual: ¹⁷you recite ¹⁶this incantation in the evening over the plant for undoing witchcraft (and) ¹⁷undoing the 'curse'. You recite (it) for three days, seven days (and) sixteen days and ¹⁸the wi[tchcraft] and curse will be undone.

¹⁹[*atā'īšu*]-plant, *ḥašû*-plant, *nuḥurtu*-plant, *kasû*-plant, *sahlû*-plant, ²⁰'field-clod'-plant, *urnû*-plant. [Seven] plants for curse.

²¹'[Heals]-a-thousand'-plant, 'heals-twenty'-plant, lupin, madder root. Four plants [for?] ²²undoing a curse. You have him drink (them) in beer (and) recite the incantation "Ea cast (it)".

²³If a man's saliva is flowing (and) cannot be stopped, to cure him: he drinks 'heals-a-thousand'-plant, ²⁴lupin, *elikulla*-plant, *maštakal*-soapwort seed, separately on an empty stomach.

²⁵If a man's saliva is flowing (while he is lying) on his bed either all day or all night and ²⁶cannot be stopped, to cure him: You have him drink *ḥašû*-plant, *atā'īšu*-plant, ½ sheqel *annuhara*-alum, tamarisk, ²⁷*baluḥḥu*-resin, *kukru*-plant, (and) *burāšu*-juniper in beer.

²⁸If a man's saliva is flowing and neither the physician nor the exorcist are able to stop it ²⁹to cu[re h]im: 'heals-a-thousand'-plant, 'heals-twenty'-plant, lupine, *nuḥurtu*-plant, *ḥašû*-plant, ³⁰*atā'īšu*-plant, 'dog's tongue'-plant, *maštakal*-soapwort, 'horned' salt-plant, *annuhara*-alum.

³¹You pound these plants together; he drinks (it) on an empty stomach in filtered oil, syrup and wine, then he will recover.

³²If a man has been seized by heat, ³⁴you pulverize together ³²cumin, *kammantu*-plant, *kamkadu*-plant, ³³'dog's tongue'-plant, male and female *nikiptu*-plant, 'white aromatic', *burāšu*-juniper, *azupīru*-plant, fresh 'fox-vine', ³⁴rind of fungus. You mix (them) in oil, you pour (them) into a bronze *tamgussu*-vessel, ³⁵you throw a live ³⁴lizard ³⁵into it (and) boil (the medicine) on coals. When (the medicine) overflows, you lift (it) out and remove (the lizard), ³⁶cool (the medicine) (and) recite the incantation „The Sky is destroyed, the Earth is destroyed” three times, then you salve him and he will recover.

³⁷If ditto you crush together *ankinūtu*-plant, *burāšu*-juniper, *kukru*-aromatic, *šumlalû*-aromatic, you mix [with] oil, ³⁸salve him. If (it is winter you ^{broken} on coals.

³⁹If ditto, you mix in oil dust from the crossroad, dust from a tavern, dust from the gate of a palace, dust from the gate of a temple, ⁴⁰dust from the gate of the brewer's house, dust from the gate of the cook's house, dust from the gate of the incantation priest's house, ⁴¹dust from the ferry-boat, dust from the harbour and ford, ⁴²you take ⁴¹the wing of an owl, its ^{broken}, its heart ⁴²and its blood, tie a knot (and) recite ^{broken} onto the ^{broken}-tree (and) ⁴³recite ⁴²the

incantation „Lamaštu ⁴³the offspring of Anu” before Šamaš seven times over the oil, and place the phylactery around his neck. Moreover ⁴⁴salve him ⁴³with this oil ⁴⁴ then he will recover.

⁴⁵If ditto you dry *šašuntu*-plant, *aprušu*-plant, ‘fox-vine’-plant, crush (and) ⁴⁶mix (them) ⁴⁵with oil ⁴⁶(and) cook (in) *algamišu*-stone vessel, then salve him. ⁴⁷You twine together ⁴⁶red wool, hair of a lion, ⁴⁷(and) hair of a female kid into yarn. ⁴⁸You wrap ⁴⁷‘dog’s tongue’-plant, ‘heals-a-thousand’-plant, *amīlānu*-plant, ⁴⁸*ašqulālu*-plant, ‘ox-dung’ with them in yarn. You [place] (it) around his neck, (and) he will recover.

⁴⁹If somebody has been seized by heat on a second time you salve him with a *ḥallulāya*-insect in oil [...] (then) you fumigate him over [...] embers]. ⁵⁰You harness a male horse to a wagon on the left side and ⁵¹you cool down ⁵⁰the left side of [the horse] ⁵¹with rancid (lit.: old) tallow. You drive (the horse) and the horse [will sw]eat[?], then ⁵²you salve the ill man with this sweat. ⁵³You fumigate him ⁵²two times ⁵³(and) three times ⁵²over [...] embers (with) tallow on the day when it (= the illness) seized him. ⁵³(If) a stranger fumigates him and he will recover.

⁵⁴If ditto, you take dust from shady and sunny (places) at midday and ^{broken} ‘...’

⁵⁶You crush ⁵⁵dust from the front threshold, dust from under a woman who has ceased giving birth, dust from the grave and *samīdu*-plant, ⁵⁶mix (them) in oil from a *būru*-bowl, you boil (the medicine) over coals in a vessel of *algamešu*-stone. You put a live lizard into it. ⁵⁷You lift (the medicine) out and remove (the lizard), (then) recite into it as follows: Incantation - he is as hot as midday, ⁵⁸may he be cool as shade! As doorjamb does not approach doorjamb, let the illness ⁵⁹not approach so-and-so son of so-an-so. Let them tread upon him like upon the threshold, ⁶⁰(then) he will catch (lit. acquires) none! As one does not allow the drainpipe to be separated or get out, so may the illness ⁶¹not be allowed (to move).²⁴ As death does not change his kidney, may the sick man ⁶²not change his kidney. Incantation formula. You recite the incantation seven times on (it) and you salve him. You take a lizard and ⁶³put it inside. You tie its (i.e. the reed tube’s)²⁵ opening with a black textile, you put it around his neck and he will be cured.

⁶⁴If ditto, you fumigate him over embers (with) tallow from the kidney of a black ox, dung of a gazelle, stag’s horn, ‘bone-of-mankind’ ⁶⁵‘horned-*uḫūlu*’-plant, *kibrītu*-sulphur and he will recover.

⁶⁶If ditto, ‘heals-a-twenty’-plant, dust from under a woman who has ceased giving birth, ‘nest-of-*labbinu*-fly’ ⁶⁷(mixed) with oil: (you wrap them) in a tuft of wool.

⁶⁸If ditto, ‘fly-catching spider’, *ḥallulāya*-insect, dog fly, ⁶⁹‘dog’s tongue’-plant (mixed) in oil: (you wrap them) in leather.

⁷⁰If ditto, *urānu*-plant, ‘nest-of-*labbinu*-fly’, soiled rag: (you place it) around his neck, ⁷¹(and) fumigate him over embers with scales of a serpent, mother scorpion, *saḫlū*-cress, soiled rag, combed-out hair.

⁷²If ditto, put monkey hair, ‘human bone’: (you wrap them) in leather around his neck.

⁷³If ditto, ‘fly-catching spider’: (you wrap it) in a tuft of wool.

⁷⁴If ditto, black (hair from) the upper leg of donkey, black (hair from) the upper leg of horse and ‘leatherworker’s fungus’: you wrap (them) in a leather ⁷⁵and (salve him) with *aprušu*-plant (mixed) with oil.

⁷⁶If ditto, scales of a snake, ‘human bone’, mother scorpion, soiled rag, black frit, ⁷⁷*mūšu*-stone, *šašuntu*-plant: (you wrap them?) in leather.

²⁴ Contra CAD T p. 390 sub *tību*. The translation of this sentence was suggested by H. Stadhouders.

²⁵ The restoration is based on a parallel text in K 2581 obv. 19.

⁷⁸If ditto, you wrap horse hair, lion hair, wolf hair, black dog hair in leather, ⁷⁹place (it) around his neck, (and fumigate him) with *nīnû*-plant (and) *sahlû*-cress over *nikiptu* embers, (then) salve him with coral (mixed) in oil and he will recover.

⁸⁰If ditto, you wrap shrew-mouse, 'plant-of-Lamaštu' in a tuft of wool, (and) place (it) around his neck.

⁸¹If ditto, 'fox-vine'-three, *maštakal*-soapwort: [you wrap[?] (them)] in leather [...]

⁸²If ditto, head of a bat, 'raven's-foot'-plant with seven head [...]

⁸³If ditto, you wrap *ašqulālu*-plant, *burāšu*-juniper in a tuft of wool [and place (it) around his neck]

⁸⁴If ditto, [you wrap] branch of *baltu*-three (mixed) in oil a tuft of wool [(and) place (it) around his neck]

⁸⁵[If somebody] has been seized by heat, *ankinūtu*-plant [...]

⁸⁶30th section (from the series) 'If a man's br[ain contains heat'] [...]

⁸⁷wax tablet xx [... according to its original]

⁸⁸copied. [Long] tablet [...]

Notes**Lines 3-9**

For the identification of this prescription, see Köcher BAM V xi (sub no. 430 vi', 8-18).

The sequence lupin, 'heals-a-thousand'-plant, 'heals-a-twenty'-plant (^ú*tar-muš* ^ú*IGI-lim* ^ú*IGI-ešrā*) is frequent in medical texts, and occurs three times on our tablet (in lines obv. 3, 21 and 29).²⁶

The name '*ir-ni-ni-ni*' was interpreted by Finkel as a corruption of É ^mDÙ.DÙ.DÙ (Finkel 2000, 142:14).

Lines 10-18

For parallels to the incantation, see Stol 1992, 251-255.²⁷ The incantation was transliterated and interpreted also by Livingstone.²⁸ The description of the connected ritual (lines 16-18) is attested only in our text.

Lines 19-20

The prescription has two parallels (BAM II 161 iii 8'-10' and BAM II 174 rev. 27-28) both of them part of a list of prescriptions against 'ban'. The parallels of the two BAM tablets were noted by Köcher in the second volume of BAM²⁹ and Schwemer noted that the previous prescription in BAM II 161 is parallel to the first prescription on our tablet.³⁰ Abusch and Schwemer transliterated the relevant prescription of BAM II 161 but they did not discuss the parallel passages.³¹ It can be observed that BAM II 161 iii 8'-10' could be interpreted as a parallel text and BAM II 174 rev. 27-28 as a text variant of our prescription.

1. a obv. 19-20a ^ú[KUR.RA] ^úḪAR.ḪAR ^úNU.LUḪ.ḪA ^{sar}GAZI *saḫ-lu-ú*²⁰
^ú[LAG.A] ^úŠA^u.GA ^ú*ur-nu-ú*
 b iii 8'-9' ^úKUR.RA ^úḪAR.ḪAR ^ú*nu-hur-tú*^{9'} ^{sar}GAZI *saḫ-lé-e*^ú LAG.AŠA⁵ ^{sim}GÚR.GÚR
 c rev. 27. ^úKUR.RA ^úḪAR.ḪAR ^úNU.LUḪ.ḪA *saḫ-lé-e* ^{sar}GAZI ^úLAG.AŠA⁵ ^ú[...]
2. a obv. 20b [7] ^úḪA^u ^úŠA^u NAM.ÉRIM
 b iii 10' 7 ^úNAM.ÉRIM UŠ¹¹.BÚR.RU.DA
 c rev. 28. ^úḪAR.SAG 8 ^úMEŠ NAM.ÉRIM.BÚR.RU.DA *ina* KAŠ ^úKÚRUN.NA NA[G-ma
 TI]

¹*nīnû*-plant, *ḫašû*-plant, *nuḫurtu*-plant, *kasû*-plant, *saḫlû*-plant, 'filed-clod'-plant, *urnû*-plant (only in ms.a)/*kukru*-plant (only in ms.b), ²*azupīru*-plant (only in ms.c), 7 plants (ms.b: 8 plants) dealing with curse (curse (and) witchcraft in ms.c). He drinks (them) in brewer's beer and [he will recover] (only in ms.c)

(a = BM 42272 obv. 19-20; b = BAM II 161 iii 8'-10'; c = BAM II 174 rev. 27-28)

Lines 21-22

This prescription and its parallels were discussed by Böck, but the references to the incantation were first collected by Köcher.³² Böck identified more parallel texts and argued

²⁶ The same sequence was noted by Geller in the renal and rectal prescriptions (Geller 2005, 6).

²⁷ Abusch-Schwemer 2011, 225.

²⁸ Livingstone 1999, 136.

²⁹ Köcher BAM II xvi.

³⁰ For the parallels to this prescription, see Schwemer 2007a, 112 and Abusch-Schwemer 2011 216-217.

³¹ For the transliteration and translation of BAM II 161 iii 6'-10', see Abusch-Schwemer 2011, 224. Cf. Schwemer 2007b, 66 note 151.

³² Böck 2007 46-47; cf. Köcher BAM II xv (sub. no. 159 ii 30-32).

that this incantation was recited against two different medical problems: it was recited during the application of a potion for *zikuruddû*-sorcery (BAM II 159 iii 30-32; SpTU I 60 rev. 14'-15') and during the use of an amulet against paralysis of the right arm (K 7098+9004 (unpub.) i 4-9 // BE 31 Nr. 58 + AMT 88,1 obv. 3-6, 11).

Lines 32-36

This prescription has four parallels (BM 35512 obv. 1-3, BAM III 315 i 38-41, K 2581 obv. 1-6 and BAM II 151 obv. 18'-24'), but we can observe differences in the sequence and the content of the manuscripts, the most complete prescription was written on BM 42272. The parallel prescriptions are the following:

1. DIŠ NA KÚM DAB-*su* ^úGAMUN^{sar} ^ú*ka'-man-tú* ^ú*kam-ka-d[u*]
 2. ^{giš}GEŠTIN.KA₅.A SIG₇ KUŠ UZU.DIR.KUR.RA 1-*niš* SÚD *ina* ^úGIŠ ^úHI.HI *ana* ^{urudu}ŠEN'. T[UR ...]
 3. GIM *ip-ta-ru-ú* E₁₁-*ma ta-na-suk* ^ú*tu-kàš'-ša* ÉN AN BA.G[UL]
¹If a man has been seized by heat ²you pulverize together ¹cumin, *kammantu*-plant, *kamkadu*-plant [...] ²fresh 'fox-vine'-plant, rind of fungus, mix (them) in oil, [pour (it)] into bronze *tamgussu*-vessel [...] ³when (the medicine) overflows, you lift (it) out and remove (the lizard), cool (the medicine) (and) [recite] the incantation „The Sky is destroy[ed], the Earth is destroyed” ...].
 (BM 35512 obv. 1-3)

38. DIŠ KIMIN (= DIŠ NA KÚM DAB-*su*) ^úGAMUN ^úÁB. ^úDUH' [^ú*ni-k*]*ip-tú* NÍTA *u* ^úMUNUS' ^{sim}GÚR.GÚR
 39. ^{sim}LI ^úGEŠTIN.KA₅.A *in*[*a* ...]1-*niš* ^úHI.HI' *ina* ^{urudu}!(text: URUDU *ina*)ŠEN.TUR
 40. [*ta*]-*tab-bak* EME.DIR *ana* ŠÀ Š[UB ...*kīma*']^ú*ib'-ta-aš-lu* ^ú*tú-še-la-am-ma*^ú
 41. [*ta-n*]*a-suk* ŠED₇-*ma* ÉN [AN BA.GUL K]I BA.GUL *ana* ŠÀ ŠID-*nu* EŠ-*su*
³⁸If ditto ³⁹you mix together ³⁸cumin, *kammantu*-plant, male and female [*nik*]*iptu*-plant, *kukru*-plant, ³⁹*burāšu*-juniper, 'fox-vine'-plant in [oil], ⁴⁰[you] pour (them) ³⁹into bronze *tamgussu*-vessel, ⁴⁰[throw] a lizard into it, [... as soon as] it has been boiled, you lift out (the medicine) and ⁴¹remove (the lizard), cool (the medicine) and recite the incantation [“The Sky is destroyed, the Ea[rth] is destroyed” onto it and salve him.
 (BAM III 315 i 38-41)

1' [... ^úGAMUN]^{sar} ^ú[*kammantu* ...]
 2' [...*ni-kip*]-*tum* NÍTA *u* MUNUS' SUH₂UŠ[...]
 3' [...KUŠ²] ^úUZU.DIR.KUR.RA 1-[*niš* HI.HI...]
 4' [...D]UB-*ak* EME.ŠID ^úDIN'-*su* DAB [...]
 5' [...] E₁₁-*ma ta-na-suk tu-ka*[*š-ša* ...]
 6' [ÉN² ŠID²]-*ma* ŠÉŠ.MEŠ-*su*¹ (text: ŠÉŠ-*su* MEŠ)-*m*[*a* TI]
¹[... ³you mix] together ¹[*cumi*]n, [*kammantu*]-plant [...] ²[...] male and female [*nikip*]*tu*-plant, root of [...] ³[...rind²] of fungus [...] ⁴you pour (it) [...] you catch a live lizard ⁵[...] you lift out (the medicine) and remove (the lizard), co[ol (the medicine) ...] ⁶[You recite the incantation²] then salve him repeatedly an[d he will recover.]
 (K 2581 obv. 1'-6')

18' [DIŠ KIMIN ^úG]AMUN ^ú*ka-man-tú* ^úKUR.RA
 19' [...] ^{sim}GÚR.GÚR ^{sim}LI ^úDIN.TIR.KI SIG₇
 20' [...] ^úH]Á *an-nu-ti*
 21' [...] NE [...]
 22' [...] ^ú*ana*² ŠÀ Š[UB-*dī*²] ^úx x x' ^úsi² [...]]

23' [...] 'E11'-ma ŠÉŠ še-ra AN.[BIR9]

24' [...] ŠÉŠ-su-ma ina-[eš]

¹⁸[If ditto, c]umin, *kammantu*-plant, *nīnū*-plant ¹⁹[...] *kukru*-plant, *burāšu*-juniper, fresh cumin ²⁰⁻²¹[...] these [pla]nts ²²⁻²³[...you put] into it ... [...] you lift out (the medicine) and salve (him). In the morning and midday ²⁴[...] you salve him and he will reco[ver.] (BAM II 151 obv. 18'-24')

Besides these parallels the sequence of plants *kamūnu*, *kammantu* and *kamkadu* is attested in the prescription against *šēta ḥamiṭ* and its duplicate.

1. a 38' KÚM 'ŠÀ' TUKU.T[UKU-š]i NA.BI UD.DA TAB.BA *ana* TI-šú
b 16b-17 KÚM ŠÀ TUKU.MEŠ ¹⁷[...]
2. a 39' úGAM[UN^{sar}] UZU.DIR.KUR.RA *ka-man-tu*
b 18-19a [úGAMUN] *ka-mu*[n KUR.R]A ¹⁹[úk]*am-man-tú*
3. a 40' úŠE.L[ú ú]*kám-ka-du* úša-šu-un-t[ú]
b 19b-20a úŠE.LÚ ²⁰ú*kám-ka-du* úNIM.NIM
4. a 41' [šⁱ]mL[I GEŠ]TIN.KA₅.A 8 Ú.ḪÁ ŠEŠ 1-*niš* GAZ
b 20b-21a úGEŠTIN.KA₅.A ²¹7 Ú.MEŠ ŠEŠ 1-*niš* GAZ
5. a 42' SI[M ina K]AŠ NAG ina ì ŠÉŠ-ma TI
b 21b-23 SIM ²²*ina* KAŠ¹(text: KAŠ.KAŠ) NAG.MEŠ ²³*ina* ì EŠ.MEŠ-su-ma TI

¹(If) somebody has constantly internal heat, this man is inflamed by heat-radiance. For his cure: ²cumin, fungus, *kammantu*-plant, ³*kisibirru*-plant, *kamkadu*-plant, *šašuntu*-plant, ⁴*burāšu*-juniper (only in ms.a), 'fox-vine'-plant, you crush (and) sieve together these 8 plants (ms.b 7 plants). ⁵You have (him) drink (them) in beer, rub him with oil and he will recover. (a = BAM II 146 rev. 38'-42'; b = BAM II 145 17-23)

Scurlock's transliteration and translation in line 35 does not seem correct to me. She interpreted the line as follows: EME.ŠID TI-sa *ana* ŠÀ ŠUB-di *ina* 'IZI ŠEG₆'-[šal EN ŠEG]₆-lu *ša* ŠUB-ú E11-ma *ta-na-suk* = "You drop a live *šurāru*-lizard into it (and) boil (it) over a fire [until] 'it has cooked'.³³ What you dropped in (i.e., the lizard), you take out and throw away." I have reconstructed the fragmentary part of the line in different way. On the tablet at least one fragmentary sign after the broken /šal/ can be observed. I read this fragmentary sign as GIM = *kīma* and interpret it as a temporal conjunction. The next two signs are clearly IB and TA and not LU and ŠA and I suppose that /ip-ta-/ is a start of Sg/3 Perf. verb. The problem is that this part of the sentence was broken just all of the parallel text, and in one text another text variant is preserved: *ana* ŠÀ Š[UB ...*kīma*] 'ib'-ta-aš-lu 'tu-še-la-am-ma' (BAM III 315 i 40). Fortunately in the lines 56-57 we can find a similar medicine using live lizard, and in this case we have more manuscripts.

- I. 35-36** *kīma iptarrū tušellâmma tanassuk tukašša*
 BM 35512 *kīma iptarrū tušellâmma tanassuk tukašša*
 BAM 315 *kīma ibtašlu tušellâmma tanassuk tukaššama*
 K 2581 [...] *tušellâmma tanassuk tukašša*
 BAM 151 [...] *tušellâmma tapaššaš*
I. 57 *tušellâmma tanassuk*

³³ Scurlock 2014, 412 and 415.

BM 35512	<i>tušellâmma tanassuk</i>
BAM 147	<i>tutarrama tanassuk</i>
BAM 148	<i>tutarrama tanassuk</i>
K 2581	<i>adi iarrû tukalla [tušellâm]a' tanassuk</i>

The beginning (putting the live lizard into the vessel filled with healing drugs, and heated on coals) and the end of the process (to throw away the boiled lizard) are the same in all manuscripts. Two or three texts (ms.d, ms.e and probably ms.c) use the logogram E₁₁ = *tušella(m)* (*elû Š* with the meaning to lift out),³⁴ but two manuscripts contain the Akkadian verb *tutarra*. The first question is whether *tutarrama tanassuk* corresponds to *tušellamma tanassuk*. The term *tušellâmma* is well known in medicine and in cooking with the meaning of 'lift out from the kiln' or 'remove from the heat' - it means to stop cooking.³⁵ The verb *tutarra* was interpreted as "again" (Koppelung-construction) in CAD N/2 p.18 but this interpretation seems a conceptual translation for me. The verb can be interpreted formally as *târu* D with the meaning of 'return' or 'bring back',³⁶ but I am not satisfied with this solution. It is possible that our verb is the *tarû* B which was translated as 'to turn upward' in CAD but one lexical commentary gives the verb *šaqû* as synonym³⁷ and the meaning of the D stem probably has the same meaning as *tušella*. Before the term *tušella* we find an addition in more manuscripts: *kîma iptarrû*, *adi iarrû tukalla*, *kîma ibtašlu*. At first, who is the subject of the third person verb the lizard, the patient or the medicine? In the case of *kîma ibtašlu* = 'as soon as it has been boiled', we can rightly think about the medicine or the lizard. The two terms *kîma iptarrû* and *adi iarrû* seem synonyms – *parû* and *arû* is almost the same verb, which was used as synonym in medical texts, but in these case the traditional meaning of the verb (to vomit) seems incorrect. The real question is how can we match these terms with *kîma ibtašlu*? We can suppose that the subject of the term is the medicine, which will be lifted out (*tušellâ*) as soon as it is cooked/boiled. Heating oil foam or bubbles appear in good standing above the start of an overflow, the idea would be to stop cooking just before bubbles or foam emerge or just before the mixture begins to overflow. It is conceivable that the cooking vessel gives similar sound as vomiting or because it will overflow (the cooking vessel "vomits") or because appears a foam or bubbles (as if somebody starts to vomit). So I translated the term *kîma iptarrû* / *adi iarrû* as 'when/until (the medicine) overflows'.³⁸ The term *tanassuk* = 'you remove' could refer to the lizard or the remaining part of the boiled lizard in order to make an ointment.

We can find that, the lizard was used as pharmacopoeia of an ointment in two prescriptions (in lines 32-36 and 54-63) and additionally it was applied also as an amulet in the same prescription (in lines 54-63) against fever. The explanation may be Mesopotamian healers thought that the ectotherm animal took the patient's heat upon itself.³⁹

³⁴ CAD E 132 sub *elû* 10d.

³⁵ Bottero 1995, 199.

³⁶ CAD T 264 sub *târu* 8.

³⁷ *tarû* = *šaqû* (Izi Comm. 541) in CAD T p. 249 sub *tarû* B

³⁸ This interpretation of the term was suggested by Gilles Buisson. I am very thankful for his help.

³⁹ The sympatetic aspect of the lizard can be attested in Hittite medical texts (Haas 2003, 473-474) and Pliny mentions a green lizard enclosed in a vessel and used as an amulet against fever (Pliny, Book XXX chap. xxx. 104).

Scurlock's transliteration and translation of the incantation does not seem correct to me.⁴⁰ My suggestion (ÉN AN BA.GUL KI BA.GUL) is based on the parallel text (ÉN AN BA.G[UL ...] - BM 35512 obv. 3) and the incipit was also identified by Schuster-Brandis on Lamaštu amulets.⁴¹

Lines 37-38

I cannot identify any parallels, but the sequence *burāšu*-juniper, *kukru*-plant and *šumlalû*-aromatic is well attested in other therapeutic prescriptions, such as BAM VI 578 i 50 // BAM II 159 i 40 ([DIŠ N]A GABA-su u šá-šal-la-šú KÚM.MEŠ ZÚ.MEŠ-šú [...])⁴² e'-peš KA-šú DUGUD NA.BI ZÍ.GIG); BAM I 52 69 // BAM I 88 22 // BAM II 168 4 (NA.BI ni-kim-tú IM UD.DA GIG KIN-šú i-la-bir-ma ŠU.GIDIM.MA); BAM I 3 iv 17 (DIŠ NA GEŠTU^{II}-šú GIG), 40 (*ana na-aš-mat di-ik-ši* DAB).

Scurlock's interpretation of the second part of line 38 is problematic because her transliteration disregards the sign *ina* before the sign NE.⁴² I transliterate this passage as *ina* DÈ *tu*^{he-pi} restoring *tu*^{he-pi} as *tu*-<*qat-tar*> = you fumigate (it) on coals.

Lines 39-44

The use of dust from various places as a drug and as an ingredient for magical figurines is well attested. I did not find any parallels to this particular sequence, but a similar one is attested in the standard Lamaštu series for making a tablet and a dog (Lamaštu II 61-65)⁴³ or for making a Pazuzu-head (CTN IV/115 2-6 and STT 57 2-6).⁴⁴ I can identify the dust from the harbour and dust from the ford as a sequence in one other text: SA[ḪAR *k*]ar-ri SA[ḪAR *n*]é-*bé*-ri (KAR 144 rev. 10 // K 3464 + N 3554 rev. 14; for a discussion of the tablets, see Panayotov 2013). A similar writing for “dust from the ford” (SAHAR *né-bir*) is attested in STT 281 iv 3.

The incipit of the incantation “ÉN ^dDÌM.ME DUMU AN.NA” is attested in the standard Lamaštu incantation series (Lamaštu series I 1-8).⁴⁵ According to the medical tablet BM 45393+, this and three other incantations were recited during fumigation against Lamaštu.⁴⁶

Based on the parallel text (BM 35512 obv. 6), Scurlock interpreted *ša*^l-*lal*-*la*^{he-pi} as a corrupted syllabic writing of *šalālu*-reed.⁴⁷ The problem is that the relevant line of BM 35512 is fragmentary. The cuneiform signs ŠA, LÁ and LA are clear, but the text after LA sign was broken. In our text the first sign is clearly Á and not ŠA and the Akkadian *hepi* can refer to the broken part of the previous word – similarly to the broken verb in line 38. (*ina* DÈ *tu*(*qattar*)^{he-pi}) in line 38 or the broken name of the tree (*giš*^{he-pi}) in line 32. I am sceptical about Scurlock's solution because I do not find any other references to the pith and resin of *šalālu*-reed as drug in medical texts, and the syllabic writing without the determinative *gi* is quite rare. I suggest that the ‘broken’ word be completed as LAL.LA(.RI^{mušen})^{he-pi}, an unusual logogram for owl,⁴⁸ assuming that the Á as logogram for the Akkadian *kappu* is correct in our text and the ŠA could be a mistake in BM 35512. Although the various part of different type of birds were

⁴⁰ ÉN DINGIR-šú GUL.KI (i.e. ḪUL.GIG?) BA.DU₈ = the recitation “The hatred(?) of his god has been loosened” (Scurlock 2014, 412).

⁴¹ Schuster-Brandis 2008, 145 (Kette Nr. 142), 146 (Kette Nr. 144) and 280 and 317 (Text 9 = BM 56148+ col. vi 41) and Farber 2014, 29 note no. 70.

⁴² KÚM-tu (*he-pi*) (Scurlock 2014, 412).

⁴³ Farber 2014, 168 and 170 (transliteration) and 169 and 171 (translation).

⁴⁴ For a translation and transliteration of the text, see Heeßel 2002 71-73 and Geller 2000 335-336.

⁴⁵ For this incantation, see Myhrman 1902, 188; Farber 1989, 116; Heeßel 2002, 100; Farber 2014 68-70 (transliteration) and 145 (translation).

⁴⁶ 4-ta ÉN.MEŠ ŠEŠ.MEŠ *ana* UGU KÙ.GI šá ^dDÌM.ME ŠID-ma = you recite these four anointment incantations onto the fumigation against Lamaštu (BM 45393+ ii 94).

⁴⁷ Scurlock 2014, 413

⁴⁸ In the lexical reference of *qadû* : lal.la.ri^{mušen} = *qadû* (CAD Q 51a sub *qadû*)

used as drugs (for example the blood, the fat and internal organs etc. of *kurkû*-bird), I find only single reference to the blood of owl as drug in medical prescriptions.⁴⁹ Another explanation can be envisaged. If we suppose that *hepi* pertains only to the LA sign, I suggest the reading *la(ahhan)* for *la^{he-pi}* and the previous two sign (Á and LÁ) as a corrupted form for *LÁ-id* = you bind (him). The *laḥannu*-bottle was used for libations in apotropaic rituals and for preparing medicines in therapeutic prescriptions; I suppose that this character of the bottle could have qualified it for use as a drug.

Lines 45-48

I have not found parallels to the sequence of the three plants: *šašuntu*-plant, *aprušu*-plant and ‘fox-vine’-plant.

The use of the *šašuntu*-plant is extremely varied in medical prescriptions and I can not outline a specific use for this plant. The pharmacological list refers to three various uses of this plant: the *ašû*-disease (BAM I 1 ii 3), *himīṭ šēti* (BAM I 1 ii 49 // BAM V 422 iii 2) and the *samānu*-disease (BAM I 1 ii 19), but the plant is attested in other prescriptions (such as for rectal problems, head problems, etc.).⁵⁰ I can identify the *šašuntu*-plant as simplicium in the prescriptions for *šēta hamīṭ* (BAM II 146 obv. 15’ and 18’) and for *himīṭ šēti* (BAM V 422 iii 2), and it was used together with other plants in the prescription for *himīṭ šēti* (BAM II 168 40-41 // STT 97 iii 29-31).

The *aprušu*-plant was used together with other plants against various diseases (*kabartu*, *mišittu*, rectal problems etc.) but in particular against *himīṭ šēti*: BAM I 1 i 51; BAM II 171 rev. 61-62; BAM I 66 rev. 14’-15’ // Rm 250 obv. 11-12 (AMT 45,1) // K 4114 obv. 11-[12] (AMT 14,7); BAM I 66 rev. 6’-7’ // Rm 250 obv. 2’-3’ // K 4114 obv. 3’-4’ // BAM II 174 obv. 21’-22’. This plant and *šašuntu*-plant can be found in the section of *himīṭ šēti* in the pharmacological list BAM I 1.

The use of the ‘fox-vine’-plant is widely attested in medical texts. In fever texts it appears in the prescriptions against various forms of fever diseases: *šēta hamīṭ* (BAM II 146 obv. 15-16 and 12-18; BAM II 145 17-23), *šēta kašid* (BAM II 174 28’-31’, AMT 45,6+ 15-16 and 17-18); *himīṭ šēti u šibit šāri* (BAM I 52 47-59; SpTU I 63 1-8), *nikimti šāri u šētu* (BAM II 168 (BAM VII, no. 34) 7-17 // BAM I 52 27-38); *himīṭ šēti šāru u kalātu* (SpTU I 63 1-8); *ummu ḥimīṭ šēti šibit šāri* (BAM I 52 rev. 55-59); *ummu dannī* (BAM II 147 obv. 16-20 // BAM II 148 obv. 16-20); *ummi libbi* (simplicium in BAM VI 579 i 2); *ummu zu’tu u lubātu* (BAM II 151 rev. 42).

Wool of different colours and different types, and the hair of various animals (ram, sheep, female kid, lion, etc) are well attested as materials for spinning into a yarn for an amulet in the medical and magical corpus, but I cannot identify any parallels for this sequence of magical ingredients in the corpus, and the use of plants as ingredients for a *ṭurru*-amulet is rare in medical prescriptions.⁵¹

Lines 49-53

I could not find any other reference to the use of the *ḥallulāya*-insect as drug in the fever prescriptions, but the insect was used as an ingredient in phylacteries in the prescriptions against SAG.KI.DAB.BA (AMT 104 iii 13-16) and in the standard Lamaštu series (Lamaštu series III 39).⁵² The *ḥallulāya*-insect was identified as a centipede by Farber and he

⁴⁹ TCL VI no. 34 col i 6 and its commentary BRM 4 no. 32:8 (for the references CAD Q sub *qadû*).

⁵⁰ Based on an Uruanna passage (U^d*gu-la* ^u*ša-šu-un-tû*) Böck interprets this plant in connection with the goddess Gula and discussed the medical references to this plant (Böck 2014, 158-163). Cf. the list of plants against *himīṭ šēti* (Stol 2007, 39).

⁵¹ Cf. Schuster-Brandis 2008, 63.

⁵² Farber 2014, 188 (transliteration) and 190 (translation).

interpreted it as a dangerous animal affiliated with the iconography of Lamaštu.⁵³ Böck has argued that we should differentiate between two usages of the term *hallulāya* in therapeutic prescriptions: the term without the logogram *u₂* means an insect and with the logogram means a plant which could be connected to the insect (for example, food for the insect).⁵⁴ Horse sweat as a drug and its connected ritual are unique to my knowledge.

Lines 54-63

This magical-medical incantation and ritual have several parallel texts: two excerpted tablets (BAM II 147 and 148) originate from Aššur, one from Niniveh (K 2581), and another from Babylon (BM 35512 obv.14-19) but there are differences between the various manuscripts.⁵⁵ Based on the fact that BM 42272 has ‘broken’ with one healing ingredient (supposedly the plaster from both doorjambs), we assume that BM 42272 and its duplicates had different source text. The more detailed ritual is attested on the two Aššur tablets (BAM II 147 rev. 5’-25’ and BAM II 148 rev. 7’-27’), the second incantation is omitted on K 2581 and BM 42272, and the application of phylacteries (a reed tube containing a live lizard and closed with black textile) is shorter on K 2581 and incomplete on BM 42272. The partiture of the duplicates is as follows:

a = BAM II 147 rev. 5’-16’ and 21’-25’

b = BAM II 148 rev. 7’-18’ and 23’-25’

c = K 2581 obv. 7’-19’

d = BM 42272 54-63

e = BM 35512 obv.14-19

1. a 5’ DIŠ KIMIN *ina* AN.BIR₉ SAḪAR GISSU UD.DA TI-*qí si-ra*
b 7’ [... *i*]na AN.BIR₉ SAḪAR GISSU *u* UD.DA TI-[*qí* ...]
c 7-8a [DIŠ KÚM² U₄ 1]-KÁM DAB-*su* U₄-1-KÁM *ú-maš-šar-šú ina* AN.BIR₉ DÙ.[DÙ.BI]
⁸[SAḪAR GIS]SU *u* UD.DA TI-*qí si-i-ri*
d 54 DIŠ KIMIN *ina* AN.[B]IR₉ SAḪAR GIS[*su*] ‘*u*’ [U]D.DA TI-*qí-ma* ^{he-pi} ‘x x x x’
e 14a [.....]
2. a 6’ *šá sip-pí ana sip-pí* SAḪAR KUN₄ IGI-*ti* SAḪAR *šá* KI.TA ‘MUNUS Û.TU’ KU₅⁵⁶
b 8’ [*šá sip-p*]*i ana sip-pí* SAḪAR KUN₄ IGI-*ti* SAḪAR *šá* KI.TA [...]
c 8b-9a *šá sip-pi ana sip-[pi]* ⁹[SAḪA]R KUN₄ *maḥ-ri-ti* SAḪAR *šá-pal pi*¹(text:i)-*sa-an-ni*
d 55a SAḪAR KU[N₄] IGI-*i* SAḪAR KI.TA ‘MUNUS’ *šá* Û.TU KU₅-*si*
e 14b [*sip-p*]*i ana sip-pí* SAḪAR KUN₄ IGI-*ti* SAḪAR *ša* KI.TA [.....]
3. a 7’ SAḪAR KI.MAḪ ^úKUR.ZI SÚD *ina* Ì.GIŠ.BUR ḪI.ḪI *ina* ^{na4}BUR ALGAMEŠ
b 9’ [SAḪAR] KI.MAḪ ^ú[KUR].ZI SÚD *ina* Ì.GIŠ.BUR ḪI.ḪI *ina* ^{na4}B[UR ...]
c 9b-10a SAḪAR K[I.MAḪ] ¹⁰[^úKUR.ZI] SÚD *ina* Ì.BUR *ina* BUR ^{na4}ALGAMEŠ
d 55b-56a SAḪAR K[I].M[AḪ] ‘^ú’KU[R.ZI]‘^{sar}’ ⁵⁶SÚD *i*[*na*] ‘*ì*’ BUR ḪI.ḪI ^{na4}BUR ALGAMEŠ
e 14c-15a [...] ¹⁵[.....]
4. a 8’ *ina* DÈ ŠEG₆-*šal* EME.ŠID TI-*qí* TI-*sa ana* ŠÀ ŠUB-*dí*
b10’ [*ina*] DÈ ŠEG₆-*šal* EME.ŠID TI-*qí* TI-*sa ana* ŠÀ ŠUB-[*dí*]

⁵³ Farber 1987, 103-104.

⁵⁴ Böck 2011a, 697.

⁵⁵ For the identification of the incantation of this prescription, see Stol 2007, 38.

⁵⁶ Köcher: ‘NIN LA’ ŠÚ. My restoration of the fragmentary text is based on the relevant line in BM 42272, but I have not had the possibility to collate BAM II 147.

- c 10b-11a *ina* DÈ ŠEG₆-šal¹¹[EME.ŠID] DIN-su ana ŠÀ ŠUB-di
d 56b *ina* DÈ ŠEG₆-šal EME.ŠID TI-¹sa¹ ana ŠÀ [ŠU]B-¹di¹
e 15b [..... T]I-sa ana ŠÀ ŠUB-di
5. a 9' *tu-tar-ra-ma ta-na-suk ana lib-bi ki-a-am* ŠID
b 11' *tu-tar-¹ra¹-ma ta-na-suk ana lib-bi ki-a-am* Š[ID]
c 11b-12 *a-di i-ár-ru-u tu-kal-la*¹²[E₁₁²-m]a ta-na-suk TU₆ ana lib-bi UR₅.GIN₇ ŠID-nu
d 57a E₁₁-[m]a ta-na-suk ana ŠÀ ki-a-am ŠID-nu
e 15c E₁₁-ma ta-na-suk ana ŠÀ k[i-a-am ...]
6. a10' ÉN ki-i UD.DA KÚM-em : ki-i GISSU lik-š¹i¹
b 12' ¹ÉN ki-i¹ [....] : ki-i GISSU lik-š¹i¹
c 13a [ÉN ki]-¹i¹ UD.DA e-me-em u GIM GISSU lik-š¹i
d 13b-14a. ÉN ki-¹i UD.DA¹ KÚM-em¹⁴ki-¹i¹[GIS]SU lik-ša
e 16a [.....]
7. a 11' *ki-i sip-pí ana sip-pí* [a-a i]q-ri-bu : mur-šu a-a iq-rib-šú
b 13' [ki-i] ¹sip-pí ana sip-pí a-a iq-ri-bu : mur-šu a-a iq-ri[b-šú]
c 13b-14 GIM sip-pi¹⁴[ana sip-p]i¹⁴ NU KU.NU mur-šu NENNI A NENNI a<-a> iq-rib-šú
d 58b-59a ki-i ZAG.DU₈¹ ana ZAG.DU₈¹ ¹la¹ i-qer-ru-bu mu[r-š]u⁵⁹NENNI [A NE]NNI a-a iq-rib-šú
e 16b [.....] ana ZAG.DU₈ la i-qer-ru-bu mur-šu ana ¹NENNI¹ [...]
8. a 12' GIM KUN₄ li-[kab-bi]-su-šu-ma ma-am-ma-an a-a ir-š¹i
b 14' [GIM K]UN₄ li-kab-bi-su-šu-ma ma-am-ma-an a-a ir-[š¹i]
c 15 [GIM K]UN₄ li-kab-bi-su-š¹i-ma mam-ma-an a-a ir-š¹i
d 59b-60a ki-ma KUN₄¹ [l]i-kab-bi-su-šú-ma ma-am-man⁶⁰a-a [ir-š¹]i
e 17a [.....]
9. a 13' GIM pi-sa-an-ni ana ur-ri¹(Köcher hand-copy: *hu*)-šú u ti-bi-šú la iz-zi-bu
b 15' [GIM p]i-sa-an-ni ana ur-ri¹(Köcher hand-copy: *hu*)-šú u ti-bi-¹šú¹ la iz-zi-[bu]
c 16 [GIM pi-s]a-an-ni ana ur¹(text: *tu*)-ri-šú u te-bé-e-šú la iz-zi-bu
d 60b ¹ki¹-ma pi-sa-an-na ana ur-ri-šú u ti-bi-šú la iz-zi-bu
e17b [ki-ma pi-s]a-an-ni ana ur-ri-šú u ti-bi-¹šú¹ la¹ [iz-zi-bu]
10. a 14' GIG a-a in-né-zib GIM¹⁴BAD la in-nu-u ÉLLAG-su
b 16' [GIG] a-a in-né-zib GIM¹⁴[BA]D la in-nu-u ÉLL[AG-su]
c 17a [...] a-a in-né-zib GIM BAD NU BAL-u ÉLLAG-su
d 60c-61a mur-šu⁶¹ a-a in-né-zí[b ki]-ma mi-tu la i[n]-nu-ú ÉLLAG-su
e 18a [.....]
11. a 15' GIG ÉLLAG-su a-a i-ni TU₆.ÉN É.NU.RU
b 17' [GIG ÉLLAG]-su a-a i-ni TU₆.ÉN É.NU.[RU]
c 17b-18a mar-šu¹⁸[...] a-a i-ni
d 61b-62a GIG ÉLLAG-su⁶²a-¹a¹ i-ni¹ TU₆.ÉN ÉN
e 18b [GIG ÉLLAG -s]u a-a i-ni¹ TU₆.ÉN ÉN
12. a 16' 7-šú ana ŠÀ ŠID-nu-ma ŠÉŠ-su
b 18' [7-šú ana ŠÀ] ŠID-n[u-m]a ŠÉ[Š-su]
c 18b 7-šú ŠID-ma ŠÉŠ-su

- d 62b 7-šú ana šà šID-ma šÉ[š-s]u
e 18c 7-šú ana šà šID-ma ʾšÉš-suʾ
13. a 21ʾ DÙ.DÙ.BI Ú.KUR.RA PIŠ₁₀.^dÍD ^úKUR.KUR *ni-kip-tú*
b 23ʾ [DÙ.DÙ.B]I Ú.KUR.RA PIŠ₁₀.^dÍD [...]
14. a 22ʾ *tur-ár SÚD KI Ì.GIŠ HI.HI ÉN 3-šú ana šà šID-nu*
b 24ʾ [*tur-ár*] ʾSÚDʾ KI Ì.GIŠ HI.HI ÉN 3-šú [*ana šà šID-nu*]
15. a 23ʾ ŠÉŠ.ŠÉŠ-su-ma TI-uṭ GI.DÙ.A TI-qí 7 ŠU.SI
b 25ʾ [ŠÉŠ.Š]ÉŠ-su-ma TI-uṭ GI.DÙ.[A TI-qí 7 ŠU.SI]
16. a 24ʾ *te-še-rim EME.ŠID TI.LA-su SAG.DU-nu-uš-šá ana šà šUB-di*
b 26ʾ [*te-še-rim EM*]E.ŠID TI.LA-su SAG.DU-[*nu-uš-šá ana šà šUB-di*]
c 19a [EME].ŠID TI-su ina ^gSAG.KUD ŠUB
d 62c-63a EME.ŠID TI-ma ⁶³ana š[à-b]i šUB-di
e 19a [...]
17. a 25ʾ *ina TÚG GE₆ KÁ-šá KEŠDA-ma ina GÚ-šú GAR-an*
b 27ʾ [*ina TÚG GE₆ K*]Á-šá KEŠDA-ma in[*a GÚ-šú GAR-an*]
c 19b TÚG GE₆ KÁ-šú KEŠDA ina GÚ-šú GAR-an
d 63b *ina TÚG GE₆ ʾKÁʾ-š[ú KEŠD]A ina GÚ-šú GAR-ma DIN*
e 19b [...GÚ]-ʾšú GARʾ-ma TI-uṭ

¹If ditto (ms. c: [on one day] seizes him (and) on the same day leaves him) at midday, you take dust from shadow (place) (and) from hot (place), ³you crush plaster ²from both doorjamb, dust from the front threshold, dust under a woman who has ceased giving birth (ms. c: dust from beneath the drainpipe), ³dust from the grave, *samīdu*-plant, mix (them) in oil from the *būru*-bowl, ⁴you boil (the medicine) over coals ³in a vessel of *algamešu* stone. ⁴You take a live lizard (and) put it into it. ⁵You lift (the medicine) out (ms.c: you keep (fire) until it overflows) and remove (the lizard), (then) recite (only ms.c the incantation) into it as follows. ⁶Incantation - he is hot as midday, may he be cool as shade! ⁷As doorjamb does not approach to doorjamb, let the illness not approach him (or in ms.c, ms.d and ms.e: to so-and so, son of so-and-so)! ⁸Let them tread upon it (= the illness) (ms.c: her) like upon the threshold, (then) (the illness) will catch (lit. acquires) none! ⁹As one does not allow the drainpipe to be separated or get out, ¹⁰so may the illness not be allowed (to move). As the dead man (ms.c death) does not change his kidney, ¹¹may the sick man can not change his kidney. Incantation formula. ¹²You recite ¹¹the incantation ¹²seven times on it and salve him. ¹³Its ritual: ¹⁴you dry (and) pulverize ¹³*nīnū*-plant, *kibrītu*-sulphur, *atāʾišu*-plant, spurge, ¹⁴you mix (them) with oil, recite the incantation three times on it, ¹⁵(then) salve him constantly and he will recover. ¹⁶You cut off ¹⁵a seven finger length of a reed mat, ¹⁶you put a live lizard into it, (ms.a and ms.b: its head first) ¹⁷you tie up its opening with black textile, you put it around his neck (ms. c.: you take a lizard, you put it into a reed tube when still alive, you tie up its opening with a black textile and you put it around his neck).

The incantation contains various metaphors. One of them refers to the treading upon the threshold which was interpreted by Scurlock as a 'superstition attends marriages' but she did

give any other references.⁵⁷ Although I do not know medical references to the ‘trample of the illness’ but the meaning of the verb *kabāsu* involves the trample of the evil forces.⁵⁸ The other metaphor uses the term *pisannu*. Volumes U and T of CAD interpreted the metaphor with the drainpipe (*pisannu*) in different ways.⁵⁹ Following the hand-copy of Köcher (*ur-ḫu* instead of my *ur-ri*¹) volume U considered our metaphor as an obscure reference to the road or path (*urḫu* A meaning a1’), with reference to *tību* in the volume T. Here, however the translation of the metaphor runs as follows ‘just as a basket does not groan at its lowering (?) and rising (?), let the sick man not groan’. The interpretations of CAD give rise to many problems. Both translations in the respective CAD volumes seem incorrect in certain respect (*iz-zi-qu* instead of my *iz-zi-bu* and *in-né-ziq* instead of my *in-né-zib*), and even if we accept the interpretation of *urḫu* as road or path, we can not explain the consideration of volume T which translates *urḫu* as ‘lowering’. Scurlock translated the line differently: ‘Just as the drainpipe can never abandon its runnel and its riser so may the sick person not be given up on’ and her notes referred to the previous translation of Böck.⁶⁰ Böck translated the sentence as follows: ‘Gleichwie ein Türpfosten weder seinen Weg noch seinen Angelpunkt verlassen kann, so soll die Krankheit nicht fortgelassen werden’.⁶¹ By the interpretation of *pisannu* I agree with Scurlock but by the interpretation *murṣu* based on the clearly syllabic writing of ms.d I go along with Böck. The reading of *ur-ḫu* (as ‘runnel’ or as ‘Weg’) seems incorrect to me because this interpretation did not take account of the parallel texts which contain clearly *ur-ri* and not *ur-ḫu*. I interpreted this expression (*ana urri*) as a genitive infinitive of the verb *urrû* (to separate) after a preposition supposing that the *pisannu* is not a subject but an object of the first part of the sentence.

The phrase *kalīta enû* (lit. to change the kidney) was interpreted as “to change the man’s side” in CAD and AHW,⁶² and as “to move (on) in the bed” by Farber.⁶³ The term could be interpreted as an expression to the immobility in the everyday language. The metaphor with the drainpipe is probably based on the analogy of the drainpipe which was in fact bolted into the masonry, and similarly to the metaphor concerning the kidneys of the sick man, could be understood as absolute immobility.⁶⁴

Lines 64-65

A similar sequence of drugs is used for fumigation against ‘seizure of the ghost’:

10. DIŠ NA GIDIM DAB-*su ana* DIN-šú ŠE₁₀ ŠAḫ ŠE₁₀ UR.GI₇ ŠE₁₀ UR.BAR.RA ŠE₁₀ KA₅.A
A.GAR.GAR MAŠ.DÀ
11. Ú.KUR.RA NAGA.SI SI DÀRA.MAŠ PIŠ₁₀.^dID *ku-up-ra*
12. GÌR.PAD.DU NAM.LÚ.U₁₈.LU ^{túg}NÍG.DÀRA.ŠU.LÁL *ina* DÈ *tu-qat-tar-šú*

⁵⁷ She translated the sentence as follows: ‘Just as should anyone step on the threshold (he will never obtain anybody as a wife), so may (the illness) not obtain anybody (as a wife)’. (Scurlock 2014, 411 and note no. 10) One sex omen from the series Šumma ālu mentions that the copulation happens on the threshold of the temple’s gate (AMT 65,3 19).

⁵⁸ For this meaning of the verb see CAD K p. 7.

⁵⁹ Contra CAD U p. 218 sub *urḫu* and CAD T p. 390 sub *tību*.

⁶⁰ Scurlock 2014, 411 and her notes no. 11.

⁶¹ Böck 2011b, 84.

⁶² CAD K 75 sub *kalītu*; CAD E 326b sub *enû*; AHW 220-221 sub *enû*.

⁶³ For example: *gim mi-ti la tin-na-a* = Wie ein Toter dreh dich nicht um (Farber, 1989, 49 no. 5 line 72) or *šallu ina majjāli kallissu aj īni* = der Schläfer möge sich auf dem Bette nicht umdrehen (Farber 1989, 50 note to line 72) The one sleeping in the bed should not toss around (Farber 2014, 112 Lamaštu series II line 110, 171 and 172)

⁶⁴ This interpretation of the metaphor was suggested by Antoine Cavigneaux and Walther Sallaberger, I am very thankful for their help.

¹⁰If somebody has been seized by a ghost, for his cure ¹²you fumigate him with ¹⁰‘dung of a pig’, ‘dung of a dog’, ‘dung of a wolf’, ‘dung of a fox’, ‘dung of a gazelle’, ¹¹*nīnû*-plant, ‘horned-*uḫūlu*’-plant, stag’s horn, *kibrītu*-sulphur, bitumen, ¹²‘bone-of-mankind’ (and) a soiled rag.
(68-5-23,2 (AMT 93,1) obv. 10’-12’)⁶⁵

Stag horn and gazelle dung occur together as drugs for phylacteries against the permanent ‘hand-of-Ištar’:

37. *ana* KIMIN (= *ana* ŠU ^dINNIN *la-zi* ZI-*ḫi*) ^{na4}ZÁLAG ^{na4}*mu-ša* A.GAR.GAR MAŠ.DÀ SI DÀRA.MAŠ
ina KUŠ

To remove (the permanent ‘hand-of-Ištar’): (you wrap) *zalāqu*-stone, *mūšu*-stone, ‘dung of a gazelle’ (and) a stag’s horn in leather.
(BAM III 311 obv. 37)

Lines 66-67

The prescription contains two steps: first, the ointment; then the application of the phylactery with the same drugs. Among the healing materials we can find one healing plant and two magical drugs. I can identify one further text variant.⁶⁶

13’. [DIŠ KIMIN] ^uḪAR.ḪAR SAḪAR KI.TA¹(Köcher copy: KÀŠ) MUNUS šá Û.TU *pār-sat*

14’. [x?]x’ *ina* ì ŠÉŠ-su *ina* ^{sig}ÀKA NIGIN *ina* GÚ-šú GAR-an

¹³[If ditto] *ḫašû*-plant, dust from under a woman who has ceased giving birth, ¹⁴[...] you salve him with oil, you wrap (these drugs) in a tuft of wool (and) place (it) around his neck.
(BAM II 151 obv. 13’-14’)

Scurlock’s transliteration and translation for the two last drugs in line 66 seems erroneous to me.⁶⁷ The sign ì+giš does not appear in the text; we always find ì.giš (in lines 31, 43, 67, 69 and 84). Contrary to Scurlock’s interpretation, I suggest the following transliteration: É NIM *lab-bi-ni* = *bīt zumbi labbini* (nest-of-labbinu-fly). The term has only two references as materia medica in CAD (BAM VI 575 iii 60 and BAM V 480 ii 1), and further occurrences were collected by Buisson in his review on Scurlock’s book (Magico-Medical Means of Treating Ghost-induced Illnesses in Ancient Mesopotamian. Brill, 2006), but he did not mention our text.⁶⁸ The AHW interpreted the term as a type of fly, while CAD translated it as wasp without, any further explanation. We have to emphasize that all occurrences of *labbinu* were connected to the fly (*zumbu*) and its house (BAM VI 575 iii 60; BAM V 482 ii 1; Geller 2010b, 40-56 iii 10’; BM 42272 66) and we have only one text (BAM V 470 obv.17’ and its duplicate AMT 96,4:3’⁶⁹) with *bīt zumbi* (‘house-of-the-fly’). Here two possible solutions can be offered: on the one hand, if we accept the traditional interpretation of CAD, we can translate our term as ‘house of fly (and) wasp’⁷⁰, or, on the other hand, if we suppose that the ‘*bīt zumbi*’ is probably a shortened form for *bīt zumbi labbini*, than the ‘house’ of the insect

⁶⁵ For the elaboration of the text, see Scurlock 2006, 603, no. 287. A similar prescription is BAM V 469 obv. 14’-17’ (Scurlock 2006, 573, no. 257).

⁶⁶ See as well Köcher BAM II xiii notes to the lines 13’-17’.

⁶⁷ ì+^{gis}DIḪ ì+^{gis}*bi-ni* = *baltu*-thorn oil (and) *bīnu*-tamarisk oil (Scurlock 2014, 414 and 416). The same misinterpretation can be found in line 26: ì+^{gis}DIḪ = *baltu*-thorn oil (Scurlock 2014, 414 and 417) instead of é nim <*labbini*>. I am grateful to Henry Stadhouders for this suggestion.

⁶⁸ Buisson, RA 103 (2009), 150-151.

⁶⁹ I suppose that ^{gis}DIḪ in BAM III 216 66’ could be interpreted as a mistake by the ancient scribe because both parallel texts (BAM V 470 obv.16’-19’ and AMT 96,4 1’-6’) clearly have É NIM.

⁷⁰ Mark Geller interpreted it on this way: “fly and wasp nest” (Geller 2010b, 51)

can be interpreted as a nest, or, less likely, a chrysalis/cocoon. With regard to the interpretation of the meaning of this term it should be noted that like in the cases other plant and animal names, the meaning of *zumbu* is rather more general than our conventional translation; it could refer to any flying insect similar to a fly in form or behaviour.

Lines 68-69

Similar to the previous prescription, this one also has an ointment and a phylactery using the same medicament. I can identify one further text variant.⁷¹

15'. [...] AŠ ša NIM *i-bar-ru* : *hal-lu-la-a-a* NIM UR.GI₇
 [...] 'fly-catching spider', *hallulāya*-insect, dog fly
 (BAM II 151 obv. 15')

Scurlock's transliteration and translation⁷² for "AŠ ša NIM *i-bar-ru*" (in lines 68 and 73) seems erroneous, because her interpretation leaves the sign TI in the duplicate unaccounted for⁷³ and because I also fail to see how *i-bar-ru* can yield the translations she proposes. The term 'fly-catching spider' (*ettūtu ša zumba ibarru*) was identified on the second tablet of the diagnostic omen series by Nils Heeßel.⁷⁴ In addition to the references in fever texts (BAM II 151 obv. 15'; BAM III 315 i 32; BM 42272 rev. 25 and 29) I can identify it as drug in the prescription against an unidentified disease.⁷⁵

Lines 70-71

This prescription contains two treatments: phylacteries and fumigation. A textual variant can be found in the list of fumigations against Lamaštu.

14. *sah-lí-i* ^{túg}NÍG.DÁRA.ŠU.LAL

15. *mu-šá-ti* NAGA.SI *ina* DÈ SAR-šú

¹⁴*sahlû*-plant, soiled rag, ¹⁵combed-out hair, 'horned-*uhûlu*'-plant: you fumigate him.
 (BAM II 183 obv. 14-15)

Line 72

The phylactery appears in three parallel texts. Two of them (BAM II 147 rev. 3' and BAM II 148 rev. 5') are fragmentary and it seems to me that they have a shorter version containing only the drugs. The third parallel (AMT 63,2+AMT 19,2 ii 12-13) also includes the technical instructions.

- | | | |
|----|-----------|--|
| 1. | a rev. 3' | [.....UGU.DU]L.BI GÌR.PAD.DA NAM.LÚ.[U ₁₈ .LU] |
| | b rev. 5' | [.....] SÍG U[GU]. ^r DUL ^r .BI GÌR.PAD.DU NAM.[LÚ.U ₁₈ .LU] |
| | c ii 12' | DÍŠ KIMIN SÍG UGU.DUL.BI ^r GÌR ^r .PAD.DU NAM.LÚ. ^r U ₁₈ ^r .[LU] |
| 2. | a rev. 4' | [.....] <i>ina</i> GÚ-šú [GAR- <i>an</i> ?] |
| | b rev. 6' | [.....] ^r KUŠ ^r <i>ina</i> G[Ú-šú GAR- <i>an</i> ?] |
| | c ii 13' | <i>tur-ár</i> SÚD <i>ina</i> [KUŠ.....] |

⁷¹ See also Köcher BAM II xiii, notes to lines 13'-17'

⁷² *ina ša-nim i-bar-ru* = On the second (day) he feels well (Scurlock 2014, 414).

⁷³ DÍŠ KIMIN AŠ TI ŠA NIM [...] = If ditto (you wrap) 'live fly-catching spider' [in tuft of wool] (BAM III 315 i 32).

⁷⁴ Heeßel 2001-2002, 42.

⁷⁵ AŠ GE₆ šá DU-ku-ma NIM *i-bar-r[u]* = "walking and fly-catching black spider" (BAM V 476 obv. 10').

¹If ditto you dry and pulverize monkey's hair, 'bone-of-mankind', ²(wrap) in leather (and) place (it) in his neck.

(a = BAM II 147 rev. 3'-4'; b = BAM II 148 rev. 5'-6'; c = AMT 63,2+AMT 19,2 ii 12-13)

The two drugs ('human bone' and monkey hair) are attested in a phylactery in a fragmentary prescription against an unidentified disease.

2' [...] 'GIR.PAD'.DA(Köcher copy: LU) NAM.LÚ.U₁₈.LU

3' [...] ŠÍG UGU.DUL.BI *ina* KUŠ

[...] 'human bone' [...] monkey hair: : (you wrap) in leather
(BAM V 477 2'-3')

Lines 74-75

The prescription includes two procedures: a phylactery using animal hair and 'leatherworker's fungus' and an ointment. The phylactery has one fragmentary duplicate in BAM III 315.

33. DIŠ KIMIN GE₆ ANŠE KUR.RA šá AŠGAB [...]

If ditto, black (hair from the hind leg) of a donkey, 'leatherworker's fungus' [...]
(BAM III 315 i 33)

Moreover I can identify hair from the thigh (*paḥallu*) and hind leg (*šulu*) of a donkey or a horse in a phylactery in two prescriptions.⁷⁶

[... MUNŠU]B ANŠE šá 15 u 150 ^uEME.UR.GI₇ *ina* 'KUŠ'

[hair from] the right and left [hind legs?] of a donkey, 'dog's tongue'-plant.
(BAM II 151 obv. 17')

[...] 'š_u-lum' šá PAP.ḪAL šá 150 šá ANŠE.KUR.RA šá 15 EME.ŠID KUN MIN.NA IGI GU₄ GE₆ 'x x'⁷⁷
hair from the left and right thighs of a horse, lizard, tail of the same (animal), eye of an ox
(BAM V 476 obv. 15')

The *Decknamen* section of Uruanna interprets GE₆ PAP.ḪAL ANŠE as an alias of *pillû* (mandrake) and *hašû*-plant (Uruanna III 41 and 43), but the list do not contain any reference to the term GE₆ PAP.ḪAL ANŠE.KUR.RA KUR.RA (cf. Finkel, 2000, 213).

Lines 76-77

I can identify one duplicate for this prescription.

34. DIŠ KIMIN (DIŠ NA KÚM DAB-*su*) BAR.MUŠ EME^{me}.DA⁷⁷ GÍR.TAB GÍR.PA[D.D]U
N[AM.LÚ]'U₁₈.LU'

35. ^{túg}NÍG.DÁRA.ŠU.LÁL ^{na4r}*kut-pa-a* ' ^{na4}*mu-ša* 'x' [...]

³⁴If ditto the scale of a snake, spider, mother scorpion, 'bone-of-mankind', ³⁵soiled rag, black frit, *mūšu*-stone [...]
(BAM III 315 i 34-35).

Lines 78-79

A similar phylactery is attested against the permanent 'hand-of-Ištar'.

⁷⁶ See also Köcher BAM II xiii, notes to lines 13'-17'

⁷⁷ For similar writing of mother scorpion (EME.DA GÍR.TAB), see BAM V 477 obv. 4 (CAD p. 233 sub *tārītu* A).

35. *ana* KIMIN (=ana ŠU^dINNIN *la-zi* ZI-*hi*) SÍG UR.MAḪ SÍG UR.BAR.RA SÍG KA₅.A SÍG UR.GI₇ GE₆
ina KUŠ

To (remove the permanent ‘hand-of-Ištar’): (you wrap) hair of a lion, hair of a wolf, hair of a fox, hair of a black dog in leather.

(BAM III 311 obv. 35)

Line 80

This prescription has one duplicate.

36. DIŠ KIMIN PÉŠ.SÌLA.GAZ Ú [^dD]ÌM.ME *ina* SÍGÀKA [NIGIN[?] *ina*] GÚ-šÚ GAR

If ditto *hulû*-mouse, ‘plant-of-Lamaštu’: [you wrap] in a tuft of wool (and) place around his neck.

(BAM III 315 i 36)⁷⁸

Line 82

Scurlock correctly translated the cuneiform signs: SU.UD^{mušen} as a bat with a question mark because the SUD_x (NU₁₁)^{mušen} refers to an unknown bird and the writing is suggested by few lexical references: ED Fara bird list: su-ud^{mušen} NU₁₁^{mušen}, ED Ebla: SU^{mušen} and Ur III Girsu ‘NU₁₁’^{mušen} (Veldhuis 2004, 282). The preceding cuneiform sign was transliterated by Scurlock as UMBIN (claw), however the sign is more likely SAG.DU.⁷⁹

Conclusions

The collection of phylacteries against various types of ‘fever’ is clearly defined in therapeutic text from Neo-Babylonian Aššur and Niniveh as well as from Neo-, and Late-Babylonian Uruk. Despite orthographic and textual differences across manuscripts from various periods and sites, there is clearly a strong degree of continuity in the scribal tradition. Although the colophons of the Neo-Assyrian tablets BAM II 147 and its duplicate (BAM II 148) and probably the fragmentary colophon of BM 42272 refer to a Babylonian original, we can not identify the Babylonian *Vorlage* of our tablet or the Neo-Assyrian manuscripts. The differences of the Neo-Assyrian manuscripts of the prescription in lines 54-63 could originate from different Babylonian originals.

The majority of the phylacteries on BM 42272 have parallels, but the various manuscripts are not really duplicates more likely text variations. The closest parallel could be with the sections of phylacteries in BAM III 315 (five parallels), BM 35512 obv. 1-26 and with BAM II 151 obv. 13-24 (three parallels). It can also be noted that four prescriptions (32-36; 54-63; 68-69 and 72) have at least two or more parallels. Some treatments and incantations show close similarity to the standard Lamaštu-series.⁸⁰

Finally, it should also be noted that fumigation and ointment is attested very frequently together with phylacteries in our text (at least seven prescriptions).

⁷⁸ For the reference see CAD L p. 67, sub Lamaštu.

⁷⁹ UMBIN SU.UD^{mušen} = bat (?) claw (Scurlock 2014, 415 and 417).

⁸⁰ See the notes for lines 36, 39-41 and 42.

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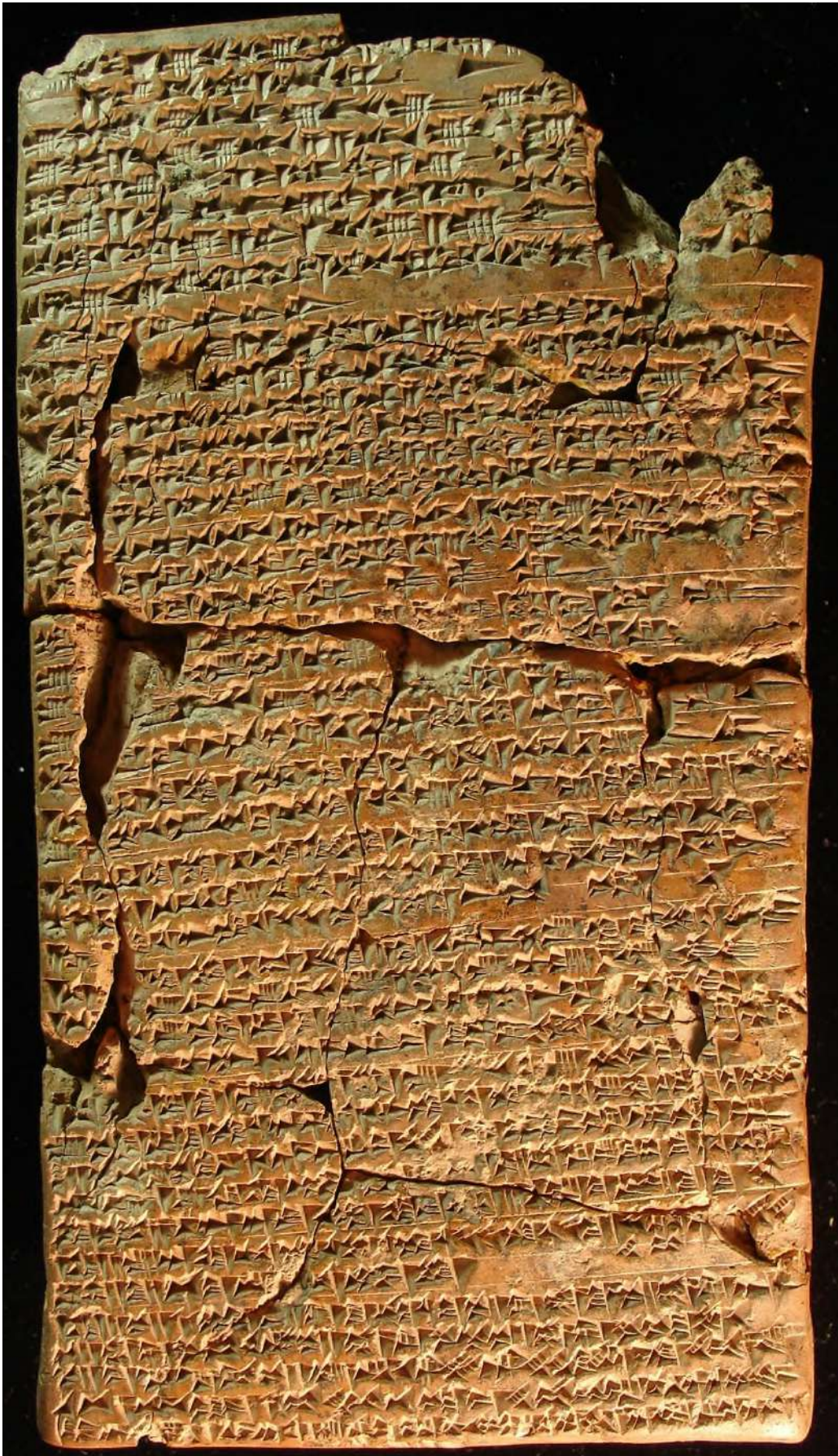


Figure n°1 BM 42272 Obverse

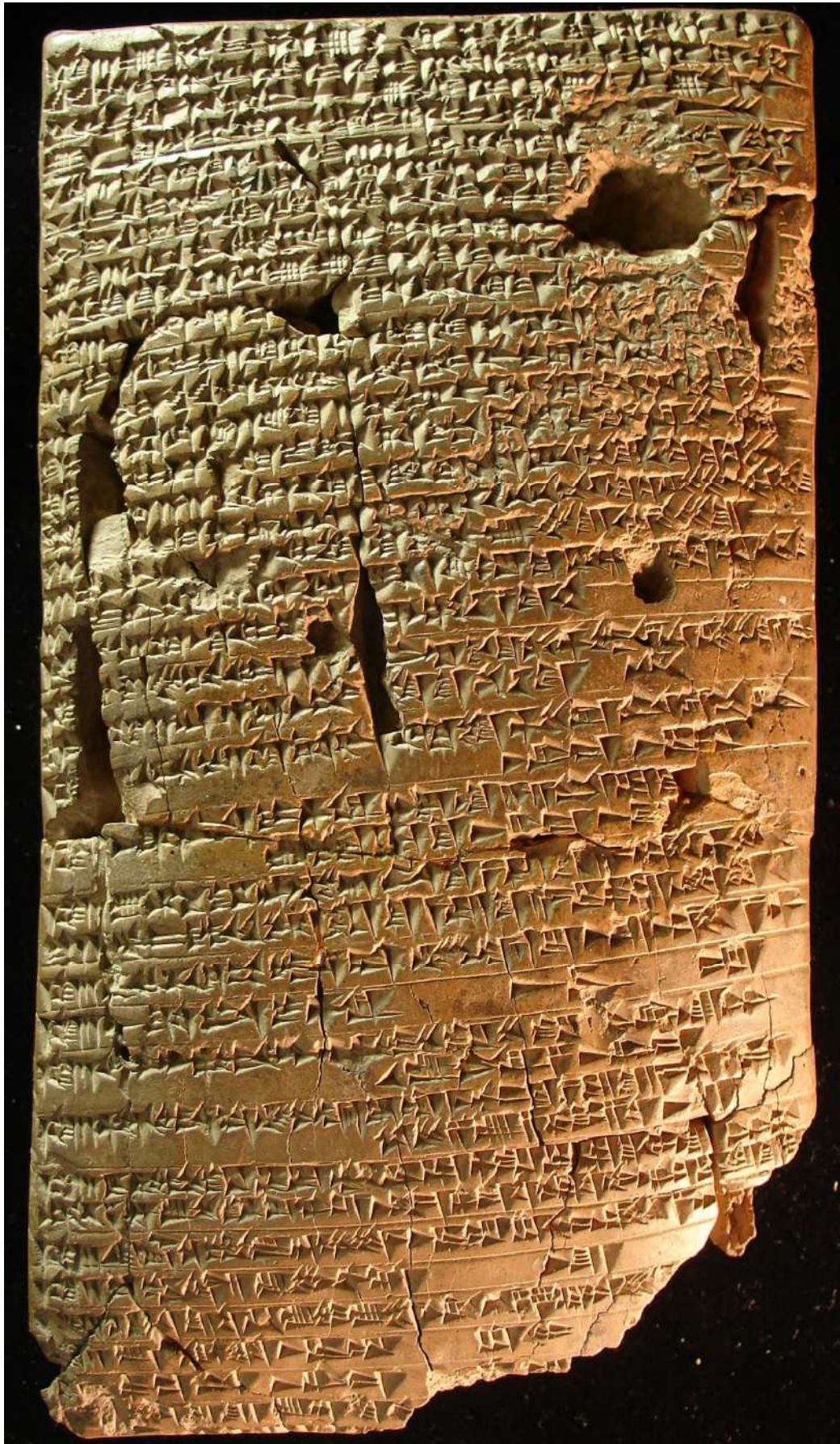


Figure n°2 BM 42272 reverse



Figure n°3 BM 42272 obverse edge



Figure n°4 BM 42272 reverse edge

1.

5

10.

15.

20.

25.

30.

35.

40.

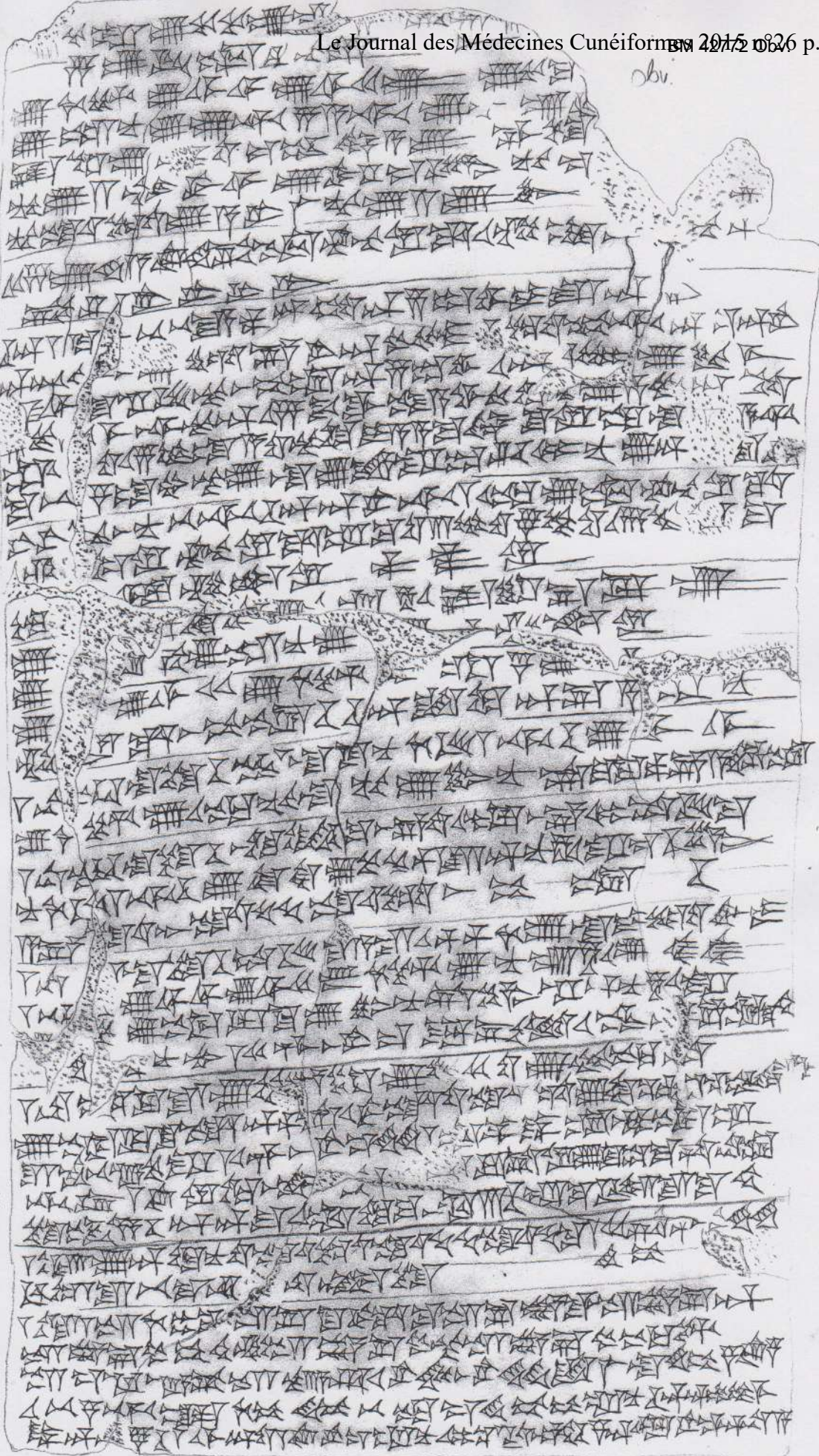


Figure n°5

Figure n°5

45.

50.

55.

60.

65.

70.

75.

80.

85.

BM 42272 rev.