

# Le Journal des Médecines

2016 n°27



Page 1 Diseases of the Feet in Babylonian-Assyrian Medicine.

A study of Text K. 67+

**Sona Choukassizian Eypper**

Page 59

Fragments of the Nineveh Medical Composition

IGI join UGU

**Strahil V. Panayotov**

# Cunéiformes

# Diseases of the Feet in Babylonian-Assyrian Medicine

## A Study of Text K.67+<sup>1</sup>

by  
Sona Choukassizian Eypper, Berlin

A

K.67+K.2592 (AMT 73,1; 74; 75,1)+

K.1714 (AMT 32,2)+

K.1714 (AMT 100,3)+

K.8809 (AMT 15,3)+

79-7-8,163 (AMT 18,5)

B VAT 8772+15549 (BAM 124)

Text K.67+ which is presented in this contribution is an important ancient Near Eastern source in the study of diseases of the feet. It is a Neo-Assyrian tablet from *Kuyunjik* published in R.C. Thompson, *Assyrian Medical Texts* (henceforth *AMT*). In my on-going study of these texts, I have often noticed that older as well as more recent publications that refer to this text ignore the fact that other smaller fragments also published in *AMT* have been joined to K.67+. Hence reference is always made to each of the individual fragments. One contribution of the present study is that it presents K.67+ in its entirety with consecutive line numbering, transliteration, and translation.<sup>2</sup> K.67+ is a two-column tablet the top and bottom of which are unfortunately missing. Due to the lack of a colophon, the authorship and other information it might have contained, whether for example it formed part of a series, remain unknown. It can, however, be safely assumed that it was the work of an *asû*, a physician, and probably not of an *āšipu*, an incantation priest. The tablet deals with afflictions of specific parts of the feet, beginning with what are probably the ankles and ending with the toenails. It is evident that the information in this tablet was culled from other sources. This can be demonstrated in the differing spelling (syllabic / logogram) of the same noun or verb even within a given column. It is also evident that the compiler of K.67+ had access to an Aššur text, *BAM* 124 (VAT 8772+15549), that also deals with diseases of the feet.<sup>3</sup> In fact it is through K.67+ i 48 that the incipit of *BAM* 124 (Ms. B) can be emended. A part of our text, col. i 48-ii 59, is parallel to *BAM* 124 col. i 1-32-col.ii 26-50 from which the compiler of K.67+ carefully copied, including a discrepancy in the text that he duly noted as a variant under the main line in an erasure (see footnote to Col.i 65a below).

---

<sup>1</sup> This paper is dedicated to the memory of Dr. William A. Ward (1928-1996), my primary professor at the American University of Beirut. I wish to thank Prof. M. Geller for reading the manuscript and for his valuable comments and suggestions. My thanks also go to Dr. U. Steinert for photographing the tablet for me and for our many helpful discussions.

<sup>2</sup> The commentary is kept short, as this text will be incorporated in a future larger work by the author on diseases of the feet in Babylonian-Assyrian medicine.

<sup>3</sup> Franz Köcher, *Babylonisch-Assyrische Medizin in Texten und Untersuchungen* II (Berlin: Walter de Gruyter & Co. 1963) Tafel 9-15. (henceforth *BAM*)

Although the first eighteen lines of col. i of K. 67+ are fragmentary, two aspects can be ascertained. Firstly it most probably begins with the disease of the *kabbartu* part of the foot,<sup>4</sup> and secondly it offers in its first column the possible cause of this disease or rather the manner in which the disease was contracted. This text gives five causes of the sickness of the *kabbartu*, the first of which is partially recognizable (lines 1-12). This cause was attributed to the afflicted person's inadvertently stepping into (used) wash water probably in a given location. A ritual might also have been described. The second cause is the infringement of a taboo, as in eating something taboo (line 13). A short ritual follows (lines 14-17) addressed to Ea, which also includes a prescription. The third manner in which the sickness of the *kabbartu* is contracted is stepping in wash water without reference to a particular location. In a ritual and the prayer addressed to Marduk (lines 18-22) it is clearly stated that the afflicted person has "knowingly or unknowingly" stepped in wash water. A detailed ritual was to be conducted before Šamaš, followed by a prescription for a bandage. The fourth manner in which this sickness can be contracted is described in lines 25-29, describing how the individual has stepped on a particular kind of cultic socle. A ritual is to be performed before Šamaš. After two more prescriptions for bandages, another ritual is described for what seems to have been a probable fifth cause for contracting the sickness. The individual has stepped on something pure, the identity of which remains unknown, as the text is broken at this point. An elaborate ritual is addressed to Ea, followed by a single prescription for a bandage. The text continues in the remainder of this 71-line column by describing specific symptoms of the afflicted *kabbartu* with their respective prescriptions for treatment. There are, therefore, four complete rituals in this column and it can be surmised that the first lines of this column probably included a ritual as well that would have been performed to absolve the sin of stepping into wash water in a particular location.

Although the first thirty-three of the seventy-two lines of col. ii are missing, the column more than likely continued with additional prescriptions for the treatment of the sickness of *kabbartu*. Beginning with line 38, however, the mode of treatment changes. Now we find prescribed the rubbing of the afflicted area with oil and sprinkling it with dried *materia medica*. Clearly, sores have developed. This listing of treatments is unexpectedly interrupted in lines 46 and 47 by decidedly negative prognoses. In line 46 we read that the patient would die, despite temporary signs of recovery, as he was seized by *māmītu* (curse). Death would also occur (line 47) should the disease produce *ruṭibtu*,<sup>5</sup> a suppurating (lit. dampness) sore. Although these two lines seem out of place, they were probably added to draw attention to the process of the gradual worsening of the condition of the feet as sores appear. Following this interruption, the text resumes listing prescriptions, firstly two again for bandages and beginning with line 51 a series for the application of medication on sores that appear on the feet. Sores develop also on the patient's groin (*kappaltu* col. ii 56). This condition reaches its climax in lines 60 and 61 in which the patient's feet are also described as now being full of sores. At this point a rather elaborate ritual (lines 62-67) is to be performed before Šamaš.

---

<sup>4</sup> In view of the evidence, the *kabbartu* referred to the ankle. See below, "Diseases mentioned."

<sup>5</sup> A stage in the development of the sickness of the *kabbartu*. See Scurlock and Andersen, *Diagnoses*, 210.

K. 67+ has a number of treatments prescribed for sores that develop on the feet. Some of these sores appear in Tablet 33 of the Diagnostic Handbook: *šumma*(DIŠ) *simmu*(GIG) *šikin*(GAR)-*šú* "If the appearance of the sore," N. Heeßel, *Babylonisch-assyrische Diagnostik*, 353-374.

In order to better understand K.67+ in general, and the course of the sickness of the *kabbartu* in particular, the reading for the logogram GIG should be differentiated according to the context. While generally the reading *muṣṣu* “disease” is indicated, the reading *simmu* “sore, lesion” would in other instances be more appropriate. A reference in *UET* VI/3 895,<sup>6</sup> an Old Babylonian text, is of particular interest to us in this case. This text presents in brief form prescriptions for eleven diseases involving sores and ends with a prescription in line 39 for *ana sí-im-mi-ṛim* *ša ka-ba-ar-tim* “Against the sore of the *kabbartu*.” Should then all our references relating to the *kabbartu* be read *simmi kabbarti* “sore of the *kabbartu*” instead of *muṣṣu kabbarti* “sickness of the *kabbartu*”? Probably not. Although the development of sores is involved in the disease of the *kabbartu*, K.67+ differentiates between the general condition of the swelling and the later development of the sores, a fact that can be observed in the prescribed treatments. For the general treatment of the disease of the *kabbartu* warm bandages are prescribed, while sores are treated with dry *materia medica*. It is difficult to generalize from the single *UET* reference that refers to a particular treatment of the sore that develops as the disease progresses. By the syllabic writing of the word *simmu*, the writer of the text wanted to make sure that it was understood that the treatment by sprinkling a dry substance was to be used on the *sore* of the *kabbartu* condition, as can also be observed in K.67+. In fact, in K.67+ ii 45 the identical treatment with pomegranate skin, as in *UET* 895, 40, is prescribed, but with additional details. Furthermore, it should be considered that, like several later Babylonian-Assyrian medical texts, K.67+ follows a familiar pattern: *šumma*(DIŠ) *amēlu*(NA) *muṣṣu*(GIG) X *maruṣ*(GIG) “If a man is sick with the X sickness” which is followed in texts listing a number of treatments for a single disease, or for what the *asû* or the *āšipu* considered part of that disease. In this context, it should be noted that not all of the varieties of sores that are dealt with in this text are exclusively related to afflictions of the foot. They can appear elsewhere on the body as well as on the foot. Hence, the reading of GIG as *simmu* or *muṣṣu* depends on context.

At this point the question is to what extent these various sores should be considered as a development of the affliction that originated on the *kabbartu* of the patient’s foot. For the Mesopotamian physician, they were probably considered to be related to the original condition of the *kabbartu*.

In the final paragraphs of the second column, the development of many sores most probably as a further manifestation of the afflicted *kabbartu* is described, closing this section with a detailed ritual (ii 61-67). The text then resumes with prescriptions for the *ruṭibtu* (dampness) disease which is described as a sore that appears on the scrotum or on the foot. It is the first disease mentioned after the *kabbartu*.

Only forty-one lines of col. iii can be accounted for. The listing of prescriptions for the treatment of sores on the feet continues. With line 13, however, a new element is introduced. A *bubu’tu*-vesicle develops on the patient’s foot. We are not informed which part of the foot

<sup>6</sup> I thank Krisztián Simkó (BabMed Berlin) for drawing my attention to this reference. A. Shaffer, *Ur Excavations Texts*, VI/3: *Literary and Religious Texts*, Plate 90, 895.

is affected, but this ailment is called *sagbānu*. A series of prescriptions is listed in a very laconic form beginning with the logogram MIN “ditto”, presumably a continuing reference to the *sagbānu*-disease. Beginning with line 28 and probably continuing to line 41, prescriptions for *nuḥurtu*-disease are listed. As col. iii is fragmentary after line 33, nothing definitive can be said as to its content. As the columns of K.67+ have about 71/72 lines, it can be assumed that thirty-one or thirty-two lines are missing from the bottom of col. iii.

The first thirteen prescriptions of col. iv begin only with “ditto”. For this reason the disease to which they refer cannot be determined. They, however, clearly deal with the treatment of sores. Most of the prescriptions instruct the attending *asû* to first wash the sore and then apply oil to it before proceeding with the additional applications.

Although this tablet is unfortunately incomplete, a structure in the analysis of disease can be discerned. The sickness of the *kabbartu* at some point during its course develops sores (suppurating sores). The text deals with a number of other sores that were probably unrelated to the disease of the *kabbartu*.

As in many Babylonian-Assyrian medical texts, K.67+ extensively uses the expression DIŠ KI.MIN “If ditto” at the beginning of a series of prescriptions to denote that the condition is the same as that mentioned above. This is a space-saving measure which also avoids the unnecessary repetition of identical symptoms with alternative prescriptions. In several instances in column iii, e.g. line 18 or 19, the KI.MIN “ditto” appears at the end of the prescription after the listing of the *materia medica* and stands in this case for the method of their application.

Below is a brief summary of the conditions described in K.67+ reflecting the structure of this tablet.

Col. i 1-ii 45	<i>kabbartu</i> (ii 1-33 missing, ii 34-45 more than likely <i>kabbartu</i> )
Col. ii 46-47	Prognoses (for <i>ruṭibtu</i> / <i>rušumtu</i> in parallel Ms. B)
Col. ii 48-55	<i>kabbartu</i>
Col. ii 56-67	Development of sores in the groin ( <i>kappaltu</i> ), and numerous sores on the feet. These sores are not identified by name.
Col. ii 68-iii 12	<i>ruṭibtu</i>
Col. iii 13-iii 27	<i>sagbānu</i> ( <i>bubu'tu</i> ). The only title of an incantation is mentioned in line 23.
Col. iii 28-iii 33	<i>nuḥurtu</i>
Col. iii 34-iii 40	Fragmentary
Col. iii 41-iii 72(?)	Missing
Col. iv 1-16	Disease cannot be ascertained
Col. iv 17-23	Conditions of the heel
Col. iv 24-25	Condition of the sole of the foot
Col. iv 26-32	Infection as a result of scratching
Col. iv 33-35	Conditions of the toes (?)
Col. iv 36-46	Conditions of the toe nail.
Tablet breaks off	

### Diseases mentioned:

There are four afflictions mentioned by name in this text that involve the feet or the lower extremities of the body.<sup>7</sup> An attempt at identifying these, though interesting, is a difficult endeavor and should be approached cautiously. Although the Mesopotamian *asû* had a profound ability to observe, record details of symptoms, and attribute that group of symptoms to a particular disease, a one-on-one identification of that disease with a particular modern ailment is rarely viable. Such an endeavor could, however, point us in the right general direction in any attempt at identifying the diseases. Often a given Mesopotamian disease and its symptoms could correspond to two or more related modern-day diseases. As J. Scurlock and B. Andersen write, “Trying to diagnose infections that occurred three or four millennia ago is like trying to hit a moving target.” But they then add, “It is clear, however, that infectious disease patterns that bear striking similarity to modern diseases running the gamut of microorganisms from bacteria and viruses to fungi and parasites were already well established in ancient Mesopotamia.”<sup>8</sup> As the strain of the pathogen and therefore the course of the disease may have changed over the millennia, K.-H. Leven cautions us against the dangers of applying “retrospective diagnosis” to ancient medicine. Mesopotamian world indeed had an abundance of disease, but the sketchy ancient descriptions seldom bear the burden of modern proof.<sup>9</sup>

#### 1) *kabbartu* (col. i 1-70 and ii-55)

It is interesting to note that the treatments of a particular condition of the *kabbartu* part of the foot occupy a considerable portion of this tablet. It seems as though it was considered as the originating source of a number of other afflictions of the lower part of the body. This, however, is not necessarily so. Based on lexicographical evidence, the *kabbartu* is part of the foot, and more specifically the “side of the foot,”<sup>10</sup> and an entry in an Old Babylonian bilingual lexical text AUAM 73.3176 rev. 15 [SAG].GÌR = *ka-bar-[ti]* refers to the “top part (head) of the foot.”<sup>11</sup> D. Schwemer identifies *kabbartu* as the “Sprungbein” (anklebone) in a ritual from Hattuša (KUB 37, 43 rev. 10-22).<sup>12</sup> The ritual involves taking the left anklebone from a dead man, rubbing it with oil, and dressing it with a headdress which would clearly represent a female person as a demonic female witch.<sup>13</sup> The identification of *kabbartu* as the ankle part of the foot is confirmed by the entry in Erimhuš “side of the foot,” and by the Old Babylonian reference, above, that considers the *kabbartu* as the “head” of the foot, i.e. the ankle. The evidence gathered from K.67+ also clearly points to a disease that affects that part

<sup>7</sup> The words “affliction” and “condition” are used because of their more general connotations, as not all that is described is a disease or an illness. A number of the other observations described are different kinds of “sores” and pustules.

<sup>8</sup> Scurlock and Andersen, *Diagnoses*, 86-87.

<sup>9</sup> K.H. Leven, “‘At Times these Ancient Facts Seem to Lie before Me Like a Patient on a Hospital Bed’—Retrospective Diagnosis and Ancient Medical History,” in *Magic and Rationality in Ancient Near Eastern and Graeco-Roman Medicine*, H.F.J. Horstmanshoff and M. Stol (eds.).

<sup>10</sup> Erimhuš II 218f. ZAG.GÌR = *kab-bar-tú* “the side of the foot.” The Lexical Series Erim-huš = *anantu*, tablet II MSL 17. Erimhuš is a bilingual series which gives Sumerian words grouped in semantic sections.

<sup>11</sup> M. Cohen, “Literary Texts from the Andrews University Archaeological Museum,” *RA* 70 (1976) 141-142. Also M. Stol, Review of Abusch, T. and D. Schwemer, *Corpus of Mesopotamian Anti-Witchcraft Rituals*, Vol. 1, *BiOr*, LXX (2013) 126.

<sup>12</sup> D. Schwemer, *Abwehrzauber und Behexung*, 115.

<sup>13</sup> *Ibid.* 115-116.

of the foot, a condition that seems to have been observable enough to warrant a detailed description in the present text and also in the parallel reference Ms. B.

If the *kabbartu* refers to the “side” and “top” of the foot, to which bone does it refer? The ankle joint is composed of three bones:

- 1) The *tibia* (commonly, shin bone). The bone felt on the inside of one’s ankle is part of the base of the *tibia*.
- 2) The *fibula* is the thinner bone that runs next to the *tibia*. The lower end of the *fibula* is felt on the outside of one’s ankle. This is the bone that is commonly called the ankle bone.
- 3) The *talus* which sits above the heel bone is located underneath the *tibia* and *fibula* and in function resembles that of a “ball joint” connecting the lower leg with the foot and giving the foot a wide range of movement. Unlike the *tibia* and the *fibula*, the *talus* cannot be felt or seen.

In the ritual from Hattuša cited above, the left *kabbartu* that was to be excised from a dead man could have only been the *fibula*, because that is the anklebone which was easily seen and felt. The base of the *fibula* would have formed the “head” of the figurine.

We conclude that the *fibula* was referred to as *kabbartu* in Mesopotamian medicine.<sup>14</sup> The disease of the ankle, *murūš kabbarti*, referred to the unhealthy condition of the ankle, more specifically that characterized by swelling and sores. Thus *kabbartu* referred both to a body part and to a disease affecting that body part.

Stages (pathology) of *kabbartu* as described in K.67+

I 1-42 causes

I 43 First development of disease with “white and black” caused by *mamītu*

I 48 first serious progression: “penetrating” to the bone (?) flesh is white and black

I 52 heels are swollen

I 55 heel full of clay

I 57 feet full of blood

I 66 appearance of his flesh is confusing

I 68 muscles of feet are stiff

I 70 he cannot walk around (by himself)

Col ii

II 46 he suffers greatly from *kabbartu* because the “curse” has seized him, prognosis is death.

II 47 If *kabbartu* has produced *ruṭibtu* “moistness”, prognosis is death.

II 48-55 Prescriptions for *kabbartu*

Not related to *kabbartu*:

The text lists a number of suppurating sores that appear on the lower extremities.

II 56 the *kappaltu* is affected, but condition is not described

---

<sup>14</sup> Contra CAD M/I 92 s.v. *maḥirtu* (a bone of the leg, perhaps the fibula). For *maḥirtu* in the present text see note to col. iii 28.

- II 60-65 Feet full of sores and they have a particular duration
- II 68 An itching sore comes up either on the foot or on the scrotum, the *ruṭibtu qilūtu* disease
- II 70 An itching sore comes up on the foot, the *ruṭibtu* disease
- III 13 A sore that is like a boil, *sagbānu*
- III 28 *maḥirtu*-bone is *nuḥḥuru*
- III 31 *nuḥurtu* disease
- IV 17 The heel is broken
- IV 19 The heel is split
- IV 23 Heels constantly sore
- IV 24 Soles of the feet hurt
- IV 26 Infection due to scratching
- IV 36 The toe nail has either fallen off or [...]

The disease *kabbartu* has been variously identified. The most recent identification of *murūṣ kabbarti* as “Mycetoma” is proposed by Scurlock and Andersen.<sup>15</sup> Mycetoma is commonly called Madura foot after the region of Madura in India where the disease was first identified in the mid-1800s. Although Mycetoma affects primarily the foot and lower leg, infecting the dorsal aspect of the forefoot, it can also occur anywhere on the body, the hand being another common site. Mycetoma is endemic in Africa (especially Sudan and Somalia) and India. It can be found in the Middle East (between the latitudes 15°S and 30°N), but is not endemic in Iraq. Another aspect that should be taken into consideration is the fact that Mycetoma is a disease that develops very slowly and can take several years after the initial entry of the bacteria or fungus into the body through a minor injury in the skin before even a subcutaneous nodule appears. As it is completely painless, it commonly remains unnoticed by the patient for some time. After a number of years the nodule itself develops into a massive swelling which ultimately ruptures the skin and lesions can be observed. Penetration to the bone is not common. Did the Mesopotamian physician actually recognize that all the symptoms he listed belonged to one particular disease that developed gradually over a number of years? It is rather the case of the physician listing several possible conditions that effect the ankle which may have included Mycetoma among other possibilities. The *murūṣ kabbarti* probably referred rather to the condition of swelling (or thickening) of the dorsal aspect of the foot and ankle side of the foot, regardless of the cause.

## 2) *sagbānu* (iii 12-27)

As described in our text, the *sagbānu* is a boil on the foot that starts as a *bubu'tu* that festers and develops into what is then referred to as *sagbānu*. This is the only entry through which some idea can be gained about this skin condition. The entry in Tablet 33 of the Diagnostic Series, line 64 is damaged and probably referred to a part of the body that “is seized and is black: its name is *sagbānu*.”<sup>16</sup> This would indicate that the condition is most likely a disease and not only a sore.

<sup>15</sup> J. Scurlock and B. Andersen, *Diagnoses*, 78.

<sup>16</sup> N. Heeßel, *Diagnostik*, 362.



*Sagbānu* appears amongst names of other skin conditions and diseases in an Old Babylonian list of incantations, indicating that these diseases had descended from heaven.<sup>17</sup> An identification of these diseases, however, remains difficult.

### 3) *ruṭibtu* / *rušumtu* (ii 68-iii 12)

In K.67+ *ruṭibtu* is mentioned in three contexts. First, in col. ii 47 in which *kabbartu* develops *ruṭibtu* which is considered to be fatal for the patient. In the parallel Ms. B ii 35 *ruṭibtu* is replaced by *rušumtu*, a fact that could refer to a possible relationship between these two kinds of sores. It should be especially noted that *ruṭibtu* / *rušumtu* would be fatal if it develops during the course of the *kabbartu* condition. In the prescriptions that follow, a worsening of the condition with the appearance of several sores is observed. A ritual closes this part of the text which could possibly indicate that the reference to a special kind of *ruṭibtu* that follows is not to be considered the fatal kind mentioned earlier.

Second, in col. ii 68 a prescription for a specific kind of very itchy *ruṭibtu* sore is presented. It is called *ruṭibtu qilūtu* “burning *ruṭibtu*” as translated by Surlock and Andersen.<sup>18</sup> The present context probably refers to the appearance and color of this sore, possibly as it forms a wet scab, hence the analogy to ‘burnt material’ in “ ‘damp’ burnt material.” As this sore can appear either on the foot or on the scrotum, a suppository is prescribed.

Third, in col ii 70 reference is made to a *ruṭibtu* disease. After these references, a series of ten prescriptions is given.

After the fatal prognosis in ii 47, the text resumes the listing of prescriptions for *kabbartu* ii 48-55. Beginning with line ii 56 prescriptions are offered for sores and are accompanied by a ritual (ii 61-67). The name of the sores is not given. Following this, a series of prescriptions for the *ruṭibtu* sores is given (ii 68-iii 12), which leaves us with the question whether the preceding prescriptions (ii 56-67) are also to be considered for *ruṭibtu*.

Our text does not offer more detail, but the fact that sores are being described can be gathered from the entries in tablet 33 of the Diagnostic Series, lines 18 and 19 where *ruṭibtu* is said to be “like the *ummedu*, he scratches (and) constantly water flows out.”<sup>19</sup>

### 4) *nuḥurtu* (iii 28-40)

The identity of the disease *murūṣ nuḥurti* (iii 32) remains speculative, as both K.67+ and its parallel Ms. B do not offer a description of the symptoms of this disease. The adjective form in a prescription for a bandage for a *šēpi nuḥurti* (iii 31) “*nuḥurtu*-foot” is also of little help in identifying this condition of the foot. One reference, however, refers to a bone that is

---

<sup>17</sup> A. Goetze, “An Incantation Against Diseases,” *JCS* 9 (1955) 8-10. Although only a small number of medical texts from the Old Babylonian period have survived, a thematic agreement can be observed between the incantations and many of the diseases mentioned in medical texts. N. Wasserman, “Between Magic and Medicine – Apropos of an Old Babylonian Therapeutic Text against Kurārum Disease” in *Disease in Babylonia*, I. Finkel and M. Geller (eds.) 40-61.

<sup>18</sup> J. Scurlock and B. Andersen, *Diagnoses*, 210. *CAD* Q s.v. *qilūtu*, “firewood, burnt material” 252a reads this reference *KI-lu-tum* as the name of a disease.

<sup>19</sup> N. Heeßel, *Diagnostik*, 354. J. Scurlock and Andersen, *Diagnoses*, 210.

*nuḥḥuru*, as in iii 28 *maḥirtašu nuḥḥurat* “his tibia is *nuḥḥuru*”. This condition, therefore, can affect the leg bone and the foot.

Other conditions mentioned:

As the text breaks off leaving col. iii incomplete, the diseases that might have been subsequently mentioned remain unknown. Nine prescriptions for treating conditions of the heel are listed in col. iv 17-23 (see footnotes to lines iv 17 and 19).

Although the preserved portion of col. iv is damaged, it clearly deals with conditions of the toenails. The nature of these conditions can only be guessed at, which, as pointed out earlier, is risky. The fact that a patient’s toenail can actually fall off is a very common complication of advanced type 2 diabetes accompanied by sores on the foot that do not heal and also fungal infections, among other problems. It is, therefore, possible that the symptoms described in iv 24-45 are to be related to a diabetic condition.

The author of K.67+ has compiled all clearly observable conditions that can afflict the lower extremities and more particularly the feet, a fact that bears witness to the ability of the Mesopotamian physician to observe carefully paying great attention to detail. The ability to look beyond the observable and differentiate the causes of these symptoms was to come only several centuries later. But careful observation and attention to detail are always the first steps in scientific thought.

Tools used: copper *tangussu*-vessel, *laḥannu*-bottle.

Procedures in the preparation of the *materia medica*: drying (*abālu*), crushing (*ḥašālu*), pounding (*sāku*), crushing/grinding (*pa’āšu*), boiling (*bašālu*), heating in an oven (*ina tinūri sekēru*), charring (*urruru*), roasting (*qalû*), mixing (*balālu* and *emēdu*), decocting (*rabāku*<sup>20</sup>, usually in *kasû* juice, but also in ghee, lard, beer, or milk), spreading on a piece of cloth (*ṭerû*), piling up (*tabāku*).

Treatments: bandaging (*ṣamādu*), rubbing with oil or ghee (*pašāšu*), wiping the sores (*kapāru*), bathing (*raḥāšu* and *mesû*), sprinkling of dried *materia medica* (*sarāqu* and *zarû*), applying medication (*nadû* lit. throw), pouring and administering an enema (*tabāku* and *ṣapāku*), daubing (*eqû*), preparation of an anal suppository (*allanu*).

---

<sup>20</sup> According to *CAD* s.v. *rabāku* “to decoct.”

## The Text

Col. i

i 1	[	] x x <i>ašri</i> (KI) <i>elli</i> (KÙ.GA)
	<i>mê</i> (A) <i>rimki</i> (T[U <sub>5</sub> ])	
i 2	[ <i>ikbus</i> <sup>21</sup> <i>bu-s</i> [u]	<i>lū es</i> ]- <i>ra lū suq-ána</i> <sup>21</sup> <i>ik-</i>
i 3	[	] x <i>ut ina muḥḥi</i> (UGU)
	<i>kupri</i> (ESIR.ḪÁD.DU) <i>tušazzassu</i> (GUB-su)	
i 4	[	] <i>kispu</i> (KI.SÌ.GA)- <i>ka il-pu-ut</i>
	<i>a-ra-an-šú</i>	
i 5	[	]x <i>kispa</i> (KI.SÌ.GA) <i>i-kàs-sip</i>
i 6	[	<i>karān</i> (GEŠTIN)] <i>šēlebi</i> (KA <sub>5</sub> .A) <sup>Ú</sup> <i>a-zal-la</i>
i 7	[	] x <i>ḥimēta</i> (Ì.NUN)
	<i>tupaššaš</i> (EŠ.MEŠ) <i>tašammid</i> (LAL)	
i 8	[	] <i>ašru</i> (KI)- <i>šú-ma</i> <sup>22</sup>
	<i>bīnu</i> ( <sup>GIŠ</sup> ŠINIG) <sup>Ú</sup> x[ ]	
i 9	[	<i>t</i> ] <i>a-sár-raq ašri</i> (KI)
	<i>elli</i> (KÙ.G[A])	
i 10	[	<i>tupaššaš</i> ([E]Š)- <i>šú ana</i> x [ ]
i 11	[ <sup>Ú</sup> <i>s</i> ] <i>i-ḥ</i> [u	<sup>Ú</sup> ] <i>a-zal-la</i> x[ ]
i 12	[ ] <i>ašāgu</i> ([GIŠ].Ú.GÍR) x [	<i>tara-ba</i> ] <i>k ina</i>
	<i>lubāri</i> (TÚG) [ <i>te-ṭerš-ri tašammid</i> (LAL)] <sup>23</sup>	
i 13	[ <i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>k</i> ] <i>a-bar-ta maruṣ</i> (GIG)- <i>ma</i> [	]
	<i>asakka</i> (KUG.AN) <sup>24</sup> <sup>ṛ</sup> <i>i</i> <sup>ṽ</sup> -[ <i>ku-ul</i> ]	
i 14	[ <i>mê</i> (A) <i>t</i> ] <i>a-ḥab-bu ana libbi</i> (ŠÀ) <i>mê</i> (A) <i>rimki</i> (T[U <sub>5</sub> ]) [	]
	<i>ta-ḥab-bu</i> [ ]	
i 15	[ <sup>d</sup> <i>É</i> ]- <i>a šar</i> (LUGAL) <i>ap-si-i amēlu</i> (LÚ) <i>an-n</i> [u-u	] x LUM <sup>?</sup>
	<i>ina pāni</i> (IGI)- <i>ka</i> [ ]	

<sup>21</sup> The suggested emendation and reading are based on context. For the adjective *esru* relating to a street see *CAD* E 338a s.v. *esru*. The reading for *suqannu* is conjectural, and I am not aware of another reference for this form of spelling as it appears in our present text. See *CAD* S 398b s.v. *suqinnu*.

<sup>22</sup> The reading is a possible suggestion, as in the first ten lines of this text reference is often made to location.

<sup>23</sup> A likely emendation as e.g. line 24 below.

<sup>24</sup> The reading *asakku* “taboo” is a suggestion based on context, as the disease is seen as being caused by fault of the patient knowingly or unknowingly as in lines 18 and 25.

## Translation

### Col. i

i 1	[	] clean ground. Into wash water
i 2	[he has stepped	] He accidentally stepped either onto a blocked street or onto a <i>suqannu</i> -road (a byroad).
i 3	[	] You make him stand on bitumen. <sup>25</sup>
i 4	[	] His misdeed has defiled (touched) your funerary offering.
i 5	[	] He makes a funerary offering.
i 6	[	] “fox”-wine, <i>azallû</i>
i 7	[	] you rub with ghee, you bandage (the afflicted part)
i 8	[	] its location, tamarisk and [ ]
i 9	[	] you sprinkle on clean ground.
i 10	[	] you rub him (only traces)
i 11	<i>siḥu</i> -wood [	] <i>azallû</i> [ ]
i 12	<i>ašāgu</i> [	] you decoct. [You spread it on] a piece of cloth [and bandage (the affected part)].
i 13	[If a man is sick] with the sickness of the <i>kabbartu</i> [ ] he has infringed on a taboo.	
i 14	You draw [water] (and) in the water you wash [	] You draw water [ ]
i 15	Ea, lord of the subterranean waters, this man [	] (has) before you [ ]

<sup>25</sup> *CAD I/J*, 311, “probably dry bitumen.”

i 16	[ <i>mê</i> (A) <sup>26</sup> <i>t</i> ] <i>a-ḥab-bu-ma ana pān</i> (IGI) <i>kakkab enzi</i> (MUL.Ú[Z]) <sup>27</sup> [ <i>tašakkan</i> (GAR- <i>an</i> ) ] <i>eqli</i> (A.ŠÀ) <sup>28</sup> ŠE <sup>[M</sup> ]
i 17	<i>kukru</i> ( <sup>[SEM]</sup> [GÚ]R.GÚR) <i>atā' išu</i> ( <sup>Ú</sup> KUR.KUR) <sup>Ú</sup> <i>kur-ka-na</i> [ <i>m</i> ] ṛ <sup>ina</sup> <i>tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>tara-bak</i> [ x x x x ]
i 18	[ <i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>muṣu</i> (GI)G) <i>ka-[bar-t]</i> ṛ <i>ša mê</i> (A) <i>rimki</i> (TU <sub>5</sub> ) <i>ik-bu-</i> <i>u[s]</i> <i>qadištu</i> ( <sup>UNUS</sup> NU.[G]IG) <i>mê</i> (A) <i>būrti</i> (PÚ) ṛ <sup>ina</sup> <i>ḥab-bu ana libbi</i> (ŠÀ) <i>mê</i> (A) <i>šú-nu-ti</i> x [ ]
i 19	[ ] x <i>tanaddi</i> (ŠUB) <i>ina kakkabi</i> (UL) <i>tuš-ba</i> [ <i>t</i> ] <i>ina [še]-ri kīma</i> (GIM) <i>Šamši</i> ( <sup>d</sup> UTU) <i>napāḥi</i> (KUR) <i>tu-še-ri-da ana pān</i> (IGI) <i>Šamaši</i> ( <sup>d</sup> UTU) <i>paṭira</i> (GLD[U <sub>8</sub> ]) <i>tukān</i> (GUB- <i>an</i> ) <i>nignakka</i> (NÍG.NA) <i>burāši</i> ( <sup>SEM</sup> LI) <i>tašakkan</i> (GAR- <i>a</i> [ <i>n</i> ])
i 20	[ <i>šid-d</i> ] <i>i kīma</i> (GIM) <i>ša bārī</i> (LÚ.ḪAL) <i>tašaddad</i> (GÍD)- <i>ma</i> <sup>29</sup> <i>ištēn</i> (DIŠ) <i>laḥannu</i> ( <sup>DUG</sup> LA.ḪA.AN) <i>mê</i> (A) <i>ištēn</i> (DIŠ) <i>laḥannu</i> ( <sup>DUG</sup> LA.ḪA.AN) <i>šikara</i> (KAŠ) <i>tumallā</i> (DIR)- <i>ma ina kakkabi</i> (MÚL) ṛ <sup>ina</sup> <i>paṭira</i> ([G]I.DU <sub>8</sub> ) <i>tukān</i> (GUB- <i>an</i> ) <i>ka-a-am</i> <sup>30</sup> <i>tu-šad-bab</i> -[ <i>šú</i> ]
i 21	[ <i>ri</i> ]- <i>im-ki idū</i> (ZU-ú) <i>lā</i> (NU) <i>idū</i> (ZU-ú) <i>ik-bu-us ina-an-na</i> <sup>31</sup> <i>ina pāni</i> (IGI)- <i>ka</i> <i>šikin</i> (GAR- <i>kín</i> ) <i>e-ṭi ina simmi</i> (GIG) <i>ina zumri</i> (SU)- <i>ia</i>
i 22	<i>bašu</i> ([GÁ]L-ú) <i>li-su-uḥ em-qu mas-su-u mašmāš</i> (MAŠ.MAŠ) <i>ilāni</i> (DINGIR.MEŠ) <sup>d</sup> <i>Asalluḥi</i> (ASAL.LÚ.ḪI) 3- <i>šú iqabbi</i> (DU <sub>11</sub> .GA)- <i>ma</i> <i>mê</i> (A.MEŠ) <i>u šikara</i> (KAŠ) <i>iq-qi</i>
i 23	DIŠ KI.MIN <sup>Ú</sup> <i>kām-ka-du kamantu</i> ( <sup>Ú</sup> ÁB.GAB) <i>bīnu</i> (GÍŠŠINIG) <i>maštakal</i> ( <sup>Ú</sup> IN <sub>6</sub> .ÚŠ) <sup>32</sup> <sup>Ú</sup> <i>áp-ru-šá qān šalāli</i> (GL.ŠUL.ḪI) <i>erib</i> <i>nāri</i> (BURU <sub>5</sub> .ÍD.DA)
i 24	<i>tabbal</i> (HÁD.DU) <i>taḥaššal</i> (GAZ) <i>ina isqūqi</i> (ZÌ.KUM) <i>tuballal</i> (ḪE.ḪE) <i>ina</i> <i>tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>ina ḥimēti</i> (Ì.NUN) <i>u šikari</i> (KAŠ) <i>tara-bak ina</i> <i>lubāri</i> (TÚG) <i>te-ṭer<sub>5</sub>-ri tašammid</i> (LAL)

<sup>26</sup> Emendation based on similar context as in *AMT* 69, 2: 4 and parallel *KAR* 1991: 3. *agubbū*(<sup>DUG</sup>A.GÚB.BA)

<sup>27</sup> The constellation Lyra is meant here. MUL.ÚZ appears as a constellation, P. Felix Gössmann, *Planetarium Babylonicum*, Rome: 1950, ŠL Band 2, Teil 4, sub 145 <sup>MUL</sup>UZA, 61.

<sup>28</sup> Probably the *kirbān eqli* was meant.

<sup>29</sup> For an explanation of the instruction *šiddi tašaddad* see S. Maul *Zukunftsbewältigung*, *Baghdader Forschungen* 18, (Mainz: Verlag Philipp von Zabern, 1994) 55, n.144. He questions the meaning „curtain“ offered in the dictionaries (*AHW* and *CAD* s.v. *šadādu* 1b). Clearly it denotes an item that serves to separate the ritual area of the altar from the larger rest.

<sup>30</sup> For *kām*

<sup>31</sup> Not spelled in the usual expected form, but see *KAR* 26, 43.

<sup>32</sup> A well-attested spelling of the plant name <sup>Ú</sup>IN.NU.ÚŠ.

i 16	You draw [water] (and) let it stand under the constellation Lyra (overnight), <i>kirbān eqli</i> -plant,
i 17	<i>kukru</i> , <i>atā 'išu</i> , <i>kurkānū</i> [                      ] you decoct in a <i>tangussu</i> -vessel [                      ]
i 18	If a man is sick with the sickness of the <i>kabbartu</i> , caused by stepping into wash water. A <i>qadištu</i> -woman draws water from a well (and) into this water [                      ]
i 19	[                      ] x you put. You let it stand under the stars (overnight). In the morning at sunrise (as soon as the sun rises) you bring it down. You set up a <i>paṭīru</i> altar before <i>Šamaš</i> (and) you place a censer with juniper incense.
i 20	You draw the curtain as that of the diviner. You fill a <i>laḥannu</i> bottle with water (and) a <i>laḥannu</i> bottle with beer. Under the stars you set up a <i>paṭīru</i> altar. Thus you have him (the patient) speak:
i 21	Knowingly or unknowingly he stepped into wash (water). Now before you (is) the dark appearance in the sore (that is) in my body
i 22	may the wise leader <i>Asalluḫi</i> , the incantation priest of the gods, expel (it), he recites (the prayer) 3 times and he makes a libation of water and beer.
i 23	If ditto: <sup>33</sup> you dry <i>kamkadu</i> , <i>kamantu</i> , tamarisk, <i>maštaka</i> , <i>aprušu</i> , <i>qān šalāli</i> , river locust,
i 24	you crush (and) mix (it) in <i>isqūqu</i> -flour. You decoct (the mixture) in ghee and beer in a <i>tangussu</i> -vessel. You spread <sup>34</sup> it on a piece of cloth and bandage (the affected part).

<sup>33</sup> The “ditto” sign refers to the disease as mentioned in the above lines, i.e. *kabbartu*

<sup>34</sup> *CAD* L, s.v. *lubāru* 230 translates references with *teṭerri* “you spread (the salve) on a piece of fabric.” In *CAD* T s.v. *ṭerū* A 103 “to extract, squeeze or press out liquid” and these references are translated as “you extract the liquid with cloths.” The process of decoction produces a concentrate that can be spread on a piece cloth or leather easily, which would make squeezing unnecessary.

i 25	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>murūš</i> (GIG) <i>ka-bar-ti ša barasigî</i> (BÁRA.SI.GA) <i>ik-bu-us ana pān</i> (IGI) <i>Šamaši</i> ( <sup>d</sup> UTU) <i>a-šar barasigî</i> (BÁRA.SI.GA) <i>na-du-u izzaz</i> (GUB)- <i>ma</i>
i 26	<i>e-ma parakki</i> (BÁRA) <i>šu-a-tu nignakka</i> (NÍG.NA) <i>burāši</i> ( <sup>SEM</sup> LI) <i>išakkan</i> (GAR-an) <i>ar</i> (PA) <i>kirî</i> ( <sup>GIŠ</sup> KIRI <sub>6</sub> ) <i>i-tab-bak 7 akalū</i> (NINDA) <i>rabûtu</i> (GAL.GAL) 7 <i>akalū</i> (NINDA) <i>šeħrûtu</i> (TUR.TUR) <i>ina muħḫi</i> (UGU) <i>ari</i> (PA) <i>kirî</i> ( <sup>GIŠ</sup> KIRI <sub>6</sub> )
i 27	<i>ana pān</i> (IGI) <i>Šamaši</i> ( <sup>d</sup> UTU) <i>išakkan</i> (GAR-an) <i>ištēn</i> (DIŠ) <i>laḫannu</i> ( <sup>DUG</sup> LA.ĦA.AN) <i>mē</i> (A) <i>ištēn</i> (DIŠ) <i>laḫannu</i> ( <sup>DUG</sup> LA.ĦA.AN) <i>šikara</i> (KAŠ) <i>umallā</i> (DIR)- <i>ma ina lēt</i> (TE) <i>ari</i> (PA) <i>kirî</i> ( <sup>GIŠ</sup> KIRI <sub>6</sub> ) <i>išakkan</i> (GAR-a[n]) [t]ir-ša i-tar-ra-aš
i 28	<i>ki-a-am tu-šad-bab-šú i-na īdû</i> (ZU-ú) <i>lā</i> (NU) <i>īdû</i> (ZU-ú) <i>parakku</i> (BÁRA) <i>šu-bat ilāni</i> (DINGIR.MEŠ) <i>rabûti</i> (GAL.M[EŠ]) [ik-bu-us ....]
i 29	<i>ina u<sub>4</sub>-mi an-ne-e a-šar lemuttum</i> (HUL-tum) ( <i>lum-ni</i> ) <sup>35</sup> x x x- <i>ma ana pān</i> (IGI) <i>Šamaši</i> ( <sup>d</sup> UTU) <i>lubluṭ</i> (TI.LA) x [ ]
i 30	DIŠ KI.MIN <sup>Ú</sup> ak-tam <sup>Ú</sup> bu-šá-nu <i>burāšu</i> ( <sup>GIŠ</sup> LI) <i>kukru</i> ( <sup>GIŠ</sup> G[ÚR.GÚR]) <sup>36</sup> <i>suādu</i> ( <sup>SEM</sup> IM.DI) <i>kupsu</i> (DUḪ.ŠE.GIŠ.Ì) <i>tabbal</i> (ĤÁD.DU) <i>taḫaššal</i> (GAZ) <i>ina isqūqi</i> (ZÌ.KU[M]) [tuballal(ĤE.ĤE)] <sup>37</sup>
i 31	[ina] <i>tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>ina ḫimēti</i> (Ì.NUN) <i>u šikari</i> (KAŠ) <i>tara-b[ak]</i> <i>ina lubāri</i> (TÚG) <i>te-&lt;ṭer<sub>5</sub>-ri&gt;</i> <i>pān</i> (IGI) <i>simmi</i> (GIG) <i>ḫimēta</i> (Ì.NUN) <i>tapaššaš</i> (ŠÉŠ.[MEŠ]) <i>tašammid</i> (LAL)]
i 32	[ ] x a <i>zēr</i> (NUMUN) <sup>Ú</sup> a-na-me-ri <i>zēr</i> (NUMUN) <sup>Ú</sup> pu-qut-ti <i>aban suluppi</i> (NA <sub>4</sub> ZÚ.LUM.MA) <i>aban</i> (NA <sub>4</sub> ) <i>ḫa-ru-pi</i> <sup>38</sup> <i>aban</i> (NA <sub>4</sub> ) <i>irri</i> (ÚKUŠ.ṚLAGAB <sup>1</sup> )
i 33	[ina] <i>tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>ina ḫimēti</i> (Ì.NUN) <i>u šikari</i> (KAŠ) <i>tara]-bak ši-in-ta ba-šil-ta ana libbi</i> (ŠÀ) <i>tašappak</i> (DUB-ak) <i>tašammid</i> (LAL)- <i>ma šalaš</i> (3) <i>u<sub>4</sub>-mi lā</i> (NU) <i>tapaṭṭar</i> (DU <sub>8</sub> )
i 34	[ ] x <i>ellu</i> (KÙ.GA) <i>ik-bu-us ana pān</i> (IGI) <i>Ea</i> ( <sup>d</sup> DIŠ) <sup>39</sup> DINGIR MIN <i>ina kišād</i> (GÚ) <i>nāri</i> (ÍD) <i>šammu</i> (Ú) <i>kirî</i> ( <sup>GIŠ</sup> KIRI <sub>6</sub> ) <i>ta-tab-bak</i>
i 35	[ ] <i>ištēn</i> (DIŠ) <i>laḫannu</i> ( <sup>DUG</sup> L]A.ĦA.AN) <i>mē</i> (A) <i>ištēn</i> (DIŠ) <i>laḫannu</i> ( <sup>DUG</sup> LA.ĦA.AN) <i>šikara</i> (KAŠ) <i>tumallā</i> (DIR)- <i>ma ina lēt</i> (TE) <i>šammi</i> (Ú) <i>kirî</i> ( <sup>GIŠ</sup> KIRI <sub>6</sub> ) <i>tašakkan</i> (GAR-an) 4 <i>akalū</i> (NINDA) <i>ina kìn-ši imitti</i> (ZAG)-šú

<sup>35</sup> Under the sign HUL on the ruling, a faint *lum-ni* can be discerned.

<sup>36</sup> The emendation is conjectural as *kukru* very often appears together with *burāšu*.

<sup>37</sup> The emendation is based on context, similar to lines 41 and 42 below.

<sup>38</sup> The stone of the *ḫarūbu* (*ḫarūpu*) the carob. (

<sup>39</sup> Ea was meant and not Anu as the prayer in line 37 is addressed to Ea only. If a second deity were meant by the DINGIR MIN, the conjunction *u* would be expected. Was Enlil meant by DINGIR.MIN?

- i 25 If a man is sick with the sickness of the *kabbartu*, he has stepped on a *barasigû*-cultic socle, he stands before Šamaš, at the location of the *barasigu*.
- i 26 Wherever this altar (is): he places a censer with juniper incense (and) piles up leaves from garden trees. Before Šamaš he places 7 big loaves of bread (and) 7 small loaves of bread upon the leaves
- i 27 He fills one *laḥannu*-bottle of water (and) one *laḥannu*-bottle of beer and places (them) to the side of the leaves from the garden. He spreads out a *tiršu*.<sup>40</sup>
- i 28 Thus you have him speak: knowingly or unknowingly, [I stepped] on the socle of the throne of the great gods.
- i 29 On this day the place of evil [ ] before Šamaš may I recover. [ ]
- 
- i 30 If ditto: *aktam*, *bušānu*, juniper, *suādu*, *kupsu* you dry, you crush (and) [mix it] in *isqūqu*-flour.
- i 31 You decoct (the mixture) in ghee and beer in a *tangussu*-vessel. You spread it on a piece of cloth. You rub the sore with ghee (and) [you bandage] (the affected part).
- 
- i 32 [ ] seed of the *anameru*-plant, seed of the *puquttu*-plant, date stone, carob stone, *irrû* colocynth seed,
- i 33 You decoct [(the mixture) in ghee and beer in a *tangussu*-vessel]. You pour in it boiled *šintu*. You bandage. You do not untie it (the bandage) for 3 days.
- 
- i 34 [ ] he stepped on a pure [ ]. Before *Ea* (and) Enlil (?) you heap up garden plants at the bank of a river.
- i 35 [ ] You fill one *laḥannu*-bottle with water (and) one *laḥannu*-bottle with beer and you place them to the side of the garden plants. You place 4 loaves on his right knee,

<sup>40</sup> CAD T s.v. *tiršu* 3. 428b translates “ritual preparation(?)” W. Farber, *Lamaštu*, offers two translations. In *Lamaštu*, Series I, (p. 73) line 24 *tir-ša ta-tar-ra-aš* trans. p. 147 “you arrange the layout (for the ritual). In *Lamaštu* Series III line 111 *tirša tatarraš*(LÁ-aš) is translated (p.193) “You lay the table.” Although the sentence *tirša tatarraš/itarraš* in such contexts clearly denotes a ritual act, it probably denotes something rather more specific, as it appears at the beginning of the ritual or, as in this case, at the end. What sense would it make to add at the end of the ritual instructions “you spread out the presentation” when all the elements of the ritual are already laid out? Possibly a *tiršu* was some sort of cloth (?) covering that would be spread out on the altar before or after, as in this instance, covering the ritual elements.



- i 36 [4 *akalū*(NINDA) *ina kìn-ši šumēli*(GÙB)-šú 12]<sup>41</sup> *akalū*([NI]NDA) *ina ki-šir am-mat imitti*(ZAG)-šú 12 *akalū*(NINDA) *ina ki-šir am-mat šumēli*(GÙB)-šú *tašakkan*(GAR-an) *kīma*(GIM) *sumuqan*(<sup>d</sup>ŠÁKKAN) *tu-šar-ba-šu*
- i 37 [*ki-a-am tušadbabšu*(DU<sub>11</sub>.GA-šú)<sup>42</sup> *É-a ana di-ni-ia qu-la-ni-ma ina di-ni-ku-nu mi-šá-ru-ta lul-lik*
- i 38 [ *e-m*]a *iqabbu*(DU<sub>11</sub>.GA-ú) *uš-kin mē*(A) *u šikara*(KAŠ) *tanaqqi*(BAL-*qí*) *nignakka*(NÍG.NA) *ina šumēli*(GÙB)-šú *tanašši*(ÍL) 7-šú
- i 39 [*ana ma-ḥir-ti* 7-šú *ana qid-da*]-*ti*<sup>43</sup> *ú-ṭa-ba-ma e-ma ú-ṭab-bu-u* <sup>d</sup>*É-a lip-šur iqabbi*(DU<sub>11</sub>.GA)
- 
- i 40 DIŠ KI.MIN *nīnū*(<sup>ú</sup>KUR.RA) x [ <sup>ú</sup>a]k-tam *lišān kalbi*(<sup>ú</sup>EME.UR.GI<sub>7</sub>) *supālu*(<sup>ú</sup>ZA.BA.LAM) *maštaka*(<sup>ú</sup>IN<sub>6</sub>.ÚŠ) *ar*(PA) <sup>GIŠ</sup>*šu-šum burāšu*(<sup>SEM</sup>LI) *kukru*(<sup>SEM</sup>GÚR.GÚR)
- i 41 *suādu*(<sup>[ŠE]M</sup>IM.DI) <sup>rú</sup>[*si-ḥ*]a <sup>ú</sup>*ar-ga-nam* <sup>GIŠ</sup>*ba-ri-ra-tú kupsu*(DUḥ.ŠE.GIŠ.Ì) *tabbal*(ḤÁD.DU) *taḥaššal*(GAZ) *ina isqūqi*(ZÌ.KUM) *tuballal*(ḤE.ḤE)
- i 42 [*ina tangussi*(<sup>URUDU</sup>ŠEN.TUR) *ina ḥimēti*(Ì.[NUN]) *u šikari*(KAŠ) *tara-bak ina lubāri*(TÚG) *te-ṭer<sub>5</sub>-ri tašammid*(LAL-id)
- 
- i 43 [*šumma*(DIŠ) *amēlu*(NA) *muruš*(G)IG) *ka-bar-ti maruš*(GI[G]-m)a *ši-kìn šīrē*(UZU.MEŠ)-šú *pūša*(BABBAR) *šulma*(MI) *nadū*(ŠUB-u) *muršu*(GIG) *šuātu*(BI) *māmītu*(NAM.ÉRIM) <sup>ú</sup>*kám-ka-du kamantu*(<sup>ú</sup>ÁB.DU<sub>8</sub>)
- i 44 [*sikillu*(<sup>ú</sup>SIK]IL) *šammi*(<sup>ú</sup>) *Šamaš*(<sup>d</sup>UTU) <sup>ú</sup>*úr-ṛnuṛ-u taḥaššal*(GAZ) *ina šikari*(KAŠ) *rēštī*(SAG) *ina tangussi*(<sup>URUDU</sup>ŠEN.TUR) *tara-bak ina lubāri*(TÚG) *te-ṭer<sub>5</sub>-ri tu-kaš-ša tašammid*(LAL-id)
- 
- i 45 [DIŠ KI.MI]N *mišil*(MAŠ) *qī*(SÌLA) *burāšu*(<sup>SEM</sup>LI) *mišil*(MAŠ) *qī*(SÌLA) *kukru*(<sup>SEM</sup>GÚR.GÚR) *mišil*(MAŠ) *qī*(SÌLA) *saḥlū*(ZÀ.ḤI.LI) *mišil*(MAŠ) *qī*(SÌLA) *qēm*(ZÌ) *buqli*(MUN[U<sub>4</sub>]) *mišil*(MAŠ) *qī*(SÌLA) *qēm*(ZÌ) *ḥallūri*(GÚ.GAL) *mišil*(MAŠ) *qī*(SÌLA) *qēm*(ZÌ) *kakkī*(GÚ.TUR)
- i 46 [*mišil*(MAŠ) *qī*(SÌL]A) *zēr*(NUMUN) <sup>GIŠ</sup>*šu-ši mišil*(MAŠ) *qī*(SÌLA) *kupsi*(DUḥ.ŠE.GIŠ.Ì) *šamnu*(<sup>rú</sup>.GIŠ<sup>1</sup>) *ḥīl*(ILLU) *balluḥi*(<sup>SEM</sup>BULUḥ) *u šaman*(Ì.GIŠ) *suluppi*(ZÚ.LUM) *ta-pa-aš*<sup>44</sup> *šikara*(KAŠ) *ina tangussi*(<sup>URUDU</sup>ŠEN.TUR) *tara-bak*

<sup>41</sup> The emendation is based on the context.

<sup>42</sup> The emendation is based on the context.

<sup>43</sup> For a very similar formulation, see S. Maul, *Zukunftsbewältigung*, 360: 71 f.

<sup>44</sup> *pāšu* see sub *pa'ašu*, CAD P 1 “to cleave, to crush, to grind” also *tu-pa-aš*

- i 36 [You place 4 loaves on his right knee (and) 12] loaves on his right elbow, 12 loaves on his left elbow. You make him lie down like livestock.
- i 37 [You have him recite as follows] May Ea listen to my case and let me obtain justice through your decision.
- i 38 [ ] Whenever he speaks, he prostrates himself. He makes a libation of water and beer. You lift up a censer on his left side. 7 times
- i 39 he submerges himself [facing upstream (and) 7 times facing downstream]. Whenever he submerges himself, he says, “May Ea absolve”.
- 
- i 40 If ditto: you dry (and) crush *nīnû*, [ ], *aktam*, ‘dog’s tongue’-plant, *supālu*, *maštakal*, *šūšu*-leaf, juniper, *kukru*,
- i 41 *suādu*, [*sīh*]u wood, *argannu*, *barirātu*, *kupsu*, (and) you mix (them) in *isqūqu*-flour.
- i 42 You decoct (the mixture) in ghee and beer in a *tangussu*-vessel. You spread it on a piece of cloth (and) you bandage (the affected part).
- 
- i 43 If a man is sick with the sickness of the *kabbartu* and the appearance of his flesh is white dotted with black spots<sup>45</sup>, this disease is (caused by) the *māmītu* curse. You crush *kamkadu*, *kamantu*,
- i 44 [*sikillu*], sunflower, ʾurnûʾ. You decoct (the mixture) in first grade beer in a *tangussu*-vessel. You spread it on a piece of cloth, you cool it (and) you bandage (the affected part)
- 
- i 45 If ditto: ½ *qû* juniper, ½ *qû* *kukru*, ½ *qû* *sahlû*-cress, ½ *qû* *buqlu*-flour, ½ *qû* *ḥallūru* flour, ½ *qû* *kakkû*-lentil,
- i 46 ½ *qû* *šūšu*-seeds, ½ *qû* *kupsu* (linseed residue?), oil, *baluḥḥu*-resin, and date oil, you chop and decoct (the mixture) in a *tangussu*-vessel.

<sup>45</sup> For this usage of *nadû*, see CAD N/I 90a. J. Scurlock and B. Andersen, *Diagnoses*, 79.

i 47	[ <i>b</i> ]a-ah-ru-us-su ina lubāri(TÚG) te-ṭ[ers-ri] pān(IGI) šepē(GÌR <sup>?</sup> .MIN <sup>?</sup> .MEŠ)-šú u šer'an(SA) kišādi(GÚ)-šú tašammid(LAL)-ma ūmu(UD) 3 KÁM lā(NU) tapaṭṭar(DU <sub>8</sub> )
i 48	[šumma(DIŠ) amēlu(N)A] muruṣ(GIG) ka-bar-ti maruṣ(GIG)-ma ši-kin šīrē(UZU [MEŠ]-šú pūša(BABBAR)] šulma(MI) nadū(ŠUB) muršu(GIG) šū(BI) ir-te-ḫi ar(PA) lipāri( <sup>GIŠ</sup> MI.PÀR) ar(PA) šallūri( <sup>GIŠ</sup> ŠENNUR) ar(PA) titti( <sup>GIŠ</sup> PÈŠ) ar(PA) hašhūri( <sup>GIŠ</sup> ḪAŠḪUR)
B i 1	[ ].MEŠ-šú pūša(BABBAR)
B i 2	[ ar(P)A)
i 49	bušinni(GI.ZÚ.LUM.MA) ar(PA) bīni( <sup>GIŠ</sup> ŠINIG) ar(PA) qān šalāli(GI ŠUL.ḪI) ar(PA) suḫušši( <sup>GIŠ</sup> GIŠIMMAR.TUR) [ar(PA) bušinni(GI.Z)Ú.LUM.MA) <sup>46</sup> ina (text:ana) mē(A) tanaddi(ŠUB) ina tinūri(IM.ŠU.RIN.NA) te-sek-kir šēpē(GÌR.MEŠ)-šú tara-ḥaš-ma
B i 3	ar(PA) titti( <sup>GIŠ</sup> PÈŠ) ar(PA) <sup>GIŠ</sup> x ar(PA) x[ ] x qan šalāli(GI.ŠUL.ḪI)
B i 4	ar(PA) lipāri( <sup>GIŠ</sup> <MI>.PAR <sub>7</sub> ) <sup>47</sup> ina mē(A) tanaddi(ŠUB-di) ina tinūri(Ṛ NINDU <sup>1</sup> ) tesekkir(ÚŠ) šēpā(GÌR.MIN)-šú tara-ḥaš-ma <sup>48</sup>
i 50	šumma(DIŠ) KI.MIN Ūsi-ḫa <sup>GIŠ</sup> ár-gan-na <sup>GIŠ</sup> ba-ri-[ra-tú] Ṛ <sup>1</sup> kám-ka-da uḫūlu qarnānu (NAGA.SI) Ūa-zal-la-a
B i 5 / 6	šumma(DIŠ) KI.MIN <sup>GIŠ</sup> si-hu Ūár-ga-nu Ūba-ri-ra-tú Ūkám-ka-du / uḫūlu qarnānu (NAGA.SI) Ūa-zal-la-a
i 51	ištēniš(DIŠ-niš) taḥaššal(GAZ) ina eper(SAḪAR) buqli(MUNU <sub>4</sub> ) qēm(ZÌ) buqli(MUNU <sub>4</sub> ) tuballal(ḪE.ḪE) ina [šizbi(GA) ina] tangussi(Ṛ ŠEN.TUR <sup>1</sup> ) tara-bak [...] tašammid(LAL)
B i 6	ištēniš(DIŠ-niš) taḥaššal(GAZ) ina eper(SAḪAR) buqli(MUNU <sub>4</sub> ) qēm(ZÌ) buqli(MUNU <sub>4</sub> ) tuballal(ḪE.ḪE)
B i 7	ina šikari(KAŠ) ina tangussi( <sup>URUDU</sup> ŠEN.TUR) ina šizbi(GA) tara-bak ina lubāri(TÚG) teṭerri(SUR-ri) tašammid(LAL-id)

<sup>46</sup> GI.ZÚ.LUM.MA can be read *bušinnu* (Ḫḫ III) and *kūru* (Ḫḫ VIII), see CAD K 572a.

<sup>47</sup> Following F. Köcher's emendation after collation of tablet. It should be noted that, although the plants are seemingly identical, the sequence in the listing of the plants in Text A and B is not identical, which makes any emendation of the lacunae in Ms. B i 2-3 difficult. Both *lipāru*(<sup>GIŠ</sup>MI.PÀR) and *šallūru*(<sup>GIŠ</sup>ŠENNUR) appear in the list. The sign in Ms. B i 4 is not <sup>GIŠ</sup>ŠENNUR as read in J. Scurlock, *Sourcebook for Ancient Mesopotamian Medicine*, 444 and also in the transcription BabMed sub "Corpora". It is a clear PAR<sub>7</sub>. Evidently, therefore, the plant *lipāru* was intended here. Hence following F. Köcher's emendation the reading is <sup>GIŠ</sup><MI>.PAR<sub>7</sub>. (For the reading PÀR or PAR<sub>7</sub>, both associated with this plant name, see Borger, *Zeichenlexikon*, 398).

<sup>48</sup> Note that the order of the *materia medica* in the parallel text differs slightly.

i 47	While warm you spread (it) on a piece of cloth and you bandage his feet (?) and the vein of his neck. You do not untie it (the bandage) for 3 days.
i 48	If a man is sick with the sickness of the <i>kabbartu</i> and the appearance of his flesh is white dotted with black spots, this disease has penetrated <sup>49</sup> (his flesh deeply). You throw (i.e. put) in water a leaf of a <i>lipāru</i> -tree, a leaf of a <i>šallūru</i> -tree, a leaf of a fig tree, a leaf of an apple tree,
i 49	a leaf of a tamarisk, a leaf of the <i>qān šalāli</i> -plant, a leaf of a young date palm, and a leaf of a <i>bušinnu</i> -plant. You heat (the mixture) in an oven. You bathe his feet (with it).
B i 1-3	Broken context, but the order of the <i>materia medica</i> listed is different.
B i 4	A leaf of a <i>lipāru</i> -tree. You heat it in an oven. You bathe his feet (with it).
i 50	If ditto: <i>sīḫu</i> -wood, <i>argannu</i> , <i>barirātu</i> , <i>kamkadu</i> , horned alkali, (and) <i>azallû</i>
B i 5/6	If ditto: <i>sīḫu</i> -wood, <i>argannu</i> , <i>barirātu</i> , <i>kamkadu</i> , horned alkali, (and) <i>azallû</i>
i 51	you crush (them) together (and) mix (them) with malt-“dust” (and) malt-flour. You decoct (the mixture) in [milk in] a <i>tangussu</i> -vessel. [ ] You bandage (the feet).
B i 6	you crush (them) together (and) mix (them) with malt-“dust” (and) malt-flour.
B i 7	You decoct (the mixture) in milk in a <i>tangussu</i> -vessel. You bandage (the feet).

<sup>49</sup> The fact that “it has penetrated” refers to the condition affecting the bone is obtained from Ms B ii 6-7 where we read *adi*(EN) *ešemti*(GÌR.PAD.DU) *i[r-te-ḫi]* “it ‘penetrates’ as far as the bone.”

i 52	<i>šumma(DIŠ) amēlu(NA) muruṣ(GIG) ka-bar-ti maruṣ(GIG)-ma eq-ba-a-šú nuppuḫu(MÚ.MÚ) šer'an(SA.MEŠ) šēpā(GÌR.MIN)-šú kab-ba-ru-ma i-tal-lu-ka</i>
B i 8 / 9	<i>šumma(DIŠ) amēlu(NA) muruṣ(GIG) ka-bar-ti maruṣ(GIG) eq-ba-šu nuppuḫu(MÚ.MÚ-ḫu) šer'an(SA) šēpā(GÌR.MIN)-šú / kab-ba-ru-ma i-tal-lu-ka</i>
i 53	<i>la i-le-'i ana bulluṭi(TI)-šú gaṣṣu(IM.BABBAR) sahlû(ZÀ.ḪI.LI) uḫûlu qarnānu (NAGA.SI) pu-ut-ri tasâk(SÚD) ina šizbi(GA)</i>
B i 9 / 10	<i>la i-le-'i gaṣṣu(IM.[BAB]AR) ṛsah-lî-e / uḫûlu qarnānu (NAGA.SI) pu-ut-ri tasâk(SÚD) ina šizbi(GA)</i>
i 54	<i>ina tangussi(<sup>URUDU</sup>ŠEN.TUR) tara-bak ba-aḫ-ru-us-su ina lubāri(TÚG) te-&lt;te-ri&gt; tašammid(LAL) 3 u-mi lā(NU) tapaṭṭar(DU<sub>8</sub>)</i>
B i 10	<i>ina tangussi(<sup>URUDU</sup>ŠEN.ṛTUR)[ -s]u</i>
B i 11	<i>ina lubāri(TÚG) te-&lt;te-ri&gt; tašammid(LAL) [uninscribed portion] UD.3.KAM lā([NU]) tapaṭṭar(DU<sub>8</sub>)</i>
<hr/>	
i 55	<i>šumma(DIŠ) amēlu(NA) muruṣ(GIG) ka-bar-ti maruṣ(GIG)-ma šer'an(SA) eq-bi-šú ṭīda(IM) ma-lu-ú ana šu-ši-e burāšu(<sup>SEM</sup>LI) kukru(<sup>SEM</sup>GÚR.GÚR) gaṣṣu(IM.BABBAR)</i>
B i 12 / 13	<i>šumma(DIŠ) amēlu(NA) muruṣ(GIG) ka-bar-ti maruṣ([GIG])-ma šer'an(SA) eqbi(MUD)-šu ṭīda(IM) malû(DIR-ú) / ana šu-ši-i burāšu(<sup>SEM</sup>L)I) kukru(<sup>SEM</sup>GÚR.GÚR) gaṣṣu(IM.BABBAR)</i>
i 56	<i>kasû(GAZI.SAR) ḫašû(<sup>U</sup>ḪAR.ḪAR) qalītu(ŠE.SA.A) tasâk(SÚD) ina isqūqi(ZÌ.KUM) tuballal(ḪE.ḪE) ina šikari(KAŠ) ina tangussi(<sup>URUDU</sup>ŠEN.TUR) tara-bak ina lubāri(TÚG) te-&lt;te-ri&gt; tašammid(LAL)-ma ṭīda(IM) uṣṣa(È-a)<sup>50</sup></i>
B i 13	<i>kasû(GAZI.SAR) ḫašû(<sup>U</sup>ḪAR.ḪAR) qalītu(ŠE.SA.A)</i>
B i 14	<i>ina mē(A) tasâk(SÚD) [ KU]M tuballal(ḪE.ḪE) ina šikari(KAŠ) ina tangussi(<sup>URUDU</sup>ŠEN.TUR) tara-bak ina lubāri(TÚG) te-&lt;te-ri&gt; tašammid(LAL-id)-ma ṭīdu(IM) uṣṣa(È-a)</i>
<hr/>	
i 57	<i>šumma(DIŠ) amēlu(NA) muruṣ(GIG) ka-bar-ti maruṣ(GIG)-ma šēpē(GÌR.MEŠ)-šú dāma(ÚŠ) malâ(DIR) mašak(KUŠ) nurmî(<sup>GIŠ</sup>NU.ÚR.MA)</i>
B i 15	<i>[šumma(DIŠ) amēlu(NA) muruṣ(GI)G) ka-bar-ti maruṣ(GIG)-ma šēpā(GÌR.MIN)-šú dāma(ÚŠ) mali(DIR) maška(KUŠ) <sup>GIŠ</sup>nu-úr-ma-a</i>

<sup>50</sup> The present tense of *wašûm* in Middle and Neo-Assyrian is conjugated with *-a*, *uṣṣa*. *GAG* 3<sup>rd</sup> Revised Edition, § 106 m, 189.

i 52	If a man is sick with the sickness of the <i>kabbartu</i> and his heels are swollen, the tendons of his feet are thick and
B i 8/9	If a man is sick with the sickness of the <i>kabbartu</i> and his heels are swollen, the tendons of his feet are thick and
i 53	he cannot walk around (by himself). In order to treat him: you pound gypsum, <i>sahlû</i> -cress, <i>uḫūlu qarnānu</i> , (and) dung.
B i 9/10	he cannot walk around (by himself). In order to treat him: you pound gypsum, <i>sahlû</i> -cress, <i>uḫūlu qarnānu</i> , (and) dung
i 54	You decoct (the mixture) in milk in a <i>tangussu</i> -vessel. While warm you spread (it) on a piece of cloth. You bandage (the feet). You do not untie it (the bandage) for 3 days.
B i 10/11	You decoct (the mixture) in milk in a <i>tangussu</i> -vessel. You bandage (the feet). [uninscribed portion] You do not untie it (the bandage) for 3 days.
<hr/>	
i 55	If a man is sick with the sickness of the <i>kabbartu</i> and (he feels as if) the tendon of his heel is full of clay: In order to make (it) go out (to remove it), you pound juniper, <i>kukru</i> , gypsum,
B i 12/13	If a man is sick with the sickness of the <i>kabbartu</i> and (he feels as if) the tendon of his heel is full of clay. In order to make (it) go out (to remove it): you pound juniper, <i>kukru</i> , gypsum,
i 56	<i>kasû</i> , <i>ḥašû</i> , roasted grain, you mix (them) with <i>isqūqu</i> -flour. You decoct (the mixture) in beer in a <i>tangussu</i> -vessel. You bandage (the foot) and the “clay” will go out.
B i 13	<i>kasû</i> , <i>ḥašû</i> , roasted grain
B i 14	in water. [You mix with <i>isqūqu</i> -flour]. You decoct (the mixture) in beer in a <i>tangussu</i> -vessel. You bandage (the foot) and the “clay” will go out.
<hr/>	
i 57	If a man is sick with the sickness of the <i>kabbartu</i> and his feet are full of blood: you pound the skin of a pomegranate, (and)
B i 15	If a man is sick with the sickness of the <i>kabbartu</i> and his feet are full of blood: you pound the skin of a pomegranate, (and)

i 58	<i>piqqan</i> (A.GAR.GAR) <i>šabīti</i> (MAŠ.DÀ) <i>tasâk</i> (SÚD) <i>ina mê</i> (A) <i>kasī</i> (GAZI.SAR) <i>ina tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>tara-bak tašammid</i> (LAL-id)
B i 16	[ <i>piqqan</i> (A.GAR).GAR] <i>šabīti</i> (MAŠ.DA) <i>ina mê</i> (A.MEŠ) <i>kasī</i> (GAZI.SAR) < <i>ina</i> > <i>tangussi</i> (ŠEN.TUR) <i>tara-bak tašammid</i> (LAL-id)
i 59	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>muruš</i> (GIG) <i>ka-bar-ti maruš</i> (GIG)- <i>ma ar</i> (PA) <i>irri</i> ( <sup>Ú</sup> ÚKUŠ.LAGAB) <i>lipi</i> (Ì.UDU) <i>irri</i> ( <sup>Ú</sup> ÚKUŠ.LAGAB)- <i>ma ta-sâk</i>
B i 17 / 18	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>muruš</i> (GIG) <i>ka-bar-ti maruš</i> (GIG) <i>ar</i> (PA) <i>irri</i> ( <sup>Ú</sup> ÚKUŠ.LAGAB) <i>lipi</i> (Ì.UDU) <i>irri</i> ( <sup>Ú</sup> ÚKUŠ.LAGAB)- <i>ma / tasâk</i> (SÚD)
i 60	[ <i>ina isqūqi</i> (ZÌ.KUM) <i>tuballal</i> (ĤE.ĤE) <i>ina šikari</i> (KAŠ) [ ] <i>ina</i> <i>tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>tara-bak tašammid</i> (LAL-id)
B i 18	<i>ina isqūqi</i> (ZÌ.KUM) <i>tuballal</i> (ĤE.ĤE) <i>ina šikari</i> (KAŠ) <i>ina</i> <i>tangussi</i> ( <sup>&lt;URUDU&gt;</sup> ŠEN.TUR) <i>tara-bak tašammid</i> (LAL-id)
i 61	[ <sup>Ú</sup> <i>si-ḥu</i> ] <sup>Ú</sup> <i>a[r-ga-nu ka-man-du lišān kalbi</i> ( <sup>Ú</sup> EME.UR.G)I <sub>7</sub> ) <i>šammi</i> ( <sup>Ú</sup> ) <i>šamaš</i> ( <sup>d</sup> UTU) <i>tasâk</i> (SÚD) <i>ina lipi</i> (Ì.UDU) <i>tuballal</i> (ĤE.ĤE)
B i 19 / 20	<sup>Ú</sup> <i>si-ḥu</i> <sup>Ú</sup> <i>ar-ga-nu ka-man-du lišān kalbi</i> ( <sup>Ú</sup> EME.UR.G)I <sub>7</sub> ) <i>šammi</i> ( <sup>Ú</sup> ) <i>šamaš</i> ( <sup>d</sup> UTU) <i>tasâk</i> (SÚD) / <i>ina lipi</i> (Ì.UDU) <i>tuballal</i> (ĤE.ĤE)
i 62	[ <i>širi</i> (UZU)]- <i>šú iṭâb</i> (DÙG.GA) <i>taššanammid</i> (LAL.LAL) <sup>51</sup>
B i 20	<i>tašammid</i> (LAL)- <i>ma ištāt ūmu</i> (UD 1.KÁM) <i>lā</i> (NU) <i>tapaṭṭar</i> (DU <sub>8</sub> ) <i>kīma</i> (GIM) <i>širi</i> (UZU)- <i>šu i-ṭa-bu tašammid</i> (LÁL-id)
i 63	[ <i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>muruš</i> (GIG) <i>ka-bar-ti</i> ] <i>maruš</i> (GIG)- <i>ma</i> <i>kukru</i> ( <sup>ŠEM</sup> GÚR.GÚR) <i>burāšu</i> ( <sup>ŠEM</sup> LI) <i>tasâk</i> (SÚD) <i>ina nāḥi</i> (Ì.ŠAḤ <sup>1</sup> ) <i>qēm</i> (ZÌ) <i>buqli</i> (MUNU <sub>4</sub> ) <i>tuballal</i> (ĤE.ĤE) <i>ina šikari</i> (KAŠ) <i>ina</i> <i>tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>tara-bak tašammid</i> (LAL-id)
B i 21	<i>šumma</i> (DIŠ) KI.MIN <i>kukru</i> ( <sup>ŠEM</sup> GÚR.GÚR) <i>burāšu</i> ( <sup>ŠEM</sup> LI) <i>tasâk</i> (SÚD) <i>ina</i> <i>nāḥi</i> (Ì.ŠAḤ <sup>1</sup> ) <i>qēm</i> (ZÌ) <i>buqli</i> (MUNU <sub>4</sub> ) <i>tuballal</i> (ĤE.ĤE) <i>ina šikari</i> (KAŠ) <i>ina</i> <i>tangussi</i> ( <sup>&lt;URUDU&gt;</sup> ŠEN.TUR) <i>tara-bak tašammid</i> (LAL)
i 64	<i>šumma</i> (DIŠ) K[I.MIN <i>azallû</i> ( <sup>Ú</sup> A.ZAL.LÁ) <i>tabbal</i> (HÁD.DU)] <i>taḥaššal</i> (GAZ) <i>ina isqūqi</i> (ZÌ.KUM) <i>tuballal</i> (ĤE.ĤE) <i>ina mê</i> (A) <i>kasī</i> (GAZI.SAR) <i>ina</i> <i>tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>tara-bak tašammid</i> (LAL) UD.1.KÁM <i>lā</i> (NU) <i>tapaṭṭar</i> (DU <sub>8</sub> )

<sup>51</sup> It is interesting to note that in this instance the Gtn-stem is required, as the sign is not a LÁL, but clearly LAL.LAL.

i 58	gazelle dung. You decoct (the mixture) in <i>kasû</i> juice in a <i>tangussu</i> -vessel. You bandage (the feet).
B i 16	gazelle [dung]. You decoct (the mixture) in <i>kasû</i> juice in a <i>tangussu</i> -vessel. You bandage (the feet).
i 59	If a man is sick with the sickness of the <i>kabbartu</i> , you pound the leaf of the <i>irrû</i> plant (and) fat of the <i>irrû</i> plant (and)
B i 17/18	If a man is sick with the sickness of the <i>kabbartu</i> , you pound the leaf of the <i>irrû</i> plant (and) fat of the <i>irrû</i> plant (and)
i 60	mix (them) with <i>isqûqu</i> -flour. You decoct (the mixture) in beer in a <i>tangussu</i> -vessel. You bandage (the foot).
B i 18	mix (them) with <i>isqûqu</i> -flour. You decoct (the mixture) in beer in a <i>tangussu</i> -vessel. You bandage (the foot).
i 61	You pound [ <i>sîhu</i> -wood, <i>argannu</i> , <i>kamantu</i> , ‘dog’s tongue’-plant], and sunflower. You mix (it) in fat.
B i 19/20	You pound <i>sîhu</i> -wood, <i>argannu</i> , <i>kamantu</i> , ‘dog’s tongue’-plant, and sunflower. You mix (it) in fat.
i 62	You repeatedly bandage (the foot)[ ] becomes well (i.e. heals).
B i 20	You bandage (the foot) and you do not untie (the bandage) for 1 day. You bandage (the foot) until the flesh becomes well (i.e. heals). <sup>52</sup>
i 63	[If a man] is sick [with the sickness of the <i>kabbartu</i> ], you pound <i>kukru</i> , (and) juniper (and) mix it with pork fat (and) malt flour. You decoct (the mixture) in beer in a <i>tangussu</i> -vessel. You bandage (the foot).
B i 21	If ditto: you pound <i>kukru</i> , (and) juniper (and) mix it with pork fat (and) malt flour. You decoct (the mixture) in beer in a <i>tangussu</i> -vessel. You bandage (the foot).
i 64	If [ditto: You dry (and)] crush <i>azallû</i> (and) mix (it) in <i>isqûqu</i> -flour. You decoct (the mixture) in <i>kasû</i> -juice in a <i>tangussu</i> -vessel. You bandage (the foot), and you do not untie (the bandage) for 1 day.

<sup>52</sup> This is the expected meaning in this context, but I am not aware of the meaning “until” for *kîma*.



B i 22	<i>šumma</i> (DIŠ) KI.MIN <i>azallû</i> ( <sup>Ú</sup> A.ZAL.LÁ) <i>tabbal</i> (ĤÁD.DU) <i>taḥaššal</i> (GAZ) <i>ina isqūqi</i> (ZÌ.KUM) <i>tuballal</i> (ĤE.ĤE) <i>ina mē</i> (A.MEŠ) <i>kasī</i> (GAZI.SAR)
B i 23	<i>ina tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>tara-bak tašammid</i> (LAL) UD.1.KAM <i>lā</i> (NU) <i>tapaṭṭar</i> (DUH)
i 65	<i>šumma</i> (DIŠ) KI.MIN [ <i>šakirû</i> ( <sup>Ú</sup> ŠAKIR <sup>1</sup> ) <i>tabbal</i> (ĤÁD.DU) <i>taḥaššal</i> (GAZ) <i>ina</i> ] <i>eper</i> (SAĤAR) <i>buqli</i> (MUNU <sub>4</sub> ) <i>tuballal</i> (ĤE.ĤE) <i>kīma</i> (GIM) <i>rabīki</i> (KAM.ZÌ.DA) <i>tara-bak tašammid</i> (LAL):
B i 24	<i>šumma</i> (DIŠ) KI.MIN <i>šakirû</i> ( <sup>Ú</sup> ŠAKIR <sup>1</sup> ) <i>tabbal</i> (ĤÁD.DU) <i>taḥaššal</i> (GAZ) <i>ina eper</i> (SAĤAR) <i>buqli</i> (MUNU <sub>4</sub> ) <i>tuballal</i> (ĤE.ĤE) <i>kīma</i> (GIM) <i>rabīki</i> (KAM.ZÌ.DA) <i>tara-bak tašammid</i> (LAL)
i 65a	<i>šumma</i> (DIŠ) KI.MIN <i>surdû</i> (SÚR.DÜ <sup>MUŠEN</sup> ) <sup>53</sup> <i>tabbal</i> (ĤÁD.DU) <i>taḥaššal</i> (GAZ) <i>ina mē</i> (A) <i>kasī</i> (GAZI.SAR) <i>tara-bak tašammid</i> (LAL)
B i 25	<i>šumma</i> (DIŠ) KI.MIN <i>qaqqad</i> (SAG.DU <sup>1</sup> ) <i>nūni</i> (KU <sub>6</sub> ) <i>tabbal</i> (ĤÁD.DU) <i>taḥaššal</i> (GAZ) <i>ina mē</i> (A) <i>kasī</i> (GAZI.SAR) <i>tara-bak tašammid</i> (LAL)
<hr/>	
i 66	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>muruş</i> (GIG) [ <i>ka-bar-ti maruş</i> (GIG)- <i>ma</i> ] <sub>1</sub> <i>ši-kìn</i> <i>šīri</i> (UZU)- <i>šú e-šu-ú</i> <sup>Ú</sup> <i>kám-ka-du</i>
B i 26	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>muruş</i> (GIG) <i>ka-bar-ti maruş</i> (GIG)- <i>ma ši-kìn simmi</i> (GIG) <i>e-šu-ú</i> <sup>Ú</sup> <i>kám-ka-du</i>
i 67	<i>šēp</i> ( <sup>Ú</sup> GÌR) <i>āribi</i> (UG[A <sup>MUŠEN</sup> ] <sup>Ú</sup> <i>tu-lal</i> ] <i>tabbal</i> ([ĤÁ]D.DU) <i>taḥaššal</i> (GAZ) <i>rabīki</i> (KAM.ZÌ.DA) <i>tara-bak tašammid</i> (LAL)
B i 27	[ ] <i>āribi</i> (UGA <sup>MUŠEN</sup> ) <sup>Ú</sup> <i>tu-lal tabbal</i> (ĤÁD.DU) <i>taḥaššal</i> (GAZ) <i>kīma</i> (GIM) <i>ra-bi-ki tara-bak tašammid</i> (LAL)
<hr/>	
i 68	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>muruş</i> (GIG) <i>ka-bar-t</i> [i <i>gu-ma ar</i> (PA) <sup>GIŠ</sup> <i>šu-ši arqu</i> (SIG <sub>7</sub> ) [ <sup>Ú</sup> <i>si</i> ]- <i>ḥa</i> <sup>Ú</sup> <i>ar-ga-nu</i> <i>šàg</i> ]-

<sup>53</sup> Interestingly the compiler of K.67+ who more than likely knew the *Aššur* parallel (Ms. B), had probably noticed the discrepancy in Ms. B, i 25 and ii 43 which read SAG.DÜ KU<sub>6</sub>. If the scribe of Ms. B meant to say the head of a fish, then the DÜ is a mistake for DU. If, however, he meant the falcon, then he incorrectly wrote a SAG for the SÚR and added the wrong determinative (KU<sub>6</sub> for MUŠEN). The scribe of K.67+ wanted to draw attention to this discrepancy by inserting under his correct SÚR.DÜ<sup>MUŠEN</sup> what only survive as traces of the error he found in Ms. B i 25, (the <sup>1</sup>DÜ KU<sub>6</sub>), possibly in an attempt to cover himself. The assumption that the scribe of Ms. B wrote SAG in error for SÚR which would give the translation “falcon-fish” would seem unlikely, as a “falcon-fish” does not appear in the Fish Catalogue (A. Salonen, *Die Fischerei im alten Mesopotamien nach Sumerisch-Akkadischen Quellen*, 142-238), whereas a *summatu*-fish “dove-fish” is attested.

B i 22	If ditto: You dry (and) crush <i>azallû</i> (and) mix (it) in <i>isqûqu</i> -flour
B i 23	You decoct (the mixture) in <i>kasû</i> -juice in a <i>tangussu</i> -vessel. You bandage (the foot), and you do not untie (the bandage) for 1 day.
i 65	If ditto: You dry (and) crush [ <i>šakirû</i> ] (and) mix (it) with malt-“dust”. You decoct (the mixture) like a mash. You bandage (the foot).
B i 24	If ditto: You dry (and) crush [ <i>šakirû</i> ] (and) mix (it) with malt-“dust”. You decoct (the mixture) like a mash. You bandage (the foot).
i 65a	If ditto: You dry (and) crush a falcon. You decoct (it) in <i>kasû</i> -juice. You bandage (the foot).
B i 25	If ditto: You dry (and) crush the head of a fish. You decoct (it) in <i>kasû</i> -juice. You bandage (the foot).
<hr/>	
i 66	If a man is sick [with the sickness of the <i>kabbartu</i> and] the appearance of his flesh is confusing <sup>54</sup> you dry and crush <i>kamkādu</i> ,
B i 26	If a man is sick with the sickness of the <i>kabbartu</i> and the appearance of his flesh is confusing you dry and crush <i>kamkādu</i> ,
i 67	crowfoot-plant, (and) [ <i>tullal</i> ]. You make a decoction like a mash. You bandage (the foot).
B i 27	crow[foot-plant], (and) <i>tullal</i> . You make a decoction like a mash. You bandage (the foot).
<hr/>	
i 68	If a man is sick with the sickness of the <i>kabbartu</i> and [the muscles of his feet are stiff], you pound fresh leaf of <i>šūšu</i> -plant, <i>sīhu</i> -wood, <i>argannu</i> ,

<sup>54</sup> The parallel Ms B i 26: the appearance of the sore is unclear, probably referring to the fact that the physician was unable to identify the kind of sore. JoAnn Scurlock, *Sourcebook for Ancient Mesopotamian Medicine*, 450 translates “the appearance of the sore is confused.”

B i 28 / 29	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>muruš</i> (GIG) <i>ka-bar-ti maruš</i> (GIG)- <i>ma šer'an</i> (SA) <i>šēpā</i> (GİR.MIN)- <i>šú šàg-gu</i> <sup>Ú</sup> <i>si-ḫu</i> <sup>!</sup> <sup>Ú</sup> <i>ar-ga-nu</i>
i 69	<sup>GIŠ</sup> <i>ba-ri-ra-tú ta-sàk x</i> [ <i>kasī</i> (GAZI].SAR) <i>tara-bak tašammid</i> (LAL)- <i>ma</i> UD.1.KÁM <i>lā</i> (NU) <i>tapaṭṭar</i> (DU <sub>8</sub> ) <sup>Ú</sup> <i>ba-ri-ra-tú ar</i> (PA) <sup>GIŠ</sup> <i>šu-še arqu</i> (SIG <sub>7</sub> ) <i>tasák</i> (SÚD)
B i 29	
B i 30	<i>ina isqūqi</i> (ZÌ.KUM) <i>tuballal</i> (ĤE.ĤE) <i>ina mē</i> (A.MEŠ) <i>kasī</i> (GAZI.SAR) <i>tara-bak tašammid</i> (LAL-id)- <i>ma</i> UD.1.KÁM <i>lā</i> (NU) <i>tapaṭṭar</i> (DU <sub>8</sub> ) <sup>55</sup>
i 70	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>muruš</i> (GIG) <i>ka-bar-ti maruš</i> (GIG) <i>a-tál-l[u-ka la]</i> <i>i-le-'i lišān kalbi</i> ( <sup>Ú</sup> EME.UR.GI <sub>7</sub> ) <i>ar</i> (PA) <sup>GIŠ</sup> <i>bi-ni</i>
B i 31 / 32	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>muruš</i> (GIG) <sup>!</sup> <i>ka</i> <sup>!</sup> - <i>bar-ti &lt;maruš</i> (GIG)- <i>ma&gt; a-tál-lu-</i> <i>ka la i-le-'i lišān kalbi</i> ( <sup>Ú</sup> EME.UR.GI <sub>7</sub> ) / <i>ar</i> (P[A]) <i>bīni</i> ([ <sup>GIŠ</sup> Š]INIG)
i 71	<i>tabbal</i> (ĤÁD.A) <i>taḫaššal</i> (GAZ) <i>ina qēm</i> (ZÌ) <i>buqli</i> (MUNU <sub>6</sub> ) <i>tuballal</i> (ĤE.ĤE) <i>ina mē</i> (A) <i>kasī</i> (GAZI.SAR) <i>tara-bak tašammid</i> (LAL)
B i 32	<i>tabbal</i> (ĤÁD.DU) <i>taḫaššal</i> (GAZ) <i>ina qēm</i> (ZÌ) <i>buqli</i> (MUNU <sub>6</sub> ) <i>tuballal</i> (ĤE.ĤE) <i>ina mē</i> (A) <i>kasī</i> (GAZI.SAR) <i>tara-bak tašammid</i> (LAL-id)

## Col. ii

Beginning of this column is missing

ii 34	<i>šumma</i> (DIŠ) K[I.MIN] ]
ii 35	<i>šumma</i> (DIŠ) K[I.MIN] ]
ii 36	<i>šumma</i> (DIŠ) [KI.MIN] ]
ii 37	[ ] <i>tabbal</i> (ĤÁD.DU) [ ]
ii 38	[ <i>errī</i> ( <sup>Ú</sup> ÚKU]Š.LAGAB) <i>tabbal</i> (ĤÁD.DU) <i>taḫaššal</i> (GAZ) [ ]
B ii 26	<i>šumma</i> (DIŠ) KI.MIN <i>ar</i> (PA) <i>errī</i> ( <sup>Ú</sup> ÚKUŠ.[LAGAB]) <i>taḫaššal</i> (GAZ) <i>pān</i> (IGI) <i>simmi</i> (GIG) <i>it-tu-<sup>!</sup>šú<sup>!</sup></i> <i>tapaššaš</i> (EŠ) <i>tazarru</i> (MAR-rù)
ii 39	[ ] <i>išqillat nāri</i> ( <sup>NA4</sup> PEŠ <sub>4</sub> ÍD.DA) <i>taḫaššal</i> (GAZ) <i>pān</i> (IGI) [ ]
B ii 27	<i>šumma</i> (DIŠ) KI.MIN <i>išqillat nāri</i> ( <sup>NA4</sup> PEŠ <sub>4</sub> Í[D.DA]) <i>taḫaššal</i> (GAZ) <i>pān</i> (IGI) <i>simmi</i> (GIG) <i>še-šen</i> <sup>56</sup> <i>tapaššaš</i> (EŠ) <i>tazarru</i> ([MA]R-rù) <i>tašammid</i> (LAL)

<sup>55</sup> The parallel text Ms. B has a slightly different listing of *materia medica*.

<sup>56</sup> What exactly is meant by *še-šen* is unclear. It is possible that it was meant to be used in the application of the crushed river pebble on the sore. Probably from *šišnu* “a rush,” CAD Š/III, 126 s.v. *šišnu*. In Ms. B the determinative Ú is not written. J. Scurlock, *Sourcebook for Ancient Mesopotamian Medicine*, 452 translates “a palm frond(?)”

B i 28/29	If a man is sick with the sickness of the <i>kabbartu</i> and the muscles of his feet are stiff, you pound <i>sīḫu</i> -wood, <i>argannu</i> ,
i 69	<i>barirātu</i> [ ] (and) decoct (the mixture) in <i>kasû</i> -juice. You bandage (the feet) and you do not untie (the bandage) for 1 day.
B i 29	<i>barirātu</i> , fresh leaf of <i>šūšu</i> -plant
B i 30	You mix (them) in <i>isqūqu</i> -flour (and) decoct (the mixture) in <i>kasû</i> -juice. You bandage (the feet) and you do not untie (the bandage) for 1 day
<hr/>	
i 70	If a man is sick with the sickness of the <i>kabbartu</i> (and) he cannot walk around (by himself): you dry and crush ‘dog’s tongue’-plant, (and) leaf of a tamarisk (and)
i 71	mix (them) in <i>buqlu</i> -flour. You decoct (the mixture) in <i>kasû</i> -juice. You bandage (the feet).
B i 31/32	If a man is sick with the sickness of the <i>kabbartu</i> (and) he cannot walk around (by himself): you dry and crush ‘dog’s tongue’-plant, (and) leaf of a tamarisk and mix (them) in <i>buqlu</i> -flour. You decoct (the mixture) in <i>kasû</i> -juice. You bandage (the feet).
<hr/>	

## Col. ii

ii 34	If ditto: [ ]
ii 35	if ditto: [ ]
ii 36	If ditto: [ ]
ii 37	[ ] you dry [ ]
ii 38	[ ] you dry (and) crush <i>irrû</i> -plant [ ]
B ii 26	If ditto: you crush leaf of the <i>irrû</i> -plant (and) rub the surface of the sore with it and you sprinkle it (on it).
ii 39	[ ] you crush river-pebble, upon [ ]
B ii 27	If ditto: you crush river-pebble and rub the surface of the sore with a <i>šišnu</i> and you sprinkle it (on it) and you bandage it.

ii 40	<i>šumma</i> (DIŠ) KI.MIN <sup>Ú</sup> <i>si-ḫu</i> <sup>Ú</sup> <i>ár-zal-lá zēr</i> ( <sup>l</sup> NUMUN <sup>l</sup> ) <sup>Ú</sup> <i>áp-r[u-šá</i> ]
B ii 28	<i>šumma</i> (DIŠ) KI.MIN <sup>GIŠ</sup> <i>si-ḫa</i> [ <sup>Ú</sup> <i>á</i> ] <i>p-ru-šá šammi</i> <sup>d</sup> <i>Šamaš</i> ( <sup>Ú</sup> . <sup>d</sup> UTU) <i>taḫaššal</i> (GAZ) <i>i[na]</i> <i>ḫimēti</i> ( <sup>l</sup> .N]UN) <i>tapaššaš</i> (EŠ) <i>tazarru</i> (MAR)
ii 41	<i>šumma</i> (DIŠ) KI.MIN <i>karān šēlebi</i> ( <sup>Ú</sup> GEŠTIN.KA <sub>5</sub> .A) <sup>Ú</sup> <i>tu-lal taḫaššal</i> (GAZ) <i>ina šur-šum-m[e]</i> <i>šikari</i> (K[AŠ) ]
B ii 29	<i>šumma</i> (DIŠ) KI.MIN <i>karān šēlebi</i> ( <sup>r</sup> Ú <sup>1</sup> [GEŠTIN.KA <sub>5</sub> .A]) <sup>r</sup> Ú <sup>1</sup> <i>tu-lal taḫaššal</i> (GAZ) <i>ina šur-šum-me šikari</i> (KAŠ) <i>ḫimēti</i> ( <sup>l</sup> .[NU]N) <i>tapaššaš</i> (ŠÉŠ) [ ]
ii 42	<i>šumma</i> (DIŠ) KI.MIN <i>aban suluppi</i> (NA <sub>4</sub> ZÚ.LUM.MA) <i>ta-sàk nāḫa</i> ( <sup>l</sup> .ŠAH) <i>tapaššaš</i> (Š[ÉŠ) <i>tazarru</i> (MA]R)
B ii 30	<i>šumma</i> (DIŠ) KI.MIN <i>aban šuluppi</i> (NA <sub>4</sub> ZÚ.L[UM.M]A) <i>tasâk</i> (SÚD) <i>ina nāḫi</i> ( <sup>l</sup> .ŠAH) <i>tapaššaš</i> (EŠ-aš) <i>tazarru</i> (MAR-rù)
ii 43	<i>šumma</i> (DIŠ) KI.MIN <sup>Ú</sup> <i>pi<sub>4</sub>-zal-lu-ur-tu ta-sàk šamna</i> ( <sup>l</sup> .GIŠ) <i>tapaššaš</i> (ŠÉŠ) [ <i>tazarru</i> (M]AR)
B ii 31	<i>šumma</i> (DIŠ) KI.MIN <sup>Ú</sup> <i>pi<sub>4</sub>-zal-lu-ur-ta tasâk</i> (SÚD) <i>ina šamni</i> ( <sup>l</sup> .GIŠ) <i>tapaššaš</i> (EŠ-aš) <i>tazarru</i> (MAR-rù)
ii 44	<i>šumma</i> (DIŠ) KI.MIN <sup>Ú</sup> <i>a-zal-la-a sikillu</i> ( <sup>Ú</sup> SIKIL) <i>taḫaššal</i> (GAZ) <i>napṭa</i> ( <sup>r</sup> Ì <sup>1</sup> .KUR) <i>tapaššaš</i> (ŠÉŠ) [ <i>tazarru</i> (MA]R)
B ii 32	<i>šumma</i> (DIŠ) KI.MIN <sup>Ú</sup> <i>a-zal-la-a sikillu</i> ( <sup>Ú</sup> SIKIL) <i>taḫaššal</i> (GAZ) <i>napṭa</i> ( <sup>r</sup> Ì <sup>1</sup> .KUR) <i>tapaššaš</i> (EŠ-[aš]) <i>tazarru</i> (MAR-rù)
ii 45	<i>šumma</i> (DIŠ) KI.MIN <i>qilip</i> (BAR) <sup>GIŠ</sup> <i>nurmî</i> (NU.ÚR.MA) <i>tur-ár tasâk</i> (SÚD) <i>šaman</i> (Ì) <i>nūni</i> (KU <sub>6</sub> ) <i>tapaššaš</i> (ŠÉŠ) [ <i>tazarru</i> (MA]R)
B ii 33	<i>šumma</i> (DIŠ) KI.MIN <i>ar</i> (PA) <sup>GIŠ</sup> <i>nurmî</i> (NU.ÚR.MA) <i>tur-ár tasâk</i> (SÚD) <i>šaman</i> (Ì.GIŠ) <i>nūni</i> (KU <sub>6</sub> ) <i>tapaššaš</i> (E[Š-aš]) <i>tazarru</i> (MAR-rù)
ii 46	<i>šumma</i> (DIŠ) <i>muruš</i> (GIG) <i>ka-bar-ti ma-gal</i> <sup>57</sup> <i>māmītu</i> (NAM.ÉRIM) <i>išbassu</i> (DAB-su) <i>i-pa-šiḫ ana arkât</i> (EGIR) <i>ūmē</i> (U <sub>4</sub> -me) <i>imât</i> ( <sup>r</sup> BA <sup>1</sup> .ÚŠ)
B ii 34	<i>šumma</i> (DIŠ) <i>amēlu</i> ([N]A) <i>muruš</i> (GIG) <i>ka-bar-ti ma-gal māmītu</i> (NAM.ÉRIM]M) <i>išbassu</i> ([DA]B-su) <i>i-pa-áš-še-eḫ</i> <sup>58</sup>

<sup>57</sup> It is interesting to note that both texts in this instance use a verbless clause ending with an adverb. This is not a usual occurrence in medical texts. For a discussion of this grammatical feature, see J. Huehnergard, “On Verbless Clauses in Akkadian,” *ZA* 76 (1986) 230 ff. A stative *maruš*(GIG) would be expected to end the clause, as there are a number of references from omen texts, for example, in which the adverb *magal* appears followed by the stative form of the verb which would justify the emendation of *maruš* in the present context, hence, *magal* <*maruš*(GIG)> “greatly suffers”. Here the worsening of the condition is being addressed which is attributed to the seizure of the curse, the causing agent. The proposed translation “If a person (has) *muruš kabbarti* (and) the curse greatly afflicts him...” is problematic, as in such an instance the adverb *magal* would have appeared before the verb *išbassu* (has seized him). J. Scurlock, *Sourcebook for Ancient Mesopotamian Medicine*, 452.

<sup>58</sup> Very faint traces of the prognosis *ana arkât*(EGIR) *ūmē*(U<sub>4</sub>-me) *imât*(<sup>r</sup>BA<sup>1</sup>.ÚŠ). can be discerned.

ii 40	If ditto: <i>sīḥu</i> -wood, <i>azallû</i> , seeds of <i>apruša</i> -plant [ ]
B ii 28	If ditto: you crush <i>sīḥu</i> -wood, [ <i>azallû</i> ], seeds of <i>apruša</i> -plant, sunflower. You rub (the sore) with ghee and sprinkle (them on it).
ii 41	If ditto: you crush fox-grape (and) <i>tullal</i> -plant. (You mix them) in beer dregs [ ]
B ii 29	If ditto: you crush fox-grape (and) <i>tullal</i> -plant. (You mix them) in beer dregs and ghee and rub (the sore) [You sprinkle it (on it)].
ii 42	If ditto: you pound a date stone. You rub (the sore) with lard. You sprinkle it (on it).
B ii 30	If ditto: you pound a date stone. You rub (the sore) with lard. You sprinkle it (on it).
ii 43	If ditto: you pound <i>pizallurtu</i> -plant. You rub (the sore) with oil. You sprinkle it (on it).
B ii 31	If ditto: you pound <i>pizallurtu</i> -plant. You rub (the sore) with oil. You sprinkle it (on it).
ii 44	If ditto: you crush <i>azallû</i> , (and) <i>sikillu</i> . You rub (the sore) with naphtha. You sprinkle (them on it).
B ii 32	If ditto: you crush <i>azallû</i> , (and) <i>sikillu</i> . You rub (the sore) with naphtha. You sprinkle (them on it).
ii 45	If ditto: you char pomegranate skin (and) pound it. You rub (the sore) with fish oil. You sprinkle (it on it).
B ii 33	If ditto: you char pomegranate leaf (and) pound it. You rub (the sore) with fish oil. You sprinkle (it on it).
<hr/>	
ii 46	If a man greatly (suffers from) the sickness of the <i>kabbartu</i> , the curse has seized him. He will recover, (but) afterwards will die.
B ii 34	If a man greatly (suffers from) the sickness of the <i>kabbartu</i> , the curse has seized him. He will recover, [(but) afterwards will die].

---

ii 47	<i>šumma</i> (DÍŠ) <i>muruš</i> (GIG) <i>ka-bar-tì ru-ṭib-ta ib-ta-ni imât</i> (BA.ÚŠ)
B ii 35	<i>šumma</i> (DÍŠ) <i>muruš</i> (GIG) <i>ka-bar-ti ru-šum-tú ib-ta-ni imât</i> (BA.ÚŠ)
ii 48	<i>šumma</i> (DÍŠ) <i>muruš</i> (GIG) <i>ka-bar-tì piqannu</i> (A.GAR.GAR) <i>arqu</i> (SIG <sub>7</sub> ) <i>ina šīnāti</i> (KÀŠ) <i>ru-uš-še-te ina tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>ina isqūqi</i> (ZÌ.KUM) <i>tuballal</i> (ḪE.ḪE) <i>tašammid</i> (LAL)
B ii 36	<i>šumma</i> (DÍŠ) <i>muruš</i> (GIG) <i>ka-bar-ti piqannu</i> (A.GAR.GAR) <i>arqu</i> (SIG <sub>7</sub> ) <i>ina šīnāti</i> (KÀŠ) <i>ru-uš-še-ti ina tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR)
B ii 37	<i>ina isqūqi</i> (ZÌ.KUM) <i>tuballal</i> (ḪE.ḪE) <i>tašammid</i> (LAL- <i>i</i> [ <i>d</i> ])
ii 49	<i>šumma</i> (DÍŠ) KI.MIN <sup>Ú</sup> <i>úr-né-e</i> <sup>GIŠ</sup> <i>si-ḫa</i> <sup>GIŠ</sup> <i>ar-ga-na</i> <sup>Ú</sup> <i>ba-ri-ra-tú qēm</i> (ZÌ) <i>errī</i> (ÚKUŠ.LAGAB)
ii 50	<i>ina ḫimēti</i> (Ì.NUN) <i>nāḫi</i> (Ì.ŠAḪ) <i>ina tangussi</i> ( <sup>URUDU</sup> ŠEN.TUR) <i>tara-bak tašammid</i> (LAL)
B ii 38	<i>šumma</i> (DÍŠ) KI.MIN <sup>Ú</sup> <i>úr-né-e</i> <sup>GIŠ</sup> <i>si-ḫa</i> <sup>Ú</sup> <i>ar-ga-nu barīrātu</i> ( <sup>GIŠ</sup> LUM.[ḪA])
B ii 39	<i>qēm</i> (ZÌ) <i>errī</i> ( <sup>Ú</sup> ÚKUŠ.LAGAB) <i>ina ḫimēti</i> (Ì.NUN) <i>nāḫi</i> (Ì.ŠAḪ) <i>ina tangussi</i> ( <sup>URUDU</sup> Š[EN].TUR) <i>tara-bak</i> [ <i>tašammid</i> (LAL)]
ii 51	<i>šumma</i> (DÍŠ) <i>muruš</i> (GIG) <i>ka-bar-tì</i> <sup>Ú</sup> <i>i-ši-in eqli</i> (A.ŠÀ) <i>tur-ár ana pān</i> (IGI) <i>simmi</i> (GIG) <i>tanaddi</i> (ŠUB)
B ii 40	<i>šumma</i> (DÍŠ) <i>muruš</i> (GIG) MIN <sup>Ú</sup> <i>i-ši-in eqli</i> (A.ŠÀ) <i>tur-ár ana pān</i> (IGI) <i>tanaddi</i> (ŠUB-[ <i>d</i> ])
ii 52	<i>šumma</i> (DÍŠ) KI.MIN <i>ar</i> (PA) <sup>GIŠ</sup> <i>šu-še tasâk</i> (SÚD) <i>ana pān</i> (IGI) <i>tanaddi</i> (ŠUB):
B ii 41	<i>šumma</i> (DÍŠ) <KI.MIN> <i>ar</i> (PA) <sup>GIŠ</sup> <i>šu-ši tasâk</i> (SÚD) <i>ana pān</i> (IGI) <i>tanaddi</i> (ŠUB- <i>d</i> [ <i>i</i> ])
ii 52a	<i>šumma</i> (DÍŠ) KI.MIN <i>ḫašab</i> (ŠIKA) <i>nurmī</i> ( <sup>GIŠ</sup> NU.ÚR.MA) <i>ta-qal-lu ana pān</i> (IGI) <i>tanaddi</i> (ŠUB)
B ii 42	<i>šumma</i> (DÍŠ) <KI.MIN> <i>ḫašab</i> (ŠIKA) <i>nurmī</i> ( <sup>GIŠ</sup> NU.ÚR.MA) <i>ta-qal-lu ana pān</i> (IGI) <i>tanaddi</i> (ŠUB- <i>d</i> )
ii 53	<i>šumma</i> (DÍŠ) KI.MIN <i>surdû</i> (SÚR.DU <sup>MUŠEN</sup> ) <i>ta-qal-lu ana pān</i> (IGI) <i>tanaddi</i> (ŠUB):
B ii 43	<i>šumma</i> (DÍŠ) <KI.MIN> <i>qaqqad</i> (SAG.DU <sup>l</sup> ) <i>nūni</i> (KU6) <i>ta-qal-lu ana pān</i> (IGI) <i>tanaddi</i> (ŠUB- <i>d</i> )

ii 47	If the sickness of the <i>kabbartu</i> has produced a <i>ruṭibtu</i> -moistness, he will die.
B ii 35	If the sickness of the <i>kabbartu</i> has produced a <i>rušumtu</i> , he will die.
ii 48	If (he has) the sickness of the <i>kabbartu</i> , you mix yellow-green dung in red urine in a <i>tangussu</i> -vessel with <i>isqūqu</i> -flour. You bandage (the foot).
B ii 36	If (he has) the sickness of the <i>kabbartu</i> , you mix yellow-green dung in red urine in a <i>tangussu</i> -vessel with <i>isqūqu</i> -flour. You bandage (the foot).
ii 49	If ditto: you decoct <i>urnû</i> , <i>sīḥu</i> -wood, <i>argannu</i> , <i>barirātu</i> , <i>irrû</i> -flour,
ii 50	in ghee and lard in a <i>tangussu</i> -vessel. You bandage (the foot)
B ii 38	If ditto: you decoct <i>urnû</i> , <i>sīḥu</i> -wood, <i>argannu</i> , <i>barirātu</i> , <i>irrû</i> -flour,
B ii 39	in ghee and lard in a <i>tangussu</i> -vessel. [You bandage (the foot)].
ii 51	If (he has) the sickness of the <i>kabbartu</i> , you char field stalk (and) you apply it on the surface of the sore.
B ii 40	If (he has) the sickness of the <i>kabbartu</i> , you char field stalk (and) you apply it on the surface of the sore.
ii 52	If ditto: you pound the leaf of <i>šūšu</i> -plant (and) you apply (it) on the surface (of the sore).
B ii 41	If [ditto]: you pound the leaf of <i>šūšu</i> -plant (and) you apply (it) on the surface (of the sore).
ii 52a	If ditto: you roast pomegranate skin (and) you apply (it) on the surface (of the sore).
B ii 42	If [ditto]: you roast pomegranate skin (and) you apply (it) on the surface (of the sore).
ii 53	If ditto: you roast a falcon (and) you apply (it) on the surface (of the sore).
B ii 43	If [ditto]: you roast the head of a fish (and) you apply (it) on the surface (of the sore).



ii 53a	<i>šumma</i> (DIŠ) KI.MIN <i>ar</i> (PA) <i>bušinni</i> (GI.ZÚ.LUM.MA) <i>ta-sal-laq ana pān</i> (IGI) <i>tu-tab-bak</i>
B ii 44	<i>šumma</i> (DIŠ) KI.MIN <i>ar</i> (PA) <i>bušinni</i> (GI.ZÚ.LUM.MA) <i>ta-sal-laq ana pān</i> (IGI) <i>tanaddi</i> (ŠUB-di)
ii 54	<i>šumma</i> (DIŠ) KI.MIN <i>ar</i> (PA) <i>bušinni</i> (GI.ZÚ.LUM.MA) <i>ar</i> (PA) <sup>Ú</sup> <i>úr-zi-in-ni ta-sal-laq ana pān</i> (IGI) <i>tu-tab-bak</i>
B ii 45	<i>šumma</i> (DIŠ) KI.MIN <i>ar</i> (PA) <i>bušinni</i> (GI.ZÚ.LUM.MA) <i>ar</i> (PA) <sup>GIŠ</sup> <i>úr-zi-ni</i> KI.MIN
ii 55	<i>šumma</i> (DIŠ) KI.MIN <i>ar</i> (PA) <i>uzun lalê</i> ( <sup>Ú</sup> ÚR.TÁL.TÁL) <i>ta-sal-laq ana pān</i> (IGI) <i>tu-tab-bak</i>
B ii 46	<i>šumma</i> (DIŠ) KI.MIN <i>uzun lalê</i> ( <sup>Ú</sup> UR.TÁL.TÁL) <i>ta-sal-laq ana pān</i> (IGI) <i>ta-tab-bak</i>
ii 56	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>kap-pal-ta-šú</i> <sup>59</sup> <i>maruṣ</i> (GIG) <i>qaqqad</i> (SAG.DU) <i>ṣurāri</i> (EME.DIR) <i>tur-ár ta-sák ana pān</i> (IGI) <i>simmi</i> (GIG) <i>tazarru</i> (MAR)
B ii 47	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>ka-pal-ta-šu maruṣ</i> (GIG) <i>qaqqad</i> (SAG.DU) <i>ṣurāri</i> (EME.DIR) <i>tur-ár tasâk</i> (SÚD) <i>ana pān</i> (IGI) <i>tazarru</i> (MAR.MEŠ)
ii 57	<i>haṣab</i> (ŠIKA) <i>nurmî</i> ( <sup>GIŠ</sup> NU.ÚR.MA) <i>ta-sák ana pān</i> (IGI) <i>tanaddi</i> (ŠUB)
B ii 48	<i>šumma</i> (DIŠ) KI.MIN <i>haṣab</i> (ŠIKA) <i>nurmî</i> ( <sup>GIŠ</sup> NU.ÚR.MA) <i>tasâk</i> (SÚD) <i>ana pān</i> (IGI) <i>tanaddi</i> (ŠUB-di)
ii 58	<i>qaqqad</i> (SAG.DU) <i>ka-zi-ri ta-qal-lu ana pān</i> (IGI) <i>tanaddi</i> (ŠUB)
B ii 49	<i>šumma</i> (DIŠ) KI.MIN <i>qaqqad</i> (SAG.DU) <i>ka-zi-ri ta-qa-lu ana pān</i> (IGI) <i>tanaddi</i> (ŠUB-di)
ii 59	<i>pān</i> (IGI) <i>simmi</i> (GIG) <i>ta-kap-pár it-qur-tam te-qí</i>
B ii 50	<i>šumma</i> (DIŠ) KI.MIN <i>pān</i> (IGI) <i>simmi</i> (GIG) <i>ta-ka-par it-qur-ta te-[qí]</i>
ii 60	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>šēpā</i> (GÌR.MIN)- <i>šú simmî</i> (GIG.MEŠ) <i>mali</i> (DIR) <i>išid</i> (SUHUS) <i>pillî</i> ( <sup>GIŠ</sup> NAM.TAR) <i>zikari</i> (NÍTA) <i>abli</i> (ḪÁD.A) <i>taḥaššal</i> (GAZ) <i>tanappi</i> (SIM) <i>ina šaman alpi</i> (GU <sub>4</sub> ) <i>tašammid</i> (LAL)- <i>ma iballuṭ</i> (TI)

<sup>59</sup> CAD K 184 s.v. *kappaltu* “groin, the area between the thighs, thigh” lexical section, Erimhuš II 219 DAL.GÌR = *kap-pal-tú*

ii 53a	If ditto: you boil a leaf of <i>bušinnu</i> -plant (and) you pour (it) on the surface (of the sore).
B ii 44	If ditto: you boil a leaf of <i>bušinnu</i> -plant (and) you apply (it) on the surface (of the sore)
ii 54	If ditto: you boil a leaf of <i>bušinnu</i> -plant (and) a leaf of the <i>urzinnu</i> -tree (and) you pour (them) on the surface (of the sore)
B ii 45	If ditto: you boil a leaf of <i>bušinnu</i> -plant (and) a leaf of the <i>urzinnu</i> -tree. Ditto. <sup>60</sup>
ii 55	If ditto: you boil a leaf of the <i>uzun lalê</i> -plant (and) you pour (it) on the surface (of the sore).
B ii 46	If ditto: you boil a leaf of the <i>uzun lalê</i> -plant (and) you pour (it) on the surface (of the sore).
<hr/>	
ii 56	If a man's groin is sore, you char and pound the head of a lizard. You sprinkle (it) on the surface of the sore.
B ii 47	If a man's groin is sore, you char and pound the head of a lizard. You sprinkle (it) on the surface of the sore.
<hr/>	
ii 57	You pound pomegranate rind (and) apply (it) on the surface (of the sore)
B ii 48	If ditto: you pound pomegranate rind (and) apply (it) on the surface (of the sore).
<hr/>	
ii 58	You roast the head of a marten (and) apply (it) on the surface (of the sore).
B ii 49	If ditto: you roast the head of a marten (and) apply (it) on the surface (of the sore).
<hr/>	
ii 59	You wipe off the surface of the sore and daub (it) with <i>itqurtu</i> -salve.
B ii 50	If ditto: you wipe off the surface of the sore and daub (it) with <i>itqurtu</i> -salve
<hr/>	
ii 60	If a man's feet are full of sores, you crush (and) sift dried root of the male <i>pillû</i> -plant in ox-fat. You bandage (the feet) and he will recover.
<hr/>	

<sup>60</sup> Ditto stands for "you pour (it) on the surface (i.e. of the sore)."

ii 61	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>šēpā</i> (GÌR.MIN)-šú <i>simmi</i> (GIG.MEŠ) <i>mali</i> (DIR) <i>simmi</i> (GIG) <i>šunūti a-da-na irrašū</i> (TUK-u) <i>u<sub>4</sub>-um simmi</i> (GIG.MEŠ) <i>imallu</i> (DIR-u) <i>šammi</i> (Ú) <i>Šamaš</i> ( <sup>d</sup> [UTU] )
ii 62	<i>šá ana ereb šamši</i> ( <sup>d</sup> UTU.ŠÚ.A) <i>īnē</i> (IGI.MEŠ)-šú <i>šak-nu ina pān</i> (IGI) <i>Šamši</i> ( <sup>d</sup> UTU) <i>inassah</i> (ZI) <i>ki-a-am iqabbi</i> (DU <sub>11</sub> .GA) <i>Šamaš</i> ( <sup>d</sup> UTU) <i>šam-mu šammu</i> (Ú)-ka [ ]
ii 63	<i>šammu</i> (Ú) <i>šú-a-tú ana qid-da-ti te-sír kiām</i> (UR <sub>5</sub> .GIM) <i>iqabbi</i> (DU <sub>11</sub> .GA) <i>pu-ṭur Šamaš</i> ( <sup>d</sup> UTU) <i>ru-um-me Šamaš</i> ( <sup>d</sup> UTU) 7-šú <i>iqabbi</i> (D[U <sub>11</sub> .GA] )
ii 64	<i>ina u<sub>4</sub>-mi-šú-ma eper</i> (SAḪAR) <i>abulli</i> (KÁ.GAL) <i>teleqqi</i> (ŠU.TI) <i>ana nāri</i> (ÍD) <i>tal-lak ana nāri</i> (ÍD) <i>tu-ur-rad-ma pānī</i> (IGI)-šú <i>ana qid-da-te tašakkan</i> (GAR-an) [ x x ]
ii 65	<i>šēpē</i> (GÌR.MEŠ)-šú <i>ina qid-da-ti te-sír kiām</i> (UR <sub>5</sub> .GIM) <i>iqabbi</i> (DU <sub>11</sub> .GA) <i>at-ta tar-kus at-ta pu-ṭur Šamaš</i> ( <sup>d</sup> UTU) 7-šú <i>iqabbi</i> (D[U <sub>11</sub> .GA])
ii 66	<i>pānī</i> (IGI)-šú <i>ana ma-ḥir-ti išakkan</i> (GAR-an) <i>epru</i> (SAḪAR) <i>šu-nu-ti šēpē</i> (GÌR.MEŠ)-šú <i>ana ma-ḥir-ti ú-maš-šá-’a kiām</i> (UR <sub>5</sub> .GIM) <i>iqabbi</i> ( <sup>r</sup> DU <sub>11</sub> <sup>r</sup> .[GA])
ii 67	<i>at-ta tar-kus at-ta pu-ṭur Šamaš</i> ( <sup>d</sup> UTU) 7-šú <i>iqabbi</i> (DU <sub>11</sub> .GA)-ma al <sup>?</sup> x
ii 68	<i>šumma</i> (DIŠ) <i>simmu</i> (GIG) <i>ina šēp</i> (GÌR) <i>amēli</i> (NA) <i>lu ina iški</i> (ŠIR) <i>amēli</i> (NA) <i>īlī</i> (E <sub>11</sub> )-ma <i>i-raš-šá-šum-ma uk-kak ru-ṭib-tum qí-lu-tum šumšu</i> (MU.[NI]) <sup>61</sup>
ii 69	<i>ana bulluṭi</i> (TI)-šú <i>kasû</i> (GAZI.SAR) <i>kakkû</i> (GÚ.TUR) <i>saḫ-lé-e ina mé</i> (A) <i>kasî</i> (GAZI.SAR) <i>talâš</i> (SILA <sub>11</sub> -aš) <i>tašammid</i> (LAL-id) <i>ina lipî</i> (Ì.UDU) <i>tuballal</i> (ḪE.ḪE) <i>allana</i> (NAGAR) <i>teppuš</i> (DÛ-uš) <i>ana šuburri</i> (DÚR)-šú <i>tašakkan</i> (GAR)-ma x[ ]
ii 70	<i>šumma</i> (DIŠ) <i>simmu</i> (GIG) <i>ina šēp</i> (GÌR) <i>amēli</i> (NA) <i>īlī</i> (DU <sub>6</sub> .DU)-ma <i>i-raš-šá-šum-ma uk-kak muruṣ ru-ṭib-te maruṣ</i> (G[IG]) <sup>62</sup>
ii 71	<i>lubāra</i> (TÚG) <sup>63</sup> <i>nar-ba šamna</i> (Ì) <i>tasallaḫ</i> (SUD) <i>ana pān</i> (IGI) <i>tanaddi</i> (ŠUB) :
ii 71a	<i>qēm</i> (ZÌ) <sup>64</sup> <i>qut-ri-ni ina muḫḫi</i> (UGU) <i>lubārī</i> (TÚG.ḪI.A) <i>tašakkan</i> (GAR)-ma [ ]
ii 72	<i>mé</i> (A) <i>uḫūli qarnāni</i> (NAGA.SI) <sup>65</sup> <i>ana pān</i> (IGI) <i>simmi</i> (GIG) <i>temessi</i> (LUḪ) <i>samna</i> (Ì.GIŠ) <i>tapaššaš</i> (ŠÉŠ) <i>zēr</i> (NUMUN) <i>sikilli</i> ( <sup>ú</sup> SIKIL) <i>zēr</i> (NUMUN) <i>maštakal</i> ( <sup>ú</sup> IN <sub>6</sub> .ÚŠ) <i>ana pān</i> (IGI) [ ]

<sup>61</sup> Also mentioned in Tablet 33, 22 of the Diagnostic Handbook. Heeßel, *Diagnostik*, 354 and commentary 368.

<sup>62</sup> Contra *CAD* Q s.v. *qilūtu*, 252a reads the trace K[I ] to be emended with *-lu-tum* as in line 68 above.

<sup>63</sup> Contra *CAD* N s.v. *narbu* b, 350 that reads *šubātu* for TÚG, a term that is rather used to refer to a garment. Our text offers a number of examples in which a piece of cloth is used as bandaging material. Note however that citing the reference in ii 71a above, *CAD* Q s.v. *qutrīnu*, 325b reads *lubārē*(TÚG.ḪI.A).

<sup>64</sup> The suggested reading is based on the fact that in this text flour is used as one of the *materia medica* in the treatment of diseases of the feet. Flour is also used in censers for fumigation. Although not in the present text, fumigation of the feet is prescribed. Probably some kind of flour used for censers was intended here.

<sup>65</sup> *CAD* M s.v. *mû* A2c), 155b defines this reference under “chemical solutions.”

ii 61	If a man's feet are full of sores (and) these sores have a particular course (a fixed duration): when he becomes full of sores, he picks a sunflower
ii 62	before <sup>d</sup> <i>Šamaš</i> (or, facing the sun), (the flower) that sets its "eyes" (i.e. turns) towards the sunset, and speaks the following: <sup>d</sup> <i>Šamaš</i> , this plant is your plant [     ]
ii 63	This plant (the medicine) you apply rubbing downward (and) you speak as follows: <sup>d</sup> <i>Šamaš</i> release! <sup>d</sup> <i>Šamaš</i> loose! [He says it] 7 times.
ii 64	At that time you take dust from the gate (and) go to the river, you step down into the river and you let him face downstream.
ii 65	You rub his feet downward (and) he speaks as follows: <sup>d</sup> <i>Šamaš</i> you have bound (it), you release (it)! [He says it] 7 times.
ii 66	You have him face upstream. He rubs his feet with dust (standing) up-stream. He [speaks] as follows
ii 67	<sup>d</sup> <i>Šamaš</i> you have bound, you release (it)! He says 7 times and [     ]
<hr/>	
ii 68	If a sore comes up on a man's foot or on his scrotum and (it) makes him itch and he scratches, he suffers from the 'burnt' <i>ruṭibtu</i> -moistness disease ...
ii 69	In order to cure him: you knead <i>kasû</i> -plant, <i>kakkû</i> -lentil, <i>saḫlû</i> -cress, in <i>kasû</i> -juice. You bandage (the foot). (These <i>materia medica</i> ) you mix in tallow (and) you make a suppository and place it into his anus. [     ]
<hr/>	
ii 70	If a sore comes up on a man's foot and (it) makes him itch and he scratches, [he is sick] with the <i>ruṭibtu</i> -moistness disease.
ii 71	You sprinkle a moist piece of cloth with oil. You apply (it) on it.
ii 71a	You place censer flour over the pieces of cloth. [     ]
<hr/>	
ii 72	You wash the surface of the sore with horned alkali juice. You rub (it) with oil. Seed of the <i>sikillu</i> -plant (and) seed of the <i>maštakal</i> -plant [you sprinkle] on the surface (of the sore).

Col.iii

iii 1	<i>šammu pešû(Ú BABBAR) tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB) imḥur(ÚIGI)-lim Útar-muš imḥur(ÚIGI)-ešrā(NIŠ) ta-sâk ana pāni(IGI) tanaddi(ŠUB) zēr(NUMUN) maštaka(ÚIN.NU.UŠ)</i>
iii 2	<i>zēr(NUMUN) Úkâm-ka-di tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB) Úak-tam zēr(NUMUN) ú-ra-ni tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB) burāšu(Š<sup>SEM</sup>LI) kukru(Š<sup>SEM</sup>GÚR.GÚR) tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB)</i>
iii 3	<i>Úúr-nu-u tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB) kazallu(ÚKA.ZAL.LA') nīnû(ÚKUR.RA) tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB) ḥabburu(ŠE.KAK) qān šalāli(GI.ŠUL.ḪI)</i>
iii 4	<i>Úak-tam tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB) išid(SUḪUŠ) uzun lalī(ÚUR.TÁL.TÁL) zēr(NUMUN) G<sup>IS</sup>bi-ni tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB)</i>
iii 5	<i>ar(PA) lipāri(G<sup>IS</sup>MI.PÀR) ar(PA) G<sup>IS</sup>šu-še ar(PA) ēri(G<sup>IS</sup>MA.NU) burāšu(Š<sup>SEM</sup>LI) kukru(Š<sup>SEM</sup>GÚR.GÚR) e-ma simmu(GIG) tatanaddi(ŠUB.MEŠ)</i>
iii 6	<i>Úar-ga-nam Úba-ri-ra-tú ana pān(IGI) simmi(GIG) tanaddi(ŠUB) ina tinūri(IM.[ŠU].RI.NA) te-sek-kir</i>
iii 7	<i>šēpē(GÌR.MEŠ)-šú tu-maš-šá- 'a šaman(Ì) erēni(EREN) kukru(Š<sup>SEM</sup>GÚR.GÚR) Úan-ki-nu-<sup>1</sup>tim<sup>1</sup> tuballal(ḪE.ḪE) tapaššaš(ŠÉŠ)</i>
iii 8	<i>zēr(NUMUN) maštaka(ÚIN<sub>6</sub>.ÚŠ) zēr(NUMUN) sikilli(ÚSIKIL) ta-sâk ina mê(A) kasī(GAZI.SAR) tara-bak tašammid(LAL)</i>
iii 9	<i>zēr(NUMUN) uzun lalī(ÚUR.TÁL.TÁL) zēr(NUMUN) šakirī(ÚŠAKIR) zēr(NUMUN) lišān kalbi(ÚEME.UR.GI<sub>7</sub>) ina mê(A) kasī(GAZI.SAR) tara-bak šamna(Ì.GIŠ) tal-tap-pat tašammid(LAL-id)</i>
iii 10	<i>zēr(NUMUN) kamanti(ÚÁB.GAB) zēr(NUMUN) papparḫī(BABBAR.ḪI<sup>SAR</sup>) ta-sâk ina mê(A) kasī(GAZI.SAR) tara-bak tašammid(LAL-id)</i>
iii 11	<i>šamnū(ÚḪI.A) an-nu-ti ina šikari(KAŠ) išatti(NAG) ina iškūri(GAB.LÀL) tuballal(ḪE.ḪE) tašammid(LAL-id)</i>
iii 12	<i>kirbān(LAG) eqli(A.ŠÀ) ar(PA) lipāri(G<sup>IS</sup>MI.PÀR) ar(PA) ú-ra-ni ta-sâk ana pāni(IGI) tanaddi(ŠUB)</i>

### Col. iii

iii 1	You pound white plant. You apply (it) on (the sore). You pound <i>imḥur-limmu</i> (and) <i>imhur-ešra</i> (plants). You apply (them) on (the sore). You pound seed of the <i>maštakal</i> -plant (and)
iii 2	seed of the <i>kamkādu</i> -plant. You apply (them) on (the sore). You pound <i>aktam</i> -plant (and) seed of the <i>urānu</i> -plant. You apply (them) on (the sore). You pound juniper (and) <i>kukru</i> -plant. You apply (them) on (the sore).
iii 3	You pound <i>urnû</i> -plant. You apply (it) on (the sore). You pound <i>kazallu</i> -plant (and) <i>nīnû</i> -plant. You apply (them) on (the sore). You pound <i>ḥabburu</i> -plant, <i>qān šalālu</i> -reed (and)
iii 4	<i>aktam</i> -plant. You apply (them) on (the sore). You pound the root of the <i>uzun lalî</i> -plant, (and) tamarisk seed. You apply (them) on (the sore).
iii 5	Leaf of <i>lipāru</i> -tree, leaf of a <i>šūšu</i> -tree, leaf of an <i>ēru</i> -tree, juniper, <i>kukru</i> -aromatic plant: You apply (them) wherever (there is) a sore.
iii 6	You apply over the sore <i>argannu</i> -plant (and) <i>barirātu</i> -plant. You heat (the plants) in an oven. <sup>66</sup>
iii 7	You rub his feet (with it). You mix cedar oil, <i>kukru</i> -aromatic plant (and) <i>ankinutu</i> plant. You rub (his feet).
iii 8	You pound seed of the <i>maštakal</i> -plant, seed of <i>sikillu</i> -plant. You decoct (them) in <i>kasû</i> -juice. You bandage (the feet).
iii 9	You decoct in <i>kasû</i> -juice seed of <i>uzun lalî</i> -plant, seed of the <i>šakirû</i> -plant, seed of ‘dog’s tongue’-plant. You decoct (them) in <i>kasû</i> -juice. You moisten <sup>67</sup> (the mixture) with oil. You bandage (the feet).
iii 10	You pound <i>kamantu</i> -seed (and) <i>papparihû</i> -seed. You decoct (them) in <i>kasû</i> -juice. You bandage (the feet).
iii 11	These plants he drinks in beer (and these plants) you mix (them) in wax (and) bandage (the sore). <sup>68</sup>
iii 12	You pound <i>kirbān eqli</i> , leaf of <i>lipāru</i> , leaf of anise. You apply (them) on the surface (of the sore).

<sup>66</sup> This line and line 7 involve three different procedures. First, a treatment for the sore. Second, apparently the same aforementioned plants are to be heated in the oven and the feet are rubbed with them. Third, two plants are mixed with cedar oil and rubbed presumably on his feet.

<sup>67</sup> “Moisten” here has the connotation of “folding in” and not of stirring.

<sup>68</sup> It seems that the prescribed *materia medica* were to be administered in two forms, taken internally and then also as the content of a paste for bandaging the sore.

- iii 13 *šumma*(DIŠ) *simmu*(GIG) *ina šēp*(GÌR) *amēli*(NA) *uṣṣa*(È)-*ma kīma*(GIM) *bubu*’te(BU.BU.UL-te) *i-ḥar-ra-aṣ sàg-ba-nu*<sup>69</sup> *šumšu*(MU.NE) *akla*(NINDA) *er-ra tamahḥaḥ*(DIR)-*ma ina-eš*
- iii 14 *šumma*(DIŠ) KI.MIN *zê*(ŠE<sub>10</sub>) *amēli*(LÚ.U<sub>18</sub>.LU)<sup>70</sup> *tapaššaš*(ŠÉŠ)-*ma ina-eš* :
- iii 14a *šumma*(DIŠ) KI.MIN *erib turbu*’ti(BUR<sub>5</sub>.SAḤAR.RA) *tur-ár tasâk*(SÚD) *tazarru*(MAR)-*ma ina-eš*
- iii 15 *šumma*(DIŠ) KI.MIN *dām*(ÚŠ) *kalīt*(ÉLLAG) *alpi*(GU<sub>4</sub>) *tapaššaš*(ŠÉŠ) *il-ta šá tibni*(IN.NU) *tur-ár tasâk*(SÚD) *tazarru*(MAR)-*ma ina-eš* :
- iii 15a *šumma*(DIŠ) KI.MIN *irrû*(<sup>Ú</sup>ÚKUŠ.LAGAB) *tabbal*(ḤÁD.DU) *tasâk*(SÚD) KI.MIN
- iii 16 *šumma*(DIŠ) KI.MIN *pān*(IGI) *simmi*(GIG) *šamna*(Ì.GIŠ) : *ḥimēta*(<sup>Ì</sup>Ì.NUN) *tapaššaš*(ŠÉŠ) *ḥaṣab*(ŠIKA) *nurmî*(<sup>GIŠ</sup>NU.ÚR.MA) *tabbal*(ḤÁD.A) *tasâk*(SÚD) *tazarru*(MAR)
- iii 17 *šumma*(DIŠ) KI.MIN *ḥīl*(ILLU) *balluḥi*(<sup>SEM</sup>BULUḤ) *tasâk*(SÚD) *ana pāni*(IGI) *tanaddi*(ŠUB) :
- iii 17a *šumma*(DIŠ) KI.MIN *pān*(IGI) *simmi*(GIG) *šamna*(Ì) *tapaššaš*(ŠÉŠ) *aban suluppi*(NA<sub>4</sub>.ZU<sub>11</sub>.LUM.MA) *tasâk*(SÚD) KI.MIN
- iii 18 *šumma*(DIŠ) KI.MIN *pān*(<sub>Ì</sub>IGI<sub>Ì</sub>) *simmi*(GIG) *šaman*(Ì.GIŠ) *erēni*(<sup>GIŠ</sup>EREN): *ḥimēta*(Ì.N[UN]) *tapaššaš*(ŠÉŠ) *burāšu*(<sup>SEM</sup>LI) *kukru*(<sup>SEM</sup>GÚR.GÚR) *kamūnu*(<sup>Ú</sup>GAMUN) *ištēniš*(DIŠ-niš) *tasâk*(SÚD) MIN
- iii 19 *šumma*(DIŠ) KI.MIN *libbi gišimmari*(<sup>GIŠ</sup>ŠÀ.GIŠIMMAR) *tur-ár tasâk*(SÚD) KI.MIN :
- iii 19a *šumma*(DIŠ) KI.MIN *pēnti*(NE) *libbi gišimmari*(<sup>GIŠ</sup>ŠÀ.GIŠIMMAR) *iltu*(IN.RI) *tibni*(IN.NU) *mirṣu*(N[INDA.Ì.D]É.A) *tur-ár ina mē*(A) *kasî*(GAZI.SAR) *tara-bak tašammid*(LAL)
- iii 20 *šumma*(DIŠ) KI.MIN *mirṣu*(NINDA.Ì.DÉ.A) *tur-ár tasâk*(SÚD) *ina mē*(A.MEŠ) *kasî*(GAZI.SAR) *tara-bak tašammid*(LAL) :
- iii 20a *šumma*(DIŠ) KI.MIN *ar*(PA) <sup>GIŠ</sup>*bi-nu tasâk*(SÚD) *ina dām*(ÚŠ) *erēni*(<sup>GIŠ</sup>EREN) *tapaššaš*(ŠÉŠ) *ana pāni*(IGI) *tanaddi*(ŠUB)
- iii 21 *šumma*(DIŠ) KI.MIN *iškūru*([GAB<sup>2</sup>].LÀL) *tu-la-am*<sup>71</sup> *tašammid*(LAL-id) :
- iii 21a *šumma*(DIŠ) KI.MIN *dīšpa*(LÀL) *tapaššaš*(ŠÉŠ) *pēnti*(NE) *erēni*(<sup>GIŠ</sup>EREN.NA) *ana pāni*(IGI) *tanaddi*(ŠUB)
- iii 22 *šumma*(DIŠ) KI.MIN *dīšpa*(LÀL) *tapaššaš*(ŠÉŠ) *kišād*(GÚ) *sukannini*(TU.KUR<sub>4</sub>[<sup>MUŠEN</sup>]) *tur-ár tasâk*(SÚD) KI.MIN

<sup>69</sup> In association with *šaššaṭu*, (A. Goetze, “An Incantation Against Diseases,” *JCS* 9 (1955) 8 *ša-ak-ba-nu*, and 13). Also *ašû*, *maškadu*, *sagallu*, *sagbānu*, *BAM* 338, 26 and dupls., variant from *STT* 138:23.

<sup>70</sup> LÚ.U<sub>18</sub>.LU is to be read *amēlu*. *CAD* Z s.v. *zû* reads *amēlûtu* (NAM.LÚ.U<sub>18</sub>.LU).

<sup>71</sup> *CAD* L s.v. *lummu* 246a (meaning uncertain), makes reference to this text, variant to *lamāmu* “to chew.”

- iii 13 If a sore breaks out on a man's foot and festers (becomes ready) like a boil, *sagbānu* is its name. You soak moldy bread<sup>72</sup> and he will recover.
- iii 14 If ditto: you rub (the sore) with human excrement and he will recover.
- iii 14a If ditto: you char dust locust, you pound (it and) sprinkle (on the sore) and he will recover.
- iii 15 If ditto: you rub with blood from the kidney of an ox. You char chaff taken from straw (and) you pound (it and) sprinkle (it on the sore) and he will recover.
- iii 15a If ditto: you dry and pound *irrû*-plant. Ditto, and he will recover.
- iii 16 If ditto: you rub the surface of the sore with oil (or) ghee. You dry (and) pound pomegranate rind, sprinkle (it on the sore).
- iii 17 If ditto: you pound *baluḥḥu*-resin (and) apply (it) on the surface (of the sore).
- iii 17a If ditto: you rub the surface of the sore with oil. You pound date stone. Ditto.
- iii 18 If ditto: you rub the surface of the sore with cedar oil (or) ghee. You pound together juniper, *kukru* (and) *kamūnu* (cumin<sup>7</sup>). Ditto.
- iii 19 If ditto: you char (and) pound palm leaf. Ditto.
- iii 19a If ditto: You char charcoal of palm leaf, chaff taken from straw (and) *mirṣu*-cake. You decoct (the mixture) in *kasû*-juice. You bandage (the sore).
- iii 20 If ditto: you char and pound *mirṣu*-cake. You decoct (it) in *kasû*-juice. You bandage (the sore).
- iii 20a If ditto: you pound a tamarisk leaf. You rub cedar resin (and) apply it (the crushed leaf) on the surface (of the sore).
- iii 21 If ditto: you chew wax (to soften it by chewing). You bandage (with it).
- iii 21a If ditto: you rub (it) with honey. You apply cedar charcoal on the surface (of the sore).
- iii 22 If ditto: you rub (it) with honey. You char and pound the neck of a turtledove. Ditto.

---

<sup>72</sup> Moldy bread is a very rare *materium medicum* in Mesopotamian medicine. Reference to a liquid would be expected here, but not necessarily so. The softened moldy bread was presumably placed on the sore.



iii 23	[É]N [Z]U.ZU.E.[N]E ZU.ZU.E.NE <i>ina iški</i> (ŠIR) <i>ina e-bil me-eriš<sub>7</sub>-ta</i> <sup>73</sup>
iii 24	[KA INIM].MA [                      ] uninscribed                      ] ʾsàg <sup>1</sup> -bá-nu <sup>74</sup>
iii 25	[                      ] x šammē(Ú.ĤI.A) kalāma(DÙ.A.BI) m[al-ma-liš] <sup>75</sup> ta-sà-a[k] tuballal(ĤE.ĤE) <i>ina mē</i> (A) <i>kasī</i> (GAZI.SAR) <i>tara-bak tašammid</i> (LAL)-ma <i>ina-eš</i>
iii 26	[šumma(DIŠ) amēlu(NA) <sup>76</sup> sa]-ag-ba-nu-um ĥimēta(Ĭ.NUN) <i>tapaššaš</i> (ŠÉŠ) 1 GĬN ar(PA) <i>nurmī</i> ( <sup>GIŠ</sup> NU.ÚR.MA) <i>ta-pa-aš</i> <sup>77</sup> <i>erbet ūmū</i> (UD.4.KÁM) <i>ta-za-ru-ma ina-eš</i>
iii 27	[šumma(DIŠ) KI.MIN                      ĥīl(IL)LU] baluĥĥi( <sup>SEM</sup> BULUĤ) <i>ištēniš</i> (DIŠ-niš) <i>tuballal</i> (ĤE.ĤE) KI. ʾMIN <sup>78</sup> <i>suluppa</i> (ZÚ.LUM.MA) <i>tur-ár</i> <i>ta-pa-aš šamna</i> (Ĭ.GIŠ) <i>tapaššaš</i> (ŠÉŠ) <i>ta-za-ru-ma ina-eš</i>

<sup>73</sup> This is the only title of an incantation mentioned in this text, and it is difficult to precisely ascertain the context in which this was to be recited. Col. ii 68 mentions a prescription for the treatment of a kind of an itching sore (*ruĥibtu kīlūtu*) that can appear either on the foot or on the scrotum. This prescription is followed by ten additional prescriptions for treating *ruĥibtu* in lines ii 70-iii 12. Beginning with col. iii 13-22, however, a series of sixteen prescriptions for the treatment of the *sagbānu* sore is listed. Although the text does not indicate that this kind of sore could appear on the scrotum, line 23 mentions the incantation title that evidently makes reference to the scrotum *ina iški*(ŠIR). The possibility that it might refer to the potency of the patient as a side effect could not be confirmed in the list of incantations to be recited in rituals to restore a man's potency (see R.D. Biggs, *ŠA.ZI.GA Ancient Mesopotamian Potency Incantations* 1967). It is interesting to note that in the Sumerian of Gilgamesh and The Netherworld, when Enkidu returns after having retrieved their playthings from the Netherworld, Gilgamesh is curious to know about the condition of the spirits that live there and asks Enkidu a series of questions to which Enkidu replies. He asks: 'Did you see the young man who had not bared the lap of his wife?' 'I saw him.' 'How does he fare?' 'He is finishing a hand-worked rope, he weeps over that hand-worked rope.' A woman who had not had sexual relations with a man is described as "finishing a hand-worked reed mat" over which she weeps. (A.R. George, *The Babylonian Epic of Gilgamesh*, II, 775) Does the idea of the rope in the incantation hark back to the symbolism in the epic? What exactly is meant by *ina e-bil mērešta* (note the unusual spelling), (*CAD* s.v. *mērešta* A and B) cannot be established, as the text of this incantation is not known. An additional question is presented by the form *mērešta* where *mērešti* would be expected. It seems as though the sentence were left unfinished.

<sup>74</sup> It is possible, though not definite, that this line refers to the rituals for *sagbānu* that are to follow, hence, the reading *sagbānu* at the end of the line. Note the unusual spelling with a *bá*.

<sup>75</sup> The transcription *AMT* 75, 25 reads a clear *ma-la* which cannot be discerned on the photograph due to damage to the tablet. The emendation *ma-la* would not be syntactically possible. The emendation *malmališ* is based on other similar well-documented contexts. There is enough space for these three signs.

<sup>76</sup> The emendation is based on context. There seems to be no room for another sign.

<sup>77</sup> *CAD* P, 1 s.v. *pa'āšu*.

<sup>78</sup> The MIN is very faintly discernable and therefore uncertain. The reading KI.MIN is, however, somewhat problematic. If an alternative prescription was intended in this same line, as, for example, above in lines 14, 17 19 or 20 of this column, the separating GAM sign and a *šumma*(DIŠ) would be expected before the KI. As only the KI is clearly seen, a possible reading that would fit the context and is well-attested in medical prescriptions could be *qí-<líp> suluppi* "the skin of a date". The fact that a sign, in this instance *líp*, is to be emended is not an exception in this text.

iii 23	Incantation: The ones who know, they know. In the scrotum with the rope of desire (?)
iii 24	If ditto <sup>2</sup> : x [ ] (uninscribed portion) <i>sagbānu</i> .
iii 25	If ditto:[ ]... You pound all these plants [in equal quantities] you mix together (and) decoct (them) in <i>kasû</i> -juice. You bandage (the sore) and he will recover.
iii 26	[If a man (has)] <i>sagbānu</i> , you rub with ghee. You crush the leaf of a pomegranate tree (and) you sprinkle (it on the sore) for four days and he will recover.
iii 27	[If ditto: ] You mix together [ ] and <i>baluḥḥu</i> -resin. Ditto: you char (and) crush a date. You rub with oil. You sprinkle (it on the sore) and he will recover.

iii 28	[šumma(DIŠ) amēlu(NA) <sup>79</sup> ma-ḥ]ir-ta-šū <sup>80</sup> nu-uḥ-ḥu-ra-at-ma qaran(SI) ajjali(DĀRA.BAR) tasâk(SÚD) ina šamni(Ì.GIŠ) tuballal(ḪE.ḪE) tapaššaš(ŠĚŠ) ta-za-ru-ma ina-eš
iii 29	[šumma(DIŠ) KI.MIN zēr(NUMUN)] bīni( <sup>GIŠ</sup> ŠI]NIG) tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB) :
iii 29a	dikmēnu(DÈ) ṭābtu(MUN) tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB) :
iii 29b	dadānu( <sup>GIŠ</sup> Ú.GÍR.LAGAB) tur-ár tasâk(SÚD) ana pāni(IGI) tanaddi(ŠUB)
iii 30	[ ] tasâk(SÚD) <sup>81</sup> ana pāni(IGI) tanaddi(ŠUB) :
iii 30a	ḫal-tap-pa-na ta-sâk ana pāni(IGI) tanaddi(ŠUB)
iii 31	[saḥ-lé-e kasû(GAZI).SAR) qalûte(BÍL.MEŠ) si-ku-ti <sup>82</sup> ina šikari(KAŠ) tušabšal(ŠEG <sub>6</sub> -šal) 3 u <sub>4</sub> -me tašammid(LAL) našmatti(NÍG.LAL) šēpi(GÌR) nu-ḥur-ti
B iii 18	saḥ-lé-e qa-lu-te kasû(GAZI.SAR) si-ku-ú-ti ina KA[Š ]
B iii 19	3 u <sub>4</sub> -me 3 našmatti(NÍG.LAL) šēpi(GÌR) nu-uḥ-ḥur-[ti]
iii 32	[arki(EGIR)-šu ina 4.KĀM u <sub>4</sub> -me qaran(SI) ajjali(DĀRA.MAŠ) aban suluppi(N]A <sub>4</sub> .ZÚ.LUM.MA tur-ár tasâk(SÚD) ina šamni(Ì.GIŠ) tuballal(ḪE.ḪE) ḫimēta(Ì.NUN) tapaššaš(EŠ-aš) 2 našmatti(NÍG.LAL) šá muruṣ(GIG) nu-ḥur-ti
B iii 20	arki(EGIR)-šu ina 4.KĀM u <sub>4</sub> -me qaran(SI) ajjali(DĀRA.MAŠ) aban suluppi(NA <sub>4</sub> .ZÚ.LUM.[MA ] <sup>83</sup>
B iii 21	tur-ár tasâk(SÚD) ina lipi(Ì.UDU) tuballal(ḪE.ḪE) ḫimēta(Ì.NUN) tapaššaš(EŠ-aš) [2] našmatti(NÍG.LAL) [ ]

<sup>79</sup> The emendation is based on context.

<sup>80</sup> The *maḥirtu* is a leg bone that is listed in Erimḫuš II 217 U.NA = *ma-ḥir-tú* before the entry for *kabbartu* (Erimḫuš II 218), an indication that these two large bones of the lower leg were meant here. CAD identifies this bone as possibly being the fibula. As we have seen above, however, the evidence points rather to the fact that *kabbartu* corresponds to the fibula (see above, introductory section). As the *maḥirtu* is also mentioned before the thinner *kabbartu*, the *maḥirtu* is the much larger bone, the tibia. A reference to the *maḥirtu* of a jenny (female donkey) is mentioned in an incantation STT 215 ii 70 (dupl. KAR 88 rev. iii 16) *ina maḥirti atāni*(ANŠE<sup>MUNUS</sup>) *qāssu*(Š[U-s]u *limḥaš* “may he (Ningirsu) hit his hand with a *maḥirtu* bone of a jenny.” (E. Ebeling, “Sammlungen von Beschwörungsformeln” *ArOr* 21(1953) 413). We are not told whether the bone came from the foreleg or the hindleg of the animal. The *maḥirtu*, therefore, seems to have been one of the larger bones, as the tibia in the human leg.

<sup>81</sup> Unclear, in broken context. Traces could point to MAR for *tazarru*, but the context requires a SÚD.

<sup>82</sup> In view of the parallel in Ms. B iii 18, this line is probably to be understood with the same word order, rather than roasting and powdering both the *saḥlû* and the *kasû*. See also iv 42.

<sup>83</sup> There are two problems here. It is unusual to write *ina* 4.KĀM *u<sub>4</sub>-me* where *ina u<sub>4</sub>-me* 4.KĀM is expected. The traces of the sign DĀRA.MAŠ are questionable.

iii 28	[If a man's] tibia is <i>nuḥḥuru</i> -ed: you pound the horn of a deer (and) mix (it) in oil. You rub (and) sprinkle (it on the affected area) and he will recover.
iii 29	[If ditto: ] You pound tamarisk [seeds]. You apply it to the surface (of the sore)
iii 29a	You pound ashes and salt. You apply it to the surface (of the sore).
iii 29b	You char (and) pound <i>dadānu</i> . You apply it to the surface (of the sore).
iii 30	You pound [ ]. You apply it to the surface (of the sore).
iii 30a	You pound <i>haltappānu</i> -plant. You apply it to the surface (of the sore).
iii 31	You boil in beer roasted [ <i>sahlû</i> -cress] (and) powdered [ <i>ka</i> ] <i>sû</i> . You bandage (the foot) for three days. Bandage for a foot that has <i>nuḥurtu</i> .
B iii 18	[You boil] in beer roasted <i>sahlû</i> -cress (and) powdered <i>kasû</i> .
B iii 19	[You bandage] (the foot) for three days. Three (ingredients) for a bandage for a foot that has <i>nuḥurtu</i> .
iii 32	Afterwards, on the fourth day, you char (and) pound stag horn (and) date stone (and) mix in oil. You rub with ghee. Two (ingredients) for a bandage for the <i>nuḥurtu</i> -disease
B iii 20	Afterwards, on the fourth day you char (and) pound [stag horn] (and) date stone
B iii 21	(and) mix in fat. You rub with ghee. Two (ingredients) for a bandage [ ]

iii 33	[šumma(DIŠ) amēlu(NA) muruṣ(GIG) nu-ḥur-ti] <sup>84</sup> maruṣ(GIG) qadūt šikani(IM.GÚ.ṚEN <sup>1</sup> .[NA] tasâk(SÚ]D <sup>2</sup> ) ina šamni(Ì.GIŠ) tapaššassu(Š[É]Š- su) tazarru(MAR)-ma ina-eš		
iii 34	[	] ina šamni(Ì.GIŠ) tuballal(ḪE.ḪE) tašammid(LAL)-ma ina-eš	
iii 35	[	] tapaššaš(ŠÉŠ-aš) gašša(IM.BABBAR) tušabšal(ŠEG <sub>6</sub> -šal) tazarru(MAR)-ma ina-eš	
iii 36	[	i]na mē(A) kasī(GAZI.SAR) tara-bak KI.M[IN]	
iii 37	[	]x-ma ina muḥḥi(UGU) tašakkan(GAR)-ma [ ]	
iii 38	[	] x [ ]	
iii 39	[	]x tašammid(LAL)-ma [ina-eš] <sup>85</sup>	
iii 40	[	] tašammid(LAL)-ma x [ ]	
iii 41	[	] IM x [ ]	
(Text breaks off)			

#### Col. iv

iv 1	burāšu( <sup>SEM</sup> LI) kukru( <sup>SEM</sup> GÚR.GÚR) kanaktu( <sup>SEM</sup> GIG) tabbal(ḪÁD.A) tatanaddi(ŠUB.ŠUB)-ma ina-eš		
iv 2	DIŠ KI.MIN pān(IGI) simmi(GIG) temessi(LUḪ-si) šamna(Ì.GIŠ) tapaššaš(ŠÉŠ) <sup>GIŠ</sup> ar-ga-na <sup>Ú</sup> ba-ri-ra-tú ina mē(A) tanaddi(ŠUB)		
iv 3	ina tinūri(IM.ŠU.RIN.NA te-sek-kir tušēlā(E <sub>11</sub> ) mē(A)-šu-nu-ti šēpā(GÌR.MIN)-šú tu-maš-šá-’-ma		
iv 4	šamna(Ì.GIŠ) tapaššaš(ŠÉŠ-aš) burāšu( <sup>GIŠ</sup> LI) kukru( <sup>GIŠ</sup> GÚR.GÚR) <sup>Ú</sup> an-ki-nu- ti tuballal(ḪE.ḪE) tapaššaš(ŠÉŠ)-ma ina-eš		

<sup>84</sup> This emendation is likely but is not supported by parallels.

<sup>85</sup> A very likely emendation.

iii 33	[If a man] is ill [with the <i>nuhurtu</i> -disease], you [crush <sup>2</sup> ] river sediment. You rub him with oil. You sprinkle (it on him) and he will recover.
iii 34	[ ] you mix in oil. You bandage (the affected area) and he will recover.
iii 35	[ ] you rub. You boil gypsum. You sprinkle (it on him) and he will recover.
iii 36	[ ] You decoct in <i>kasû</i> -juice. Ditto.
iii 37	[ ] you place on it [ ]
iii 38	[ ] x [ ]
iii 39	[ ] you bandage and [he will recover.]
iii 40	[ ] you bandage and [ ]

(Text breaks off.)

#### Col.iv

iv 1	You dry juniper (and) <i>kanaktu</i> aromatic-plant. You repeatedly apply (them on the sore?) and he will recover.
iv 2	If ditto: You wash the surface of the sore (and) rub (it) with oil. You put <i>argannu</i> -plant (and) <i>barirātu</i> -plant in water.
iv 3	You heat it in an oven. You take it out. You rub his feet (with) this liquid (lit. liquids).
iv 4	You rub (his feet) with oil. You mix juniper, <i>kukru</i> -aromatic (and) <i>ankinutu</i> (in oil). You rub (his feet with this) and he will recover.

iv 5	DIŠ KI.MIN <i>pān</i> (IGI) <i>simmi</i> (GIG) <i>temessi</i> (LUḪ-si) <i>šamna</i> (Ì.GIŠ) <i>tapaššaš</i> (ŠÉŠ) <i>zēr</i> (NUMUN) <i>maštakal</i> ( <sup>Ú</sup> IN <sub>6</sub> .ÚŠ) <i>zēr</i> (NUMUN) <i>sikilli</i> ( <sup>Ú</sup> SIKIL) <i>ištēniš</i> (DIŠ-niš) <i>tasâk</i> (SÚD) <i>ina mē</i> (A) <i>kasî</i> (GAZI.SAR) <i>tara-bak</i> <i>tašammad</i> (LAL)- <i>ma ina-eš</i> <sup>86</sup>
iv 6	DIŠ KI.MIN <i>pān</i> (IGI) <i>simmi</i> (GIG) <i>temessi</i> (LUḪ-si) <i>šamna</i> (Ì.GIŠ) <i>tapaššaš</i> (ŠÉŠ) <i>zēr</i> (NUMUN) <sup>Ú</sup> <i>úr-né-e</i> <i>zēr</i> (NUMUN) <i>sikilli</i> ( <sup>Ú</sup> SIKIL) <i>zēr</i> (NUMUN) <i>lišān kalbi</i> ( <sup>Ú</sup> EME.UR.GI <sub>7</sub> )
iv 7	<i>ina mē</i> (A) <i>kasî</i> (GAZI.SAR) <i>tara-bak</i> <i>ina šamni</i> (Ì.GIŠ) <i>taltappatma</i> (TAG.TAG-ma) <sup>87</sup> <i>tašammad</i> (LAL)- <i>ma ina-eš</i>
iv 8	DIŠ KI.MIN <i>pān</i> (IGI) <i>simmi</i> (GIG) <i>temessi</i> (LUḪ-si) <i>šamna</i> (Ì.GIŠ) <i>tapaššaš</i> (ŠÉŠ) <i>zēr</i> (NUMUN) <i>kamūni</i> ( <sup>Ú</sup> GAMUN <sup>SAR</sup> ) <i>zēr</i> (NUMUN) <i>ḥassî</i> ( <sup>Ú</sup> ḪI.IS <sup>SAR</sup> ) <i>ina mē</i> (A) <i>kasî</i> (GAZI.SAR) <i>tara-bak</i> <i>tašammad</i> (LAL)- <i>ma</i> <i>ina-eš</i>
iv 9	DIŠ KI.MIN <i>pān</i> (IGI) <i>simmi</i> (GIG) <i>temessi</i> (LUḪ-si) <i>šamna</i> (Ì.GIŠ) <i>tapaššaš</i> (ŠÉŠ) <i>šammū</i> ( <sup>Ú</sup> ḪI.A) <i>an-nu-ti</i> <i>ina iškūri</i> (GAB.LÀL) <i>tuballal</i> (ḪE.ḪE) <i>tašammad</i> (LAL)- <i>ma ina-eš</i>
iv 10	DIŠ KI.MIN <i>pān</i> (IGI) <i>simmi</i> (GIG) <i>temessi</i> (LUḪ-si) <i>šamna</i> (Ì.GIŠ) <i>tapaššaš</i> (ŠÉŠ) <i>sikillu</i> ( <sup>Ú</sup> SIKIL) <i>ar</i> (PA) <i>lipāri</i> (MI.PAR <sub>7</sub> ) <i>ú-ra-nu ištēniš</i> (DIŠ- <i>niš</i> ) <i>tasâk</i> (SÚD) <i>tazarru</i> (MAR)- <i>ma ina-eš</i>
iv 11	[ S]AG <sup>?</sup> <i>qilip</i> (BAR) <sup>Ú</sup> <i>ḥa-še-e</i> <i>zikaru</i> (NITA) <i>ina ni-dī</i> <sup>88</sup> <i>ša</i> <i>nūni</i> (KU <sub>6</sub> ) <i>tuš-te-mid-ma</i> <sup>89</sup> <i>ana šuburri</i> (DÚR)- <i>šú tatabbak</i> (DUB)- <i>ma</i> <i>iballuṭ</i> (TI)
iv 12	[ S]AG <sup>?</sup> <i>qilip</i> (BAR) <sup>Ú</sup> <i>ḥa-še-e</i> <i>ina šizib</i> (GA) <i>unīqi</i> ( <sup>MUNUS</sup> ÁŠ.GÀR) <i>lā petīti</i> (GĪŠ.NU.ZU) <i>ana šuburri</i> (DÚR)- <i>šú</i> <i>tatabbak</i> (DUB)- <i>ma iballuṭ</i> (TI)
iv 13	[ ] <i>maštakal</i> ( <sup>Ú</sup> IN.NU.ÚŠ) <sup>Ú</sup> <i>ú[r-né-e</i> ] <sup>Ú</sup> <i>ḥa-še-e</i> <i>balu</i> (NU) <i>pa-tan ištātī</i> (NAG)- <i>ma iballuṭ</i> (TI)

<sup>86</sup> The second part of the prescription is identical to the prescription in col. iii 8 which is for the *ruṭibtu*-disease, as the last prescription in col. ii 70 is for that disease. But we cannot know for which particular disease this prescription (col. iv 5) was meant, as the text breaks off at the end of col. iii. It can be, however, safely surmised that the affliction dealt with is an open sore, as the prescriptions that follow instruct us that the surface of the sore be washed and oiled before the medication is applied.

<sup>87</sup> Syllabic spelling in iii 9.

<sup>88</sup> The meaning of a “*nīdu* of a fish” is unknown. As the resultant mixture is poured, it must be a liquid. Could it be a type of fish broth?

<sup>89</sup> Št-stem from *emēdu* “to mix.”

iv 5	If ditto. You wash the surface of the sore (and) rub (it) with oil. You pound together seeds of <i>maštakal</i> (and) seeds of <i>sikillu</i> . You decoct (them) in <i>kasû</i> -juice. You bandage (the sore) and he will recover.
iv 6-7	If ditto: You wash the surface of the sore (and) rub (it) with oil. You decoct seeds of <i>urnû</i> , seeds of <i>sikillu</i> -plant, seeds of ‘dog’s tongue’-plant in <i>kasû</i> -juice. You moisten it with oil and bandage (the sore) and he will recover.
iv 8	If ditto: You wash the surface of the sore (and) rub (it) with oil. You decoct cumin seeds (and) lettuce seeds in <i>kasû</i> -juice. You bandage (the sore) and he will recover.
iv 9	If ditto: You wash the surface of the sore (and) rub (it) with oil. You mix these plants in wax. You bandage (the sore) and he will recover.
iv 10	If ditto: You wash the surface of the sore (and) rub (it) with oil. You pound together <i>sikillu</i> , leaf of <i>lipāru</i> -tree, (and) <i>urānu</i> . You sprinkle (on the sore) and he will recover.
iv 11	[ ] x peel of the male <i>ḥasû</i> -plant you mix (these?) in “ <i>nīdu</i> ” of a fish. You pour it into his anus <sup>90</sup> and he will get well (lit. live).
iv 12	[ ] x (you mix) peel of <i>ḥasû</i> -plant in milk of a virgin kid. You pour it into his anus and he will get well (lit. live).
iv 13	[ ] <i>maštakal</i> -plant, <i>u[rnû]</i> -plant [ ], <i>ḥasû</i> -plant he drinks (these) on an empty stomach and he will get well (lit. live).

<sup>90</sup> i.e. “you administer an enema.”



iv 14	[ ] <sup>U</sup> tar-muš [ ] <sup>U</sup> [ ]x balu(NU) pa-tan išattī(NAG)-ma iballuṭ(TI)
iv 15	[ ] <sup>U</sup> ḥa-še-e [ ]x suādu( <sup>SEM</sup> IM.DI) ina mê(A) tara-ša-an <sup>91</sup> ina kakkabi(UL) tuš-bat
iv 16	ina šér-ti [tu]-ta-[ab-bak ] balu(NU) pa-tan išattī(NAG)-ma iballuṭ(TI)
iv 17	šumma(DIŠ) amēlu(NA) a-si-da-šú pur-ru-ur <sup>92</sup> tūru( <sup>SEM</sup> HAB) tabbal(ḤÁD.DU) taḥaššal(GAZ) ina tangussi( <sup>URUDU</sup> Š[EN.TUR]) [in]a mê(A) kašī(GAZI.SAR) tara-bak tašammid(LAL)
iv 18	DIŠ KI.MIN irrû( <sup>U</sup> ÚKUŠ.LAGAB) tabbal(ḤÁD.DU) taḥaššal(GAZ) ina lipī([Ī].UDU) tuballal(ḤE.ḤE) tašammid(LAL)
iv 19	šumma(DIŠ) amēlu(NA) a-si-da-šú lu-ut-ta-a <sup>93</sup> mu-bat-ti-ra šá eqli(A.ŠÀ) ina lipī([Ī].UDU) tuballal([ḤE].ḤE) tašammid(LAL)
iv 20	DIŠ KI.MIN-ma la-bir allutti(AL.LUL) nāri(ÍD) tabbal(ḤÁD.DU) tasāk(SÚD) [ ]x x tanaddi(ŠUB)
iv 21	DIŠ KI.MIN <sup>U</sup> ak-tam tabbal(ḤÁD.DU) ta-sāk ta-za-rù :
iv 21a	DIŠ KI.MIN murru( <sup>SEM</sup> ŠEŠ) t[a sāk ]
iv 22	DIŠ KI.MIN qēm(ZĪ) šumutti( <sup>U</sup> SUMUN.DAR <sup>SAR</sup> ) tasāk(SÚD) ina lipī([Ī].UDU) tuballal(ḤE.ḤE) tašammid(LAL) :
iv 22a	DIŠ KI.MIN KUŠ e [ ]x
iv 23	šumma(DIŠ) amēlu(NA) a-si-da-šú gi-na-a mar-ša šīnāta(KÀŠ) ina tinūri(NINDU) te-sek-kir em-me-te u kašīte(ŠED <sub>7</sub> .MEŠ-te) [ ]

<sup>91</sup> See CAD R s.v. *rasānu* (*rašānu*) 180b.

<sup>92</sup> Injury to the heel bone (*calcaneus*) can occur as a result of a heavy object falling on it or from a fall from a height and landing on the feet. As it is due to the force of the impact exerted by the two large bones of the lower leg (tibia and fibula) on the talus which sits above the heel bone, on the one hand, and the hard ground underneath the heel, on the other, the heel bone can in fact shatter (*parāru*).

<sup>93</sup> From *letû* “to split.” The condition described here affects both heels and probably refers to the condition of “cracked heels” which is a common problem caused by wearing thin soled sandals or going bare-foot combined with poor hygiene. As the skin of the heel dries out and a thick callus forms, cracks in the skin occur which can be deep and can become infected due to dirt collecting in the cracks. This condition can be seen even today especially in the rural areas in the Near East. It is interesting to note that fat constitutes one of the prescribed ingredients, as it is today to relieve the discomfort.



iv 24	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>šapal</i> (KI.TA) <i>šēpī</i> (GÌR.MIN)-šú <i>uzaqqassu</i> (GÌR.GÌR-su) <i>kibrītu</i> (PIŠ <sub>10</sub> . <sup>d</sup> ÍD) x[ ]
iv 25	DIŠ KI.MIN <i>kibrītu</i> (PIŠ <sub>10</sub> . <sup>d</sup> ÍD) <i>nikiptu</i> (ŠIM. <sup>d</sup> MAŠ) <i>imbu' tâmti</i> (KA A.AB.BA) <i>ina šamni</i> (Ì) <i>tuballal</i> (ĤE.ĤE) <i>šapal</i> (KI.TA) <i>šēpī</i> (GÌR.MIN)-šú [ ]
iv 26	<i>šumma</i> (DIŠ) <i>amēlu</i> ( <sub>1</sub> NA <sub>1</sub> )[ ] <sub>1</sub> du <sub>1</sub> x [ ] <i>lu ina mim-ma lu šēpā</i> (GÌR.MIN)-šú <i>lu ubān</i> (ŠU.SI)-šú <i>im-ru-uṭ-ma</i> [ ]
iv 27	[ ] <i>i-šar-rik šum-ma šarku</i> (LUGUD) <i>uṣṣa</i> (È-a) <i>lab-ki kasû</i> (GAZI.SAR) [ ]
iv 28	[ ] <i>irrû</i> ( <sup>[U]</sup> ÚKUŠ.LAGAB) <i>zē</i> (ŠÈ) <i>šaḫī</i> (ŠAḫ) <i>billatu</i> (DIDA) <i>kupru</i> (ESIR) <i>tašammid</i> (LAL)-ma <i>i-šar-[rik]</i>
iv 29	[ ] <i>suluppu</i> (ZÚ.LUM) 3 <i>uṭṭate</i> (ŠE) <i>ḫīl</i> (ILLU) <i>ba-lu-ḫi</i> <i>tašammid</i> (LAL) <i>i-ba-šal</i>
iv 30	[ ] <i>lab-ki tašammidma</i> (LAL-ma) <i>ì-šárru</i> (MAN) :
iv 30a	DIŠ KI.MIN <i>lab-k[i</i> ]
iv 31	[ ] <i>hašab</i> (ŠIKA) <i>gul-gul amēlūti</i> (LÚ.ULU.LU) <i>tur-ár</i> <i>tasâk</i> (SÚD) [ ]
iv 32	x NAM ŠÁ NAM <i>ina išāti</i> (IZI) <i>tur-ár tasâk</i> ( <sub>1</sub> SÚD <sub>1</sub> ) [ ]
iv 33	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) [ ] <i>ar</i> (PA) <i>lipāri</i> ( <sup>GIŠ</sup> MI PÀ) <sup>95</sup> <i>kabūt</i> <i>imēri</i> (ŠURUN.ANŠE) x[ ]
iv 34	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>ubānātu</i> (ŠU.S[ <sub>1</sub> MEŠ]) <i>šēpēšu</i> (GÌR.MIN)-šú ] <sup>96</sup>
iv 35	DIŠ KI.MIN ZÍD x [ ]
iv 36	<i>šumma</i> (DIŠ) <i>amēlu</i> (NA) <i>šupra</i> (UMBIN)-šú <i>l[u na-da-at</i> ]
iv 37	<i>lipī</i> (Ì.UDU) <i>maḫrī</i> (IGI) <i>immeri</i> (UDU.NÍTA) <i>saḫ-lu-u e x</i> [ ]
iv 38	<i>ārib tâmti</i> (BURU <sub>5</sub> A.AB.BA) <i>ḫīl</i> (ILLU) <i>baluḫḫi</i> ( <sup>SEM</sup> BULUḫ) NA <sub>4</sub> [ ]

<sup>95</sup> Emendation is based on other references in this text.

<sup>96</sup> A possible emendation.

iv 24	If the soles of a man's feet hurt him (with a stinging pain), sulphur [ ]
iv 25	If ditto: you mix sulphur and coral in oil. You [ ] the soles of his feet.
iv 26	If a man [ ] he has scratched his feet or his finger with something and [ ]
iv 27	[ ] is suppurating, if pus is coming out. You bandage (with a bandage of) <i>labku</i> -beer, <i>kasû</i> -plant, [ ]
iv 28	[ ] <i>irrû</i> -plant, excrement of a pig, <i>billatu</i> -mixture for beer, (and) bitumen. It will suppurate (i.e. the pus will come out).
iv 29	[ ] You bandage (with a bandage of) date, 3 <i>uṭṭate</i> (=three-twentieths of a gram) of <i>baluḥḥu</i> -resin (and) bitumen. It will ripen (i.e. the pus will collect and come out).
iv 30	[ ] you bandage with <i>labku</i> -beer and it will prosper. <sup>97</sup>
iv 31	[ ] You char and pound a fragment of a human skull [ ]
iv 32	[ ] x you char in fire. You pound [ ]
iv 33	If a man [ ] leaf of a <i>lipā</i> tree, excrement of a donkey [ ]
iv 34	If a man's toes (lit, the fingers of his feet) [ ]
iv 35	If ditto: [ ]
iv 36	If a man's nail [has either fallen off or [ ]
iv 37	Bone marrow from the foreleg (lit. fat) of a ram, <i>sahlû</i> -cress-cress [ ]
iv 38	sea raven, resin of the <i>baluḥḥu</i> -plant, a stone [ ]

<sup>97</sup> In other words, the sore would open and pus would flow out.

iv 39	<i>šumma</i> (DÍŠ) <i>amēlu</i> (NA) <i>šupra</i> (UMBIN)-šú <i>lu na-da-at</i> [	]
iv 40	<i>lipī</i> (Ì.UDU) <i>kalīt</i> (ÉLLAG) <i>immeri</i> (UDU.NÍTA) <i>lipī</i> (Ì.UDU) <i>maḥrī</i> (IGI) <i>immeri</i> (UDU.NÍTA) <sup>98</sup> [	]
iv 41	<i>tur-ár biššūr atāni</i> ( <sup>NA4</sup> PEŠ <sub>4</sub> .ANŠE) <i>ḫīl</i> (ILLU) <i>baluḫḫi</i> ( <sup>ŠEM</sup> B[ULUH]) [	]
iv 42	<i>sah-lé-e qalâti</i> (BIL-ti) <sup>99</sup> <i>u x</i> [	]
<hr/>		
iv 43	<i>šumma</i> (DÍŠ) <i>amēlu</i> (NA) <i>šupra</i> (UMBIN)-šú <i>lu nadât</i> (ŠUB) [	]
iv 44	<i>lipī</i> (Ì.UDU) <i>maḥrī</i> (IGI) <i>immeri</i> (UDU.NÍTA) <i>sah-lé-<sup>l</sup>e</i> [	]
iv 45	<i>ḫīl</i> (ILLU) <i>baluḫḫi</i> ( <sup>ŠEM</sup> BULUH) N[A <sub>4</sub>	]
<hr/>		
iv 46	<i>šumma</i> (DÍŠ) [	]
(Text breaks off.)		

<sup>98</sup> *Lipû* here meaning “bone marrow” *CAD* L s.v. *lipû* 2, 204b.

<sup>99</sup> Syllabic writing for logogram BIL in col. iii 31.

iv 39	If a man's nail has either fallen off or [	]
iv 40	You char liver fat from a sheep, bone marrow from the foreleg of a ram (lit. fat), [and	]
iv 41	Sea shell, resin of the <i>baluḥḥu</i> -plant, [	]
iv 42	roasted <i>sahlû</i> -cress and [	]
<hr/>		
iv 43	If a man's nail has either fallen off or [	]
iv 44	Bone marrow from the foreleg of a ram (lit. fat), <i>sahlû</i> -cress [	]
iv 45	resin of the <i>baluḥḥu</i> -plant, a stone [	]
<hr/>		
iv 46	If [a man	]
(Text breaks off.)		

## Abbreviations

AMT	R.C. Thompson, Assyrian Medical Texts from the Originals in the British Museum
AOAT	Alter Orient Altes Testament
ArOr	Archiv Orientalní
BAM	Die babylonisch-assyrische Medizin in Texten und Untersuchungen
BiOr	Bibliotheca Orientalis
CAD	the Assyrian Dictionary of the Oriental Institute of the University of Chicago
Erimhuš	Lexical Series Erim-huš = <i>anantu</i> , Materials for the Sumerian Lexicon 17 (MSL)
GAG	Wolfram von Soden. <i>Grundriss der Akkadischen Grammatik</i> . 3 <sup>rd</sup> Revised Edition 1995
JCS	Journal of Cuneiform Studies
KAR	E. Ebeling, Keilschrifttexte aus Assur religiösen Inhalts (WVDOG 35)
KUB	Keilschrifturkunden aus Boghazköi
RA	Revue d'Assyriologie et d'Archéologie Orientale
STT	O.R. Gurney, The Sultantepe Tablets I-II
UET	Ur Excavations Texts

## Bibliography

Biggs, R.D., *ŠÁ.ZI.GA Ancient Mesopotamian Potency Incantations*. New York: J.J. Augustin, 1967.

Borger, R. *Mesopotamisches Zeichenlexikon*, Münster: Ugarit Verlag, 2010.

Cohen, M. "Literary Texts from the Andrews University Archaeological Museum." *Revue d'Assyriologie* 70 (1976): 129-144.

Ebeling, E. "Sammlungen von Beschwörungsformeln." *Archiv Orientalní* 21(1953): 357-423.

Farber, W. *Lamaštu: An Edition of the Canonical Series Lamaštu Incantations and Rituals and Related Texts from the Second and First Millennia B.C.* Winona Lake, Indiana: Eisenbrauns 2014.

George, A.R. *The Babylonian Epic of Gilgamesh II*. Oxford: Oxford University Press, 2003.

Goetze, A. "An Incantation against Diseases." *Journal of Cuneiform Studies* 9 (1955): 8-18.

Gurney, O. and J. J. Finkelstein. *The Sultantepe Tablets I*. Occasional Publications of the British Institute of Archaeology at Ankara 3. London: British Institute of Archaeology at Ankara, 1957.

Gurney, O. and P. Hulin. *The Sultantepe Tablets II*. Occasional Publications of the British Institute of Archaeology at Ankara 7. London: British Institute of Archaeology at Ankara, 1964.

Heeßel, N.P. *Babylonisch-assyrische Diagnostik*. Alter Orient und Altes Testament 43. Münster: Ugarit Verlag, 2000.

Huehnergard, J. "On Verbless Clauses in Akkadian." *Zeitschrift für Assyriologie* 76 (1986): 218-249.

Köcher, F. *Die babylonisch-assyrische Medizin in Texten und Untersuchungen II*. Berlin: W. de Gruyter, 1963.

Leven, K.-H. " 'At Times these Ancient Facts Seem to Lie before Me Like a Patient on a Hospital Bed'—Retrospective Diagnosis and Ancient Medical History." In *Magic and Rationality in Ancient Near Eastern and Graeco-Roman Medicine*. Edited by H.F.J. Horstmanshoff and M. Stol. Leiden: Brill, 2004. 369-387.

Maul, S. *Zukunftsbewältigung: Eine Untersuchung altorientalischen Denkens anhand der babylonisch-assyrischen Löserituale (Namburbi)*. Baghdader Forschungen 18. Mainz am Rhein: Verlag Philipp von Zabern, 1994.

Salonen, A. *Die Fischerei im alten Mesopotamien nach Sumerisch-Akkadischen Quellen*. Helsinki: Suomalainen Tiedakatemia. 1970.

Schwemer, D. *Abwehrzauber und Behexung. Studien zum Schadenzauberglauben im alten Mesopotamien*. Wiesbaden: Harrassowitz Verlag, 2007.

Scurlock, J.A. *Sourcebook for Ancient Mesopotamian Medicine*. Atlanta, Georgia: SBL Press, 2014.

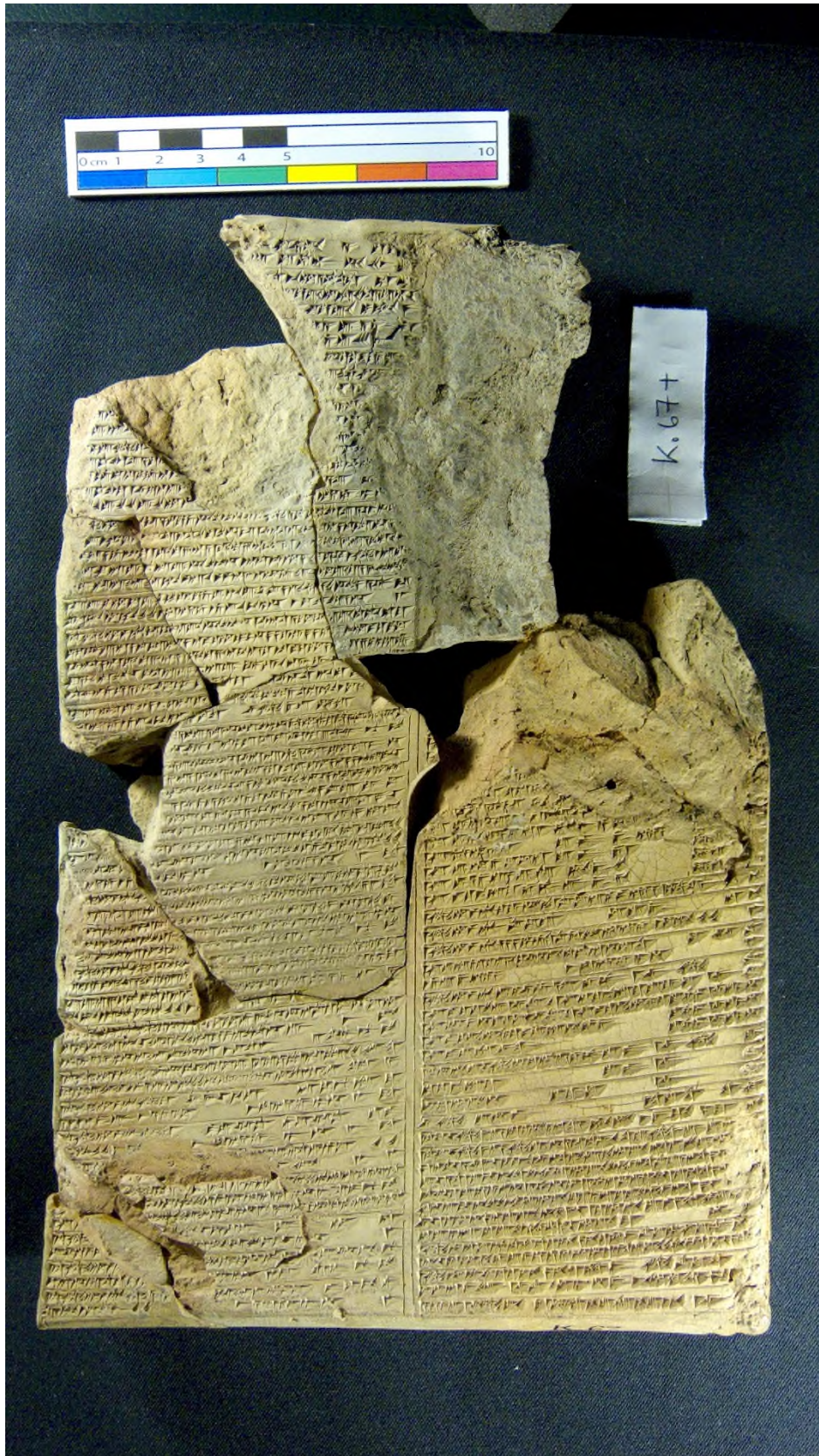
Scurlock, J.A. – B.R. Andersen, *Diagnoses in Assyrian and Babylonian Medicine. Ancient Sources, Translations, and Modern Medical Analyses*. Urbana and Chicago: University of Illinois Press, 2005



Shaffer, A. *Ur Excavations Texts VI/3: Literary and Religious Texts*. London: The British Museum Press, 2006.

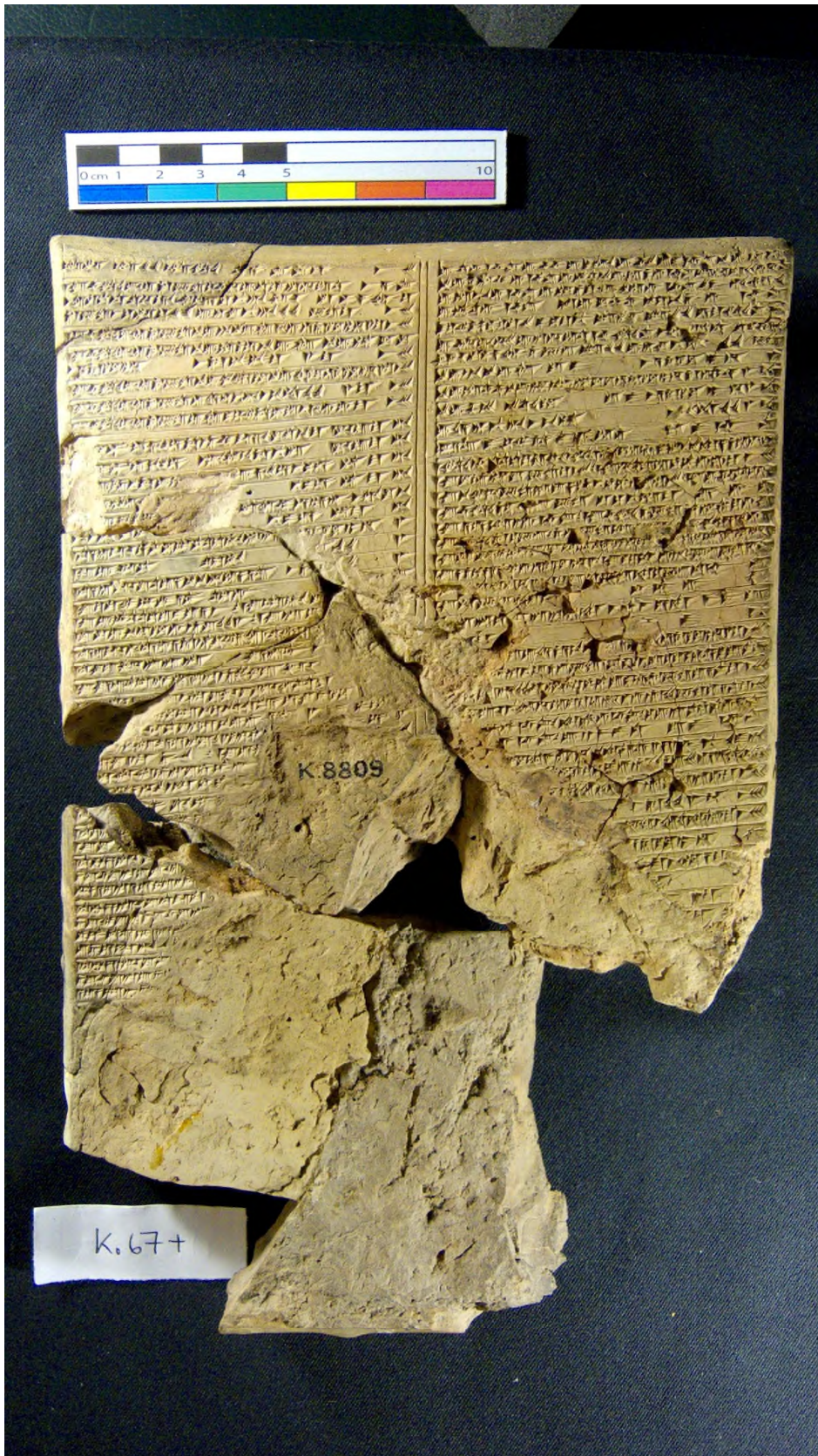
Stol, M. Review of *Corpus of Mesopotamian Anti-Witchcraft Rituals 1*, by T. Abusch and D. Schwemer. *Bibliotheca Orientalis* 70 (2013): 126-130.

Wasserman, N. “Between Magic and Medicine – Apropos of an Old Babylonian Therapeutic Text against Kurārum Disease.” In *Disease in Babylonia*. Edited by I. Finkel and M. Geller. Leiden. Boston: Brill, 2007. 40-61.



K 67+ Obverse





K.67+ Reverse

## Fragments of the Nineveh Medical Composition IGI join UGU

Strahil V. Panayotov

(BabMed, ERC-Project, Free University of Berlin)

The year 2015 saw a French translation and commentary of the Nineveh medical composition on Sick Eyes (IGI). Notably, this work was prepared by the practicing Parisian ophthalmologist Annia Attia, and not by a conventional cuneiformist. Importantly, Attia has mastered cuneiform medical texts, and has worked on the publication for years (Attia 2015: 1).

Attia's work incrementally advances our understandings not only of Cuneiform Medicine, but also of Ancient Medicine, since it seriously questions the retrospective diagnosis of ancient terms (Attia 2015: 4). Retrospective diagnosis concerning diseases of the eye is deeply rooted in the works of such prominent scholars as Stol 1989, Fincke 2000 and Scurlock and Anderson 2005 (Attia 2015: 1), and Scurlock 2014. But, as Attia has stressed the ancient terms are too vague for a modern doctor, and more importantly the ancient terms suggest a too wide range of diagnosis. In other words, modern and ancient taxonomies are different. Once a scholar has realized this, there is no need to struggle for an exact retrospective diagnosis or exact identification of an ancient term, since such an approach can be misleading. The same applies in large extent to drug's names (Besnier et al. 2015: esp. 120f.). We can summarize the difference in ancient and modern taxonomies as following: *an ancient term could be explained by many modern terms, but never identified as the only one.*

Attia states that the IGI composition is the "la troisième sous-série du grand traité thérapeutique compilé sous Assurbanipal trouvé dans la bibliothèque de ce roi à Ninive" (Attia 2015: 2). But, we do not have a prove for this, since there is no relevant catch line from Nineveh. Also, the Ashur Medical Catalogue testifies medical compositions quite similar to the known Nineveh compositions, and IGI is the second medical composition on the Ashur Medical Catalogue (Panayotov, forthcoming). This arrangement was suspected by Köcher (1980: ix note 10), and does not come as a surprise, since IGI and UGU<sup>1</sup> share many common topics, and sick eyes' treatments are an important part of UGU 1<sup>2</sup>, especially in the first column, and occasionally of UGU 2<sup>3</sup>. This similarity led to a misplacement of UGU fragments into IGI.

---

<sup>1</sup> The UGU medical composition deals with sick and feverish head. I stress that with UGU, I designate only the first Medical composition from Nineveh: BAM 480 [tablet 1] with a catch-line to BAM 482 [tablet 2], which has a catch-line to AMT 102-105, 1 [tablet 3] (the eclectic copy of AMT 102-105 is built up from many duplicates, belonging to different manuscripts), which has a catch-line, presumably leading to CT 23, 50 [tablet 4], which has a catch-line to the not yet certain fifth tablet [could it be BAM 494?]. All together there are five tablets in the first series (see already CT 23, p. 5). Furthermore, with the term UGU, I do not refer to the whole Nineveh medical encyclopedia (from head to toe), or to later traditions from Babylon, Uruk or Sippar.

<sup>2</sup> BAM 480 is edited by Worthington 2005 with parallels, and reedited alone by Scurlock 2014: 306ff.

<sup>3</sup> BAM 482 is edited with parallels by Attia and Buisson 2003, 2007.



Let us take a look at the beginning of IGI tablet one. It has been proposed that K 10428(BAM 488) + K 16451(AMT 3/4), and presumably also K 14698<sup>4</sup> might belong to K 2573+(BAM 510) (Geller 1984: 293; Attia and Buisson 2007: 48; Attia 2015: 5). The script, the ductus, the horizontal dividing lines, the vertical dividing rulings (both done with twisted thread), all resemble those of BAM 510. Note, however, that K 10428(BAM 488) shows round holes into the middle dividing ruling. On the contrary BAM 510 does not show round holes there. Furthermore, the phraseology of K 10428(BAM 488) + 16451(AMT 3/4) fits perfectly the eye disease context. Therefore, Attia included the fragment K 10428(BAM 488) + 16451(AMT 3/4) on p. 6: §a-g and p. 11f.: §h-n. But, the phraseology of K 10428(BAM 488) + 16451(AMT 3/4) fits also the context of the Nineveh UGU, and in fact, the fragment, K 10428(BAM 488) + K 16451(AMT 3/4) joins K 2354+(BAM 480), see pic. 1.<sup>5</sup> Thus, the fragment fills more text into the middle parts of K 2354+ i and ii.



Pic. 1 = K 2354+(BAM 480) ... + K 10428(BAM 488) + K 16451(AMT 3/4)

<sup>4</sup> K 14698 does not belong to K 10428 (BAM 488) + K 16451 [AMT 3/4], but rather parallels UGU 3, see K 4023 iii 20ff.' (eclectic copy on AMT 102-105, CDLI P395359), Thompson 1937: 32, and add BAM 486 iii 6ff.'. Additional parallels of the incantation *én id-da-ta* (used alone without *én ur-sag* <sup>d</sup>*asal-lú-hi*) are the Late Babylonian tablets BAM 386 iii 7ff.', and SPTU 4 129 vi 30ff.'.

<sup>5</sup> There is no need of a copy from good preserved Nineveh fragments, but photos. For the sake of convenience, relevant photos will be uploaded on the author's Academia webpage.

*First Column*

28 [.....] you knead (it), ditto (=he should recover).

28 [.....] *talâš ašar šanîmma*<sup>6</sup>

i 28 [.....SI]LA<sub>11</sub>-aš 'KIMIN'

---

29 You pound *kalgukku*-red paste [.....], (and) daub (his eyes).

29 *kalgukku* [.....] *tasâk teqqi*

i 29 <sup>im</sup>KA[L.GUG..... SÚ]D<sup>!</sup> *te-qí*

---

30 [*You dry*'] one third litre of fig leaf(s) [.....] you knead (them) in the sap of a *kasû*-plant,

30 *šuššān qa arti titti* [..... *tubbal*'] .....] *ina mê kasî talâš*

i 30 1/3 SÌLA PA <sup>giš</sup>PE[Š<sup>7</sup> ..... HÁD.A? ..... in]a A GAZI<sup>sar</sup> SILA<sub>11</sub>-aš

31 You again dry, crush [(and) sift ... you shave (his head)], you bandage (his head) and ditto (= and daub his eyes).

31 *itârma tubbal tahaššal* [*tanappi* ..... *tugallab*] *tašammidma ašar šanîmma*

i 31 GUR-*ma* HÁD.A G[AZ SIM ..... SAR-a]b LAL-*ma* KIMIN

---

32 [You ...] one third litre of *būšānu*-plant, one third litre of x [.....] and ditto (= and daub his eyes).

32 *šuššān qa būšānu šuššān qa x* [.....] -*ma ašar šanîmma*

i 32 1/3 SÌLA <sup>u</sup>HAB 1/3 SÌLA x [.....]-'ma KIMIN'

---

33 [You ...] horned *uhūlu*-alkali, [.....] you daub (his eyes).

---

<sup>6</sup> In accordance with Köcher's suggestion (1971: xxxii, BAM 417), modified without argumentation by Böck 2003: 170 etc., as *ašar šanîm*.

<sup>7</sup> It is possible also to read PA <sup>giš</sup>MA.NU for *arti ēri* 'leaf(s) of *ēru*-tree'.

33 *uhūla qarnānā* [.....] *teqqi*  
 i 33 NAGA.S[I .....] *t*]e-*qí*

---

34 [You ...] one third [.....] and ditto.  
 34 *šuššān* [.....] *ašar šanîmma*  
 i 34 1[/3 .....] x 'KIMIN'

---

35 [.....] you daub (his eyes).  
 35 [.....] *teqqi*?  
 i 35 [.....] *te-q*]í

i 36 [.....] x

i 37 [.....] x

i 38 completely broken

i 39 completely broken

40 [.....] you pound (and) daub (his eyes).

40 [.....] *tasâk teqqi*

i 40 [.....] 'SÚD' *te-[qí]*

---

### *Second Column*

27 ... [.....] you pound [...] and heat (it) into a copper *tangussu*-kettle.  
 [You ...] his head [(...)].

27 ... [.....] *tasâk ina tangussi tubahhar qaqqassu* [.....]

ii 27 x [..... S]ÚD *ina* <sup>urudu</sup>ŠEN.TUR *tu-ba-har* SAG.DU-*su* [.....]

---

- 28 [.....] you boil [...] ... (and) ghee over charcoal [.....]  
 28 [.....] ... *himēta ina pēmti tušabšal* [.....]  
 ii 28 [.....] x Ì.NUN.NA *ina* NE<sup>8</sup> ŠEG<sub>6</sub>-šal [.....]

- 29 You boil [...] *kukru*-aromatic [...] *ballukku*-aromatic, myrrh, ‘mud beer’ (and) ghee over charcoal (and) [...].  
 29 [...] *kukra* [...] *ballukka murra šikar ṭīdi himēta ina pēmti tušabšal* [.....]  
 ii 29 [... šimGÚ]R.‘GÚR’ š[im/ú ... š]im‘MUG’ šimSES KAŠ ṭi-ṭi Ì.NUN.NA *ina* NE ŠEG<sub>6</sub>-š[al’ ...]

- 30 <sup>31</sup>You mix together <sup>30</sup>one ‘bread’-capacity gypsum, [*multi-coloured*<sup>?</sup>] horned *uhūlu*-alkali, *kibrītu*-sulphur, human bone, bone, ... [...],  
 30 *ištēn’ akal gašša uhūla qarnānā* [*barma*<sup>?</sup>] *kibrīt(a) ešemti amēlūti ešemta* ... [...]  
 ii 30 ‘1’ NINDA’ IM.BABBAR NA[GA.SI IN.GÜN<sup>?</sup> *ki*]b-rit<sup>9</sup> GÌR.PAD.‘DU’ LÚ.U<sub>18</sub>.LU GÌR.PAD.DU ‘*kib*<sup>10</sup>-r[*it/tú*’...]  
 31 naphtha (and) fish oil. [(...) *You fumigate*<sup>?</sup>] his head over acacia charcoal (with the mixture).  
 31 *napṭa šaman nūni ištēniš taballal* [(...)] *ina pēmti ašāgi qaqqassu* [*tuqattar*<sup>?</sup>]  
 ii 31 Ì.HUL Ì KU<sub>6</sub> 1-*niš* H[E<sup>?</sup>.HE (...) *i*]na NE <sup>giš</sup>KIŠI<sub>16</sub> SAG.DU-su [*tu-qat-tar*<sup>?</sup>]

<sup>8</sup> See the discussion in Farber: 2014: 207.

<sup>9</sup> The spelling *kib-rit* will be interpreted as an accusative and not as a status constructus, see Worthington 2005: 9: 74’; 17: 74’, and Scurlock 2014: 310: 10; 322; for an interpretation of this spelling as an accusative see also Farber 2014: II 33. See also K 2354+(BAM 480) ii 10 [DIŠ NA<sup>?</sup> UG]U<sup>?</sup>-šú KÚM.KÚM-em IM.BABBAR NAGA.SI IN.GÜN *kib-rit* GÌR.PAD.DA NAGA.SI Ì.HUL Ì.KU<sub>6</sub>. Accordingly, we might tentatively restore IN.GÜN in the break after NAGA.SI. On the contrary, Worthington 2005: 9: 74’, and Scurlock 2014: 310: 10 read NAGA.SI IN.DAR.

<sup>10</sup> ANŠE<sup>?</sup> in Worthington 2005: 10: 94’ and Scurlock 2014: 312: 30 is rather uncertain since the sign begins with two horizontal wedges [b2], presumably followed by two *Winkelhaken*’s [c2], and ending on two verticals above each other [a2]. The parameters of the sign would fit the sign KIB [a2b2c2], and not ANŠE. In addition, the shape of the sign is the same as *kib-rit* on K 2354+(BAM 480) ii 10. For the ‘parameters’ see Gottstein and Panayotov 2015.



The following incantation parallels:

K 4023 (parts of AMT 104) = A

Sm 967 (BAM 486) = B

32 Incantation: may the temple (of the head) restore his temple (to health), may the eye  
[*restore*] his eye (to health)!

ii 32 én sag-ki-ni sag-[ki hé-en-gi-g]i i-NE<sup>11</sup>-ni i-NE hé-e[n .....?]

(A)<sup>12</sup> iii 11' én sag-ki-ni sag-ki 'hé-en-gi<sub>4</sub>'-gi<sub>4</sub> i-NE-ni i-NE hé-en-g[i<sub>4</sub>'-gi<sub>4</sub>']

(B) ii 1' 'én sag'-k[i .....]

33 May the middle (of the head) restore his middle (to health)!

ii 33 mu-ru-ub-bi-n[i mu-ru-u]b-bi hé-en-g[i'<sup>2</sup>-gi']

(A) iii 12' mu-ru-ub-bi-ni mu-ru-u[b-bi h]é-'en-gi<sub>4</sub>-gi<sub>4</sub>'

---

(B) ii 2' 'mu'-ru-ub-bi-'ni' m[u- .....]

---

34 Let he be radiant; let he be radiant! [Incantation spell.]

ii 34 hé-en-da-a-na-m[ul-la hé-en-d]a-'a-na'-mul-la [(tu<sub>6</sub>.)en]

---

(A) iii 12' hé-bi-da-a-'na'-mul-la hé-en-d[a'<sup>2</sup> .....]

---

35 Incantation (for the case): ..... his [*head*<sup>2</sup>] stings him [...]

35 *ka'inimma* [.....] *uzaqqassu* [...]

ii 35 KA.INIM.MA [.....] x-'šú' ú-'zaq-qat'-[su ...]

---

36 Its ritual: you parch snake skin [...] you recite [...] (and) [you ..... *his*] cranium<sup>2</sup>.

36 *kidkidbû qulēpti šēri turrar* [.....] *tamannu muhha*<sup>2</sup> [...]

---

<sup>11</sup> An Emesal reading i-bi has no place here, thus i-NE is a pun of the Akkadian *īnu* 'eye'.

<sup>12</sup> The round brackets around the Manuscript's siglum designate that the text is a parallel, and no duplicate.

ii 36 KÌD.KÌD.BI BAR MUŠ *tur-á*[*r* .....] x ŠID-*nu* UGU [...]

---

The following lines have parallels in BAM 489+, as noted by Attia 2015: p. 12, §m. There are, however new joins on CDLI P393804, see also Attia and Buisson 2007: 48. BAM 489 + = C (The exact placement of the fragmentary lines is uncertain).

37 Incantation: the pure ‘divine order’ is distant [...] ... the pure ‘divine order’ is a [...],

ii 37 ÉN me kù-ga ba-da-r[a .....] x-uh me kù-ga [...]

(C) i’ 9f.’ ÉN me kù-ga ba-d[a- .....] / me kù-ga iz-zi

38 the ‘divine order’ is removed, the ‘divine order’ is ..., [...] *angry* [...]. Restore (to health) [Incantation spell.]

ii 38 me zi-zi<sup>13</sup> me še-<sup>ra</sup> <sup>14</sup>š[e?] .....-h]a<sup>1</sup> gi<sub>4</sub>-gi<sub>4</sub> [(tu<sub>6</sub>.)en]

---

(C) i’ 10f.’ [.....] / hu-luh-ha<sup>15</sup> [.....]

---

39 Incantation: his mouth<sup>?</sup> is like a mouth<sup>?</sup> ... [.....] *like* his mouth ... [...]

39 *šiptu pûšu kīma pī lā* [..... *kī*]ma pīšu ... [...]

ii 39 ÉN KA-šu GIN<sub>7</sub> KA LA [..... GI]N<sub>7</sub><sup>?</sup> KA-šu NE x [...] x [...]

---

(C) i’ 12’ ÉN KA-šu GIN<sub>7</sub> K[A .....]<sup>16</sup>

---

...

<sup>13</sup> If the parallels are rightly placed there is a word play between iz-zi and zi-zi.

<sup>14</sup> Pace the copy of BAM 488, there is a clear RA on the tablet. Also, še-ra might stay for še-ri.

<sup>15</sup> Note that hu-luh-ha appears together with iz-zi ‘wave’ (lexical section in CAD A/1, under *agû* B, and CAD G under *galtu* ‘angry’), iz-zi is also mentioned in the previous line.

<sup>16</sup> Similar rubric as on C might have also been preserved on UGU 1.

#### Acknowledgments:

For diverse article issues my gratitude goes to Annie Attia, Gilles Buisson, Mark J. Geller, Gene Trabich, and The British Museum Trustees.

#### Abbreviations:

<http://www.rla.badw.de/>

#### Literature:

- Attia, A. and G. Buisson. 2003. Si le crâne d'un homme contient de la chaleur, deuxième tablette. *Le Journal des Médecines Cunéiformes* 1: 1-24.
- Attia, A. and G. Buisson. 2007. K 2392, un nouveau joint pour UGU 2. *Le Journal des Médecines Cunéiformes* 9: 47-48.
- Attia, A. 2015. Traduction et commentaires des trois premières tablettes de la série IGI. *Le Journal des Médecines Cunéiformes* 25: 1-120.
- Besnier, M.-F., P. Boutrolle, C. Chanut and R. Hawley. 2015. On the junipers of Ugarit. Part 2: The word *diprānu* and the genus junipers. *Orient & Méditerranée Archéologie* 16: 81-156.
- Böck, B. 2003. Hauterscheinungen in altmesopotamischer Divination und Medizin Teil 1: Das *kurāru*-Mal. *Aula Orientalis* 21: 161-184.
- Farber, W. 2014. *Lamaštu. An Edition of the Canonical Series of Lamaštu Incantations and Rituals and Related Texts from the Second and First Millennia B.C.* (Mesopotamian Civilizations 17). Winona Lake, Indiana.
- Geller, M. J. 1984. Recension of Köcher BAM 5 and 6. *Zeitschrift für Assyriologie und Vorderasiatische Archäologie* 74: 292-297.
- Gottstein, N. and S. V. Panayotov. 2014. *Cuneiform Spotlight of the Neo- and Middle Assyrian Signs*. Dresden.
- Köcher, F. 1971. *Keilschrifttexte aus Assur 4, Babylon, Nippur, Sippar, Uruk und unbekannter Herkunft* (Die babylonisch-assyrische Medizin in Texten und Untersuchungen 4). Berlin.
- Köcher, F. 1980. *Keilschrifttexte aus Niniveh 2* (Die babylonisch-assyrische Medizin in Texten und Untersuchungen 6). Berlin-New York.

- Panayotov, S. V. forthcoming. Notes on the Assur Medical Catalogue, forthcoming in *Assyrian and Babylonian Scholarly Text Catalogues: Magic, Medicine and Divination*, ed. U. Steinert.
- Scurlock, J. 2014. *Sourcebook for Ancient Mesopotamian Medicine* (Writings from the Ancient World 36). Atlanta.
- Stol, M. 1989. Old Babylonian Ophthalmology, in M. Lebeau and P. Talon (eds.), *Reflets des deux fleuves: volume de mélanges offerts à André Finet* (Akkadica Supp. 6). Leuven: 163-166.
- Thompson, R.C. 1937. Assyrian Prescriptions for the Head (Concluded). *The American Journal of Semitic Languages and Literatures* 54: 12-40.
- Worthington, M. 2005. Edition of UGU 1 (=BAM 480 etc.). *Le Journal des Médecines Cunéiformes* 5: 6-43.

## Sommaire du numéro 27

Sona Choukassizian Eypper

### **Diseases of the Feet in Babylonian-Assyrian Medicine. A Study of Text K.67+**

présentation du texte K.67+	p. 1
bref résumé des conditions décrites dans K.67+	p. 4
maladies mentionnées	p. 5
<i>kabbartu</i>	p. 5
<i>sagbānu</i>	p. 7
<i>ruṭibtu/rušumtu</i>	p. 8
<i>nuḥurtu</i>	p. 8
autres conditions mentionnées	p. 9
ustensiles utilisés	p. 9
procédés de préparation des <i>materia medica</i>	p. 9
traitements	p. 9
transcription et traduction de K.67+ en face à face	p. 10
colonne i	p. 10
colonne ii	p. 26
colonne iii	p. 36
colonne iv	p. 44
abréviations	p. 54
bibliographie	p. 54
photographie de la face de K.67+	p. 57
photographie du revers	p. 58

Strahil V. Panayotov

### **Fragments of the Nineveh Medical Composition IGI join UGU**

introduction	p. 59
photographie de K 2354+(BAM 480) ... + K 10428(BAM 488) + K 16451(AMT 3/4)	p. 60
traduction, translittération et transcription du texte de la photo	p. 61
bibliographie	p. 66

## COMITÉ DE LECTURE

Tzvi Abusch, Robert Biggs, Barbara Böck, Dominique Charpin, Jean-Marie Durand, Irving Finkel, Markham Geller, Nils Heeßel, Stefan Maul, Daniel Schwemer, JoAnn Scurlock, Marten Stol.

## COMITÉ DE RÉDACTION

Annie Attia, Gilles Buisson, Martin Worthington.

## CONSEILS AUX AUTEURS

Les articles sont publiés sous la responsabilité de leurs auteurs.

Les auteurs doivent envoyer leur manuscrit sous format A4 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.

Un résumé de l'article est souhaité.

Les manuscrits pour publication sont à envoyer à l'adresse suivante :

AZUGAL c/o Dr Gilles Buisson, 14 rue de la Salle, 78100 Saint Germain En Laye, France.

e-mail : gilles.buisson9@orange.fr

## ABONNEMENTS

Le prix de l'abonnement (deux numéros par an) est de :

25 euros pour un envoi en France

30 euros pour un envoi en Europe.

35 euros pour un envoi dans d'autres pays.

**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 correspondant à l'abonnement, majorée 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 : Eurocopie, 208 avenue Roland Garros, BP 136, 78531 Buc Cedex. Dépôt légal : 09-2016. ISSN 1761-0583. Directrice de la publication : A. Attia, responsable de la rédaction : G. Buisson, secrétaire de rédaction : M. Worthington.